

The Reign of Christ
in
His Second Coming

by
Father Aquinas

*“God shall come to be glorified in His saints, and to be made wonderful
in all them who have believed.”* 2Th 1:10

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TO THE READER

The First Coming of Christ was as Man, the Second Coming of Christ is in man. This is the Eucharistic Reign of Christ on earth, in man. You may ask why is there to be a Eucharistic Reign? The answer is very simple. At the present time Satan has almost total control of the earth. It is man, Eucharistic man, who will defeat Satan. The Eucharistic Reign is the command of God in Himself, that is, in Eucharistic man, to defeat Satan and all of his evil forces and lock them up in hell for all eternity.

The Eucharistic Reign is the Triumph of Jesus Christ the King of All Nations, taking back the entire earth from all the forces of evil. It is the triumph of God in man, and man in God, in unity and oneness expelling the ungodly and unbelieving into the exterior darkness for ever and ever, with no end.

Holy Eucharist is the revelation of Jesus Christ, which God gave, to make known to His servants the things which must shortly come to pass, for at once they begin all will be completed in a short time.

The Eucharistic Reign is the unity of the Divine Nature and the human nature in the new creation, Eucharistic man. The Eucharistic Reign is the reversal of the Fall of Adam and Eve when the serpent deceived the first parents and took control of the earth. The Eucharistic Reign is the victory of man over the devil, and the devil being cast into hell for ever and ever, with no end.

This book is for those who are seeking truth in a world gone astray with false teachings from all religious and civil organizations on the face of the planet in this the third millennium. This book is a condemnation of error, a condemnation of the 'lukewarm,' the politically correct, and faithless religionists.

You will not be neutral in your opinion!

Dedication

**TO CHRIST THE KING
TRIUMPHANT
VICTOR
ETERNAL MAJESTY
GOD**

Introduction

We often sing with great gusto the line from the beautiful hymn ‘Faith of our Fathers, living still,’ and then it is forgotten until we sing it again on another occasion.

The faith of our fathers is seen in the First Testament in Noah, Abraham, Moses, and King David.

The faith was also delivered to us through the courage of Sarah: “to whom the Lord visited, as He had promised, and fulfilled what He had spoken” (*Gn 21:1*). And the faith of Rahab: “For she hid the messengers” (*Jos 6:17*). And the faith of Ruth, who said: “Whithersoever thou shalt go, I will go, and where thou shalt dwell, I also will dwell. Thy people shall be my people, and thy God my God” (*Ru 1:16*). And faithful Rachael said: “The Lord has judged for me, and has heard my voice” (*Gn 30:6*). The courage of Judith was proclaimed by all Israel for she: “cut off the head of the prince of our enemies” (*Jdt 13:24*). The enemy at another time was delivered into the hand of Deborah (*Jg 4:9*). The prayer of Esther was heard: “O God, Who art mighty above all, hear the voice of them that have no other hope, and deliver us from the hand of the wicked” (*Es 14:19*).

All these faithful lived in the hope of the promise of God the Father, and brought us Judaism, through the Law and the Prophets. The faith of Judaism was rewarded in those whose faith was in God, and this faith was seen in the Messiah, the Christ.

The fulfillment of Judaism was accomplished in the House of David, in the offspring of Mary, and with the acceptance of her chaste spouse Joseph, also of the offspring of David.

The faith of our fathers is also from the same Joseph who, “rising up from sleep, did as the angel of the Lord had commanded him” (*Mt 1:24*).

So too the faith is from John the Baptist who declared: “Behold the Lamb of God. Behold Him who takes away the sin of the world” (*Jn 1:29*).

In faith Elizabeth said: “Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?” (*Lk 1:42,43*). Mary said: “Behold the handmaid of the Lord, be it done to me according to Thy word” (*Lk 1:38*).

The challenge of faith to our forefathers just mentioned, is given to us in the Second (New) Testament, the same as to those of the First (Old) Testament. The faith of our fathers is continued in Christopher, Philomena, Patrick, Joan of Arc, Thomas Beckett, Francis of Assisi, Charles Lwanga of Uganda, Andrew Kim of Korea, Little Rose of Lima, Padre Pio, Mother Seton of the USA, Mother Theresa of Calcutta, just to name a few.

As they of the First Testament had to believe in the voice of our ‘invisible’ God, so too we of the Second Testament have to believe the promise of the same God, and that He would dwell in us (*Ps 67:36; Jr 31:33; 2Th 1:10-12*), would be accomplished. This accomplishment is in the Holy Eucharist, promised in the First and fulfilled in the Second. The sacrifice to believe fulfills with honor the faith of our fathers, and “we will be true to Thee till death.”

The First Coming of Christ was as Man, the Second Coming of Christ is in man. This is the Eucharistic Reign of Christ on earth, in man.

The Testament of Judaism is referred to as the Old Testament, and the Testament of Christianity as the Second Testament. I shall refer to the Old Testament at times as the First Testament, that is the Testament of God the Father, promising to send His Son, Who is the Word made Flesh, and also to send the Holy Ghost, the Spirit of the Living God. That which is referred to as the New Testament, I will at times refer to it as the Second Testament, which is the Testament of the Son fulfilling the promise of the Father, and promising to send the Holy Ghost.

I will also be referring to The Third Testament, which is the Testament of the Holy Ghost fulfilling the promise of the Father and the Son: “There are Three Who give testimony in Heaven, the

Father, the Word, and the Holy Ghost. And these Three are One”
(1Jn 5:7).

Thus we show the necessity of the Old (First) Testament as the promise upon which all will be done for the New (Second) and the Third. We will deal with these Testaments as sequential in order, and show their interdependence and fulfillment in each other.

The First Testament, God visits His People.

The Second Testament, (Emmanuel) God is with us.

The Third Testament, God is in us.

This book is a condemnation of error, a condemnation of the ‘lukewarm,’ a condemnation of the politically correct, and a condemnation of the faithless religionists, and also a condemnation of the ‘moral majority.’

This book is a commendation to all those who keep the word of God in every respect, keep the Ten Commandments, live the Seven Sacraments of the Church, and in spite of ridicule and hostility, cling to the precepts and truths handed down to us by our faithful ancestors.

Faith is a badge of courage. Compromise is a badge of disgrace. Compromise is defeat. Faith is victory in The Victor. We must have the courage to face all adversity and stand fast in that in which we believe. There is no comfort in compromise. There is no honour in submission to error. There is no glory in denying our faith in Jesus Christ. There is no value in a half truth. There is no joy in knowing that we are going to stand before the Just Judge bringing our denials in the face of adversity. There is joy in standing before Him and saying: “Lord Jesus, I have fought a good fight: I have finished my course: I have kept the faith” (2T 4:7).

Yes, we may sing with confidence and with great gusto:

‘Faith of our Fathers, living still,
We will be true to thee ‘till death.’

Chapter 1

Visitations and Encounters

Before we begin, I have included here some visitations, and visions, and messages which I have been privileged to experience.

Lady at foot of bed. 1940.

My mother died in 1939 when I was yet 3 years old. In 1940 the British Government evicted us from our home, Roughan Castle, as they wanted it and the surrounding land for a camp for prisoners of war. We moved to a house which Daddy bought called Roan Lodge, which was only about a mile away.

Sometime in the summer of '40 I was in my bed alone, which I shared with a number of my brothers, when I was awakened, for there at the foot of my bed sat a strange lady. I had never seen her before, and it was at that age when the stories of ghosts scared the living lights out of me. I saw this lady, and the first reaction of a child would be to scream and run out of the room like a scalded cat seeking help and safety. But no, I had a great sense of security and peace with this lady, and, pulling the sheets over my shoulders, I went back to sleep.

I never told anyone of that event. I was a quiet child, and being the fourteenth of fifteen children, it was most prudent to not be heard, and even more prudent to be seen as little as possible!

In the 1990's our Blessed Mother, Mary Ever Virgin, told me that it was She who sat and my bedside, and was always at my side to comfort me and dry my tears. This is the first time I have told this event, as it is one I have always treasured in my heart. I will never forget!

Drowning in 1950.

As a member of a large family, it was more expedient to send the children away to boarding school, especially if one of the parents was dead. I was sent to a secondary school called Blackrock College in County Tipperary, about 200 miles away from my home. I enjoyed that school, I enjoyed the companionship of boys

in my age group, and the community life. It was easy for me to adapt, as my home life was truly 'community life' in the real sense.

In early June 1950, a group of us 14 year olds decided to go for a swim in the College lake after a game of football. The details of the lake were odd, deep at the edges, and shallow in the center. Being physically fit and not knowing danger, I decided to swim out to the center, stand up and rest there, and then swim back to shore.

When I got to the center, I stood up - but the 'bottom' was all weeds, and there was nothing to stand on. I panicked, and started for the shore. The graceful breast-stroke gave way to frantic flailing of the arms and wild kicking of the legs. I did not know real panic until that moment, and was totally unable to create a sense of composed thinking, just the uncontrolled action of a boy in desperation.

I started to go down under the water, and at that moment I tried to shout out to my classmates for help, but my voice was drowned out by a mouth full of water. There was a branch of a weed floating beside me and I grabbed for it, hoping that it would bear me up and allow me to float to safety. But it was the proverbial grabbing for a straw - down I went again.

Darkness overcame me. I found myself in a black tunnel, floating painlessly toward 'something.' Then I saw this brilliant golden-white light, and a sense of security set in. Not long lived was that security, for all of a sudden I saw every sin I had committed in my 14 years of living. I also saw that every one of those sins were forgiven in Confessions, and so I drifted as though magnetically drawn, to that light.

The next thing I knew was that I was lying on the bank of the lake, with some boys pumping my legs against my stomach, while others were on their knees praying. It was a strange feeling waking up with a bunch of people praying over me. I felt unhappy, as I had to leave that 'light,' yet I was happy that my classmates did not have to go to my funeral.

The next thing I heard was the whistle blowing far away. It was the prefect in charge of discipline blowing his warning at us who were off limits, violating school rules about swimming, and not being in study on time.

In years to come I would understand the significance of the drowning event. God showed me that in a moment He could take my life, and in a moment He could restore it. He also showed me the necessity of being in a state of grace, and to always think of Him.

I will never forget!

Man on donkey at the River Tigris, near Ahwaz, Iran 1976.

During the initial excessive and greedy increase of the price of a barrel of oil in the 1970's by the Arab nations, I was in need of money to feed my family. I went to the Mid East to rescue back to my home the money that was being extorted from us by the covetous and powerful.

I sold some of our Irish produced products to Iran, and one such item was sand screening and washing equipment. The firm that bought from me had large building contracts and sand and gravel pits near the city of Ahwaz (also spelled Ahvaz) which is situated about 30 miles from the River Tigris, the river into which the Euphrates flows, and about 60 miles north of Kuwait.

The project manager for the Iranians went into town to get some supplies, and I was alone at the site. I went over to the Tigris to see that fast flowing current, and was astonished at the amount of sand and silt flowing in the murky waters. I started back toward my jeep when out of the side of my eye I saw a 'native' coming from the south toward me, riding on a donkey.

He was sitting sideways almost on the hindquarters of the beast. His right side was toward me, and over His head was a shawl. I immediately thought within myself, 'that is how Jesus must have looked as He rode into Jerusalem.' He was about 20 yards or so from me, and I decided to get my camera and take a photo of Him.

I went to the jeep which was maybe another 20 yards from where I

was and got my camera. I always kept it at the ready for instant snapshots, and when I turned to take the picture, He was gone!

The area all around for hundreds of yards north, east and south of that location was flat. I looked for the possibility of holes or valleys, or indentations in the land, but there were none. The rider had not time to get to the river, so where did He go?

I was given to understand that Jesus was there. He showed me the past, and in a strange way, He showed me the time to come.

Without me knowing it then, He was calling me to follow Him in a different way than I was walking at that time.
I will never forget!

Jesus in my office. Tennessee 1985.

In the mid 1980's I started a business in Nashville, Tennessee. One day I was sitting at my desk, leaning back in the chair with my feet on the desk. All of a sudden I smelled a familiar aroma, it was the odor of spices which the Arab world use in giving a sweet fragrance to their homes and person. Then I saw Jesus standing at the right hand corner of the desk with His back half toward me, and He seemed to be beckoning me to follow Him.

In front of Him, that is, in the direction in which He was going, was a large desert mountain, on top of which looked something like a village. The mountain was very steep and more like a cliff. It was rock and sand, and had almost no vegetation, just what seemed like dead scrub.

Immediately upon seeing Him my feet hit the floor and I sat upright at attention. His head was turned toward me as He walked toward the desert mountain indicating that the journey must begin now. Then He disappeared out of sight. Shortly after that the business failed and I ended up in the Mojave Desert in California where I lived for thirteen months. There I was instructed by Jesus on 'right living,' and about events and things to come. Everything He told me and showed me was confirmed in the Bible. He had told me that everything He asked me to do would be found in the Holy Scriptures.

In 1998 I was living in New York City, following the prompt of the Lord, and one day He said to me: “We go now to the Middle East.” During that time He had been instructing me on the Ark of the Covenant, it’s importance, it’s location, and it’s recovery. I flew into Amman, Jordan, went to Mount Nebo where the Ark is buried, and after a journey to Mount Sinai where Moses received the instructions for building the Ark, I returned to Jordan, following the approximate route of the Ark during the Exodus. When I arrived at Madaba, He said to go into Israel, which I did, and then after following in His footsteps, then He said: “Let us now go to Mount Nebo, and the place of the Ark of the Covenant.”

When I had checked through the Jordanian Customs at the Allenby Bridge crossing, (known as the King Abdullah Bridge in the Arab world), I stepped out to the pavement to look for a taxi. There parked at the kerb was an old beat-up yellow Mercedes taxi. The driver was well over 6 foot 9 inches, (I am 6 foot 2), and he asked me where I was going. I told him “Madaba.” He said that the best way there was to go straight up Mount Nebo, a journey of about fifteen miles as opposed to about 60 if we followed the tar macadam surfaced road via Amman to Madaba. I told him he was crazy as there was no road up the mountain cliff to our destination.

As I started with my one bag to get into the cab, a number of drivers from very nice new taxi cabs started to run against the big brute driver of my hire. He took a stick of about 3 feet long, wrapped with black electric tape and went after those men who were come after him. They fled. I thought within myself that if a man that big came against me he would not need a stick!

As we left the customs area and started across the desert, there in front of me was the exact sight I had seen when Jesus appeared to me in Nashville in 1987. The ‘village’ atop the mountain was a monastery. The cliff was exact. The drive up the non-road way was harrowing. The driver was none other that an angel of God, sent to bring me to the exact location for which I searched. But the vision was complete. Seven years later I would celebrate the Holy Sacrifice of the Mass outside the cave where the Ark of the Covenant is hidden.

I will never forget!

Angel in Bookstore in Florida. 1991.

When I was writing my first book, *The Gift of Morning Star*, I was wondering where we got the Bible, how it came about, why do we have so many varied editions of “God’s Word.”

One Sunday I was in Fort Lauderdale, Florida, helping a priest friend who was conducting a mission in a local church. In between Masses, I was browsing in the Church Bookstore. There were no shoppers present only a clerk behind the counter. Suddenly this man appeared beside me from out of no where, and he reached to the bottom shelf (which was empty), and pulled out a book entitled “Where we got the Bible,” by Father Henry G. Graham. The hands of the stranger were very clean, but under his nails it looked like oil that one would see in a mechanic’s hands. He left the store as I pondered the book, and I went outside to thank him and also to ask him why he suggested this particular book. He was no where in sight. He simply disappeared. He was an angel of God, sent to help me in my study.

I will never forget!

Motel reservation by an unknown. 1995.

In August 1995 I left Houston Texas after administering the Sacrament of Baptism to someone most dear to me, and headed north on the instructions of the Lord. I told no one my itinerary as I myself just did not know where I was going when I departed from Houston.

I traveled north on various freeways. I was given a message for someone in Cincinnati, Ohio, arriving there some four days after I left Houston. I then continued my journey until I came to I-79, and on to I-76, when the Lord said turn to the east on it. I did so and immediately ran into a traffic jam and traveled at the speed of about one mile per hour. Questioning and doubt set in, did I hear His voice, etc.? After a few hours of intolerable heat (and lack of patience), He said to exit at Donegal on the Pennsylvania Turnpike. Being Irish I loved the name and was delighted to stay in an Irish named place.

He said to check in to a motel called “Days Inn.” As I entered the door the clerk looked up from her desk and addressed me by name, saying: “Mr Devlin?” In a state of total surprise I answered: “Yes.” She replied: “I just got off the phone and the person said that you were delayed, but you would be there shortly.” She told the caller: “We have no Mr. Devlin listed on the reservations, nor do we have any Mr. Devlin staying here, nor do we expect any Mr. Devlin.” The person on the other end of the line said: “Do not worry, he will be here shortly.”

The receptionist had just hung up the phone when I entered, and so she asked “Mr. Devlin?” I asked her the name of the person who called and she said that he never identified himself.

After I checked in and got to my room, (I was given the best in the house but only charged the regular price), I sat on the edge of the bed, laughed, and jokingly asked Jesus: “Did you at least pay a quarter for a local call!”

The next day I went in to the reception area to extend my stay and the room of the two religious sisters who were traveling with me. The manager of the motel asked me what room I was staying in. I told him. He did not know who the lady who checked me in. He did not know of any such person. He transferred me to an ‘ordinary’ room, and although I stayed there another four days, I never saw that lady again, and so I wondered. I will never forget!

Vision of the Judgement after my death

Some time ago I had a vision of my judgement before God. It was the most terrifying experience imaginable. If I had been in my mortal body, I would have collapsed from the fright and horror.

I was before Jesus. He was seated about ten feet or so in front of me, head down and hands folded in His lap. Jesus was regal, and He was Judge.

Standing to His left, my right as I faced Him, was Satan (*Job 1:6; Ps 108:6*). There were only the three of us in that space. Satan was accusing me of my many sins. The sight of the evil one was so

very ugly. He was shaking his fist at me, shouting how bad and sinful I was. My every thought, word and deed was accused. All I could say was: "I confessed that sin," or "I did not say that," or "I did not do that," or "I did not think that." There was no such thing as "I do not remember." My memory was perfect.

Satan was fighting to get me to go to Hell. I was fighting for my spiritual eternity. My conscience would be my vindication or condemnation.

The ordeal lasted for ever (I thought). At one point I looked at Jesus and said: "You know that these accusations are not true." I emphasized it again in my desperation: "You know that these sins have been confessed in the Holy Sacrament of Confessions."

The tirade of accusations by Satan continued. Most were true. Some were false. The true were confessed and forgiven in Confessions. The false I denied.

I finally said to Jesus: "Where is Thy help in this? Thou said that Thou would never forsake me, that Thou are my Advocate. Please help me Jesus." To say that I was terrified would be a gross understatement.

Jesus never said a word. Then entering from His right, my left as I looked at Him, came our Blessed Mother Mary. She was quiet, serene, confident and conquering. Satan fled. I was safe. The prayer which we so often say in the "Hail Holy Queen..." was answered, "...Turn, then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary." Then there is that other request in the prayer "Hail Mary" ...'pray for us sinners now, and at the hour of our death.' The prayers were answered!

After the whole ordeal I was left to ponder death and the ensuing funeral. When the lid is closed on the casket, and the soil is thrown over it, what then? All the nice things have been said by the remaining relatives and friends. What then? When all the prayers for the dead are said, what then?

Then comes the dreadful judgement. There will be only three in that room. You, Satan, and Jesus. Who will claim you?

Visit to Hell

I was given a visit to Hell. I was sent there and I can assure you that Hell does exist. You do not want to go there. The stench is almost worse than the heat. The smell from the burning filth, the unclean spirits, is nauseating. The oppression from suppression is depressing.

The souls were visible in complete form as we see each other here on earth. They were burning bodies of fire which did not give off any light. Hell is complete claustrophobic darkness. The groaning was deafening and anguishing. From the darkness only pain is visible. Each soul was alive with pain, but dead in their sin. Hell is packed with souls, but each soul is in agonizing loneliness.

When I left there I asked Jesus why was I sent there and how come I was allowed out, since it is said that “out of Hell there is no redemption.” He told me that He had taken my name out of the Book of Life, and that when I returned, He re-entered it. I was allowed to see Hell and come out so that I could tell of its reality. The nauseating, oppressing, depression is exceeded only by the burning pain, which goes on and on, and on, and on...

Today there are many people who deny Hell’s existence. Many want to deny the very words of Jesus Himself, even though He said three times in the Gospel of St. Mark, “...to go into hell, into unquenchable fire, where their worm dies not, and the fire is not extinguished” (*Mk 9:42-47*).

Why is it that so many want to believe the devil, the great deceiver, instead of Jesus, the Way, the Truth and the Life? Hell exists. Again I say, you do not want to go there - unless you want everlasting pain.

If you say that it does not exist, you are a fool.

Visitation to Purgatory

Another visit I was given was to Purgatory. It also exists. Jesus

told us so: “Be at agreement with your adversary betimes, whilst you are in the way with him, lest perhaps the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. Amen I say to you, you shall not go out from thence till you repay the last farthing” (*Mt 5:25,26*). Saint Paul also says: “For other foundation no man can lay, but that which is laid, which is Christ Jesus. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man’s work shall be manifest. For the day of the Lord shall declare it, because it shall be revealed in fire. And the fire shall try every man’s work, of what sort it is. If any man’s work abide, which he has built thereupon, he shall receive a reward. If any man’s work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire” (*1Co 3:11-15*). Purgatory is a place where those souls who go there learn to desire God, and come out of worldly complacency.

A lot of people scoff at the idea of Purgatory. Those people are fools. Scripture records that Jesus said: “Whosoever shall speak a word against the Son of man, it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come...But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment” (*Mt 12:32,36*). When it is said ‘in the world to come,’ this would infer that some sins may be remitted ‘in the world to come,’ and, consequently, the place where this shall be done is in Purgatory.

I was brought to Purgatory by our Blessed Mother, who was on my right hand side, and by Saint Michael who was on my left hand side. There were many souls in what appeared to be different levels. I do not know how many levels there were, but it appeared to me that there were more than four and less than ten. At various levels I asked Holy Mary to release souls. Our Lady did so.

At the very top level there was a woman kneeling in a bent forward position with hands joined and praying. She appeared to be in her thirties or forties, but seemed to have been there for a long time. Her hair was black and speckled with grey strands. It was tied in a knot at the back of the head, and extended down to

her waist. I would have guessed that she was Italian or Greek because of her olive colored skin. She was composed, intent and prayerful. I asked the Blessed Virgin to release her. She told me to go and tell that prayerful soul. I went over to her and touched her on the shoulder and told her that she could go now to Heaven. She looked up at me with so very sorrowful eyes and said: “Oh no. I wish to remain here and pray in souls on earth who would otherwise be lost.”

What a surprise and profound effect that event was for me. During my life I would occasionally pray for the suffering souls in Purgatory. I never gave any consideration to their existence or what they ‘did.’ The effect of being in a semi darkness, of being without God, but having a hope for being with God, was their restitution which they were making for their inconsiderate attitude when on earth. They knew that eventually they would go to Heaven and that as they concentrated on Jesus and the Holy Trinity, they would gain their eternal reward. From that encounter onwards, I have a great devotion and prayer time for those suffering souls. I am thankful to them, because I know that without their prayers I would probably be lost.

Truly, those are suffering souls. They cannot help themselves, but they help we who are here on earth. They are the Church Suffering, we on earth are the Church Militant. They help us with their prayers of suffering.

What a terrible surprise is in store for those who are sent to Purgatory, who have denied its existence! Don’t gamble on it. Pray for those souls now. They need your help. If you go there, you will need help. Start now, pray for them, especially for those who believed not: “It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins” (2M 12:46).

Other visitations, visions and locutions are included in some of the following chapters. The visitation to the Last Supper, Agony in the Garden, Trial, Way of the Cross, Burial, Resurrection are covered at length. The importance of them can not be emphasized enough. They are a major foundation element in our faith. I will try to strengthen your faith based on what I have seen and now know.

Chapter 2

By the grace of God, I am what I am

My name is Thomas Aquinas Devlin, born in County Tyrone, Ireland in 1936. I am the fourteenth of fifteen children. My mother died when I was three years old, and my father when I was eighteen. Needless to say I never knew Mammy. Daddy was the most wonderful man I ever knew. I attended nine schools altogether, including two primary schools, and passing grades was not the usual thing for me. I emigrated from my native land for the USA in 1956, and shortly thereafter, according to the agreement made before being given an entry visa, I enlisted in the US Army, serving most of the three years in Germany. I was honorably discharged in March 1960, having tasted, and overcome, the snares of alcohol.

In 1962, I married a very good woman and although I am still married to her, by mutual consent we are living separately. We had fourteen children, six of whom are already in Heaven. When my son Michael was killed by a car near our home, I went into the morgue to identify him, and putting my arms under his silent and still warm body, I offered him to the Lord, saying: “Jesus, he belongs to Thee. Keep him in Thy Holy Place. Hear his requests of Thee, to bring his sisters, brothers, mother, and me too, home safely to Thee. We miss him, and I thank Thee for the precious gift of having him for these five years.”

I had many positions in my business life, either as an employee, or owner, but the pattern was always the same. I would start off good, then unexpectedly all was a failure. I could never understand this, as my diligence was the same. I would say that I was focused on my work, but for some unexpected reason, I always came to an unsurmountable wall.

Life for me was difficult, but more so for those who had to live with me. It was a constant roller coaster of good and bad, in which it was extremely difficult to put up with my success/failure achievements. Yet, I never gave up, I never lost faith! There was always that knowing that there was something else.

Once when I was about five or six, I asked my sister Mary, who really became mother for me after Mammy died, how came I by the scar on my left hip. She told me that my mammy ran over me with the car when I was about two. I often wondered why, when there were so few cars in Ireland in 1938, that one of them had to get in my way! To this day I never figured it out.

One last event I would like to narrate. On Friday 8th August, 1986, my sister-in-law Annio was driving me to Los Angeles International Airport. She looked over at me sitting in the car and exclaimed that I was having a heart attack. She had plenty of experience in heart attacks, since her husband, my brother Leo, had just suffered a series of major 'biggies.' With her reactions, if I did not have a heart attack, I would certainly have one then. Bless her heart, I do believe that she did save my life (though I never said thanks). Instead of being on an airplane, there I was in a hospital room with tubes and needles, and wires, and screens, monitoring everything about me. After some time in there, mother nature made a call on me, and the rule was that I had to call for assistance, in this case a bed-pan. Pride is a terrible thing, and so is necessity! Wires, tubes, and needles went for a walk to the bathroom. I never found out what happened to the screens. I do not think I was a perfect patient! The medical staff settled me down, and planned to do a cardio-cath on Monday, and then if necessary open-heart surgery on Tuesday. On Sunday evening a friend of mine, (I still had some then), with whom I played golf, (he was good, I was poor to bad), came to visit me in the hospital. He was a Protestant Pentecostal, full of the Holy Spirit, and the next thing he laid hands on my chest. I objected strongly stating that people would think we were homosexuals or something. My very polite friend just told me to shut up, and he continued to pray away in what I now know as 'tongues.' The next morning at the cardio-cath, the doctors staring up at my heart on the television screen, were exclaiming, "I don't believe it" and such like remarks at my very perfect heart. I left the hospital that morning knowing that it was all such a waste of time (and money). I had that youthful aura of invincibility - or could it be more properly called arrogance?

Five months later on the 1st January, 1987, I was flying from

Spokane, Washington, to San Francisco to visit a very dear friend of mine who was celebrating her 82nd birthday. This good lady was mother to so many Irish who migrated to the Bay Area. I always wanted to say thanks to her, for her love for her fellow humans. About 30 minutes into the two hour flight, I got that awful excruciating pain in my chest. I was in agony to breath. There was a panic in me, as I was in pain, could not breath, and was totally out of my environment. I was helpless, and truthfully, although I hate to admit it, I was scared. Neither front-ward nor back-ward could I move in the seat, I just remained at that uncomfortable angle, which unfortunately was the most comfortable. The Hostess came and asked if I needed assistance, and knowing that there was no emergency room at 35,000 feet up, I wisely declined her help. The poor girl looked frustrated and frightened not knowing what to do, and discreetly withdrew. Then I suppose that she had never met such a stubborn and prideful Irishman as me!

My thoughts were that this event now was between God and me, or at that time in my ego, between me and God.

In the intervening moments, I saw my soul as God saw it. I must admit it was not a pretty sight. I knew then that if I checked out of this life at that moment, I would be checking into Hell. I did not like the reality of that condemnation.

This then was the defining moment in my life, my watershed I have called it. When faced with such a stark reality, it is amazing how quickly stubbornness flees and humility enters; how quickly the admission of sins replace the self-righteous perfection. Wow, in a split second, I came to grips with true reality, not my rose colored view of my 'perfect self.' The fear of going to Hell was greater than any pride or love for life. Prudence set in, and then I said: "Jesus, I know that Thou have been trying to get my attention for a long time. I know that I have been too busy to pay attention to Thee. I now recognize that. From this moment on, I devote my entire life to Thee. Do with me according to Thy will."

When we set down in San Francisco, and the Captain shut down the engines, the pain left, and I left my old life of busy-ness behind. Jesus took me up on my offer, and now by the grace of

God, I am what I am (*1Co 15:10*).

I sought God with all my heart, wanting to know who He is, and Jesus Christ His Son, and the Holy Ghost and what about Him. I have not got all those answers yet, but I am learning!

Chapter 3

Wake-up Call

On Friday, 18th January, 1980, after a private meeting with Pope John Paul II, I had a very unusual moment, and really the moment that changed my life. I had previously in that same week been entertained by the then Communist Hungarian Government when I was on a buying trip for machinery parts for my operations in Saudi Arabia, where my partners were the Royal Family. After the meeting with the Pope, whom I loved, I was standing on his private balcony overlooking the City of Rome, and the world, “Urbs at Urbe.” I was suddenly disappointed in life and asked God: “Is this all there is to life?” Within a year I was broke, destitute, and unwanted. I have never asked that question of Him again! Most every friend became strangers. Every business venture fizzled, flopped or folded.

I look to that meeting in 1980 as the moment when the Lord called me out of the life I was living, and asked me to come follow Him. Without realizing it then, that was a life changing event and the beginning of a new understanding of who I am, and what is really expected of me on this earth. There are two skid marks across the face of the earth from Ireland to California, showing my willingness, as I dug in my heels resisting with my body, but consenting with my heart to the call of God.

When I realized that the Lord was calling me to come follow Him, I protested that I had committed every sin in the book, and then some, plus those I choose not to remember, especially during my alcoholic years. I broke all of the Ten Commandments, the Seven Sacraments, - never mind the precepts of my beloved Roman Catholic Church.

I was totally embarrassed to think of what the people who knew me would say when they found out that I was following Jesus! This was not pride, no it was good common sense, and I wanted to protect the Lord from ridicule, and bad judgement, at choosing a wretch like me. There was no one who could give a good reference of me to anyone, never mind to the Lord.

Leaving my sordid life aside, there was within me a deep love for my Christendom, especially for my Roman Catholic Church, and total dismay at what had happened to that holiness into which I had been born. Some was my fault, some was a general world-wide lapse into complacency.

From childhood I did pay attention at Mass, I was fervent in keeping my First Communion promise of Confessions and Holy Communion at least once a month. Once in a while I did remember my Baptism vows and renounced the devil and all his works and pomps. I did call upon Saint Michael (*Dn 10:21*) in dangerous situations, but I must confess, I usually waited until I had sinned before I called on him.

I said that I received a passing grade at the ninth school, and this was at the Jesuit University of San Francisco in 1969. At that time I was married with five children, and had it not been for my wife, and her coaching, typing, and keeping the home together, I never would have made it. We were both practicing Catholics, and yet we did not see the little changes being made within our Church, and ourselves (or at least myself).

We moved to Ireland in 1970 and the changes in the Church practice between countries was not really noticed. More and more, the New Order (Novus Ordo) of the Mass crept in, and the once holy Church, became more like a 'non-denominational' service.

In the final call to come follow the Lord in 1982, I was among some Protestant friends in the USA. I attended their services, and found them empty because the Holy Eucharist was not present. Even though their services were much more 'lively' and 'happy clappy' with their great choirs and snappy songs, I found them empty, for they were without the Real Presence of Jesus in the Holy Eucharist.

In 1987 the Lord led me into the Mojave desert in California, and there I stayed with a Protestant Nazarene preacher for thirteen months, where he had been told by the Lord to leave his pastorate, and go into the desert and wait on the 'word of the Lord.' God love the poor man, the only one to come to him was this Irishman.

He was as ‘square’ a Protestant, as I was a ‘square’ Catholic. He read the King James version of the Bible, I read the Douay Rheims. We never argued. We agreed that we had differences, and that Jesus would sort them out. One point in which we were irreconcilable was over the Blessed Ever Virgin Mary, Mother of God.

I returned to California to be at his bedside and spent the last 50 days of his life on earth with him. On his death bed in 1990, he woke out of a coma and said: “Tom, what is the great sign which appeared in the sky?” (*Apoc 12:1*). He was referring to our discussions in 1988 about Mary! I told him: “Hi, that is Mary, the Mother of Jesus, the Mother of God.” He said: “If you say so, I believe it.” He closed his eyes, went back into a coma, and stopped breathing about an hour later.

I tell this story only to relate that while we prayed and studied together, we had our difference of opinions, and we each had the courage to wait on the voice of Jesus to instruct us, both in the questions to ask, and the answers to give.

I believe that our Blessed Mother Mary took Hi on his death-bed, into her arms, and presented him to her Son Jesus, with his confession of faith. Hi entered into his Mother’s (Mary’s) womb, and at that moment was fully born again in the New Creation.

After I left the desert, I went from job to job, and from city to city, and country to country, and prayer meeting to prayer meeting, always following the prompt of the Lord and our Blessed Mother Mary, always looking for the ‘right church.’ Some churches were very reverent, but as the years wore on, the reverent ones became more difficult to find. Priests who should know better were holding ‘show-time’ on the altar of God, distractingly assisted by ‘Eucharistic ministers.’ This was an extremely difficult time in my life, as the whole center of my beliefs were being tested, torn, and buffeted.

As my prayer life intensified, and friends became more scarce, there was a reward of many great revelations and mystical experiences and encounters. Later in life, I was to find out that

with rewards come responsibilities. And with the Lord, these responsibilities usually begin with hardships.

Jesus asked me to read and know His Word. When I came to the Psalm which reads: “Behold now bless ye the Lord, all ye servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God. In the nights lift up your hands to the holy places, and bless ye the Lord. May the Lord out of Sion bless thee, He that made Heaven and earth” (*Ps 133:1-3*), He was asking me to come in the quietness of the night, and speak with Him, and listen to Him. He asked me to get out of bed and commune with Him. He encouraged me to get into the habit of reading about 100 consecutive verses every day, so that in the year, I would have read the Bible from cover to cover. This reading was and is in addition to my special study times. In the intervening years, I have replaced The Divine Office, which I once followed, with the Daily Scripture Readings. There are 35,804 verses in the 73 books of the Bible, and I have arranged the daily readings of about 100 verses to accommodate the full year.

In addition He asked me to honor His Blessed Mother. He got me into the habit of praying the three Rosaries each day, and praying the Angelus three times a day, in the morning, at noon, and in the evening. I was amazed at how powerful Holy Mary is, and how gently she teaches and leads us to Jesus her Son. She asked me to reverence profoundly His Passion by praying the Divine Mercy Chaplet at the hour of three o’clock every day and night. I have included the directions for saying the Rosary, the Angelus, and Divine Chaplet in the Appendices of this book, which some may find very helpful.

Also in the intervening years, Jesus asked me to celebrate two Masses every day, one in the morning, and one in the evening. I will give more meaning on the Mass in the chapter entitled: ‘The Eucharist.’

During a time when I lived in Florida, USA, there was a period of about nine months, when I would get out of bed and kneel by my bedside, that during this middle of the night prayer time, Jesus showed me some extraordinary things and events. He took me to

the Last Supper. I asked how can this be, for 1989 A.D. is a long way past 33 A.D. He told me that in Eternity there is no time, (I accept that, but do not understand it), and I know that the vision is for the appointed time (*Hk 2:3*). He also took me through the entire Passion, and Death, and Burial, and Resurrection, including the descent to the souls in Limbo.

In this newness of life and understanding there was a need to share these happenings with someone. In truth, there was no one who wanted to hear the happenings of a poor and broke man, talking about ‘God’ and events 2,000 years ago, and events still to come. This was a time for deep introspection and trust that God was speaking to me and directing my path. Human comfort had to be abandoned, and reliance on Jesus had to be perfect. This was a very difficult transition, and one in which my beliefs and character were tested to the limits. So very often I wanted to pack up my few belongings and head for the open road.

On a number of occasions I made plans to start walking and live the life of a vagabond. I got my chance as the home in which I was staying as a guest, asked me to leave for a few days as they had a friend coming to visit and they needed my room. I assured them that I had a place to go to, and all was arranged. My intentions were to sleep on the beach for the few days. I went there and picked out my spot in the afternoon, and then went for a walk along the promenade. God had different housing plans for me, for who should I meet but good friends who invited me to come to their home for few days. They knew nothing about my being ‘homeless’ and were inspired to ask me to come with them. I consented, as I really did not like my alternate choice.

That event had the sobering effect on me of knowing that God had His plan and I was not to be outside of His provision. I gave up my wanderlust, and accepted that I was in the Will of God, and that He was the architect of my visions and enlightenments. My doubts and hesitations gave way to faith and trust. I was able to leave all my doubts and fears of being wrong, and tackle the task set before me. I realized then that when I received Jesus in Holy Eucharist, Holy Communion, that He became a prisoner in my soul, and that I never allowed Him to be part of my life. I did not allow Him to

change me. I did not allow for transubstantiation to take place within me. Life changed!

I will deal with the visions and visitations and some others in the following chapters.

Chapter 4

The Last Supper

First, let us deal with the Last Supper. There were present, Jesus, and the Twelve, later to be eleven. Jesus sat with His back to the wall, which I presumed to be the East wall of the Upper Room. The atmosphere was quiet, solemn, and yet electrifying. There was ease and a deep sense of wholeness, more than oneness. All eyes and attention was on Jesus. His every word was filled with meaning far beyond the hearing. Although Jesus was at the same height level with His Apostles, He seemed to be elevated and strikingly magnified. His humility was holy, reverent, loving, giving, and yet there was no question but love inexpressible absorbed all present into His very being. Thus I say there was wholeness, and this wholeness was God.

I was not at all uncomfortable with being present. My point of observation was on the opposite side of the Room by the West wall, directly in front of Jesus. I felt part of the entire proceedings, and sure why not, with Jesus present, He makes the smallest of the smallest feel at one with Him.

On that Thursday afternoon, Jesus sent His disciples to bring the paschal lamb which was offered in the temple, according to the law of God, and in the evening, after sunset, He came with His twelve Apostles to the Upper Room.

The evening began with the washing of hands, and prayer. It was not so much a meal as a holy event. Jesus said: "With desire I have desired to eat this Pasch with you, before I suffer" (*Lk 22:15*). There was a very different meaning to this Passover Feast, this Pasch, as it was the fulfilling of the Old, which said: "Thus you shall eat it, you shall gird your loins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste, for it is the Pasch (that is the Passage) of the Lord. And this day shall be for a memorial to you, and you shall keep it a feast to the Lord in your generations, with an everlasting observance" (*Ex 12:11,14*). The part of the eating of the paschal lamb was completed, the fulfilling of what God had commanded Moses was

now complete in the New and greater Moses.

The meaning of the Pasch was explained and Man-God did all that was to be done for the Old. It was a Holy Moment. It was a moment in which all understood the Divine Plan of Almighty God.

The Old ended when Jesus arose from His place and put a towel around His waist and started washing the feet of all present (*Jn 13:1-17*). We went in one moment from Heavenly bliss to the worldly task of washing feet. We went from one moment of being in God, to having Jesus, Man-God wash our feet, symbolic of the entry into the Holy Ground (*Ex 3:5*). At what length will God go to show us His humble kindness, and at what length will He go to show us what we must do to help each other! From one moment of being Divine, to the next moment realizing that we must reach out to all humanity, in humility, and love God's people Home. It is no wonder He said: "A new commandment I give unto you, that you love one another, as I have loved you, that you also love one another. By this shall all men know that you are My Disciples, if you have love one for another" (*Jn 13:34,35*).

But the New was introduced, for instead of the lamb (*Ex 12:3*) being sacrificed, The Lamb was offering Himself in sacrifice. All sat, and did eat in peace and relaxation. The Pasch is re-instituted in the New.

He took the bread into His hands, and with eyes lifted up to Heaven, unto God, His Almighty Father, giving thanks, He blessed, broke, and gave to us saying: "Take ye and eat (*Mt 26:26*), This is My Body, Which is given for you" (*Lk 22:19*). Jesus, The Lamb of God became The Pasch. He was giving His Body to us, for us, so that we could be His Body. The immediate comprehension of this was not apparent, but as time went on, we became enveloped in this wonderful Sacrament. The eating of that Bread was a mystical union in the Divinity of God. The Divinity of the Triune God became unified in the humanity He created in each of us. Jesus, Son of God, in that instant elevated us into His Divinity. We were One, He in us, and we in Him. We at that moment were beating in unison in His Heart beat, breathing in His breathing, thinking in His thoughts, living in ethereal wonderment.

We were at that moment bi-located out of this world and into a peace indescribable and beyond understanding and explanation. There was no worldly-ness, only 'Heavenly-ness.' Jesus consumed us, more than we consumed Him.

After we had eaten, He took the Chalice with wine in it (*1Co 11:25*), and gave thanks to His Father. (He always deferred to the Father. He always honored the Father). He blessed the Chalice of wine, and gave to us saying: "Drink ye, all of this (*Mt 26:27*), This is the Chalice of My Blood (*Lk 22:20*), of the New and Eternal Testament (*1Jn 5:11*), Which shall be shed for you (*Lk 22:20*), and for many (*Mk 14:24*), unto the remission of sins (*Mt 26:28*). As often as ye do these things, ye shall do them in commemoration of Me" (*1Co 11:25*).

If before when we had partaken of the Bread, we were Mystically incorporated into His very being, now, even before we drank of His Blood, we were brought into an awareness of Divine Nature and Power that was real, and this felt 'natural' to us, and I speak here for all, because we knew. The drinking of His Blood was the drinking of Divine Life. At that moment we were in Heaven, the frailty of earthly trials were totally forgotten. We were transfigured in our own selves into the newness of Life, into ecstasy, into all the fulness of God (*Ep 3:19*).

The reflection of this Co-union, Communion with God, was the vision in God before creation. It was the vision of Eternity, after the end of time, that is, after the defeat of Satan. It was the realizing of how much God wanted us to share IN HIM. It was the knowing that all we do is as nothing in our eyes, but it is everything in His eyes. It was the knowing that our presence on earth is our entry into the eternity of our choice, be it darkness or Light. It was knowing that the choice was worth leaving ALL, and I mean ALL behind, in order to gain this happiness and freedom far beyond our comprehension. In that moment, newness of life became the imprint of our desires.

That moment stays indelibly emblazoned in my heart when difficulties arise. It is not a memory as much as a life. I do not reflect on the event, but I do go back into it, and live in it, for it is there I want to be.

I must interject here that I knew the end of the events which were about to take place. Whereas the Apostles were living in the moment, knowing only the moment and nothing more, I was living from the future, in the past, learning and living the details of the then, from the vantage point of the now. For example, after the washing of the feet, and the announcement of the fact that one would betray Jesus, I saw Judas leave, yet I did not for one moment reflect on what the traitor was about to do. I was totally in Jesus. I felt more a sense of comfort, of being secure, yet aware, for when He said: “Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God also will glorify him in Himself, and immediately will He glorify him” (*Jn 13:31,32*), I knew that we had passed in Jesus to this glorification. This ‘glorified’ is what we were living in at the Holy Co-union, and yet this comfort and awareness was more centered in Jesus, Who was about to do something even more wonderful for us. He instructed us in unity in God, love for one another, and to have peace always in our heart.

The events to take place later on, did not enter into my mind because of the importance of the now.

As I reflect and consider some of the words which He said, I begin to realize the significance of His actions and statements.

“He said to them: With desire I have desired to eat this pasch with you, before I suffer, for I say to you that from this time I will not eat it, till it be fulfilled in the Kingdom of God. And having taken the chalice, He gave thanks and said: Take and divide it among you. For I say to you that I will not drink of the fruit of the vine, till the Kingdom of God come. And taking bread, He gave thanks and brake and gave to them, saying: This is My Body, which is given for you. Do this for a commemoration of Me. In like manner, the chalice also, after He had supped, saying: This is the chalice, the New Testament in My Blood, which shall be shed for you” (*Lk 22:15-20*).

He took the chalice two times, in verse 17 ‘And having taken the chalice, He gave thanks and said: Take and divide it among you’... and again in verse 20 ‘In like manner, the chalice also, after He had supped...’ In the first chalice He closed out the Old Testament,

and in the second chalice He opened the New Testament in His Sacrament of His Body and Blood.

I also wish to state here that although I did not see the Blessed Ever Virgin Mary, I felt her presence, and I knew that Jesus felt it. There was always a knowing that Mother Mary was present, and why not, she is the Mother of the Church, the Mother of the Eucharist, the Mother of Jesus. There was always a knowing that her spirit was there.

After all was accomplished, the Hymns of the Hallel were sung, (they are Psalms 112-117 in the Vulgate), and are sung at the Passover by those faithful to Judaism to this day. Jesus prepared us to leave the 'Last Supper.'

What did it mean to 'leave the Last Supper'? It meant that in order to enter into the unity of our Glorified God, we had to be prepared to suffer whatever agony was necessary to leave the 'old' and enter into the Glory of God. It meant that we had to come out of our worldly self and enter into a strength indescribable. It meant that we would forever know the true meaning and effects of Holy Eucharist, and the invitation to come into Holy Communion, Holy Co-union with God. Not just in a spiritual sense, but in His Power, and His Authority and His Dominion. The power and the gift of Holy Eucharist is everlasting - if we allow it.

There is no half measure with God, and this Jesus taught us at the Last Supper.

Chapter 5

The Agony in the Garden

We left the Upper Room and walked the outer part of Mount Sion on the East side, down across the Kidron Valley to the Garden of Gethsemane. The comfort and sense of security in the Upper room was gone. We walked down, down, down into the valley. Now there was coldness in the air, darkness all around, and a vulnerability that was hard to describe.

The participants of the Last Supper were now placed into three groups, with a fourth group added.

- 1). The Head of the Church, Jesus, Human, Christ, Messiah, Divine, God, Alone, (for alone is two words meaning ‘all-one,’ that is All One in God).
- 2). The hierarchy of the Church, James and John under the Primacy of Peter.
- 3). The priests of the Church, the remaining eight apostles.
- 4). The others, the congregation, who were present in the Garden.

Now comes the supreme effort of Jesus Man-God to pray as it were in summary of His Messianic Mission. He completed the work which Father God had given Him to do (*Jn 17:4*). He had set up the Church, shown by His example what we were to do. And now in this moment He saw the fruits of His initial labour. He foresaw the betrayal of the many Judases throughout history. He saw the indifference of a great number of members in His Church. He saw the carelessness of His appointed Hierarchy. He saw the desecration of His Body again and again. He saw the sinfulness of all people who would crucify Him. He saw the people of every race, nationality, religion, and color, who heard of Him, denied Him, called themselves His followers, and they, the spiritual Jews throughout history, would also crucify Him.

His humanity was sore tested, and He said: “Father, not as I will but as Thou wilt” (*Mt 26:39*). In His Divinity, He saw how few would leave all and follow Him. In His humanity He received fortitude and grace from His Heavenly Father: “There appeared to

Him an angel from Heaven, strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood, trickling down upon the ground” (*Lk 22:43,44*).

What was this strength from Heaven? It was the few who would believe and enter by the narrow gate (*Lk 13:24*). The few who would follow the example of His courage to continue in spite of what looks like certain disaster. It was the assuredness that His supreme effort would give Divine Food to all who would believe that the Father, the Creator of Heaven and earth, desired to share His creation with those who would believe. It was the certainty that His Body, soon to be glorified in Holy Eucharistedness, would be the Food to birth all believers into His New Creation. Again, it was the certainty that now the evil one would be defeated forever.

The meaning of His sweat which became as drops of Blood, is the knowing that there would be those who would give their lives for Truth, and give their blood in taking the Chalice from His hands, and would give their lives for the sake of Jesus, and for the Gospel. This was the continuation of the shedding of His Precious Blood for us, beginning with His Circumcision, now here in the Garden, soon to be shed again at His brutal scourging, and at the excruciating crowning with thorns, in the torturous carrying of His heavy Cross to Calvary, and again at the inhumane nailing of His hands and feet to the Cross, followed by the insult of the spear thrust into His dead body. We have the sight of the sweat-Blood of our Savior being shed for all the faithful and prophets of the First Testament, beginning with Abel (*Gn 4:8*), all the way to John the Baptist (*Mt 14:10*), who publicly introduced the arrival of the New Testimony.

We have here the sight of Perfect sinless Man, willing to sacrifice Himself so that imperfect sinful man could be made Perfect. Here we have the sight of Divine Nature suffering in perfect human nature, so that no soul which was given a Divine nature (*2P 1:3,4*) in the Heart of the Father in Eternity (*Ps 109:3*), would be lost.

Here was the agony. The love in Love, willing to forgive the rejection in hatred, if only those who hated would ask: “Forgive me.”

Here was the victory. The human nature besought and relied on the Divine nature, obeyed the Divine nature, and won! In His Sacred Heart He was saying: "I am ready for scourges, and My sorrow is continually before Me" (*Ps 37:18*).

The Hierarchy were given a specific duty to watch with Him (*Mt 26:38*), and to pray, lest they enter into temptation (*Lk 22:40*). He reprimands them: "What? Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak" (*Mt 26:40,41*). And finally they were embarrassed: "They knew not what to answer Him" (*Mk 14:40*). There was such meaning in 'Watch ye, and pray that ye enter not into temptation,' not just for the three, but for all of us, and we must pray, pray, pray. The three also represent the three days that He would be in the earth, but also the three days of 1,000 years each, that is, from 1 A.D. to 1000 A.D., 1001 to 2000, and 2001 to the end of time, which is this, the third day, in which we are now living.

The priests of the Church were separate from the Hierarchy, yet all that was asked of them was to pray: "Sit you here, till I go yonder and pray" (*Mt 26:36*). They were not asked to kneel, just to sit, and they followed the example of the Hierarchy and slept. The scene was reality in the time of the now of then, yet it was it was a prophesy of the events in this the twentieth century. The rulers of the Church are asleep while evil invaders hijack the truth and traditions handed down from Jesus and the Apostles. The Hierarchy are asleep as their flock flounders in error. The priests sleep as the lure of good time and easy life empties their assigned parishes.

Then there was the Congregation, those who would stay and wait, and remain to the bitter end, hoping for a miracle. Those who would leave all behind to follow Jesus. "A certain young man followed Him, having a linen cloth cast about his naked body. And they laid hold on him. But he, casting off the linen cloth, fled from them naked" (*Mk 14:51,52*), {this presumably was Mark, the Evangelist, who wrote the Gospel}. He left all and went into the world of hatred and denial - he went naked from the world of comfort.

Jesus, in His agony saw us all. His agony was not the fear of the torture and cruelty which He was soon to endure, for said He: “Now is My soul troubled. And what shall I say? Father, save Me from this hour. But for this cause I came unto this hour” (*Jn 12:27*). He prayed in His aloneness, He prayed in His Divinity, He prayed in His humanity, He prayed in His love for His creation. The cold and the damp dew of the night added to His agony. The cold represents man’s heart, the damp represents man’s second guessing God, and the night represents man’s desire to walk in darkness where he presumes life to be easier with no accountability, for they say there is no God (*Pss 13:1*).

My view of Him was to His left and slightly behind Him. The impending disaster was not present, but what was present was a total reality of being in a conversation in Heaven. The conversation was one of assurance that all was done. Nothing was left undone. The Sacrifice would be accepted by the Father from His Only Begotten Son, for the redemption of God’s creation from the hands of Satan, who had in turn received it by deception from Adam. The Sacrifice would be continued by the few who would accept the Chalice from His hands: “My Father, if it be possible, let this Chalice pass from Me. Nevertheless, not as I will but as Thou will” (*Mt 26:39*). This was no bargaining. This was no shrinking away from the ensuing torture. This was a plea that others would take up the cross and follow Him daily, and take the Chalice of suffering, for the redemption, so they too would “fill up those things that are wanting of the sufferings of Christ, in *their* flesh, for His body, which is the Church” (*Col 1:24*). This was complete resignation to the Divine Will of His Father, “not as I will but as Thou will.” This is the Chalice which the validly consecrated priests take from His Hands, in Holy Consecration at the Sacrifice of the Mass, and pass on to those who believe, until the remission of sin, that is, when sin is no more, (and the devil is cast down into Hell for all eternity).

In the stillness of the world there was no comfort. In the stillness of His Sacred Heart, I could see the thirst for souls. In the stillness of Heaven I could see the hushed awe of the angels, as their God was in agony. The Son of God, yet the Son of man, Love, was

about to undergo extreme cruelty.

I observed the physical, His discomfort, His fatigue, His awareness of His vulnerability. Yet the physical was not the central theme of His agony. His humanity was praying in His Divinity, that those to whom He left His Church, would nurture their flock, as He nurtured them. He knew that He must spiritually make up for the weakness of His Apostles, and instill in them a desire to persevere under pressure. It is no wonder He said: “And what I say to you, I say to all: ‘Watch’” (*Mk 13:37*).

Three times He asked them to pray and watch. Three times for the times we would betray Him. Three times, one for each day of His being out of sight from them. Three times for each day of a thousand years that we must be vigilant until His return in Glory.

Again, I did not see His Mother Mary, but I felt her presence. I felt her encouragement, and I knew that He felt it. There was always a knowing that Holy Mary was present. There was always a knowing that her spirit was assisting. In my spirit I could see her praying assistance and encouragement on her Divine Son. I could see her anguish, yet that co-redemptrix act of saying: “It must be done, it must be accomplished.” Mary knew what was about to happen. Mother Mary was co-suffering.

What a terrible moment when He knew that the Agony in the Garden was finished, and that He must now go to those whom He trusted and say: “Sleep ye now and take your rest. Behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go. Behold he is at hand that will betray Me” (*Mt 26:45,46*). The sorrow to know that one of His Apostles whom He had just ordained at the Last Supper would now betray Him, and that with a kiss. What must God do to win souls back from the devil? And yet, the Apostle Judas Iscariot was one of the many apostles who would betray Him. The anguish in His Sacred Heart to be thus betrayed was the culminating agony in the Garden, and the garden is also the world.

The Arrest

The approach of the band of the Roman Tribune, and the Temple

Guards, and the chief priests, and the magistrates, and the ancients, and the mob, sounded in the ears of Jesus. The moment of prayer in the Father had ended. He arose and went back the third time, to the sleeping members of the Church. This third time as we saw before is the third day of the Year of the Lord, Anno Domini. But still it was the evening of Pasch, which began at sundown.

“Rise up, let us go. Behold, he that will betray Me is at hand” (*Mk 14:42*). Was it just the Apostle Judas He was speaking of, or was He also foretelling that other apostles would be as Judas? Was He telling them, and you, and me, to beware, watch, and pray, lest we also enter into temptation?

When Judas kissed Jesus, He asked him: “Judas, do you betray the Son of man with a kiss?” (*Lk 22:48*). He asked all the apostles, popes, cardinals, bishops, priests, ministers, preachers, rabbis, the congregation in the pews the same question: “Do you betray Me with a kiss?” How indignant we become when it is even suggested, and we retort: “Is it I Lord? (*Mt 26:22*). You know it is not and that I am perfect, so it must be that other person.”

“Whom seek ye?” He asks (*Jn 18:4-8*). They answered: “Jesus of Nazareth.” Although they all knew Him, and had heard Him speak in the Temple, and elsewhere, and see His mighty miracles, they were politically and legally correct, they got identification. When Jesus said to them: “I am He,” He showed His Divine power and proved to them that He alone gave them power in this atrocity which they were about to commit, so that ‘they went backward and fell to the ground.’ The Messiah was in total command, not the devil operating in his evil men whom he possessed. Jesus again shows them their incapability to act against Him, for He said again to them: “Whom seek ye?” They heard the same question and answer as before, and they knew that He standing in front of them, was greater and more powerful than all of them put together. Jesus gave them a chance to withdraw from the evil one in their heart, He always reached out to save souls, and again they confirmed their plot, for they answered the second time: “Jesus of Nazareth.” He let them know that they had heard the self same answer before: “I have told you that I am He.” The Son of man was in charge for

He commanded them: “If therefore you seek Me, let these go their way.”

The band of soldiers obeyed the command of the Messiah. They let the others go. When the apostles saw that they were not going to be arrested, they became brave and said: “Lord, shall we strike with the sword?” (*Lk 22:49*). Peter did not wait on the Lord to reply, but relied on his own prudence, but wise in his own conceit (*Pr 3:5,7*), struck Malchus, the servant of the high priest and cut off his right ear. Jesus said to Peter: “Put up thy sword into the scabbard. The Chalice which My Father has given Me, shall I not drink it?” (*Jn 18:10,11*). Jesus reached to the ground, picked up the ear of Malchus and restored it to perfect wholeness.

A few hours previously Jesus had just taught the Apostles: “Let not your heart be troubled. You believe in God, believe also in Me” (*Jn 14:1*), and now so soon afterwards, the chief of the Apostles did not trust what Jesus was doing, and acting in a temper, took matters into his own hands. So soon afterwards was the message forgotten! The arrest shows all of us that no matter in what situation we find ourselves, we must trust God, and we must ask what is His will. He was teaching His Church to always ask the Holy Ghost for guidance, especially in matters which need an urgent answer.

Jesus said to the moral majority of the chief priests and magistrates of the temple and the ancients: “Are ye come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your hands against Me, but this is your hour, and the power of darkness” (*Lk 22:52,53*). A few minutes before He showed them the power of His word and made them fall backwards onto the ground. A few moments before He showed them His power when He restored the cut off ear, and the hearing of Malchus. Now He shows them even more so that He and not they is in control. He allows them to arrest Him.

It was then a terrible sight to see the Savior of the world, stretch forth His hands in total surrender, and have them bound by the soldiers. That moment for me was absolute shock, for I realized

then that my God was in captivity. I must admit that I was afraid. No, that is not correct, I was in absolute fear. If God was captured, and here He was bound by evil, what then would happen to His creation, and more selfishly, what would happen to me. Even though Jesus allowed Himself to be arrested, and could only be arrested by His permission, there was still that awful fear in me of what if somehow the devil would win the final conflict and Jesus did not rise from the dead. My fear was so great that I did not want to see any more of this, I wanted to run away and hide, but where? What would life be like without Him? What was to become of His creation. Who would protect us? Where could we go for help? If our God was taken from us, then Life is no more.

Although I knew the end from the beginning, I did not trust that everything was in the Will of God. My faith at that moment was not as Abraham, or Isaac, or Jacob, or Moses, or Mary, or His Foster father Joseph, or the Baptist. I was too sad to react as Peter did in drawing his sword. I found myself praying to God the Father, to stop this madness, yet I knew in my spirit that this was His will, even though I did not like it in my heart.

I realized then that when I sin, and I do sin, that I handcuff Jesus and deliver Him into the desires of evil. When I sin, I am the Iscariot. The arrest was not so much made by the resident Jews and Roman soldiers in Israel, but it was made by me and by all the spiritual Jews in all the world, who deny, and desecrate, and are lukewarm in their religious/political correctness.

Seeing Jesus surrounded by bloodthirsty evil, and being led away out of a garden of nature, climbing back up the Mount under mortal danger, that same Mount which He and we had descended, singing, just a few hours ago, was too difficult to comprehend. I wanted to be in denial that this was happening, but I could not do so, for "in withdrawing aside sorrow remains" (*Si 38:20*). God had placed me there, and I must suffer in myself the loss, which was the absence of Jesus. In my sorrow, which was to increase traumatically from here and for the next twenty hours, I stopped thinking of my own plight, and put myself into the Heart of Jesus. When I did that, then I knew that I never knew sorrow. A human heart, or at least my heart, could not endure all that was to befall

Jesus.

As I said earlier on, that over a period of about nine months, Jesus took me through His Passion, and Death, Burial, and Resurrection. In His mercy He knew that a normal human heart could not experience all that suffering in the time it took to inflict, without that heart collapsing, at least my heart, so He took me step by step through His cruel passion.

The time of the arrest was late at night and there were few people around. How convenient! The hour of darkness when the evil one has his reign. The five hundred or so believers were asleep (*1Co 15:6*). There would be no fear of a riot. The secret plan of evil was in place. All was set.

Chapter 6

The Trial

Jesus was brought from Gethsemani to the house of Annas, who had previously been a high priest, and was the father-in-law to Caiphias, {the then current high priest} (*Jn 18:13*). This is the same Annas, who was the one of the priests in 12 A.D., and had first heard the twelve year old Jesus, “in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers” (*Lk 2:46,47*). Did Annas remember that little Boy from 21 years before? Yes he did, for the Name Jesus remained in his memory, and throughout the recent three years of His public ministry, he followed the miracles and teaching of the Boy Who asked them questions, filled them with wonder at His wisdom. He remembered the Boy, the Man, from His Bar Mitzvah, and now Annas wondered. Here stood Jesus, hand-cuffed with a rope, bound as only a criminal is bound, yet calm and assured. There sat Annas uncertain, unsure, and afraid. What would Annas do? Would he step out in faith, or would he succumb to the power of his powerful position, the greed and security of his pension, the loyalty and trust of his friends and family, his respect among the people, and his terrible pride?

Jesus remembered Annas! In His heart Jesus was saying: “Don’t you remember? Don’t you know the scriptures, and the prophets, and what they foretold? Don’t you know Annas that it is you who are under trial?”

Here He, Jesus THE High Priest, stood giving the former high priest whom He, as a Boy instructed, the gift of choosing to leave the world of the devil behind, and step out in truth. Here in the beginning of the trial Jesus reaches out to save, but the life-line of Almighty God is rejected. The lure of the world is too much for the cowardly, he rejects the teaching of the Innocent for the inferior wisdom of the Sanhedrin and that ‘position’ in the world of his blinded peers. Annas passes Him on to the establishment of his appointed.

In Annas we see the vast majority of people in the world, who cling to “the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world” (*1Jn 2:16*). Jesus didn’t condemn, He prayed in His heart: “Father forgive him.”

Jesus was taken away from Annas, and Annas was left alone, isolated, faithless, and therefore afraid. He sent Him bound to Caiphaz, he sent Him bound for the sin of the world, he sent Him away knowing that “the Innocent was given for the ungodly, for He had done no iniquity, neither was there deceit in His mouth” (*Is 53:9*).

When Jesus came into the assembly of the high priest Caiphaz, and all the priests, and the scribes, and the ancients (*Mk 14:53*). He stood, allowing the evil to have its way (for this moment). He gave all assembled the opportunity to reject their ways of prestige, greed and power, and to turn to freedom of Life. Jesus was Master, but they were servants to the master of their choice - the devil.

There is assembled before Jesus the protectionists, that is, those who at any cost would protect their own privileged position, and proclaim that “One Man should die for the people and that the whole nation perish not” (*Jn 11:50*). The ‘whole nation’ was not the people, no, it was the protection of the pride and position of those few. There did evil sit in judgement of the Good. There evil declared that Truth was guilty of death” (*Mt 26:67*).

Caiphaz has his moment. Jesus has His time. The thoughts in His Sacred Heart was for belief, for salvation, for souls. In His Heart He was saying: “I came to rescue you from all evil, just believe.”

The fury of the jury was intense. The Accused was in charge and not they. Calmly He stood, angry they sat. The servants to the hierarchy, in order to ingratiate themselves to the hypocrites, slapped Him with open hand on the face. That slap was the slap of the inferior on the Superior (*Mk 14:65*). Now began a whole series of further outrages, as they became like a pack of mad dogs on an innocent Lamb. King David foretold this moment: “Many dogs

have encompassed Me, the council of the malignant has besieged Me” (*Ps 21:17*). They beat Him with their fists. They kicked Him. They spat on Him (*Mk 10:34*). They spat in Him, that is, they forced open His mouth and clearing their filthy lungs, they spat into the mouth of Jesus (*Mt 26:67*). They blindfolded Him, mocked Him, pulled Him by the hair and by His beard, and demanded of Him: “Prophecy, who is it that struck Thee?” (*Lk 22:63-65*). Jesus took the blows, took the pain, both physical and emotional, took the humiliation and degradation, and offered all to God our Father and prayed in His Sacred Heart: “Father, forgive them.”

Who spat in the Sacred Mouth of Jesus? Those who change the Holy Scriptures to suit their own selves. Those who want to make ‘the word of man’ to be ‘the word of God.’ Those who want to put their words into the mouth of God. Those who want to make God into the image of sinful man. Those who deny God’s word and say that God would not ask such and such a thing of them. Those who think their ‘truth’ is what God meant to say. Those who set themselves up as God’s counselors. Those who receive Holy Eucharist in the state of sin.

The mockery continued and His truth was rejected. Caiphias asked Jesus of His disciples and His doctrine. Jesus put him on the defensive and told him to ask those present who sat in mockery before him. This was too much. One of the servants standing by gave Jesus a blow, saying: “Answer Thou the high priest so?” Jesus answered him: “If I have spoken evil, give testimony of the evil, but if well, why do you strike Me? (*Jn 18:19-23*).

Those who had spoken privately with Jesus remained silent. Was their silence a denial? Yes! They knew Truth, yet in order to save their own skin from the fury of evil, they acquiesced. Jesus knew their fear, knew that in their hearts they would try to make amends. But now in the loneliness of abandonment, “in the sight are all they that afflicted Him, His heart expected reproach and misery. He looked for one that would grieve together with Him, but there was none, and for one that would comfort Him, and He found none” (*Ps 68:21*).

Who are they who abandoned Him? They are every one of us. We are the Joseph of Arimathea, and the Nicodemus, and the Peter. “He looked on Peter, and then Peter remembered, and going out, wept bitterly” (*Lk 22:61,62*). When we are silent, we deny, “and must understand that we who do such things, are worthy of death, and not only we that do them, but they also that consent to them that do them” (*Rm 1:32*).

Where was the Heart of Jesus? It was offering up all His sufferings and rejections to the Father, so that we could, like Peter, recognize our denials and come back to God with total sorrow in our heart, seeking forgiveness. He saw that we, who in the comfort of two thousand years later, are hypocrites when we question the stupidity of the Sanhedrin, and the priests, and the rulers, and the Apostles, and the disciples, especially when we today know the truth, and still deny Jesus. We are the guilty Sanhedrin of today.

This was the trial of Jesus, but Jesus in His Sacred Heart, saw it as our trial. He was on trial, yes, but we who expect the Messiah are on trial, now at the end of time.

The hierarchy at His mock trial were tired, so they went off to sleep. The temple guards took the bound Jesus and put Him in prison for the remainder of the night, for it was already Friday morning. The prison was an abandoned well or cistern, into which Jesus was lowered on a rope halter which remained wrapped around Him. There was no care exercised in dropping Him down that hole. During the night the guards would tug on the rope to make sure that the ‘Criminal’ would not rest. No food, no drink, no rest was allowed. But Jesus had His own Spiritual food, which was to do the Will of Him that sent Him, that He may perfect His work (*Jn 4:34*).

Who put Him in that prison? You and me. We are the temple guards, and the priests, and the hierarchy who deny that anything is wrong, and that our works could not possibly contain any evil or error. We are the ones who by choosing only those parts of the Word of God which are not difficult for us to obey, and reject the difficult parts or the parts we do not like. We are like “an adulterous woman, who eats and wipes her mouth, and says: ‘I

have done no evil” (*Pr 30:20*). Jesus saw all of us put Him in prison. He saw those who desecrate Him, and deny His Real Presence in the Holy Eucharist cast Him in prison. He saw the politically correct and other cowards put Him in prison. Yet all He did was say: “Father, forgive them” (*Lk 23:34*).

The night was passed in the prayer of the offering of His suffering to God His Father, and our Father too. His Heart entered into the hearts of so many millions of prisoners who had been, and would be unjustly incarcerated. His Heart begged for them to offer their suffering with His, so that the fulness of the sufferings of the Body of Christ would be offered to God (*Col 1:24*). In His Heart He received the wives and children who would be rejected by husbands and fathers. In His lonely suffering, He entered into the heart of all the husbands and children who would be rejected by wives and mothers. In His broken heart, He saw the billions of babies who would be denied life through contraception (*Gn 38:8*). In His suffering Heart, He saw the hundreds of millions of babies who would be conceived in the womb of conception, only to be murdered in the womb of abortion, as the mothers and fathers sacrificed their sons, and their daughters to the devils of social and financial comfort, and the idolatry of body beautiful (*Ps 105:37*). In His suffering Heart He saw the millions of mothers who would abandon babies through adoption (*Is 49:15*), and in His Sacred Heart He was comforting baby and mother.

In His cold and beaten Body, He entered into all the hundreds of millions who would suffer famine, and hunger, and thirst, because of the greed of man. In the night of cold rejection He looked for those who might think of Him in this particular part of His Agony, and say: “Jesus, forgive me.” In His lonely suffering on this night of sorrows below the place called Mount Sion He beseeched us all: “In the nights lift up your hands to the holy places, and bless ye the Lord” (*Ps 133:2*), for it was He Who from this sunken hole prayed for all of us: “Out of the depths I have cried to Thee, O Lord, Lord, hear My voice” (*Ps 129:1,2*). He spoke out for all the valiant who had, and who would, lay down their lives in order to bring truth to the world, and to defeat Satan.

In His lonely Heart, I saw Him suffering to bring us all back to the

reality of Truth. In His lonely Heart, I saw His vision of the world which no longer knew truth. In His lonely Heart, I saw the offering up of His sufferings for all mankind to come back to the solid ground of truth. I looked into His eyes and He allowed me to see past the pain, past the agony, past the torture, past the rejection, past the denial, past the loneliness, to a world, renewed, immaculate, and light, to a world inhabited by the redeemed, because of His sufferings.

This was Jesus, Son of God, Second Person of the Most Holy Trinity, desecrated, in a garment stained with blood, and stained with the spit of filthy man. This was Jesus, Who was still offering His love for all of us who so defile Him. This was Jesus, Son of man, the Only Begotten of God the Father, Who trusted in God, and was offering Himself as the Sacrificial Lamb, to atone for our sins, and also for that first lamb which was sacrificed to clothe fallen, naked, sinful man. This was and is LOVE. This was, and still is, the Word of God.

The rope tugged again which held Him in a halter, except this time He was hauled up out of the depths of the earthen prison. This was the first of two ‘lifting ups’ of the day. It was now daybreak, and this was a terrifying moment as I realized that the finality of the now was death to His Body. The moment had come and “He offered Himself, because it was His own will, and He opened not His mouth, He shall be led as a Sheep to the slaughter, and shall be dumb as a Lamb before His shearer, and He shall not open His mouth” (*Is 53:7*).

He walked serene, regal, without faltering, to where the same council of the night before was gathered together, under the authority of Caiphas. In His Heart He saw the end of the poor wretch Caiphas, and in His Heart He said: “Father, forgive him.”

They asked Him again: “If Thou be the Christ, tell us.” Here is the irony, they did not know for sure. Jesus again showed that He was in charge, not they: “If I shall tell you, you will not believe Me.” Jesus was telling them again that their ears were closed to the truth. He was showing them their hypocrisy, for then He said: “And if I shall also ask you, you will not answer Me, nor let Me

go.” They could not answer because they did not know.

They were not to be confused with truth or facts, their minds were made up, there was no room for His questions. Jesus was telling them that their trial was a scandal to themselves. He spoke beyond their failures for He said: “But hereafter the Son of man shall be sitting on the right hand of the power of God.” In my heart I was saying: “Ah Jesus, why did Ye have to say that?” I was in my worldliness advising Him so that He would not suffer and so be set free! {But immediately I remembered that He had said: “For judgment I am come into this world, that they who see not may see, and they who see may become blind}” (*Jn 9:39*).

At that moment I understood that they did not know the meaning of the Son of God, nor did they know the meaning of the Son of man, nor did they know the meaning of the Messiah, nor did they know what they were looking for in THE PROPHET. They were totally spiritually blind, and locked up in their own man-made laws. They were in denial of their faith. They were in denial of the faith of Abraham.

They asked plainly: “Art Thou then the Son of God?” They were clueless. They were deaf, and dumb, and blind, and arrogant, the typical ‘reverend know it all.’ They were all of us who live in our own preconceived notions and ideas of what we want to be, of what must be, of what is going to be, who don’t want to be confused with truth.

How did Jesus answer? “You say that I am.” That did it! This was confusion to them. They were caught in their own snare, for He used their own words in answer. He told them plainly that they should know, and that they said that He was the Son of God!

In that moment He was telling all the popes, cardinals, bishops, priests and ministers, mullahs and rabbis from henceforth that they know the truth, but have entered into denial. All the aforementioned know that Jesus is the Messiah. All the aforementioned and those to whom they have spread their doctrine of slander and denial, are they who stand in judgement of God. All they who know their superiors and teachers are speaking error and

do not confront them, are those who stand in the council and judge Jesus. There are no exceptions, none!

How did they answer? “What need we of any further testimony? For we ourselves have heard it from His own mouth” (*Lk 22:66-71*).

The Trial by Pilate

They led Him away to Pilate’s outer hall, but sanctimonious and holy hypocritical men that they were, they would not break the law and defile themselves by going into the Praetorium on the eve of the Pasch, in order that they could eat the holy Pasch. Their law which they here observed was one of their own man made laws. Jesus had foretold them of this moment: “Woe to you, scribes and Pharisees, hypocrites, because you tithe mint and anise and cummin and have left the weightier things of the law, judgment and mercy and faith. These things you ought to have done and not to leave those undone. Blind guides, who strain out a gnat and swallow a camel. Woe to you, scribes and Pharisees, hypocrites, because you are like to whited sepulchres, which outwardly appear to men beautiful but within are full of dead men’s bones and of all filthiness. So you also outwardly indeed appear to men just, but inwardly you are full of hypocrisy and iniquity” (*Mt 23:23,24,27,28*).

Pilate went out to them (*Jn 18:28,29*). Jesus just stood there regal, for He was the Lord of lords, and the Lord of priests, and the lord governor would have no lordship unless the Lord allowed it. I could see in the soul of Jesus, His hurt because of all the popes, cardinals, archbishops, bishops, priests, rabbis, mullahs and the ministers, who pretended to be the servants of God, and of all the congregations of the world, who pretended to be followers in faith of a religion, all of them, defile the Pasch, the Sabbath, the Holy days, with a pretense of religiosity, while they offer excuses for their dastardly deeds, in the pretext of being busy. He saw the same hypocrites turn the Sabbath into a day of commerce, sport and gambling. He saw those in places of high responsibility of national governments, make excuses for holding their meetings on the Sabbath Days. He saw the rulers of the world follow the instructions of Satan: ‘do not keep holy the Sabbath day.’

Pilate asked them: “What accusation do you bring against this Man?” They answered and said to him: “If He were not a malefactor, we would not have delivered Him up to you.” Pilate said to them: “Take Him you, and judge Him according to your law.” The Jews said to him: “It is not lawful for us to put any man to death” (*Jn 18:29-33*).

Pilate the sinner questioned Jesus, questioned the Savior of the world: “Art Thou the King of the Jews?” And Jesus said: “Thou say it.” Pilate said to the chief priests and to the multitudes: “I find no cause in this Man” (*Lk 23:3-5*).

Jesus saw the rulers with responsibility shrink away from their obligations, for like Pilate, they are spineless cowards. Hearing that Jesus was a Galilean, Governor Pilate sent the King of kings to a king called Herod.

Through the city in which He had taught and healed, He now walked bound in cords, under a military escort, to the jeers of some, to the astonishment of others. None of His Apostles were present except the youngest, he who was named John. Mary, His Mother, followed, sending Him encouragement with her silent presence.

He came to Herod’s palace, no seat was offered, for the Criminal came to be judged by the adulterer. “King Herod for a long time wanted to see Jesus, because he had heard many things of Him, and he hoped to see some sign wrought by Him” (*Lk 23:8*). Surely, thought Herod, this Jesus would perform a miracle or two for him, so that he could save His life. Herod looked for entertainment, “and questioned Him in many words” (*Lk 23:9*). But Jesus stood there quiet and answered him nothing. Herod was furious, how dare someone not answer him! Seeking victory, Herod resorted to brute force, and using his army, beat Him, mocked Him as a King, put on Him a white garment, a princely robe, an insult and a scoff at Jesus, the King of the Jews, and sent Him back to Pilate.

The gesture of sending Jesus to Herod, was one in which Herod the Zionist saw the truth that he was superior to the Roman Pilate, and accepting this opportunity, having beaten Jesus, returned Him

to Pilate, with the mock garment, and deferred to Pilate's judgement. This act won the friendship of these two infidels and they became "friends that same day, for before they were enemies one to another" (*Lk 23:12*), yet little did they know that in a few short years, they would both die in disgrace.

Jesus saw the vanity of rulers, who become conspirators in evil, band together in unholy alliances. He saw those in high station kiss the devil, in order to strengthen their hold on worldly power. He saw the end of the poor wretch Herod Antipas being deposed and exiled by Caligula, and then his successor, Herod Agrippa, arrayed in kingly apparel, being eaten up by worms and die (*Ac 12:21-23*). He saw that the 'kingly apparel' of Herod had more dignity than the man who wore it. He saw that their trial was not going well for them, and He prayed for them: "Father, forgive them."

The thoughts in His Heart as He walked back through the streets in a mocked white garment, was love for the bystanders, and courage for the believers. Mary followed, suffered, and watched, as her Son was escorted again to Pilate.

As before, the Jews excused themselves from going into the Governor's hall, because they must not defile themselves, they must not sin by entering into a Gentile establishment. They must keep holy the Sabbath Day, which was on the morrow. All they wanted to do was to murder an Innocent Man, so that 'one Man should die for the people, and that the whole nation perish not,' and that they would not lose their exalted position!

Jesus looked at them, wondering how could they be so blind. He saw all the spiritually blind to the end of time, those who would pretend to do good, pretend to follow the gift of God, pretend to be so sanctimonious, who would profess their Christianity, their religiosity, and yet willfully sin by defending their own pride and position. He saw all we who are hypocrites do such things, and yet He offered Himself for us so that we could see. And He prayed: "Father, forgive them."

Was Pilate perplexed that he was given the responsibility to make

a final judgement? Yes he was, and more so, he was angry. He called together the chief priests and the magistrates and the people, and said to them: “You have presented unto me this Man as One that perverts the people. And behold I, having examined Him before you, find no cause in this Man, in those things wherein you accuse Him. No, nor Herod neither. For, I sent you to him, and behold, nothing worthy of death is done to Him. I will chastise Him therefore and release Him” (*Lk 23:13-16*).

Jesus saw the Pilate in all of us. He saw all who would not accept personal responsibility for our actions, for our commitments. He saw the falsity of “We believe” as the escape from “I believe.” Yet Jesus was willing to endure all even to save one soul.

Pilate knew that it was through envy the rulers of the people had delivered Jesus to him (*Mt 27:18*). How much envy did Jesus see? He saw all the envy in us both feigned and expressed. He saw rulers of the world wage war and kill millions of innocent people through envy. Yet in this act, Jesus prayed for salvation of the envious from the devil.

Pilate was having a bad day! Frustration had set in. He went into the hall again and called Jesus, Who had not sat down to rest since He arose from the Supper table the night before. He said to Him: “Art Thou the King of the Jews?” The tired, beaten, spittle stained, blood stained Man standing alone in front of him remained erect, composed, sure, and at peace. Pilate, rested and clean, was ill at ease. In his heart he knew that Jesus was innocent, that He was a King, but spineless man that he was, he was afraid and unsure. Jesus assured the governor of knowing the truth, and tried to get him to admit it to himself: “Say you this thing of yourself, or have others told it to you of Me?” (*Jn 18:33,34*). Pilate was again on the defensive, as are all people who are in error. But Jesus does not want us to be on the defensive, He wants us to admit the truth to ourselves, for it is the truth which will make us free (*Jn 8:32*).

He answered Jesus: “Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me. What hast Thou done?” (*Jn 18:35*). Am I a Jew? Are you a Jew? All people who profess Jesus to be the Christ are spiritual Jews. I am a Jew, spiritual, and

delight in that fact. Can you say the same? If you can, then why do you and I, and all Christians - Catholics, Orthodox, Protestants and Copts, who are the nation of spiritual Jews, deliver up Jesus again and again to be crucified? What have you done? But Pilate asked Jesus, "What hast Thou done?"

"Jesus, what hast Thou done?" For all the healing, curing, comforting, feeding, teaching and raising from the dead, we have denied, rejected, beaten, humiliated, and despised Thee, and yet, what hast Thou done? Thou have offered Thyself as a Living Sacrifice in total Love, so that we could come back to Thee and have true happiness.

"My Kingdom is not of this world. If My Kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews, but now My Kingdom is not from hence" (*Jn 18:36*). Of course it is not of this world of hatred, violence, lies, stealing, make believe, hunger and greed. His Kingdom was not from hence, not from the world of darkness, of envy and war, no, it was not.

Pilate did not receive the answer he wanted, but instead Jesus prophesied the end of the time of the rulers of darkness, and the coming of the Kingdom of God in power and in glory.

Pilate said: "Art Thou a King then?" Again he comes back to the same question already asked. Pilate knew the truth, and Jesus would prick his conscience. "You say that I am a King. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth hears My voice."

Pilate said to Him: "What is truth?" (*Jn 18:37,38*). The Man standing in front of him read his conscience when He spoke of truth. The whole ministry of Jesus was Truth. He is Truth.

'What is truth?' Pilate asked the question for all the people of the world who see the leaders, religious, political and commercial, preach justice, and practice deceit. He asked the question of all the citizens of the world who profess belief in God, but practice the

works of the devil. He asked the question of the legal systems of the world, who profess justice, but judge a law of words. He asked the question for all the parents and teachers in the world, who deceive the children with falsehood and hypocrisy. He asked why is the birth of Christ now represented by a little fat man with a white beard, in a funny red suit? He asked why is His glorious Resurrection represented by a bunny rabbit. What is truth?

The question was a condemnation of those who had delivered Jesus to him. He saw the priests quote the scriptures, preach good, preach generosity, and practice debauchery, greed, and hate.

When he asked ‘What is truth?’ he left the Prisoner Who was teaching him truth, and went out again to the Jews and said to them: “I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. Will you, therefore, that I release unto you the King of the Jews?” (*Jn 18:34-40*). Yet the truth should have been: “I find no cause in Him. But you have a custom that I should release one unto you at the Pasch. I will, therefore, release unto you the King of the Jews.” But no, the unjust judge did not have the courage of his convictions.

The example of Pilate must warn us to do what is right. Jesus was still teaching us to be valiant, take courage, and behave manfully in the law of God, for by it we shall be glorious (*1M 2:64*).

Evil was having its day, for it was only allowed by God so that we could be saved. Pilate asked them: “Will you that I release to you the King of the Jews?” Birds of a feather flock together, and so the murderers, the chief priests, prompted the people so that Pilate released Barabbas, the murderer (*Mk 15:7,9,11*).

I looked at Jesus in that moment and saw hurt, for here was the ultimate rejection. A murderer was preferred to the Messiah. Some of that angry mob received a miracle from Him. Many saw the miracles He wrought. Yet, those ungrateful people saw the power of the established church, and the supposed weakness of One Man, and so they opted for security! Their intellect said that God would not act without going through the Rabbinical school of priests. God couldn’t do it. But He did!

Pilate, the weakling, desired to release Jesus. Three times he said to them: “Why, what evil has this Man done? I find no cause of death in Him. I will chastise Him therefore and let him go” (*Lk 23:20-22*). But they cried out: “Away with Him. Away with Him. Crucify Him.”

Pilate said to them: “Shall I crucify your King?” The chief priests answered: “We have no king but Caesar” (*Jn 19:15*). The ultimate denial was voiced, the betrayal of the Ten Commandments was complete, the rulers spoke for the people, and the people rejoiced in their bloodthirsty corruption. At this proclamation that ‘we have no king but Caesar,’ the evil kingdom of Zion which opposes the True Kingdom of God, would grow in power until it’s defeat in the beginning of the 21st century, and then be cast into Hell for all eternity.

Pilate seeing that he was losing, and afraid of a riot, washed his hands before the people, saying: “I am innocent of the Blood of this Just Man. Look you to it.” All the denials within himself about Jesus was summed up in this statement. He knew that Jesus was the King of the Jews. Jesus standing there saw in His merciful Heart all the people who would declare innocence in their sinful deed, and blame it on other circumstances. He saw the willful rejection of individual responsibility. He saw all our faults and yet He said: “Father, forgive them.”

And so the temple rulers said: “His Blood be upon us and upon our children” (*Mt 27:24*). And so it is! To this day, the offspring of those who called for His death, are suffering bloodshed, and further violence, and more bloodshed, in an unceasing cycle. All of us who do not stand against injustice are calling that “His Blood be upon us and upon our children.” And yet, Jesus still was willing to shed His Blood so we could be saved.

Pilate feared the people, yet knowing that Jesus was innocent, looked for a way out. If he scourged the innocent Man, maybe this act of cowardice would rescue him from the high priest, and those of the temple, and the people.

In His Sacred Heart, Jesus saw the end of the poor wretch Pilate,

his acts of cowardliness, not just now in this trial, but in the massacre of the Samaritans at Gerizim, that he would be deposed and sent to Rome where he would suffer a violent death. Jesus pitied him, and said: “Father, forgive him.”

Chapter 7

The Scourging

Pilate had said: “I find no cause of death in Him. I will chastise Him therefore and let Him go.” Now he made good his promise. The trial is interrupted for the moment as Jesus is brought away to be scourged (*Jn 19:1*), and Pilate hoped to evade the issue of his own failures.

Again Jesus was put into the hands of His executioners, who also include you and me. The executioners are all we who shrink from our responsibilities. We are those who separate ourselves from the community of believers, from them that love God, where all things work together to good, according to His purpose, so that we can do our independent desires (*Rm 8:28*). We are the separated, the prideful, the executioners, the cowards.

As Jesus continued the lonely walk between the soldiers, He was offering up all His fatigue, His rejection, His acceptance, to His Father. He went willingly to the torture chamber where He would receive the most cruel of His physical sufferings so far. On top of the betrayal by His friend, the Apostle Judas, and the denials by His friend, the Apostle Peter, and in His other friends, those whom He cured, He suffered most from the betrayal of belief. Yet He walked on saying: “Father, forgive them.”

The whole band of Roman soldiers stripped Jesus of all His clothing. He stood humiliated before them. They took whips with leaded ends and scourged Him unmercifully. They became insanely mad, infuriated at the smell and sight of Blood, and their insanity was the devil. The devil demands blood to be shed by those who worship his Satanic power. The executioners of that moment, Roman and Jew, were under the command of Satan to give him blood, the precious Blood of Jesus, our Savior.

When Jesus fell under the unrelenting flurry of whipping, they caught Him by the hair of the head and stood Him up again. Their infliction of injury was professional. The soldiers were mad, Jesus was composed. He offered all to His Father.

In His suffering, He saw all the inhumanities that jailers would inflict on their prisoners. He saw all the atrocities which armies would inflict on the citizens of God's creation. He saw all the injuries that tyrants would inflict on the world in the name of democracy and peace. He saw the revolutionaries inflict death and destruction, famine and disease, in order to enforce the 'rights of man.'

He saw in His Sacred Heart, the popes, cardinals, bishops, priests, ministers, rabbis, mullahs, teachers, presidents, prime ministers, kings, politicians, police, parents, and those in entrusted positions, who are pedophiles, resort to incest and other abuse of little children. He saw those in privileged positions, those in authority over their criminal associates, protect them, and become indignant that their profession or walk of life should be accused. He saw that to all these despots, neither God nor man has 'rights.'

In His Heart He was praying: "Wash yourselves, be clean, take away the evil of your devices from My eyes, cease to do perversely, learn to do well, seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. If your sins be as scarlet, they shall be made as white as snow, and if they be red as crimson, they shall be white as wool" (*Is 1:16-18*). And the soldiers put a scarlet cloak about Him. The prophecy was fulfilled, and Jesus offered all to His Father.

For the first time since the Last Supper, Jesus sat down. Not in comfort, but forced to do so by His captors.

One of the soldiers saw a thorn bush nearby. The thorns were about as long as an adult index finger, were very strong, and many of them. He cut a branch with his sword, twisted it into a circular shape, and in his fury, put that crown of thorns on the Sacred Head of Jesus, the Christ, the King of kings, and Lord of lords. The crown of thorns would not stay on according to their desire, so they took a rod and beat it into place on His head.

To make His Kingship complete, they put a reed in His right hand, which was again cuffed to the left hand. They spit on Him, and bowing the knee in mock adoration before Him, scoffed saying:

“Hail, King of the Jews!”

This they did to your King and mine. This we do to your King and mine. This we do when we deny the gifts He has left to us. This we do when we reject His Sacraments. This we do when we sin. This we do when we offend our brother, our sister, our sons, our daughters, our mother, our father, our neighbours. This we do when we deny Him in Holy Eucharist. This we do when we with irreverence celebrate or attend Holy Mass. We are the torturers.

Even in His extreme pain from head to foot, Jesus sat King. His acceptance caused the soldiers increased frustration. Why would He not yield to their great strength? Why would He not collapse? Everyone else did long before this. He was the first one to have ever endured this much. Yet He did, and He prayed for their conversion: “Father, forgive them.”

Mary was nearby, but out of sight. She knew all that was happening. She suffered every blow, every spit, every thorn, every ridicule, every humiliation, and yet she prayed encouragement to her Divine Son: “My Dearest, my Loved One, we must accomplish all. I am with Thee. We must give all to Our Father.” It was love for her Love.

And after they had mocked Him, they took off the cloak from Him and put on Him His own garments and led Him away (*Mt 27:27-31*), but in order to do this, they had to take off His Crown of Thorns, and put it back again. Jesus was crowned for the second time. How many times do we crown Him with thorns? Again and again!

The Trial Continued, and Condemnation

After they scourged Him, they brought Him back to Pilate. Jesus stood there, bleeding and bruised. He was still King, regal, calm, and at peace within Himself. That was obvious.

Pilate, unsure, confused, and fearful, again said to the Jews: “Behold, I bring Him forth unto you, that you may know that I find no cause in Him.” And he cried out to them in a loud voice in his own Latin tongue: “Ecce Homo.” - “Behold the Man” (*Jn*

19:5).

With pained step in every muscle and bone in His mutilated body, He stepped forth as only the Messiah, the King, the Christ could. He had conquered all their brutality of mind and body. He was Victor. He looked over the mob, and the few others who still believed in Him. He gave confidence to the weak, solace to the faithful, and He caused fear to the rebellious.

When the chief priests, therefore, and the servants had seen Him, they became more enraged at the sight of Blood. They wanted still more, and shouted: “Crucify Him. Crucify Him.” Jesus knew that when Satan takes hold on anyone, that person becomes insatiable with sin. When a mob becomes Satanic, their actions are insane, and so it was now.

Pilate whimpered out to them: “Take Him you, and crucify Him, for I find no cause in Him.” He was stupefied to the fact that they had not accepted the scourging and crowning of thorns, yet he knew that blood begets blood.

We are the ones who are the wimps, when we know wrong and refuse to stand up against it. Jesus saw this and was praying for us that our faith fail not (*Lk 22:32*).

The Jews answered him: “We have a law, and according to the law He ought to die, because He made Himself the Son of God.” In this statement they showed that they had no idea of Who the Messiah is, or what is His purpose, or how He would accomplish His mission. Their minds were closed to the Holy Scriptures, nor did they know that as many as received Him, He gave them power to be made the sons of God, to them that believe in His Name” (*Jn 1:12*).

When Pilate therefore had heard this he was more fearful, and entering back into the hall again, he said to Jesus: “Whence art Thou?” But Jesus gave him no answer.

Where did Thou come from? So many do not even consider this question about the origins of Jesus. We are too busy in our own world of desires to even think about it. When Jesus comes

unawares at the end of time, (this time we are now in), will we then remember to ask: 'Where did Thou come from?' I am not sure we will like the answer, or the just reward.

Pilate therefore said to Him: "Speak Thou not to me? Know Thou not that I have power to crucify Thee, and I have power to release Thee?" Jesus answered: "You should not have any power against Me, unless it were given you from above. Therefore, he that has delivered Me to you has the greater sin."

When you and I sin wilfully, we are the ones who say to God: 'I have power to crucify Thee, and I have power to release Thee.' We are the executioners. We are the prideful and the arrogant. Pilate was and is an example of who we are when we sin. This thought caused me to shudder.

The frustrated and defeated Pilate went and sat down in the Judgement Seat, and as he was sitting, his wife sent to him, saying: "Have you nothing to do with that Just Man, for I have suffered many things this day in a dream because of Him" (*Mt 27:19*). His wife was a secret believer. But Pilate, having refused to listen to the Son of God, would certainly not listen to a messenger from God, who, in this case was his wife. Instead, he brought forth Jesus and said to the Jews: "Behold your King" (*Jn 19:4-14*).

But they cried out: "Away with Him. Away with Him. Crucify Him. Pilate said to them: "Shall I crucify your King? The chief priests answered: "We have no king but Caesar."

'Crucify Him. We have no king but Caesar.' This is the Zionist/Masonic/Communist outcry we hear in the world of the third millennium. We see that materialism, hedonism, atheistic ecumenism, complacency and indifference, has given Satan Caesar kingship of our torn world. We are those who shout 'Crucify Him.' And if you don't believe that you have no king but Caesar, when was the last time you darkened the doorway of your church or synagogue, or place of worship? When was the last time you examined your conscience? When was the last time you received the Sacrament of Holy Communion in a state of grace?

Then Pilate unjustly condemned Jesus to die, and delivered Him to the soldiers to be crucified. Jesus stood there hearing the guilty condemnation given by His accusers and judges, by the cowards and the self-righteous, by those who do not want to get involved, by we the guilty, and He said: “Father, forgive them.”

And they took Him and gave Him His own heavy cross, which was about three man lengths long, and He went forth to Calvary (*Jn 19:15-17*).

Who condemned Jesus? It was my sins and your sins that condemned Him.

Chapter 8

The Way of the Cross

When Jesus stepped out of the courtyard, carrying that monstrosity of a Cross, wearing the Crown of Thorns pressed into His head, with some of the thorns deeply imbedded in His forehead, and came through the outer door onto the street. The first person He saw was His afflicted mother. The exchange of looks in their eyes was enough to pierce the heart of the most unloving person. Their eyes were inextricably locked, with love, with pain, with encouragement, with trust, that the whole world could not shake the intent of Son and Mother to accomplish all in the Name of the Father, which is to recover creation from the evil one. Here is love inexpressible. He is victim love. No word was spoken, none were needed, as two hearts intertwined to say: "I am with you." In His heart I could hear Him say: "Mother, it is all right, I am with you, don't worry." In her heart I could see her say: "Son, I love Thee, we all trust in Thee. Keep going Son, I am with Thee." The soldiers broke up that very brief respite for both Son and Mother. But Son and Mother had given their message of encouragement to all who carry their cross: 'I am with you.'

The soldiers whipped Him to move Him along the Way of the Cross, (the Via Dolorosa). He staggered under the tremendous weight, but the King of kings showed us all the Way. The people were mixed in emotion. Some jeered, some scoffed, but some were silent. He continued carrying the Cross on His right shoulder, but that Crown of Thorns kept rubbing against the upper part of the Cross, causing excruciating pain, and so there was no comfort for His head, for surely the Son of man had no place to lay His head (*Mt 8:20*).

Each step He took was in reality less than half a step. Yet He walked stooped under the weight and moved toward that high goal. He saw in His Sacred Heart, those people who would endure suffering and hardship in order to overcome the evils of the evil one in the world. He saw with thanks, those who would say in their sufferings: "I offer all to Thee, my Jesus." He saw the truth in the people who would say: "I can take no more." He would accept

with love, all the offerings of these victim souls.

What kept Him going? Why would He not stop and give up right there? He wanted to continue to the very end. But then He fell. Even in the midst of the cursing from the soldiers, I could hear the thud of hands and body against the rough ground. The lower arm of the Cross hit the ground, but He never let it fall completely, as He remained below it, holding it. Every bone in His body was jarred, and the flesh which was stuck by His Blood to His robe was pulled away, intensifying the pain. In this fall I could hear His Sacred Heart say: "Holy Father, I offer this fall for all those who will give themselves in an offering to Thee for the sins of the world." This fall represented the offerings of all in the first day, (the first one thousand years from His birth in Bethlehem). He was beaten and kicked by the soldiers until under His own strength, He somehow got up and carried His fatal load.

The ground in front of Him was not just rough, it was a torture. Yet at each step I could hear His heart say: "More souls are saved, victory to Thee Father." He was near death, and it was obvious that at any moment He would die. The Jews wanted to see Him hang, and die the ignominious death on the Cross. The Romans wanted to complete their mission, and to have the 'fun' of seeing another Man die under their cruel crucifixion. They grabbed a man who was called Simon of Cyrene, and they forced him to assist by carrying the Cross behind Jesus. Jesus was in front, carrying the weight at the cross beams of the arms and length (*Lk 23:26*). Well, Simon may not have been willing, but bless his heart, he did fulfill what Jesus had said: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me" (*Lk 9:23*).

With His head bowed down under the weight, what did He see? Was it just the feet of the onlookers, or was it the faith of those who would believe in His offering? It was the faith. He saw the healings and miracles, the petitions and offerings, the belief and the prayers. He saw joy in those would believe.

Then He met one who would be an example of kindness to all generations. He met Veronica. There she was with a scarf to wipe the afflicted face so bathed in spits, mingled with His sweat and

Blood. The great gift He gave her then at that moment, was the imprint of His Holy Face.

How many Veronica's there are in the world! They are the kindness offered to the little children, the deaf and dumb, the blind and severely handicapped, the homeless and destitute. The kindness offered is rewarded the same as Veronica, for those people of now, have the opportunity of the Veronica of then. And Jesus said: "Thank you, for as long as you did it to one of these My least brethren, you did it to Me" (*Mt 25:40*).

He moved along refreshed by the kindness, but again He falls a second time. Again the Cross does not leave His body, as He held on to that precious load, for it was the load of all our sins from Adam to the end of time. He was carrying them all for us, He was wounded for our iniquities (*Is 53:5*), He bore our sins, that He might deliver us from this present wicked world, according to the will of God and our Father (*Ga 1:4*). He endured it all for it was His will that all may be saved. In this fall I could hear His Sacred Heart say: "Just Father, I offer this fall for all those who will give themselves in an offering to Thee for the sins of the world." This fall represented the offerings of all in the second day, (the second millennium). Again He got up, leaving the mark of the bloody encounter on the ground.

How much more can Thou endure Sweet Jesus? How can I comfort Thee? But He had comfort to give. He met the women of Jerusalem, weeping and crying uncontrollably for Him. He stopped, but still carrying His heavy load, He said: "Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children" (*Lk 23:28-31*).

The long journey was almost complete, the end was in sight, but unfortunately He fell for the third time. In this fall I could hear His Sacred Heart say: "My Father, I offer this fall for all those who will give themselves in an offering to Thee for the sins of the world." This fall represented the offerings of all in the third day, (the third millennium). The rope around His waist pulled at Him and the soldiers half dragged, half pulled Him the last steep climb to Golgotha.

There was no comfort in arriving at the top. It would be here that the bloody massacre would take place. It was here that the finality of the Bloody Sacrifice would be completed.

The Crucifixion

Jesus knelt on one knee as He lowered the Cross to the ground. The soldiers stood Him up on His feet. With the handle of a spear, they struck the Crown of Thorns from His head. They stripped Him of His garments, put the Crown of Thorns back on His Sacred Head (for the third time). And Jesus never said a word. Evil had it's sway, only because He allowed it. The Savior of the world stood in total humiliation in front of the world, and His Sacred Body was seen almost totally without any flesh on it. Pulverized, torn, bruised, and brutalized, He offered all for you and me.

His Blessed Mother rushed through the ring of soldiers and wrapped her head veil around His naked body. They pushed her back, but they allowed her Son to wear the modesty offered. The Cross lay on the ground, and it was time for His final offering. He laid Himself upon the Cross without being ordered to do so. I could see the pain in His face as He laid His back upon that wood, raw from the scourging, almost totally skinless from the beating, and from the tearing away of the clothes. That pain untold which so few would consider, was excruciating, yet He did not cry out. He just offered all to His and our Father. He was saying in His Sacred Heart, "Father, I spread My arms in protection over all of Our creation. Only now see creation through Me, through the sacrifice of My Blood, as I protect all who will acknowledge Me, so that they may come to Thee."

There were no niceties from the Roman soldiers around that Cross, just brutality on their part, and Love on His part. They executed their cruelty with military precision. The right hand of Jesus was taken first and placed over the designated spot. A rough nail, about the size of a railway tie nail, longer than a hands length, was driven into the open palm. As His right hand was nailed to the Cross, and the Blood spurted out of His palm, in His Heart He was saying: "I reach out to all humanity My hand of healing, and My hand of friendship, My hand of welcome. Please accept it. Do not allow the cruelty of sin stop you from coming to Me. Come to Me,

I will forgive you. I heal all.”

A rope was tied around the left wrist, and the left hand was pulled into place, and another big nail was hammered in there. The arms were disjointed with the stretching, fulfilling the Scripture: “I am poured out like water; and all my bones are scattered” (*Ps 21:15*). As His left hand was stretched beyond its limit, His Heart was saying to all of us: “I reach beyond all expectation to embrace you with love. Come to Me, come to where you are safe. I have suffered so that you can be free. I have you carved in the palm of My hand” (*Is 49:16*).

His feet were pulled down so that His whole body was completely stretched, and there the left foot was put over the right foot, and one big ugly nail, about two hands in length, was driven into the overlapped feet, nailing them to the Cross. There was no wiggle-room in His Body, all parts were pulled to their extremities. When His feet were nailed to the Cross, in His Heart he was saying: “Though evil has nailed My feet to the Cross, I have covered every step of mankind to go to you, and save you. All you have to do now is to come to Me, and I will give you rest” (*Mt 11:29*).

There were no places on His Body which were unscathed by the Roman butchery. A sign was then nailed on the top part of the Cross, over His head: JESUS OF NAZARETH, THE KING OF THE JEWS (*Jn 19:19*).

A rope was tied around each of the arms of the Cross, as soldiers lifted up our Crucified Lord. This was the second lifting up of the day. There was a predesignated hole into which the Cross was guided, and ropes were used to assist the soldiers in lifting Him up, as well as to stop any swing. When the Cross was sufficiently raised it crashed into the hole, jarring every bone, every nerve, every muscle of His Body, into extreme agony. As the Cross was lifted up, and the arms swayed from side to side, and the jolt of the drop into the hole, in His Heart He was saying: “All you priests and ministers of Mine, will you just endure one more hardship to bring one more soul out of evil?”

His Blood dripped down the Cross and unto the ground, fulfilling

the offering made at His presentation in the Temple, of a pair of turtledoves or two young pigeons (*Lk 2:24*), and fulfilled the Levitical law: “Of its blood he shall sprinkle the side of the altar, and whatever is left, he shall let it drop at the bottom thereof, because it is for sin” (*Lv 5:9*). As His raw back rubbed against the rough wood, in His Heart He was saying: “I have carried you all on My back, for love of you, for the salvation of you. Please come to Me with your burdens, and I will refresh you.” The offering of Himself for the sin of the world was completed. The law of Moses was completed. The First Testament was completed.

The crash of the Cross into the ground did not kill Him. He still had offerings to give to His Father. He was jeered by those who demanded His death, and by the soldiers. “Thou that destroys the temple of God and in three days dost rebuild it, save Thy Own Self. If Thou be the Son of God, come down from the Cross. If He be the King of Israel, let Him now come down from the Cross, and we will believe Him. He trusted in God, let Him now deliver Him if He will have Him. For He said: ‘I am the Son of God’” (*Mt 27:40-43*). And with such other taunts they blasphemed Him. As He heard the blasphemy of those on the ground beneath Him, in His Heart He was saying to you and me: “Will you endure persecution, insult, and loneliness, for a short while, and I will give you an eternity of praise.” And as Jesus hung there in writhing agony, with muscle spasms throughout His body, He prayed: “Father, forgive them, for they know not what they do” (*Lk 23:34*).

As I looked at those jeering and taunting evil people, I knew that if Jesus did come down from the Cross then, that they would not believe Him. Those Zionists were just the pawns of the Devil. As I looked at the true followers of Jesus, I saw the love and anguish which they had for the Holy One of Israel. I saw their tears, their compassion, their reverence for the Man from Galilee. I saw that they did not understand what was going on, but I saw their trust in Truth.

Yet He still had more to give. The thieves who were crucified and hung on either side of Him, blasphemed Him: “If Thou be Christ, save Thyself and us.” But one of them, hearing and marveling at

the love of the Man crucified next to Him, rebuked the companion thief saying: “Neither do you fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds. But this Man has done no evil.” And he said to Jesus: “Lord, remember me when Thou shall come into Thy Kingdom.” And Jesus said to him: “Amen I say to you, this day you shall be with Me in Paradise” (*Lk 23:39-43*). And so He was. One more soul saved, one more conversion, reminding us all that we must always reach out to save others from the fires of Hell, no matter how difficult it is to do.

Jesus had still more to give. There stood by the Cross, His mother, and His mother’s cousin (called sister in Jewish and Arab world), Mary of Cleophas, and Mary Magdalen. When Jesus had seen His mother and the disciple standing whom He loved, He said to His mother: “Woman, behold thy son.” After that, He said to the disciple: “Behold thy mother” (*Jn 19:25-27*). He gave the last of His earthly treasures to the care of each other. “Who is My brother, who is My mother?”

Knowing that all things were now accomplished, that the scripture might be fulfilled, He said: “I thirst” (*Jn 19:28*). As He said: ‘I thirst,’ He was saying to you and me: “I thirst for your friendship, for your love, for your soul. Will you come to Me?”

After taking the vinegar He said: “It is consummated” (*Jn 19:27*). Thus at the end of three hours of excruciating agony He finished His Passion. As He said: ‘It is consummated,’ He was asking you and me to prepare for our certain death, and be able to say with confidence: “It is consummated Jesus, I have finished my life for love of Thee.”

The three hours were offered for the three times of mankind on earth. The first from Adam to Noah, which is a time; the second from Noah to Judaism and then to Christianity, which is times; and the third is the period of the Great Tribulation which is half a time (*Dn 7:25; 12:7; Apoc 12:14*), and this is the half time we are now coming into, and we come into it unawares.

As He hung on the Cross, suspended by three nails, He was saying

in His Heart to each one of us: “I have given My Body, My Blood, My Life, for you, will you give Me your heart of stone, so that I can give you the love of My Heart?” As He gave His last breath, in His Heart He was saying: “I breathe Eternal Life into you who will believe. Come to Me all you that labour and are burdened, and I will refresh you” (*Mt 11:28*).

As He was suffering all for you and me, for love of you and me, in His Heart He was saying: “Can you just give Me a moment of your time, a moment in which you and I can share a thought, a comfort, a love, so that I can give you eternity? Come touch My Cross for a moment. I did all of this so that I could just touch your heart for a moment, so that I could heal you, and have you with Me in Eternal happiness.”

Chapter 9

The Death

Surrounding the Cross was the entire Heavenly Court, that is, the Most Holy Trinity, and all the angels and Archangels. Awe struck were the angels at seeing their God, Second Person of the Holy Trinity, hanging in agony to save the creature of creation, so that they may be made perfect in One. The Trinity is always One (*Jn 17:21-23*), and in that mystery of the Trinity, in Jesus always dwelt all the fulness of the Godhead corporeally (*Col 2:9*). God the Father, God the Son, and God the Holy Ghost, were present at the Cross.

Jesus said: “Father, into Thy hands I commend My spirit” (*Lk 23:46*). God the Father received the spirit of Jesus into His hands. This was the most extraordinary moment of the entire passion. When He released His spirit into the hands of His Father, He released His Divinity from His Body, and it was the first time in His existence as man-God that He was without His Divinity, that is, without the ‘God’ of the man-God. That moment was complete and total darkness. Never could there be a blacker darkness than what He experienced at that moment. The Light had gone out from Him. He was now exposed to the horrible reality of total defenselessness against the devil. The shock was so horrible that He cried with a loud voice, saying: “My God, My God, why hast Thou forsaken Me?” (*Mt 27:46*). The terrifying moment had come. The reality of being without God is death, and so, bowing His head, He died.

This moment was a prefiguring of the last days of the world as we know it. Belief in God, and obedience to His law will be minimal. Satan will have almost total control of all the creation. He will dominate outer space, he will dominate all the governments of the world, as at present. He will control all the churches, and places of public worship, as at present. God will send His last warning for all to return to truth, and obedience to His laws. The greater majority will refuse and then God will withdraw from the world. Only those few on earth, a very small remnant indeed, will remain faithful, and so be outside the dominance of Satan. The rest of

creation will be in darkness, that is the Light of Christ will be withdrawn from them. This period of darkness will culminate in a dreadful period of three days of darkness, which will seem to those alive at that time like three thousand years. Those three days will be one day for every hour of agony on the Cross.

In the Crucifixion, timing was important, for there would soon be the order given to the soldiers to break the legs of the crucified, so that they would suffocate and die, and not hang on the cross, and break the Sabbath. Jesus had said: “No man takes (*My life*) away from Me, but I lay it down of Myself. And I have power to lay it down, and I have power to take it up again. This commandment have I received of My Father” (*Jn 10:18*). And so, Jesus gave up His life, and the soldiers could not take it from Him. Jesus obeyed the commandment of His Father.

Again I interject with my feelings and observations. The fear which was always with me since His arrest never really went away. Now I see my God hanging by three nails on the gibbet. He was lifeless. This was completely unfathomable. I could understand the words when He gave His Spirit into the hands of our Father. I could see Father God take His Spirit, but I could not accept that my God, Jesus the Messiah was actually dead. I looked for help. I looked to Heaven, but all was emptiness. I looked at our Blessed and Sorrowful Mother, and please forgive me for my selfishness, but in Her agony I sought help for myself. I looked onto her face of anguish, and into her eyes of sorrow and affection for Her Beloved Son, and it was there that I found help. In Mary, I found help. I remembered the beautiful picture which I have that is called; ‘Our Lady of Perpetual Help,’ and truly there She was. I am entitled by Jesus to call Her my Mother, and so She is, and I do call Her ‘Mother.’ At that moment my fear left me, I could relate in a small way to Holy Mary, but in a more real way, I had the comfort to know that I was not alone, and there was always a sure and present help for me when I needed it - in Mary.

At His death, the power of God was manifested everywhere. The veil of the temple was rent in two from the top even to the bottom, and the earth quaked and the rocks were rent. And the centurion and they that were with him watching Jesus, having seen the

earthquake and the things that were done, were sore afraid, saying: “Indeed this was the Son of God” (*Mt 27:51,54*).

And all the multitude that were come together and saw the things that were done returned, striking their breasts. And all His acquaintance and the women that had followed Him from Galilee stood afar off, beholding these things (*Lk 23:48,49*). All were in shock-filled awe.

The soldiers came, and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out Blood and Water. For these things were done that the scripture might be fulfilled: ‘You shall not break a bone of Him.’ And again another scripture says: ‘They shall look on Him Whom they pierced’” (*Jn 19:32-37*). There was a change in the soldiers. From the troop which set out with a condemned Prisoner with Whom they were going to have some sport, they now were set wondering at all they saw in this extraordinary Man. There were a few conversions to believing that this was the Son of God. There were a few who were left wondering. Not one of them returned to their garrison the same as when they left it. On His Way of the Cross, and in His Death, the most hardened had much to think about.

When His side was pierced and the way into His Heart was visible, then was it true that the way into the Holy of Holies was opened, the Way of Life was revealed, the Way which as old Simeon prophesied: “Behold this Child is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted” (*Lk 2:34*). The veil into the Holy of Holies in the Temple was ripped in two, because now all who believed in Jesus the Christ and His Sacrifice had access to The Holy of Holies, the Throne of God.

In the Blood and Water which flowed from His pierced side and Heart, came the fulfillment of the Last Supper, for surely this is the Chalice of His Blood, now made the New and Eternal Testament, which now is shed for you and me, and for the many

who will believe in His Blood, until the remission of sin, that is until the end of sin in the world.

Who died on the Cross?

Jesus the Man died on the Cross. Christ, the Anointed, the Son of God, left the Body when Jesus said: 'Father, into Thy hands I commend My Spirit.' God cannot die. God is Holy Trinity, Father, Son, and Holy Ghost, Omnipotent, Omnipresent, Omniscient. When the Lord God formed man of the slime of the earth, and breathed into his face the breath of life, man became a living soul (*Gn 2:7*). Now at the death of Jesus, the Holy Ghost received back His Spirit, and the power of the Most High which overshadowed Mary at the Incarnation, and the Holy that was born of Mary (*Lk 1:35*), the only begotten Son of God, returned to the Bosom of the Father (*Jn 1:18*), but the Son of man died on the Cross.

In the death of the Son of man, Satan is defeated, because here, a human being, born of woman, did not commit sin, was not subject to sin, was therefore not subject to Satan. Mankind was redeemed by the immaculate and undefiled Jesus - THE MAN!

Alleluia!

Chapter 10

Why did He die?

The Apostle Paul says: “Once, at the end of ages, *Christ* has appeared for the destruction of sin by the sacrifice of Himself” (*Hb 9:26*). This is so, and we must expand further to try and comprehend the full impact of His sacrifice.

In the beginning the Lord God formed man of the slime of the earth, and breathed into his face the breath of life, and man became a living soul. God gave Adam dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moves upon the earth (*Gn 1:26*). He gave Adam full instructions for the care of His creation. He even wished him to name the animals and his wife. When God gave Adam the earth, it was full and perfect. There were animals and birds and fish. There was food and water in plentiful supply, and there was no death or decay, no pollution, no mortgage, no indebtedness.

Included in the instructions for the care of such a beautiful creation was the warning to be aware of the snares of the fallen archangel Lucifer, now called Satan and the devil. Prior to his disobeying the Lord God Almighty, Lucifer, who was very beautiful, was in charge of the earth and atmosphere. When God told the angels of His plan to create a weaker creature called man, and asked the angels to assist and serve the weaker creature, Lucifer formed pride, and in this pride disobeyed God, and threatened Him, saying that he would never serve an inferior. God cast the rebellious archangel out of Heaven, and he roamed the earth, but now had no authority or dominion over it, for God stripped him of his duties, (but not of his power).

Adam was told to be aware of the instructions and responsibilities given to him. These were summarized in the command: “Of every tree of Paradise you shall eat, but of the tree of knowledge of good and evil, you shall not eat. For in what day soever you shall eat of it, you shall die the death” (*Gn 2:16,17*). This death is separation from God, and therefore the separated would come under the spell

of the devil, who even as a fallen angel was superior in strength to man.

After Adam was in Paradise for a period of time, God formed a woman out of him. This woman, whom Adam named 'woman' and 'Eve,' was weaker in strength to Adam. Adam instructed Eve as God had instructed him. God always visited Adam and Eve in the Garden, and they walked and talked with Him (*Gn 3:8-10*). God delighted in His creation. He delighted in Adam and Eve. He delighted in having them share in His authority, and dominion, and creation.

The devil, without dominion or authority, saw his opportunity and deceived the weaker of man, that is the female. The fairer of man was the woman, and she deceived her husband, and they both disobeyed the commandment of God. In this act of disobedience Adam handed over his dominion and authority to the devil. The fallen archangel Satan, by sin, regained his dominion which he had lost. Man came under the authority of sin, that is, the one whom he obeyed, and suffered the death of separation from God, the One Whom he disobeyed.

Adam and Eve were naked, and God made the first sacrifice of one of His beautiful sheep and clothed fallen man with garments of skins (*Gn 3:21*). They were cast out of Paradise. They never asked for forgiveness, they never said: "Father, forgive me."

After they were cast out, their children committed murder, and sin after sin occurred as the devil gained almost total control over man.

God saw the depths to which man had fallen and flooded the entire earth, and through faithful Noah, saved creation from extinction (*Gn 7:1-16*). The first heavens and the first earth were now gone, and we entered into the second heavens and the second earth in which we now live.

In the next epoch of history, man unfortunately submitted again to the snares of the devil. God found one man who believed in Him, and would follow His prompts and commands - the faithful

Abraham. This Patriarch believed totally in all that God said to him, even to the point of being willing to sacrifice his son Isaac. Abraham knew that God is faithful, and would resurrect his son Isaac from the dead. This extraordinary offering of Isaac was rewarded when God provided the sacrifice of a sheep bound in thorns (*Gn 22:2-13*), which was a prefiguring of God sending His own Son to make the Perfect Sacrifice. This act of Abraham of faith, prepared the way for Moses (*Gn 15:18*), who in Judaism, brought us the Law and the sacrifices, and celebrated the Pasch of the Lord (*Ex 12:11*).

Our forefathers in faith, the Jewish people, disobeyed the commands of God, and fell even deeper into idolatry and every kind of sin imaginable. God chastised them and sent them into captivity, and yet they did not return to Him. They did not seek the counsel of God, and after being given the Promised Land, went to seek help from the Greeks, and the Romans (*IM 8:20*), who brought them under hard servitude.

The laws which He gave were not obeyed, and so God sent His only Begotten Son to redeem creation. The faith of Noah, and Abraham and Moses were a prefiguring of the perfect sacrifice of the Son of God, Jesus Christ, Who bearing the crown of thorns and His own Cross of wood offered Himself for the salvation and redemption of mankind (*Jn 19:5,17*). Thus the Lamb of God gave us Himself in Holy Sacrifice (*Lk 22:20*), and showed us the way to our Father in Heaven (*Jn 14:6*). Jesus, the Messiah, the Christ, fulfilled the promise of Judaism in Christianity.

In His walk on earth, the Son of God, Christ, fulfilled in Himself as Jesus, Son of man, son of Mary, all that was necessary to redeem man from the spiritual dominion of Satan. By His death on the Cross, He destroyed sin by the sacrifice of Himself.

“No man has ascended into Heaven, but He that descended from Heaven, the Son of man Who is in Heaven” (*Jn 3:13*). By His act of leaving Heaven, yet being Omnipresent, He is always in Heaven in His Divinity, He made the sacrifice to redeem His creation from the deceits of the devil. The Last Supper was a fulfillment of the holy sacrifice of bread and wine which the high-

priest Melchizedek offered (*Gn 14:18*), and the Pasch celebrated by Moses as stated above.

In His public ministry Jesus taught Truth, which was abandoned by most people. He encouraged those faithful Jews to remain faithful. His every act from the moment of leaving the table at the Last Supper, was an act of redeeming man from sin.

As He descended into the Kidron Valley to get to the Garden at Gethsemane, He thought about the descent of man from the Garden of Paradise, into the valley of the shadow of death (*Ps 22:4*), and offered Himself for the redemption of man from the death of Satan.

His agony in the Garden was an act of redeeming men from the private sins of hatred and revenge. It was an act of redeeming the clergy from the pride of self indulgence and self reliance, known as covetousness and pride, and to encourage them to seek counsel in the Holy Ghost. It was an act for forgiveness for all the priests, bishops, cardinals, popes and lay people, who would irreverently celebrate or participate at the Holy Sacrifice of the Mass. It was an act of redeeming priests, bishops, and cardinals, from the dastardly act of celebrating a black mass. (A black mass, is one celebrated in honor of Satan, using a Consecrated Host in a most disgraceful sex act performed on the altar. There is also an offering of a blood sacrifice to Satan, usually a baby which is kidnaped or 'donated' for the ritual murder. In addition there is usually the ritual raping of some innocent boy or girl, again kidnaped for the purpose, and then killed).

His sweat of Blood was to redeem sinful man from the continual desecration by receiving the Sacred Host at Holy Communion in a state of sin. (No one should receive Holy Communion if they have not been to the Holy Sacrament of Confessions within one month). His agony in the Garden was to redeem the sacrilegious acts of Pontiffs and Hierarchy who abrogate their responsibility by allowing non-ordained men and women to perform the priestly duties of distributing the Precious Body and Blood of Christ, and to be 'lectors' or readers of the Word. (This in effect makes them non-ordained priests and priestesses).

Every moment and every step, and every blow, He offered for the redeeming of man from all sins. He offered all for the redeeming act of destruction of man by fellow man, through greed and deceit. He offered it for the sins of pedophilia as common before His arrival as it is today. He offered it for the crime of incest, in which family members abused their young or disabled.

He offered His passion for the abusiveness of tyrants against their populace, and enforcement of slavery by excessive taxation. He offered it for the abusiveness of tyrants who wage war according to their own whim. He offered His death for all the prisoners and prisoners of war who were and would be maltreated by their captors. He offered it for the countries of the world who enforce a godless education, (some under the pretext of democracy). He offered His death for those nations who advocate birth control, and contraception, abortion, and euthanasia, in the name of 'choice.' (At this time, there is no country on the face of this earth which is not guilty of most or all of these crimes).

He died so that all families would love one another. He died so that the husband would love his wife, and the wife her husband. He died so that parents would love their children, and children their parents. He died so that fathers would not abandon their wife and children. He died so that mothers would not abandon their husband and children. He died so that married couples would respect their union as the final symbol of the union of God in man.

He offered His passion and death so that all homosexuals would desist from their practices and seek refuge in His forgiveness.

He offered His Passion and death for all the lies and false trials and legalisms of injustice, so that even the most deceitful judge could seek forgiveness.

He died so that the first sacrifice of the innocent lamb could be redeemed by His own Blood. He died so that all people would respect and honor His creatures.

He died so that man would say: "Father, forgive me."

He died, and nailed Satan to the foot of the Cross, “blotting out the handwriting of the decree that was against us, which was contrary to us. And He has taken the same out of the way, fastening it to the Cross” (*Col 2:14*).

He died so that we could be free from the curse of death (*Sg 8:5*).
He died so that we need not die the death, the death of darkness, of evil, the death of being without the Light.

He died because God created His earth to be lived in by His creation - man. It was stolen by wickedness and deceit, and so God Himself redeemed it by sending His Son.

Chapter 11

The Tomb

Taking down from the Cross

When Jesus died, I was standing on His right hand side a few feet away from where stood Mary and Saint John. Although I knew that this moment was going to happen, I was not prepared for the reality of it. I could not comprehend no God in the world. I could not accept that there is no life, no light, no vitality in the world - yet that is what happened. How can I stand there and believe what is written: “For in Him were all things created in Heaven and on earth, visible and invisible, whether Thrones, or Dominations, or Principalities, or Powers. All things were created by Him and in Him, and He is before all: and by Him all things consist” (*Col 1:16,17*). I wanted everything to go as I had conceived in my own heart. I wanted Jesus to ‘wake up’ now and not go to the grave and be away for three days. I stood there in absolute loneliness, crying my eyes out, feeling that my heart was going to crack up and break for sorrow. Jesus had proved His point in my estimation, and what was the need for further burden on His Mother. (Oh, I was trying all the angles, but to no avail).

When I abandoned my own fear and selfishness, I remembered that: “For of Him, and by Him, and in Him, are all things: to Him be glory for ever” (*Rm 11:36*). This ‘all things’ gave me comfort. Jesus had conquered life in that He lived it perfectly and in the total will of our Father. He was immaculate in everything, and gave Himself up so that evil would be defeated. In that He of Himself laid down His life, no one being able to take it from Him, He conquered death. Jesus conquered Satan, and so ‘all things’ were accomplished. This Passion and death had to be as it was consummated. Stubborn me had finally accepted the will of God!

After Jesus died, the Apostle John and two of His silent disciples from the Sanhedrin, Joseph of Arimathea and Nicodemus, took Him down from the Cross. Having obtained a long ladder, and a long cloth of fine linen, which would be used to lower the Body, and pinchers for extracting the long rough nails, they were faced with the problems of extracting the nails from His Body. Where to

begin? They first removed the Crown of Thorns. Then they wrapped the long cloth behind the back, then over His arms. The weight of His Body was released from the nails by the pulling of the ends of the cloth over the arms of the Cross. This was done by Joseph and Nicodemus. John climbed the ladder and removed the nails in the same order in which they were entered. The ladder was set aside, and slowly the Body was lowered to the ground.

As the men were removing the Body from the Cross, Our Blessed Mother Mary, and Mary Magdalene, and Mary of Cleophas, stood back a little from the Cross and with hands on their mouth, they looked on in silent mourning. At each movement of the Body, they reacted with silent actions as if they were in actual fact removing the Savior. I personally have buried a son, and it seems that we are more careful of the dead helpless body that we are with the live body who can in many ways help itself. I remark on this as I know that our Blessed Mother works hard to rescue us when we sin, for truly in sin, we are dead, helpless. Mary is always there for us sinners, now and at the hour of our death.

They placed the dead Body of Jesus in the arms of Mary, His afflicted Mother. This woman of courage and encouragement received Him with unutterable tenderness, and pressed Him to her bosom. "My Son, My Son, My Son, what have they done to Thee? My Son, My Son, My Son, how can we thank Thee? My Son, My Son, My Son, I love Thee, I love Thee more than myself, I love Thee so. I love Thee for all those who do love Thee. I love Thee for all those who will love Thee. I love Thee for all those who should love Thee."

The Body was cleaned of all the Blood. It was embalmed with ointment, and laid on the cloth and carried to the tomb nearby. Solemn, silent, sorrowful the small cortège moved. Mary His mother, and her sister (cousin) Mary of Cleophas, Mary Magdalene, John, Nicodemus, and Joseph of Arimathea, walked in humble procession, along with some of His acquaintances, and the women that had followed Him from Galilee. The Master had fulfilled the first terrible part of His salvation mission. They knew the final outcome, they also knew their sorrow. They knew that the Kingdom of God was at hand. They knew their expected joy, but

right now, they really knew their sorrow. They knew.

All this while, the Holy Trinity and all the Heavenly Court watched in silence, and love, and tears. The Living Tabernacle of just a few hours ago was now an empty tabernacle.

The empty tabernacle is a symbol of those so called Christians who change the word of God, who desecrate Him in the Holy Sacraments, who do not believe in all the Sacraments. These are the dead bodies. They may profess many things, but if they deny in one area, they deny in all. Their churches are dead, Orthodox, Protestant and neo-Roman Catholic, Judaism, Islam and all the other religions which are low, false and counterfeit, all of them are dead. They should know, they are all of them, empty tabernacles.

The Laying in the Tomb

The Body was carried into the “sepulchre that was hewed in stone, wherein never yet any man had been laid” (*Mt 27:58; Lk 23:53*). As He came through the Virgin Womb, so He would exit through a virgin tomb. All withdrew except His mother. Holy Mary arranged the face towel perfectly on His silent face, straightened the linen shroud over His Body, bowed in humble adoration to her fallen Son, and said: “My Son, My Son, My Son, I love Thee, goodbye for the moment.”

Who are those who assisted in taking Jesus down from the Cross? They are those of us with courage to confront the authorities of this day, and demand what is right. They are those who defend the word of God in its complete presentation. They are those who reverence Jesus Christ no matter what the consequences. They are those of absolute faith.

My observations inside the tomb was first of all the isolation of being in the grave with the dead. It was eerie to say the least, but then this was the Body of Jesus lying there and even though He was dead, I felt that He was alive and with me - certainly in a spiritual sense. I was standing near to His right shoulder and my attitude was one of reverent awe that the Savior of the world would go through all of this for my sake and for all of us. I could not identify with fear, or loneliness, or love, or shock, or

reverence, but with a spiritual closeness, a unity and an expectation. I knew that God would not abandon me, and there was an air of expectance within me that even here in the depth of the tomb, in the abandonment of death, everything was going to made perfect.

After His and our Blessed Mother withdrew, there was the sound of the large stone being rolled over the opening - then all was in darkness. At that moment there was no sight, no light, no sound, just a pitch black smothering congestion.

Silence

History records that the Jews requested a guard to be set outside the tomb: “And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: ‘Sir, we have remembered, that that Seducer said, while He was yet alive: After three days I will rise again.’ Command therefore the sepulchre to be guarded until the third day, lest perhaps His disciples come and steal Him away and say to the people: ‘He is risen from the dead.’ And the last error shall be worse than the first. Pilate said to them: ‘You have a guard. Go, guard it as you know.’ And they departing, made the sepulchre sure, sealing the stone and setting guards” (*Jn 27:62-66*), and they sat and watched.

What was the real meaning of chief priests and Pharisees seeking a guard for the tomb? They wanted to justify their sin and their murder. Their actions are like ours when we sin and want to justify our pride. In these actions we double sin, we sin again. This is why we should seek forgiveness in the Holy Sacrament of Confessions.

As the guards sat and watched, so did the holy women!

Chapter 12

The Resurrection

Immediately after the Tomb was closed, the denseness of darkness prevailed for a split second. I did not get a chance to adjust to the quiet blackness, when suddenly the tomb was an ablaze of light. This incredible light did not blind my eyes, nor did they need to adjust to the glowing brilliance. I was freed from all my own constrictions, and felt a total freedom which I had never felt before in my life. It was no longer a small cave, but an expanse with no outer limitations. At that moment the Divine power of Christ, the Second Person of the Holy Trinity, stood over the human body of Jesus and beckoned Him to arise. The stirring of the lifeless Body was earth shattering. The Divinity entered into the Body and now Glory radiated the Tomb. Slowly and with grace, as only a grace that God is capable of, the shroud fell from off His Body as He sat up. He gracefully took the wrapping from off His head, folded it, and sat it where His Sacred Head had rested in repose.

The dimension of the congested cave was lost, and there in Unity was the Holy Trinity, One, and that One was the Son.

This is the moment when the Eucharist is born (*Lk 22:19,20*).

This is the moment when Jesus is the First Born from the dead (*Rm 8:29*).

This is the moment when God does His New thing (*Is 43:19*).

This is the moment when God births His New Creature (*Hb 12:23*).

This is the moment when God births His New Man, the new Adam (*1Co 15:45*).

This is the moment when the inheritance is given to the First-born Son (*Hb 9:15-17*).

This is the moment when Jesus is given the primacy in all things (*Col 1:18*).

This is the moment when all power and authority is given to Jesus (*Mt 28:18*).

This is the moment of the birth of the Eucharistic Reign of Christ (*Hb 9:24*).

This is the moment of the Triumph of the Sacred Heart of Jesus and the Immaculate Heart of Mary (*Jn 19:26*).

This is the moment when all things are made new (*Apoc 21:5*).
This is the moment when Eucharistic man is born (*Jn 1:12,13,16*).
This is the moment when all in Christ become the likeness of His resurrection (*Rm 6:4,5*).
This is the moment when all who believe in Christ are made new (*2Co 5:17*). This is the moment when all who are in Christ are a new creature (*2Co 5:17*).
This is the moment when all in Christ walk in newness of life (*Rm 6:4*).
This is the moment when all in Christ are born again in the Spirit (*Jn 3:5*).
This is the moment when we receive all the fulness of God (*Ep 3:19*).
This is the moment when all who are in faith receive Eternal Life (*Jn 6:48,50-52,54-57*).
This is the moment when the devil is defeated forever (*Rm 6:9*).

This is the greatest moment in the history of the creation. This is the moment of awe and glory for the angels in Heaven. They looked on in glorious exultation, as they beheld the perfection and majesty of the New Man. Alleluias and glories streamed throughout all of creation. The majesty and power of God is proclaimed in splendor of astonishment and admiration, and joyful exhilaration. All of creation will from henceforth look to this moment as the moment of Eternal Glory in Perfection. Our earthly beings cannot fully comprehend this moment of VICTORY. This is our Easter.

I wondered about the presence of the Holy Trinity, Father, Son, and Holy Ghost at the Resurrection, for Holy Scripture says that Jesus said: “Do not touch Me, for I am not yet ascended to My Father” (*Jn 20:17*). The Son of man, Jesus the Christ, had not ascended to His Father, but the Divinity of God the Son, had united in the Father and the Holy Ghost. When Jesus said on the Cross: ‘Into Thy hands I commend My spirit,’ and God received His Spirit, then in the tomb, God the Divine Person said to the lifeless Body: “Arise.” In this act God “raised *Jesus* up” (*Ac 2:22-24*).

It was not until the third day that He gave Him to be made

manifest to the world (*Ac 10:40*). Jesus said: “He that sees Me sees the Father also” (*Jn 14:9*), and again: “I and the Father are One” (*Jn 10:30*) In the mystery of the Omnipotence of Almighty God, the Divinity is always One, Father, Son, and Holy Ghost, Eternal Triune God, world without end, not in the oneness of a single person, but distinct, and in the Trinity of one substance, yet a distinction in Persons. Therefore the resurrected Jesus, the Son of man, the New Creation, the New Man, Christ Jesus, must yet ascend to the Father.

In the resurrection of Jesus, now Christ Jesus, we mystically see ourselves leaving our body which died the death of bondage to Satan in the Garden of Eden (*Gn 2:17*), descending into that tomb of our inherited bondage, being washed clean of that original stain in Baptism, continuously washing and cleansing it in Holy Confessions, living in the Sacraments of God, and rising in the Spirit of the Living God, in our Divine Nature, united in our perfected human nature, to be forever in Heaven, living in unity in God.

Jesus Christ gave way to Christ Jesus, and the victory of Christ Jesus was now almost complete. Just a few more details to be taken care of. I say here, Christ Jesus, for now He is glorified, and His title changes to His Eucharisted Resurrected Glory, Christ Jesus. His Divinity, Christ, takes preeminence over His humanity, Jesus. Here He is showing us that we too will make a transition to our glorified body, and since we are made the ‘sons of God’ as promised: “As many as received Him, He gave them power to be made the sons of God, to them that believe in His Name” (*Jn 1:12*). It follows then that we will have the surname of ‘Christ Jesus’ because Isaiah prophesied that Jesus would be ‘the Father of the world to come,’ when he said: “For a Child is born to us, and a Son is given to us, and the government is upon His shoulder: and His Name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace” (*Is 9:6*). Now Jesus has made all things new by His resurrection, so therefore He is the ‘Father of the world’ which has come, and so we who believe in His Name take on His surname of Christ Jesus.

Limbo

The first act of the Risen Christ after His Divinity re-united in His Body, which is now glorified, was to descend into Hell, “to those spirits that were in prison” (*1P 3:19*), that is to those souls who were in Limbo, and teach them that all that was written in the scriptures has now come to pass.

My view was standing behind, looking over His left shoulder as we descended and when He arrived in Limbo. This ‘Hell’ is called ‘Limbo,’ which is a place or state of rest where those souls who were faithful to God remained at peace until the Resurrection which was preached by the Pharisees (*Ac 23:6*), and fulfilled in Jesus.

There was given to me a vision of the events in Limbo prior to the arrival of Jesus. When Jesus said to the repentant thief on the cross: “Amen I say to you, this day you shall be with Me in Paradise” (*Lk 23:43*), and then the repentant thief died, he descended into Limbo, and upon his arrival there, as with the arrival of all who came there, the question was always asked: “What is the news from above?”

The repentant thief said to Moses, who was perhaps the ‘leader’ in Limbo, since he was the prophet who foretold the coming of THE PROPHET (*Dt 18:15*): “You will not believe what went on up there today. I was crucified along with another thief, and in between us they crucified a Man called Jesus of Nazareth. You should see what they did to Him. They put on His head a crown of thorns, His body had almost no flesh on it from the beatings He received. They did not tie Him to the Cross with ropes the same as they did to us, no, they put nails in His hands and feet, and nailed Him to the Cross. Over the Cross they put His offence, ‘JESUS OF NAZARETH, THE KING OF THE JEWS’ (*Jn 19:19*). All the Jews (except for a very few) mocked Him, saying: ‘If Thou be the Son of God, come down from the Cross’ (*Mt 27:40*). The other thief who was crucified with me, as well as myself mocked Him, but then I saw that all He did was ask His Father to forgive all of us saying: ‘Father, forgive them, for they know not what they do.’ I then asked Him to forgive me, and said to Him: ‘Lord, remember me when Thou shall come into Thy Kingdom.’ And this Man Jesus said to me: ‘Amen I say to you, this day you shall be with

Me in Paradise”” (*Lk 23:42,43*).

Now all of a sudden there was a great excitement, for His Foster-father Joseph knew Who was coming. John the Baptist knew Who was coming. Moses and Elijah who were with Him on the New Sinai at Mount Tabor of His Transfiguration, knew Who was coming, for they had spoken to Him of the death that He would accomplish in Jerusalem (*Lk 9:31*). All the prophets knew that now the scriptures were fulfilled, and then - there stood Jesus. Not a word was spoken, and it seemed as if one by one they all fell to their knees in adoration to the Son of God.

I say that it seemed as if one by one they fell to their knees, only to emphasize that for each one in Limbo, the Expectation had arrived, and each individual soul made its own gesture of love and adoration. Yet, all knelt at once as if in unison.

The place was grey before His arrival, and gradually Light spread throughout. A Light of recognition, a Light of joy, a Light of enlightenment. This was the same brilliant Light which had radiated in the tomb moments before.

Excitement reigned. Recognition without being told that this is the Messiah, the Prophet, the Christ, the Son of God. The look of love between Jesus and Joseph, the last patriarch, and the husband of Mary, was indescribable emotion, love, adoration, thanks. This is Joseph who, through absolute faith, accepted for mankind, the new covenant of our God, and caring for the Church, faithfully fulfilled the law of the Lord (*Mt 1:18-24*). This is Joseph the Guardian of the Child Jesus, His protector, His defender and His support. This is the same Joseph to whom Almighty God sent His only Begotten Son Jesus, Who, because of His Divine and Mystical Incarnation, was without an earthly father, entrusted this Divine Ward into the arms of Joseph. This is the same Joseph who was the savior of our Savior, and preserved the Divine Infant from the fury of Herod. The prefiguring of saving Jesus from temporal death, was essential, so that Jesus, the Saviour of man, could preserve man from eternal death. This is the same Joseph to whom the Saviour went down to Nazareth and was subject to him (*Lk 2:51*). Now the Savior of mankind, meets His savior, who held Him as a Child,

and now He embraces him as all is fulfilled.

The words of Jesus were clear, gentle, soft, yet everyone heard what was said, and received those words interiorly, without any need to ask for an explanation. The love of the Savior and the gratitude expressed to all those faithful who had kept His word, was humble, profound, complete, luminous. Jesus thanked them for all they had done for He, Holy Trinity. He revealed all the events from the creation of the world, and explained the works of the patriarchs, the prophets, and the believers.

The instruction was perfect, as only perfection is found in Jesus, and all were given a mission by Him. To some that mission was immediate, for after His visible resurrection, “The graves were opened, and many bodies of the saints that had slept, arose, and coming out of the tombs after His resurrection, came into the holy city and appeared to many” (*Mt 27:52,53*).

When the time for the Ascension into Heaven took place, Jesus led the way, and following Him were all those souls. It was like a mighty flight of birds filling the sky, ascending upwards, led by the Redeemer Who opened the gates of Paradise. So when Jesus said to the repentant thief, ‘This day you shall be with Me in Paradise,’ when Jesus came into Limbo, all recognized that Jesus is Paradise, especially the repentant thief!

The mystical sense to His descent into Limbo should remind us that when we do good or kindly acts, we usually forget them. Those acts we put in our personal Limbo, and do not do anything further with them. In the act of Jesus descending to those good souls who had acted well in life, He came and joined their acts with His supreme act, and offered them all in His act to God His Father and our Father. He reminds us that we can at any time we choose say to Jesus: “All the good acts, and thoughts, and words of my life, I offer to Thee.” We free our forgotten good deeds for Jesus to do with them whatsoever He will, and since in eternity there is no time, any time, like now, is a good time to do so. We often remember our bad deeds, our sins, and ask forgiveness for them, even though they may have been forgiven many times, but why not remember the good deeds, and free them for good works?

Limbo was opened, and now all souls awaited the moment to enter into the Paradise where God had placed “the Cherubims, and a flaming sword, turning every way, to keep the way of the tree of life” (*Gn 3:24*).

Before we continue, it is interesting to note here that during His ‘burial’, the “Lord of the Sabbath” was dead to the world, but a new thing was happening. When Jesus descended into Limbo to preach to the souls there, that Saturday Sabbath day in Limbo fulfilled and closed the Jewish Saturday Sabbath. When He arose to the world on the Third Day, Jesus opened the new Sunday Christ Sabbath. He did a new thing! Did He not say: “The Son of man is Lord even of the Sabbath”? (*Mt 12:8*). Yes, He gave us the meaning of the Eternal Sabbath, the Sabbath which never ends!

Chapter 13

The First Coming

Most Christians, especially we Catholics who believe in the Holy Eucharist, accept and believe that Jesus is the Christ, and that He came to earth in the year known as Anno Domini 1 (Year 1 A.D. - the Year of the Lord). We believe that He was conceived in the womb of Mary, known to us as the Blessed Ever Virgin Mary, who herself was born immaculate in her mother's womb, for God said: "From the womb before the day star I begot thee" (*Ps 109:3*). We believe that she conceived in her virgin womb through the Holy Ghost, and further that she remained a virgin even after giving birth to her Divine Son, Jesus, the Christ, the Anointed, the Messiah. We believe that this also constitutes the Immaculate Conception of Jesus. We also believe that whatever title Jesus has from God the Father, that Holy Mary is the Mother of that title by the virtue of her motherhood. We also believe that this Immaculate Birth fulfills the prophecies in Holy Scriptures concerning the arrival of Jesus. Those who do not believe in any of these facts are not Christians. They are reprobates. They appear to be godly, but they deny the power of God (*2T 3:5*), they are heretics, denying the truth, and after the first and second admonition, we must avoid them all (*Tt 3:10*).

In attempting a very brief summary, we believe that in the beginning God made man to His own image (*Gn 1:27*), but man disobeyed God and was cast out of Paradise (*Gn 3:23*). We believe that God made the first sacrifice of an animal, of a sheep, and clothed fallen man with skins (*Gn 3:21*), and that the just servant Abel sacrificed of the firstlings of his flock to God (*Gn 4:4*). We believe that Enosh, grandson of Adam, with solemnity and worship, began to call upon the Name of our Lord" (*Gn 4:26*). We also believe that through faithful Noah, God saved creation from extinction (*Gn 6:8,9,18,22; 7:1,16^b*), thus ending the first heaven and the first earth, and giving us the second heaven and the second earth in which we now live. We await the third heaven and the third earth which will come after the present "heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it shall be burnt up"

(2P 3:5-13).

The Patriarch Abraham believed God, and laying the wood upon the shoulders of his son Isaac, was willing to offer him in sacrifice to God, but God intervened and provided the sacrifice of the sheep bound in thorns (*Gn 22:2-13*). Abraham participated in the holy sacrifice of bread and wine which the high-priest Melchizedek offered unto the Lord (*Gn 14:18*), and in faith, prepared the way for Moses (*Gn 15:18*). Moses, in Judaism, brought us the Law and the sacrifices, celebrated the Pasch of the Lord to Him (*Ex 12:11*), led the children of Israel out of bondage, led them through the Red Sea, showed them the Promised Land, and prophesied the coming of the Messiah (*Dt 18:15*).

We believe that the Law and the Prophets foretold the arrival of Jesus, the Christ (*Lk 24:44*).

All of these were a prefiguring of the perfect sacrifice of Jesus, Son of God, Who bearing the Crown of Thorns and His own Cross of wood (*Jn 19:5,17*), fulfilled the action of the faith of Abraham, and offered Himself for the salvation and redemption of mankind.

The Lamb of God gave us Himself in Holy Sacrifice (*Lk 22:20*), and showed us the way to our Heavenly Father (*Jn 14:6*). We believe that Jesus, the Messiah, the Christ, the Anointed, fulfilled the promise of Judaism in Christianity. Christians who believe in Him, believe that He destroyed sin by the sacrifice of Himself, thus fulfilling the faithful act of our Patriarch in Faith, Abraham. Jesus is the Father of the world which is come, as we said earlier.

We believe and accept the great faith of the Jews in preparing the way. We believe that salvation is of the Jews (*Jn 4:22*). We also believe that all of the prophecies given about the arrival of the Messiah, the Christ, were written in the Sacred Scriptures known to Christians as "The Old Testament," or as "The First Testament." We also believe that this Holy Book is the only basis for accepting the fulfillment of the prophecies written of Him, and that the fulfillment of these prophecies are written in the Sacred Scriptures known as "The New Testament" or as "The Second Testament." It had to be the Second Testament for the sacrifice of

animals was completed and perfected in the Perfect Sacrifice, the Sacrificial Lamb, Jesus the Christ.

We believe that Jesus was born into the Jewish family of Joseph and Mary. We believe that He was circumcised according to the rite prescribed in the Law of Moses. We believe that He made His 'Bar Mitzvah' according to the rites of the Jewish faith. We believe that He was obedient and subject to His parents.

We believe that when the time came for Him to begin His 'public ministry' that He did not choose to become a Pharisee, Sadducee, Herodian or even a scribe, or Essene, or Zealot, or Nazarite, {although He was called a Nazarene} (*Mt 2:23*), but He did what the Prophet Isaiah had said: "Behold I do new things, and now they shall spring forth, verily you shall know them, I will make a way in the wilderness, and rivers in the desert" (*Is 43:19*). He arrived when religion was in a wilderness. He arrived when mankind had turned to worshipping the law of man, and not the Law of God. He came and did a new thing - He established the New and Eternal Covenant.

Why was it necessary? In quoting the Prophet Isaiah: "Forasmuch as this people draw near Me with their mouth, and with their lips glorify Me, but their heart is far from Me, and they have feared Me with the commandment and doctrines of men" (*Is 29:13*). Jesus answered the Pharisees: "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honours Me with their lips, but their heart is far from Me. And in vain do they worship Me, teaching doctrines and precepts of men. For leaving the commandment of God, you hold the tradition of men'" (*Mk 7:6-8*). The "Church" of the Synagogue was splintered, and hypocritical. Jesus said: "Woe to you, scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful but within are full of dead men's bones and of all filthiness. So you also outwardly indeed appear to men just: but inwardly you are full of hypocrisy and iniquity" (*Mt 23:27,28*). Jesus condemned them for their obstinacy.

We believe that Jesus did not attend any of the Rabbinical schools, so that the Jews wondered, saying: "How does this Man know

letters, having never learned?” (*Jn 7:15*). He was resented by the teachers, priests, scribes, Pharisees, Sadducees, hierarchy, Sanhedrin, because He was not taught according to their schools, nor was He a member of their society. He was not ‘politically correct’ in the eyes of the leaders of the synagogue when He said: “But now you seek to kill me, a Man Who have spoken the truth to you, which I have heard of God. He that is of God hears the words of God. Therefore you hear them not, because you are not of God” (*Jn 8:40,47*). He laid their hypocrisy, their false teachings on the line. No, He was not politically correct, He condemned their heresy, He called them hypocrites.

He repeatedly told them the Source of His learning: “The word which you have heard is not Mine, but the Father’s Who sent Me” (*Jn 14:24*). They were not all convinced of His Source, and many doubted: “And coming into His own country, He taught them in their synagogues, so that they wondered and said: ‘How came this Man by this wisdom and miracles? Is not this the carpenter’s Son? Is not His mother called Mary, and His brethren James, and Joseph, and Simon, and Jude, and His sisters, are they not all with us? Whence therefore has He all these things?’” (*Mt 13:54-56*). Or they wondered: “How came this Man by all these things, and what wisdom is this that is given to Him, and such mighty works as are wrought by His hands?” (*Mk 6:2*).

We believe that He always put His mission first, and always deferred to the Father, giving glory to Him: “No man can come to Me, except the Father, Who has sent Me, draw him. And I will raise him up in the last day. It is written in the prophets: ‘And they shall all be taught of God.’ Every one that has heard of the Father and has learned comes to Me. Not that any man has seen the Father, but He who is of God, He has seen the Father” (*Jn 6:44-46*). Truly it was said by those in admiration of His words and works: “He has done all things well” (*Mk 7:37*).

He continually taught that all which He said was told Him from His Father. Jesus said: “Father, I give Thee thanks that Thou have heard Me. And I know that Thou hear Me always, but because of the people who stand about have I said it, that they may believe that Thou have sent Me” (*Jn 11:41,42*). Jesus the ‘man’ of the

man-God, always deferred to God, the Source and 'God' of His man-God.

He gave warning that His teachings must be obeyed in order to have Life Everlasting: "If any man hear My words and keep them not, I do not judge him for I came not to judge the world, but to save the world. He that despises Me and receives not My words has One that judges him. The word that I have spoken, the same shall judge him in the Last Day. For I have not spoken of Myself, but the Father Who sent Me, He gave Me commandment what I should say and what I should speak. And I know that His commandment is Life Everlasting. The things therefore that I speak, even as the Father said unto Me, so do I speak" (*Jn 12:47-50*). He held nothing back from His audience: "All things, whatsoever I have heard of My Father, I have made known to you" (*Jn 15:15*). He was not a secret society, nor a member of one. He was not a Freemason, Zionist, Communist, or any other Satanic cult.

He gave comfort to all who would listen, telling them: "Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil" (*Mt 5:17*). He reassured all of His mission, and He assured them of His mercy: "For God sent not His Son into the world, to judge the world, but that the world may be saved by Him" (*Jn 3:17*). Again He said: "The Son of man came not to destroy souls, but to save" (*Lk 9:56*).

In establishing the basis for following Him, He said: "If any man will come after Me, let him deny himself and take up his cross daily and follow Me. For whosoever will save his life shall lose it, for he that shall lose his life for My sake shall save it. For what is a man advantaged, if he gain the whole world and lose himself and cast away himself? For he that shall be ashamed of Me and of My words, of him the Son of man shall be ashamed, when He shall come in His majesty and that of His Father and of the holy angels" (*Lk 9:23-26*). We know that we will all go to the grave sooner or later. Then we will face the Just Judge. The pronouncement of the Just Judge is for the ever of eternity. What is there so important in the short moment of life to make us forsake the long of eternity for ever and ever?

Again He said: “If any man come to Me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple. And whosoever does not carry his cross and come after Me cannot be My disciple. So likewise every one of you that does not renounce all that he possesses cannot be My disciple” (*Lk 14:26, 27,33*). When He said ‘hate’, He means total detachment if necessary. We must be willing to renounce all and to part with everything no matter what it is, in order to follow Christ. And again, the eternity we seek is the everlasting bliss of Heaven.

He expanded on this saying: “Every one therefore that shall confess Me before men, I will also confess him before My Father Who is in Heaven. But he that shall deny Me before men, I will also deny him before My Father Who is in Heaven. Do not think that I came to send peace upon earth, I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s enemies shall be they of his own household. He that loves father or mother more than Me, is not worthy of Me, and he that loves son or daughter more than Me, is not worthy of Me. And he that takes not up his cross, and follows Me, is not worthy of Me. He that finds his life, shall lose it, and he that shall lose his life for Me, shall find it. He that receives you, receives Me, and he that receives Me, receives Him that sent Me. He that receives a prophet in the name of a prophet, shall receive the reward of a prophet, and he that receives a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you he shall not lose his reward” (*Mt 10:32-42*).

He asked for people to leave all (and all still means all), and come follow Him. “The young man had heard this word, he went away sad, for he had great possessions. Then Jesus said to His disciples: ‘Amen, I say to you, that a rich man shall hardly enter into the Kingdom of Heaven. And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven.’ And when they had heard this, the disciples wondered much, saying: ‘Who then can be saved?’

And Jesus beholding, said to them: ‘With men this is impossible, but with God all things are possible.’ Then Peter answering, said to Him: ‘Behold we have left all things, and have followed Thee, what therefore shall we have?’ And Jesus said to them: ‘Amen I say to you, that you who have followed Me, in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My Name’s sake, shall receive an hundredfold, and shall possess life everlasting. And many that are first, shall be last, and the last shall be first’” (*Mt 19:22-30*).

In establishing His Kingdom He asks us to leave all of the worldly things behind and come follow Him: “For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation” (*Si 2:5*). This furnace is part of taking up our cross daily. “The word of the cross, to them indeed that perish, is foolishness, but to them that are saved, that is, to us, it is the power of God. For it is written: ‘I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.’ Where is the wise? Where is the scribe? Where is the disputer of this world? Has not God made foolish the wisdom of this world? For, seeing that in the wisdom of God, the world, by wisdom, knew not God, it pleased God, by the foolishness of our preaching, to save them that believe. For both the Jews require signs, and the Greeks seek after wisdom. But we preach Christ crucified: unto the Jews indeed a stumblingblock, and unto the Gentiles foolishness: but unto them that are called, both Jews and Greeks, Christ, the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men” (*1Co 1:18-25*).

Many attempts have been made to change and alter God’s word. Many ‘wise’ people have attempted to set up their own agenda. This is known as heresy and apostasy. “For other foundation no man can lay, but that which is laid, which is Christ Jesus. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man’s work shall be manifest. For the day of the Lord shall declare it, because it shall be revealed in fire.

And the fire shall try every man's work, of what sort it is. If any man's work abide, which he has built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire. Know you not that you are the temple of God and that the Spirit of God dwells in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are. Let no man deceive himself. If any man among you seem to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written: 'I will catch the wise in their own craftiness.' And again: 'The Lord knows the thoughts of the wise, that they are vain'" (1Co 3:11-20).

The heretical efforts of worldly ambitious men to destroy the Holy Bible which is God's word and replace it with their own corruption is truly the work of Satan. The evil one has built a tower of Babel of bibles. The plan of Satan is to destroy the Eucharist, and if he can destroy the Holy Eucharist, then he can 'make void' the First Coming of Jesus Christ, and therefore destroy the Second Coming. This of course will not happen.

Reflect what happened at the Last Supper. Jesus lifted up His eyes to Heaven, and said: "The hour is come. Glorify Thy Son, that Thy Son may glorify Thee. As Thou hast given Him power over all flesh, that He may give Eternal Life to all whom Thou hast given Him. Now this is Eternal Life: That they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent. I have glorified Thee on the earth, I have finished the work which Thou gave Me to do" (*Jn 17:1-4*). He said that He would give 'Eternal Life,' and this is achieved only by those Catholics who validly receive Holy Eucharist. Anyone who does not receive validly, draws condemnation on themselves (*1Co 10:21; 11:29*). The Catholic Church is the only valid Church, and the only valid Christian Church. He said that He had 'finished the work' which God the Father had given Him to do. If 'He had finished the work,' then the rest must be up to someone else, for the world looks to be in pretty bad shape. This someone else are those who believe in the Holy Eucharist, and protect It as It truly is, The Real Presence of Jesus Christ. This work is also to bring to completion the Kingdom of God on earth as it is in Heaven, in the Eucharistic Reign.

Before He ascended into Heaven after His glorious Resurrection He said: “Behold I am with you all days, even to the consummation of the world” (*Mt 28:20*). He has remained with us always, as He is with us today, in the Holy Eucharist. He left us an agenda. It is not being followed by most, and since not, who will survive? Only those who have the faith of God (*Mk 11:22*).

The establishing of Christianity was not a ‘new religion,’ but the fulfillment of Judaism. It is a building on the faith of Abraham, and the prophets, who established the ‘basics,’ which I will call the thirty-fold. We must use the courage of this faith and yield sixty-fold in Christianity. Christianity is the ancient hope of the Jews fulfilled in the Son of David: “But this I confess to you that according to the Way which they call a heresy, so do I serve the Father and my God, believing all things which are written in the law and the prophets, having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust. And herein do I endeavour to have always a conscience without offence, towards God and towards men” (*Ac 24:14-16*).

Again Saint Paul writes: “Though I might also have confidence in the flesh. If any other thinks he may have confidence in the flesh, I more, being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews. According to the law, a Pharisee, according to zeal, persecuting the Church of God, according to the justice that is in the law, conversing without blame. But the things that were gain to me, the same I have counted loss for Christ. Furthermore, I count all things to be but loss for the excellent knowledge of Jesus Christ, my Lord, for Whom I have suffered the loss of all things and count them but as dung, that I may gain Christ, and may be found in Him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus, which is of God, justice in faith” (*Phil 3:4-9*). He goes on to say in another place: “I give thanks to God, Whom I serve from my forefathers, with a pure conscience” (*2T 1:3*). The continuation of the faith of our forefathers in faith, is clearly established by Paul, the Apostle to the Gentiles in Christianity.

The power and authority of God is revealed when Jesus asserts

that He has established the Messianic reign when He said to the sceptics: “But if I by the finger of God cast out devils, doubtless the Kingdom of God is come upon you” (*Lk 11:20*). He entrusted the Kingdom of God to Peter because of his profession of faith: “Thou art Christ, the Son of the living God” (*Mt 16:16*).

As I said above, Judaism yielded the thirty-fold, and Christianity yielded the sixty-fold. There is still one more step necessary to yield one hundred-fold, and that step is Eucharistedness, to live in Holy Eucharist, and Holy Eucharist to live in you. Eucharistedness is the fullness of God living in us, and this is only accomplished by receiving Him in Holy Eucharist. The only way to do this is through Jesus: “No man comes to the Father, but by Me” (*Jn 14:6*). There is no other way: “He that enters not by the door into the sheepfold but climbs up another way, the same is a thief and a robber” (*Jn 10:1*). Unless the precepts for receiving Him in Holy Eucharist are followed, Jesus does not come to the communicant. Jesus does not come on any altar in Christendom because His word is altered, His precepts denied, or His Sacraments are neglected. A Sacrament is a fulfillment of a Divine Promise. If the promise is neglected or denied, the Sacrament is withdrawn, and the altar of desecration becomes a false hope. This is not a new law, but it is a fulfillment of the old law.

God gave His commandments to the Jews wandering in the desert. “If any one that is defiled shall eat of the flesh of the sacrifice of peace offerings, which is offered to the Lord, he shall be cut off from his people. If any man eat the fat that should be offered for the burnt sacrifice of the Lord, he shall perish out of his people” (*Lv 7:20,25*). This law is also written in the New Testament: “Therefore, whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself: and so let him eat of that Bread and drink of the Chalice. For he that eats and drinks unworthily eats and drinks judgment to himself, not discerning the Body of the Lord. Therefore are there many infirm and weak among you, and many sleep” (*1Co 11:27-30*). The regulations are set down very simply, and must be obeyed. If not, the consequences are already written, and they are not to be scoffed at.

All Judaism and all creation must accept in faith the truths that Jesus Christ, the Messiah, has come in the flesh (*1Jn 4:2*), was delivered up on the Cross (*Jn 19:17,18*), and has left us Himself in Holy Eucharist (*Jn 6:52; Lk 22:19*), and has come in Christianity. “Evidently great is the Sacrament of Godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, has been preached unto the Gentiles, is believed in the world, is taken up in glory” (*1T 3:16*). The arrival of the Messiah, indicated that the time of preparation in the practices of Judaism is completed. Jesus said: “The time is accomplished and the Kingdom of God is at hand. Repent and believe the gospel” (*Mk 1:15*). This being ‘accomplished’ shows that the continuity between the Old and New Testaments of God’s plan of preparation is fulfilled, and that the Messianic reign has begun.

In this fulfilment God brings to completion the Old Testament, as the prophesy of Isaiah is fulfilled: “Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: ‘Behold a virgin shall be with Child, and bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, ‘God with us’” (*Mt 1:22,23*). This clearly shows that the Old Testament and the purpose of the Temple and the Ark where God would visit His people is completed in the birth of the Messiah, because it is now accomplished that God is with us.

“There was a man in Jerusalem named Simeon...he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord, and he came by the Spirit into the temple. And when His parents brought in the Child Jesus, to do for Him according to the custom of the law, he also took Him into his arms and blessed God and said: ‘Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace, because my eyes have seen Thy Salvation...’” (*Lk 2:25-32*). Simeon declared the arrival of the Christ of the Lord, the Anointed of the Lord, the Messiah. Jesus would then bring to completion the Old Law when He said: ‘Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.’ He completed and fulfilled all the statutes and prophecies, and by His own Sacrifice He perfected all that was imperfect in the old Law.

In establishing the New, He showed that the Old Testament was completed: “And nobody puts a piece of raw cloth unto an old garment, for it takes away the fulness thereof from the garment, and there is made a greater rent. Neither do they put new wine into old bottles, otherwise the bottles break, and the wine runs out, and the bottles perish. But new wine they put into new bottles, and both are preserved” (*Mt 9:16,17*). To those who have belief and faith that He fulfilled in Himself the sacrifices of the Old Testament, the New is inaugurated in His sacrifice in the Sacraments which He gave us.

As the Old Testament was dedicated with the blood of victims by Moses, in these words: ‘This is the blood of the testament,’ so the institution of the New Testament was dedicated, in the Blood of Christ when He said: “For this is My Blood of the New Testament, Which shall be shed for many unto remission of sins” (*Mt 26:28*).

In the year 33 AD Jesus prophesied that the glorious building of the Temple in Jerusalem would be destroyed (*Mt 24:2*), which was fulfilled in 70 AD. It has never and will never be rebuilt. The time of Judaism and the Temple in Jerusalem is fulfilled. There was no place for Judaism to offer their sacrifices of animals etc. The Old is ended, the New is in force. Judaism of the Old Testament is fulfilled and accomplished, and the New Testament is opened and dedicated, as God Who visited the Temple in the First Testament, comes and lives with His people in the Second Testament, Emmanuel, God with us. All Christians must accept full responsibility to return to the truth, return to the word of God, proclaim His precepts, and cherish His Sacraments. In doing this, they can advance in the faith of Abraham, Moses, Mary, Joseph, and the Apostles, and come into the fulness of God through Jesus.

“Whosoever shall do the Will of My Father, that is in Heaven, he is My brother, and sister, and mother” (*Mt 12:50*). They who hear and do the glory of Christ will have the immaculacy of Mary. This is a prophecy of the mystery of the Second Coming. By accepting all the truths of His First Coming, then we are ready for His Second Coming, which is fulfilled.

Chapter 14

The Umbrella of Error

There is something that I need to deal with which really breaks my heart. The love and sacrifice of Jesus is rewarded in Christianity by selfish, proud, arrogant, self-centered man, who calls himself 'Christian.' How terribly sad it is to see this. Christendom is more fractured today than was Judaism at the arrival of Christ.

After all that Jesus taught, suffered, and did for us, denials, divisions, errors and even factions within the divisions have multiplied. It is so sad to make this statement, but that is the way it is. It is hard to understand how we have so many thousands of so-called 'Christian' churches.

Did you ever wonder why Jesus said: "Think ye, that I am come to give peace on earth? I tell you, no, but separation. For there shall be from henceforth five in one house divided: three against two, and two against three. The father shall be divided against the son and the son against his father: the mother against the daughter and the daughter against her mother: the mother-in-law against the daughter-in-law and the daughter-in-law against her mother-in-law" (*Lk 12:51-53*). Why would He say that?

He foresaw that over 1,000 different Christian Churches would spring up, and that it would be necessary to teach the truth again. Individuals would have to choose His word, or the word of prideful man. Even when He walked the earth with the Apostles, so many wanted compromise, but He remained steadfast in the Will of His Father. Truth once compromised is never truth, it is error. It is no longer truth.

There are four main divisive groups in Christianity:
The Coptic.
The Orthodox.
The Protestants.
The Roman Catholics.

The Copts are a group of Christians who hold that there is only

one nature in Christ, and are referred to as “Monophysites” (*one nature, as opposed to the Catholic teaching of the two natures, referred to “Diophysites”*). The Copts live primarily in Egypt, and the word “Copt” is derived from the Greek word “Aegyptus” which means Egypt.

The Coptic Church was formed in heresy, disobedience, murder, and brutality, and because disobedience is a sin against God, all of their priests, bishops, patriarchs, and popes are false. They denied and still deny the Primacy of Peter, claiming that Saint Mark the Evangelist established the Papacy in Alexandria. Their ordinations are illicit because those who separated from the then one true Church were in sin, and because they were in sin, God would not obey their request and come on their altar.

Saint Mark the Evangelist went to Egypt somewhere between 48 to 61 AD, won many converts to Christ, and established the Christian Church there. He was martyred in Alexandria in 68 AD. Some modern Coptic historians say that Mark wrote the first Gospel, and that he set up the Papacy in Alexandria. These statements are simply absurd.

The chronology for the writing of the Gospels is as follows:
St. Matthew wrote his Gospel about 6 years after the Lord’s Ascension, that is in 39 AD.

St. Mark, the disciple and interpreter of St. Peter, according to what he heard from Peter himself, wrote his Gospel at Rome, about 10 years after the Ascension, that is in 43 AD. When St. Peter heard it, he approved of it and with his (Peter’s) authority requested that it be published to the whole Church.

St. Luke wrote his Gospel about 24 years after the Ascension, that is in 57 AD.

St. John wrote his Gospel about 63 years after the Ascension, that is in 96 AD.

Since Saint Mark wrote his Gospel about 10 years after our Lord’s Ascension, and St. Peter wrote his First letter at Rome about 15 years after our Lord’s Ascension, that is in 48 AD, and his Second letter also at Rome about 35 years after our Lord’s Ascension, that is in 68 AD, the year in which he was martyred. Why would Saint

Peter transfer his Supremacy to St. Mark some seven years before his martyrdom, that is before Saint Mark went to Alexandria?

In doctrine the Copts agree on the whole with the Roman Catholics, except on the single point which led to their separation from the Church, that is, the two natures of Christ. One of the later bishops, Dioscorus, the Patriarch of Alexandria, maintained that there was only one nature in Christ, and refused to accept the teachings of the Catholic (*Universal*) Church which claims that there are two natures, the Divine and the human.

There were three major synods/councils in which the Coptic error was brought to a head.

A synod held at Constantinople in 448, over which Flavian, bishop of Constantinople presided, maintained that there were two natures in Christ, Divine and human, “after the union,” (*i.e. After the Incarnation*). The synod also accused the “Monophysites” of heresy, and it was agreed that such error cut at the very roots of true belief in the Incarnation. Eutyches, the leader of the Monophysites, was condemned and deposed.

In 449 Dioscorus, managed through his influence with the Empress Eudocia, to secure the convocation of a general synod at Ephesus. Pope Leo I received an invitation to take part in the council, despatched three legates to represent him, including Flavian, the bishop of Constantinople, who carried the Pope’s famous “dogmatic epistle.” Pope Leo I, stated that: “He Who, remaining in the form of God, (*the Divine nature*), made man, also in the form of a servant, (*human nature*), was made man. For each nature without defect preserves its proper characteristics, and as the form (*i.e. nature*) of a servant does not take away the form of God, so the form of God does not diminish the form of a servant...Each form in union with the other does what is proper to it: the Word, that is to say, operating that which is proper to the Word, and the flesh performing that which is proper to the flesh...The one (*i.e. the Divine nature*) shines forth in miracles, the other (*the human nature*) succumbs to injuries. And as the Word does not fall away from equality with the Father’s glory, so the flesh does not leave the nature of our race. For one and the same, a

point often to be repeated, is truly Son of God, and truly Son of man...To hunger, to thirst, to be weary, and to sleep, is evidently proper to man. But to satisfy five thousand men with five loaves, and to give the woman of Samaria living water...is without doubt Divine...It does not belong to the same nature to say: 'I and the Father are One,' (*indicating His Divine nature*), and again, 'the Father is greater than I.'" (*indicating His human nature*).

The synod at Ephesus earned the name of "Latrocinium...or Robber-synod." Dioscorus presided, while three Papal legates, besides the Patriarchs of Antioch and of Jerusalem, were present. Two of the Papal legates, Flavian and Eusebius, were condemned as heretics and deposed, as it was pretended, by the unanimous vote of the synod, but the coarse and fanatical Dioscorus would allow no notes of the proceedings to be made except by his own hand picked cronies, and he was afterwards accused of having falsified the Acts of the Synod. He called in soldiers and monks armed with cudgels, cruelly maltreated Flavian and cast him into prison, and forced the other Fathers by outrage and starvation to sign a blank paper, on which he afterwards wrote the condemnation of Flavian, who died shortly afterwards of the abuse he had received. Pope Leo, with the whole West, rejected this council, while the churches of Syria, Asia Minor, Pontus, would hear nothing of it. It was, however, confirmed by the Emperor Theodosius II, and for the time it was impossible to convoke another synod.

In 451 a new council was convened at Chalcedon (modern Turkey), near the city which is now called Istanbul. The first session declared Dioscorus guilty of murder and of other moral offences, particularly of violence and outrage upon the Fathers who met at Ephesus. In the third session Dioscorus was deposed as Patriarch of Alexandria.

Modern Coptic historians report on this saying that the first schism in the Apostolic Church occurred at the Council of Chalcedon. They say that the schism appeared to be the result of a theological dispute between the Orthodox and the Roman Catholic Church regarding the Nature of Christ. The Copts insist that the real reason behind the dispute was political and not theological, saying that the real reason was for the Catholic Church to transfer the

Papacy from Alexandria to Rome. The Papacy was never established at Alexandria as we saw earlier. They do not mention the heresy of their elders, nor the murder, nor the brutality.

The Copts established their own church and their own pope, their current leader is called by them, His Holiness Pope Shenouda III. The Coptic Church as we saw earlier, was formed in disobedience, and because disobedience is a sin against God, all of their priests, and bishops, and patriarchs, and popes are false.

The history of the Greek Orthodox Church is more a political problem than a religious doctrine problem. The state ruled the Church in the 'east.' It is their assertion that man should not be ruled by the God of Creation, but by man the dictator. The major dispute came in 857 when Ignatius, the duly appointed Patriarch of Constantinople, refused to give Holy Communion to a man called Bardus, who was a despicable character committing incest with his own step-daughter. "Thou shalt not uncover the nakedness of thy wife and her daughter...such copulation is incest" (*Lv 18:17*). Bardus was also the uncle and close confidant of the Emperor Michael III, (Known as Michael the Drunkard). Ignatius was banished and an unscrupulous man called Photius was made Patriarch. This man was a layman when he was 'elected,' and made bishop within six days, and 'consecrated' by a bishop who had been deposed by Rome for inappropriate behaviour. Yet all this was schism because the Church had already the duly appointed and established bishop, as Ignatius was the lawful Patriarch. The error of Photius has never been corrected.

Between the years 850 and 1450, many attempts were made to reconcile Rome and Constantinople. Unfortunately the Orthodox greed and thirst for power, and treachery, were the main obstacles for unity. Councils, agreements, and settlements always ended in the same disaster. When the raiding Muslims captured Constantinople, the Sultan Mahomet II, appointed a heretic named Gregory Scholarius as the Patriarch. Peace has never been restored since then. The questions of religious practice and beliefs were secondary to the corruption of the greedy within the church in the 'east.'

Orthodoxy was formed in disobedience, and because disobedience

is a sin against God, all of their priests, and bishops, and patriarchs, are false. They denied and still deny the Primacy of Peter. Their ordinations are illicit because those who separated from the then one true Church were in sin, and because they were in sin, God would not obey their request and come on their altar.

Dealing now with Protestantism let us look at some of the reasons for their falling away, and their errors. When Father Martin Luther, a very intellectually brilliant Augustinian monk and Doctor of Theology, said to Pope Julius II: "I will not serve," he left the Roman Catholic Church, and married an ex-nun, and had five children by her. He was formally excommunicated in 1520. He founded his own church, his own bible, and followed the example of the Jews (who did not believe in Jesus, the Messiah, the Son of God), and came up with the present error of a bible with seven books missing. The seven books and additional chapters and verses are properly called "Deutero-canonical," or "Second cannons."

Dealing with the Bible first. The most accurate Bible in existence is the Latin Vulgate Bible. (This was translated into English at Rheims in 1582 {New Testament}, and at Douay in 1609 {Old Testament}, because of the persecutions in England against the Catholic Church, and the Catholic Bible). There are those today who think that the Bible given to us in the year 393 A.D. at the Council of Hippo is in error. Let me assure you, that Jesus has not allowed His Church to remain in error for over 1600 years: "Jesus Christ, yesterday, and today, and the same for ever" (*Hb 13:8*).

On the orders of Pope Damasus, Saint Jerome, Confessor and Doctor, devoted himself to preparing a reliable translation of the Bible into the Latin "Vulgate" from Hebrew, Aramaic and Greek. He was born in Dalmatia, studied at Rome, Athens and Treves, and became one of the greatest scholars of his age, and the greatest scripture scholar of the Church. He said that: "Ignorance of Scripture is ignorance of Christ."

The Latin Vulgate with its 73 books was approved as the official Bible of the Church, at the Council of Hippo in 393; again at the Council of Carthage in 420, before the breaking away of the Copts and Orthodox; and again at the Council of Florence in 1442,

before the breaking away of Protestants; and again at the Council of Trent in 1546, before the breaking away of the neo-Roman Catholic Church. It remained the official Latin Bible of the Roman Catholic Church, until Pope John Paul II replaced it with a 'New Vulgate' version in 1979.

There were dissensions in the Church almost from the very beginning. The first council of the Church was held in 49 A.D. We read: "Some, coming down from Judea, taught the brethren, that, except you be circumcised after the manner of Moses, you cannot be saved. And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas and certain others of the other side should go up to the apostles and priests to Jerusalem, about this question. They therefore, being brought on their way by the church, passed through Phoenicia and Samaria, relating the conversion of the Gentiles, and they caused great joy to all the brethren. And when they were come to Jerusalem, they were received by the church and by the apostles and ancients, declaring how great things God had done with them. But there arose of the sect of the Pharisees some that believed, saying: 'They must be circumcised and be commanded to observe the law of Moses.' And the apostles and ancients assembled to consider of this matter" (*Ac 15:1-6*).

The same kind of factions continued on the question of which books should be included in the "Canon of the Bible." The Pharisee converts to Christianity insisted that the rule applied by their Jewish ancestors should be used. Those Jews, who did not, and do not, believe that Jesus is the Messiah, had four basic criteria for including any books in their authorized version of scripture. They were that all books had to have the following:

1. Be in harmony with the Pentateuch.
2. Be written before Ezra (400 BC).

Sirach was written about 200 BC, and 2 Maccabees was written about 150 BC.

3. Be written in Hebrew.

Wisdom and 1 Maccabees written in Greek.

Judith, Tobit, parts of Daniel and Esther written in Aramaic.

4. Be written in the land of Israel.

Baruch written outside Israel.

It is wonderful to think that when the Jews were sent into exile that they continued in their faith. They continued in exile to pray to God, to hear His voice, and to keep His ordinances. They wrote what He commanded them, and they were the first missionaries. However, those who remained at Jerusalem did not accept that God would speak to His people in exile. It is hard to understand why the writings and beliefs of the exiles were not authorised as Canon. The Jewish exiles suffered, believed, and carried the word of God to other nations. A remnant in Israel did believe, did not enter into any controversy, and brought us the fulfillment of Judaism.

Was Luther right in what he was saying? In matters pertaining to the behavior of the popes in that era, yes. It would be prudent to look at the two popes around the time of his dissent. (Remember that the popes of that time were preaching celibacy).

Giuliano Della Rovere, was elevated to Cardinal by his uncle, Pope Sixtus IV, who died in 1484. In 1503 Cardinal Rovere was able to secure the Papacy for himself with enough Cardinals' votes by bribery and promises, and took the name, Pope Julius II. (It was the shortest conclave in the history of the Papacy). Before he became Pope he was the father of three daughters, by his Spanish mistress. While he was Pope, he gave one of them away in marriage in 1506. He died in 1513. It was to this pope that Luther said he would not serve. Please examine in your mind, what were the morals of the cardinals who would elect a pope with a mistress and three children? Was that succession of Peter inspired by the Holy Ghost? No, of course not!

Julius II was succeeded by a young man called Giovanni de'Medici who was born in 1475, son of Lorenzo de'Medici (the Magnificent) and in 1488 was appointed a cardinal at the age of 13, that is thirteen years of age. The 'red hat' was purchased for a large sum of money which was needed by Julius to fight his wars. In 1513 at the age of thirty-seven, he became pope, taking the name of Pope Leo X. He died in 1521. (Two popes later, his cousin Giulio De'Medici became Pope Clement VII in 1523). Perhaps holiness ran in the family! But if Father Martin Luther met that 13 year old boy he would have to address him as "Your Eminence." It was this man who excommunicated Luther in 1520.

The Church was in sad shape, controlled by men who were at best hypocrites, and gradually over the years their successors eliminated some of those horrendous sacrileges.

The most serious charges which I have against main-stream Protestantism is this, they deny the Real Presence of Jesus Christ in the Holy Eucharist; they deny the Seven Sacraments; they deny the Blessed Mary, Ever Virgin; and deny that Jesus gave controlling authority, that is the Primacy, to Saint Peter.

As pawns of Satan it was necessary for them to deny the Eucharist, simply because they had and do not have valid priests, so they have no Eucharist.

They deny the Sacrament of Penance (Confessions), deny the Scripture of confessing to a priest, because only a priest has power to forgive sins in the Name of Jesus, and they have no priests. "Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man avails much" (*Jm 5:16*). This verse is meaningless to them, or too humble for their mindset.

They deny the Perpetual Virginity of Mary, because they have not the graces received in Holy Eucharist to understand the mystical meaning of the unsurpassing gift of the knowledge of God.

If they looked into Sacred Scripture, they would understand that scripture reveals scripture: "Is not this the carpenter's Son? Is not His mother called Mary, and His brethren James, and Joseph, and Simon, and Jude, and His sisters, are they not all with us?" (*Mt 13:55,56*). Brethren and sisters in Israel at that time, and even in the Middle East countries today, refer to brethren, as brothers, sisters, and immediate family, cousins, aunts and uncles.

In the Old testament it is written of brethren who are actually cousins as we know them. "And Nadab and Abiu, the sons of Aaron, taking their censers, put fire therein, and incense on it, offering before the Lord strange fire, which was not commanded them. And fire coming out from the Lord destroyed them, and they died before the Lord. And Moses said to Aaron: 'This is what the Lord has spoken. I will be sanctified in them that approach to Me,

and I will be glorified in the sight of all the people.’ And when Aaron heard this, he held his peace. And Moses called Misael and Elisaphan, the sons of Oziel, the uncle of Aaron, and said to them: ‘Go and take away your brethren from before the sanctuary, and carry them without the camp’” (*Lv 10:1-4*). These brethren are cousins, as you can readily see.

Do you think that the Jews were so stupid that they would call their two daughters by the same name, Mary? “Now there stood by the Cross of Jesus, His mother and His mother’s sister, Mary of Cleophas, and Mary Magdalen” (*Jn 19:25*). Would they not see who the ‘brethren’ are? “Among whom was Mary Magdalen and Mary the mother of James and Joseph and the mother of the sons of Zebedee” (*Mt 27:56*). If Jude were the ‘brother’ of Jesus, why then does he begin his letter: “Jude, the servant of Jesus Christ, and brother of James, to them that are beloved in God the Father, and preserved in Jesus Christ, and called”? (*Jude 1:1*). Why did he not say ‘the brother of Jesus Christ?’ Jesus says: “I am the First and the Last” (*Apoc 1:17*). Jesus is the first and the last born of Mary in human terms.

Mary brought forth her first born Son (*Lk 2:7*), and we who do the Will of God, are her next born children, and brethren in the Lord Jesus. Someone said to Jesus: “Behold Thy mother and Thy brethren stand without, seeking Thee.” But He answering him that told Him, said: ‘Who is My mother, and who are My brethren?’ And stretching forth His hand towards His disciples, He said: “Behold My mother and My brethren. For whosoever shall do the will of My Father, that is in Heaven, he is My brother, and sister, and mother”” (*Mt 12:47-50*). Mary did the will of the Father, she is the mother of Jesus Christ, God.

Another scripture which they corrupt when speaking of Saint Joseph is: “And he knew her not till she brought forth her first born Son, and he called His Name Jesus” (*Mt 1:25*).

This expression was the usual manner of speaking among the Hebrews. They denote that by the word ‘until’ to mean until that which is done, without having any regard to the future, or to the time. Thus it is said: “After that forty days were passed, Noah opening the window of the ark, which he had made, sent forth a

raven, which went forth and did not return, till the waters were dried up upon the earth.” Did it return to the ark then after it had found dry land and carcasses? Of course not.

God said: “Hearken unto Me, O house of Jacob, all the remnant of the house of Israel who are carried by My soul, are borne up by My womb. Even to your old age I am the same, and to your grey hairs I will carry you, I have made you, and I will bear, I will carry and will save” (*Is 46:3,4*). When He says: ‘Even to your old age I am the same,’ does He mean that then it is the end of God? Also God said to His Divine Son: “Sit on My right hand till I make Thy enemies Thy footstool.” When the enemies are defeated, will then God cease to rule, or will He cease to exist?

“And he knew her not till she brought forth her first born Son,” has another mystical meaning, which if you do not ask the Holy Ghost for His enlightenment, you will have grave difficulty. Joseph did not know the full extent of the mystery of the Incarnation, until Jesus was born. He did not know the sublime gift that God had given to mankind in Mary. He did not know the fullness of the teaching that his, Joseph’s, Divine Son, would impart to the world. He did not know that when Nicodemus asked Jesus: “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born again?” that Jesus would not say ‘no’, but answered: “Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God” (*Jn 3:4,5*). He did not know the full extent of the greatness of his spouse. As Eve is the mother of all the living (*Gn 3:20*), Mary is the mother of creation. Of her Son, it is written: “In *Christ* were all things created in Heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers. All things were created by Him and in Him” (*Col 1:16*). Therefore we must enter spiritually into her immaculate womb and be her children, born again not of blood, nor of the will of the flesh, nor of the will of man, but by the will of her Father and ours, the will of God.

They deny the immaculacy of Holy Mary, insinuating that Jesus, Who knew no sin, had to be born through a woman and so through original sin. They deny that Almighty God said of Jesus and therefore about Mary: “In the womb before the daystar I begot

Thee” (*Ps 109:3*). In the womb of Mary before creation He begot Jesus. Mary was reserved in the heart of the Father, and excluded from being of the seed of Eve. Thus Mary is the mother of creation.

God ordained the Holy Apostles to bring the word of salvation to all mankind. They received the glorious title of servants of God, and of our Lord Jesus Christ (*Jm 1:1*), and His ambassadors (*2Co 5:20*). They received His marvelous gift of sanctifying grace. The holy parents, Mary, and her pure spouse, Joseph, are the mother and the father of Our Lord, Jesus Christ. To Mary, the Mother of God, and to Joseph, the Foster Father of God, the union of Christ’s human nature, and the union of the Person of the Word of God, His Divine nature, is entrusted. To these Holy and Immaculate parents, is entrusted the Person of the Word made Flesh, a responsibility greater than any ever given to mankind, since the fall of the first parents. Joseph was freed from original sin when he obeyed the voice of God and took Mary to be his lawful wife. How is it that people do not believe in their sanctity?

Protestantism was formed in disobedience, and because disobedience is a sin against God, all their ordained priests, ministers, bishops and archbishops are false. The same reasons which apply to the Copts and Orthodox, applies to them.

I will now deal with the Church of my birth. The neo-Roman Catholic Church left the faith of Jesus at the Second Vatican Council, which hijacked the structure and the name, and became just another non-Christian ‘Christian Church’ under the umbrella of error. Their rebellion against the word of God both oral and written is pathetic. Scripture says: “Therefore, brethren, stand fast, and hold the traditions, which you have learned, whether by word or by our epistle” (*2Th 2:14*), but that Council could not hijack the faith of the people, the people who have the faith of God.

Jesus showed me that the neo-Roman Catholic Church, that is the post Vatican II Roman Catholic Church, is grid-locked. The priest must be obedient to the bishop, and the bishop to the Pope. Obedience is of absolute necessity in following God. Jesus would not ask an ordained priest under the authority of His Vicar to be disobedient. He cannot deny Himself (*2T 2:13*). Obedience is of

faith, and those priests who see the errors being propagated by the neo-Roman Church, cannot disobey their bishop, even if that bishop disobeys the Pontiff. The priest is locked into the structured system. “He has set me in dark places as those that are dead for ever. He has built against me round about, that I may not get out, he has made my fetters heavy (*La 3:6-7*). The only time a priest may disobey, is when his superior preaches or commits heresy, and remains in that heresy.

Did you ever wonder what is the meaning of the verses in the Apocalypse: “I beheld, and lo a Lamb stood upon mount Sion, and with Him a hundred forty-four thousand, having His Name and the Name of His Father written on their foreheads. And they sung as it were a new canticle, before the Throne, and before the four living creatures, and the ancients, and no man could say the canticle, but those hundred forty-four thousand who were purchased from the earth. These are they who were not defiled with women, for they are virgins. These follow the Lamb whithersoever He goes. These were purchased from among men, the firstfruits to God and to the Lamb” (*Apoc 14:1-4*). Why so few? The world population today is over six billion, that is over 6,000,000,000, then why only 144,000? That is 24 people in every one million people.

When it says: ‘not defiled with women,’ does it mean that it is talking about women serving on the Altar? Perhaps scripture is wrong? Off course not: “Let women keep silence in the churches, for it is not permitted them to speak but to be subject, as also the law says” (*ICo 14:34*). Again it says: “I suffer not a woman to teach, nor to use authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not seduced, but the woman, being seduced, was in the transgression” (*1T 2:12-14*). Is God angry at the flagrant disobedience to His ordinances? Yes He is. Another place it says: “Neither shall there be cut off from the priests and Levites a man before My face to offer holocausts, and to burn sacrifices, and to kill victims continually” (*Jr 33:18*). In the Catholic Church, offering holocausts is offering Jesus Eucharist in Holy Communion. If this is done by other than an ordained priest or deacon, it is a sacrilege. Why does man pander to lies? Why does the neo-Roman Church pander to disobedience to God?

Matters degenerated into the horror called “Ecumenism,” when the Vatican II Council led the church out of faith, took down the Altar rails, abolished the Sanctuary, denied previous popes’ ‘infallibility,’ contradicted previous ‘infallible’ councils, and systematically degraded the former holy Church to a mere Sunday kind of social assembly hall with no sacred places. They formed a new type of religion based on man, and not on God, they savored the things of man.

Pope John XXIII opened the Second Vatican Council on 11 October 1962. It was formally closed by Pope Paul VI on 8 December 1965. This is 1,155 days, or 3 years, and 63 days. Why are the number of years and days so important? Because such a council was foretold by the prophet Daniel! “From the beginning of your prayers the word came forth, and I am come to show it to you, because you are a man of desires, therefore, do you mark the word, and understand the vision.

Seventy weeks are shortened upon your people, and upon your holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought, and vision and prophecy may be fulfilled, and the Saint of saints may be anointed. Know you, therefore, and take notice, that from the going forth of the word, to build up Jerusalem again, unto Christ, the Prince, there shall be seven weeks, and sixty-two weeks, and the street shall be built again, and the walls, in straitness of times. And after sixty-two weeks Christ shall be slain, and the people that shall deny Him shall not be His. And a people, with their leader, that shall come, shall destroy the city, and the sanctuary, and the end thereof shall be waste, and after the end of the war the appointed desolation. And he shall confirm the covenant with many, in one week, and in the half of the week the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation, and to the end” (*Dn 9:23-27*).

Understand here that when the Archangel Gabriel spoke of seventy weeks of years that the meaning thereof is 70 times 7 weeks or 490 years. When he said ‘in the half of the week’ he meant in the period of 3 years and a half.

Note then in last verses: ‘...and in the half of the week the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation, and the desolation shall continue even to the consummation, and to the end.’ Jesus quoted this abomination when He said: “When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place, he that reads let him understand” (*Mt 24:15*). Jesus said: ‘...he that reads let him understand’ not the more common word which He usually said: ‘He that has ears let him hear...’

Vatican II occurred ‘in the half of the week.’ The same council removed the last bastion of Christianity from faith to rules, from truth to error, from scripture to heresy, from authority of God to authority of man.

Here are some examples. The infallibility of Peter was proclaimed when Jesus said: “Thou art Peter, and upon this rock I will build My church, and the gates of Hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven. And whatsoever thou shall bind upon earth, it shall be bound also in Heaven, and whatsoever thou shall loose on earth, it shall be loosed also in Heaven.” Primacy, power and authority was given to Peter right here. Note what happened in the next verses. “Then He commanded His disciples, that they should tell no one that He was Jesus the Christ. From that time Jesus began to show to His disciples, that He must go to Jerusalem, and suffer many things from the ancients, and scribes, and chief priests, and be put to death, and the third day rise again. And Peter taking Him, began to rebuke Him, saying: ‘Lord, be it far from Thee, this shall not be unto Thee.’ Who turning, said to Peter: ‘Go behind Me, Satan, thou are a scandal unto Me, because thou savour not the things that are of God, but the things that are of men’” (*Mt 16:18-23*). The fallibility of Peter was proclaimed a few minutes after the infallibility was proclaimed. Was Peter always infallible? Of course not.

Saint Paul confronted Peter because he had behaved badly. “When Cephas was come to Antioch, I withstood him to the face, because he was to be blamed. For before that some came from James, he did eat with the Gentiles, but when they were come, he withdrew

and separated himself, fearing them who were of the circumcision. And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation. But when I saw that they walked not uprightly unto the truth of the Gospel, I said to Cephas before them all: ‘If you, being a Jew, live after the manner of the Gentiles and not as the Jews do, how do you compel the Gentiles to live as do the Jews?’ (*Ga 2:11-14*). Was Peter always infallible? Of course not.

Unfortunately, the same must be said of recent Roman Pontiffs. For example, the Council of Trent which ended in 1563, established the Tridentine Mass which was to be celebrated without change forever. That council was considered ‘infallible.’ The Vatican II Council which began 400 years later in the year 1963, decided to change the Mass of the Council of Trent to the New Order Mass, the *Novus Ordo Mass*. Which council was infallible?

Another example was that Pope Pius XI in 1928 in his ‘infallible’ encyclical “*Mortalium Animos*” stated: “...With this object congresses, meetings, and addresses are arranged, attended by a large concourse of hearers, where all without distinction, unbelievers of every kind as well as Christians, even those who unhappily have rejected Christ and denied His Divine nature or mission, are invited to join in the discussion. *Now, such efforts can meet with no kind of approval among Catholics.* They presuppose the erroneous view that all religions are more or less good and praiseworthy, inasmuch as all give expression, under various forms, to that innate sense which leads men to God and to the obedient acknowledgment of His rule. *Those who hold such a view are not only in error; they distort the true idea of religion, and thus reject it, falling gradually into naturalism and atheism.* To favor this opinion, therefore, and to encourage such undertakings is tantamount to abandoning the religion revealed by God....It is clear that the Apostolic See can by no means take part in these assemblies, nor is it in any way lawful for Catholics to give to such enterprises their encouragement or support. If they did so, *they would be giving countenance to a false Christianity quite alien to the one Church of Christ.* Shall we commit the iniquity of suffering the truth, the truth revealed by God, to be made a subject for compromise?” (*Italics are my added emphasis*).

Vatican II contradicts this encyclical and continues to preach compromise, which is not truth, but error. They absolutely refute what Pope Pius XI said: 'It is clear that the Apostolic See can by no means take part in these assemblies, nor is it in any way lawful for Catholics to give to such enterprises their encouragement or support. If they did so, they would be giving countenance to a false Christianity quite alien to the one Church of Christ.' Vatican II has set up a new kind of religion which is contrary to sound doctrine, contrary to scripture, and contrary to the 'infallible' teachings of the former popes, and so I call their product the neo-Roman Catholic Church, 'a false Christianity.'

On 27 October, 1986 Pope John Paul II organized an ecumenical meeting in Assisi, Italy, of false religions, guaranteeing that the participants were able to worship their false gods of fire, moon, etc. Pope John Paul II states that ecumenism is here to stay. Which one is infallible, Pius XI or John Paul II? I have included the full Encyclical of Pope Pius XI in Appendix 1.

The Jews asked John the Baptist, "Are you THE PROPHET?" (*Jn 1:31*). He answered no! But a heretic, a false prophet called Mohammed proclaimed: "There is no god but the one true god, and Mohammed is THE PROPHET." These are the words in the Koran, the Muslim 'bible.' That heretic denies Jesus Christ. Saint John says: "For many seducers are gone out into the world who confess not that Jesus Christ is come in the flesh. This is a seducer and an antichrist. Look to yourselves, that you lose not the things which you have wrought, but that you may receive a full reward. Whosoever revolts and continues not in the doctrine of Christ has not God. He that continues in the doctrine, the same has both the Father and the Son" (*2Jn 1:7-9*). A kiss is the sign of veneration, love, and honor, yet Pope John Paul II kissed the false prophet Mohammed's writings, he actually kissed the Koran, which is a book of heresy. Was John Paul II infallible? Of course not. It must be asked: "Do you betray the Son of man with a kiss?" (*Lk 22:48*).

"Now the Spirit manifestly says that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils" (*1T 4:1*). That is, in the last age of the world, many antichrists, heretics, enemies of Christ and His Church, will prepare the way for the Antichrist himself. "Little children, it is

the last hour, and as you have heard that Antichrist comes, even now there are become many Antichrists, whereby we know that it is the last hour. They went out from us but they were not of us. For if they had been of us, they would no doubt have remained with us, but that they may be manifest, that they are not all of us” (*1Jn 2:18,19*).

Some of these people will be ‘well meaning’ and may not be aware of the treachery to which they are yielding. Some, unfortunately, will know what they are doing, and these are Judases, traitors to Jesus Christ.

Take for example ‘Christian pilgrims’ going to Jerusalem, to the Wailing Wall of the Old Temple to pray (some very orthodox Jews call it the Western Wall, which it really is). As we saw in the previous chapter, God destroyed the Old Temple and replaced it with the temple in the heart of man. God in Jesus, fulfilled all the sacrifices of the Old Testament in Himself. The Jews go on pilgrimage to the Wailing Wall and pray for the temple to be rebuilt. They go there still denying that the Messiah has come and has fulfilled all the Law in Himself. Their denial of Jesus still goes on. When they see Christians going to the Wailing Wall they see that those Christians are joining them in beseeching God to rebuild the temple, and they are of the opinion that those Christians do not believe in the fulness of the mission of Jesus Christ. They see that those Christians are either ignorant of the prophesy of Jesus that the temple would be destroyed, or that they support Judaism. The ‘Christian pilgrims’ who go to the Wailing Wall and pray are denying the very existence of Jesus the Messiah. To pray at the Wall is seen as being ecumenical, but it is heresy. Those who do so join with the Jews in denying our Lord and Savior. Anyone who calls himself a Christian and who prays at that Wall, deserve excommunication.

The Council of Vatican II went out from the faith of Jesus and the Apostles, and laid a new foundation of error based on ecumenism. The centerpiece of this error is the Novus Ordo Mass, ‘the New Order Mass,’ the setup for ‘the New World Order.’ They contradict scripture: “For other foundation no man can lay, but that which is laid, which is Christ Jesus” (*1Co 3:11*). The clarion call for Freemasons to establish their New World Order is “Novus

Ordo Seclorum,” found on the U.S. dollar bill. The connection between “Novus Ordo” and “Novus Ordo Seclorum,” is ominous.

This kind of wickedness and subtle deception is found in the high places of all the religious and political governments of the world today. A Godless and immovable society is planned and fostered by controlling people who know not the God of our fathers, the God of Revelation, the God of Creation.

Roman Catholicism was the last bastion of truth, but because of the heresies and effrontery against God, committed in an assembly called the Second Vatican Council, there have been no valid ordinations, consecration of bishops, archbishops, cardinals or popes since that fatal assembly. A pope or cardinal, or bishop, or priest teaching compromise, is in grave error, is in sin, and therefore his Masses are illicit and invalid. Illicit here means being in a state of sin, and invalid means not being acceptable in scriptural terms.

Justice and peace is longed for by a world torn apart by hatred and greed. A world in which a military mega power has the audacity to flagrantly deny the rules of the United Nations General Assembly and kill tens of thousands of innocent children, and women, and men, in the pretext of looking for weapons of mass destruction. They condemn ‘rogue nations’ while the truth is that they are the rogue nation. The ordinary citizens of the world look on in dismay and wonder who will speak for them?

The ordinary citizens of the world are seeking justice and peace as terrorists and counter terrorists, terrorize whole communities and the planet. Yet who is the terrorist? The oppressed citizen, or the oppressed government, or is it the country seeking world dominance at any cost? The ordinary citizens of the world look on in dismay and wonder who will speak for them?

The ordinary people of the world are helpless as corrupt governments subject the citizens to slavery taxation, forcing them to pay for atheistic education, contraception devices for the perverts, abortion and other sins against humanity. The ordinary citizens of the world look on in dismay and wonder who will speak for them?

People are looking for relief from corrupt governments and big corporations who pour pollution upon the earth without any chastisement, as they are above the law. The ordinary citizens of the world look on in dismay and wonder who will speak for them?

People are looking for justice and peace while the largest socio-economic union in the history of mankind seek a political entity which denies God, and publically states that they are a secular union with no ties to God. The ordinary citizens look on in dismay and wonder who will speak for them?

The ordinary citizen of the world is looking for justice and peace while they witness millions of helpless citizens being starved by famine, while the mega and super powers spend hundreds of billions of the citizens' own tax dollars on war and the weapons to wage war. The ordinary citizens of the world look on in dismay and wonder who will speak for them?

The people of the world are looking for leadership, and there is none. The elected politicians in all the countries of the world are controlled by some evil power, mostly Communists, Freemasons or Zionists. Evil has its sway, so where is there a person willing to stand in the faith of God and confront absolute evil? The ordinary citizens of the world see a unity of state and church, a unity of religions and governments, whose primary interest is the selfish rulers, at the expense of the tax drained populace. The ordinary citizens of the world look on in dismay and wonder who will speak for them?

The ordinary citizen of the world looks on in unbelief as the 'moral majority' preach love of neighbor, while they promote those of hypocritical characters into public office, those who promote death and destruction, and under the table payoffs. The people of the world question the moral majority who preach God, yet place contraception vending machines in every public restroom. Hypocrites!

The ordinary decent person of the world asks why are the inhabitants living in a neutral state, living with no accountability for their actions. If a marriage does not work, then for them,

divorce is the answer. If a pregnancy is not wanted, then for them, abortion is the answer. The ordinary citizens of the world look on in dismay and wonder who will speak truth, who will speak for them?

The people in certain countries do not get married in their church as the church requirement is that they have to have a state marriage license first, a cost to the poor which sometimes equals as much as four months wages. The ordinary citizens of the world look on in dismay and wonder who will speak for them?

Why should anyone care? The leaders do not care. The churches do not care. The churches in certain countries cannot speak against homosexuality, or refer to God's condemnation of it in Holy Scripture (*Lv 18:22*), because it is a national crime to speak against that particular sin. The churches in various countries cannot speak against their government, if they do so, they will lose their tax charity exemption. The ordinary citizens of the world look on in dismay and wonder why the church does not speak the truth?

God looks on in dismay at all the religious and political leaders of the world today for one good man to stand up and follow His commands. He asks: "Whom shall I send, and who shall go for Us? (*Is 6:8*).

God asks: "Who will warn the polluters of My creation to stop now? Who will warn the Church which has denied My Name and My Sacraments to return to Me? Who will tell the few people who believe in My Name to remain constant, even though they are blasphemed by those who say they are Jews, who say they are Christians, but are not, for they are of the synagogue of Satan, the synagogue of Communism, Freemasonry and Zionism, which controls them? Who will tell them that I will destroy Satan?

"Who will tell them that hold the doctrine of the Muslim, and all the other false religions of the world, including ecumenism, which have cast a stumblingblock before the children of Israel, who eat and commit fornication, to stop defiling My once Holy Altar with teachings of error, with the teachings of Jezebel, who calls herself a prophetess, reading on My once Holy Altar? Who will tell them

to repent? Who will tell them that I will kill her children with death, and all the churches shall know that I am He that searches the souls and hearts. Who will tell them that I will repay every one of them according to their evil works? (*Apoc 2:5,9,14,16,20-24*).

“Who will tell them that have believed, to remain constant, because I have given to them a door opened, which no man can shut, because they have a little strength and have kept My word and have not denied My Name?

“Who will tell the faithful that I will bring of the synagogue of Satan, who say they are Jews, who say they serve Jesus, the King of the Jews, and do not, but do lie, that I will destroy them, and that I will make their enemies and Mine, to come and adore before their feet?

“Who will tell them that they shall know that I have loved them, and because they have kept the word of My patience, I will also keep them from the hour of temptation, the Great Tribulation, which shall come upon the whole world, to try them that dwell upon the earth?

“Who will tell My faithful people, to stop paying taxes to support contraception, abortion, godless education, weapons of mass destruction, and all the acts which are disgraceful in My sight? Who will tell them to stop tithing to false churches, who pretend to know My Name, but deny My Sacraments, and My Commandments?

“Who will tell those who are lukewarm that I will begin to vomit them out of My mouth? Who will tell the complacent, who say that they are rich and made wealthy and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked?

Who will tell all the people of the earth that I stand at the gate and knock, and that if any man shall hear My voice, and open to Me the door to their hearts, I will come in to them and will sup with them, and they with Me?” (*Apoc 3:8-17,20*).

Justice and peace is longed for by a people which hear the clamor

for separation of church and state. They see ‘the state’ control ‘the church,’ as ‘the state’ which is corrupted never admits that it is wrong. They see this separation in which ‘the church’ must obey ‘the state.’ The ordinary citizens of the world ask what is truth, but there is no one to answer them. The ordinary citizens of the world look on in dismay and wonder who will speak for them?

The ordinary citizens of the world wonder why is the morality of the world degenerated as in the days of Noah, when before the flood, people were eating and drinking, marrying, and other people giving themselves in a pretense marriage, that is living and cohabitating together without being married? (*Mt 24:37,28*).

And God wonders, who will speak for God?

My intent in outlining these churches and governments standing under the umbrella of error, is that they stop, call on the Spirit of the Living God, and return to His truth. I hold no malice against any man, woman or child on the face of the earth, but there is only One Church, One Truth, Jesus Christ. We have His Word on that!

We must look to One Lord, One Faith, One Baptism, One God and Father of all, Who is above all, and through all. We can only do this if we look to His Sacrifice.

Let the controversies have their course, those who deny truth will try to substantiate their positions, but they will perish. Those who keep their focus on Jesus will survive.

“Our wrestling is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places” (*Ep 6:12*).

The hypocrites of politics and religion are warned. You have very little time.

Is this an oversimplification of the problem of division? I say, No! There have been many false statements by popes, prelates, rabbis, ministers, who have acted badly. “Her prophets are senseless, men without faith, her priests have polluted the sanctuary, they have

acted unjustly against the law” (*Zp 3:4*). It is possible for all men, no matter what their station in life to make this bold move. By the grace of God all things are possible.

It will take people of real courage to do so, people who will “walk by faith and not by sight” (*2Co 5:7*). The faith needed to do this mighty work is immense, but “by faith, the walls of Jericho fell down” (*Hb 11:30*). Faith is needed to confront the evils of selfish religious and political entities who are entrenched in their corruption, but faith is always rewarded.

In a world in which the organizations, both religious and civil, have neglected the people, who is there willing to step out of the error and hurt caused to the population of the world, and be willing to stand up for the people and be counted? This standing up is not without help, for God has given us direction and guidance.

Grave sin has been committed by the rulers of the Church, and atonement has to be made. The law of the Lord is quite clear, and any hypocrisy of hiding behind the statement that the Church cannot sin or make an error is not acceptable. The Church is the Body of Christ. When anyone sins, no matter who they be, pope or private individual, that person is in excommunication until they correct their error in Holy Confessions. The law given to Moses in Leviticus is quite clear: “The Lord spoke to Moses, saying: ‘Say to the children of Israel: The soul that sins through ignorance, and does any thing concerning any of the commandments of the Lord, which He commanded not to be done, if the priest that is anointed shall sin, making the people to offend, he shall offer to the Lord for his sin a calf without blemish...’” (*Lv 4:1-12*). The law is set for the high priest, the Pope who is the Vicar of Christ, whom I respect and honor.

The law is set also for the congregation: “And if all the multitude of Israel shall be ignorant, and through ignorance shall do that which is against the commandment of the Lord, and afterwards shall understand their sin, they shall offer for their sin a calf, and shall bring it to the door of the tabernacle...” (*Lv 4:13-21*).

The leaders of the community are not immune: “If a prince shall

sin, and through ignorance do any one of the things that the law of the Lord forbids, and afterwards shall come to know his sin, he shall offer a buck goat without blemish, a sacrifice to the Lord..." (Lv 4:22-26).

Individuals are not immune from their responsibility: "And if any one of the people of the land shall sin through ignorance, doing any of those things that by the law of the Lord are forbidden, and offending, and shall come to know his sin: he shall offer a she goat without blemish" (Lv 4:27-35).

An apology must be made to God and to the people by the culprits in those organizations, both religious and civil, for the actions of their spiritual pride, greed, manipulation, deceit, desecration and abuse. The people of goodness in the world would be willing to forget the insults in the past heaped upon them, by the various religions, including popes, prelates, priests, rabbis, mullahs, and ministers, who turned the seminaries, convents, monasteries, schools, and parochial churches, in to a perverts playground, leaving the unsuspecting poor to pay the price tab for their anti-Christ behavior. The people with good conscience would forget the insults in the past heaped upon them by those religions, including popes, prelates, priests, rabbis, and ministers, who turned the authority and respect given to them, into an occasion of sin and distrust. Churches were financed with the pennies of the poor over the centuries, and today those pennies, which have amounted to a considerable sum, are being used to pay for the abuse caused by the clergy. The present Christian leaders, as well as the leaders of the other churches are accountable, and they have to make an accounting to God for all the little abused children, raped boys and girls, defiled women and men.

This is the end of time, and apologies to God and populace must be made now. If they are not made now, they will be made in a place to which you do not want to go. But the choice is their free will.

Correction is necessary, and apology must be made, the course must be made right, and all must return to the truth given to us by Jesus Christ. All of the churches and religions, including all the Christian churches are dead, there are no exceptions, and the only

way to bring back the Life is to start anew: “Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remains alone. But if it die it brings forth much fruit. He that loves his life shall lose it and he that hates his life in this world keeps it unto Life Eternal” (*Jn 12:24,25*). Jesus also said: “I am the First and the Last, and alive, and was dead. And behold I am living for ever and ever” (*Apoc 1:17,18*). This being so, then we would have the beginning of the fulfillment of what is written in the Apocalypse, for ‘He Who is alive, and was dead, is living for ever and ever,’ in the renewed and glorious Church, which is Eternal, and Virgin, and Eucharistic.

Change is necessary, and all people must correct their evil ways, for there is a new church, as it is written: “No man sews a piece of raw cloth to an old garment, otherwise the new piecing takes away from the old, and there is made a greater rent” (*Mk 2:21*). No one in error will be allowed entrance to the Eternal Virgin Eucharistic Church. Unless sins have been forgiven in Holy Confessions, they will be denied entrance. This is the word of the Lord. I will deal more on this subject in the chapter entitled: “The Eucharistic Reign.”

All creation, all Christians, all Jews, all Muslims, all Hindus, all Buddhists, all Shinto, all religions not mentioned here, must leave aside their communities of error, their umbrella of error, and come to the perfection of the Law of God, for “the law of the Lord is immaculate, converting souls, the testimony of the Lord is faithful, giving wisdom to little ones” (*Ps 18:8*), for He “loves mercy and truth, He will give grace and glory” (*Ps 83:12*). We ask all fools, those who say “there is no God” (*Ps 13:1*), to leave that error behind now and embrace God, the Almighty Creator of Heaven and earth. The people of this earth will rejoice in absolute truth. This is a difficult task, but in Jesus all things are possible.

“No man puts new wine into old bottles, otherwise the wine will burst the bottles, and both the wine will be spilled and the bottles will be lost. But new wine must be put into new bottles” (*Mk 2:22*). The ‘old bottles’ is the fractured Christian churches. The perfection of the ‘new wine’ in the ‘new bottles’ is only found in His Eternal Virgin Eucharistic Church, in which the Glory of God radiates His Presence.

“Lord, are they few that are saved?” But He said to them: “Strive to enter by the narrow gate, for many, I say to you, shall seek to enter and shall not be able. But when the Master of the house shall be gone in and shall shut the door, you shall begin to stand without, and knock at the door, saying: ‘Lord, open to us.’ And He answering, shall say to you: ‘I know you not, whence you are.’”

Then you shall begin to say: ‘We have eaten and drunk in Thy presence, and Thou hast taught in our streets.’ And He shall say to you: ‘I know you not, whence you are. Depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets, in the Kingdom of God, and you yourselves thrust out.

And there shall come from the east and the west, and the north and the south, and shall sit down in the Kingdom of God. And behold, they are last that shall be first, and they are first that shall be last”(*Lk 13:23-30*).

When people come at the end of time, now upon us, they will say that they have eaten holy communion, and drank the chalice at the defiled churches, but God will say: “I know you not.”

The first step is to look on Jesus, “the Author and Finisher of faith, Who, having joy set before Him, endured the Cross, despising the shame, and now sits on the right hand of the throne of God, for without faith it is impossible to please God” (*Hb 12:2; 11:6*).

Faith with good works is the remedy, it is all about faith. Are ‘good works’ necessary? It is written: “But some man will say: You have faith, and I have works. Show me your faith without works; and I will show you, by works, my faith...But will you know, O vain man, that faith without works is dead?...For even as the body without the spirit is dead: so also faith without works is dead” (*Jm 2:18,20,26*). I stress this point because on 31 October 1999, the neo-Roman Catholic Church signed an agreement with the Lutheran Church, that works were not necessary, just faith, in the “Joint Declaration with Lutherans on the Doctrine of Justification.” This is heresy.

The Council of Trent, on 13th January, 1547, in Session 6, Chapter

16, Pope Paul III summing up the results of that session, speaking 'ex cathedra' said: "After this Catholic Doctrine on Justification, which whosoever does not faithfully and firmly accept, cannot be justified, it seemed good to the holy Council, to add these canons, so that all may know not only what they must hold and follow, but also avoid and shun."

God asks who will stand up against all the religious and political leaders of the world today and proclaim His commandments? He asks: "Whom shall I send, and who shall go for Us?" Will you?

Again I say, this is the end of time. Look at some very simple yet significant facts.

Pope John Paul II (who died on 2nd April 2005), was succeeded by the 78 year old Cardinal Ratzinger who took the name Pope Benedict XVI. He has my prayers as he takes the Chair of Peter. It is very interesting to note that the prophecies given by Jesus to Saint Malachy in the years 1139 and 1140, have been proven right in the 111 popes to reign beginning with Pope Celestine II in 1143 right up to Pope Benedict XVI in 2005. The chances for him being correct in the last to reign are very good to say the least.

(There are a number of sceptics who reject these prophecies out of hand, as the popes were prophesied under symbolic titles, written in Latin. I would exhort these people to remember that Holy Scripture says: "Extinguish not the spirit. Despise not prophecies. But prove all things, hold fast that which is good (*1Th 5:19-21*). We must walk by faith and not by sight (*2Co 5:7*). We must be wise as serpents and simple as doves (*Mt 10:16*). We must be prudent in all things and follow the teachings of Jesus, as it is written: "At that hour the disciples came to Jesus, saying: 'Who, think Thou, is the greater in the Kingdom of Heaven?' And Jesus, calling unto Him a little child, set him in the midst of them, and said: 'Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the Kingdom of Heaven'" (*Mt 18:1-4*). If the prophecies are the work of the Benedictine historian, Arnold de Wion, which were published in 1559, and were a repudiation of the prophecies as a forgery, then let the 'forgeries' of Saint

Malachy speak for themselves).

It would be prudent here to review the last eight popes who have reigned so far during my lifetime, and how they were foretold, as well as speculation as to the last pope yet to come.

PROPHECY OF POPE NUMBER 105: *Fides Intrepida* (*Unshaken faith*) refers to Pope Pius XI who reigned from 1922 to 1939. He withstood the emergence of Fascism and Communism, was relentless in his condemnation of Hitler and Mussolini, and strongly condemned Ecumenism as anti-Catholic, anti-Church, and anti-Christ. His unshaken faith in his belief in Jesus Christ and the Gospels as handed down from the fathers of the Church earns him the fullest of honors of the Pope of 'unshaken faith.' His encyclical of unshakable faith is included in the Appendices.

PROPHECY OF POPE NUMBER 106: *Pastor Angelicus* (*Angelic Pastor*) applied to Pope Pius XII who reigned from 1939 to 1958. It is my belief that he was the most holy of all popes in my lifetime. He looked after his flock with the greatest of care, he was deeply spiritual, and had very many visions which he wrote down. These visions have not yet been made public to the world, but I do pray that the Vatican will soon release the works of the Angelic Pastor, Pius XII.

PROPHECY OF POPE NUMBER 107: *Pastor et Nauta* (*Pastor and Mariner*) applied to Pope John XXIII who reigned from 1958 to 1963. He was Patriarch of Venice, referring to his 'mariner' status. It was he who convened Vatican Council II, referring to his 'pastor' status.

PROPHECY OF POPE NUMBER 108: *Flos Florum* (Flower of flowers) applied to Pope Paul VI whose coat of arms showed three fleur-de-lis.

PROPHECY OF POPE NUMBER 109: *De Medietate Lunae* (*Of the half moon*) referred to the short 33 day reign of Pope John Paul I. He reigned 33 days, the flower faded.

PROPHECY OF POPE NUMBER 110: *De Laboris Solis* (*there are two translations: 1. From the toil of the son, 2. Of the eclipse of the sun*). This refers to Pope John Paul II who came from under the yoke of Communist repression, 'from the toil of the sun.' The second translation of 'the eclipse of the sun' in my opinion refers to his stand on ecumenism which eclipsed the light of the truth of the Gospels: "Immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light and the

stars shall fall from heaven, and the powers of heaven shall be moved” (*Mt 24:29*).

PROPHECY OF POPE NUMBER 111: Gloria Olivae (*the glory of the olive*) refers to Cardinal Ratzinger who took the name Pope Benedict XVI. The Benedictine Order are also called ‘Olivetans.’ Saint Benedict (480-543) had prophesied that before the end of the world the Benedictines would lead the Church in the battle against evil. We look forward to Pope Benedict XVI to return to the Roman Catholic Church, to roll back ecumenism of the neo-Roman Catholic Church, which has led to the contradiction of Truth all over the world.

There may be popes to reign between Benedict and Petrus Romanus. All we know that Petrus will reign during the final perswecution of the Church.

PROPHECY OF Petrus Romanus (*Peter the Roman*) is the last pope before the end of the world, (that is, the end of the world as we know it). Saint Malachy finishes his prophecies by making this only statement about a pope, and I quote: “In the final persecution of the Holy Roman Church there will reign Peter the Roman, who will feed his flock among many tribulations, after which the seven-hilled city will be destroyed and the dreadful Judge will judge the people.” My personal interpretation is that he will be the one who will return the Church to the glory which Saints Peter and Paul founded in Rome, and do so amid great tribulation. Why would Rome, the seven-hilled city be destroyed? I believe that the seven deadly sins will be destroyed because the devil, the anti-christ and the false prophet will be cast down into hell.

The visionary Conchita of Garabandal reported that the Blessed Mother told her: “After this pope (Pope John Paul II) there will only be three more.” Conchita asked the Virgin: “Will that be the end of the world?” And She answered her: “No, the end of time.” It is necessary to note that the Holy Virgin did not say the ‘end of the world’ but ‘the end of time.’ (Many people do not believe in the Garabandal messages and apparitions. I do believe in them, I asked Jesus and He told me so. It takes faith and humility to believe).

I state squarely that Pope John Paul II saw the end of time as we then knew it. The specific event which heralded it occurred on 5 May 2004 when the neo-Roman Catholic Church of Fatima had

the audacity to invite and allow a Hindu pagan priest to celebrate his heathen rite on the Altar at Fatima, on the very area where the Blessed Ever Virgin Mary appeared to the three visionaries. (It is also reported that Lucia, the oldest of the Visionaries would live to see the end of time. She reportedly died on 13 February 2005). That event on 5th May is the singular event heralding the end of time, the end of a time, the end of an epoch of time, as we knew it. That event heralded the end of the neo-Roman Catholic Church as we knew it, and that end cannot be reversed unless and until such time as that altar as well as all the altars in the world which have been desecrated with services employing non-Catholics, have been cleansed, purified, and re-consecrated, and the errors of Vatican II reversed, and the neo-Roman Catholic Church return to the Truth of Christ.

With just two more pope reigns remaining before ‘the end of the world’ as we know it, that of Francis and Petrus Romanus, we must admit it and prepare ourselves with the keys given to us by Jesus, and these keys are the Seven Sacraments which I will deal with presently. This will be a real challenge, but my faith is that Pope ‘Petrus’ will lead us all successfully in the challenge of faith proposed to us.

Chapter 15

A Challenge for Faith

When I embarked on this journey, listening to the voice of Jesus and following His directions, our Lord told me that everything He would ask me to do, would be revealed to me in Sacred Scripture. And so it has.

Over the years there were a number of visits to Heaven. One visit in particular I will relate at this time. Our Blessed Mother and Saint Joseph met me on a river bank. They were on the other side, and I had to enter into the river in order to go to them, and when I entered into it, immediately I was totally refreshed. It was not like any river I know, and the water was indescribable, for I could lay underneath the surface, on the bottom, and breathe. The river was cleansing, healing, invigorating, purifying and wholesome. It was life.

When I came out they brought me on a long walkway. Mary was on my right, and Joseph on my left. This was not a usual visit, (if I can call any Heavenly visit usual). As we walked, a longer walk than I could ever remember there, it seemed that this walk was a preparation. No words were spoken to me, and no words were necessary, as my entire being was at that moment transformed from the human dependency on inspiration, to the spiritual knowing of being in the perfect Will of God. We came into a 'room', and I say a 'room' for there was the Throne of Almighty God. The Glory of God allowed me to feel a dimension of closeness, and I could not see any walls, most probably because my focus was on God Almighty.

Seated in the Throne was the Holy Trinity. Now I say Trinity, because it was God the Father, and sitting inside Him was Jesus, God the Son, and surrounding Them was a brilliant Light, like a sun burst, and This was God the Holy Ghost. This sight is extraordinarily supernatural. It was not Three separate Persons, yet It was, but the reality of the Only Begotten Son in the Bosom of the Father (*Jn 1:18*), in the unity of the Holy Ghost was immediately clarified in my comprehension. There was no pressure, no feeling of unworthiness, no thought that I should not

be there, no thought of lack of knowledge, only profound peace.

I was before the Throne of God, the Almighty, the Eternal Triune God, and yet I was immersed in God. At that moment it was right that I should be there, and I do not mean that in the sense of pride or worthiness, no, I mean it in the sense that I was called to be there, and so I state that it was right to be there. I was totally absorbed in God, in His Being, in His Eternal Existence, in His Will, and in His Love. My being there was not because of a pre-issued invitation, nor of any warning that I had to appear. No. It was an arrival, at an event, at a wish, at a consent. In that moment I saw, and knew, very distinctly so many things. I saw “in the beginning, God create” (*Gn 1:1*). I saw all of history from the Garden of Eden to the present, and even beyond. For example, I saw the unfolding of the history of the First Testament, and the conclusion of the Second Testament. So much of what I saw is locked up in my mind to be released at the proper time. All of this was given in what I would term as a ‘flash’ of time. Then Jesus said: “Thou art a priest forever, according to the order of Melchizedek” (*Ps 109:4*). I wondered then about that and said within myself that I am always a priest in that I offer up to God the sacrifice of myself on the altar of my own heart, but this ‘priest forever’ was more than the ordinary Christian, performing their interior priestly duties. This was an extraordinary assignment in ordination to do and to proclaim that which was asked of me to do. The great command which He gave to me at that time was to preserve and protect Holy Eucharist. In this command I understood the confirmation of my priesthood, ‘thou are a priest forever.’

Doubting Thomas that I am, (or maybe just the seeker of truth), and always wanting to make sure of every detail, I started in my usual questioning, and creating avenues of escape by setting up other possibilities. For example, I wondered and thought within myself that I must be more aware when receiving Holy Communion. Yet I knew it was much more than that. When I had exhausted all the possibilities, I accepted my ordination with awe, love, respect, and a profound humility. I was not released to celebrate any of the priestly functions until many years later. There were other instructions given to me and I will elaborate on some of them.

I wondered about this ordination, was it valid? Where was the precedent in scripture? He asked me: “Who ordained Abraham, Melchizedek, Moses?” I understood the question and again I asked: “Yes, that was in the First Testament, but what about the Second Testament, especially after the Last Supper?” He reminded me of Saint Paul’s ordination. It is written: “I know such a man (whether in the body, or out of the body, I know not, God knows), that he was caught up into Paradise and heard secret words which it is not granted to man to utter” (*2Co 12:2-4*).

Again Saint Paul wrote to the Galatians: “Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father, Who raised Him from the dead. For I give you to understand, brethren, that the Gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ. But when it pleased Him who separated me from my mother’s womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately I condescended not to flesh and blood. Neither went I to Jerusalem, to the apostles who were before me, but I went into Arabia, and again I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days...Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up according to revelation, and communicated to them the Gospel which I preach among the Gentiles, but apart to them who seemed to be some thing, lest perhaps I should run or had run in vain” (*Ga 1:1,11,12,15,20,24; 2:1,2*).

He continues in his letter to the Ephesians, “...According to revelation, the Sacrament has been made known to me, as I have written above in a few words, as you reading, may understand my knowledge in the mystery of Christ...as it is now revealed to His holy apostles and prophets in the Spirit, that the Gentiles should be fellow heirs and of the same body, and copartners of His promise in Christ Jesus, by the Gospel, of which I am made a minister, according to the gift of the grace of God, which is given to me according to the operation of His power” (*Ep 3:3-7*). He was not ordained by any of the Apostles, but was ordained by God. He did not go to Jerusalem and seek approval from Peter. He followed God’s prompts and instructions. God ordained Saint Paul outside

of the ‘established church.’ When Saint Peter was acting contrary to the word of God, and eating with the Gentiles, but seemingly ashamed of them when his friends of the Jewish faith arrived, God sent Paul, His faithful minister, to bring back the erring Peter. ‘I withstood him to the face, because he was to be blamed,’ as we noted earlier.

God can do what He wants, and has throughout history intervened in ordaining priests, as He did with Saint Paul, Moses, Abraham and Melchizedek. How many more, I do not know, but these are a few written in Scripture. It is God who gives vocations, for it is He Who calls, (from the Latin word ‘Vocare’ to call). Will He call more priests, ministers and rabbis into churches which are in error? Will He be bound if His commands are not obeyed by the established Christian Church? No! “The word of God is not bound” (2T 2:9).

Again He enlightened me some more about my priesthood when He said: “Shall not I that make others to bring forth children, Myself bring forth, says the Lord? Shall I, that give generation to others, be barren, says the Lord thy God?” (*Is 66:9*). Shall He not “call” and ordain a priest-son outside of the established Christian Church, when the established Christian ‘churches’ have defiled His word, and denied His Sacraments?

In the intervening years, and throughout the many times of my “Yea but” questions and wondering, He kept saying to me: “Behold I do new things” (*Is 43:19*). I thought that was great, and I would watch from my armchair! I was surprised that the armchair was in a veritable maze of joy and sadness; exhilaration and disappointment; the ‘now’ expectations would come at a very distant ‘now,’ which is known in my timing as very much later; soon was spelt ‘soon’ with so many o’s; some ‘now’ prophecies took twelve years to fulfill, some are yet awaiting fulfillment; then I had many friends, and now less than a handful; then there were very many co-workers in the vineyard, and now so very few; the majority of my family do not agree with me; and so the armchair was not at all up to my expectations and standards.

Throughout all of this, the Lord would say, “Behold, I make all things new” (*Apoc 21:5*), I was very surprised that it was me He

was making new, even though I thought myself to be pretty perfect! I used to sing that hymn: “Melt me, mold me, fill me, use me.” He took me up on it. The music is lovely, the course rigid, the Conductor tough, but Perfect!

So many errors in beliefs, and practices abound, that He had to start teaching me the rudiments of His existence. He started with the Bible. What Bible? Today there are so many different bibles, it is almost impossible for a serious student to pick the correct one. Everyone says their religion and their bible is the correct one, and that the others are in error. I have left the mind-set of this and of all the Christian churches, and so I was able to listen to the voice of Jesus. I read many different translations of the bible, and He led me to the Douay Reims Bible.

It is necessary to be still and hear the voice of God. He hears our prayer, He answers us, if only we would listen! “When (*the Shepherd*) has let out His own sheep, He goes before them, and the sheep follow Him, because they know His voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. I am the good Shepherd, and I know Mine, and Mine know Me. As the Father knows Me, and I know the Father, and I lay down My life for My sheep. And other sheep I have that are not of this fold, them also I must bring. And they shall hear My voice, and there shall be one fold and one shepherd. My sheep hear My voice. And I know them, and they follow Me” (*Jn 10:4,5,14-16,27*). To emphasize this we must understand that we know His voice, for He says: ‘I know Mine, and Mine know Me, My sheep hear My voice, and I know them, and they follow Me.’

I had to be open to receive His instructions in His word. So much is hidden in mystery, that when He started to reveal what was hidden, I was so amazed and wanted to know everything from the beginning in a fresh start.

It was necessary that someone like me and others, called a remnant, would be saved and set aside by God, outside the structures of all professed Christendom, including the neo-Roman Catholic Churches, the Coptic Church, the Orthodox Churches, the Protestant Churches, other pseudo-Christian persuasions, and all

other religions including Judaism. Saint Paul was the precursor of this Christian remnant, who would be set aside by God, to fulfill His promise of a new thing: “Behold ye among the nations, and see, wonder, and be astonished, for a work is done in your days, which no man will believe when it shall be told” (*Hk 1:5*).

It was necessary that God would send help, to rescue Christendom from the error it had fallen into, but it was not as I expected. I asked: “But why me?” Our Lord would choose someone who would not waver in His commands, yet someone who loves, respects and honors all people upon earth. While Pope John Paul II, was the Supreme Pontiff of the neo-Roman Catholic Church, I still loved, respected, and honored him, even though I could not participate in his new type of religion. He died on 2 April 2005, and my sincere prayers are for the happy repose of his soul.

It was noted previously: “Behold I make all things new.” The ‘new things’ came with Jesus Christ, Who is foretold: “There shall come forth a Rod out of the root of Jesse, and a Flower shall rise up out of his root” (*Is 11:1*), and Who made a way in the wilderness of sin and darkness, and a river of life in the desert of faithlessness, so that if any man thirst, he can come to Jesus and drink, for he that believes in *Jesus*, as the scripture says: ‘Out of his belly shall flow rivers of living water’” (*Jn 7:37,38*).

This great gift was gradually rejected in Christianity so that He finally did a ‘new thing,’ as He said above: ‘Behold I make all things new.’ It had to come, it had to be done. “The things that were first, behold they are come, and new things do I declare, before they spring forth, I will make you hear them” (*Is 42:9*). ‘The things that were first,’ that is the pristine beauty of the Garden of Paradise, will be renewed, for in Christ they are come, and new things, even greater. Before they happen I will foretell them to you. Again God emphasizes for He says in another place: “Behold I do new things, and now they shall spring forth, verily you shall know them, I will make a way in the wilderness, and rivers in the desert” (*Is 43:19*).

Will these new things be accepted? No! As the church establishment, that is the synagogue of Judaism, rejected the changes instituted by Jesus the Christ, the Anointed, the Messiah,

so too the church of the establishment of Christianity, will reject all things as before. For it is foretold in the Psalms: “Be mindful, O Lord, of the reproach of Thy servants (which I have held in my bosom) of many nations, wherewith Thy enemies have reproached, O Lord, wherewith they have reproached the change of Thy anointed” (*Ps 88:51-52*).

“If then any be in Christ a new creature, the old things are passed away. Behold all things are made new” (*2Co 5:17*). This new creature is not born again, of blood, nor of the will of the flesh, nor of the will of man, nor of cloning, nor of embryonic research, but of God, by water and the Holy Ghost, in absolute faith in Holy Eucharist (*Jn 1:13*).

With the split up of Christendom into so many different churches and professions, changing the word of God, abolishing most of the holy days (*Ps 73:8*), changing the Sacraments to a vague event, turning the Holy Eucharist into an irreverent assembly which allows a surrogate priest or priestess, to declare: “The Body of Christ,” and the communicant receiving in the hand the Holy Eucharist (twice defiled), then I knew that God was not pleased.

With mankind so entrenched in his own tradition, and with leaders in error entrenched and under their own ecumenical ether, is it any wonder that Jesus asked: “But yet the Son of man, when He comes, shall He find, think you, faith on earth?” (*Lk 18:8*). And again He warns: “How narrow is the gate, and strait is the way that leads to Life, and few there are that find it!” (*Mt 7:14*).

I continue my mission Priest of God, called by God, ordained by God, living by God, and living in God. I have been called to preserve and protect Holy Eucharist. I have been called to do this in all things new, in the Virgin Eucharistic Church, yet Eternal. “For I am jealous of you with the jealousy of God. For I have espoused you to One Husband, that I may present you as a chaste virgin to Christ” (*2Co 11:2*). This ‘Virgin’ is eternal, spotless, immaculate, undefiled, it is the Church, which is always ‘Virgin.’

What has been entrusted to me, I keep, defend, yet promote. This promotion is not a ‘come one, come all’ approach. No. It is a qualification process, in which all true believers will be tried in

their faith before I, in Jesus, allow them entrance. The qualifications for all is the same: Jesus must be their focus. They must leave all behind and follow Jesus. Priests, religious, laity, no matter what office or station in life they hold now, will have to make application like everyone else, before they can enter. I will deal more on this subject in the chapter entitled: “The Eucharistic Reign.”

This truly is a challenge to faith! Do you have it?

Chapter 16

The Keys of the Second Coming

In order to prepare for the Second Coming of Christ, we must accept that Jesus came in the flesh, and that He is the Christ, and that He is the Anointed of God, and that He is the Messiah.

We must believe that He gave us the Divine Promises of God, which we call Sacraments. These must now be completed in us in the act of total faith. We must believe that Jesus Christ is the wellspring of graces, and that these graces come to us in the Seven Sacraments. The Sacraments are a gift which are given to us, and we in turn must acknowledge this gift by our giving our promise to God to live in His Sacraments. One of the purposes of the Sacraments is that God delights in His creation, and wants to be an intimate part with all of us, “playing before Him at all times, playing in the world, and His delights are to be with the children of men” (*Pr 8:30,31*). We must seek first the Kingdom of God and His justice, and all these things shall be added unto us (*Lk 12:31*), that is, all of His fulness and unity.

It is in living in these Sacraments that the graces given to us are multiplied. These graces bring us into the fulness of faith. This faith is the faith of Abraham and Sarah, and Isaac, and Jacob, and Joseph, and Rahab, and Moses, and Joshua, and Elizabeth, and Zachary, and Mary, and Joseph, and Peter, and Paul, and all our forefathers in faith. This faith is the faith of God (*Mk 11:22*).

When God said: “Let Us make man to Our image and likeness” (*Gn 1:26*), He was saying that man was meant to participate fully in the life of God. A Sacrament therefore is the fulfillment of the Divine Promise. The Sacraments are a means to the end of coming into the image and likeness of God. All the Sacraments reside in Jesus. He is all of the Sacraments, as is the Father, and the Holy Ghost. It is only, in, with, and through God, that a Sacrament is Holy, that it is complete, for God is All, and in all.

The achievement of the fulness of the Seven Sacraments, comes only by the grace of God to those who accept in faith, that He is God, and that He is present in the Sacraments, and that He is

working mysteriously in the soul, and that He, by His power, and His grace, and His gift, brings man to the completion of His Own image and likeness too.

“For power is given you by the Lord, and strength by the Most High, Who will examine your works, and search out your thoughts. For they that have kept just things justly, shall be justified, and they that have learned these things, shall find what to answer. Covet ye, therefore, My words, and love them, and you shall have instruction. Wisdom is glorious, and never fades away, and is easily seen by them that love her, and is found by them that seek her. For she goes about seeking such as are worthy of her, and she shows herself to them cheerfully in the ways, and meets them with all providence” (*Ws 6:4,11-13,17*).

The people saw the Glory of the Lord. “Moses said: ‘This is the word, which the Lord has commanded. Do it, and His Glory will appear to you.’ Aaron separated their breasts, and the right shoulders, elevating them before the Lord, as Moses had commanded. And stretching forth his hands to the people, he blessed them. And so the victims for sin, and the holocausts, and the peace offerings being finished, he came down. And Moses and Aaron went into the Tabernacle of the Testimony, and afterwards came forth and blessed the people. And the Glory of the Lord appeared to all the multitude. And, behold, a fire, coming forth from the Lord, devoured the holocaust, and the fat that was upon the altar, which when the multitude saw, they praised the Lord, falling on their faces” (*Lv 9:6,21-24*). The precedent has been set. God fulfilled His promise.

Jesus left the Seven Sacraments to His Church through the faith of Saint Peter. Man gradually abandoned that faith, and set up various Christian religions as we saw earlier on. But the gates of Hell shall not prevail against the Church of Jesus (*Mt 16:18*), and so He has rescued a remnant who persevere in the Truth. This remnant is “the children of saints, and look for that life which God will give to those that never change their faith from Him” (*Tb 2:18*). The divisions and denials were foretold: “Therefore do I weep, and my eyes run down with water, because the Comforter, the relief of my soul, is far from me, my children are desolate because the enemy has prevailed. I called for my friends, but they

deceived me, my priests and my ancients pined away in the city, while they sought their food, to relieve their souls” (*La 1:16,19*). They only looked after their own carnal desires.

All the Sacraments are self contained in the Holy Trinity, they are the gift of God, for they are God acting within the soul of an individual: “Dearly beloved, we are now the sons of God, and it has not yet appeared what we shall be. We know that when He shall appear we shall be like to Him, because we shall see Him as He is. And everyone that has this hope in Him, sanctifies himself, as He also is holy” (*1Jn 3:2,3*). When we sanctify ourselves through the Sacraments, especially Baptism, Confessions, Holy Eucharist, and Confirmation, we come closer to God, and eventually see Him as He is.

There are Seven Sacraments, seven Spirits of God. Every Sacrament has a purpose, every Sacrament has a meaning. In the Seven Sacraments, the seven spirits of God are active in a particular way, each communicating the desired graces for the fulfillment of the Divine Promises in the soul. The seven spirits of God, the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of piety, and the spirit of the fear of the Lord (*Is 1:2,3*), are always active in the Seven Sacraments of God. He asks that we use all which He has given to us with understanding, and this understanding is given to us by our God, for it is part of the fulness of doing things in His Name, for “of His fulness we all have received, and grace for grace” (*Jn 1:16*).

Where Jesus is, there the Father, and the Holy Ghost are as well. In the Sacraments, God brings us into a more intimate knowledge of the Godhead, Father, Son, and Holy Ghost, as Distinct Persons, yet One, all of the Holy Trinity to be completely active within us, and we to be more active in the Godhead, residing in His fulness. There is only one way, and one way only that this can be done. All people must believe and practice the Seven Sacraments in the Eternal Virgin Eucharistic Church. All of the Sacraments are the fulfillment of the sacrifices and practices of the First, that is, the Old Testament.

The Seven Sacraments are the Keys of the Kingdom of Heaven

(Mt 16:19). These Keys have been cast aside by the Christian churches, as we have said above. Some deny them, others dilute them, and also others, the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction (2P 3:16). We said earlier that the Christian churches are dead. The valid priesthood ceased to be in the neo-Roman Catholic Church when the leaders of the church rejected the warnings of the Blessed Ever Virgin Mary at Garabandal, when she said that: “Many cardinals, many bishops, and many priests are on the road to perdition, and leading many souls with them.” This message of warning was given while many cardinals, many bishops, and many priests were in session during that awful Vatican II Council. Infallibility was contradicted in popes and councils. It follows that the Keys of the Kingdom are not to be found any more in any of the Christian churches. They are only to be found in the remnant Catholic Church, the Eternal Virgin Eucharistic Church, which God Himself has ordained.

These Keys must be protected, and only those people who want to serve Jesus, who want God to live in them, must leave behind all errors, leave all behind, and come to the Truth, and to the only Way of Life. All people who enter, must be washed clean, and unless they are, they will not be allowed to enter into the Eternal Virgin Eucharistic Church. The people who hide under the umbrella of error, must change from their desolate ways, or be locked out. There is no entrance of the masses based on their church, their leader, their pastor, their priest, or their Pope. No, this is individual accountability and responsibility. I will deal more on this subject in the chapter entitled: “The Eucharistic Reign.”

If the people with faith, real faith, are willing to leave the desolation of denied truths behind, then they can take full advantage of the fulfillment of the Divine Promises of God.

“The land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily. It shall bud forth and blossom, and shall rejoice with joy and praise, the Glory of Lebanon is given to it, the beauty of Carmel, and Sharon, they shall see the Glory of the Lord, and the beauty of our God.

Strengthen ye the feeble hands, and confirm the weak knees. Say

to the fainthearted: ‘Take courage, and fear not, behold your God will bring the revenge of recompense, God Himself will come and will save you.’

Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free, for waters are broken out in the desert, and streams in the wilderness. And that which was dry land, shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before, shall rise up the verdure of the reed and the bulrush.

And a path and a way shall be there, and it shall be called ‘the Holy Way,’ the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

No lion shall be there, nor shall any mischievous beast go up by it, nor be found there, but they shall walk there that shall be delivered.

And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads, they shall obtain joy and gladness, and sorrow and mourning shall flee away” (*Is 35:1-10*).

This Holy Way is protected by God. This Holy Way will not come without much opposition. Therefore it is necessary for us to step out in action filled faith. Words are empty if they are not accompanied by the action they proclaim. We must be perfect to walk on it. No evil will be allowed therein.

Being perfect in the Kingdom of God, is being made perfect for the Wedding Feast of the Lamb. This is the Eucharistic Banquet to which we are called. “The King went in to see the guests, and He saw there a man who had not on a wedding garment. And He said to him: ‘Friend, how came you in here not having on a wedding garment?’ But he was silent. Then the King said to the waiters: ‘Bind his hands and feet, and cast him into the exterior darkness. There shall be weeping and gnashing of teeth. For many are called, but few are chosen” (*Mt 22:11-14*). The Seven Sacraments dress us with the wedding garment.

How did the Seven Sacraments come about? In the beginning God wonderfully created human nature, which He made to his Own image and likeness. He gave Adam dominion over the whole earth (*Gn 1:26*), and the vegetation, animals, birds, fish, and all life He gave into his hands. In turn, Adam instructed his wife Eve in all that God had taught him. There was a test of obedience given to him, and that was, to not eat of the tree of good and evil, because if he did, he would die the death, that is be subject to the death of sin. Adam gave this instruction to Eve. The angel who disobeyed God and revolted against Him was called Lucifer, which name means 'light,' and he was cast out of Heaven onto the earth, over which he formerly had dominion. The name of Lucifer was changed to Satan, the devil, and when he was cast out of Heaven he was stripped of his authority over the earth, but he still had the qualities of angel, a superior being to man.

Eve was deceived by the cunning devil, who disguised himself in the form of a serpent, and enticed her to eat of the forbidden fruit, telling her that she would not die the death, and that she would be as God, knowing good and evil (*Gn 3:4-6*). Eve disobeyed God, and obeyed the devil, and ate of the forbidden fruit, and in turn enticed Adam to disobey God, obey the devil, and he ate the forbidden fruit.

By their disobedience to God, Adam gave the devil, Satan, his inheritance of the life and dominion over the entire creation (*Gn 3:1-4*). Man gave Satan dominion over himself and his inheritance. The devil claimed this dominion saying to Jesus: "To me they are delivered, and to whom I will, I give them" (*Lk 4:5,6*).

1. At the Fall, in the act of disobedience, man fell from grace, and God's initial plans were destroyed. The creature, man, made to God's Own image and likeness was destroyed, so God would have to set up a Sacrament, a Divine Promise, whereby man could of his own free will return to God. This He did by instituting the Sacrament of Baptism, for man to be washed and renewed.

2. At the Fall, man did not confess his sin to God, so God would have to set up a Sacrament for man in order that he could make atonement for sin. This He did by instituting the Sacrament of Confessions, for man to be made immaculate again.

3. At the Fall, man broke unity with God, and after man had availed of the Sacrament of Confessions, by being washed and cleansed from his sins, it was necessary for God to set up a Sacrament for man to come back to unity in God, and God to re-enter His creature. This God did in setting up the Sacrament of Holy Communion, allowing man to be brought into co-union again with God.

4. At the Fall, man expelled the Spirit of God from himself, and accepted the spirit of evil, so God had to establish a Sacrament to assist man to receive the Spirit of God, that is, the Holy Ghost, back into his life. This God did by instituting the Sacrament of Confirmation.

5. At the Fall, the unity of man and woman in marriage was broken, and the evil one became a partner in marriage, so God had to establish a Sacrament whereby man and woman could return to unity in each other, which was the unity man had with his wife, before disobeying God, and obeying the devil. God established a way back into this unity by the Sacrament of Marriage, symbolic of the unity of God and man.

6. At the Fall, man broke the priestly relationship with God when he obeyed the devil, and man could no longer minister in his inheritance, because of his enslavement to the devil. God had to establish a way for man to minister to God in purity and truth. God established the way for man to be able to minister, by establishing the Sacrament of Holy Orders of the Priesthood.

7. At the Fall, man incurred the sin of death when he disobeyed God and became obedient to the death of Satan. God had to establish a way for man to receive the highest and last possible salvation from God in order to avoid eternal death. This God did by establishing the Sacrament of Extreme Unction, the lasting anointing.

The first two Sacraments are given to us for our personal preparation in pleasing God.

The second two Sacraments are for our gaining unity in God.

The third two Sacraments are for our perfection and station in life.

The last Sacrament is the final anointing of our eternal unity

forever in His Eternal Word.

God the Almighty Lord has given to everyone the gift of faith (*Rm* 2:3). He has also given “to every one of us grace, according to the measure of the giving of Christ” (*Ep* 4:7). He has fulfilled His promise as written by the prophet Hosea: “And I will espouse you to Me in faith, and you shall know that I am the Lord” (*Ho* 2:20).

Using the grace given to us and advancing in faith in Jesus Christ, let us leave behind the errors of the past and seek refuge in the Sacred Heart of our Saviour. The divisions and factions and sects within the churches of Christendom are so numerous as we have seen, that it is necessary for us to do manfully in our faith and seek to fulfill what had originally been taught to us, and meet in the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ, in one Lord, one faith, one baptism (*Ep* 4:13,5). This cannot be done in any of the Christian or other churches residing on the face of the earth this day.

The Church from the beginning taught and lived in the Seven Sacraments. All, and I say again, all churches have diluted or moved away from these sacred truths.

I am encouraging all the neo-Roman Catholic Churches, all the Orthodox Churches, all the Protestant Churches, Copts, all so called Christian churches to turn to the truth. In order to do this it will be necessary to return to the basic truth of Holy Scripture. It will be necessary to discard all of their ideas of ‘Ecumenism,’ and embrace the humility of Jesus, stand firm in His teachings. Let the body which is weakened and contaminated in sin, die, so that it can arise again renewed, and in the fullness of the glory of God. This renewal is not a renewal in the old, but in the regeneration of God’s plan (*Mt* 19:28), when the times of refreshment comes from the presence of the Lord, and the times of the restitution of all things (*Ac* 3:20,21), in His New and Glorious, Eternal Virgin Eucharistic Church, in His Eucharistic Reign.

All of the Jewish religions must come and enjoy the fulfillment of their laws and sacrifices. They have not been able to offer their sacrifices since the temple was destroyed as prophesied by Jesus in

the year 33, before His passion and death, and resurrection. (The Roman army of occupation entered the temple on 8 August 70 and completely destroyed it). Since then, they have been praying at the Wailing Wall (*the Western Wall*), for the temple to be rebuilt. The Jewish people must see that the people of God are not those whose circumcision is that of the flesh, but that of the heart: “For it is not he is a Jew, who is so outwardly, nor is that circumcision which is outwardly in the flesh, but he is a Jew that is one inwardly and the circumcision is that of the heart, in the spirit not in the letter, whose praise is not of men, but of God” (*Rm 2:28,29*). Almighty God has asked you: “Be circumcised to the Lord, and take away the foreskins of your hearts, ye men of Juda, and ye inhabitants of Jerusalem” (*Jr 4:4*). God’s chosen people are those who obey Him in faith. These people are the Temple of the Living God. The true Israel is not the geographical area of the political unit known by that name, but the true Israel is ‘the people of God,’ and the true Jerusalem is ‘Justice and Peace.’

There is only one way, and one way only that all people can come into the glory of God. All people must believe and practice the Seven Sacraments of God. All of the Sacraments are a fulfillment of the sacrifices and practices of the First, that is, the Old Testament.

We will deal briefly with the Sacraments.

1. Baptism is necessary because, as we saw earlier, in the act of disobedience by Adam and Eve, God’s initial plans were destroyed. The creature, man, made to God’s Own image and likeness, was destroyed, so God would have to set up a Sacrament whereby man could, of his own free will, return to God. This He did by instituting Baptism, so that man could be washed and renewed.

After Adam, man fell deeper into sin, until God had to flood the entire earth and all therein, including His creature man, except for eight descendants of Adam and Eve, called Noah, and his three sons, and their wives. In the ark which God had Noah build, were seeds of all the vegetation on the earth, as well as all kinds of animals, and birds. These God saved. God washed the earth clean, and started anew, encouraging man to stop listening to the lies of Satan. This first washing of the earth was the first form of

Baptism. In this baptism, all was made clean, and man was given another chance (and trial) to prove himself.

Baptism is a fulfillment of Noah in the Ark. When Noah went into the Ark, God closed the door from the outside (*Gn 7:16*), which was a prefiguring of His care for those who accept His saving by water. The only window in the Ark was at the top (*Gn 6:16*), a sign that if we look up to God, He has care for us, and that He is over us. The ‘seeds of all the vegetation on the earth’ are God’s graces in us. There was no rudder or sail to guide the boat, God is our Navigator.

“*Noah* sent forth also a dove after *the raven*, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth, and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening carrying a bough of an olive tree, with green leaves, in her mouth. Noah therefore understood that the waters were ceased upon the earth” (*Gn 8:8-11*). After the dove returned to Noah with the olive branch, which announced the gift of peace from God, and His oil of gladness and anointing, these were signs of greater gifts to come. These gifts we begin to experience in Baptism, and then through the other Sacraments by our giving to God our trust, our gratitude, and our obedience.

Baptism is a fulfillment of Moses crossing the Red Sea on dry land. Again, as danger was at hand, God carried His faithful people through without mishap: “And the Lord went before them to show the way, by day in a pillar of a cloud, and by night in a pillar of fire, that He might be the guide of their journey at both times. There never failed the pillar of the cloud by day, nor the pillar of fire by night, before the people...but the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left, and the Lord delivered Israel in that day out of the hands of the Egyptians” (*Ex 13:21,22; 14:29,30*). The cloud and the pillar of fire represent the Holy Ghost given to the people of God in Baptism: “For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea.

And all in Moses were baptized, in the cloud and in the sea” (*1Co 10:1,2*). In the crossing of the Red Sea, all in Moses received baptism in figure, and were baptized.

They all ate the spiritual food, a figure of Jesus, and all drank the same spiritual drink, of the spiritual Rock that followed them, Christ (*1Co 10:2-4*). This is Baptism in the mystical, the personal, and fulfillment of the Divine Promise.

At the command of Almighty God, Aaron was washed with water, and Moses, his brother, anointed him priest, which was a promise of greater things to come (*Lv 8:6,12*). Only a validly ordained priest can administer that which is known as a Sacrament, except in the case of Baptism which may be administered by a lay person in an emergency situation.

Baptism is the fulfillment of the crossing of the Jordan River into the Promised Land. The glory of the Lord goes before us and protects us from all danger: “The priests that carried the Ark of the Covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan, and all the people passed over, through the channel that was dried up” (*Jos 3:1*). God made the way for all of us, He fulfills His Promise, we fulfill our faith with His grace. The promised land across the Jordan river is a prefiguring of the Promised Land of Paradise in the Eternal Virgin Eucharistic Church, the Kingdom of God on earth, as it is in Heaven.

Baptism is the fulfillment of the prophecy of Ezekiel, in which the Lord promises to cleanse us and give us His heart of love, and His Spirit: “And I will pour upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols. And I will give you a new heart, and put a new spirit within you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put My spirit in the midst of you, and I will cause you to walk in My commandments, and to keep My judgments, and do them. And you shall dwell in the land which I gave to your fathers, and you shall be My people, and I will be your God. Thus says the Lord God: ‘In the day that I shall cleanse you from all your iniquities, and shall cause the cities to be inhabited, and shall repair the ruinous places, and the desolate land shall be tilled, which before was waste in the sight of

all that passed by” (*Ez 36:25-34*). Baptism is also the fulfillment of the promises given in Ezekiel, restoring us in faithfulness and renewing us in His many graces (*Ez 47:1-10*).

Baptism is a washing away of the fears and dangers imposed on us by the fall of the first parents. By believing in Baptism we are washed clean, and we are brought into the protection of God.

But after all the warnings and trials, man fell even deeper into sin. It was necessary therefore that God should do something new.

“When the fulness of the time was come, God sent His Son, made of a woman, made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons” (*Ga 4:4,5*). Since he that commits sin is of the devil, for the devil brought original sin from the beginning, for this purpose the Son of God, our Lord Jesus Christ, appeared, that He might destroy the works of the devil (*1Jn 3:8*).

Jesus began His public ministry when He came to the Jordan, unto John, to be baptized by him, saying to him: “It becomes us to fulfil all justice” (*Mt 3:13-17*).

Jesus confirmed this great Sacrament of Baptism when He said: “Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God” (*Jn 3:5*). He did not just talk about it, He did it: “Then came Jesus from Galilee to the Jordan, unto John, to be baptized by him. But John stayed Him, saying: ‘I ought to be baptized by Thee, and come Thou to me?’ And Jesus answering, said to him: ‘Suffer it to be so now. For so it becomes us to fulfil all justice.’ Then he suffered Him. And Jesus being baptized, forthwith came out of the water, and lo, the heavens were opened to Him, and He saw the Spirit of God descending as a Dove, and coming upon Him. And behold a voice from Heaven saying: ‘This is My beloved Son, in Whom I am well pleased’” (*Mt 3:13-17*). And John gave testimony, saying: “I saw the Spirit coming down, as a Dove from Heaven, and He remained upon Him” (*Jn 1:32*).

By overcoming death, and rising again from the dead, Jesus fulfilled “all justice” and took back the authority which man lost

by the sin of the first parent, and restored to all who believe in Him, the garb of immortality.

It is He upon Whom the Spirit descended and remains, it is He that baptizes with the Holy Ghost and fire (), it is He that is the Son of God (*Jn 1:29,32-34*). It is He that is the cloud of covering and protection.

Jesus said: “Unless a man be born again, he cannot enter into the Kingdom of God” (*Jn 3:3*).

Every one who is baptized in the Name of Jesus Christ, is freed from original sin, receives the gift of the Holy Ghost (*Ac 2:38*), and are baptized into one body (*1Co 12:13*). As many as have been baptized in Christ, have put on Christ (*Ga 3:27*).

All we who are baptized in Christ Jesus are baptized in His death. We are buried together with Him by baptism into death. And as Christ is risen from the dead by the glory of the Father, we also arise from the dead of sin, and walk in newness of life, in Him ().

By His one baptism, we who believe are baptized into one body, and one Spirit, one Lord, one faith, one God and Father of all, Who is above all, and through all, and in us all (*Ep 4:4-6*), in Eucharistic unity. Whosoever is born of God commits not sin, for His seed abides in him, and he cannot sin, because he is born of God (*1Jn 3:9*).

In Baptism we are washed with water, cleansed from our sins, and anointed with oil. We are perfected through the beauty of God, being brought into His own image and likeness, which He has put upon us (*Ez 16:9,13,14*), beginning with Baptism.

Saint Peter confirms that Baptism remits all sin: “Do penance, and be baptized every one of you in the Name of Jesus Christ, for the remission of your sins. And you shall receive the gift of the Holy Ghost” (*Ac 2:38*).

In Baptism we are born again of water and the Holy Ghost. In the very beginning of the world, the Spirit of God, moved over the waters (*Gn 1:2*), so that even then the nature of water received the

virtue of sanctification, the fulness of the blessing of God.

Jesus confirmed Baptism as necessary: “He that believes and is baptized shall be saved, but he that believes not shall be condemned” (*Mk 16:16*). The devil claims his authority over all people who are not baptized, and so Baptism is the renouncing of Satan with all his works and pomps. Baptism is also the promise to be obedient to God’s commandments (*1P 3:21*).

All of these acts of Baptism in God shows us that if we do as He asks, He will protect us from all danger. When we act in faith with His grace, He fulfils His Divine Promise.

In return for our act of faith in Baptism, God accepts us in the supreme sacrifice of His Only Begotten Son Jesus Christ, and brings us into Himself. Jesus came by water and blood, not only to wash away our sins by the water of Baptism, but to redeem and save us by His own Precious Blood, as we saw earlier: “Buried with Him (*Jesus*) in Baptism, in Whom also you are risen again by the faith of the operation of God Who has raised Him up from the dead” (*Col 2:12*). This rising in glory in God gives us supernatural grace, to be a total new creation.

By Baptism all who are baptized are plunged into the Paschal mystery of Christ, and are sharers in His royal and prophetic priesthood, evidenced by the Water and Blood that flowed from His side. In our act of faith we receive the fulfillment of His Divine Promise.

You can see that the great Sacrament of Baptism is more than just an initiating service into a community of believers, but an entering into a promise so extraordinary, that the Messiah Himself underwent it, and fulfilled it in His own Blood for all of us. With such a Divine Promise, who would be foolish enough to even consider turning away from it? It is the initial Sacrament, the gateway to all the others, so that its importance can not be neglected. This is the starting point for us to be one in God.

As we said before, for Baptism to be a Sacrament, it must be administered by a validly ordained priest. In cases of emergency, the act of Baptism may be administered by any lay person. This act

is accepted by God for the purpose for which it is intended, but in this case, the act is not a Sacrament.

2. Confessions is the fulfillment of the Levitical Law of atonement for sins, (which we will deal with in the Chapter on Confessions).

After Baptism, the true believer can advance no further without the Holy Sacrament of Confessions. At Confessions, the penitent receives full absolution from his sins, and God showers him with many graces in his fight against the evil one. Through Confessions, the penitent is brought closer to God, for God Himself enters into the soul, protecting it from the wiles of wickedness.

In this Sacrament the recipient gives his commitment to God, to make a firm resolution, by His Holy Grace, to never more offend Him, and to amend his life. The Divine Promise is greeted with a human promise, and that human promise is strengthened with God's grace.

For those who in ignorance say that they will not confess to a priest, but they will confess only to God, are totally unaware of His commandments. Confessions are not new. They are the ordinance of the Old Testament, and were confessed before a priest. Confessions are therefore an inheritance and practice of Judaism, a fulfillment of the law.

I will deal more fully with this subject in the next Chapter entitled: Confessions.

3. The Holy Sacrifice of the Mass is the fulfillment of the sacrifice of Melchizedek, and the Paschal sacrifice offered by Moses. The **Eucharist** is the fulfillment of the sacrifice of Abraham, the manna from Heaven, the sacrifice of Moses as stated above, and the sacrifice for sin.

The Sacrifice of the Mass is foretold in the prophets: "From the rising of the sun even to the going down, My Name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My Name a clean oblation, for My Name is great among

the Gentiles, says the Lord” (*Mal 1:11*). An acceptable sacrifice is one in which:

- a) there is obedience to God,
- b) gratitude to God for His gifts to us, and
- c) contrition for our sins.

In Jesus we see the obedience to the Father, the gratitude and thanks which He always gave to the Father, and the contrition for the sins of mankind which He bore in Himself.

It is through the Mass, and only through the Mass, that we receive the Eucharist. The word “EUCCHARIST” literally means thankfulness, thanksgiving, is used both for the Sacrament, and the Sacrifice of Christ, truly present under the appearances of bread and wine. The Eucharist is a Sacrament, and a Sacrifice, and also an object of supreme veneration.

Considered a Sacrament, the Eucharist is the true Body and Blood of Christ under the appearance of bread and wine. Like all the Sacraments, it was instituted a Sacrament by Christ. The Body and Blood of Christ enters into the body, blood, soul, and spirit, of the communicant who has worthily received Him, with the fulness of the grace of God, Father, Son, and Holy Ghost. The mingling and consecration of the Body and Blood of our Lord Jesus Christ, continues to bring all who receive Him, to Eucharistic glory, the Holy of Holies. The soul that is free from sin receives Jesus in himself in total faith. Jesus fulfills the Divine Promise and comes to live in him, Father, Son, and Holy Ghost.

These two Gifts I will deal with in more detail in the Chapter entitled: The Eucharist.

4. Confirmation is the fulfillment of the spirit over the water, and of the cloud protecting the Israelites from the fury of Pharaoh (*Ex 13:21,22*), and also the cloud over Mount Sinai at the institution of the Ten Commandments (*Ex 19:18*), which is the fire of the Holy Ghost, as we saw in Baptism, and the fire at Pentecost.

The Scriptures teach us that Confirmation is a true and proper Sacrament, by which grace is conferred on baptized persons, which strengthens them for the profession of their faith, and sets a seal or character on the soul. When Deacon Philip baptized the

Samaritan converts: “The apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost. For He was not as yet come upon any of them, but they were only baptized in the Name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost” (*Ac 8:14-17*). The Deacon performed the act, the Priest brought the Sacrament. The baptized acted in faith, God entered with His Divine Promise.

The first apostles and converts lived in and through the Holy Ghost, Who was given to them at Confirmation, that is, at Pentecost. They did all things through Him: “But you shall receive the power of the Holy Ghost coming upon you” (). And again: “We are witnesses of these things, and the Holy Ghost, Whom God has given to all that obey Him” (*Ac 5:32*). And again: “For it has seemed good to the Holy Ghost and to us...” (*Ac 15:28*). We must do all things in the Holy Ghost, given to us in our Pentecost, that is, our Confirmation.

Thus the gifts conveyed to the Apostles and their first converts at Pentecost, were imparted by the Apostles to all Christians, willing to receive them. When the Apostles imposed their hands on the people, miraculous gifts were often evidenced by the actions of the Holy Ghost. Confirmation brings the presence of the Holy Ghost in increased measure, so that those who receive this Sacrament are strong in their profession of faith, and receive extra graces and gifts: “Having heard these things, they were baptized in the Name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied” (*Ac 19:5-6*), they became partakers in the great powers of the Holy Ghost: “...have tasted also the Heavenly Gift and were made partakers of the Holy Ghost” (*Hb 6:4*), and therefore are “signed with the Holy Spirit of promise, Who is the pledge of our inheritance, unto the redemption of acquisition, unto the praise of His glory” (*Ep 1:13,14*). We must have belief in our faith, and faith in our belief, and this faith in God is rewarded by God fulfilling His Divine Promise in that faith.

5. Matrimony is the fulfillment of the covenant given to Adam and Eve, and a prefiguring of the unity of man with God, and

symbolic of the purity and unity of God and man: “That they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me. And the Glory which Thou hast given Me, I have given to them, that they may be one, as We also are One” (*Jn 17:21,22*).

The unity of marriage was created by God: “The Lord God cast a deep sleep upon Adam, and when he was fast asleep, he took one of his ribs, and filled up flesh for it. And the Lord God built the rib which he took from Adam into a woman, and brought her to Adam. And Adam said: ‘This now is bone of my bones, and flesh of my flesh, she shall be called woman, because she was taken out of man.’ Wherefore a man shall leave father and mother, and shall cleave to his wife, and they shall be two in one flesh” (*Gn 2:21-24*). This unity is a unity designed by God, for the unity of God in man, confirmed by Jesus: “They are not two, but one flesh. What therefore God has joined together, let no man put asunder” (*Mt 19:6*).

God joined woman to man and gave to that family, which was the first to be established, the blessing which alone was not taken away in punishment for original sin, or in the doom of the Flood.

By His mighty power, He made all things where before there was nothing. He put in order the beginnings of the universe and formed for man, made to His image, an inseparable helpmate, woman. He gave woman’s body its origin from man’s flesh, to teach that it is never right to separate her from the one being from whom it has pleased God to take her (*Gn 2:18-23*).

He consecrated the union of marriage, making it a sign so profound as to prefigure in the marriage covenant the mystery of Christ and the Church, the eternal unity of man in God, and God in man (*Gn 2:24*).

This unity with God is further expressed: “Know you not that your bodies are the members of Christ?...For they shall be, said He, two in one flesh. But he who is joined to the Lord is one spirit” (*1Co 6:15-17*).

Marriage is a natural contract between man and woman, which

Jesus Christ Himself has raised to the dignity of a Sacrament. It is only among baptized persons that the marriage is blessed and sanctified in such a manner as to become a Sacrament and conferring grace. The Divine Promise is reciprocated by the couple in marriage, with their promise to be two in one, fulfilling the request of Jesus: "That they may be one, as We are." This unity is a blessed unity in Jesus: "Neither is the man without the woman, nor the woman without the man, in the Lord" (*1Co 11:11*).

Marriage is a Sacrament that can only be received as a Sacrament, by those who have already received Baptism, so that grace is conferred on those, and those only, who are at peace with God. Both the man and the woman must be in the state of grace in order to receive the Sacrament. If one is not, then there is no Sacrament. It is strongly recommended that both parties go to Holy Confessions shortly before the marriage ceremony.

Marriage can only be administered by a validly ordained priest in order to be a Sacrament. If performed by a Justice of the Peace or any other person, it is only a civic act, but it is not a Sacrament.

In the authority of the Church, the priest ratifies and blesses the bond of marriage which the couple have contracted. He uses Holy Water which was first blessed at the beginning of creation when the Spirit moved over the waters, and was used later as God commanded Moses (*Nu 5:17*), and is now used for the blessing of the newly married couple, in the Name of the Father, and of the Son, and of the Holy Ghost.

The priest asks God to look on His new family, and graciously to uphold the institution of marriage, established by Him for the continuation of mankind, so that they who have been joined together by His authority, may remain faithful together by His gracious help.

By the love and providence of Almighty God, the couple is brought together, and they give their life, their love, their free-will to God, Who will bless them all the days of their lives, in their commitment to God and to each other.

The husband rejoices with the wife of his youth (*Pr 5:18*), and she

is that prudent wife, properly from the Lord (*Pr 19:14*). Joyfully they come to God, in unity in Jesus Christ, Holy Eucharist, Blessed Sacrament, for the union and promise of them both, to be subject one to another, in the love of Christ. The husband has vowed to love his wife as Christ also loved the Church and delivered Himself up for it. The bond of marriage is a holy mystery, a symbol of Christ's love for His Church, a prefiguring of the unity of God in man, and man in God.

The wife has vowed to love her husband and the husband has vowed to love his wife as his own body, for he that loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as also Christ does the Church, because we all are members of His body, of His flesh, and of His bones.

The husband takes as an example of family responsibilities that of Saint Joseph, whose love for his wife, is the perfect example of ardent tenderness, and profound reverence. They are to be the perfect example of unity in each other, in God.

The wife takes as an example of family responsibilities that of Our Blessed Mother, whose love for her chaste spouse, is the perfect example of ardent tenderness and profound reverence. God gives blessings to the wife, so that she is faithful and chaste, marrying in Christ, and always imitating the many other holy women. She has the example of being loved by her husband, as was Rachel (*Gn 29:18*), wise, as was Rebecca (*Gn 27:1-46*), long-lived and loyal, as was Sara (*Gn 23:1*).

They will see the love of Jesus in each other, and be the faithful example of the Holy Family, Holy Mary and Blessed Saint Joseph, and grow in wisdom, and age, and grace, with God and men (*Lk 2:52*).

Marriage is indissoluble, as the plan of God is indissoluble: "But to them that are married, not I, but the Lord commands, that the wife depart not from her husband. And if she depart that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife" (*1Co 7:10-11*). Any transgression of fidelity in marriage is adultery, and is an affront to the Divine Promise of God. Jesus said: "Whosoever shall put away his wife

and marry another commits adultery against her. And if the wife shall put away her husband and be married to another, she commits adultery” (*Mk 10:11,12*).

6. Holy Orders are an answer to the desire of Enosh when he began to call upon the Name of the Lord (*Gn 4:26*), and a fulfillment of the ordination of the Levitical priesthood as given to Moses: “Take unto you also Aaron your brother with his sons, from among the children of Israel, that they may minister to Me in the priest’s office” (*Ex 28:1*).

Holy Orders was instituted that the Church may be ruled by those to whom God has given a ‘vocation,’ to minister to His people, nourishing them by the Word of Life, and all the Sacraments. The Sacrament of Holy Orders was instituted by Christ, when He said: “This is My Body, which is given for you. Do this for a commemoration of Me” (*Lk 22:19*). The priest will do all things in Christ.

At Ordination, the Holy Ghost comes upon the priest and gives him supernatural power to perform his sacred duties. Christ ‘breathed on’ His Apostles and said to them: “Receive ye the Holy Ghost” (*Jn 20:22*).

The Divine Promise of Jesus living in His priests, Father, Son, and Holy Ghost, is fulfilled by the priest at ordination when he vows to live his life in the service of God, and loving his neighbor as himself.

In Holy Orders the priest is a priest twenty four hours of every day for the remainder of his life. He is accountable to God for all the souls who are put in his care. God will ask the priest to give an account of his stewardship (*Mt 25:19*), and to the priest to whom much is given much will be expected (*Mt 13:12*). The priest must care for the flock, and after he dies, and he comes to his judgement, he will be judged on his work.

Only celibate men can receive this Sacrament.

7. Extreme Unction is the fulfillment of the miracle of Elisha being called to the Sunamite woman and raising her dead son to

life (*4K 4:32-36*). It is also the fulfillment of the miracles of Jesus, of raising to life the widow's son at Naim (*Jn 7:11-17*), of the woman with hemorrhage (*Mk 5:25-31*), of the ten lepers (*Lk 17:12-19*), raising the ruler's daughter (*Mt 9:18,25*), and of course raising Lazarus (*Jn 11:17-46*). There are also the miracles wrought by the apostles when sent out by Jesus: "They cast out many devils, and anointed with oil many that were sick, and healed them" (*Mk 6:13*). These are just a few examples fulfilling the Sacrament.

The Sacrament of Extreme Unction, is administered only by a priest, and is given to the sick who are in danger of death. They are anointed by the priest for the health of soul and body. Saint James describes the nature and effects of this Sacrament: "Is any man sick among you? Let him call to himself the presbyters of the Church, and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick man, and the Lord will raise him up, and if he has committed sins, it shall be forgiven him" (*Jm 5:14,15*).

The action of the Holy Ghost is evidenced by the words: 'the prayer of faith shall save the sick man, and the Lord will raise him up, and if he has committed sins, it shall be forgiven him.' The Holy Ghost will forgive the sins, if any, and the soul is strengthened in the Divine Mercy of God.

When called to the sick, the priest asks Jesus for what should he pray, for the soul to go for judgement, or for the body to recover. This is in the hand of the Lord, and the priest must ask Him. Jesus will always answer the request of the priest, because he is 'alter Christus' (another Christ) as it is written: "For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ...Who also has made us fit ministers of the New Testament, not in the letter but in the spirit. For the letter kills but the spirit quickens...but all things are of God, Who has reconciled us to Himself by Christ and has given to us the ministry of reconciliation...For God indeed was in Christ, reconciling the world to Himself, not imputing to them their sins, and He has placed in us the word of reconciliation" (*2Co 2:10; 3:6; 5:18,19*). The priest therefore has an awesome responsibility to care for the flock in all circumstances.

Jesus Himself instituted the Sacrament when He said: “They shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them. They shall lay their hand upon the sick, and they shall recover” (*Mk 16:18*). Or again cures of spirit and body may be what Jesus wants: “And they cast out many devils, and anointed with oil many that were sick, and healed them” (*Mk 6:13*).

Armed then with the Sacraments, the fulfillment of the Divine Promises, which are the necessary means to combat the devil, we can prepare ourselves for the Second Coming, by being cleansed from sin, and be ready, through Jesus, to receive God in us, Father, Son, and Holy Ghost.

Remember that anyone who denies any of the Seven Sacraments of Christ, denies Christ, and therefore is an antichrist.

Chapter 17

Confessions

Jesus taught me of the absolute necessity of Confessions. After Baptism, the believer can advance no further without this Holy Sacrament.

For those who in ignorance say that they confess only to God, are totally unaware of His commandments. Confessions are not new. They are the ordinance of the Old Testament, and were confessed before a priest. Confessions are therefore an inheritance, and practice, and fulfillment of the law of Judaism.

“Let him do penance for his sin, and offer of the flocks an ewe lamb, or a she goat, and the priest shall pray for him, and for his sin. But if he be not able to offer a beast, let him offer two turtles, or two young pigeons to the Lord, one for sin, and the other for a holocaust...And he shall deliver it to the priest, who shall pray for him” (*Lv 5:5-7, 12, 13*). For each sin there was a particular offering. By this offering the sin was confessed.

In the original law it was said: “If any one sin, and hear the voice of one swearing, and is a witness either because he himself has seen, or is privy to it, if he do not utter it, he shall bear his iniquity” (*Lv 5:1*). In the new law it is said: “They who, having known the justice of God, did not understand that they who do such things (*sins*), are worthy of death, and not only they that do them, but they also that consent to them that do them” (*Rm 1:32*).

The Christian Church set up a very simple act of faith: “Confess therefore your sins one to another, and pray one for another, that you may be saved” (*Jm 5:16*). This is a practice of confessing to a priest is still observed in the neo-Roman Church, although ‘going out of style.’

Everyone who transgressed the law of God in the Old Testament, had to confess to the priest: “If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity, he shall offer of the flocks a ram without blemish to the priest, according to the

measure and estimation of the sin. And the priest shall pray for him, because he did it ignorantly, and it shall be forgiven him, because by mistake he trespassed against the Lord” (*Lv 5:17-19*). In every offering of a sacrificial animal or bird, the priest was responsible to ask for what sin the offering was made. In giving the answer, the penitent was confessing his sins to the priest.

God said: “Say to the children of Israel: ‘When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sin, and restore the principal itself, and the fifth part over and above, to him against whom they have sinned’” (*Nu 5:6,7*).

Jesus said that He came to fulfill the law and not to abolish it. When the Temple was destroyed as Jesus prophesied in the Gospel of Saint Matthew Chapter 24, the Jews had no place to offer their sacrifices. Their faith was fulfilled in Jesus the Christ. The religion of Judaism was dead. But Jesus did not leave His creation without this extraordinary gift, for He established it in the fulfillment of Judaism, that is He fulfilled it in Christianity. All the first members of Christianity were Jews. The word of promise was given to them. It was fulfilled in them, for Jesus said: “Salvation is of the Jews” (*Jn 4:22*).

The gift of Confessions was not new to the Jews, for many of them in the beginning of the Christian era, came to John the Baptist, “and were baptized by him in the Jordan, confessing their sins” (*Mt 3:6*). And again it is said: “Many of them that believed came, confessing and declaring their deeds” (*Ac 19:18*). They are the original examples in Christianity of people confessing their sins. They did not simply say: “God forgive me my sins.” No, they publicly stated their sins and were forgiven.

It is a fact that Jesus Christ came chiefly to take away sin. This great truth is constantly stated in Holy Scriptures: “But He was wounded for our iniquities, He was bruised for our sins, the chastisement of our peace was upon Him, and by His bruises we are healed” (*Is 53:5*). John the Baptist said: “Behold the Lamb of God. Behold Him who takes away the sin of the world” (*Jn 1:29*). Saint Paul says: “God sending His own Son, in the likeness of

sinful flesh, even of sin, condemned sin in the flesh” (*Rm 7:3*), and again: “Christ redeemed us from the curse of the law, being made a curse for us” (*Ga 3:13*).

Jesus Himself established the Holy Sacrament of Confessions: “I say to thee: ‘That thou art Peter; and upon this rock I will build My Church, and the gates of Hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven. And whatsoever you shall bind upon earth, it shall be bound also in Heaven, and whatsoever you shall loose on earth, it shall be loosed also in Heaven” (*Mt 16:18,19*). A little later He emphasizes the same thing.

“Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven, and whatsoever you shall loose upon earth, shall be loosed also in Heaven. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in Heaven” (*Mt 18:18,19*). In Confessions the ‘two’ are the penitent and the priest.

Jesus stressed Confessions, for again, after His Glorious Resurrection, and before His Ascension into Heaven, He said to the (Apostles): “Peace be to you. As the Father has sent Me, I also send you.” When He had said this, He breathed on them, and He said to them: “Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained” (*Jn 20:22,23*). He made it so easy for us to confess our sins, and instead of buying bullocks and goats and birds to offer in sacrifice, all He asks us is to offer Him our gift of faith. He is the fulfillment of all sacrifices. He bore our sins upon Him, symbolized in the scarlet garment at His Passion. “If your sins be as scarlet, they shall be made as white as snow, and if they be red as crimson, they shall be white as wool” (*Is 1:18*). We, like Abraham, have to believe in faith. “If we confess our sins, He is faithful and just, to forgive us our sins, and to cleanse us from all iniquity” (*1Jn 1:9*).

This great and extraordinary gift is consolation and assurance that we are forgiven: “This is the confidence which we have towards Him: That, whatsoever we shall ask according to His will, He

hears us. And we know that He hears us whatsoever we ask, we know that we have the petitions which we request of Him. He that knows his brother to sin a sin which is not to death, let him ask, and life shall be given to him who sins not to death. There is a sin unto death. For that I say not that any man ask. All iniquity is sin. And there is a sin unto death” (1Jn 5:14-17). What is this sin unto death? It is the denial of God. If you deny God, how can you be forgiven?

As in the old law, the Catholic priest is always available (or should be), to receive the penitent: “Confess therefore your sins one to another, and pray one for another, that you may be saved. For the continual prayer of a just man avails much” (Jm 5:16).

In Confessions, God heals the soul which has sinned against Him. I have listed here some guidelines which may be helpful to those who seek forgiveness.

Preparation for Confessions

The Sacrament of Confession must be:

1. Entire. Confessing partial sins is not acceptable.
2. Vocal (in cases where the penitent is not able to speak, other arrangements may be made).
3. Accompanied by supernatural sorrow.
4. Humble and sincere.

The four parts of the Sacrament are:

1. Confession of sins,
2. True contrition for the sins,
3. Absolution, and
4. Satisfaction made for the sins, which is also called ‘penance.’

Absolution from sin is a remission of sin which the priest, by authority received from Christ, makes in the Sacrament of Confessions. It is a judicial act, by which the priest as judge passes sentence on the penitent, and only a validly ordained priest has received this power from Christ.

Satisfaction must be made for the temporal punishment which may be due, even for pardoned sins. Scripture proves that God inflicts temporal punishment for pardoned sin, for Nathan said to

David after he acknowledged his double crime of adultery and murder: “Nevertheless, because you have given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to you, shall surely die” (2K 12:14).

Man also has the power of making satisfaction for sin by good works: “Wherefore, O king, let my counsel be acceptable to thee, and redeem you your sins with alms, and your iniquities with works of mercy to the poor, perhaps He will forgive your offences” (Dn 4:24). Again it is said: “Charity covers all sins” (Pr 10:12). In the New Testament it is written: “But before all things have a constant mutual charity among yourselves, for charity covers a multitude of sins” (1P 4:8).

The priest has an awesome responsibility to care for the penitent. Before administering the Sacrament of Confessions the priest must prepare himself to do battle with Satan. As ‘alter Christus’ (another Christ), he is the prime target of attack by the evil one, and so a very special preparation is necessary. He has the responsibility of assisting the penitent in examining his conscience, and finding any sin which may be forgotten or hidden, either on purpose, or by desire to forget an incident. The penitent is on the Cross and needs assistance. It is up to the priest to wash the feet of those who are in need.

Examination of Conscience

Pray and ask the Holy Ghost, and Our Blessed Mother, and Saint John the Baptist, and all the saints to assist you in the examination of conscience, and for help in making a good confession: “Who can understand sins? From my secret ones cleanse me, O Lord” (Ps 18:13). We are all sinners, no exception: “Who can say my heart is clean, I am pure from sin? He that hides his sins, shall not prosper, but he that shall confess, and forsake them, shall obtain mercy” (Pr 20:9; 28:13).

When we sin, we are the victims of evil spirits attacking us. They cause us to act, thus we sin. Two things are usually the result of our sin. First, the stain of the act, and this causes an emotion. Second, the shadow of the act, and this is the memory, which often the evil one uses to make us fall again and again.

The gift entrusted to the care of Saint Peter, was the Eucharist. In the Eucharist is embodied the first two of the Seven Sacraments, (the keys of the Kingdom), namely, Baptism and Confessions. These two are of absolute necessity in order to receive the Third, Jesus in Holy Eucharist. Any watering down of the meaning of immaculacy in order to receive our Savior in the Real Presence in Holy Eucharist, is a direct confrontation against “the Father of the world to come” (*Is 9:6*). All sin is iniquity (*1Jn 3:4*). When we sin, we go to the side of Satan and say, ‘we defy Thee God,’ thus we join forces with the evil one. When we go to Confessions, we denounce the evil one and say to God, ‘Thou art my Savior, I come to do Thy will.’ The Holy Sacrament of Confessions then is the turning away from evil, and putting our trust in Jesus.

Jesus Christ is the Head of the Church (*Ep 1:23*). We who believe, are the body of Christ (*1Co 12:27*), and though being many, are one body in Him (*Rm 12:5*). We are members of His body, of His flesh, and of His bones (*Ep 5:30*). He is the Saviour of His body, and we His Church are subject to Him. Christ loved the Church and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Himself, a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and immaculate (*Ep 5:23-27*). We His body, prepare ourselves for Him, and in Him, and through Him (*Apoc 19:7*), and we do this through Baptism, Confessions and Holy Eucharist.

When a communicant receives Holy Eucharist and has not gone to Confessions, then that communicant takes Jesus in his hands and becomes His executioner, as surely as did the high priests hand Him over to Pilate. “Thy own nation and the chief priests have delivered Thee up to me” (*Jn 18:35*). The communicant then has joined with Satan, and now has Jesus in his soul to desecrate and crucify Him yet again.

Speaking of those communicants, Jesus said: “Behold, He comes with the clouds, and every eye shall see Him, and they also that pierced Him. And all the tribes of the earth shall bewail themselves because of Him. Even so. Amen”(*Apoc 1:7*). Those who think themselves to be worthy communicants, and truly are not, will find themselves to be ex-communicants. Those who think

themselves to be saved, but truly are not, will find themselves to be damned in Hell.

Let not the Holy Sacrament of Confessions be tossed by you into the heap of the protestors: "Pilate said to Jesus: What is truth?" (*Jn 18:3*). Listen to this truth and it shall make you free.

In you, let not the truth be compromised. Com-promise is the art of taking the promise, and com-mitting it to corruption, so that it can be dissolved into absolute evil. Know the Law, it is etched in stone!

The Ten Commandments

The First Commandment

I am the Lord thy God, Who brought thee out of the house of bondage. Thou shalt not have strange gods before me.

Do I give God enough time every day in prayer?

Do I seek to love Him with my whole heart?

Do I seek to accept happily God's Word as taught in Holy Scripture?

Have I received Holy Communion in the state of mortal sin?

Have I ever deliberately told a lie or withheld a mortal sin in Confession?

Have I been angry with God?

Do I trust that God will care for all of my material and spiritual needs?

Do I have excessive love for money, jewelry, cars, food, etc., more than for God?

Have I been involved with superstitious occult practices, like fortunetellers, tea-leaf readers, horoscopes, astrology, Ouija board?

The Second Commandment

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the Name of the Lord his God in vain.

Have I used God's Name in vain, lightly or carelessly?

Have I used the Name of Jesus scurrilously, as in swearing,

*or abbreviations like “Gee” etc.?
Have I said that “God said..” when I knew God did not
say!*

The Third Commandment

Remember that thou keep holy the Sabbath day.

Six days shalt thou labor, and shall do all thy works.

But the seventh day is the Sabbath of the Lord thy God:
thou shall do no work on it.

Do I keep the Precepts of the Church?

*Do I attend Mass on Sundays and Holy Days of
Obligation?*

Do I go to Confessions at least once a month?

*Do I go to Holy Communion at least once a year, and
during the Easter season?*

Do I keep holy the Holy Days of Obligation?

Do I observe the prescribed days of fast and abstinence?

*Have I done unnecessary work, like mowing the lawn, or
have I been involved in commerce, revelry, sports and
gambling on the Sabbath or Holy Days?*

Do I assist with the upkeep of the Church?

The Fourth Commandment

Honor thy father and thy mother,

as the Lord thy God has commanded thee,

that thou may live a long time, and it may be well with thee.

Do I honor, obey and respect my parents?

Have I neglected my duties to my spouse and my children?

Have I given my family good religious example?

*Do I bring peace to my home life, not speaking ill of any
one?*

Do I care for my aged and infirm relatives?

Am I obedient to those in authority over me?

*Do I seek to boss and control others outside of my
authority?*

The Fifth Commandment

Thou shalt not kill.

Have I used any method of contraception or artificial birth control?

Have I mutilated myself through any form of sterilization?

Have I been guilty of masturbation?

Have I been guilty of any homosexual activity?

Have I had an abortion or encouraged anyone to have an abortion?

Have I assisted or recommended euthanasia, or other kinds of killing?

Have I harmed anyone physically?

Did I give scandal to anyone, thereby leading them into the death of sin?

Have I been angry or resentful, or slandered anyone?

Have I harbored hatred in my heart?

The Sixth Commandment

Thou shalt not commit adultery.

Have I been faithful to my marriage vows, in desire, thoughts and action?

Have I engaged in any unlawful sexual activity in marriage?

Have I engaged in any sexual activity outside of marriage?

Do I seek to be chaste in my thoughts, words and actions?

Have I sought to control dangerous thoughts, such as lust?

Am I careful to dress so as to avoid an immodest suggestion?

Do I respect all members of the opposite sex?

Have I thought of other people as sex objects?

If I am divorced or separated:-

Have I asked forgiveness for offending my spouse in our relationship?

Have I asked forgiveness for being offended by my spouse?

Do I recognize my part in the failure of my marriage?

Do I accept responsibility for the failure of my marriage?

The Seventh Commandment

Thou shalt not steal.

*Do I steal the innocence of children?
Do I work a full day for a full day's pay?
Have I stolen what is not mine?
Do I take "small" things home from work?
Have I returned or made restitution for what I have stolen?
Do I waste time at work, school, or at home, to the injury of others?
Do I gamble excessively, thereby denying my family of their needs?
Do I pay my debts promptly?
Am I sincere in my dealings with others?
Do I seek to share what I have with the poor?*

The Eighth Commandment

Thou shall not bear false witness against thy neighbor.

*Have I told lies, or exaggerated, or gossiped?
Have I spoken injuriously behind someone else's back?
Am I uncharitable in my thoughts of others?
Do I keep secret what should be kept confidential?*

The Ninth Commandment

Thou shalt not covet thy neighbor's wife.

*Have I consented to impure thoughts, undue speech or attention about co-workers or others?
Have I caused impure thoughts by reading, movies or conversation?
Do I seek to control my dangerous imagination?
Do I pray to banish impure thoughts and temptations?*

The Tenth Commandment

Thou shalt not covet thy neighbor's goods,
nor his field, nor his employees, nor any thing that is his.

*Have I enticed an employee of another firm to come to my firm?
Have I enhanced my position at the expense of my neighbor?
Am I jealous or envious of others' possessions or families?
Am I greedy or selfish?*

Are material possessions the purpose of my life?

The seven deadly sins are:

Pride; Lust; Greed; Sloth; Envy; Gluttony.

*Have I overcome the seven deadly sins with the **seven Cardinal virtues**?*

*Have I replaced pride with **faith**? (Pride is the worship of the god of human reason and haughtiness, of technology and progress).*

*Lust with **hope**? (Lust offers worship to the god of sexuality and impurity).*

*Greed with **charity**? (Greed worships the god of money and power).*

*Anger with **prudence** (sound judgement and conduct)? (Anger worships the god of discord and division).*

*Sloth with **fortitude**? (Sloth disseminates the worship of fear of public opinion and of exploitation).*

*Envy with **justice**? (Envy offers worship to the idol of war and of violence).*

*Gluttony with **temperance**? (Gluttony offers worship to the so highly extolled idols of hedonism, of materialism and of pleasure).*

In preparing for the great gift, it is essential that you ask God to help you to remember your sins, and to help you forgive yourself and those whom you have offended, including God. Here is a little help.

Healing Prayer

O Lord Jesus, Thou have said: “Cast your bread upon the running waters, for after a long time you shall find it again” (*Ec 11:1*). Again Thou said: “All things, whatsoever you ask when you pray, believe that you shall receive, and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man, that your Father also, Who is in Heaven, may forgive you your sins” (*Mk 11:24,25*).

Through the power of the Holy Ghost, I now go into my memory, asking Thee to bring to my awareness, the acts, the emotions and the memories, of my relationship with: (*name*), and ask for their healing.

I ask for forgiveness for the acts which caused anger, frustration, hurt, distraction, imagination, and all other sinful reactions in our relationship.

I ask for the healing of the emotions such as resentment, disappointment, spite, and all other emotions caused by our actions. I ask this healing in myself as well as in *(name)*.

I ask for the healing of the memory of all faults and disturbances, caused by the acts and emotions in our relationships.

I further ask Thee Jesus, to heal all the relationships, the acts, the emotions and the memories, not only in me and in *(name)*, but all the people whom we met in our entire lives, and in the generations of our and their ancestors, all the way back to Adam.

“Who is a God like to Thee, Who takes away iniquity. Thou will turn again, and have mercy on us. Thou will cast all our sins into the bottom of the sea” (*Mi 7:18,19*).

I beseech Thee to fill my heart, and the hearts of all for whom I have prayed, with Thine everlasting love. For this healing, I thank Thee Jesus, my Lord, my Savior, and my God. Amen.

In all sin, the “stain” of the act is the emotion;
the “shadow” of the act is the memory.

We remove the stain when we confess the sin.

We remove the shadow when we ask for forgiveness,
and make satisfaction for the sins.

Having examined your conscience, you are now ready to confess your sins.

You begin before the priest by blessing yourself:

**In the ☩ Name of the Father, and of the Son,
and of the Holy Ghost. Amen.**

Forgive me father, for I have sinned, it is...

***(weeks...months...years)* since my last confession.**

You will be asked to say the Confiteor.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you father, that I have sinned exceedingly in thought, word, and deed, *(striking the breast three times)* through my fault, through

my fault, through my most grievous fault.

Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you father, to pray to the Lord our God for me.

Since my last confessions, I have... *(here state your sins)*.

At the end of the confessing of sins, the priest will ask you to make a good Act of Contrition.

Act of Contrition.

O my God, I am heartily sorry for ever having offended Thee. And I detest my sins above every other evil. Because they displease Thee my God, who for Thy infinite goodness, Thou are so deserving of all my love, and I firmly resolve by Thy holy grace, never more to offend Thee, and to amend my life. Amen.

After this, the priest will give you a penance, and usually will ask you if you have any questions of him before he gives you absolution.

Then with his right hand raised and turned towards the penitent the priest will give absolution, saying:

O God, the Father of mercies,
through the birth, life, passion, death
and resurrection of Thy Son,
Thou hast reconciled the world to Thyself,
and sent the Holy Ghost among us
for the forgiveness of sins (*Jn 22:23*).

Through the ministry of the Church,
God grants you pardon and peace,
and in Jesus, I release you from every bond of excommunication,
and absolve you from all of your sins.

In the power and authority of Jesus,
I bind all the evil spirits attacking you with sin, the sprit of...
(here the priest names the evil spirits confessed by the penitent)
and cast all you evil spirits down into the deep recesses of hell,

never more to return (*Lk 9:1*).

You are now set free, in the ✠ Name of the Father,
and of the Son, and of the Holy Ghost. Amen.

The priest prays for the penitent:

I send you forth strengthened in our Lord,
and in the might of His power.

Put on the armor of God, be girt with truth.

Have on the breastplate of justice,

and your feet shod with the preparation of the gospel of peace.

Wear the shield of faith, wherewith you may be able to extinguish
all the fiery darts of the most wicked one.

Put on the helmet of salvation,

and the sword of the Spirit {which is the word of God} (*Ep 6:10-17*).

The sins committed by you in union with the evil one,
have been confessed and are now forgiven you.

The result of the sin, that is the damage, the stain, the shadow, the
devastation, left in your soul has now been repaired.

You will continue to bring your soul to perfection

with the most frequent reception of Holy Eucharist.

You are strongly encouraged to go to Confessions and Holy
Communion as often as possible,

so that your soul is returned to immaculacy as soon as possible.

Go now, in faith, with peace and charity (*Ep 6:23*),

in the blessings of Almighty God,

Father, ✠ Son, and Holy Ghost. Amen.

SATISFACTION FOR OUR SINS

*The eternal punishment due to mortal sin is remitted by the
absolution; but some temporal punishment may remain to be
suffered, either after this life in Purgatory, or here on earth by
acts of penance, and specially by those acts or prayers called
'penance' and imposed by the confessor.*

*Consequently the intention of performing the penance is necessary
to the validity of the absolution, since, without it, the Confessions
would lack one of its essential parts. Moreover, the obligation of*

performing the penance remains with the penitent until it is discharged. This duty should, therefore, be fulfilled as soon as can be done conveniently to avoid forgetting it.

Remember, you have dominion over the lust of sin! (*Gn 4:7*).

This little chapter is written with the hope that you will read it and prepare for the Holy Sacrament of Confessions. We all must judge our conscience before we die. After that, the evil one will judge our conscience for us. Let him not be right about your soul. It is only by constant Confessions and Holy Eucharist that we can expect to come into the Kingdom of God. It is so easy to do. Will you? The choice is your free will. The end is eternity. Don't gamble on losing the eternity in Heaven and earning the everlasting flames of Hell!

Chapter 18

Holy Eucharist

Holy Eucharist is the Real Presence of Jesus Christ, Second Person of the Most Holy Trinity, come in fact, and in truth. This arrival is brought about at the Consecration in the Holy Sacrifice of the Mass, in the mystery of the transubstantiation into Christ's Body and Blood, when the whole substance of bread, is changed into the Body of Christ, and the whole substance of wine, is changed into the Blood of Christ. It is in faith that we accept this change.

The Holy Sacrifice of the Mass is the glorification of God,
first in His Eternal Existence,
then in His creation,
then in His gift to man,
then in His calling fallen man back to truth,
then in His coming to save man from the wickedness of evil,
then in the fulness of the sacrifice of Himself,
then in the glory of His Resurrection, which is Holy Eucharist,
then in His giving of His Eucharistic Self in Holy Communion,
then in His living in those who open the door of their hearts to Him,
then of bringing them to live in Him in His Divinity,
then of complete unity and oneness in Him in Eucharistedness,
then in the bliss of living with Him, and in Him, forever in Heaven.

The Holy Sacrifice of the Mass is the fulfillment of the Divine Promises, the Seven Sacraments.

Holy Eucharist is not a piece of bread. Holy Eucharist is not a chalice of wine. Holy Eucharist is Almighty God. Holy Eucharist is Jesus Christ. Holy Eucharist is Holy Trinity, Father, Son, and Holy Ghost. Holy Eucharist is the appearing of God, the Almighty Creator of Heaven and earth, in our presence.

We can readily believe that God appeared to Moses in a flame of fire out of the midst of a bush (*Ex 3:2*). We can also believe that the fire of the Lord fell, and consumed the wet bullock, and the

wet wood, and the wet stones, and the wet dust, and licked up the water that was in the trench at the command of Elijah (*3K 18:38*). We can readily believe that Jesus turned the water into wine at Cana (*Jn 2:8*). We can readily believe that Jesus rose from the dead on the third day (*Mt 28:6*). We can readily believe that Jesus said that He would be always with us, even to the end of time (*Mt 28:20*). How is it that so few people believe that He can appear in the form of a piece of bread? How is it that so many people can tell God what He can do or can not do?

Jesus Christ, God, Co-equal and Co-eternal God, is present in Holy Eucharist. When we see the Holy Eucharist, we see God. Jesus is before us and He says to us: “Come to Me. Consume Me, and allow Me to consume you.”

When we consume Holy Communion, we consume God. God enters into us as surely as He entered into the burning bush. He comes into us physically, and spiritually, and mystically. When we receive the Host on our tongue, It remains there for a few short seconds and dissolves into our body, the more often we receive Him in Holy Eucharist, the longer He remains, until finally He remains forever. He enters into our entire body and is present there. We cannot use pinchers and extract the Host, or any particle thereof. Jesus has come into us individually, and entire, and whole.

In this consuming of Jesus, there are many reciprocal actions: In the physical, He has entered into our body as opposed to the mind, and we feel through our senses His presence, as opposed to perceiving Him in our mind. He has given us His Body, we give Him our body. This reciprocal action has taken place.

In the spiritual, we know His presence in our human spirit as opposed to a physical presence. He has poured out His Spirit into us, and we give Him our spirit, our free will, which He refreshes (makes perfect). This reciprocal action has taken place.

In the mystical, we have a deeper knowledge of His presence in a more spiritual awareness that transcends human understanding. In this giving of Himself, He transforms us into the new being, the new creation, the new man, the perfect man, Eucharistic man. This reciprocal action has taken place.

He has come into us in our spirit, in our soul, and in our body, and

we have entered into unity in Him, Father, Son, and Holy Ghost, for it is written: “For of Him, and by Him, and in Him, are all things, to Him be glory for ever” (*Rm 11:36*). This reciprocal action has taken place.

He has made the first ‘gesture’ of coming to us. We responded and He gives us His great love. We in turn give Him our love, and He cannot be outdone in generosity and He gives us more of His love, and when we respond with a deeper love for Him, He gives us oceans of love. When we give Him our affection, He gives us His mountains of affection.

When He enters, He gives us wisdom. When we accept this gift from Him and use it, then He gives us more wisdom, and so this action of receiving and the giving of ‘more’ continues.

When He enters, He gives us understanding, and counsel, and fortitude, and knowledge, and piety, and reverential awe; and when we accept and use these gifts, He gives us more of His Divine gifts, and again these gestures continue and multiply.

When He enters, we give Him our body to be His home, He gives us His Tabernacle, complete with His presence. We know His indwelling in us. We know!

When He enters, we give Him our spirit, and He gives us His Spirit which elevates us above the conflict of spiritual defeats at the hand of the enemy.

When He enters, we give Him our free will, and He gives us His Divine Will, so that all we do on earth is perfect in Him.

When He enters, we are brought into a reality of living in Him, and we experience our being, our very selves being transformed into a new person, and this person is the Personification of Christ, which transcends all human understanding.

Jesus said that we should pray: “Give us this day our daily bread” (*Lk 11:3*). Communion is this daily Bread by which the life of the soul is maintained. The mingling and consecration of the Body and Blood of our Lord Jesus Christ, continues to bring all who

worthily receive Him, to Eucharistic glory, who in faith, have entered into His pierced side, into His Sacred Heart, which is into the Holy of Holies. Where a man's heart is, there is his treasure also (*Lk 12:34*). We are in the Sacred Heart of Jesus, we are His treasure. Jesus is in our heart, He is our Treasure. Reciprocity takes place.

In this entry into Jesus, when we consume Him, and more startling, when He consumes us, we are entering into the very fulness of God in all which that means. When we enter into the fulness of God, Holy Trinity, Father, Son, and Holy Ghost, God reciprocates and enters into us, Holy Trinity, Father, Son, and Holy Ghost, God. This reciprocity which takes place is: "to know also the charity of Christ, which surpasses all knowledge, that we may be filled unto all the fulness of God" (*Ep 3:19*).

Let no man deceive you, or deny you of this incomprehensible gift of Eternal magnitude. This is the Eternal Plan of God Almighty to live in His creature, and have we His creature live in Him. When the sword pierced the side of Jesus and opened His Sacred Heart, He allowed this so that we could enter in through Him into the Holy of Holies. When we enter in to Him, and He indwells in us, we join with the Blessed Ever Virgin Mary in saying: "My soul does magnify the Lord, and my spirit has rejoiced in God my Saviour. Because He has regarded the humility of His handmaid, for behold from henceforth all generations shall call me blessed. Because He that is mighty has done great things in me, and Holy is His Name. And His mercy is from generation unto generations, to them that fear Him. He has shown might in His arm, He has scattered the proud in the conceit of their heart. He has put down the mighty from their seat and has exalted the humble. He has filled the hungry with good things, and the rich He has sent empty away" (*Lk 1:46-53*). We magnify the Lord when we welcome Him into our being, and as we said in the beginning of this chapter, our spirit rejoices, because Jesus, Holy Eucharist, Blessed Sacrament, resides in us.

Anyone who denies the simple point that Jesus Himself comes to us in Holy Eucharist, denies Christ, and anyone who denies Christ is an antichrist. Anyone who denies that the whole substance of bread is changed into the Body of Christ, and the whole substance

of wine is changed into the Blood of Christ, is an antichrist. Anyone who is an antichrist, brings eternal condemnation on himself.

Therefore it is necessary to be properly disposed to come to the Table of the Lord, and receive Holy Eucharist, for it is written: “You cannot drink the Chalice of the Lord and the chalice of devils, you cannot be partakers of the Table of the Lord and of the table of devils” (*1Co 10:21*). Again is written the condemnation for those who violate the Body of Christ: “Therefore whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. For he that eats and drinks unworthily, eats and drinks judgement to himself, not discerning the Body of the Lord” (*1Co 11:27,29*).

Anyone who receives Holy Eucharist in the state of sin is an antichrist. Any priest who permits someone whom he knows to be in the state of sin, (for example, an unmarried couple living together in co-habitation), is guilty of desecrating the Body of Christ, and is therefore an antichrist. Any Bishop, Archbishop, Cardinal, or Pope, who knows this practice of giving Holy Communion on a ‘come one, come all’ basis, is guilty of all those sins committed by his subordinate hierarchy and priests, and is guilty of desecrating the Body of Christ, and is therefore an antichrist. We must live by the word of God: “Know well the countenance of your own flock” (*Pr 27:23*).

All men have sinned and do need the grace of God’s glory. Jesus Christ is our reconciliation in God, if through our faith we believe in His Blood, for the remission of our sins. Whosoever believes that Jesus is the Christ, is born of God. For whosoever is born of God overcomes the world (*1Jn 5:1,4*). He Himself is just, and is the justifier of we who are of the faith of Him (*Rm 3:23-26*).

We are redeemed by His precious Blood. He is our peace, and He has reconciled us to our God, by His Blood shed for us at the Circumcision, and again at the agony in the Garden, and at His brutal scourging, and at the excruciating crowning with thorns, and again in the torturous carrying of His heavy Cross to Calvary, and again at the inhumane nailing of His hands and feet to the Cross. If that pain, and torture, and cruelty were not enough, the

last of His Blood was shed with the spear of the unbelieving, piercing His Sacred Heart, to drain out the last drop, even after His death on the Cross. How can we give thanks, for by Jesus, the Son of God, we have access to our Father? No one comes to the Father but by Jesus (*Jn 14:6*). We believe that in His Precious Blood, we are brought into Eucharistic unity in Him, and as we receive Him often, we continue to grow to full Eucharistedness into the Holy Temple, in Almighty God (*Ep 2:13-16,21*).

The redemption was accomplished by Jesus, Son of God, yet Son of man. In the union of the Divine nature and the human nature, Jesus Christ, God the Son, is made man for us. He has therefore two natures: the Divine nature of God, and the human nature of man: “In the beginning was the Word, and the Word was with God, and the God was the Word. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made, and the Word was made Flesh and dwelt among us” (*Jn 1:1-3,14*). Jesus is God from God, He is Light from Light, for “in Him was Life, and the Life was the Light of men. That was the true Light, which enlightens every man that comes into this world” (*Jn 1:4,9*). He exists from all eternity, He is Almighty and Omniscient.

When Mary said: “Behold the handmaid of the Lord, be it done to me according to thy word” (*Lk 1:38*), at that moment Jesus, Son of God, became Son of man, in the womb of Mary. The Son of God was made Flesh, without ceasing to be God, for “no man has ascended into Heaven, but He that descended from Heaven, the Son of man Who is in Heaven” (*Jn 3:13*). Herein is the Divine and human union, for He that descended from Heaven into the womb of Mary, is always the Son Who is in Heaven. Herein is the union of the Divine nature and the human nature, which Jesus in His life, death, and resurrection, unites in Himself, all who will believe in Him. Herein is the profound unity of the Divinity of God entering into our humanity, and elevating our humanity to the beauty it was intended from all eternity. This belief is put into action in the Seven Sacraments, fulfilled in the Sacrament of Holy Eucharist, and brought from Heaven to earth in the Holy Sacrifice of the Mass.

We do believe that where the Body of Jesus Christ is, there of

necessity His Godhead must also be, because by the union of the Divine and human natures, the Godhead, in Its Divine nature, became indissolubly united to human nature. Moreover, as Christ, having died once, lives for ever, it follows that the human soul, in order to live for evermore, needs to be united to that risen and glorified Body, which we can only receive in Holy Communion. Therefore, Life Eternal is here promised to the worthy souls who receive Him. To repeat again what Jesus said makes this necessity of the union of Divine and human natures very clear: “He that eats My Flesh and drinks My Blood abides in Me, and I in him. As the living Father has sent Me, and I live by the Father, so he that eats Me, the same also shall live by Me. He that eats this Bread, shall live for ever” (*Jn 6:57,58*). This union in Jesus brings us into the unity in the Most Holy Trinity.

It is through the Eucharist then that the soul brings into itself, the Son of God, Who resides in that soul, and in turn elevates that soul into the personification of Christ. It is in the Eucharist that the soul receives the Bread of Life, the spiritual food which it needs to nourish it, and bring it on its way to perfection. The Eucharistic union of the Divine and human natures is accomplished by the offering of Jesus Eucharist of Himself to all who follow His commands. This union is accomplished by we desiring Jesus Eucharist to increase in us, while we decrease in our human frailties (*Jn 3:30*).

When this Eucharistic union of Divine and human natures is perfected, then we, the new creature, bear the glory of God, and sit with Him in His throne, and the counsel of peace is upon us both (*Zc 6:13*).

The Archangel Raphael said: “I seemed indeed to eat and to drink with you but I use an invisible meat and drink, which cannot be seen by men” (*Tb 12:19*). Jesus said: “I have meat to eat which you know not. My meat is to do the Will of Him that sent Me, that I may perfect His work” (*Jn 4:32,34*).

It is in believing in Holy Eucharist, and in receiving in Holy Communion, that we are brought into the fulness of the image and likeness of God. It is in this fulness that we complete the resurrection of Jesus Christ: “For we are buried together with Him

by Baptism into death, that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection” (*Rm 6:4,5*). Jesus did say: “That they may be one, as We also are One, I in them, and Thou in Me, that they may be made perfect in one” (*Jn 17:22,23*). It is in this completion that we become the new creature, the new creation: “If then any be in Christ a new creature, the old things are passed away. Behold all things are made new” (*2Co 5:17*). This new creature is man living in the fulness of God, and the fulness of God living in man.

The Holy Sacrifice of the Mass is celebrated by Christ Himself acting through His validly ordained priests, who are His ‘alter Christus’ (*Ep 4:15*), because the priest is ‘another Christ’ (*Ga 4:14*).

The Holy Sacrifice of the Mass is the fulfillment of creation, for the darkness which was upon the face of the deep is dispelled (*Gn 1:2*), and night shall be no more. We shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten us (*Apoc 22:5*), because we shall be in Him in Holy Eucharist. When Lucifer revolted in Heaven he was cast out, and he was ‘the darkness which was upon the face of the deep.’ But it is written: “There is no darkness, and there is no shadow of death, where they may be hid, who work iniquity” (*Job 34:22*). Jesus came and declared: “I am the Light of the world. He that follows Me walks not in darkness, but shall have the Light of Life. As long as I am in the world, I am the Light of the world” (*Jn 8:12; 9:5*).

Those who desecrate the Holy Eucharist are attempting to extinguish the Light of the world. Those who attempt to destroy the Holy Eucharist, are workmen for Satan, they are antichrists, and of course they will not succeed because Jesus is Victor. And it says in another place: “That God is Light and in Him there is no darkness” (*1Jn 1:5*). Therefore in Jesus Eucharist, the Light of the world, the darkness is overcome and will be no more. As it is written: “The Light shines in darkness, and the darkness did not comprehend it” (*Jn 1:5*). The Eucharist is the Light of the world.

It is recorded that Jesus did all things well (*Mk 7:37*). That He fulfilled the law and the prophets. That He established the new, by fulfilling the old: “For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled” (*Mt 5:18*). In Himself He completed all the sacrifices.

In the offering of Himself on the Cross, He left to the many who would believe, the fullness of Himself in Holy Communion, that is in co-union in Him. He comes to live in those who participate reverently, and they come to live in Him: “And I, if I be lifted up from the earth, will draw all things to Myself” (*Jn 12:32*).

Establishing His extraordinary ministry of Victim and Messiah, He foretold what He was about to endure so that all who would believe in Him would be saved. He stated that He descended from Heaven but He was always in Heaven in His Divinity. The Eucharist is the lifting up of the humanity on earth, into the Divinity in Heaven. The Eucharist is the unity of joining Heaven and earth.

As He was rejected and despised when He came as man the first time, so too He will be despised and rejected in man when He comes the second time. Only a few, so very few, but how precious are the few who will believe. So few accept what Jesus did and does.

Jesus fed the multitude.

His friends said: He is become mad (*Mk 3:20,21*).

He ate with publicans and sinners (*Mt 9:10*).

They said: He is a glutton and a wine drinker (*Mt 11:19*).

He taught them the truth.

They said: He has a devil, and seduces the people (*Jn 7:19,20,12*).

He said: If any man keep My word, he shall not see death for ever.

They said: Now we know that He has a devil (*Jn 8:51,52*).

He said: I have power to lay down My life, and I have power to take it up again.

They said: He has a devil and is mad (*Jn 10:18,20*).

He said: He that is of God, hears the words of God.

They said: He is a heathen and has a devil (*Jn 8:47*).

He said: The damsel is not dead, but sleeps.

They laughed Him to scorn (*Mk 5:39,40*).

He raised the dead (*Jn 11:43*).

They scourged Him.

He overturned their money tables in the temple (*Mk 11:17*).

They crucified Him (*Mt 27:38*).

They condemned and put to death the Just One,

and He resisted them not (*Jm 5:6*).

Jesus gave us all He had. He gave us His very Self.

Believe God. Believe Holy Eucharist. Believe Jesus Holy Eucharist, Blessed Sacrament. Believe Jesus God, the Bread of Life. Believe. Do not be a scandal. Do not be scandalized.

Jesus said: “Amen, amen, I say unto you, except you eat the Flesh of the Son of man and drink His Blood, you shall not have life in you.

Many therefore of His disciples, hearing it, said: ‘This saying is hard, and who can hear it?’ Jesus said: ‘It is the spirit that quickens, the flesh profits nothing. The words that I have spoken to you are spirit and life.’

After this, many of His disciples went back and walked no more with Him. Then Jesus said to the twelve: ‘Will you also go away?’ And Simon Peter answered Him: ‘Lord, to whom shall we go? Thou have the words of Eternal Life, and we have believed and have known that Thou art the Christ, the Son of God’ (*Jn 6:54,61,64,67-70*)

The necessity of dealing with the Sacrament of Holy Eucharist, and the Holy Sacrifice of the Mass, is because in these great mysteries comes the fulfillment of what God intended for those of faith, even before the creation of the world. The fact is that the Second Coming of Christ is in Holy Eucharist: “When He shall come to be glorified in His saints, and to be made wonderful in all them who have believed” (*2Th 1:10*).

The Sacrifice of the Mass, brings us the Sacrament of Holy Eucharist, and the fulfillment of this Divine Promise is in God’s New Creation, Eucharistic man, evidenced in the Eucharistic Reign.

Chapter 19

The Eucharistic Reign

The First Coming of Christ was as Man, the Second Coming of Christ is in man. This is the Eucharistic Reign of Christ on earth, in man.

You may ask why is there to be a Eucharistic Reign. The answer is very simple. At the present time Satan has almost total control of the earth. It is man, Eucharistic man, who will defeat Satan. The Eucharistic Reign is the command of God in Himself, that is, in Eucharistic man, to defeat Satan and all of his evil forces and lock them up in Hell for all eternity.

The Eucharistic Reign is the Triumph of Jesus Christ the King of All Nations, taking back the entire earth from all the forces of evil. It is the triumph of God in man, and man in God, in unity and oneness expelling the ungodly and unbelieving into the exterior darkness for ever and ever, with no end.

The Eucharist is the revelation of Jesus Christ, which God gave, to make known to His servants the things which must shortly come to pass (*Apoc 1:1*), for at once they begin, all will be completed in a short time.

The Eucharistic Reign is the unity of the Divine Nature and the human nature in the new creation, Eucharistic man. The Eucharistic Reign is the reversal of the Fall of Adam and Eve when the serpent deceived the first parents and took control of the earth. As man gave the earth and his inheritance to the deceitful devil, so man must complete the action and take all back from then devil and in Jesus Eucharist return all to God (*1Co 15:23-28*). The Eucharistic Reign is the victory of man over the devil, and the devil being cast into Hell for ever and ever, with no end.

The Eucharistic Reign is the final victory when the seed of the first parents, that is the children of belief, those who believe in Holy Eucharist and have become Eucharisted, crush the head of the serpent (*Gn 3:15*). It is the seed of Mary Ever Virgin, those who believe in Her Son, Jesus Eucharist, who crush the head of

the evil one. The Eucharistic Reign is the reopening of the gates to Paradise, and entry into the Tree of Life.

The Eucharistic Reign is the glory of the mustard seed fulfilled (*Lk 13:19*), for the seed that was planted has become the Tree of Salvation, in which Eucharistic man has sheltered, and like the birds of the air, have ascended above the persecutions and evils of man. The wood of the tree of good and evil, which brought death, is now replaced by the wood of the Cross which has brought all Good, Justice, Shelter and Life, Jesus Redeemer, Victor. Blessed is the wood, by which Justice came (*Ws 14:7*).

The Eucharistic Reign is the end of the evil governments and false churches in the world. The Eucharistic Reign signals the end of false doctrines like Communism, Totalitarianism, Imperialism, Ecumenism, Terrorism, Materialism, hedonism, and all the other 'isms' in the world. The Eucharistic Reign is the destruction of the promoters and supporters of evil in the world. The Eucharistic Reign is the end of Satanic organizations like Communism, Freemasonry and Zionism in the world.

The Eucharistic Reign therefore signals the end of death, the end of sorrow, and the end of sin.

The Eucharistic Reign is the final victory of man over evil. This man, is those who have believed in Jesus Eucharist, who have left all behind in this the final day, to follow Jesus and usher in the Kingdom of God on earth as it is in Heaven. These are the men and women of absolute faith who are not afraid to stand up and be counted for God. The Eucharistic Reign is therefore the triumph of the Sacred Heart of Jesus and the Immaculate Heart of Mary in the world.

Eucharistic man, is the Son of Jesus, the Father of the world which is come. Eucharistic man, the son of Man, has come, and searches for the few with faith on the earth. We, Eucharistic man, give thanks to God, for the glory given in us, as we serve under the standard of Christ the King. We reign with Him Who sits King for ever, and we His Eucharistic children are blessed with Peace (*Ps 28:10*).

We thank our Almighty Father for bringing we His sheep, Eucharistic man, to dwell in His Tabernacle, and for giving us entrance to His Kingdom by the Door, His Son, our Lord Jesus Christ, Blessed Sacrament, Holy Eucharist (*Jn 10:4,27,2*). We are blessed indeed who dwell in His house, and whose help is from Him. In our hearts we have ascended by steps, going from virtue to virtue, praising God for ever and ever (*Ps 83:5-8*).

The Lord and the angel of the Testament, has come to His Temple (*Mal 3:1*). We who have entered in to the Temple, which is the Eucharistic Church, are standing on a sea of glass mingled with fire, the sea of absolute faith, having endured the fire of great trials and hardships. We adore at the Altar in the Temple of God (*Apoc 11:1*). We have overcome the beast, his image, and his number (*Apoc 15:2*).

Those who do not believe in Holy Eucharist are cast into the exterior darkness where there will be weeping and gnashing of teeth (*Mt 25:30*). All who do not believe in Eucharistic Christ Jesus, will not be able to enter into His Temple, the Eucharistic Church, until the seven last plagues of the seven angels are fulfilled in the Great Tribulation.

The Temple of the Tabernacle of the Testimony in Heaven on earth is opened, the Temple is filled with smoke of protection from the majesty of God, and from His power, seen in His Eucharistic people (*Apoc 15:5,8*).

The arrival of Jesus Eucharist on earth is greeted with joy by the poor and the oppressed, with fear and hostility by the powerful and the mighty. His kindness is met with persecution and murder. Sinful man under the influence of the evil one seeks to enforce his diabolical empire of greed and power. The Eucharist is the power of God, there is no power but from God, and those that are ordained of God, in Holy Eucharist (*Rm 13:1*). With Jesus Eucharist in us, we are become the Living Tabernacle, Blessed Sacrament, forever sheltered in His Eternal Kingdom. He promised to be with us until the consummation of the world (*Mt 28:20*), and He is, in Holy Eucharist.

We, Eucharistic man, give glory to God, His magnificence, and

His power is in we who have ascended to Him in faith. God has chosen us in Him, to be holy and immaculate in His sight in charity (*Ep 1:4*). Eucharistic man has “put off, according to former conversation, the old man, who is corrupted according to the desire of error, and *is* renewed in spirit of mind, and put on the new man, who according to God is created in justice, and holiness of truth” (*Ep 4:22-24*).

Jesus Christ is King. For this was He born, and for this came He into the world. He has given testimony to the truth. Every one that is of the truth hears His voice (*Jn 18:33-37*). His Kingdom is not of the world of hatred and violence. His Kingdom is the Holy City, the New Jerusalem, the Eucharistic reign, which has come down out of Heaven from our God. The Tabernacle of God is in His new creation, in we, Eucharistic man, His people. He has wiped away all tears from our eyes, death for us is no more, for under Christ the King, the former things are passed away. Eucharistic man has washed his robes in the Blood of the Lamb. He is given the right to the Tree of Life, and has entered in by the gates into the City (*Apoc 21:2-4; 22:14*).

Having subjected all creatures to His rule, He presents to The Infinite Majesty of God, the Eucharistic, Eternal, and Universal Kingdom, of Truth and Life, of Holiness and Grace, of Justice, Love and Peace. Eucharistic man sings Hosanna to the Son of David, blessed is He that comes in the Name of the Lord, Hosanna in the highest (*Mt 21:1-9*).

The establishing of the Eternal Virgin Eucharistic Church is not without hardships and persecutions. Those who are most opposed to the Eucharistic Reign are those who have watered down the Ten Commandments, the Seven Sacraments, the Holy Sacrifice of the Mass, and Holy Eucharist. To Eucharistic man, the Eucharistic Church is given the command to “measure the temple of God and the altar and them that adore therein.” The measure used is the Word of God, the Ten Commandments, the Seven Sacraments, the Holy Sacrifice of the Mass, and Holy Eucharist. Anyone who violates this measure will be corrected with the rod of correction. Those who do not believe, are held in excommunication and cast them out from the Altar of God into the outer court of the Gentile assembly of ecumenism, unbelief, and all other errors. They are

cast out into the court of judgement. The time of their resistance and anger against the Holy City, the Eucharistic Church, is measured for the time of forty-two months, the time of the Great Tribulation (*Apoc 11:1,2*).

The opposition will not only be from all the religious organizations in the world today, but from their counterparts and accomplices in error and evil, the governments of the world. The false prophet, that is, those who are anti-Christ and those also who preach a watered down gospel, which is a non-gospel, do whatever the evil governments of the world tell them. They have a particular leader, who will shortly be made manifest, and this is the False Prophet who does whatever the Antichrist tells him to do, executing his orders (*Apoc 13:12*). The Antichrist is the leader of the Zionist New World Order, the one world government of the 'kingdom of Zion, and this leader is soon to be made manifest. Both the False Prophet and the Antichrist are in position at the time of this writing (Spring 2012) to take over their final diabolical posts. Events, not time, are depriving them from their hateful goals. The Antichrist is the devil incarnate, that is, a man who has given himself over to Satan, and the worship of him, and is totally possessed by him (*Apoc 13:2*). The False Prophet likewise is a leading Zionist rabbi, a man who has given himself over to Satan, and the worship of him, and is totally possessed by him.

At the present time the evil of a false economy is being accomplished through the medium of a money system based on man's greed. By the use of credit and debit cards, all people of the world are brought to accept this as the only means of economic communication. Goods and services are being limited to this Babylonian system. Trust in each other is gone, because trust in God is gone, and because iniquity has abounded, the charity of many has grown cold (*Mt 24:12*). God's standard of gold and silver has been abolished, and the Zionist system of Satan is in place.

God gave us gold. It is the first precious metal mentioned in the Old Testament, in the first book, Genesis 2:11, and in the first book of the New Testament, Matthew 2:11. It is also the last mentioned precious metal in the Bible, in Revelation 21:21. In

Genesis we are told that there is gold in the land of Havilah, and “the gold of that land is good” (*Gn 2:11*). It is the first earthly gift that Jesus received (*Mt 2:11*), and finally the saints will walk on it, as the streets of the New Jerusalem are of pure gold. Gold was a sign of riches, “(Abraham) was very rich in possession of gold and silver” (*Gn 13:2*). Gold and silver were measured in shekels and when Abraham was buying the field he paid for it with “four hundred shekels of silver according to current money” (*Gn 23:16*). In Exodus we are introduced to the sanctuary shekel (*Ex 30:13*). God deals in exactness, and in His word He gives us guidelines on what the weights should be. God wants us to use His standard, His measurements, His ways, so that we would have accuracy and no confusion. He made the world and all in it. He made all of us. But man abolished God’s standard in 1971 and set up his own elastic standard.

The economic standard set up for the inhabitants of the world at this time is the greed of materialism and hedonism. The Sabbath day is now set for the pursuit of pleasure and sensual self-indulgence. The idea is inculcated upon the dulled senses of man that the satisfaction of personal desires is the highest good and proper aim of each individual. Commercial advertising has instilled the idea of ‘must haves’ by persistent and repetitious messages in the various media.

Shortly this economic and communicating system of man will fall. The satellite systems which control all communication systems, including the accounting of bank transactions, will fail: “The stars from heaven fell upon the earth, as the fig tree casts its green figs when it is shaken by a great wind” (*Apoc 6:13*). The idea that the satellite system is the all seeing eye of their god will be smashed: “The fifth angel poured out his vial upon the seat of the beast, and his kingdom became dark, and they gnawed their tongues for pain” (*Apoc 16:10*). With the destruction of the satellite systems, man’s systems are put into darkness, and the power of Satan and his cohorts over the world are greatly diminished. If only people would believe now and leave Babylon, they could save their soul.

Eucharistic man will have already been separated from the worldly system, and will be living in the Divine power and authority of God. He has the power to call into being that which is not. He is

the fulness of God.

In the First Testament God visited His People.

In the Second Testament God is with us.

In the Third Testament God is in us.

Eucharistic man is the Third Testament. It will begin by Jesus being manifested in some people: “When He shall come to be glorified in His saints and to be made wonderful in all them who have believed, because our testimony was believed upon you in that day” (*2Th 1:10*).

All people of the world are told to now seek first the Kingdom of God and His justices, and all these things shall be added to them (*Lk 12:31*). You are advised to know now the offer of greatness given to you by Almighty God, and accept it: “The Kingdom of Heaven is like to a merchant seeking good pearls, who when he had found one pearl of great price, went his way, and sold all that he had, and bought it” (*Mt 13:45,46*). This pearl of great price is Eucharistedness, and people should be willing to sell ‘all’ and come into the fulness of God in Holy Eucharist.

Jesus told us: “But pray that your flight be not in the winter or on the Sabbath. For there shall be then Great Tribulation, such as has not been from the beginning of the world until now, neither shall be” (*Mt 24:20,21*). Consider the likes of ten earthquakes and tsunamis and tidal waves of even greater magnitude than the Indonesian disaster of December 2004 happening in the world at the same time. Then you might have some idea of what disaster the Great Tribulation will cause. Two thirds of the world population will perish, that is, over four billion people will die in a period of three and a half years. The other two billion people will suffer greatly, but will be saved: “There shall be in all the earth, says the Lord, two parts in it shall be scattered, and shall perish, but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and I will try them as gold is tried. They shall call on My Name, and I will hear them. I will say: ‘Thou art My people,’ and they shall say: ‘The Lord is my God’” (*Zc 13:8,9*).

It is necessary to seek entrance to the Eternal Virgin Eucharistic

Church now, by desiring Jesus above all things, leave all behind, and come follow Him. As was said before, all means all. When I say now, I mean now, not later when the door is shut. When Jesus said to pray that your flight out of wickedness be not in the winter, He meant that in the time of complete coldness of man, when Satan will have full sway over the world in the short time that he is released from being bound. Jesus said to pray that your flight not be on the Sabbath, for we are in the seventh day now since the creation of the world, and soon, Father God will close the door to the Kingdom, for on the seventh day He “ended His work which He had made, and He rested on the seventh day from all His work which He had done” (*Gn 2:2*). Do not be locked out. Believe what you are being told here. Believe in Holy Eucharist, seek to become one in God in Eucharistic unity.

This unity is Eucharistic man and is the empowerment of God to execute all His will on the earth. This fulness of God is the Spirit of God come to the forefront of man, by the invitation and permission of man, to be the new creature.

When Jesus said that He would ask the Father, and He would give us another Paraclete, that He may abide with us forever (*Jn 14:16*), this Paraclete is the fulness of God residing in Eucharistic man. This fulness is the Holy Trinity, Father Son, and Holy Ghost, as I have said before, but it is more dynamic than previously stated. This is the new creature, better said as this is The New Creature. Why? Because Jesus went on to say: “But when the Paraclete comes, whom I will send you from the Father, the Spirit of truth, who proceeds from the Father, he shall give testimony of Me. And you shall give testimony, because you are with Me from the beginning” (*Jn 15:26,27*).

He went on to say: “But I tell you the truth, it is expedient to you that I go. For if I go not, the Paraclete will not come to you, but if I go, I will send him to you. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself, but what things soever he shall hear, he shall speak. And the things that are to come, he shall show you. He shall glorify Me, because he shall receive of Mine and shall show it to you. All things whatsoever the Father has are Mine. Therefore I said that he shall receive of Me and show it to you” (*Jn 16:7,13-15*).

Now, if this Paraclete is the Holy Ghost as some maintain, then there would be inequality in the Holy Trinity. But this can never be. The Paraclete spoken of here is Eucharistic man, The New Creation, in whom dwells the fulness of the Holy Trinity. Eucharistic man 'shall not speak of himself, but what things soever he shall hear, he shall speak. And the things that are to come, he shall show you. He shall glorify *Jesus*, because he shall receive of *Jesus Eucharist* and shall show it to you.' The Holy Ghost does not ask Jesus what will be, or what should be said, or what He means. The Holy Ghost is One with the Son and the Father. The Paraclete which Jesus speaks of then is the fulness of God in and with Eucharistic man.

“And when he (*Eucharistic man*) is come, he will convince the world of sin and of justice and of judgment.
Of sin: because they believed not in Me.
And of justice: because I go to the Father, and you shall see Me no longer.
And of judgment: because the prince of this world is already judged.
I have yet many things to say to you, but you cannot bear them now” (*Jn 16:8-12*).

The Eucharistic Reign is inaugurated in a world which has denied the Real Presence of Jesus in Holy Eucharist. The Eucharistic Reign is inaugurated in a world which has denied justice to all of its citizens, and has denied to stand up for the truth in a world full of lies and deceit. The Eucharistic Reign is inaugurated in a world in which judgement is already passed by the people of God on 'the prince of darkness' and his minions in the world.

When Jesus said that 'I have yet many things to say to you, but you cannot bear them now,' He was holding back the news that even among His followers, the so called Christians, there would be so very many who would deny Him in His Sacraments, and surely His Apostles could not 'bear them now.'

The Eucharistic Reign is the emergence of the Eternal Virgin Eucharistic Church, this Church is the fulfillment of Christianity, the fulfillment of the One True, Holy and Apostolic Roman Catholic Church.

The Eternal Virgin Eucharistic Church preaches the Gospel of Truth to all nations: “But he that shall persevere to the end, he shall be saved. And this Gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come” (*Mt 24:13,14*). The ‘Gospel of Truth’ has not been preached to all nations at this time as we said earlier. Bits and pieces have been preached, but the whole Gospel, entire and complete, has not been preached by any church or organization in Christendom and all other religions. The Apostles could not bear the fact at that time that their work would be so shattered. Saint John was given the vision of this time we are living in now, the third millennium, of what would occur in our days: “I saw another angel flying through the midst of heaven, having the Eternal Gospel, to preach unto them that sit upon the earth and over every nation and tribe and tongue and people, saying with a loud voice: ‘Fear the Lord and give Him honour, because the hour of His judgment is come. And adore ye Him that made heaven and earth, the sea and the fountains of waters’” (*Apoc 14:6,7*).

This Eternal Gospel is what we now preach in the Eternal Virgin Eucharistic Church, announcing the arrival of the Eucharistic Reign of Christ in His Second Coming. This Church is not made by human hands or designs, but no, this is the “stone *that* was cut out of a mountain without hands” (*Dn 2:34*). This is the stone which strikes the idols of man made churches and breaks them in pieces. This is the people of God who rejoice with the Truth (*1Co 13:6*).

In the Eucharistic Reign, the people of God, also known as the New Israel, that is the New Creation, Eucharistic man, will gradually take control over the earth. The Lord will consume the nations by little and little and by degrees (*Dt 7:22*), until the time of the nations be fulfilled (*Lk 21:24*).

In the Eucharistic Reign, Eucharistic man confronts directly the three evil spirits controlling the world. They are:

1. The red dragon, that is Satan, who wants to destroy the Eucharist and therefore Eucharistic man.
2. The beast coming up out the sea, having seven heads and ten horns, having political authority from Satan, that is the

Antichrist (*Apoc 13:1*).

3. The beast coming up out of the earth, and with two horns, like a lamb, and he speaks as a dragon, that is the False Prophet (*Apoc 13:11*).

This deadly trio mimics the organization of the Holy Trinity, which copying is an acknowledgment that God's way is superior. Satan sets himself up as the father, the antichrist is the son of Satan, and the false prophet is the spirit of Satan. This evil trio work together sending their unclean spirits like frogs, to the kings of the whole earth, to gather them to battle against the great day of the Almighty God (*Apoc 16:13,14*).

The only threat to their total dominance of the world is Jesus Eucharist. In order to succeed it is necessary for them to destroy Holy Eucharist. They know that the Eucharistic Reign of Christ on earth is the end for them.

People justifiably will ask about Satan being bound for a thousand years and then loosed for a little time: "I saw an Angel coming down from Heaven, having the key of the bottomless pit and a great chain in His hand. And He laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years. And He cast him into the bottomless pit and shut him up and set a seal upon him, that he should no more seduce the nations till the thousand years be finished. And after that, he must be loosed a little time" (*Apoc 20:1-3*).

When Jesus, Immaculate and Perfect Man, died on the Cross, He defeated sin and death. Satan was bound for a long time, a thousand means a great number, in this case, a great number of years. (I have included in the Appendix a list of spiritual numbers for your convenience). The decree which Satan had over mankind was the fatal mistake of Adam and Eve giving dominion to Satan. Jesus, Perfect Man, defeated Satan by the fact that Jesus Man did not come to earth through sin but came through sinless woman, Immaculate Mary. Jesus did not sin ever, and so Satan had no dominion over Him. It was necessary that one sinless man should come, and live, and die, and not sin, and that Man was Jesus. That immaculate victory was the defeat of Satan.

Jesus has “blotted out the handwriting of the decree that was against us, which was contrary to us. And He has taken the same out of the way, fastening it to the Cross. And despoiling the principalities and powers, He has exposed them confidently in open show, triumphing over them in Himself” (*Col 2:14,15*).

Jesus gave “His twelve disciples power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities,” and Satan is an unclean spirit (*Mt 10:1*). Jesus gave us authority to bind Satan: “No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house” (*Mk 3:27*). We have the power given to us to bind Satan, and we do bind him. This binding by those of us who exercise our right, is a prison for Satan. We say then that Satan was bound for the entire time from the Victory of Jesus on the Cross until this present day. The activities of Satan are curtailed by all who call upon the Name of Jesus, and bind Satan, and cast him out into the wilderness.

At the end of time which we are in, Satan will be loosed for a short time, although it will seem like an eternity. When he is loosed, he will be confronted and defeated by Eucharistic man. The Eucharistic Reign in the Eucharistic Church, which is the camp of the saints and the beloved city, will be victorious as it is written: “And when the thousand years shall be finished, Satan shall be loosed out of his prison and shall go forth and seduce the nations which are over the four quarters of the earth, and they came upon the breadth of the earth and encompassed the camp of the saints and the beloved city. And there came down fire from God out of Heaven and devoured them, and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night for ever and ever” (*Apoc 20:7-10*).

When it says that ‘Satan will be loosed,’ it means that God will withdraw His grace from all those unbelievers, and it will be extremely difficult to call upon Him when the unbeliever did not call upon Him when His grace flowed: “If in the green wood they do these things, what shall be done in the dry?” (*Lk 23:21*). Do not wait until this darkness is allowed to cover the entire earth. For scripture says: “And immediately after the tribulation of those

days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved” (*Mt 24:29*). You have the opportunity now to return to God, do so for your own good.

The Eucharistic Reign has started, and as I said before in the chapter entitled, *A Challenge for Faith*, “what has been entrusted to me, I keep, defend, yet promote. This promotion is not a ‘come one, come all’ approach. No. It is a qualification process, in which all true believers will be tried in their faith before I, Eucharistic man, in Jesus, allow them entrance. The qualifications for all is the same: Jesus must be their focus. They must leave all behind and follow Jesus. Priests, religious, laity, no matter what office or station in life they hold now, will have to make application like everyone else, before they can enter.

“The Keys must be protected, and only those people who want to serve Jesus, who want God to live in them, must leave behind all errors, leave all behind, and come to the Truth, and to the only Way of Life. All people who enter, must be washed clean, and unless they are, they will not be allowed to enter into the Eternal Virgin Eucharistic Church. The people who hide under the umbrella of error, must change from their desolate ways, or be locked out. There is no entrance of the masses based on their church, their leader, their pastor, their priest, their Pope. No, this is individual accountability and responsibility.”

It was also stated in the chapter, *The Umbrella of error*, “No one in error will be allowed entrance to the Eternal Virgin Eucharistic Church. Unless sins have been forgiven in Holy Confessions, they will be denied entrance. This is the word of the Lord.”

Those who have not entered into the Eternal Virgin Eucharistic Church before the Great Tribulation starts, that is, before the door to the Eucharistic Church is shut, will have to remain outside for the entire time of the Great Tribulation and choose under most difficult circumstances God or Satan. Unfortunately, there are those who will curse God and not repent, those who “do not penance from the works of their hands, that they should not adore devils and idols of gold and silver and brass and stone and wood, which neither can see nor hear nor walk, neither did they penance

from their murders nor from their sorceries nor from their fornication nor from their thefts” (*Apoc 9:20,21*), for these their destination is the everlasting flames of Hell.

There are those who will seek God with a sincere heart, and they will live throughout the Great Tribulation in most severe conditions. This will be their purification, their Purgatory. The end for these penitents is Heaven for all eternity.

These people need not live through the horror of the Tribulation, all they have to do is leave all behind now, and seek entrance into the Eucharistic Church before the door is closed.

The Eucharistic Reign is the victory of God in man. The Eucharistic Reign is the victory of man in God. The Eucharistic Reign is the victory of the Eternal Priesthood.

The glory of the Eucharistic Reign of Christ in His Second Coming in we, Eucharistic man, is to hear the beautiful words of our Transfigured Jesus: “Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world” (*Mt 25:31-34*).

How magnificent it is in the New Israel, the New Jerusalem, the New Creation, the Kingdom of God on earth as it is in Heaven, when we recite the fulfillment of the prayer which Jesus taught us:

Our Father, Who art in Heaven, which is now joined with earth,
Hallowed be Thy Name.

Thy Kingdom is come. Thy will is done, in Heaven united on earth.

We have been delivered from evil, forever. Amen (*Mt 6:9-13*).

Appendix 1

Fostering True Religious Unity

MORTALIUM ANIMOS

POPE PIUS XI TO HIS VENERABLE BRETHREN GIVES GREETING AND APOSTOLIC BENEDICTION.

Never perhaps in the past have the minds of men been so engrossed as they are today with the desire to strengthen and extend for the common good of mankind that tie of brotherhood--the result of our common origin and nature--which binds us all so closely together. The world does not yet fully enjoy the fruits of peace; on the contrary, dissensions old and new in various lands still issue in rebellions and conflict. Such disputes, affecting the tranquil prosperity of nations, can never be settled without the combined and active goodwill of those who are responsible for their government, and hence it is easy to understand--especially now that the unity of mankind is no longer called into question--the widespread desire that all nations, in view of this universal kinship, should daily find closer union with one another.

It is with a similar motive that efforts are being made by some, in connection with the New Law promulgated by Christ our Lord. Assured that there exist few men who are entirely devoid of the religious sense, they seem to ground on this belief a hope that all nations, while differing indeed in religious matters, may yet without great difficulty be brought to fraternal agreement on certain points of doctrine which will form a common basis of the spiritual life. With this object congresses, meetings, and addresses are arranged, attended by a large concourse of hearers, where all without distinction, unbelievers of every kind as well as Christians, even those who unhappily have rejected Christ and denied His divine nature or mission, are invited to join in the discussion. Now, such efforts can meet with no kind of approval among Catholics. They presuppose the erroneous view that all religions are more or less good and praiseworthy, inasmuch as all give expression, under various forms, to that innate sense which leads men to God and to the obedient acknowledgment of His rule. Those who hold such a view are not only in error; they distort the

true idea of religion, and thus reject it, falling gradually into naturalism and atheism. To favor this opinion, therefore, and to encourage such undertakings is tantamount to abandoning the religion revealed by God.

Nevertheless, when there is a question of fostering unity among Christians, it is easy for many to be misled by the apparent excellence of the object to be achieved. Is it not right, they ask, is it not the obvious duty of all who invoke the name of Christ to refrain from mutual reproaches and at last to be united in charity? Dare anyone say that he loves Christ, and yet not strive with all his might to accomplish the desire of Him who asked His Father that His disciples might be “one” (*John 17:21*)?

Did not Christ will that mutual charity should be the distinguishing characteristic of His disciples? “By this shall all men know that you are My disciples, if you have love one for another” (*John 23:35*). If only all Christians were “one” it is contended, then they might do so much more to drive out the pest of irreligion which with its insidious arid far-reaching advance is threatening to sap the strength of the Gospel. These and similar arguments, with amplifications, are constantly on the lips of the “pan-Christians” who, so far from being a few isolated individuals, have formed an entire class and grouped themselves into societies of extensive membership, usually under the direction of non-Catholics, who also disagree in matters of faith. The energy with which this scheme is being promoted has won for it many adherents, and even many Catholics are attracted by it, since it holds out the hope of a union apparently consonant with the wishes of Holy Mother Church, whose chief desire it is to recall her erring children and to bring them back to her bosom. In reality, however, these fair and alluring words cloak a most grave error, subversive of the foundations of the Catholic faith.

Conscious, therefore, of Our Apostolic office, which warns Us not to allow the flock of Christ to be led astray by harmful fallacies, We invoke your zeal, Venerable Brethren, to avert this evil. We feel confident that each of you, by written and spoken word, will explain clearly to the people the principles and arguments that We are about to set forth, so that Catholics may know what view and what course of action they should adopt regarding schemes for the

promiscuous union into one body of all who call themselves Christians.

God, the Creator of all things, made us that we might know Him and serve Him; to our service, therefore, He has a full right. He might indeed have been contented to prescribe for man's government the natural law alone, that is, the law which in creation He has written upon man's heart, and have regulated the progress of that law by His ordinary Providence. He willed, however, to make positive laws which we should obey, and progressively, from the beginnings of the human race until the coming and preaching of Jesus Christ, He Himself taught mankind the duties which a rational creature owes to His Creator. "God, Who at sundry times and in diverse manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son" (*Heb. 1:1, seq.*). Evidently, therefore, no religion can be true save that which rests upon the revelation of God, a revelation begun from the very first, continued under the Old Law, and brought to completion by Jesus Christ Himself under the New. Now, if God has spoken--and it is historically certain that He has in fact spoken--then it is clearly man's duty implicitly to believe His revelation and to obey His commands. That we might rightly do both, for the glory of God and for our own salvation, the only-begotten Son of God founded His Church on earth. None, we think, of those who claim to be Christians will deny that a Church, and one sole Church, was founded by Christ.

On the further question, however, as to what in the intention of its Founder was to be the precise nature of that Church, there is not the same agreement. Many of them, for example, deny that the Church of Christ was intended to be visible and manifest, at any rate in the sense that it was to be visibly the one body of the faithful, agreeing in one and the same doctrine under one teaching and governing authority. They conceive the visible Church as nothing more than a federation of the various Christian communities, even though these may hold different and mutually exclusive doctrines. The truth is that Christ founded His Church as a perfect society, of its nature external and perceptible to the senses, which in the future should carry on the work of the salvation of mankind under one head, with a living teaching authority, administering the sacraments which are the sources of

heavenly grace (*John 3:5; 6:48.59, 20:22 seq.; cf. Matt. 18:18, etc.*). Wherefore He compared His Church to a kingdom (*Matt. 13*), to a house (*cf. Matt. 16:18*), to a sheepfold (*John 10:16*), and to a flock (*John 21:15-17*). The Church thus wondrously instituted could not cease to exist with the death of its Founder and of the Apostles, the pioneers of its propagation; for its mission was to lead all men to salvation, without distinction of time or place: "Going therefore, teach ye all nations" (*Matt. 28:19*). Nor could the Church ever lack the effective strength necessary for the continued accomplishment of its task, since Christ Himself is perpetually present with it, according to His promise: "Behold, I am with you all days, even to the consummation of the world" (*Matt. 28:20*). Hence not only must the Church still exist today and continue always to exist, but it must ever be exactly the same as it was in the days of the Apostles. Otherwise we must say--which God forbid--that Christ has failed in His purpose, or that He erred when He asserted of His Church that the gates of Hell should never prevail against it (*Matt. 16:18*).

And here it will be opportune to expound and to reject a certain false opinion which lies at the root of this question and of that complex movement by which non-Catholics seek to bring about the union of Christian Churches. Those who favor this view constantly quote the words of Christ, "That they may be one ... And there shall be one fold and one shepherd" (*John 17:21, 10:16*), in the sense that Christ thereby merely expressed a desire or a prayer which as yet has not been granted. For they hold that the unity of faith and government which is a note of the one true Church of Christ has up to the present time hardly ever existed, and does not exist today. They consider that this unity is indeed to be desired and may even, by cooperation and good will, be actually attained, but that meanwhile it must be regarded as a mere ideal. The Church, they say, is of its nature divided into sections, composed of, several churches or distinct communities which still remain separate, and although holding in common some articles of doctrine, nevertheless differ concerning the remainder; that all these enjoy the same rights; and that the Church remained one and undivided at the most only from the Apostolic age until the first Ecumenical Councils. Hence, they say, controversies and long-standing differences, which today still keep asunder the members of the Christian family, must be entirely set aside, and

from the residue of doctrines a common form of faith drawn up and proposed for belief, in the profession of which all may not only know but also feel themselves to be brethren. If the various Churches or communities were united in some kind of universal federation, they would then be in a position to oppose resolutely and successfully the progress of irreligion.

Such, Venerable Brethren, is the common contention. There are indeed some who recognize and affirm that Protestantism has with inconsiderate zeal rejected certain articles of faith and external ceremonies which are in fact useful and attractive, and which the Roman Church still retains. But they immediately go on to say that the Roman Church, too, has erred, and corrupted the primitive religion by adding to it and proposing for belief doctrines not only alien to the Gospel but contrary to its spirit. Chief among these they count that of the primacy of jurisdiction granted to Peter and to his successors in the See of Rome. There are actually some, though few, who grant to the Roman Pontiff a primacy of honor and even a certain power or jurisdiction; this, however, they consider to arise not from the divine law but merely from the consent of the faithful. Others, again, even go so far as to desire the Pontiff himself to preside over their mixed assemblies. For the rest, while you may hear many non-Catholics loudly preaching brotherly communion in Jesus Christ, yet not one will you find to whom it even occurs with devout submission to obey the Vicar of Jesus Christ in his capacity of teacher or ruler. Meanwhile they assert their readiness to treat with the Church of Rome, but on equal terms, as equals with an equal. But even if they could so treat, there seems little doubt that they would do so only on condition that no pact into which they might enter should compel them to retract those opinions which still keep them outside the one fold of Christ.

This being so, it is clear that the Apostolic See can by no means take part in these assemblies, nor is it in any way lawful for Catholics to give to such enterprises their encouragement or support. If they did so, they would be giving countenance to a false Christianity quite alien to the one Church of Christ. Shall we commit the iniquity of suffering the truth, the truth revealed by God, to be made a subject for compromise? For it is indeed a question of defending revealed truth. Jesus Christ sent His

Apostles into the whole world to declare the faith of the Gospel to every nation, and, to save them from error, He willed that the Holy Ghost should first teach them all truth. Has this doctrine, then, disappeared, or at any time been obscured, in the Church of which God Himself is the ruler and guardian? Our Redeemer plainly said that His Gospel was intended not only for the apostolic age but for all time. Can the object of faith, then, have become in the process of time so dim and uncertain that today we must tolerate contradictory opinions? If this were so, then we should have to admit that the coming of the Holy Ghost upon the Apostles, the perpetual indwelling of the same Spirit in the Church, nay, the very preaching of Jesus Christ, have centuries ago lost their efficacy and value. To affirm this would be blasphemy. The only-begotten Son of God not only bade His representatives to teach all nations; He also obliged all men to give credence to whatever was taught them by “witnesses preordained by God” (*Acts 10:41*). Moreover, He enforced His command with this sanction: “He that believeth and is baptized shall be saved; he that believeth not shall be condemned” (*Mark 16:16*). These two commands, the one to teach, the other to believe for salvation, must be obeyed. But they cannot even be understood unless the Church proposes an inviolate and clear teaching, and in proposing it is immune from all danger of error. It is also false to say that, although the deposit of truth does indeed exist, yet it is to be found only with such laborious effort and after such lengthy study and discussion, that a man’s life is hardly long enough for its discovery and attainment. This would be equivalent to saying that the most merciful God spoke through the prophets and through His only-begotten Son merely in order that some few men, and those advanced in years, might learn what He had revealed, and not in order to inculcate a doctrine of faith and morals by which man should be guided throughout the whole of his life.

These pan-Christians who strive for the union of the Churches would appear to pursue the noblest of ideals in promoting charity among all Christians. But how should charity tend to the detriment of faith? Everyone knows that John himself, the Apostle of love, who seems in his Gospel to have revealed the secrets of the Sacred Heart of Jesus, and who never ceased to impress upon the memory of his disciples the new commandment “to love one another,” nevertheless strictly forbade any intercourse with those who

professed a mutilated and corrupt form of Christ's teaching: "If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you" (*2Jn 10*).

Therefore, since the foundation of charity is faith pure and inviolate, it is chiefly by the bond of one faith that the disciples of Christ are to be united. A federation of Christians, then, is inconceivable in which each member retains his own opinions and private judgment in matters of faith, even though they differ from the opinions of all the rest. How can men with opposite convictions belong to one and the same federation of the faithful: those who accept sacred Tradition as a source of revelation and those who reject it; those who recognize as divinely constituted the hierarchy of bishops, priests, and ministers in the Church, and those who regard it as gradually introduced to suit the conditions of the time: those who adore Christ really present in the Most Holy Eucharist through that wonderful conversion of the bread and wine, transubstantiation, and those who assert that the body of Christ is there only by faith or by the signification and virtue of the sacrament; those who in the Eucharist recognize both sacrament and sacrifice, and those who say that it is nothing more than the memorial of the Lord's supper; those who think it right and useful to pray to the Saints reigning with Christ, especially to Mary the Mother of God, and to venerate their images, and those who refuse such veneration as derogatory to the honor due Jesus Christ, "the one mediator of God and men" (*cf. I Tim.2:5*)?

How so great a variety of opinions can clear the way for the unity of the Church, We know not. That unity can arise only from one teaching authority, one law of belief, and one faith of Christians. But we do know that from such a state of affairs it is but an easy step to the neglect of religion or "indifferentism," and to the error of the modernists, who hold that dogmatic truth is not absolute but relative, that is, that it changes according to the varying necessities of time and place and the varying tendencies of the mind; that it is not contained in an immutable tradition, but can be altered to suit the needs of human life.

Furthermore, it is never lawful to employ in connection with articles of faith the distinction invented by some between "fundamental" and "non-fundamental" articles, the former to be

accepted by all, the latter being left to the free acceptance of the faithful. The supernatural virtue of faith has as its formal motive the authority of God revealing, and this allows of no such distinction. All true followers of Christ, therefore, will believe the dogma of the Immaculate Conception of the Mother of God with the same faith as they believe the mystery of the August Trinity, the infallibility of the Roman Pontiff in the sense defined by the Ecumenical Vatican Council with the same faith as they believe the Incarnation of our Lord. That these truths have been solemnly sanctioned and defined by the Church at various times, some of them even quite recently, makes no difference to their certainty, nor to our obligation of believing them. Has not God revealed them all?

The teaching authority of the Church in the divine wisdom was constituted on earth in order that the revealed doctrines might remain for ever intact and might be brought with ease and security to the knowledge of men. This authority is indeed daily exercised through the Roman Pontiff and the Bishops who are in communion with him; but it has the further office of defining some truth with solemn decree whenever it is opportune, and whenever this is necessary either to oppose the errors or the attacks of heretics, or again to impress the minds of the faithful with a clearer and more detailed explanation of the articles of sacred doctrine. But in the use of this extraordinary teaching authority no fresh invention is introduced, nothing new is ever added to the number of those truths which are at least implicitly contained within the deposit of Revelation divinely committed to the Church; but truths which to some perhaps may still seem obscure are rendered clear, or a truth which some may have called into question is declared to be of faith.

Thus, Venerable Brethren, it is clear why this Apostolic See has never allowed its subjects to take part in the assemblies of non-Catholics. There is but one way, in which the unity of Christians may be fostered, and that is by furthering the return to the one true Church of Christ of those who are separated from it; for from that one true Church they have in the past fallen away. The one Church of Christ is visible to all, and will remain, according to the will of its Author, exactly the same as He instituted it. The mystical Spouse of Christ has never in the course

of centuries been contaminated, nor in the future can she ever be, as Cyprian bears witness: “The Bride of Christ cannot become false to her Spouse; she is inviolate and pure. She knows but one dwelling and chastely and modestly she guards the sanctity of the nuptial chamber” (*De Cath. Ecclesiae unitate*, 6). The same holy martyr marveled that anyone could believe that “this unity of the Church built upon a divine foundation, knit together by heavenly sacraments, could ever be rent asunder by the conflict of wills” (*ibid.*). For since the mystical body of Christ, like His physical body, is one (*1Co. 12:12*), compactly and fitly joined together (*Eph. 4:15*), it were foolish to say that the mystical body is composed of disjointed and scattered members. Whosoever therefore is not united with the body is no member thereof, neither is he in communion with Christ its head.

Furthermore, in this one Church of Christ no man can be or remain who does not accept, recognize, and obey the authority and supremacy of Peter and his legitimate successors. Did not the ancestors of those who are now entangled in the errors of Photius and of the Reformers obey the Bishop of Rome, the chief shepherd of souls? Their children, alas! have left the home of their fathers; but that house did not therefore fall to the ground and perish for ever, for it was supported by God. Let them then, return to their Father, who, forgetting the insults in the past heaped upon the Apostolic See, will accord them a most loving welcome. If, as they constantly say, they long to be united with Us and Ours, why do they not hasten to enter the Church, “the mother and mistress of all Christ’s faithful”? (*Conc. Lateran, iv. c. 5*). Let them heed the words of Lactantius: “The Catholic Church is alone in keeping the true worship. This is the fount of truth, this the house of faith, this the temple of God; if any man enter not here, or if any man go forth from it, he is a stranger to the hope of life and salvation. Let none delude himself with obstinate wrangling. For life and salvation are here concerned, and these will be lost forever unless their interests be carefully and assiduously kept in mind” (*Divin. Inst. lv. 30, 11.12*).

Let our separated children, therefore, draw nigh to the Apostolic See, set up in the City which Peter and Paul, Princes of the Apostles, consecrated by their blood: to the See which is “the root and womb whence issues the Church of God” (*Cypr. Ep. 48 ad*

Cornelium, 3); and let them come, not with any intention or hope that “the Church of the living God, the pillar and ground of the truth” (*1 Tim. 3:15*), will cast aside the integrity of the faith and tolerate their errors, but to submit themselves to its teaching and government. Would that the happy lot, denied to so many of Our Predecessors, might at last be Ours, to embrace with fatherly affection those children whose unhappy separation from Us We now deplore. Would that God our Saviour, “Who will have all men to be saved, and to come to the knowledge of the truth” (*1 Tim. 2:4*), might hear our humble prayer and vouchsafe to recall to the unity of the Church all that are gone astray. To this all-important end We implore, and We desire that others should implore, the intercession of the Blessed Virgin Mary, Mother of divine grace, Help of Christians, victorious over all heresies, that she may entreat for Us the speedy coming of that longed-for day, when all men shall hear the voice of her divine Son, and shall be “careful to keep the unity of the Spirit in the bond of peace” (*Eph. 4:3*).

You, Venerable Brethren, know how dear to Our heart is this desire, and We wish that Our children also should know, not only those belonging to the Catholic fold, but also those separated from Us. If these will humbly beg light from heaven, there is no doubt but that they will recognize the one true Church of Jesus Christ, and entering therein, will at last be united with Us in perfect charity. In the hope of this fulfillment, and as a pledge of Our fatherly goodwill, We impart most lovingly to you, Venerable Brethren, and to your clergy and people, the Apostolic Benediction.

Given at S. Peter’s, Rome, on the 6th day of January, the Feast of the Epiphany of our Lord Jesus Christ in the year 1928, the sixth of Our Pontificate.

Pius PP. XI

Appendix 2 The Rosary

The Verses of Scripture in:

THE SIGN OF THE CROSS: In the name of the Father,
and of the Son, and of the Holy Ghost. Amen. (*Mt 28:19*)

Total Verses of Scripture in “Sign of the Cross”

1

The Announcement of the Holy Rosary:

He came unto His own,

His own received Him not. But to as many as received Him

He gave the power of becoming sons of God. (*Jn 1:11,12*)

Total Verses of Scripture Announcing Rosary

2

THE CREED: I believe in God, the Father Almighty, (*Jn 14:1*)

the Creator of heaven and earth; (*Gn 1:1*)

and in Jesus Christ His only Son, Our Lord; (*Ac 8:37*)

Who was conceived by the Holy Ghost,

born of the Virgin Mary, (*Lk 1:35*)

suffered under Pontius Pilate, (*Mk 15:15*)

was crucified, (*Mk 15:24*)

died, (*Mk 15:37*)

and was buried. (*Mk 15:46*)

He descended into Hell; (*1P 3:19*)

the third day He arose again from the dead; (*Mk 16:6*)

He ascended into heaven, sits at the right hand of God,

the Father Almighty; (*Mk 16:19*)

from thence He shall come to judge the living and the dead. (*Ac 10:42*)

I believe in the Holy Ghost, (*Jn 14:26*)

the Eternal Virgin Eucharistic Church, (*Mt 16:18*)

the communion of saints, (*Mk 9:3*)

the forgiveness of sins, (*Jn 20:23*)

the resurrection of the body, (*Lk 14:14*)

and life everlasting. Amen. (*Jn 3:16*)

Total Verses of Scripture in the “Creed”

18

THE LORD’S PRAYER: Our Father Who art in Heaven,
hallowed be Thy name. *(Mt 6:9)*

Thy Kingdom come, Thy will be done on earth,
as it is in Heaven. *(Mt 6:10)*

Give us this day our daily bread. *(Mt 6:11)*

And forgive us our trespasses,

as we forgive those who trespass against us. *(Mt 6:12)*

And lead us not into temptation,

but deliver us from evil. Amen. *(Mt 6:13)*

Total Verses of Scripture in the “Lord’s Prayer”

5

THE HAIL MARY: Hail Mary, full of grace!

The Lord is with thee;

blessed art thou amongst women, *(Lk 1:28)*

1

and blessed is the fruit of thy womb, Jesus. *(Lk 1:42)*

1

Holy Mary, Mother of God, *(Lk 1:43)*

1

pray for us sinners, *(Jm 5:16)*

1

now and at the hour of our death. Amen.

Total Verses of Scripture in the “Hail Mary”

4

GLORY be to the Father, and to the Son, *(Jn 17:5)*

1

and to the Holy Spirit, *(Jn 4:23)*

1

as it was in the beginning, is now, and ever shall be, world without
end. Amen. *(Hb 13:8)*

1

Total Verses of Scripture in the “Glory Be”

3

There are a total of 153 Hail Mary’s in the Rosary. It is written in
Scripture: “Simon Peter went up and drew the net to land, full of
great fishes, one hundred and fifty-three.” *(Jn 21:11)*

There are 150 Psalms in the Bible. The main body of the Rosary
has 150 Hail Mary’s.

THE JOYFUL MYSTERIES.

The Annunciation. (<i>Lk 1:28</i>)	1
The Visitation. (<i>Lk 1:39</i>)	1
The Birth of Jesus. (<i>Lk 2:7</i>)	1
The Presentation. (<i>Lk 2:22</i>)	1
The Finding of the Child Jesus in the Temple. (<i>Lk 2:46</i>)	1

THE SORROWFUL MYSTERIES.

The Agony in the garden. (<i>Mt 26:38</i>)	1
The Scourging at the pillar. (<i>Jn 19:1</i>)	1
The Crowning with thorns. (<i>Mt 27:29</i>)	1
The Carrying of the Cross. (<i>Jn 19:17</i>)	1
The Death on the Cross. (<i>Jn 19:30</i>)	1

THE GLORIOUS MYSTERIES.

The Resurrection. (<i>Mk 16:6</i>)	1
The Ascension. (<i>Lk 24:51</i>)	1
The Descent of the Holy Ghost. (<i>Ac 2:3</i>)	1
The Assumption. (<i>Sg 6:10</i>)	1
The Coronation. (<i>1P 5:4</i>)	1

Total Verses of Scripture in the “Mysteries” 15

THE ORDER OF THE ROSARY IS:

1 Sign of the Cross at the beginning	1
1 Creed	18
1 Our Father	5
3 “Hail Marys”	12
1 Glory be to the Father	3
1 Announcement of the Rosary	2
3 Titles of the Mysteries	15
15 “Our Fathers”	75
150 “Hail Marys”	600
15 “Glorys”	45
1 Sign of the Cross at the conclusion	<u>1</u>

Total Verses of Scripture in the Rosary 777

Hail Holy Queen,

Mother of Mercy.

Hail our life, our sweetness our hope.

To thee do we cry, poor banished children of Eve,

To thee do we send up our sighs

mourning and weeping in this valley of tears.

Turn then Most Gracious Advocate,

thine eyes of mercy towards us,

and after this our exile,

show unto us the Blessed Fruit of thy womb, Jesus.

O Clement, O Loving, O Sweet Virgin Mary.

Pray for us O Holy Mother of God,

that we may be made worthy of the promises of Christ. Amen.

How to say the Rosary

Begin by making the Sign of the Cross.

Say the Creed on the Crucifix.

Say one Our Father on the first bead of the string of five beads.

Say 1 “Hail Mary” on each of the next 3 beads.

Say the ‘Glory be to the Father’ on the fifth of the five beads.

Next announce the Mystery of the day.

On the set of five groupings of ten beads,

announce the particular mystery for each decade (10).

Begin each decade with the ‘Our Father’ on the single bead.

Next say the ‘Hail Mary’ on each of the ten beads.

Complete each decade by saying the ‘Glory be.’

When the five mysteries are completed,

Say the Hail Holy Queen.

Conclude by making the Sign of the Cross.

Appendix 3

The Angelus

The angel of the Lord declared unto Mary (*Lk 1:26*),
And she conceived by the Holy Ghost (*Lk 1:35*).

Hail Mary...

Behold the handmaid of the Lord,
Be it done unto me according to Thy word (*Lk 1:38*).

Hail Mary...

The Word was made flesh, (*genuflect*)
And dwelt among us (*Jn 1:14*).

Hail Mary...

Pray for us, O holy Mother of God,
That we may be made worthy of the promises of Christ (*Jn 6:55*).

Let us pray:
Pour fourth Thy grace O Lord into our hearts,
that we to whom the incarnation of Christ, Thy Son,
was made known by the message of an angel (*Lk 1:26*),
grant by His Passion and Cross,
that we are brought to the glory of His resurrection,
in Christ Jesus our Lord. Amen.

The Angelus in the Eternal Virgin Eucharistic Church

The mystery of the revelation of Jesus Christ which God gave (*Apoc 1:1*), became more clearly revealed when Gabriel (*Lk 1:26*), the angel of the Lord declared unto Mary, And she conceived by the Holy Ghost (*Lk 1:35*).

Hail Mary full of grace, the Lord is with thee,
Blessed art thou amongst women (*Lk 1:28*),
and blessed is the fruit of thy womb, Jesus (*Lk 1:42*).
Holy Mary, Mother of God,
we thank thee for thy faith, love and assistance.

Behold the handmaid of the Lord,
Be it done unto me according to Thy word (*Lk 1:38*).
HAIL MARY...

The Word is made flesh, (*genuflect*)
And dwells in me (*Jn 1:14*).
HAIL MARY....

Pray for us, O holy Mother of God,
That we continue to grow to the fulness of the promises of Christ (*Jn 6:55*).

Let us pray:
O Lord, Almighty God,
Thy Supernatural grace is poured forth into our hearts,
and we to whom the incarnation of Jesus Christ, Thy Son,
was made known by the message of an angel (*Lk 1:26*),
thank Thee, that by His Baptism, Passion and Cross,
we are transformed into the completion of His glorious
resurrection,
in Eucharistic man, Christ Jesus. Amen.

Appendix 4

Chaplet of Divine Mercy

Prayed on the Rosary Beads.

Our Father...Hail Mary...Creed...

On the large beads:

Eternal Father, we offer Thee the Body, Blood, Soul and Divinity of Thy Dearly Beloved Son, Our Lord and Savior, Jesus Christ;

in atonement for our sins, and the sins of the whole world.

On the small beads:

For the sake of His sorrowful Passion,

Have mercy on us and on the whole world.

In conclusion:

Holy God, Holy Mighty One, Holy Immortal One,

Have mercy on us and on the whole world. (3 times)

Jesus, I trust in Thee. (3 times)

NOVENA TO THE DIVINE MERCY OF GOD

Preparation for the feast of Divine Mercy begins on Good Friday and continues for nine days, completing on the first Sunday after Easter, which Sunday is to be celebrated as the Feast of Divine Mercy.

Jesus said to Blessed Faustina, “Those souls who go to confessions and receive Holy communion (on that day) will obtain complete remission of sins and punishment. Let no soul fear to come to Me...”

The Novena may be said at any time throughout the year, but the “complete remission of sins and punishment” is exclusive to Mercy Sunday.

First Day (Friday)

Let us pray for God’s Mercy to all mankind, especially to sinners.

Most Merciful Jesus, for Whom it is proper to be merciful to us and forgive us, look not upon our sins, but upon the trust which we place in Thy Most Merciful Heart, and do not permit anyone to depart therefrom for all eternity. We beseech Thee for this through the love which unites Thee with the Father and the Holy Ghost, in the unity of the Most Holy and incomprehensible Trinity.

Our Father...Hail Mary...Glory Be...The Litany

Eternal Father, look down with Mercy upon all mankind, and especially upon poor sinners, whose only hope is the Most Merciful Heart of Thy Son and our Lord Jesus Christ. Through His sorrowful Passion show Thy Mercy to us that we may glorify Thine omnipotence for all eternity. Amen.

Second Day (*Saturday*)

Let us pray for the clergy and all religious through whom the Mercy of God descends upon all mankind.

Most Merciful Jesus, from Whom all good proceeds, increase Thy graces in the souls of priests and religious, that they may worthily and fruitfully fulfill their tasks in Thy Vineyard, arousing all by word and example, to a proper devotion to the Mercy of God for all eternity.

Our Father...Hail Mary...Glory Be...The Litany

Eternal Father, look down with Mercy upon the multitude of laborers in Thy Vineyard, on the souls of priests, brothers and nuns, who are the object of the special love of Thy Son and our Lord Jesus Christ. Grace them with the power of Thy blessing, and grant them light that they may duly lead the faithful on the way of salvation, drawing down on them Thy Mercy. Amen.

Third Day (*Sunday*)

Let us pray for all faithful Christians.

Most Merciful Jesus, Who abundantly bestows upon all, Thy graces from the treasure of God's Mercy, receive all faithful Christians into the abode of Thy Most Merciful Heart, and do

not let us depart from It for all eternity. We beseech Thee for this through the love which unites Thee with the Father and the Holy Ghost, in the unity of the Most Holy and incomprehensible Trinity.

Our Father...Hail Mary...Glory Be...The Litany

Eternal Father, look down with Mercy upon the souls of the faithful as upon the beloved heritage of Thy Son, and through His sorrowful Passion grant them Thy blessings, and surround them with Thy unceasing care. Grant that they may never lose the love and riches of the holy Faith, but that they may glorify Thy boundless Mercy with the multitude of angels and saints for all eternity. Amen.

Fourth Day (*Monday*)

Let us pray for pagans and infidels who are still ignorant of the Mercy of God.

Most Merciful Jesus, Light of the world, receive into the abode of Thy Merciful Heart, the souls of pagans and infidels who as yet do not know Thee. Let the rays of Thy grace enlighten them, that they, together with us, may praise the wonders of Thy Mercy for all eternity.

Our Father...Hail Mary...Glory Be...The Litany

Eternal Father, look down with Mercy upon the souls of pagans and infidels, who still do not know the Most Merciful Heart of Thy Son and our Lord Jesus Christ. Draw them near to the light of the Gospel, that they may recognize how great a happiness it is to love Thee and to glorify Thy Mercy for all eternity. Amen.

Fifth Day (*Tuesday*)

Let us pray for all erring in Faith.

Most Merciful Jesus, Who art goodness Itself, and Who does not refuse light to those who humbly seek Thee, receive into the abode of Thy Most Merciful Heart, the souls of those erring in Faith. Draw them with Thy light into unity with the

Church, that together with us, they may praise the generosity of Thy Mercy for all eternity.

Our Father...Hail Mary...Glory Be...The Litany

Eternal Father, look down with Mercy upon the souls of those erring in Faith, and when, abusing Thy grace by stubbornly persisting in their errors, they have squandered this treasure, look not upon their malice, but - mindful of the love and bitter passion of Thy Son, Who before His Passion so ardently begged of Thee, "That they all may be one" (*Jn 17:21*), grant that these souls may return to that Blessed unity as quickly as possible, and together with us, may praise Thy Mercy for all eternity. Amen.

Sixth Day (*Wednesday*)

Let us pray for little children and childlike souls.

Most Merciful Jesus, Who did say: "Learn of Me, because I am meek and humble of heart" (*Mt 11:29*), receive into the abode of Thy Most Merciful Heart, the souls of little children and those who, like them, have become meek and humble, thereby enchanting Heaven as if by a fragrant crown, laid before the throne of Thy Heavenly Father. Grant that they may constantly dwell within Thy Sacred Heart, therein continually praising the Mercy of God.

Our Father...Hail Mary...Glory Be...The Litany

Eternal Father, look down with Mercy upon little children and upon all the meek and humble souls, who have become most like unto Thy Most Beloved Son, and who by the fragrance of their virtues ascend to the foot of Thy throne. Father of Mercy, we beseech Thee through Thy love for these souls, and the delight which Thou find in them, bless us and the entire world, that we may render unceasing praise to Thy Mercy. Amen.

Seventh Day (*Thursday*)

Let us pray for all who honor the Mercy of God and foster trust in it, thereby becoming as it were, a living image of the Most Merciful Heart of Jesus.

Most Merciful Jesus, Whose Most Merciful Heart is love Itself, receive into the abode of Thy Heart, these souls especially dedicated to honoring the Mercy of God. Praising His greatness, these souls, whose true and mighty strength comes from God Himself, desire to share, and on their shoulders carry with Thee, through torments and adversities, the burden of suffering for all mankind. Deign to enfold them with Thy increasing Mercy, and strengthen them always with the grace of fortitude, patience and perseverance.

Our Father...Hail Mary...Glory Be...The Litany

Eternal Father, look down with Mercy upon those souls who with a special tenderness, praise and venerate Thy Mercy, whose lips are filled with hymns of praise, and hands with merciful deeds. We beseech Thee, deign to show them Thy ever increasing Mercy, according to the hope which they place in Thee, and according to the promise that Thou will protect them as Thy own glory always, and especially in the hour of death. Amen.

Eighth Day (*Friday*)

Let us pray for the souls in Purgatory, who are satisfying the Justice of God that the merciful stream of Christ's Blood may diminish and shorten their suffering.

Most Merciful Jesus, Who has said: "Be ye merciful, as Thy Heavenly Father is also merciful" (*Lk 6:36*), receive, we beseech Thee, into the abode of Thy Most Merciful Heart, the souls suffering in Purgatory, satisfying their debt to God's Justice. May the streams of Blood and Water, which gushed forth from Thy Divine Heart, quench the flames of Purgatory, that there too, the infinite power of Thy Mercy may be glorified.

Our Father...Hail Mary...Glory Be...The Litany

Eternal Father, look down with Mercy upon the suffering souls in Purgatory, and through the sorrowful Passion of our Lord Jesus Christ, and the bitterness which overflowed His Most Sacred Heart in that hour, show pity on those who already now are subject to Thy Justice. We beseech Thee that Thou deign

look at them only through the wounds of Thy Most Beloved Son, and our Lord Jesus Christ, whose Mercy surpasses His Justice. Amen.

Ninth Day (*Saturday*)

Let us pray for lukewarm souls, who were the cause of Our Lord's terrible sufferings in Gethsemane.

Most Merciful Jesus, Who art goodness Itself, lead into the abode of Thy most Merciful Heart, all lukewarm souls, who like decaying corpses, filled Thee with aversion and loathing in the Garden of Olives. Plunge them into the fire of Thy most pure love, and melt their icy coldness, that they henceforth may become fired with ever increasing flames of zeal, and may ever praise Thy boundless Mercy.

Our Father...Hail Mary...Glory Be...The Litany

Eternal Father, look down with Mercy upon lukewarm souls, who once in the Garden of Olives wrested from Thy Most Merciful Son the sorrowful complaint: "Father, if it be possible, let this chalice pass from Me" (*Mt 26:29*), we beseech Thee through the bitter Passion of Thy Most Beloved Son and our Lord Jesus Christ, and through His three-hour agony on the Cross, inflame these souls with a new zeal for Thy glory, and pour a true love into their hearts, that thus quickened, they may perform here on earth, merciful deeds and glorify the Mercy of God for all eternity. Amen

Appendix 5

Spiritual Numbers

1. God the Father. Primacy. Unity.
2. God the Son. The two distinct natures in Christ, Divine and human. There is Another. Opposition. Division.
3. God the Holy Ghost. Holy Trinity. Divine Perfection.
4. Universal. Creation. Completion.
5. Grace. Five wounds of Christ. Divine favour.
6. Man, created on day 6. Imperfection. Iniquity.
7. Spirit. Spiritual Perfection. Mystical. Prophetical.
8. New Beginning.
9. Judgment. Nine choirs of angels.
10. Order. Perfection of Divine Order. Fullness. Completion in worldly sense.
11. Disorder. Incomplete as evidenced by Judas' defection.
12. Divine order (Government). Maturity. Completion in God.
13. Treachery. Recalling the presence of the traitor at the Last Supper, beyond Christ and the faithful eleven apostles.
14. Sacrifice.
17. Denotes a combination of *spirit* and *order* (10+7). It is the seventh prime number (as 13 is the sixth prime number).
30. 3x10. Divine perfection, applied to order.
40. Trials, Testing. Waiting.
50. Divine fulfillment of a promise.
100. Plenitude.
- 1,000. An immense number. Eternity. All higher numbers are either an addition to a thousand or multiplications of the same.

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Abbreviations of the books of the Bible

in Alphabetical Order of Abbreviations

1Ch - 1 Chronicles
1Co - 1 Corinthians
1Jn - 1 John
1K - 1 Kings
1M - 1 Maccabees
1P - 1 Peter
1S - 1 Samuel
1T - 1 Timothy
1Th - 1 Thessalonians
2Ch - 2 Chronicles
2Co - 2 Corinthians
2Jn - 2 John
2K - 2 Kings
2M - 2 Maccabees
2P - 2 Peter
2S - 2 Samuel
2T - 2 Timothy
2Th - 2 Thessalonians
3Jn - 3 John
3K - 3 Kings
4K - 4 Kings
Ac - Acts
Am - Amos
Apoc - Apocalypse
Ba - Baruch
Col - Colossians
Dn - Daniel
Dt - Deuteronomy
Ec - Ecclesiastes
Ep - Ephesians
Es - Esther
Ex - Exodus
Ez - Ezekiel
Ezr - Ezra
Ga - Galatians
Gn - Genesis
Hk - Habakkuk
Hg - Haggai
Hb - Hebrews
Ho - Hosea

Is - Isaiah
Jm - James
Jr - Jeremiah
Job - Job
Jl - Joel
Jn - John
Jon - Jonah
Jos - Joshua
Jude - Jude
Jg - Judges
Jdt - Judith
La - Lamentations
Lv - Leviticus
Lk - Luke
Mal - Malachi
Mk - Mark
Mt - Matthew
Mi - Micah
Na - Nahum
Ne - Nehemiah
Nu - Numbers
Obd - Obadiah
Phm - Philemon
Phil - Philippians
Pr - Proverbs
Ps - Psalms
Rm - Romans
Ru - Ruth
Si (Ecclesiasticus) - Sirach
Sg (Canticles) - Songs
Tb - Tobit
Tt - Titus
Ws - Wisdom
Zc - Zechariah
Zp - Zephaniah

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