

The Seven Sacraments Of The Church

By

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“That He might make known unto us the Sacrament of His Will, according to His good pleasure, which He has purposed in Him, in the dispensation of the fulness of times, to re-establish all things in Christ, that are in Heaven and on earth, in Him.” Ep 1:9,10

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TO THE READER

God has given to us every means necessary to enter into the Kingdom of Heaven. We must believe in His word, we must believe in the Word.

Denying any of His gifts is denying Him. To deny God is to desire the everlasting flames of Hell for All eternity.

In this short book is the truth of His gifts. It is His continuing call to all of us to come to Him in faith.

Faith is not pride, it is not arrogance, it is not intellect. Faith is the giving of our love to God, Who is Love.

Please take to heart what is written here. All is already written in the fulness of the word of God.

My desire is your eternal happiness. My desire is for your peace of mind and preparation in these days.

We have entered into the end of time. We are in the last days. We are now in that period of time known as ‘the end of the world.’

You owe it to yourself to save your own soul. You owe it to yourself to not be caught in the snare of false religions who seek only their own personal gain and comfort.

Faith is most often stepping out into a lonely place of ridicule, and isolation.

**Faith is always rewarded with joy, and supreme happiness forever.
Step out! Embrace truth!
You will joy!**

Dedication

To Jesus, Divine Mercy of God

Introduction

The crossing of the Jordan River into the Promised Land, is a prefiguring of the fulfillment of the Seven Sacraments and entering into the Eucharistic Reign of Christ in His Second Coming in man. Jesus taught us to pray: “Father, Thy Kingdom come.” This Kingdom is the Promised Land of the Kingdom of God on earth as it is in Heaven. This Promised Land is Heaven and earth joined as one.

Jesus said: “Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. 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 5:17,18*). It is in this the new and final Passover, that the law and the prophets are fulfilled.

After forty years of trial in the desert, the Jews arrived at the border of the promised land. They were told to prepare for after three days they would cross the Jordan River (*Jos 1:10,11*). The priests carrying the Ark of the Covenant would go before them and stand in the river while all the believers in the word of God crossed over. When all had crossed over, they were told to circumcise themselves again, {that is, they had not been circumcised while they wandered for those forty years of trials and testing} (*Jos 5:2-9*).

So it is today. The forty years of trial and testing have been endured during the period of liberalism, especially the errors of Vatican II. Those years have seen the desecration of the Holy Eucharist, the abandonment of the teachings of Holy Scripture, and the rewriting of the Bible itself, translating it from the word of God to the word of man.

Those faithful believers in the word of God are now called upon to follow the Ark of the Covenant, God’s Word, God’s holy teaching and instructions, and cross over from the errors propagated by the fractious religions, into the era of truth. The place is already prepared, for God has sent His advance party ahead to prepare for those who will join in the Passover (*Mk 14:12-16*).

This Passover over will not be easy, for once all those with faithful fortitude have broken away from the errors of the majority, they will be tried anew in a period of testing as they circumcise themselves from the lures of the world. This could be compared to the wedding feast in which those who do not have the wedding garment, will be bound and cast out into the exterior darkness where there will be weeping and gnashing of teeth. This weeping and gnashing of teeth is the Great Tribulation, as it is written: “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 wedding garment is the Seven Sacraments given to us by Jesus Christ. Indeed many are called, but so few choose to obey His commandments.

After this time of re-committing to the Word of God, all those who qualify will then begin the time of taking back the entire earth from the kingdom of evil and subterfuge. This will be a time in which those faithful, will, by the power of Almighty God, stand firm and overcome the devil, his works, his minions, and his Antichrist, and his False Prophet. Our Savior, Jesus Christ tells us as He told Joshua: “Arise, and pass over this Jordan, you and your people with you, into the land which I will give to the children of Israel. I will deliver to you every place that the sole of your foot shall tread upon. No man shall be able to resist you all the days of your life. I will not leave you, nor forsake you. Take courage, and be strong. Take courage therefore, and be very valiant, that you may observe and do all the law. Turn not from it to the right hand or to the left, that you may understand all things which you do. Let not the Book of this Law depart from your mouth, but you shall meditate on it day and night, that you may observe and do all things that are written in it, then shall you direct your way, and understand it. Behold I command you, take courage, and be strong. Fear not, and be not dismayed, because the Lord your God is with you in all things whatsoever you shall go to” (*Jos 1:2-9*).

Courage will be needed to combat the evil perpetrated by the

controlling forces of Zionism/Freemasonry/Communism, not just the financial and political masters, but the more sinister ecclesiastical Zionism/Masonry and Communism. They are in the center of all religious organizations in the world, promoting the filth of their master, Satan. There is no church or religious group exempt from this snare. All Christian churches, all Jewish religions, all Muslim, Buddhists, Hindu, all other religions are controlled and pay homage to their controlling entity, the devil.

It is then, that those who have the courage of their faith, will stand on, and in, the Word of God, and come to immaculacy in Him, in Eucharistic unity, in the New Creation, the New creature, Eucharistic man, the new man, in the Eucharistic Reign. Truly, all will be fulfilled as it is written: “Christ was offered once to exhaust the sins of many. The second time He shall appear without sin in them that expect Him unto salvation” (*Hb 9:28*). Since He never sinned, then He appears in His new creature, Eucharistic man, who has entered into sinlessness through the Seven Sacraments.

A Sacrament is the fulfillment of a Divine promise. Never before in the history of the Church has the word of God been so maligned and changed by the will of man, who tries to transform the delightful portion reserved for man, into an insignificant event, and to make the promise of Almighty God, a non event.

The Sacraments promised by God, and given to us in His Divine and incomprehensible Mercy, are a means to receive His unfathomable gift to us, that is, to be made into His Own image and likeness too. All that is asked of us is faith. All that is asked of us is to remain in His City, His Church. Jesus said: “I send the promise of My Father upon you, but stay you in the city, till you be endued with power from on high” (*Lk 24:49*). This ‘power from on high,’ is the power of Almighty God Himself, to those who will believe in the Seven Sacraments.

“If you can believe, all things are possible to him that believes” (*Mk 9:22*), and this faith is in the Sacraments of God. This faith is in the word which Jesus spoke: “Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of

God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (*Jn 3:5,6*). The only way to be born again in the Spirit is through the great gift given to us by Jesus in the Seven Sacraments. Those with faith are the New Creature (*2Co 5:17*), the New Creation, ‘who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ In this newness the Word is made flesh and dwells in us (*Jn 1:13,14*), we become the ‘word made flesh.’

In believing the Sacraments, we live in the fullness of God (*Ep 3:19*), the fulness of the Word, the fulness of the Scriptures, “for *His* testimonies are *our* meditation, and *His* justifications *our* counsel” (*Ps 118:24*).

Take to heart these words, believe the Gospel, the Truth of God (*Mk 1:15*).

Some people today are proclaiming that ‘the Church is in crises.’ Let me assure you that the Church is not in crises. The Church is Jesus Christ, and He is not in crises. He is the Head of the Church, the Body, and in all things He holds the Primacy (*Col 1:18*), and He is not in crises.

The institutions who have left His Church are in crises. Those people who have been led out of the Body of Christ by their prelates, pastors, ministers, priests and other ‘leaders,’ by false doctrines, by contaminated teachings, by altered and incomplete bibles, are in crises. Those are the people who say they are Jews, that is, followers of Jesus Christ the King of the Jews, but are not, they are of the synagogue of Satan (*Apoc 2:9*). Those people who say they are Christians and deny the Seven Sacraments given to us by God are not of Christ, they are of the synagogue of Satan, they are liars (*Apoc 3:9*). They are in crises.

All of the established so-called churches in Christendom are in crises. They have entered into compromise, ecumenism, and multitudinous errors, for it is foretold of them: “Know also this, that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection,

without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures, more than of God, having an appearance indeed of godliness but denying the power thereof. Now these avoid. For of these sort are they who creep into houses and lead captive silly women laden with sins, who are led away with divers desires, ever learning, and never attaining to the knowledge of the truth” (2T 3:1-7).

I beseech all the religious congregations to return to the truth, to accept this correction and warning. Know that as Judaism was fulfilled in Christianity, so too Christianity is fulfilled in Eucharistedness, and the Holy Eucharist is found only in the Seven Sacraments of the Eternal Virgin Eucharistic Church. The Eternal Virgin Eucharistic Church is not founded by man, but it is the “stone cut out of a mountain without hands” (Dn 2:34). It is founded, instructed, directed and nourished by God Himself. The Eucharistic Church is not in crises, but is in “charity, joy, peace, patience, kindness, goodness, trustfulness, mildness, faith, modesty, continency and chastity” (Ga 5:22,23).

Origin of The Seven Sacraments

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, and there are seven of them, each one recorded in the Gospels by Jesus Christ Himself. These must now be completed in us in the act of total faith: “The promise is to you and to your children and to all that are far off, whomsoever the Lord our God shall call”(Ac 2:39).

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 in turn we must acknowledge this gift by giving our promise to God to live in His Sacraments. Note well what is written: “Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with spiritual blessings in heavenly places, in Christ, as He chose us in Him before the foundation of the world, that we should be holy and

immaculate in His sight in charity. Who has predestinated us unto the adoption of children through Jesus Christ unto Himself, according to the purpose of His will, unto the praise of the glory of His grace, in which He has graced us, in His Beloved Son. In Whom we have redemption through His Blood, the remission of sins, according to the riches of His Grace, which has superabounded in us, in all wisdom and prudence, that He might make known unto us the Sacrament of His Will, according to His good pleasure, which He has purposed in Him, in the dispensation of the fulness of times, to re-establish all things in Christ, that are in Heaven and on earth, in Him. In Whom we also are called by lot, being predestinated according to the purpose of Him Who works all things according to the counsel of His will. That we may be unto the praise of His glory, we who before hoped in Christ in Whom you also, after you had heard the word of truth (the gospel of your salvation), in Whom also believing, you were 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 1:3-14*).

One of the many 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*). This should not be news to you, for it has been written about nearly 2000 years ago: “The mystery which has been hidden from ages and generations, but now is manifested to His saints, to whom God would make known the riches of the glory of this Sacrament among the Gentiles, which is Christ, in you the hope of glory” (*Col 1:26,27*). Please note well ‘in you the hope of glory,’ for “this is the promise which He has promised us, Life Everlasting” (*1Jn 2:25*).

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.

These great Sacraments have been set aside or denied in all of the churches in professed Christendom. Saint Paul says: “To me, the least of all the saints, is given this grace, to preach among the

Gentiles the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the Sacrament which has been hidden from eternity in God, Who created all things, that the manifold wisdom of God may be made known to the principalities and powers in heavenly places through the Church, according to the eternal purpose which He made in Christ Jesus our Lord, in Whom we have boldness and access with confidence by the faith of Him” (*Ep 3:8-12*).

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 as well as the 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, 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, because ‘we shall be like to Him.’

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 11:2,3*), 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, of the Father, Son, and Holy Ghost, and as Distinct Persons, and yet One. All of the Holy Trinity is 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 Church, the Eternal Virgin Eucharistic Church, which is the fulfillment of Christianity and the traditional Roman Catholic Church, ordained by God Himself.

These Keys must be protected, and only those people who want to serve Jesus, who want God to live in them and they in God, 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.

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 ‘the Holy Way.’ No evil, no sin 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, and the Seven Sacraments dress us with the wedding garment for the Banquet.

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 powerful 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 too 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*).

In this disobedience at the Fall, here is what happened, and also what God did to remedy man's error:

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 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 God's creation, because of his enslavement to the devil. God had to establish a way for man to minister to God in purity and in truth. God established the way for man to be able to minister to Him, 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 has 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, the Coptic church, 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 the 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.

Jesus said: "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*).

It is a tough thing to say that 'the Keys of the Kingdom are not to be found in any of the Christian churches. They are only to be found in the remnant Church, the Eternal Virgin Eucharistic Church.' Since the Seven Sacraments are either partially denied,

or watered down, then it follows that God must 'do a new thing' and preserve His creation and creatures from extinction. This preservation of His creation cannot be done in any of the existing Christian or other so-called churches residing on the face of the earth this day. Christianity is more fractious today than was Judaism when Jesus was born in Bethlehem over two thousand years ago. Where then must Jesus go to bring His promises of Christianity to fulfilment? The Eternal Virgin Eucharistic Church is the fulfilment of Christianity and of the original traditional Roman Catholic Church, and this is ordained by God Himself.

When we say 'Eternal Virgin Eucharistic Church' because it is 'Eternal' in the heart of the Father, 'Virgin' because it is uncontaminated by man, and as Saint Paul says: "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.' 'Eucharistic' because Jesus Eucharist is the purpose and fulfilment of God's plan, 'Church' because Christ Jesus is the head.

All of the Jewish religions must come and enjoy the fulfilment 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 A.D., before His passion, death, and resurrection. (The Roman army of occupation entered the temple on 8 August 70 and completely destroyed it). Since then, the Jews 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 commanded 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 faith filled 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.

It is worthy to note that Jesus confirmed the necessity of the Sacraments before His death, and after His Resurrection. We will deal more fully with these points when describing the actual Sacrament.

Those who scoff or deny any of His actions or words are antichrists. They are in danger of the eternal flames of hell unless they repent, and accept the fulness of Jesus Christ.

Chapter 1

Baptism

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 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, renewed, and approach to God.

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, his wife, 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 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. There was no rudder or sail to guide the Ark, and as God was the Navigator then, so He is now to those who follow Him.

“*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*). The dove

returned to Noah with the olive branch, which announced the gift of peace from God, and His oil of gladness and anointing, which was a sign of a greater gift to come. This gift 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 they 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, protecting and sustaining them.

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*). In order for the ‘act’ of Baptism to be a Sacrament, it must be administered by a validly ordained priest. This is the stepping stone to all the other Sacraments. You cannot put the roof on a house without first laying the foundations.

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 Kingdom of God on earth, as it is in Heaven, and this is the Church against which the gates of hell shall not prevail (*Mt 16:16*).

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*), bringing us out of ruin, and establishing us in God’s Paradise.

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 3:15*).

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 the garb of immortality to all who believe in Him.

It is He upon Whom the Spirit descended and remains, it is He that baptizes with the Holy Ghost and fire (*Mt 3:11*), 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 (*Rm 6:3,4*).

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. In this extraordinary Sacrament of Baptism it is written: “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 Body and 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.

The essential part of the Baptism is summed up in the Blessing and pouring of water on the head of the recipient in the form of a Cross three times while saying:

“I baptize you in the Name of the Father ✠, and of the Son ✠, and of the Holy Ghost ✠. Amen.”

Chapter 2

Confessions

Confessions is the fulfillment of the Levitical Law of atonement for sins, and this Sacrament is of absolute necessity. Without Baptism, the believer can advance no further unless he has this Holy Sacrament.

For those who in ignorance say that they confess only to God, are totally unaware of His commandments. As we said before, Jesus said: ‘Do not think that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil.’ 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 still observed in the traditional Roman Catholic Church, although it is ‘going out of style’ in the neo-Roman Catholic Church.

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 where to offer their sacrifices. Their faith was fulfilled in Jesus the Christ. The religion of Judaism was completed. But Jesus did not leave His creation without this extraordinary gift, for He established the fulfillment of Judaism and Confessions 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, as we see that 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 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*).

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, Holy Trinity. If you deny the Father, Son, and Holy Ghost, God, how can you be forgiven?

As in the old law, the 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, gives to the penitent 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 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 penitent.

Before administering the Sacrament of Confessions the priest must prepare himself to do battle with Satan. As ‘alter Christus’, he is the prime target of attack by the evil one, and so 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. Why do I say this? Because we are members of the Mystical Body of Christ, and when we sin, we excommunicate ourselves from the company of the angels, saints and our fellow man. In asking them for their assistance they understand and help us: “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 Holy 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 Sacrament, Jesus in the Eucharist. Any watering down of the meaning of immaculacy in order to receive our Savior in the Real Presence in the 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 the Holy Eucharist.

When a communicant receives the 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 their 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, will find themselves to be ex-communicants. Those who think themselves to be saved, will find themselves to be damned.

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!

Here is a help in examining your conscience in

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 shalt do all thy works. But the seventh day is the Sabbath of the Lord thy God: thou shalt 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 month, 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, or voted for those who advocated abortion?

Have I assisted or recommended or voted for those who advocated 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 supported politicians who advocate divorce?

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 shalt 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; Anger; 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).*

*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.

This **Healing Prayer** may be a further help for you before Confessions:

O Lord Jesus, Thou hast 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 Confetior.

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 confess your sins to the priest).

At the end of the confessing of your 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.

The priest will give you some help and advise, and give you a penance to perform.

*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, baptism, life, passion, death and the
resurrection of Thy Son, Thou hast reconciled the world to
Thyself,
and sent the Holy Ghost among us for the forgiveness of sins.

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 your sins.

In the power and authority of Jesus,
I bind all the evil spirits attacking you with sin,
and cast them down into the deep recesses of Hell,
never more to return.

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*).

Go now, in faith, with peace and charity (*Ep 6:23*), in the
blessings of Almighty God, ✠ Father, Son, and Holy Ghost. Amen
(*Mt 28:19*).

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*).

Some people deny the existence of Hell and the existence of Purgatory. Because of this, I feel it necessary to relate to you three other extraordinary events. 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 and died 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, that is to my right as I faced Jesus, was Satan (*Job 1:6; Ps 108:6*).

There were only three doors in that room. The one Jesus came in through, and one through which Satan came, and finally the one through which I had come. There was no handle on the inside of my door, so I could only leave by the door to Hell, or to the door which eventually leads to Heaven. Ominous!

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. I was accused of every thought, word, and deed, of my entire life. 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. There were no alibis at this trial.

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

The ordeal lasted for ever (I thought). At one point I looked at Jesus and said, "Thou know that these accusations are not true.

Thou 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 I had already been forgiven in Confessions. The false I denied.

I finally said to Jesus, “Where is Thy help in this? Thou said Thou would never forsake me. 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.” Again in the “Hail Mary, pray for us sinners, now, and at the hour of our death.” It works! Mary does crush the head of the serpent (*Gn 3:15*).

Another vision I had was of Hell, and I need to tell you about it. 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 was from the burning filth of the unclean spirits.

The souls were visible in complete form as we see each other on earth. They were burning bodies of fire which did not give off any light. Hell is complete darkness. The groaning was deafening and anguishing. Each soul was alive with pain, but dead in their sin. It is a claustrophobic, stinking, congested fire, with no relief day or night, and it lasts for ever and ever. Again, you don't want to go there. Don't take the gamble about it. Don't take chances.

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 I was allowed to see Hell so that I could come out and tell of its reality. Also that He had taken my name out of the Book of Life, and that when I returned from Hell, He re-entered my name.

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

Another vision I had was of 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*). The prison here is Purgatory, and the time there will be sufficient to make the necessary atonement.

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 get rid of worldly acts of complacency and inattention. It is a place of suffering where atonement is made for sins, confessed and forgiven, but some reparation is necessary.

I was brought to Purgatory by our Blessed Mother and St. Michael the Archangel. There were many souls in what appeared to be at different levels. The deepest level was ever so far down, and there were souls absolutely languishing there. They seemed to be forgotten. At various levels I asked Holy Mary to release souls. She did.

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. She was intent and prayerful. I asked the Blessed Virgin to release her. She told me to tell the soul. I went over to her and touched her on the shoulder and told her that she could go now. 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.”

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).

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 the 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 the direction you will take!

I said before that 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.

Chapter 3

Holy Eucharist

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, and the manna from Heaven, and 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 there is obedience to God, gratitude to God for His gifts to us, and 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 Holy 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. Eucharist is a Sacrament, and a Sacrifice, and also an object of supreme veneration.

Considered a Sacrament, Holy 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 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.

The 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. It 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.

In the **spiritual**, we know His presence in our human spirit as opposed to a physical presence.

In the **mystical**, we have a deeper knowledge of His presence in a more spiritual awareness that transcends human understanding.

In short, He has come into us in our spirit, our soul, and our body.

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, 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 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 the 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 and 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 spear 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 He is magnified because He has one more soul who welcomes Him to occupy and live in. 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 thy 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 say 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 Holy 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 which Jesus Eucharist gave 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 Holy Communion, that we are brought into the fulness of the image as well as the 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.**" 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" (*Rm 6:4,5*). 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’ (*Ga 4:14*), because he is ‘another Christ’ (*Ep 3:15*).

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 Holy Eucharist are attempting to extinguish the Light of the world. Those who attempt to destroy 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*). Holy Eucharist is the Light of the world.

We have seen that Jesus did all things well. 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 in His humanity, but was always in Heaven in His Divinity. Holy Eucharist is the lifting up of the humanity on earth, into the Divinity in Heaven. Holy 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 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.

Holy Eucharist is the Light of the world.

Chapter 4

Confirmation

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” (*Ac 1:8*). 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: “...having 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.

Through the Gifts of the Holy Ghost, Confirmation brings us into closer unity in God, Holy Trinity. We recite often the prayer: “Come, O Holy Ghost, fill the hearts of the faithful, and enkindle in us the fire of Thy love. Send forth Thy Spirit and we shall be created, and Thou shall renew the face of the earth” (*Ps 103:30*). It is in this request that we are brought ever deeper into the gifts of the Holy Ghost in Confirmation.

The light of the Holy Ghost instructs the hearts of the faithful, so that we may be truly wise, and always rejoice in His consolation. He enlightens, guides, strengthens and console us when we call upon Him. He tells us what we ought to do, and we should listen to His prompts.

Before ascending into Heaven, Christ promised to send us the Holy Ghost. That same Holy Ghost helps us to grow to perfection in our souls through His grace and His love. He grants us: The **Spirit of Wisdom** that we may despise the perishable things of this world, and aspire only after the things that are eternal: The **Spirit of Understanding** to enlighten our minds with the light of His Divine truth: The **Spirit of Counsel** that we may ever choose the surest way of

pleasing God and gaining Heaven:

The **Spirit of Fortitude** that we may bear our cross, and that we may overcome with courage, all the obstacles that oppose our salvation:

The **Spirit of Knowledge** that we may know God and know ourselves and grow perfect in the science of the saints (*Pr 30:3*). The **Spirit of Piety** that we may find the service of God sweet and amiable:

The **Spirit of Fear** that we may be filled with a loving reverence towards God, and may dread in any way to displease Him.

In Confirmation the Holy Ghost marks us with the sign of His true disciples.

Only one thing is important, eternal salvation. Only one thing, therefore, is to be feared - sin. Sin is the result of ignorance, weakness, and indifference. The Holy Ghost is the Spirit of Light, of Strength, and of Love. With His sevenfold gifts He enlightens the mind, strengthens the will, and inflames the heart with love of God, and so we ought to invoke the Divine Spirit daily, for “the Spirit also helps our infirmity. For, we know not what we should pray for as we ought, but the Spirit Himself asks for us” (*Rm 8:26*).

The gifts of the Holy Ghost perfect the supernatural virtues by enabling us to practice them with greater docility according to Divine inspiration. As we grow in the knowledge and love of God under the direction of the Holy Ghost, our service becomes more sincere and generous, the practice of virtue, becomes perfect. Such acts of virtue leave the heart filled with joy and consolation and are known as Fruits of the Holy Ghost, which are: “charity, joy, peace, patience, kindness, goodness, trustfulness, mildness, faith, modesty, continency, chastity” (*Ga 5:22,23*). These Fruits in turn render the practice of virtue more attractive and become a powerful incentive for still greater efforts in the service of God, Whom we serve, Who reigns in us in Holy Eucharist.

Confirmation then is the Soul of your soul, the Holy Ghost, given Himself to you without reserve. “For whosoever are led by the Spirit of God, they are the sons of God” (*Rm 8:14*).

Chapter 5

Matrimony

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*).

Sacrament

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*). Therefore this one spirit in the Lord is the matrimonial unity of the Sacrament of man and woman as God ordained.

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 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 necessary for both parties go to Holy Confessions shortly before the marriage ceremony.

Sacrament or Civic Act

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, that is, in the authority of Christ, 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 (*Ps 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 person ever hates their 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. In the vows of mutual love, the family flourishes in the unity of God.

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 see the love of Jesus in each other, and are 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 also 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. Infidelity in marriage is to leave the unity of God and man, husband and wife, and enter into a union with the devil himself. Jesus cautioned about this when He 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*).

The Sacrament of Matrimony is under attack by the evil one. “Hear me, and I will show you who they are, over whom the devil can prevail. For they who in such manner receive matrimony, as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil has power” (*Tb 6:16,17*).

Separation and Divorce.

There are unfortunately many cases where the husband and wife become uncaring and unloving to and for each other. This ends in separation and in most cases divorce. In the majority of cases, both parties are culpable, and must carry equal blame. When the couple separate, it is most desirable that they remain separate and if they do not reconcile, they should not marry again. Both parties must go to the Holy Sacrament of Confessions and ask God for forgiveness in their act of causing their partner to terminate the Sacrament of Matrimony which was given to them, which they violated.

In the world of the 21st Century, the greater majority of marriage separating ends up in another ‘marriage.’

Is remarriage permissible?

Remember that in all instances, our decisions must be Christ centered, Christ directed, and answered. If Jesus Christ is left out of the proceedings, then further error and sin is inevitable. If the deliberations are under the direction of the Holy Ghost then under one condition is it permissible to re-enter into the Sacrament of Matrimony. First and foremost, the divorcee must have received Absolution in the Holy Sacrament of Confessions.

Some of the Christian Churches have a lengthy, unwieldy, and costly system called ‘annulment.’ In effect having a marriage annulled states that the marriage never took place, and that the parties are free to enter into another marriage contract. This is a grave error. A committee in a distant place cannot give fair judgement in a proceeding which must be reached by the penitent and the Confessor. If the annulment is not granted, then the parties to the divorce are forbidden to remarry. In this case those churches which are in error must answer the prophecy leveled at them by Saint Paul: “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, speaking lies in hypocrisy and having their conscience seared, forbidding to marry, to abstain from meats, which God has created to be received with thanksgiving by the faithful and by them that have known the truth. For every creature of God is good, and nothing to be rejected that is received with thanksgiving, or it is sanctified by the word of God and prayer” (1T 4 :1-5). They are in effect encouraging the divorcees to live in the sin of unacceptable relationships with others.

Annulment, which says that the marriage never took place deprives the children of such union of legitimate parents. Annulment makes the children illegitimate in the eyes of man. Annulment does not take into consideration God Almighty. In conclusion, annulment is illegitimate!

Jesus said: “And as in the days of Noah, so shall also the coming of the Son of man be. For, as in the days before the flood they

were eating and drinking, marrying and giving in marriage, even till that day in which Noah entered into the ark, and they knew not till the flood came and took them all away, so also shall the coming of the Son of man be” (Mt 24:37-39). So it is today. People are ‘giving themselves in marriage’ living together because of, and out of lust, or because the way to remarriage is blocked by the ‘church.’ This can be stopped by Confessions, and allows the divorced to remarry in the Sacrament of Matrimony. Jesus forgave His executioners, He forgave murderers, adulterers, hypocrites, why not transgressions of marriage? “Ask, and it shall be given you, seek, and you shall find, knock, and it shall be opened to you. For every one that asks, receives, and he that seeks, finds, and to him that knocks, it shall be opened” (Mt 7:7,8).

Civil License

In some countries, the church will not perform the marriage ceremony until the parties first obtain a civil licence from the secular government. This also is a very grave error. The Church is not subject to the civil government, but the civil government is subject to the Church. In some countries the majority of the poor are living in co-habitation because they cannot afford the cost of the marriage license. The church in those countries will not perform the marriage until the poor receive the license. This is a horrible error. It is the obligation of the local priest to perform the Sacrament, and give honor to God, His creatures, and His gifts. The greedy government, seeking to rob more from the poor, subject the poor to live in sin, and force the evil of Satan in his tyrannical attack on the very Sacrament that was not banished with the Fall of the first parents. The church in those areas, seeking to have peace with the government, prefer to see their flock live in sin, than to confront the government. The church in those areas are living in greater sin than the poor. The church authorities, priest and prelate, must make an accounting to God of their stewardship!

Undoubtedly you will say to me: “Let every soul be subject to higher powers. For there is no power but from God, and those that are ordained of God. Therefore, he that resists the power resists the ordinance of God. And they that resist purchase to themselves damnation. For princes are not a terror to the good work, but to the evil. Will you then not be afraid of the power? Do that which is

good, and you shall have praise from the same. For he is God's minister to you, for good. But if you do that which is evil, fear, for he bears not the sword in vain. For he is God's minister, an avenger to execute wrath upon him that does evil. Wherefore be subject of necessity, not only for wrath, but also for conscience's sake. For therefore also you pay tribute. For they are the ministers of God, serving unto this purpose. Render therefore to all men their dues. Tribute, to whom tribute is due, custom, to whom custom, fear, to whom fear, honor, to whom honor. Owe no man any thing, but to love one another. For he that loves his neighbor has fulfilled the law" (*Rm 13:1-8*).

Is keeping God's people in sinful bondage giving honor to God? When authority is evil, it is necessary to confront that government and it's evil. Therefore I respond: "Be subject therefore to God. But resist the devil, and he will fly from you" (*Jm 4:7*). We are servants of God, we are servants of the people, therefore: "Be ye subject therefore to every human creature for God's sake, whether it be to the king as excelling, or to governors as sent by him for the punishment of evildoers and for the praise of the good. For so is the will of God, that by doing well you may put to silence the ignorance of foolish men, as free and not as making liberty a cloak for malice, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king" (*1P 2:13-17*).

Unity of the Sacraments in Matrimony

Each of the Sacraments have their own function, their own responsibilities, their own graces. But more beautiful is their interaction and interconnection with each other. In the Sacrament of Matrimony, the effects of the Sacrament of Baptism is greatly enhanced, because through the Sacrament of Matrimony, the couple draw further away from the devil in their married state, thus Baptism is strengthened, and Matrimony is strengthened with additional supernatural graces. The Sacrament of Confessions is further enriched in the couple, as they in their love for each other in Christ Jesus, lead a more virtuous life, excelling in the gifts of Baptism and Matrimony. The Sacrament of Holy Eucharist is now strengthened in bringing the unity of the Divine and human natures closer in oneness in the fulness of God in man and man in God. Because the couple have availed of the Sacrament of

Matrimony, they now have the unifying love and inspiration of the Holy Ghost directing and enlightening them in the matters of life, spiritual and material. As the couple have sacrificed themselves in love for each other, each esteeming the other as 'better than themselves' they offer in the sacrifice of self on the altar of their own heart, thus entering into the priestly function of a Holy Order for each other in Jesus. Finally, the couple having attained to striving for the greatest perfection in God, receive that superior anointing, that Extreme Unction, which is the final perfection of Eternal Life in Heaven on earth.

The Perfect Marriage

Take for example the prayers of Tobit and Sarah before their marriage, and before they came together in the marriage act:

“Tobit sighed, and began to pray with tears saying: ‘Thou art just, O Lord, and all Thy judgments are just, and all Thy ways mercy, and truth, and judgment. And now, O Lord, think of me, and take not revenge of my sins, neither remember my offences, nor those of my parents. For we have not obeyed Thy commandments, therefore are we delivered to spoil and to captivity, and death, and are made a fable, and a reproach to all nations, amongst which Thou have scattered us. And now, O Lord, great are Thy judgments, because we have not done according to Thy precepts, and have not walked sincerely before Thee. And now, O Lord, do with me according to Thy will, and command my spirit to be received in peace, for it is better for me to die, than to live.’

Now it happened on the same day, that Sara daughter of Raguel, in Rages a city of the Medes, received a reproach from one of her father's servant maids, because she had been given to seven husbands and a devil named Asmodeus had killed them, at their first going in unto her. So when she reproved the maid for her fault, she answered her, saying: ‘May we never see son, or daughter of you upon the earth, you murderer of your husbands. Will you kill me also, as you have already killed seven husbands?’ At these words, she went into an upper chamber of her house, and for three days and three nights did neither eat nor drink, but continuing in prayer with tears besought God, that He would deliver her from this reproach. And it came to pass on the third

day when she was making an end of her prayer, blessing the Lord, she said: ‘Blessed is Thy Name, O God of our fathers, Who when Thou have been angry, will shew mercy, and in the time of tribulation forgive the sins of them that call upon Thee. To Thee, O Lord, I turn my face, to Thee I direct my eyes. I beg, O Lord, that Thou loose me from the bond of this reproach, or else take me away from the earth. Thou know, O Lord, that I never coveted a husband, and have kept my soul clean from all lust. Never have I joined myself with them that play, neither have I made myself partaker with them that walk in lightness. But a husband I consented to take, with Thy fear, not with my lust. And either I was unworthy of them, or they perhaps were not worthy of me, because perhaps Thou have kept me for another man, for Thy counsel is not in man’s power. But this every one is sure of that worships Thee, that his life, if it be under trial, shall be crowned, and if it be under tribulation, it shall be delivered, and if it be under correction, it shall be allowed to come to Thy mercy. For Thou are not delighted in our being lost, because after a storm Thou make a calm, and after tears and weeping Thou pour in joyfulness. Be Thy Name, O God of Israel, blessed for ever.’

At that time the prayers of them both were heard in the sight of the glory of the Most High God, and the holy angel of the Lord, Raphael was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord” (*Tb 3:1-25*).

This beautiful pre-marriage prayer was rewarded, as the couple met, and were married, refrained themselves from natural marriage indulgence: “Then Tobit exhorted the virgin, and said to her: ‘Sarah, arise, and let us pray to God to day, and to morrow, and the next day, because for these three nights we are joined to God, and when the third night is over, we will be in our own wedlock. For we are the children of saints, and we must not be joined together like heathens that know not God. So they both arose, and prayed earnestly both together that health might be given them, and Tobit said: ‘Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all Thy creatures that are in them, bless Thee. Thou made Adam of the slime of the earth, and gave him Eve for a helper. And now, Lord, Thou know, that not for fleshly lust do I take my sister to wife, but

only for the love of posterity, in which Thy Name may be blessed for ever and ever.’ Sarah also said: ‘Have mercy on us, O Lord, have mercy on us, and let us grow old both together in health’” (Tb 8:4-10).

With Christ as the center of marriage, the union has to be erect in harmony, in completion, in love and in grace. The union is blessed in Heaven, is rejoiced on earth, and is forever in the heart of the Most Holy Trinity, Father, Son and Holy Ghost. Perfect union.

Mixed Marriage

A mixed marriage is one in which one of the parties is an unbeliever. This kind of marriage is very difficult and both parties have to be extraordinarily tolerant and conscious of the other’s feelings, belief and lack of belief. There are some wonderful instances of such marriages, but unfortunately, they are very much in the minority. It is sometimes an occasion of the unbeliever’s sanctification, by both he or she and their children being brought to the true faith by the believing partner.

“If any brother has a wife that believes not and she consent to dwell with him, let him not put her away. And if any woman has a husband that believes not and he consent to dwell with her, let her not put away her husband. For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband, otherwise your children should be unclean, but now they are holy. But if the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases. But God has called us in peace. For how know you, O wife, whether you shall save your husband? Or how know you, O man, whether you shall save your wife? But as the Lord has distributed to every one, as God has called every one, so let him walk. And so in all churches I teach” (1Co 7:12-17).

Marriage is the perfect secular union to which man and woman can jointly participate, and further the existence of generations. It was not dissolved at the Flood, nor was it secularized by common law, but sanctified by Jesus Christ. “For no man ever hated his own flesh, but nourishes and cherishes it, as also Christ does the Church, because we are members of His body, of His flesh and of

His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife. And they shall be two in one flesh. This is a great Sacrament, but I speak in Christ and in the Church. Nevertheless, let every one of you in particular love for his wife as himself: And let the wife fear her husband” (*Ep 5:29-33*).

To keep the matrimonial promise of love is to love God and bring harmony and unity to His creation. This, then, in short, is the Sacrament of Matrimony.

There is an abomination abounding in the world today called ‘same sex marriages.’ This is when two homosexuals join together and seek state and ‘church’ approval for their sin. In many countries the state has recognized this sinful union, and have passed laws protecting this activity. Some ‘churches’ have also sanctioned these ‘unions.’

God has not and does not sanction these people and their quest for abominable approval. On the contrary, He absolutely condemns it and those who support it. Scripture is very clear: “Know you not that the unjust shall not possess the Kingdom of God? Do not err: Neither fornicators nor idolaters nor adulterers: nor the effeminate, nor liars with mankind, nor thieves nor covetous nor drunkards nor railers nor extortioners shall possess the Kingdom of God” (*1Co 6:9,10*).

The Lord is angry with the politicians and the judges and the ‘religious ministers’ who support and condone the homosexuals.

In the Old Testament they were condemned, and how is it that so-called ‘Christian’ nations will attempt to contradict God?: “There were also the effeminate in the land, and they did according to all the abominations of the people, whom the Lord had destroyed before the face of the children of Israel (*3K 14:24*). The end of them was written a long time ago: “Their soul shall die in a storm, and their life among the effeminate” (*Job 36:14*).

The politicians and the judges and the ‘religious ministers’ are warned: “The words of the double tongued are as if they were harmless: and they reach even to the inner parts of the bowels.

Fear casts down the slothful: and the souls of the effeminate shall be hungry” (*Pr 18:8*).

What more can I say about it? God has said it all!

Chapter 6

Holy Orders

Holy Orders was instituted that the Church may be ruled by those to whom God has called by ‘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, for he is truly ordained ‘alter Christus,’ as we saw earlier.

The Eternal Priesthood of God

At the Fall of Adam, man broke the priestly relationship with God and man could no longer minister in His creation, because of his enslavement to the devil. Almighty God established a way for man to minister to God in purity and truth through the Sacrament of Holy Order of the Priesthood (*Lk 22:19*).

It is true that from Adam to Abraham and Moses, there were ‘priests’ who ministered and offered sacrifices to God, but we will examine here the three formal orders of the Eternal Priesthood of God:

1. The Levitical Priesthood, which is the priesthood of God the Father, making way for God the Son.
2. The Apostolic Priesthood, which is of God the Son, preparing for the Holy Ghost.
3. The Eucharistic Priesthood, which is of the Holy Ghost, Eternal, Virgin, and Eucharistic.

The Levitical Priesthood

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*).

The Apostolic Priesthood

The Levitical priesthood was translated to the priesthood of Jesus

Christ, Who in ordaining His Apostles established that part of the Everlasting Priesthood called the Apostolic Priesthood.

The Eucharistic Priesthood

Jesus said: “Behold, I make all things new” (*Apoc 21:5*). In saying ‘new,’ He means that the priesthood of the Second Testament is translated to the Third Testament, that is to the Eternal Virgin Eucharistic Church. Priest of God has as his primary mission, the responsibility of bringing the world of the Third Millennium, from sinfulness into sinlessness, from corruption to incorruption, and from mortality to immortality (*1Co 15:53*). He has the mission of bringing sinful man into the perfection of God (*Mt 5:48*), and for bringing mankind into oneness in God.

Since the Apostolic Priesthood failed, it was necessary that God would pave the way for the Eucharistic Priesthood. Saint Paul’s ordination was a prototype of ordination into this priesthood, as he was not ordained by any of the Apostles, but was brought up to Heaven and there ordained by Jesus. Saint Paul says: “And 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 12:3,4*). These secret words were in relation to the Eucharistic Priesthood, and so his letters focused a lot on the Eucharist, and the second coming of Christ in man, as we stated above.

In the Eucharistic Priesthood, 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 Christ Jesus, Father, Son, and Holy Ghost, living in His priests, 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. On the question of celibacy, there is much said but so few people attend to the words of Holy Writ. For example, the disciples said to Jesus: "If the case of a man with his wife be so, it is not expedient to marry." Who said to them: "All men take not this word, but they to whom it is given. For there are eunuchs, who were born so from their mothers womb, and there are eunuchs, who were made so by men, and there are eunuchs, who have made themselves eunuchs for the Kingdom of Heaven. He that can take, let him take it" (*Mt 19:10-12*).

When it is said, 'All men take not this word,' it is meant that all receive not the gift of living singly and chastely, unless they pray for the grace of God to enable them to so live. Celibacy is a gift and a cross. Therefore Jesus said: "He that can take, let him take it."

Saint Paul also wrote about the subject: "He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided" (*1Co 7:32-33*).

Celibacy is not a strange and sudden thing which is enforced after ordination. No, it is a pre-requisite. The rules are not changed afterward. A priest must be a priest 'forever' as Scripture says: "The Lord has sworn, and He will not repent: 'Thou art a priest for ever according to the order of Melchizedek'" (*Psa 110:4*). When He says, 'forever', He means a priest twenty-four a day every day, forever. Who is the person that would dare challenge the Lord God Almighty and attempt to make void what He has sworn? I ask such a one: "When the Lord has sworn a word, who is it that will make His sworn word void?"

As far as women priests are concerned, Saint Paul says: "Let women keep silence in the churches, for it is not permitted them to

speaking but to be subject, as also the law says. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church” (*1 Corinthians 14:34,35*). If the women are to learn from their husbands, then the husbands are bound to know the Scriptures and the Church. If they do not do so, then they are in disobedience.

In another place he writes: “I will therefore that men pray in every place, lifting up pure hands, without anger and contention. In like manner, women also in decent apparel, adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire, but, as it becomes women professing godliness, with good works. Let the woman learn in silence with all subjection. But 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. Yet she shall be saved through child bearing, if she continue in faith and love and sanctification with sobriety” (*1 Timothy 2:8-15*).

Prophet, Priest, Teacher, King

Our Lord and Savior Jesus Christ, the Messiah, united in His person the office of Prophet, Priest, Teacher, and King.

As Prophet, He foretold of His mission and of things to come: “He came to Nazareth, where He was brought up, and He went into the synagogue, according to His custom, on the Sabbath day, and He rose up to read. And the book of Isaiah the prophet was delivered unto Him, and as He unfolded the book, He found the place where it was written: ‘The spirit of the Lord is upon me. Wherefore He has anointed me to preach the gospel to the poor, He has sent me to heal the contrite of heart, to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord and the day of reward.’ And when He had folded the book, He restored it to the minister and sat down. And the eyes of all in the synagogue were fixed on Him. And He began to say to them: ‘This day is fulfilled this scripture in your ears.’ And all gave testimony to Him, and they wondered at the words of grace that proceeded from His mouth. And they said: ‘Is not this the son of Joseph?’ And He said to

them: ‘Doubtless you will say to Me this similitude: ‘Physician, heal Thyself. As great things as we have heard done in Capharnaum, do also here in Thy Own country.’ And He said: ‘Amen I say to you that no prophet is accepted in His own country’” (*Lk 4:16-24*).

Moses said: “The Lord your God will raise up to you a Prophet of your nation and of your brethren like unto me, Him you shall hear” (*Dt 18:15*). Jesus rebuked the unbelieving: “For if you did believe Moses, you would perhaps believe Me also, for he wrote of Me. But if you do not believe his writings, how will you believe My words?” (*Jn 5:46,47*).

He foretold the destruction of the Temple: “Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed” (*Mt 24:2*).

The priests and soldiers of the temple “began to spit on Him and to cover His face and to buffet Him and to say unto Him: ‘Prophesy’” (*Mk 14:65*).

As Priest, He offered the great sacrifice of atonement on the Cross. He foretold this Bloody sacrifice in an ‘unbloody’ manner at the Last Supper. He did this by changing bread and wine into His own Body and Blood, thus celebrating the First Holy Sacrifice of the Mass. He conferred the same power upon the Apostles by the words: “Do this for a commemoration of Me” (*Lk 22:19*). By these words the Levitical Priesthood was completed, and the Apostles were made the first priests and bishops of the New Testament.

As Teacher, He announced the good news of the New Testament Gospel, and brought to fulfillment the promises of the Old Testament.

As King, He gave to the world the law of salvation, which all men must observe in order to save their souls. He gave us the Way, and the Truth, and the Life (*Jn 14:6*).

In the power and authority of our Divine Savior, and in fulfillment

of His command, to go teach all nations (*Mt 28:19*), the candidates to the Eternal Priesthood of Christ Jesus, are ordained priests, prophets, teachers, and princes, in His Kingdom.

Priest of God is another Christ who offers the sacrifice of himself, to sanctify and bless the people who will convert, and he himself is ordained to govern, to teach, and to baptize. Saint Paul said: “You despised not, nor rejected, but received me as an angel of God, even as Christ Jesus” (*Ga 4:14*). Again he emphasized this: “But doing the truth in charity, we may in all things grow up in Him Who is the Head, even Christ” (*Ep 4:15*).

As Priests of God, they take their place, stand firm, set the people free, and go bear fruit that will last!

Holy Orders is the great Sacrament by which the candidate becomes Priest of God in the Eternal Virgin Eucharistic Church. The word ‘priest’ is derived from the Greek word ‘presbyteros,’ meaning ‘elder,’ which designates a person holding an office of importance.

The priest is distinguished from the rest of the population by the dignity and authority inherent in the priesthood. Priests were typified in the Old Testament by the seventy elders, who were chosen by Moses in the desert to assist him in the government of the people (*Ex 18:14-26; 24:1*).

The indelible character of the priesthood is impressed upon the priest’s soul, and for all eternity he shall be and remain, Priest of God, another Christ, always and forever “priest, according to the order of Melchizedek” (*Ps 109:4*).

Order signifies the dignity, rank, and spiritual power, as well as the state, to which a person is raised by the reception of Orders. We speak of Holy Orders, because there is more than one Order. The sacred rite by which Orders are conferred is called Ordination. The Priesthood of God is established in Jesus Christ, Who, in Himself, is the Messiah, Priest of God, The High Priest, The King, Lord of Hosts, and King of All Creation (*Is 6:5*).

By his ordination to the priesthood in the Eternal Virgin Eucharistic Church, the candidate is presented to God, a chaste virgin in Christ, (2Co 11:2) and each priest is “Priest of God.”

Chapter 7

Extreme Unction

We said earlier in the chapter on the Seven Sacraments that at the Fall, man incurred the sin of death when he disobeyed the Lord, and became subject to the eternal death of Satan. God established the Sacrament of Extreme Unction, allowing man to avoid eternal death, and come to the lasting and highest anointing, which we receive in Jesus, Eternal Life (*Lk 7:11-15*). This great Sacrament is established in Holy Scripture.

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,’ as we said before.

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 within us, 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.

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

Publications by the same author

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Why Mary?

Published by Father Aquinas:

Angels, Angelic Warfare, and You

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Essays on Various Subjects

Handbook of Rites And Blessings

Mary

Miraculous Events

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