

The Alpha and Omega of Creation

Teachings from Heaven



Special Edition 22

The True Church of Christ



Preserved and presented by:
Samuel

The Alpha and Omega of Creation Special Edition Series

SE_1. The Seven Rosaries of Mary

SE_2. Passion and Death of Jesus Christ

SE_3. 40 Day Rosary of Lent

SE_4. Advent Rosary and The Epiphany of the Lord

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The Teachings of Jesus

Become an Apostle of Truth

Truth only comes from God and before the world can come to an end, as we know it, the truth must be revealed. How will this be done? The Lord will accomplish this by using his prophets; the same way He used the prophets in the Old Testament which also contains the Book of the Prophets.

This work presents the teachings that were given, by the Lord, to the prophets of our time that are located throughout the world. When these teachings are brought together, they present a clear picture of the events that will lead us to the return of Jesus in Glory and the end of a period of salvation.

Jesus is speaking: "All the strands of this Mission are being drawn together to form a pattern. Then, when the various parts are linked and fitted together, like the pieces of a jigsaw, when all the pieces begin to merge, the final picture will become clear."

Ref: MDM message Jan 24, 2014

The 'final picture' has been assembled and presented in the twelve volumes of the Alpha and Omega of Creation Series



Become an Apostle of truth by passing on the Lord's teachings to family and friends. The Lord has revealed the past, the present and the future. You can't even begin to comprehend His love for you unless you understand the very beginning, only then will you understand who you really are and how great is His love for you.

In Honor of the Holy Spirit

May the Holy Spirit descend upon you and fill you with love and wisdom, as you journey through space and time, to discover the wonders of creation as the Father reveals His Divine Plan for mankind. May the Magnificat of the Blessed Mother's "yes" be your "yes" as you open your heart and mind to receive knowledge, truth, and understanding that only the Holy Spirit can give.



"When the Paraclete comes, the Spirit of truth who comes from the Father – and whom I Myself will send from the Father – He will bear witness on My behalf. He will guide you to all truth."

(John 15, 26-27; 16:13)

The Spirit of Truth Prayer

Holy Spirit baptize me with the fire of your love. I have surrendered to you the best of my ability, and now I want to activate Your Spirit of Love within me. I need Your power in my life. Please fill me now. I believe that as I yield and ask, You will release Your strength, wisdom, healing, and love to meet the needs of the hour. Work in me in a powerful way. I want every purpose God has for my life to be fulfilled, and I need you, mighty Spirit of God, to bring that purpose to fulfillment. Release Your Spirit within me, Amen.

They shall all be taught by God

John 6:41-51

Table of Content



Table of Contents

Become an Apostle of Truth	3
In Honor of the Holy Spirit	4
Table of Content	5
Chapter 1: Christians of the First Centuries	9
The Ancient Church Began with Judaism	10
Christians of the First Centuries	12
The Primitive Church Begins - Matthew 16:15	13
You are Peter, the Rock	13
Peter Celebrates His First Mass	14
The Sacrifice of the Mass	18
The Parable of the Last Supper Explained.	18
The Last Supper – Spiritual Meaning Part 1	20
Last Supper – Spiritual Meaning Part 2	22
'Take this and eat this is My flesh and My blood ...'	23
The Significance of Holy Communion - My Word	24
Chapter 2: The 'Church of Christ'	27
The 'Church of Christ'	28
The Church of Christ in its Beginnings	29
Characteristic of the Church of Christ - the working of the Spirit	31

One Shepherd Reigns in Christ's Church	32
Christianity – summary	33
How long did Christ's Doctrine Remain Pure?	33
The True Church - Sects	35
Chapter 3: The Mustard Seed Becomes a Tree	37
Stephen's Martyrdom: Acts 7:55-57	38
The Vision of St Stephen	38
They Hated Me without Cause	39
Martyrdom of the Apostles	40
The Mustard Seed Becomes a Tree	41
Why the Christians were Persecuted	43
The Age of the Martyrs	44
The Fall of a Great Nation - America	46
Prevalence of Sin - Battle of Faith - the End	49
The Chastisement - warning	50
Turning points in the History of the Ancient Church	51
Chapter 4: The Church of Christ Becomes an Institution	53
The New Temple of Christ	54
The Church of Christ Becomes an Institution	55
Did Jesus Appoint Peter as the Vicar of Christ?	59
Peter's Successors - Ecclesiastical-Secular Power	61
Infallibility of the Head of the Church? - Part A	63
Infallibility of the Head of the Church - Part B	63
Infallibility - Ecclesiastical Commandments	64
The Forgiveness of Sins. Jesus' Actual Words to His Apostles	66
'Who so-ever sins ye-remit.'	71
The Absolution of Sins	73
Merciful Fatherly Love for the Fallen Beings	73

The Fate of the Gospel in the Care of the Roman Catholic Church	74
Chapter 5: Priest vs. The Antichrist.....	79
Priests vs. The Antichrist: Part 1	80
Priests vs. The Antichrist: Part 2.....	80
Consecrated Priests - do not follow the New Scripture	82
The Lukewarm – who are they?.....	83
St Peter the Roman protects the Church - Part A	87
St Peter the Roman protects the Church - Part B	89
'The Gates of Hell' – The Church of Christ	89
Do Not Take Your Faith for Granted.....	90
All Has Been Revealed to You.....	91

Chapter 1: Christians of the First Centuries



Christians of the First Century, The Ancient Church Begins, The Primitive Church Matthew 16:15, You are Peter the Rock, Peter Celebrates His First Mass, The Sacrifice of the Mass, The Parable of the Last Supper, The Last Supper Meaning, Take this and eat this is my flesh and my blood, The Significance of Holy Communion, My Word. . .

The Ancient Church Began with Judaism

"Salvation is from the Jews" by: Roy H. Schoeman: 51-54

"The history of the Jews began with Abraham. God chose him to leave his people, go to a distant land, and found a new and great people. God's call of Abraham – at the time still named Abram:

Genesis 12:1-3: Now the Lord said to Abram: "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you and him who curses you I will curse; and by you all the families of the earth shall be blessed."

At its inception the church was entirely Jewish. All of the very first members of the church, the apostles, the disciples, and the center and heart of the church, the Blessed Virgin Mary, were Jews. During his life and ministry, Jesus repeatedly stated that the salvation which he brought was meant, at least at first, to start with the Jews. We see that when he commissioned the disciples to go out and preach the good news, he restricted the evangelization to the Jews.



Matthew 10:1-7: And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity... These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, 'the kingdom of heaven is at hand.'"

On another occasion, when a non-Jew tried to approach Jesus for healing, Jesus again stated in no uncertain terms that his mission was only to the Jews.

Matthew 15:21-24: And Jesus went away from there and withdrew to the District of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon." But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying after us." He answered, "I was sent only to the lost sheep of the house of Israel."

This incident serves as an archetype for what ended up being a characteristic pattern for the spread of the Gospel. For the story of the Canaanite woman did not end there, when she showed greater faith in Jesus than the Jews did, he relented and extended his mission to her.

Matthew 15:25-28: But she came and knelt before him, saying, "Lord, help me." And he answered, "It is not fair to take the children's bread and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their master's table." Then Jesus answered her, "O woman, great is your faith! Be it done for you as you desire." And her daughter was healed instantly.

It is not fair to take the children's bread and throw it to the dogs. The children clearly represent the Jews, and Jesus' mission was initially intended to be directed to them. Yet **even the dogs eat the crumbs that fall from their master's table.** When the children (the Jews) are so careless or unappreciative that they let the food drop (do not take advantage



of what Jesus is offering them), then the right to it passes to the Gentiles. This theology was also explicitly stated by St. Paul; 'the Gospel ... is the power of God for salvation to everyone who has faith, to the Jews first and also to the Greeks' (Romans 1:16) shows that the Jews were the initial target of Jesus' mission. The Jews' rejection [of the Gospel] means the reconciliation of the world, that is, the inclusion of the Gentiles into the New Covenant, has come about as a result of the Jews' rejection of Jesus.

Another example, in which Jesus makes clear that although Jews were initially chosen to receive the Gospel, Gentiles could supplement them by showing greater receptiveness and faith, is found in:

Matthew 8:5-12: As he entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the Centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; I say to one, go, and he goes, and to another, come, and he comes, and to my slave, do this, and he does it."



When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at the table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth."

This centurion's faith and humility is such a model for all Christians that it is embedded in the Mass as a response of the communicant before receiving Jesus in the Blessed Sacrament: **Lord, I am not worthy to have you come under my roof; but only say the word and my soul shall be healed.**

This pattern, that although the Jews were to be the first recipients of Christianity, they failed to accept it and the Gentiles took their place. Is this fact an echo of the principles repeated over and over again in the Old Testament to the elder son being 'the son of the blessing' of proving unworthy and being supplanted by a young sibling. Perhaps it would be more correct to say that the pattern in the Old Testament was but a foreshadowing of the ultimate expression of the principal that the ultimate blessing of salvation history, the New Covenant brought by the Jewish Messiah, Jesus, was rejected by the eldest son, the Jews, who were entitled to it by right, and thus passed on to the younger, the Gentiles."

Christians of the First Centuries

Ref: DG- Daily Gospel July 30, 2013



"Christians of the first centuries said, 'The world was created for the sake of the Church' (Hermas). God created the world for the sake of communion with his divine life; a communion brought about by the 'convocation' of men in Christ, and this 'convocation' (ecclesia) is the Church. the Church is the goal of all things, and God permitted such painful upheavals as the angels' fall and man's sin only as occasions and means for displaying all the power of his arm and the whole measure of the love he wanted to give the world: 'Just as God's will is creation and is called 'the world,' so his intention is the salvation of men, and it is called 'the Church' (Clement of Alexandria).The gathering together of the People of God began at the moment when sin destroyed the communion of men with God, and that of men among themselves. The gathering together of the Church is, as it were, God's reaction to the chaos provoked by sin. This reunification is achieved secretly in the heart of all peoples: 'In every nation anyone who fears him and does what is right is acceptable' to God (Acts 10,35). The remote preparation for this gathering together of the People of God begins when he calls Abraham and promises that he will

become the father of a great people (Gn 12,2). Its immediate preparation begins with Israel's election as the People of God (Ex 19,5). By this election, Israel is to be the sign of the future gathering of all nations (Is 2,2) It was the Son's task to accomplish the Father's plan of salvation in the fullness of time. Its accomplishment was the reason for his being sent. To fulfill the Father's will, Christ ushered in the Kingdom of heaven on earth. the Church 'is the Reign of Christ already present in mystery' (Vatican II, LG 3). 'The Church, will receive its perfection only in the glory of heaven,' (LG 48) at the time of Christ's glorious return. Until that day, 'the Church, longs for the full coming of the Kingdom. The Church, and through her the world, will not be perfected in glory without great trials. Only then will 'all the just from the time of Adam, 'from Abel, the just one, to the last of the elect,' be gathered together in the universal Church in the Father's presence" (LG 2).

The Primitive Church Begins - Matthew 16:15

Jesus sets his church in motion by asking the apostles, **who do you say that I am?** Only Simon Peter could answer this question and he says, **you are the Messiah, the Son of the living God.** Jesus said to him in reply: **Blessed are you, Simon, son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my Church, and the gates of the nether world will not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth, shall be bound in heaven and whatever you loose on earth shall be loosed in heaven.**



When Christ said to Simon, ***And I say to you that you are Peter, and on this rock I will build my Church,*** he meant that through Christ, the rock, He would build the faith that Peter confesses, and on Peter's words, ***You are the Christ, the Son of the living God, I will build my Church.*** For you are Peter, and the name Peter comes from '*petra,*' the word for 'rock,' and not vice versa. 'Peter' comes, therefore, from '*petra,*' just as 'Christian' comes from Christ.

Christ is '*petra,*' the rock; he is the source of sacred tradition and teaching that the Church will proclaim to the world.

You are Peter, the Rock

BD No. 1516 of 07/11/1940 taken from book 24

God the Father is speaking: "*The living faith of Peter is the rock upon which Jesus wanted to see His church built, a faith so profound and steadfast like that experienced by Peter while the Lord was close to him. Thus, Peter was an example for anyone who wanted to belong to the church of Christ, because without this faith, the teaching of Christ, i.e. His Gospel could not be received.* Only faith affirms Jesus Christ and accepts Him as the Son of God and Redeemer of the world. If people were to accept what the disciples were spreading across the world they first had to believe in a God of love, goodness and compassion, in a God of omnipotence and wisdom,

in a God of justice. Only then could His teachings penetrate them as divine will, hence profound faith was a prerequisite. All His disciples were profoundly faithful, and therefore they accepted His teachings very quickly and endeavored to do justice to the divine will which He had revealed to them. And by doing so they penetrated the knowledge of divine truth ever more, and this also developed their ability to teach in accordance with God's will which would never have been possible if they had lacked faith. Thus, the Lord says 'upon you I will build My church.' And His church is the community of those who want to follow Jesus Christ; His church is the small community of those who firmly and steadfastly believe everything the Lord has said and done on earth; who, for the sake of this faith, make an effort to fulfill God's commandments, who desire eternal life and thus live earthly life in accordance with God's will. The church is a community of believers.

And when people are profoundly faithful no power in hell could ever disturb this faith and exercise control over such utterly devout people who only seek God and acknowledge Him as their Lord and Creator. Profound faith in God will always overcome the power of the adversary, because anyone who lives in faith also lives in love, and love is the adversary's harshest opponent. Hence nothing is more understandable than the Lord using the most devout of His disciples as an example, that He makes firm faith a prerequisite of belonging to His church, that therefore Peter exemplified this faith and that Jesus Christ wants to count all those to His church who are also profoundly devout. It is so easy to understand these words, and how are they understood by the world."

Peter Celebrates His First Mass

MV Vol. 5:886

"It is one of the very first meetings of Christians, in the days immediately after Pentecost.

The twelve apostles are once again twelve, because Matthias, already elected in the place of the traitor, is among them. And the fact that all twelve are there proves that they had not yet parted to go evangelize, according to the order of the Master. So, it must have been Pentecost only a short time ago, and the persecutions of the Sanhedrin against the servants of Jesus Christ have not yet begun. Because if they had begun, they would not celebrate with so much calm, and without taking any precautions, in a house even too well-known to those of the Temple, that is in the house of the Supper room, and exactly in the room where the Last Supper was consumed, the Eucharist was instituted, and the true and total betrayal as well as the Redemption began.

The large room, however, has undergone a modification, necessary for its new function as a church, and required by the number of the believers. The large table is no longer near the wall of the little staircase, but it is near, or rather against the wall facing it, so that even those who cannot go into the Supper room, already crowded with people - in the Supper room, the first Church of the Christian world - can see what is happening there, surrounding the entrance corridor, near the little door, completely open, that admits everyone to the room.

In the room there are men and women of all ages. In a group of women, near the large table, but in a corner, there is Mary, the Mother, surrounded by Martha



and Mary of Lazarus, by Nike, Eliza, Mary of Alpheus, Johanna of Chuza, in short, by many of the women disciples, both Jewish and non-Jewish, whom Jesus had cured, comforted, evangelized, and who had become sheep of His fold. Among the men there are Nicodemus, Lazarus, Joseph of Arimathea, a large number of disciples, among whom there are Stephen, Hermas, the shepherds, Elisha the son of the leader of the synagogue of Engedi, and many more. There is also Longinus, not in his military uniform, but as if he were an ordinary citizen, with a long plain grayish tunic. Then many more, who have certainly entered the flock of Christ after Pentecost in the first evangelization of the twelve.

Peter speaks also now, evangelizing and teaching the people present. He speaks once again of the Last Supper: *Again*, because from his words it is clear that he has already spoken of it.



He says: 'I tell you once *again*' and he stresses these words very much of this Supper in which, before being sacrificed by men, Jesus the Nazarene, as He was called, Jesus Christ, the Son of God and our Savior, *as He is to be called and believed with all our hearts and minds, because our salvation is in this faith*, sacrificed Himself of His own free will, and out of excess of love, giving Himself in Food and Drink to men and saying to us, His servants and continuators: 'Do this in memory of Me.' And that is what we do. But, oh men, as we, His witnesses, believe that in the Bread and in the Wine, offered and blessed, as He did, in His memory and out of obedience to His divine order, there is His Most Holy Body and His Most Holy Blood, that Body and that Blood that are of a God, of the Son of the Most High God, and that they have been crucified and shed for the sake and the lives of men, so you also, all of you, who have come to be part of the true, new, immortal Church, predicted by the Prophets and founded by the Christ, must believe it. Believe and blessed the Lord Who to us – His crucifiers, if not materially, certainly morally and spiritually, because of our weakness in serving Him, because of our dullness in understanding Him, because of our cowardice in abandoning Him, running away in His supreme hour, in our, no, *in my personal betrayal* of a man fearful and cowardly to the extent of disowning and denying Him and denying that I was His disciple, and

more than that, the first among His servants (and large tears stream down Peter's face) shortly before the first hour, there, in the Court of the Temple - believe and bless, I was saying, the Lord, Who leaves this eternal sign of forgiveness to us. Believe and bless the Lord, who allows those, who did not know Him when He was the Nazarene, to know Him now that He is the Word Incarnate reunited to His Father. Come and take it. He said: 'He who eats My Flesh and drinks My Blood will have eternal Life.' And we did not understand then (and Peter weeps again). We did not understand because we were slow in understanding. But now the Holy Spirit has brightened our intelligence, has fortified our faith, has infused charity into us, and we understand. And in the name of the Most High God, of the God of Abraham, of Jacob, of Moses, in the most high name of the God Who spoke to Isaiah, to Jeremiah, to Ezekiel, to Daniel and to the other Prophets, we swear to you that this is the truth and we beseech you to believe so that you may have eternal Life.

Peter is full of stateliness while speaking. There is no longer anything in him of the rather coarse fisherman of not long ago. He has climbed on a stool to speak and to be seen and heard better, because, small as he is, if he had remained standing on the floor of the room, he would not have been seen by those farther away, whereas he wants to dominate the crowd. He speaks moderately, in an appropriate voice, with the gestures of a true orator. His eyes, always expressive, are now more eloquent than ever. Love, faith, authority, contrition, everything shines through his eyes anticipating and reinforcing his words.

He has finished speaking now. He comes down from the stool and passes behind the large table, in the space between the table and the wall, and waits.

James and Judas, the two sons of Alpheus and cousins of Christ, now lay a white tablecloth on the table. To do so they lift the large low chest, which is on the center of the table, and they spread a very fine linen cloth also on its lid.

The apostle John goes now to Mary and asked Her something. Mary slips off from Her neck a kind of a small key and gives it to John. John takes it, goes back to the chest, opens it, letting down the front panel, which is laid on the table and covered with a third linen cloth.

Inside the chest there is a horizontal partition that divides it into two sections. In the lower section there is a chalice and a metal plate. In the upper section, in the center, the chalice used by Jesus at the Last Supper and for the first Eucharist, the remains of the bread broken by Him, laid on a small plate as precious as the chalice. On the sides of the chalice and of the small plate laid on it, on one side there is the crown of thorns, the nails and the sponge. On the other side one of the shrouds, rolled up, the veil with which Nike wiped Jesus' Face, and the one that Mary gave Her Son to gird up His loins. At the bottom there are other things, but as they remain rather concealed and no one speaks of them or shows them, it is not known what they are. The other ones, instead, and which are visible, are shown to the people present by John and Judas of Alphaeus, and the crowd kneels in front of them. But neither the chalice nor the small plate of the bread are touched or shown, nor is the Shroud unfolded, but only the rolled cloth is shown, saying what it is. Perhaps John and Judas do not unfold it in order not to awake in Mary the sorrowful memory of the cruel torture suffered by Her Son.

When this part of the ceremony is over, the apostles in chorus intone some prayers; I should say some psalms, because they are sung as the Hebrews used to

do in their synagogues or in their pilgrimages to Jerusalem for the solemnities prescribed by the Law. The chorus of the apostles is joined by the crowd and so it becomes more and more impressive.

At the end they bring some bread that is laid on the small metal plate, which was in the lower section of the chest, and also some small amphorae, which are also of metal.

John, who was kneeling on the other side of the table - whereas Peter is always between the table and the wall but facing the crowd - hands the tray with the bread to Peter, who raises it and offers it. He then blesses it and lays it on the chest.

Judas of Alpheus, who was also kneeling besides John, in his turn, hands Peter the chalice of the lower section and the two amphorae that were previously near the small plate of the bread, and Peter pours their contents into the chalice, which he then raises and offers, as he had done with the bread. He blesses also the chalice and lays it on the chest beside the bread.

They say more prayers. Peter breaks the bread into many morsels, while the people prostrate themselves even more, and he says: 'This is My Body. Do this in memory of Me.'

He comes out from behind the table, taking the tray full of the morsels of bread, and goes directly to Mary and gives Her a morsel. Then he goes to the front of the table and hands out the consecrated Bread to all those who approach him to have it. A few morsels are left over, and still on their tray, they are laid on the chest.



He now takes the chalice and offers it, always beginning from Mary, to those who are present. John and Judas followed him with the small amphorae and they add the liquids when the chalice is empty, while Peter repeats the elevation, the offering and the blessing to consecrate the liquid.

When all those who asked to be nourished with the Eucharist are satisfied, the apostles consume the bread and wine left over. Then they sing another psalm or hymn and after it Peter blesses the crowd who, after his blessing, go away little by little.

Mary, the Mother, who has always remained on Her knees during the whole ceremony of the consecration and the distribution of species of the Bread and Wine, stands up and goes to the chest. She bends across the large table and with Her forehead She touches the upper section of the chest, where the chalice and the small plate used by Jesus at the Last Supper are laid, and She kisses the edges of them. A kiss that is also for all the relics gathered there. Then John closes the chest and hands the key back to Mary, who puts it again around Her neck."

The Sacrifice of the Mass

Ref:(J. N. D. Kelly, Early Christian Doctrines [Full Reference], 196–7).



The Eucharist is a true sacrifice, not just a commemorative meal, as "Bible Christians" insist. The first Christians knew that it was a sacrifice and proclaimed this in their writings. They recognized the sacrificial character of Jesus' instruction, "Do this in remembrance of me" (Touto poieite tan eman anamnasin; Luke 22:19, 1 Cor. 11:24–25) which is better translated "Offer this as my memorial offering."

Thus, Protestant early Church historian J. N. D. Kelly writes that in the early Church "the Eucharist was regarded as the distinctively Christian sacrifice. Malachi's prediction (1:10–11) that the Lord would reject Jewish sacrifices and instead would have "a pure offering" made to him by the Gentiles in every place was seized upon by Christians as a prophecy of the Eucharist. The Didache indeed actually applies the term thusia, or sacrifice, to the Eucharist.

"It was natural for early Christians to think of the Eucharist as a sacrifice. The fulfillment of prophecy demanded a solemn Christian offering, and the rite itself was wrapped in the sacrificial atmosphere with which our Lord invested the Last Supper. The words of institution, 'Do this' (touto poieite), must have been charged with sacrificial overtones for second-century ears; Justin at any rate understood them to mean, 'Offer this.' The bread and wine, moreover, are offered 'for a memorial (eis anamnasin) of the passion,' a phrase which in view of his identification of them with the Lord's body and blood implies much more than an act of purely spiritual recollection"

The Parable of the Last Supper Explained.

BD No. 0764 of 01/29/1939 taken from book 16

God the Father is speaking: "You will often be asked questions which you should answer truthfully, and then you always have to ask Me to instruct you through My spirit, to give you the right thoughts, so that you say the right words when it is requested of you. But since I want people to receive the truth, I will always

enlighten My bearers of light, I will not allow them to accept misguided mental concepts, I will always support their strength and will of resistance and increase their feeling for the pure truth and thus they will also always be ready to solve problems which can lead to differences of opinion and spiritual debates. Everything is known to Me and every doubting or questioning thought is obvious to Me, for this reason I repeatedly give people on earth and even the souls in the beyond the opportunity to voice every question of doubt in order to answer them truthfully. Because far more questions of that nature are posed in the spiritual kingdom than on earth, where people are still too distracted by earthly thoughts and objectives and frequently do not allow such thoughts to bother them.

But at the same time, they are also frequently the cause of the immense spiritual decline, because error is rejected by thinking people and thereby every religious doctrine is also frequently rejected, thus error can lead to total disbelief. Yet truth can make such doubters thoughtful, they can even regain their faith if they are of good will. Hence it is of particular importance to keep explaining the 'instituted words for the Lord's Supper', which are used by you humans as a reason to portray a publicly visible ceremony as My will, the disregard of which you denounce as a punishable omission and now have completely lost the meaning of My Words. So now one person eagerly follows the humanly decreed instructions and customs while the other realizes that they are worthless and then completely repeals My Words, whose meaning nevertheless are, were and will remain very meaningful, because I used these Words to remind you humans to establish the heartfelt union with Me, which is the meaning and purpose of your earthly life. Because only by way of this intimate union will you enable yourselves to receive light and strength in the form of My Word from Me, which helps you towards perfection. You humans believe that you can form a close relationship with Me by a purely external process, by the acceptance of bread and wine which you regard as 'My flesh and My blood'. Thus, time and again this wrong idea has to be corrected.

I cannot enter into unity with you until you have shaped yourselves into love. *Only love establishes the union with Me, and only then can I take supper with you, I can satisfy you with the bread of heaven, with My Word, with My flesh and My blood.* My instituted Words 'This do in remembrance of Me' were a request that My disciples should give in the same way as I had given them, because what I gave them, bread and wine, they had received abundantly from Me, for I taught them and gave them knowledge. I had offered them My Word in all fullness and now they were meant to spread My Gospel throughout the world. They were to pass on My Word so that people would receive knowledge of Me, so that they would not forget about Me, because humanity had to be informed of Me and My act of Salvation as it could only attain beatitude through its faith in Me. Hence by way of these instituted Words 'This do in remembrance of Me' I gave My disciples the direct task of offering their fellow human beings My Word, the bread of life, the manna, which comes from heaven. And as a sign of the urgently required spiritual food by people I offered them earthly bread and earthly wine.

My disciples, however, understood Me because I often spoke in parables to them since My spirit enabled them to understand it. I handed the bread to them with the Words 'This is My flesh', and I let them drink the wine with the Words 'This is

My blood.' and meant by this My Word with its strength, because I Myself Am the Word that became flesh for you humans.

The significance of taking supper with Me, of being nourished by Me Myself with My Word which alone is the right food for the soul, which helps the soul to come alive, has been completely misinterpreted by people who were satisfied by merely walking to the table of the Lord figuratively. With such external actions they can never induce Me to unite with them if the first requirement, that the person shapes himself into love, has not been met. Secondly, the human being has to desire with all his heart to hear My Word, only then will he desire to be fed, and only then can he be offered nourishment for his soul. Then you 'eat My flesh and drink My blood'. The Word that became flesh gives Itself to him, and then food for his soul will flow to him in abundance, because his hunger and thirst will then be satisfied at My table, he will be My guest, and I Myself will take supper with him, as I have promised.

When I descended to earth 'the Word Itself' came to earth. I brought to people what they urgently needed, and because I only lived on earth for a limited time, I trained My disciples Myself by revealing Myself to them through the Word and giving them the office to convey My Word to people on My behalf. ***By living in accordance with My Word people would get into a position to enter into closest contact with Me and desire from Me the bread from heaven, flesh and blood are something alive, and only something alive can awaken your dead souls. Even My Word can be mere dead letters to you, and then it will not be able to bring you to life. Only when you enjoy My flesh and blood, only when you allow yourselves to be refreshed by Me at My table, will you feel the life and the strength of what I offer you Myself, and then you will eat My flesh and drink My blood, and you will recover and live eternally.***

But the significance you humans have ascribed to My Words cannot satisfy any thoughtful person who is seriously striving for truth, for it causes confusion and darkness, it gives no light. *The compliance with external formalities will not result in spiritual progress.* But where heartfelt love for Me and other people has created the conditions, the connection with Me will be established and the process of communion need not be an empty formality any longer, because then I Myself will give nourishment to the soul, and because it will now be revitalized by My Word which will give it consciousness of life, because My flesh and My blood will be enjoyed in truth by the person with whom I can take true Communion."

The Last Supper – Spiritual Meaning Part 1

BD No. 0764 of 01/29/1939 taken from book 16

God the Father is speaking: "The motto of your life should be 'To serve the Lord in all things will be my constant endeavor,' and His blessing will be with you wherever you go. Now hear what is intended for you from the Father: ***The most holy sacrament of the altar was given by God, but its meaning will have to be understood wisely.*** You are now surrounded by a protective shield of spiritual friends who will keep everything that is wrong and misguided at bay, so that people may receive clarification through you about a question which has become a frequent matter of dispute. Over a period of time people's correct thinking had been infiltrated by an entirely wrong point of view which caused further conflicts and divided

opinions. Without first having asked for consent from the divine Lord and Savior a directive was issued which contradicts the divine teaching.

The living portrayal of the Holy Communion is always the acceptance of God's Word in one's heart. Whoso eats My flesh i.e. who receives My Word with a hungry heart. and drinks My blood i.e. who receives the truth with My Word and lives by My Word entirely truthfully he receives Me. And My Words 'This is My flesh, this is My blood' should be



understood in this sense: Just as the human being needs bread for the well-being of his body, so the pure Word of God is needed for the preservation of eternal life. And just as wine will give strength to the weak, so shall the truth from God strengthen the soul, providing it accepts it. And when it is said that the bread and wine are transformed into My flesh and blood then the correct understanding of this should be that My Word will bring Me Myself close to the person at the same time, if it is complied with. i.e. if it is eaten and drunk, and that, therefore, the human being accepts Me Myself with My Word, because My Word teaches love, and I Myself Am love.

He who loves Me will sincerely accept Me in his heart and thus will be filled at My table by My bread and My wine, by the Word of truth and life. The meaning was in fact understood correctly. However, it was decided to ceremonially intensify the impression of My Words, but then greater significance was given to the ceremony, so anyone not complying with it was declared to have lost all blessing. *And thus, the formality was observed first, but the deeper meaning became lost,* Communion increasingly became a formality, divine truth could no longer enter into people's hearts. In contrast, the ceremony has been preserved to this day, and the human being believes to have fulfilled his obligation sufficiently by approaching the Lord's altar with faith.

But how can I take abode in a human being who has not changed himself to love first, who will not comply with My Word and keep My commandments? ***Anyone who wants to receive Me physically and spiritually and carry Me in his heart has to eat My bread and drink My wine, he has to desire the bread of life as nourishment, which comes from heaven, and he has to drink the wine, the living truth, which flows to him who is thirsty. Only then will he eat My flesh and drink My blood and he remains in me and I in him will live eternally, because then he is in Me and I Am in him.***

Only in this and no other way should the Communion be understood which I inaugurated with the said Words, but which you humans have interpreted at your own discretion without recognizing the deeper meaning of My Words. The more eagerly you try to observe ***only*** the ceremony and the more often you merely externally receive My bread and My wine, the less I will be present Myself, and thus you will not receive Me Myself, but you will only be close to Me in your imagination. *Because I Am only present where profound love for Me expresses itself by fulfilling My commandments and living in accordance with My Word. For he eats My flesh and drinks My blood who complies with My will and serves Me, who bears witness to Me before the word, he will truly be My disciple with whom I will take communion*

and whom I will fill, to whom I will give his share, he will be nourished by Me and receive the bread from heaven in all eternity."

Last Supper – Spiritual Meaning Part 2

BD No. 4379 of 07/18/1948 taken from book 51

God the Father is speaking: "The constant desire for nourishment at the table of the Lord assures you His love. And thus, I repeatedly invite you to take communion with Me, as often as you desire it. My table is always set for all who are hungry and thirsty and want to be refreshed, and they will be able to satisfy themselves with the bread of life, with the manna that comes from heaven. Every nourishment at My table is communion, it is the unification with Me without which the offering of My flesh and My blood, of My Word and its strength, cannot take place. Thus you, who receive My Word directly or through My messengers, are communing when you desire to accept My Word in your heart. Then My spirit will unite with the spiritual spark within you, then marriage will take place, the union, the spiritual communion. Then I will give you the bread of heaven Myself, I will give you food and drink, I will take supper with you, you will experience the same event as My disciples, for whom I broke the bread and offered the wine with the Words: Take and eat, this is my body, take and drink, this is my blood.

Do you now understand the meaning I attached to these Words? How immensely important it is that you take communion at My table, because My flesh and My blood will give you the strength to reach eternal life. You have to be nourished with food for the soul so that it matures, so that it safeguards its eternal life, it constantly has to receive strength which it can only receive from Me directly and which I will give every time it unites with Me. Then I will break the bread and offer it to the soul, and when it thus eats My flesh, My Word, it is permeated by strength, the blood, with which I have blessed My Word. No one who longs for food for the soul, who wants to be My guest, need ever starve and go without. I will come to him Myself and invite him, I will stand before his door and knock and if he opens it for Me I will enter and take supper with him. I will feed him at My table, and he will be truly satisfied and never need to go without.

And thus, everything I said on earth should be understood in a spiritual sense. I taught My disciples, and they understood Me and carried My Word into the world. And since people were taught correctly, they understood and lived in accordance with My will, in accordance with My Word in complete understanding of it. Consequently, My church, the community of believers, was established entirely in My spirit at first.

But later this was no longer enough for the overzealous representatives of My Word, they wanted to excel before the world. And thus events, which were only intended for the soul, were visually presented to people and associated with external actions, which at first could not be condemned since they were carried by the spirit, since people took My will and its fulfillment seriously. But people changed and with them changed the characteristics of My church. What was meant to be a profound inner experience became an external action which was placed at the fore and the deeper spiritual meaning became lost, until the simple process of *spiritual communion*, of union with Me and the direct acceptance of My Word, was no longer understood by people. So now they no longer believe that a direct transmission of

My Word is possible, although I Myself clearly and comprehensively promised them My direct working through My spirit, although I Myself, the Word that had become flesh, referred to the sustenance with the bread of life, with the manna from heaven. People no longer understand the simple meaning of My Word and in their blindness don't want to accept the simple explanation either. But anyone who wants to hear and understand will realize it, and the truth will be plausible to him, he will strive to establish a connection with Me Myself, he will be My guest, and I will take supper with him and he with Me."

'Take this and eat this is My flesh and My blood ...'

Ref: BD 4115 31.08.1947

God the Father is speaking: "I call to My Own: Prepare yourselves and consider that you will soon be called back and need to proceed with the work for which I have hired you. The days are counted and only a few are still granted to you. Then the truth of My Word will be proven to you, and you will become strong in faith. However, until then you will still be subject to many different internal as well as external problems, so that you will join Me increasingly more sincerely and I can grant you the strength which will enable you to stand up to all opposition and become willing laborers for Me. I persistently urge you to work diligently at improving your soul, for I know how important it is that you don't become half-hearted. I Myself Am with you and, time and again, direct your thoughts to the spiritual kingdom, I motivate you to seek contact with it and send messengers from the kingdom of light to meet you, who will always instruct you according to your understanding. And I Myself will enlighten you about anything you desire to know. It is not My will that you should be troubled by doubts, hence I want to dispel them by conveying the pure truth to you; so, once you are enlightened and convinced that you possess the truth, it will be easy to work for Me, for then you will also advocate what I teach through My spirit within the person. And this speaks in you as I Myself would speak to you were I among you. Consequently, you can always ask Me questions and the right answer will come to you. For as soon as you are called, you must defer your earthly task and first comply with My request through the inner voice. First of all, I want to remove any doubt that still burdens you and that you shall discard. I want to answer your questions even if you don't ask them out loud, for I Am aware of your most secret thoughts, of your strength of will and your faith:

Firstly, keep to My Word which is offered to you from above. This Word comes from Me directly or is offered to you through beings of light, which only comply with My will and educate you according to My instructions. The man Jesus taught in the same way on earth, for He was also a being of light and spoke to people on My behalf, thus likewise according to My will. Hence, His Word was the same Word that came forth from Me and therefore He could rightfully say 'Anyone who hears Me hears the Father, for the Father and I are One' My voice sounded in Him, My strength was active in Him and My



spirit completely filled the man Jesus, Who, thus permeated by Me, was completely united with Me. And this complete unity was the result of an exemplary life of love, a life of selfless neighborly love, as I demand of all people who want to become perfect. A life of love therefore results in total unity with Me and this, in turn, the mediation of My Word, the emanation of Myself. I Am the Word; therefore the Word is God. Receiving and accepting the Word is spiritual nourishment. It is the bread from heaven which is offered by Me Myself to someone who is hungry and thirsty for it. And when I offer people the bread from heaven I say, *'Take this and eat, that is My flesh and My blood', after all, I Myself Am the Word, flesh and blood in the spiritual sense.* On the occasion of a physical meal, the Supper with My disciples, I tried to explain to them the spiritual meal; I wanted to encourage them to accept spiritual nourishment more often, to enjoy My flesh and My blood in remembrance of Me, since then they would always be able to unite with Me and be full of strength. The fact that I broke the earthly bread and drank actual wine with My disciples at the same time was of no great importance, for My disciples understood My meaning because they were spiritually awakened, they lived a life of love and therefore also understood My figurative comparison. Besides, they were meant to take Me as an example, they were meant to share all possessions with fellow human beings in need of them, to feed them physically and spiritually, and I linked it to the promise of giving Myself to them, they should find unity with Me through distributing everything they possessed and their neighbor lacked in order to receive My Word, through which I reveal Myself to all those who are united with Me through works of love. I did not prevent people from using My Words to create a process which can only be regarded as a purely external one, which can only be said to have been metaphorically carried out if a person has secured My presence first through a life of love, nor will I ever prevent it, so as not to curtail your freedom of will; however, I will always provide people with the right explanation through other spiritually enlightened people, who therefore have the right understanding of My Words and will pass them on. However, without the right understanding they will merely be an insignificant formality which only gains in value if the spiritual meaning is observed, if people hunger and thirst for accepting My Word, if they thus let themselves be nourished by Me with the bread from heaven, with My flesh and My blood, in order to be and forever remain united with Me."

The Significance of Holy Communion - My Word

BD No. 7909 of 06/03/1961 taken from book 82

God the Father is speaking: "How often has the significance of Holy Communion been explained to you already, how often has the offering of My flesh and My blood been described to you as the *offering of My Word. How often have I told you that I Myself Am the Word of Eternity, that I offer Myself to you, that you eat My flesh and drink My blood when you accept My Word in your heart.* Your soul needs nourishment which will help to heal and strengthen it, since prior to that it is sick and weak. It must be fed with the bread of heaven and be given the water of life. It needs healthy nourishment which only I Myself can administer, for it must be spiritually fed, it must accept food from the spiritual kingdom. And this is why you must partake of the Supper at My table with your host, who invites all of you to come to Him and let yourselves be fed by Him. Your soul shall receive bread and

wine, My flesh and My blood is the proper nourishment, and thus it accepts Me Myself when it accepts My Word which I Myself convey to the soul from above. For regardless of whether I speak to it directly or whether it accepts My Word through My servants, I always break the bread Myself, I always give the water of life Myself, and then it will always partake of My Supper at My table, which is richly laden so that no soul wanting to be My guest will lack nourishment. Yet by this I do not mean an outward practice, I Am not satisfied with the fact that you perform external rituals and acts in the belief that I Myself will then be within you, that you unite yourselves with Me when you take part in the ceremonies which you understand as the Lord's Supper, as Holy Communion. ***They will only ever remain mere external acts and rituals if you do not wholeheartedly desire to hear My Word, to be addressed by Me, if your soul does not hunger and thirst for the bread of heaven and the water of life: for My Word.***

For I Myself Am My Word, and only when you are seized by great longing for My Word can you say that you intimately unite yourselves with Me and take Supper with Me, for only then will I be able to offer you bread and wine, My flesh and My blood. Only then will you have come to My table in order to take Supper with Me, then you will receive Me Myself, as I have promised. I Am the Word. And the Word has become flesh. And thus, you should understand My Words correctly which I spoke on earth 'Whoso eateth My flesh, and drinketh My blood, hath eternal life.' ***Only the person who hears My Word and allows the strength of My Word to affect him can attain eternal life, for his soul will heal, it will mature fully, through My Word it will know My will, and My Word will provide it with the strength to live in accordance with My will, hence it will not just hear My Word but also live it and gain the true life, which it will never be able to lose again.*** And because I know how urgently you humans need nourishment for your soul, I send My messengers into the world and invite everyone to come as guests to My table and take Communion with Me. And no-one will need to leave My table hungry, for it is richly laden for all those who come to Me with the desire to receive food and drink from Me. I have wholesome food and a health-giving drink waiting for all of you, but you must come to Me yourselves, hunger and thirst must drive you to Me, then your soul will receive refreshment; time and again it will fortify itself anew for its pilgrimage on this earth, it will not exhaustedly fall by the wayside, for time and again it will be offered nourishment as soon as it desires it, as soon as it closely unites with Me and requests to be fed by Me. I Myself will come to you, I will knock at the door of your heart and with anyone who willingly lets Me in I will indeed take Holy Communion and he with Me. However, do not believe that you can find Me where only outward formalities are being observed, where you close your ears to My Word which comes to you from above, for anyone who does not listen to My Word does not listen to Me Myself either; anyone who rejects My Word rejects Me Myself and his soul will remain without nourishment. It will have to starve and enter the spiritual kingdom in an immature and poor state when the hour of death arrives."

Chapter 2: The 'Church of Christ'

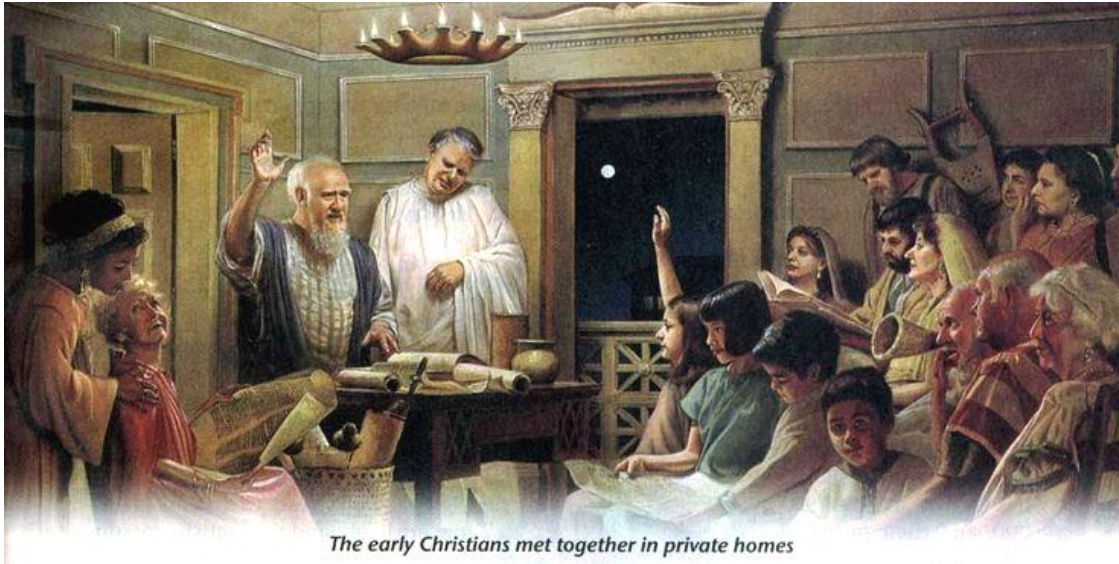


The Church of Christ, The Church of Christ in its Beginning, How Long did Christ's Doctrine Remain Pure? The True Church, Enforced Teachings, Characteristics of the Church of Christ, One Shepherd Reigns in Christ Church, Christianity – brief summary .

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The 'Church of Christ'

Re: BD 6010 28.07.1954



God the Father is speaking: **"The congregation of Jesus Christ is made up by all believers who see in Jesus Christ their Redeemer, who believe in Him as the Son of God, Who descended to earth in order to offer the sacrifice of atonement as a human being for the whole of the human race, and therefore want to follow Him. The 'church of Christ', which He Himself founded on earth, has to be understood to be all profound believers; all, who seriously strive to be active Christians; all, who are not just Christians observing formalities; all, who have a living faith and consciously place themselves under the cross of Christ. Jesus Christ must be acknowledged by the members of His church, and from this acknowledgment arises their duty to live in accordance with His teaching, thus, to consciously live a life of love, as He Himself exemplified to people and requested with His call 'Come and follow Me.' Anyone who complies with this call and acknowledges Him also belongs to the congregation which is described as the 'church of Christ.' This is the invisible church which nevertheless can be and indeed is represented in every denomination because there are people everywhere who believe with heartfelt love in Jesus Christ, who are also absorbed by love for their fellow human beings, who can be called true Christians, because they demonstrate by their way of life their affiliation to Him, who crowned His activity of love with His death on the cross.**

Hence this congregation exists wherever true Christians reside, for they all belong in the church of Christ, and wherever two or three such Christians come together in His name He will be in the midst of them, the founder of the church of Christ, and will permeate them with His spirit. Consequently, their thoughts and words will also be right and even more relevant than the word of a preacher who is as yet not a living representative of the divine doctrine of love, whose words are not yet revealing his inner life, the spirit, which is the characteristic of the members of the church of Christ. And this spirit will always express itself by plainly and clearly preaching and interpreting the Word of God, which can also quite naturally take place in the smallest circle as a simple conversation wherever members of the

church of Christ are together. *For nothing of an external nature will confirm this membership except the individual person's spirit of love who strives towards Jesus Christ with a living faith in Him as the Son of God and Redeemer of the world, in Whose human shell God embodied Himself in order to redeem humanity from sin and death"*

The Church of Christ in its Beginnings

BD No. 8375 of 01/08/1963 taken from book 88



My disciples passed on their teaching ministry because they recognized the spiritual state of those they appointed as their successors.

Jesus is speaking: "My disciples received the Gospel of love from Me directly when I lived on earth, and thus they were able to carry it into the world in its pure and unadulterated form after I accomplished My act of Salvation and ascended to My kingdom of light again. And they, on their part, also kept My teaching pure and people came to know Me as their Redeemer from sin and death. They were instructed by My disciples that they would have to take the path to the cross and live a life of love in order to be able to fulfill the purpose of their earthly life and to enter My kingdom after their death. My disciples were guided into truth by Me and also passed on the same truth because My spirit was able to work in them. In the beginning, therefore, people accepted My pure Gospel and also made an effort to live a life of love, and thus they, too, became spiritually alive and I was able to work in them Myself. And so My teaching remained pure for a certain period of time, My disciples passed on their teaching ministry because they recognized the spiritual state of those they appointed as their successors.

Yet it did not take long before *people assumed such a teaching ministry by themselves, partly due to selfish reasons, partly due to overzealousness of complying with My will but without waiting for the inner calling.* And so it came to pass that this teaching ministry was eventually conferred indiscriminately, that the inner ability, the human being's spiritual state, was no longer pertinent but that external circumstances played a part and thus increasingly endangered the pure truth as well which, however, was not noticed precisely because of the teachers' unenlightened spirit. The people, however, to whom the Gospel was preached, were denied the right to form their own opinion and to voice doubts about the absolute truth of what they were taught. Those who deemed themselves spiritual leaders were convinced of their mission and authority and allowed no contradiction whatsoever. And those who were being taught were obliged to accept without scrutiny that everything they were offered was true. It was only possible for the truth to remain pure as long as its guardians were spiritually enlightened themselves. Yet the number of those who were placed into positions of authority without being enlightened by My spirit soon predominated and all objections by a spiritually awakened person were dismissed. The former grew more powerful, and the pure truth became interspersed with error, with ideas which had originated in people's intellect and were endorsed by them as divine truth. And although spiritually enlightened people time and again tried to eliminate this error, My adversary succeeded to assert himself, for his followers' power was already too great and the pure truth was no longer recognized as such.

This explains to you that in the course of time something entirely different established itself as the 'church of Christ' than what was founded by Me on earth. Only this explains how an organization came into power, why time and again divisions occurred within this organization and why I only ever want the 'church founded by Me' to be regarded as a spiritual edifice that includes those people who live in truth due to a life of love, which results in a living faith and the awakening of the spirit. And this church has indeed kept itself alive to this day, for time and again My spirit could pour itself out over people who made an effort to live a life of love and to fulfill My will. And so the pure truth which exposes all misguided teachings could always be imparted to them again, and every genuinely truth-seeking person will receive an explanation how humankind was able to fall into such confused thinking and is unwilling to free itself from it. ***Yet it will also be understandable to everyone that the masses will never be open to the truth but willingly accept error, and thus every individual person should try to free himself from wrong spiritual knowledge as soon as My grace offers him the pure truth, for just his sincere desire will enable him to differentiate between truth and error, and then he will also belong to the church which I founded on earth Myself.***

Characteristic of the Church of Christ - the working of the Spirit

Ref: BD 5174 19.07.1951



God the Father is speaking: "The church of Christ is not an organization, it is the unification of all spiritually striving people from all denominations who believe in Jesus Christ and live a life of love, for not the creed provides the evidence of their belonging to the said church but the spirit which speaks through the people who are its members. Surely you will understand that it can never ever be enough for God that a person joins this or that school of thought, either because of its name or also due to being impressed by the customs and traditions which every organization and denomination exhibit, but that God only evaluates a person's attitude which can vary in every denomination, i.e., more or less corresponding to God's will, more or less heeding the divine commandments. And yet, the only decisive factor as to who may count himself a member of the church of Christ is whether a life of love has awakened God's spirit within the human being. The church of Christ is a purely spiritual organization which makes no concessions to the world whatsoever; it is only based on a human being's spiritual life, on the conscious will to attain the spiritual goal which is the human being's task on earth. The church of Christ unites all believing, that is, inwardly convinced followers of Jesus who accept the divine teaching of love as their law of life, who acknowledge Christ's act of Salvation and through conscious unity with Him know no other endeavor but to develop the strength of the spirit, who thus are enlightened by the divine spirit, which will always be the evidence of belonging to His church.

The church of Christ needs no other external characteristic in order to be recognized as His true church, which He Himself founded on earth, apart from the spiritual rebirth, which is verified by the expression of the divine spirit in the human being. And this, in turn, is recognizable through enlightened thinking, through the realization of truth, through realizing the purpose of the human being's life, through strong faith and its resulting extraordinary working, be it by healing the sick, by averting great earthly adversity, by the influx of the divine Word or the

commanding of the elements for the benefit of other people. A power, which is of divine origin, will always emerge once the human being has achieved spiritual rebirth, and he will belong to the church of Christ, which is outside of every ecclesiastical organization, but which can number people from every denomination as its members. It is a spiritual community of profoundly devout people whose leader is Jesus Christ Himself, with whom every member must enter into heartfelt contact in order to be admitted to His church. For His church is something that is alive, it is not a dead structure which exists in the world by name yet lacks all spirit. His church is based on living faith which was brought alive through love. This is why love and faith are the first condition in order to belong to His church, why people from all denominations belong to His church, whose living faith arose from their love for God and their neighbor. All these people are being united by Jesus Christ in the church He established on earth, and He also bestows them with the gifts of the spirit depending on their maturity, ability and purpose of activity on earth for His kingdom. Wherever God's spirit is working there stands a pillar of His church which is and will remain insurmountable for all eternity. "

One Shepherd Reigns in Christ's Church

Ref: Conchiglia -16 Sept 2001 -Jesus

Jesus is speaking: "The Word of God that you feel and keep in the heart is an immense Gift to the whole World that recognizes the voice of the Shepherd. Soon the Shepherd of the Earth that is My Peter will rise to the Celestial heights to enjoy the deserved reward, and then the confusion that already reigns in the Holy Church will explode like a mine triggered long ago. The Unity of Christians should not be done, in their own way, that is not the road to follow. There is one Shepherd, only One and there are so many sheep who must return to the Holy Fold that is My Church.



Oh, My Church. It is not you who should take away the riches you possess to get close to them; it is they who have to add riches drawing on the Holy Eucharist and on Mary, your Holy Mother and Mine. Do not dissolve the Holy Dogmas but create them anew and proclaim them at the top of your voice. The Church is the center of the Thought of God. He would like that the 'distant children' get close to Her. Instead what do the 'Wise Priest' of today do? They come out of the 'Church' to meet the 'distant ones.' So now, you say, 'Go, to catch them again! No, children. Pay attention to what I say, 'these children favor Priest going out to them and walking towards them, they move away from the 'Holy Church' and mingle with each other creating chaos and confusion.

Priest should remain where they are and that is inside the 'Church,' and open the doors that illustrate the beauties and wonders so that the 'distant ones' can see and better admire; slowly, slowly coming near to finally enter into 'the Church.'

The Blessed Mother is speaking: "I am the light that will guide you during the 'night of the world' to make you see clearly the road that leads to my Son Jesus. Do not fear the tempest and the storm since now as then, the parable of the 'calming of the storm,' is current."

Christianity – summary

Christianity is the only faith, besides Judaism, that was instituted directly by God; all the rest (Buddhism, Islam, Hinduism, Protestantism, etc) were initiated by man. Any religion founded by a mere man or angel does not come from God. Only God himself can establish the true faith and we have already learned that the true church of Christ is not an organization, it is the unification of all spiritually striving people from all denominations who believe in Jesus Christ and live a life of love, for it's not the creed that provides the evidence of their belonging to the said church but the spirit which speaks through the people who are its members.

The congregation of Jesus Christ is made up by all believers who see in Jesus Christ their Redeemer, who believes in Him as the Son of God, Who descended to earth in order to offer the sacrifice of atonement as a human being for the whole of the human race, and therefore want to follow Him. The 'church of Christ', which He Himself founded on earth, has to be understood to be all profound believers; all, who seriously strive to be active Christians; all, who are not just Christians observing formalities; all, who have a living faith and consciously place themselves under the cross of Christ.



As long as a school of thought is only based on love for God and other people and Jesus Christ's act of Salvation it can also produce true Christians to whom the light of truth will soon shine as well. **For if God's commandments of love are fulfilled while believing in Jesus Christ the divine Redeemer, the human being is becoming active himself, and then he has voluntarily joined the 'community of believers', the church which Jesus Christ Himself founded on earth.**

How long did Christ's Doctrine Remain Pure?

BD 8890 05.12.1964

God the Father is speaking: "I draw those of you close to Me who want to be addressed by Me, who have questions bothering you which only I can answer for you. Many a time one question has been asked: how long did Christ's doctrine remain pure and what caused it to become contaminated? And I have always taught you such that it remained pure for as long as a direct working of My spirit was possible, however, when people of unawakened spirit took the lead, people who could not be taught by Me directly, in whom My spirit simply could not work any longer, then, understandably, it had to change. The first disciples, as well as their successors, were still in close contact with Me, they were still influenced by My crucifixion, for although quite some time had passed afterwards it was nevertheless a powerful event to which My first disciples testified, so that they found numerous followers who adopted the divine doctrine of love and also endeavored to live a life

of love, who thereby accepted the faith in the divine Redeemer and also attained the awakening of their spirit. While this was the case My doctrine remained pure, their faith was alive and My first disciples were able to keep educating apostles and sending them out into the world with the task of proclaiming the Gospel of love. And every messenger was under My direct influence, he only ever passed on what the voice of the spirit within him told him, what he had to say because he was filled with the 'spirit of God'. The dilution of My teaching did not suddenly take place either, one thing followed another as someone or other was unsuited for a ministry but appointed himself to fill it or was elected by those who were also spiritually unawakened. In due course, the initially small communities grew into larger organizations which, in turn, were answerable to someone more powerful who elevated himself to this position because he possessed knowledge which other brothers lacked, but which could not be called spiritual knowledge. Thus, a structure began to appear which, in the beginning, was still managed by good people but which took on ever worldlier forms, who certainly saw their task in spreading the Gospel but simultaneously also pursued earthly objectives, for they no longer possessed the characteristic of My church, inner enlightenment through the spirit, so that they eventually only observed the dead letter but were no longer able to demonstrate a living faith.

The church which I Myself founded on earth has not changed, even today it is still made up of those who believe in Me with a living faith and in whom My spirit can be active, whom I can therefore guide in their thoughts so that their thinking is always right and they have a living bond with Me. This church has weathered all times, it survived in the midst of large organizations because its members were from all confessions, and they were alive in their thoughts, determination and actions. Therefore, no time can be specified as to how long it remained pure. For time and again I say to you that I only consider those people to be members of My church who know themselves to be close to Me, who live in constant union with Me, who believe in Me and with whom I can therefore speak through the spirit. And everywhere, in all denominations, there have been people who were very close to Me, I was able to reveal Myself far and wide and guide them into profound knowledge. Yet whether they were acknowledged as true vessels for divine revelations depended upon the spiritual state of those who considered themselves leaders and who were already considerably distant from the truth. The number of My true disciples has also shrunk considerably, and even today I send them out to preach the Gospel to the nations, the Gospel of love, because only through love can people prove that they belong to Me, to My church, because then My spirit will be able to be active within them, which is the surest sign of it. But only they will acquire the kingdom of heaven, only to them can I convey the truth and reveal My plan of eternity. For far more important things are at stake than just the observance of church traditions and performances which are of no value whatsoever for the progress of the human soul. It concerns the life of the soul which it can only achieve through loving actions and a living faith. To make this known to their fellow human beings was the only task I gave to My first disciples. And I accepted everyone into My church who observed these commandments, and even today the same commandment is still valid: 'Love God above all else and your neighbor as yourself'."

The True Church - Sects

Ref: BD 7072 23.03.1958



God the Father is speaking: "The fact that so many schools of thought or faith exist, and that people are usually admitted into them without their own will should make you humans think. The child's will does not determine the faith it is 'born into', and therefore it is similarly not a person's own merit or own fault to be educated in a particular school of faith. And if now either one church or the other would be the 'only beatifying,' if only one or the other would be right before God or pleasing to Him, then people who were born into other schools of thought could rightfully feel disadvantaged by God that the 'true church' was withheld from them due to their birth. But it is by no means the case that a human being can come to the truth without their own effort, and again it is completely unimportant into which school of thought he was born into, because every human being has to struggle for the light of truth himself. And it is equally certain that truth cannot be implanted through education unless the person has gathered the right foundation within himself on which the truth can take root in order to now become and to remain his possession. But this aforementioned fact should also make those people think who maintain their affiliation to a particular school of thought and deem themselves to be 'living in truth.'

It is a presumptuous idea to believe in possessing the privilege for the kingdom of heaven. But many people have this presumptuous idea because all members of sects are utterly convinced to possess the exclusive truth. And yet they have mostly taken on board what they in turn were taught by those who equally fanatically deemed themselves infallible. And none of them have spent any thought on how God Himself regards those who do not belong to their school of thought.

As long as a school of thought is only based on love for God and other people and Jesus Christ's act of Salvation it can also produce true Christians to whom the

light of truth will soon shine as well. For if God's commandments of love are fulfilled while believing in Jesus Christ the divine Redeemer, the human being is becoming active himself, and then he has voluntarily joined the 'community of believers', the church which Jesus Christ Himself founded on earth.

And every human being has to make this personal decision for himself, or: the fundamental religion is the fulfillment of the commandments of love and as long as this is ignored the person stands outside the church of Christ, outside of the truth, in spite of belonging to a school of faith which pretends to be the 'only true' and 'beatifying' one.

No human being can acquire beatitude merely by belonging to a particular school of thought or through actions demanded by it. Only truly unselfish love for other people and thereby also demonstrated love for God leads to beatitude, and this can be practiced in every school of thought, which will then also lead to the knowledge of pure truth. However, as long as there are separate communities, as long as each one tries to win members for itself who have to prove their membership by accepting what they teach themselves, as long as these members' freedom of thought is restricted, they are mere supporters but not living. (24.3.1958)

Christians who can consider themselves to belong to the church of Christ, as soon as a person becomes 'alive', which thus only requires the condition of a life of love, he also realizes the extent of truth a school of thought can claim for itself. Then he will certainly be able to instruct his fellow human beings better than the leaders of the schools of thought, but ***he will not be able to transfer his insight to his fellow human being either, instead his fellow human being has to fulfill the same conditions which will lead to the realization of the pure truth. He first has to become a 'living' Christian through a life of love because this results in a strong faith, and then he also belongs to the church of Christ, which He Himself has built on the rock of faith.***

It should make sense to every thinking human being that God will never depend a person's beatitude on the school or community of faith he belongs to, since the simple fact that people are born into and attached to such communities without volition should make them think, provided they still have enough faith to acknowledge a God and a purpose for the human being. For atheists such thoughts are not worth discussing anyway because they dismiss every school of faith. ***But to those who all too eagerly support their opinion and repeatedly try to prove their truth by quoting words from the scriptures which, however, they only interpret rationally, should apply the words that only love alone activates through the spirit within the human being. In that case, however, the spirit will also instruct them in accordance with the truth, and therefore misguided teachings will also be highlighted from which the person has to liberate himself if he wants to be a living Christian, a follower of the true 'church of Christ', which does not exhibit any other outward characteristics than just the working of the divine spirit.***

[Jesus Reveals YOU Are GOD | SECRET Teachings BANNED by the Church...](#)

Chapter 3: The Mustard Seed Becomes a Tree



**St. Stephen's Martyrdom, The Vision of St Stephen, They Hated
e Without Cause, Martyrdom of the Apostles, The Mustard Seed
Becomes a Tree, Why the Christians were Persecuted, The Age of
Martyrs, Turning Point in the History of the Ancient Church, The
Fall of a Great Nation, Prevalence of Sin – Battle of Faith – the
End, The Chastisement – warning . . .**

Stephen's Martyrdom: Acts 7:55-57

Filled with the Holy Spirit, Stephen looked up intently to heaven and saw the Glory of God and Jesus standing at the right hand of God, and said, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." But they cried out in a loud voice, covered their ears, and rushed upon him together. They threw him out of the city and began to stone him. (St Stephen was the first adult martyr for Jesus Christ.)

The Vision of St Stephen

BD No. 8836 of 08/04/1964 taken from book 93

God the Father is speaking: "Why do you not keep to My simple explanation that I Am not visible to you humans in My fundamental nature, which would consume you if I were to illuminate you with the abundance of My strength of love? Why are you not satisfied with the explanation that I created a form for Myself in Jesus in order to be visible to you? You will, however, fight in vain against those who want to believe that Jesus and I are separate beings, who rely on information they don't understand due to their unenlightened spirit. No-one can see God, without ceasing to exist. In Jesus I Am visible to a person. Where people allegedly have seen Me and Jesus, the error is obvious too, since this can never ever be possible. Even the disciples could not comprehend this enigma apart from a few, and thus reports appeared which did not correspond to truth, which should always be questioned whenever people speak of a Deity separately from Jesus.



Stephen certainly saw heaven opened and he also saw Jesus in radiating brightness, he saw Him as God, but the people with him associated his vision with purely human concepts. *The sentence 'the Son of man standing at the right hand of God' was added by people*, since it is not possible because Jesus and God are the same. I Am an immensely bright fire Which cannot become visible to you, which you cannot see in your imperfection and which even in the state of perfection would affect you to such an extent that you would want to pass away. Thus, anyone who states that he saw 'Me and Jesus at My right hand' is still bound to the Scriptures, which he himself is unable to understand, which speaks to him in images, but the words of the Scriptures do not reflect what Stephen exclaimed during his spiritual vision.

And the same applies to the basic doctrines of the church which state 'that Jesus is sitting on the right hand of God'. These developed due to a misguided perception. The reason for the apostasy from God was that the beings were unable to see Him, He did not reveal Himself as Entity, and therefore He created a form for Himself into which He radiated Himself.

Thus, I became as one with this form Jesus. This also applies to the teachings of the Mormons who are equally unable to understand the human manifestation of God in Jesus and therefore endorse the doctrine of three Gods. And this is what I want to say to them: You believe that you cannot let go of this doctrine, but you should know that it is no longer taught to you as it once emerged from Me. Because you, too, received My Word in all truthfulness, but what have you done to it?

Anything that originates from Me is purest truth, but it is no longer known to you. You have turned it into a misguided teaching which deviates from the truth in many ways, and now you attempt to pass these misguided teachings on to those whom I instruct Myself.

Yet time and again I will choose a suitable vessel for Myself into which I can pour My spirit, and this can carry bright light into the darkness of spirit, it can enlighten you about those problems which arise from controversial issues. And you will benefit from this, because only truth takes you to the goal. I constantly seek to transmit it to earth so that no-one who desires the truth can say that He was not approached by Me. You only need to desire it sincerely; otherwise, it cannot be given to you, since this is My condition which I cannot revoke. Then the truth will surely be given to you and you will also reach your goal with certainty, you will become blessed for eternity."

They Hated Me without Cause

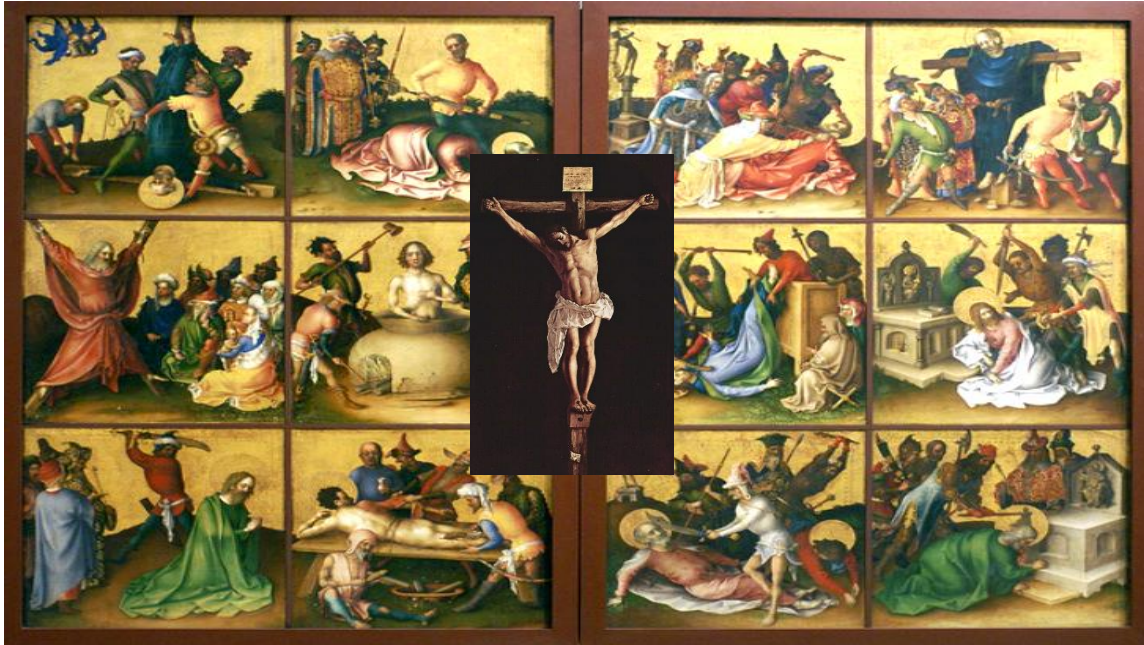
John 15:20-25, 16:1-3

If they persecuted me, they will persecute you. If they kept my word they will also keep yours. And they will do all these things to you on account of my name, because they do not know the one who sent me. If I had not come and spoken to them, they would have no sin; but as it is, they have no excuse for their sin. Whoever hates me also hates my Father. If I had not done works among them that no one else ever did, they would not have sin, they have seen and hated both me and my Father. But in order that the word written in their law might be fulfilled, "They hated me without cause." The hour is coming when everyone who kills you will think he is offering worship to God. They have done this because they have not known the Father or me. I have told you this so that when their hour comes you may remember that I told you.



Martyrdom of the Apostles

The Apostles' persecutions were proof of their Masters divinity and His all-wise Providence causing this means of destruction to extend the benefits of the



Church. The blood of Martyrs will prove to be the seed of Christians.

No other religion has had as many verbal attacks for its steadfast dogmas and doctrines as the Roman Catholic Church. Liberals, modernists, feminists, homosexuals, Hollywood, the media, secular governments, and institutions, have all attacked the Catholic Church for its uncompromising stance against abortion, artificial contraception, euthanasia, homosexuality and the family. Find the religion the world hates and you have found the one true religion. Darkness hates the light.

Jesus had foretold his apostles and their followers what they were to expect from the world for their ministry and their faith. **The disciple was not to be above his master or the servant above his lord.** The world despised, hated, and persecuted Christ; his followers would be treated in like manner; they would be hated by all for his sake. When the storm broke they were not surprised:

Martyrdom of the Apostles:

1. **Peter** was martyred in Rome on the cross which was hung upside down
2. **Simon(surname the Zealous)** worked in Egypt, Cyrene, Libya; suffered martyrdom by being sawed in two
3. **Thomas** preached to the Parthian, Medes, and Persians and into distant India. Tradition has it that he baptized the Wise Men-The Magi. Thomas was speared to death at a place called Calamine
4. **Andrew** was crucified at Patras in Greece
5. **Philip** preached in Phrygia and was martyred at Hierapolis, being tied to a cross and stoned
6. **John** had the supreme honor of caring for the Blessed Mother of Jesus for many years. Under the emperor, Domitian, John was dragged to Rome and thrown into a cauldron of boiling oil, but he came out unharmed and more

- vigorous than before. Because they could not kill him, they sent him to the Island of Patmos, where he wrote his gospel the Apocalypse. John outlived all the other apostles. He died around 100AD which ended the apostolic age.
7. **James the Less** was the first Bishop of Jerusalem. At the age of 96 he was stoned by the Jews and precipitated from the pinnacle of the temple. Lying half dead on the ground he begged God to forgive his executioner and finally his head was cleft with a fullers stick
 8. **Matthew** preached in Ethiopia and was put to death at the altar with a sword
 9. **James the Great**, after nine or ten years of missionary labors in Judea, Samara, and Spain, was the first of the Apostles to die a martyr's death. He was beheaded by Herod Agrippa in Jerusalem
 10. **Bartholomew** went to Ethiopia and Greater Armenia.; he suffered the most cruel tortures of all, with inhuman ferocity the king had him flayed alive and then beheaded
 11. **Jude also called Thaddeus** preached in Palestine Syria, Mesopotamia and Armenia; He died by being pierced by arrows
 12. **Matthias** worked in Ethiopia; tradition does not record how he died

The Mustard Seed Becomes a Tree

Ref: "Church History" By Fr. John Laux, M.A.

"Before the death of the last apostle the Catholic Religion was firmly established in most of the provinces of the Roman Empire. In the course of the second and third centuries it spread beyond the limits of the Empire to every part of the known world.

In the year 112 Pliny the Younger, writing to the emperor Trajan, who had named him governor of Bithynia in northern Asia Minor, expressed his alarm at the vast number of Catholics in his province. 'The contagion of the Catholic superstition,' he says, 'is no longer confined to the town; it has invaded the village in the country, and has seized upon people of every age, rank and sex. Our temples are almost entirely abandoned, and the ceremonies in honor of our gods are neglected.'

Forty years later St. Justin wrote: 'There is no race of man, whether of barbarians or of Greeks, or bearing any other name, either because they live in wagons without fixed habitats, or in tents leading a pastoral life, among whom prayers and thanksgivings are not offered to the Father and maker of the universe through the name of the crucified Jesus.'

At the end of the second century Tertullian tells the magistrates of the Empire: 'We are but of yesterday and we fill your towns, your islands, even your camps and your palaces, the senate and the forum; we have left you only your temple.' On another occasion he speaks of the immense revenue which might be collected, if each Catholic were allowed to purchase the free exercise of his religion for a sum of money.

By the year 250 the position of Catholicity was so impregnable that the schismatic persecutions, which began at this time, could not hinder its final victory. At the beginning of the fourth century, about half the people of Asia Minor, Greece and Egypt had been converted, and there were flourishing churches in Persia, Armenia, Arabia, Abyssinia, Syria, Italy, Northern Africa, Spain, Gaul, and Britain. It

has been established that at this time there were nearly 4,000,000 Catholics in the Roman Empire alone. Thus, the prophecy of Jesus had been literally fulfilled: the grain of mustard seed had become a tree, which had begun to cover the earth.

The primary cause of the rapid spread of the Catholic Religion was the *divine assistance* which had been promised by Christ: 'Behold I am with you all days even to the consummation of the world.' He also had given them His power to work miracles, and the Acts of the Apostles and the writings of the Fathers attest that numerous miracles accompanied the preaching of the Gospel. But since this power was given, as St. Paul's explains, not for the sake of the believers, but for the sake of the unbelievers, when the Church had been firmly established, miracles became less frequent, though in no age of the world have they completely ceased.

Another most important influence for the spread of Catholicity was the *zeal of its converts*, the great majority of whom regarded themselves as missionaries and did what they could to extend the new Faith. They were ready, too, to lie down their lives for their Faith, and the fact that vast numbers of both sexes did, so made a lasting impression on their fellow citizens, and forced them to inquire into the truth of a doctrine, for which such sacrifices were made. St. Justin states that, embracing the Catholic Faith, he was in no small degree influenced by observing that the Catholics encountered torture and death without fear.

Moreover, Catholics did not appeal to one class or race of people, but to all mankind; nor did it regard itself as one among many religions, but *as the one, true revealed religion*, to which the whole world must be converted. The divine force of such an uncompromising attitude - the attitude of absolute truth - can be readily imagined. The convictions of the truth of a cause can alone inspire enthusiasm in its upholders.

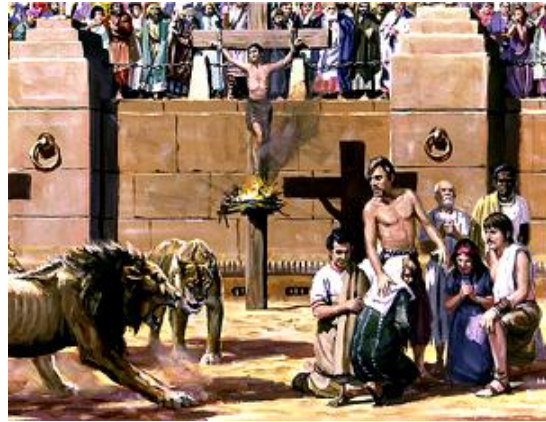
But the strongest bond of union was the fact that all the Catholic communities, even those founded by the Apostles, recognize the Roman Church as the Head-Church of Christendom, and the Bishop of the Roman Church as the successor of St. Peter and heir of his Primacy. Union with the Roman See was always regarded as a fundamental requisite of Unity, Apostolicity, Catholicity, and Holiness, the distinctive marks of the true Church of Christ. 'With this Church of Rome,' writes St. Irenaeus at the end of the second century, 'on account of her superior headship, it is necessary that every other church should be in communion.' Questions of faith, or even universal discipline such as the date of Easter, were always referred to the Bishop of Rome, and his decisions were accepted throughout Christendom. St. Ignatius of Antioch was but voicing the sentiments of all Catholics, when he spoke of the Roman Church as 'presiding over assemblage of Charity,' i.e., the Church of Christ."

Why the Christians were Persecuted

"Church History" by: Fr. John Laux, M.A.

"Why did Rome, which was otherwise so tolerant of all kinds of religions, even the most degrading, rave with such fury against Catholics? The reasons are not far to seek.

The Catholics were at once the objects of hatred and contempt. Because they were intolerant of all other religions, because they either denied outright the existence of heathen deities or regarded them as evil spirits, whose worship was the greatest sacrilege and treason to the true God - they were called narrow-minded bigots; because they held that it was sinful to make images of the pagan gods, or to offer sacrifice to them, every artist and image-maker, every butcher who sold the meat of animals offered to the gods, and every priest of the gods who shared in the profits of their worship, was the sworn enemy of the Catholics; because the Catholics held their meetings in secret, and often times at night, or early in the morning, to avoid interference, they were accused of immoral practices; because distorted reports of the Eucharistic rite reached the pagan world, the Catholics were charged with killing children, eating their flesh and drinking their blood; because by their prayers they often healed the sick and drove out devils, they were looked at as sorcerers and magicians; because they refused to pray to the false gods and to be present at the official sacrifices to them, they were blamed for all the ills that befell the world. 'If the Tiber cometh up to the walls, if the Nile cometh not up to the fields, if there be any earthquake, if any famine, if any pestilence, 'The Catholics to the lions' is forthwith the word (Tertullian).'



The Roman Government persecuted the Catholics not merely in order to humor the populace, but from reasons of State. The Roman and the Catholic conceptions of the State were diametrically opposed. The Romans believed in the absolute authority of the State and in its right to pass laws on any subject it chooses, even in matters of faith. The Catholics were an organized body of men of every nation who obeyed the laws of the State, as long as they did not conflict with the laws of God. When they did, they refused to obey them and followed their consciences. Evidently there was no room in the world for two such organizations.

The Empire and the Emperor - these were the highest ideals of the Roman: he lived and died for them. For the Catholics, neither Rome, nor the Emperor of Rome, but God was the supreme Reality, and he refused to pay divine honors to the Emperor, living or dead, as the law command. In the eyes of the law, he was an enemy of the State, and guilty of high treason against the head of the State. But Rome was also the world, the human race; and the Catholics, therefore, by implication, an 'enemy of the human race,' who could not be tolerated.

Thus, we see that the Romans had only to invoke the existing laws - the laws against high treason, magical practices, secret assemblies, and the introduction of

new cults - in order to proceed against the Catholics with the rack, the gibbet, and the sword.

There were ten great persecutions of the Church: the persecution of Nero (64-68), of Domitian (95-96), of Trajan (106-117), of Marcus Aurelius (161-180), of Septimius Severus (202-211), of Maximin the Thracian (235-238), of Decius (249-251), of Valerian (257-260), of Aurelian (274-275), of Diocletian and Galerius (303-311), Of these the most violent were the persecutions carried on by Nero, Trajan, Septimius, Severus, Decius, Diocletian and Galerius."

The Age of the Martyrs

Ref.52 "Church History" by: Fr. John Laux, M.A.

"The age of the martyrs 'Afflict us, torment us, crucify us,' - in proportion as we mowed down, we increase; the blood of Catholics is a seed. - Tertullian, *Apolog.* 50.

St. Francis Xavier, his biographers tell us, had such a reverence for the letters of his spiritual father St. Ignatius that he used to read them on his knees. We, who are the 'children of the Martyrs,' should regard with equal reverence the records of their deeds and sufferings. Was not their lifeblood the seed of the new Church? 'I have often sat before the Acts of the Martyrs with tears in my eyes,' writes Adam Moehler, the eminent historian, 'sympathizes with them in their sufferings, marveling at their deeds, moved to the depth of my soul by their heroism. If we can ever be so ungrateful as to forget the Martyrs, we deserve to be forgotten by Christ the Savior.'

After the death of Nero, the Catholics were not molested again until the last year of the reign of Domitian (95-96). Domitian was the first of the Roman Emperors to call himself officially *Dominus et Deus*, 'Lord and God,' and it was but natural that he should proceed against those who refused to pay him divine honors. He put his own cousin, the senator and consul Titus Flavia Clemens, to death for 'atheism,' and banished his wife Flavius Domitilla to the rocky island of Pandataria. Another victim of his cruelty was the Consul Acilius Gabrio. St. John the Evangelist was banished to the Island of Patmos and a number of Catholics of Pergamum and other Churches of Asia Minor were beheaded.

St. Ignatius of Antioch: Under a mild rule of the aged Nerva (96-98) the Catholics enjoyed peace; but a new persecution broke out under his successor, Trajan (98-117). Simeon, who had succeeded St. James in the See of Jerusalem, was one of the first victims. Being a Jew and not a Roman citizen, he was condemned to die on the cross. In the year 107 (or 110) *Ignatius of Antioch*, a disciple of the Apostles, was cast to the lions in the amphitheater at Rome.



After the Apostles themselves, there is no more famous name connected with the early Church than that of Ignatius; yet about his career we know almost nothing. The little we do know is gathered from the Seven Epistles which he wrote after he had been sentenced to death and was being sent in charge of a band of soldiers to Rome 'to fight the beast in the Arena.' It seems that he had been converted from paganism late in life. He bore the beautiful surname of Theophorus, that is, 'God-clad' or 'bearing God.' It is impossible to say when he became bishop of Antioch. He was the successor of St. Evodius, but we do not know when Evodius died. But if the Epistles tell us little of his life, they give us an excellent picture of the man himself, of his heroic soul, of his hatred of heresy and schism, of his solitude for the unity of the Church and of his ardent desire for martyrdom.

Ignatius is the first to use the term 'Catholic Church,' and for him the Catholic Church without the episcopacy is unthinkable: 'Wherever the bishop is, there let the people be, as where Jesus is, there is the Catholic Church.' And in another place: 'Respect the bishop as a type of God, and the presbyters as the council of God and the college of the Apostles. Apart from these there is not even the name of a Church.'

One of the chief dangers of the Church at this time came from the Docetists, who denied the reality of the humanity of Christ and ascribed to Him a phantom body. Hence Ignatius lays the greatest stress on the fact that Christ 'was *truly* born and ate and drank, was *truly* persecuted under Pontius Pilate.' The bodily Resurrection of Christ is beyond dispute:

'For I know and believe that He was in the flesh after the Resurrection: and when He came to Peter and his company, He said, 'Lay hold and handle Me, and see that I am not a bodiless spirit,' and straightway they touched Him and believed, being joined to His flesh and blood. Therefore, also they despise death, nay, were found superior to it; and after His resurrection He ate and drank with them, as one in the flesh, through spirituality He was united with the Father ... The Docetists abstain from the Eucharist, because they allow not that It is the flesh of our Savior, which flesh suffered for our sins, in which the Father of His goodness raised up.'



Pliny's question, whether women and children and old men should be spared, is passed over in silence, which meant that they were to be treated like the rest."

The principle laid down by Nero: *Christiani non sint* (Let the Catholics be exterminated), is upheld. Anyone can lodge an accusation against a Catholic, and the accused has only the choice between *apostasy and death*. Pliny's question, whether women and children and old men should be spared, is passed over in silence, which meant that they were to be treated like the rest."

The Fall of a Great Nation - America



The Fall of the Roman Empire

POPE Benedict warned before Christmas (2012) that the "eclipse of reason" in the West was putting "the very future of the world" at stake. He alluded to the collapse of the Roman Empire, drawing a parallel between it and our times.

The similarities between the fall of the Roman Empire and the fall of America

Ref: Kyle Trottier – World News (summary)

"We are not exactly Rome, but as any over-extended empire such as the U.S., you can start to see the startling similarities between the two when you look back to Rome's self-destruction. America and Rome both have morphed from a republic to an empire of confusion. **Those who cannot remember the past are condemned to repeat it.**

The following are examples of how the two empires are identical in their self-destruction.

1. **Over-Extended Military** - Rome was a republic that turned into an empire. Both empires have extended their military across the known world far beyond their economic sensibilities. Our president and Congress provoke wars on sovereign nations at will: Korea, Vietnam, Bosnia, Kuwait, Iraq and Iran. The United States morphs into world conquests without end. America displays the same calamities that destroyed Rome.

2. **Government Corruption** – The Roman Empire fell because it was bankrupted by its leaders. Roman Senators were selfish and self-absorbed,



determined to hoard the huge wealth of the empire and enhance their wealth even further. The common people lost all power.

3. Immigration - Rome found itself increasingly using "illegal immigrants" from outside their nation to do the agricultural work that Romans would not do. "Roman government allowed uncontrolled hostile immigration to dissolve the fabric of their civilization. Factors that destroyed Rome now manifest in accelerating numbers in America. Los Angeles, Miami, Chicago, Detroit, Atlanta, New York City, San Francisco, Raleigh and all large cities suffer millions of illegal immigrants. Uncounted millions of them cannot and do not speak English. They immigrate but do not assimilate. They colonize in ethnic enclaves separated from Americans. They fracture our country."

4. Birth Control - Decrease of Roman birth rates. Abortion, contraception, infanticide, prostitution, and perversion dramatically lowered birthrates.

5. Elimination of the Middle Class - The middle class of ancient Rome were Equestrians. They were the merchants and traders and were allowed certain political positions. In Greece and Egypt economic policy had gradually become highly regimented, depriving individuals of the freedom to pursue personal profit in production or trade, crushing them under a heavy burden of oppressive taxation, and forcing workers into vast collectives where they were little better than bees in a great hive.

6. Obsession with Sports and Entertainment -The Roman poet Juvenal (circa 100 A.D.) wrote regarding the way latter-day Roman emperors retained power and control over the masses that were seemingly more than happy to obsess themselves with trivialities and self-indulgences while their once-great-and-powerful empire collapsed before their very eyes.

Many American men have allowed sports to control and dominate their lives. With many, sports are not just a hobby; they are a religion. When men stripped their shirts off and painted their faces, they were heading to the battlefield to kill their enemies. Now they are headed off to the sports coliseum to watch a football game. A man's ego and machismo (a strong sense of masculine pride) was once used to protect his family and freedom; now it's used to follow batting averages and box scores.

Scholars are generally consistent in noting that one of the factors in the "fall" of Rome was the Roman obsession with entertainment and consequent loss of civic duty. Some Scholars suggest that history is repeating itself and we are now in a reoccurring cycle of moral decay and social breakdown. From the excessive amount of glorified violence in Hollywood movies, video games, music and on the internet, one can easily see the downward spiral of decency.

7. Redistribution of Wealth - Roman politicians devised a plan in 140 B.C. to win the votes of the poor: giving out cheap food and entertainment, "bread and circuses", would be the most effective way to rise to power. The Roman practice of providing free wheat to Roman citizens as well as costly circus games and other forms of entertainment as a means of gaining political power through populism, is a perfect parallel to how America in this postmodern age is succumbing to the same distractions while ignoring the crumbling infrastructure of abandoned principles.

Like the Romans, the spending of public money for free "bread and circuses" for the populace, the concept of "redistribution of wealth," taxing those who have

and giving to those who have not, has become part of the American way of life with the New Deal and the Great Society. The result has been an excessive burden of taxation on the middle, working class of Americans.

8. Exporting “Culture” - Rome’s greatest conquest was the seduction of its’ peoples. They would provide them with baths, and central heating as the people never realized that they were enslaved by such wonderful things. We also have as the Romans did an obsession with comfort and pleasure that distracted the population from important issues and made the citizens apathetic, only concerned about disruptions in their own personal pleasures to the peril of their communities.

9. Morality – Dr. Carle Zimmerman in 1947 wrote a book called Family and Civilization. He studies the decline of several civilizations and empires. He discovered eight patterns of domestic behavior that signaled the decline of a civilization:

- a. The breakdown of marriage and rise of divorce.
- b. The loss of the traditional meaning of the marriage ceremony.
- c. The rise of Feminism.
- d. Increased public disrespect for parents and authority in general.
- e. Acceleration of juvenile delinquency, promiscuity and rebellion.
- f. Refusal of people with traditional marriages to accept their family responsibilities.
- g. A growing desire for and acceptance of adultery.
- h. Increasing interest in and spread of sexual perversions and sex-related crimes.

See any parallels in modern America?

10. Inflation – As early as the rule of Nero (54-68 A.D.) there is evidence that the demand for revenue led to debasement of the Roman coinage. Revenue was needed to pay the increasing costs of defense and a growing bureaucracy. However, rather than raise taxes, Nero and subsequent emperors preferred to debase the currency by reducing the precious metal content of coins. This was, of course, a form of taxation; in this case, a tax on cash balances (Bailey 1956). Throughout most of the Empire, the basic units of Roman coinage were the gold aureus, the silver denarius, and the copper or bronze sesterces. Most emperors continued the policies of debasement and increasingly heavy taxes, levied mainly on the wealthy. The war against wealth was not simply due to purely fiscal requirements but was also part of a conscious policy of exterminating the Senatorial class, which had ruled Rome since ancient times.

As the private wealth of the Empire was gradually confiscated or taxed away, driven away or hidden, economic growth slowed to a virtual standstill. Moreover, once the wealthy were no longer able to pay the state’s bills, the burden inexorably fell onto the lower classes, so that average people suffered as well from the deteriorating economic conditions.

At this point, in the third century A.D., the money economy completely broke down. Yet the military demands of the state remained high. Rome’s borders were under continual pressure from Germanic tribes in the North and from the Persians in the East. In the United States currently, our money has been weakened through inflation by excessive government spending catering to entitlement social

programs, military conquests and “National Security.” We are at a dangerous brink of an inevitable economic collapse. **Does all of this sound familiar?**

If you cannot see this coming, and most Americans don't, you will eventually. If you don't speak out, your children will pay the price for your lack of courage. Our accelerated collapse will place our civilization in the history books right alongside Rome's

Our founding fathers realized what happened to the Roman republic. The debates at the Philadelphia Convention, concerning ratification of the Constitution, make frequent reference to the problem of how and why republics die. Rome was certainly one of the more common examples. One of the arguments against replacing the Articles of Confederation with an all-powerful national government was that republics on such a vast scale were impractical. Rome was used as an example of this. Thus, our Constitution created a national government of limited power.”

[Note: “In 1887 A Leander Tyler, a Scottish history professor at the University of Edinburgh, had this to say about the fall of the Athenian Republic some 2,000 years prior: ‘A democracy is always temporary in nature; it simply cannot exist as a permanent form of government. A democracy will continue to exist up until the time that voters discover that they can vote themselves generous gifts from the public treasury. From that moment on, the majority always votes for the candidates who promise the most benefits from the public treasury, with the result that every democracy will finally collapse over loose fiscal policy, (which is) always followed by a dictatorship.’ ‘The average age of the world's greatest civilizations from the beginning of history, has been about 200-250 years. During those 200 years, these nations always progressed through the following sequence: From bondage to spiritual faith; from spiritual faith to great courage; from courage to liberty; from liberty to abundance; from abundance to complacency; from complacency to apathy; from apathy to dependence; From dependence back into bondage.’ “]



Prevalence of Sin - Battle of Faith - the End

BD No. 5860 of 01/23/1954 taken from book 64

God the Father is speaking: “When sin gets out of hand, when there is no more faith in God's justice among people, when people irresponsibly live their lives to the full and give their instincts free reign, when no love whatsoever is found among humanity, when all desires purely concern the world and its possessions, then the end will have come and the Scripture will come to pass, the prophecies of the seers, having always announced the end on God's instruction, will come true. And if you humans look around yourselves, if you keep your eyes open and observe everything that happens on earth, then you will know, providing you are of good will, which hour you live in. You will recognize that these are all signs of the near end, that humanity itself gives rise to the end because it lives in sin and pays no more attention to God. As yet there are still people who are not entirely corrupt, who as yet do not belong to the adversary completely, but who have no faith either and

therefore thoughtlessly go on living, nevertheless, the closer it gets to the end there will also be increasingly fewer of these people. They will partly descend further and become subject to the adversary's power and partly be recalled from this life into the kingdom of the beyond. The number of depraved and evil people will increase, and only a few will remain faithful to God and live on earth as it is His will. They will have to suffer greatly under the former, because they will be hated and persecuted on account of their faith. And as soon as open actions are taken against all those who profess God in Jesus Christ, the end is imminent for you humans. This, too, was announced to you humans a long time in advance so that you will have to justify yourselves and be judged for the sake of Jesus' name. So as soon as all spiritual aspiration is treated with hostility, as soon as God's servants are prevented from working for the kingdom of God, as soon as they are ridiculed and laughed at because of their faith, the time will have come when satanic forces are at work which, at the end, will rage against everything that points to God. And all those who are weak and not entirely evil will be recalled from earth, so that they will not fall into the hands of God's adversary when the final days dawn, when the believers are treated in such a way that only people with strong faith and absolute trust in God will stand firm, because their faith will give them strength and because they can be manifestly helped by God on account of their faith. Then Satan's activity will reveal itself, for he will embody himself in all people who belong to him as a result of their disposition. And the works done by each one of them will scream for retribution. And retribution will come. The day will come which will put an end to this activity, when God's righteousness will come to the fore and every person's actions will be revealed. The Day of Judgment will come as it is written, when everyone will receive the reward he deserves, when the Word of God will come to pass because it is the eternal Truth."

The Chastisement - warning

(PMG 1943-ET)

Jesus is speaking: "In truth I tell you that over two-thirds of the human race belongs to the category that lives under the sign of the Beast (Revelation 13). For them I died uselessly. The law of those marked by the Beast is the opposite of My Law. In one, the flesh rules and produces works of the flesh. In the other, the spirit rules and produces works of the spirit. When the spirit rules, there is the Kingdom of God. When the flesh rules, there is the kingdom of Satan.

Hunger will arise from the stoppage, by God's will, of cosmic laws: cold will be bitter and drawn out; heat will be scorching and not moderated by rain; the seasons will be turned around and you will have drought in the rainy seasons and rain when the crops are ripening; plants and trees will be tricked by unexpected warmth or unusual coolness, plants will bloom out of season and trees, after having already produced, will leave them fruitless. Famine and deaths due to epidemics will be one of the forerunning signs of My second coming. These chastisements designed to punish you and call you back to God will carry out, with their distressing power, one of the sorting-out between the Children of God and Satan's children." (Ezekiel 38:20-23) (Matthew 24:3-28)

The day is drawing near, children who have disowned the Father.

Earth's time is long and short at the same time. (Luke 21: 29-36)

Turning points in the History of the Ancient Church

Ref: **Church History** by Fr. John Laux, M.A.

A.D.	Summary
50	In the Council of Jerusalem, the Church takes the bold step of breaking away from Jewish religious traditions and customs. She emphasizes her catholic, that is, her universal, character.
70	The government of the Church passes from the Apostles to their successors, the bishops. The martyrdom of the Princes of the Apostles at Rome and the destruction of Jerusalem shift the center of ecclesiastical life and government from Jerusalem to Rome.
130 to 200	By her triumph over Gnosticism and other heresies centering about the problem of evil, the Church turns back from her fold the tide of un-Christian influences which had threatened her very life. This conflict brings forth the first great work on Catholic Doctrine, the <i>Adversus Haereses</i> – The Refutation of All Heresies – by St. Irenaeus of Lyons. The great <i>Apologists</i> , St. Justin, Minucius Felix, Clement of Alexandria, Tertullian, the Author of the Epistle to Diognetus, and Origen prepare the way for the propagation of the faith among the educated class in the Empire.
250 to 305	The conflict between paganism and Christianity is decided. The Martyrs strengthen the faith of the Christians and gain new members for the Church. <i>Semen est sanguis Christianorum</i> – The blood of the Christians is a seed.
313 to 476	The Decree of Milan grants tolerance to Christianity. During the fourth century Christianity gradually supplanted paganism in public and private life. The <i>foundation of Constantinople</i> (330) is the first step in the estrangement of the Eastern from the Western Church. After a long struggle <i>Arianism</i> is overthrown and Catholic Christianity becomes the official religion of the Empire. It is the age of the great Councils and of the great Fathers and Doctors of the Church. The fourth century also sees the rise and rapid development of Monasticism.
476 to 590	After <i>the fall of the Western Empire</i> the Church, conscious of her eternal mission and inheriting all that was best in ancient culture, sets to work to Christianize and civilize the Barbarian invaders. Her chief instruments for the accomplishment of this task are prepared by the conversion of Ireland through the labors of <i>St. Patrick</i> and the foundation of Benedictine monasticism by <i>St. Benedict of Nursia</i> . With St Gregory the Great the first monk ascends the throne of Peter.



You, Lord, are my refuge. Psalm 142

With all my voice I cry to the Lord, with all my voice I entreat the Lord. I pour out my trouble before him; I tell him all my distress while my spirit faints within me. But you, O Lord, know my path.

On the way where I shall walk, they have hidden a snare to entrap me. Look on my right and see there is not one who takes my part. I have no means of escape, not one who cares for my soul.

I cry to you, O Lord. I have said: "You are my refuge; all I have left in the land of the living." Listen then to my cry for I am in the depths of distress.

Rescue me from those who pursue me for they are stronger than I. Bring my soul out of this prison and then I shall praise your name. Around me the just will assemble because of your goodness to me. Amen

Chapter 4: The Church of Christ Becomes an Institution



The New Temple of Christ, The Church of Christ Becomes an Institution, Did Jesus Appoint Peter as the Vicar of Christ on Earth, Peter's Successors – Ecclesiastical – Secular Power, Infallibility of the Head of the Church, Ecclesiastical Commandments, The Forgiveness of Sin, Who so ever sins ye-remit, The Absolution of Sin, Merciful Fatherly Love for the Fallen Beings, The Fate of the Gospel in the care of the Roman Catholic Church ...

The New Temple of Christ

Ref: MV PMG Vol.5:460,461

Jesus is speaking: "If God does not build, and He cannot build where He cannot dwell, in vain men busy themselves in building and rebuilding. The New Temple, My Church, will rise only when your hearts give hospitality to God, and He with you, living stones, will build His Church.

"But did you not say that Simon of Jonas is its Head, the Stone on which Your Church will be built? And have You not made us also understand that You are its corer-stone? So, who is its head? Does this Church exist or not?" says the Iscariot interrupting.

"I am the mystical Head. Peter is the visible head. Because I am going back to the Father leaving you Life, Light, and Grace by means of **My Word**, or My suffering, of the Paraclete, who will be the friend of those who are faithful to Me.

I am one thing with My Church, My spiritual body, of which I am the head. The head contains the brain or mind. The mind is the seat of knowledge; the brain directs the movements of the limbs with its immaterial orders, which are more efficient than any other incentive in making the limbs move. Look at a dead man, whose brain is dead. Is there any movement in his limbs? Look at one who is completely stupid. Is he not perhaps so inert that he is not capable of having those rudimentary instinctive emotions that the lowest animal, the worm we tread on when walking, has? Observe a man whose limbs, one or more of them; have lost contact with the brain by paralysis. Can he move the part that no longer has any vital link with his head? But if the mind directs with its immaterial order, it is the other organs – eyes, ears, tongue, nose, skin – that transmit sensations to the mind, and it is the other parts of the body that perform and have performed what the mind, informed by the organs, which are as material and visible as the intellect is invisible, orders. Could I get you to sit on the slope of this mountain without saying to you, "Sit down?" Even if I think that I want you to sit down, you do not know until I express My thought in words and I utter them using My tongue and lips. I could sit down Myself, if I only thought of it because I feel that My legs are tired, but what if they refused to bend and sit Me down?

The mind needs organs and limbs to accomplish and have accomplished the operations that the thought thinks of. So in the spiritual body that is My Church, I shall be the Intellect, that is, the head, the seat of the intellect; Peter and his collaborators will be those who watch the reactions and perceive the sensations and transmit them to the mind, so that I may illuminate and direct what is to be done for the welfare of the whole body and then, as they are enlightened and guided by My order, they may speak and guide the other parts of the body. The hand that wards off on object that can damage the body and drive away what, being corrupt, may corrupt; the foot that steps over an obstacle, without knocking against it and falling and being hurt, have received an order to do so from the part that directs. The body, or also the man, who is saved from a danger, or makes any kind of gain – education, good business, marriage, good alliance through a good piece of advice he received, for a word spoken – it is through that piece of advice and that word that he is not hurt or he makes a profit. It will be the same in the Church. The head, and the heads, led by the Divine Thought and enlightened by the Divine Light and instructed by the

Eternal Word, will give orders and advice, and the members will act, receiving spiritual health and gain.

My Church already exists, because it has its supernatural Head and its divine Head and it has its members; the disciples. Still small – a germ being formed – perfect only in the Head directing it, imperfect in the rest, which needs the touch of God to be perfect and some time to grow. But I solemnly tell you that it already exists, and that it is holy on account of Him Who is its Head and of the good will of the just members composing it. It is holy and invincible. Hell, consisting of demons and men-demons, will hurl itself against it thousands of times and will fight it in thousands of ways, but it will not prevail. The edifice will be unshakeable.”

The Church of Christ Becomes an Institution

Ref: By: by Avro Manhattan - https://en.wikipedia.org/wiki/Avro_Manhattan: Manhattan authored more than 20 books, including *The Vatican in World Politics*. It has been translated into most major languages, including Chinese, Russian and most recently, Korean. Some of his other popular works include *The Vatican Billions*, *The Vatican's Holocaust*, and *The Vatican-Moscow-Washington Alliance*.

“The true early Church acted upon, and indeed practiced, the tenets of Jesus Christ, thus putting the accumulation of the treasures of heaven before the accumulation of those of the earth.

But as the Roman Catholic system began to develop, the first tiny seeds of the temporal amassment of wealth were planted. These were eventually to grow into the monstrous giant mustard tree which was to obscure the light of Europe for over a thousand years.

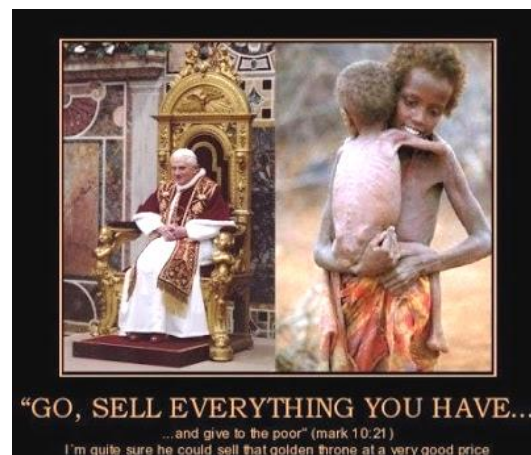
The early Christians, following upon the example of the Apostles and the first and second generations of Christ's disciples, upon conversion obeyed Christ's commandment to the letter and disposed of their possessions. These they either sold or gave to the Christian community, the latter using them for communal benefit, so that all members would partake of them in equal portion.

There was no personal attachment as yet to riches thus used, either on the part of the single Christian individual or for any autonomous Christian nucleus.

The ownership, possession and enjoyment of any wealth was anonymous, impersonal and collective. There was also the help of the poor, of the slaves, of the sick and of the prisoners.

During the first and second centuries the early Christians, by acting in this manner, retained the innocence of the apostolic tradition; and even during the third, although the Church's wealth had already become substantial, she managed to act in harmony with Christ's injunction about poverty. Christians, however, by now no longer sold their goods upon being baptized.

They had come to harmonize the possession of worldly good with the teaching of Christ by conveniently quoting or ignoring sundry passages of the Gospels.



Also, by following the example of the Church, which as a corporate body had begun to accumulate wealth; its retention was justified by her help of the destitute, and also by the fact that the habit had started by which many, upon their death beds, left estates or money to her.

It was thus that the apostolic tradition of poverty was eventually abandoned. There was nothing contradictory, so the argument ran, in Christians retaining earthly riches so long as these were used in the "service of religion." The argument seemed a sound one to the individuals, particularly since Christianity had "turned respectable."

The Roman Catholic Church thus gradually became the custodian of wealth passed on to her by her sons, acting as its distributor and administrator. Until now there had been no indication of the shape of things to come.

This was soon visible, however, with the historical event of the utmost importance. The emperor Constantine, following concrete political consideration, had decided to align the growing forces of Christianity on his side. A pious legend has it that he put upon the Roman standards a cross, with the words "In this sign conquer!" He won against the rear-guard forces of the pagan world.

Constantine recognized Christianity in A.D. 313. Then a new phase was initiated. The Church Triumphant began to vest herself with the raiment of the world. The state became the protector. With this came not only power, but also wealth. Accumulation of the latter was no longer regarded solely for the purpose of helping the poor. It became a visible testimony to her newly found status; a necessity which went with her prestige and mounting strength and power.

This was reflected in the multiplying erection of prestigious cathedrals, the opulence of the vestments of her prelates, the magnificence of her liturgy. Parallel with these grew unchecked worldly pride, also mounting greed for earthly riches. The two begot, lack of charity, which turned soon into blatant intolerance.

Pagan temples were either closed or transformed into Christian shrines or demolished. Their properties were summarily added to the Church's patrimony. The wealth of sundry religions was mercilessly expropriated, their clergy dismissed or persecuted, when not civilly or even physically obliterated. This transfer of political might made an easy transition into acquisitional power, the Roman Catholic Church set out in earnest to promote a policy of swift appropriation of real estate, of highly remunerative governmental posts, and even of speculative monetary and commercial enterprises.

Simultaneously with the accelerated growth of prestige, might and wealth, a new factor appeared on the scene amidst the ruins of the classic and the new emerging cultures: the monastic communities. These, the nuclei of which had come to the fore in original obscurity even when the Church was being persecuted, now transformed themselves into vast associations of pious individuals determined to ensure the spiritual riches of heaven by the abandonment of the riches of the earth.

But now, unlike their predecessors the anonymous hermits who sustained themselves solely upon locusts and spring water, their imitators found it increasingly difficult to follow such a strict mode of life.

The legacies of the pious, the presents of parcels of expensive lands, estates and goods from newly converted highly placed pagan individuals, and the thanksgiving of repentant sinners, all contributed within a few centuries to make the

monastic families in Europe the custodians of earthly riches and thus the administrators of earthly goods. This Church soon found herself not only on a par with the political and military potentates of this world, but equally a competitor with these amassers of wealth, from her high prelates, consorting with the high officials of the imperial court, to the monastic communities, springing up with ever more frequency in the semi-abandoned hamlets of former Roman colonies.

The early apostolic tradition of poverty became an abstraction; at most, a text for sermons or pious homilies.

And, while single heroic individuals preached and observed it, the Church Triumphant, congregating with the principalities of the earth, not only ignored it; she shamelessly stultified its injunctions, until, having become embarrassed by it, she brazenly disregarded it, abandoning both its theory and, even more, its practice. ..”

In summary, the Roman Catholic Church continued on this path of power and wealth up to the present time. The Catholic Church is the Biggest Financial Power on Earth.

In his book, ‘The Vatican Billions’, Manhattan gives us a glimpse of the true financial worth of the Catholic Church:

“The Vatican has large investments with the Rothschild’s of Britain, France and America, with the Hambros Bank, with the Credit Suisse in London and Zurich. In the United States it has large investments with the Morgan Bank, the Chase-Manhattan Bank, the First National Bank of New York, the Bankers Trust Company, and others.

The Vatican has billions of shares in the most powerful international corporations such as Gulf Oil, Shell, General Motors, Bethlehem Steel, General Electric, International Business Machines, T.W.A., etc.

Some idea of the real estate and other forms of wealth controlled by the Catholic Church may be gathered by the remark of a member of the New York Catholic Conference, namely ‘that his church probably ranks second only to the United States Government in total annual purchase.’

Another statement, made by a nationally syndicated Catholic priest, perhaps is even more telling. ‘The Catholic Church,’ he said, ‘must be the biggest corporation in the United States. We have a branch office in every neighborhood. Our assets and real estate holdings must exceed those of Standard Oil, A.T.&T., and U.S. Steel combined. And our roster of dues-paying members must be second only to the tax rolls of the United States Government.’

The Catholic Church, once all her assets have been put together, is the most formidable stockbroker in the world. The Vatican, independently of each successive pope, has been increasingly orientated towards the U.S. The Wall Street Journal said that the Vatican’s financial deals in the U.S. alone were so big that very often it sold or bought gold in lots of a million or more dollars at one time.

The Vatican’s treasure of solid gold has been estimated by the United Nations World Magazine to amount to several billion dollars. A large bulk of this is stored in gold ingots with the U.S. Federal Reserve Bank, while banks in England and Switzerland hold the rest.

But this is just a small portion of the wealth of the Vatican, which in the U.S. alone, is greater than that of the five wealthiest giant corporations of the country.

When to that is added all the real estate, property, stocks and shares abroad, then the staggering accumulation of the wealth of the Catholic Church becomes so formidable as to defy any rational assessment.

The Catholic Church is the biggest financial power, wealth accumulator and property owner in existence. She is a greater possessor of material riches than any other single institution, corporation, bank, giant trust, government or state of the whole globe.

The pope, as the visible ruler of this immense amassment of wealth, is consequently the richest individual of the twentieth century. No one can realistically assess how much he is worth in terms of billions of dollars.

Mr. Manhattan asks one of the most challenging questions regarding the moral conduit of the Catholic Church:

'Jesus was the poorest of the poor. Roman Catholicism, which claims to be His church, is the richest of the rich, the wealthiest institution on earth. How come, that such an institution, ruling in the name of this same itinerant preacher, whose want was such that he had not even a pillow upon which to rest his head, is now so top-heavy with riches that she can rival - indeed, that she can put to shame - the combined might of the most redoubtable financial trusts, of the most potent industrial super-giants, and of the most prosperous global corporation of the world?'

Priests from all over the planet, please open your minds and hearts, and stop indoctrinating your followers! Stop singing about fairytales and start facing the true challenges that lie ahead of us. Confront your superiors and start preaching the TRUTH."

NOTE: Summary: It's important to recognize that the Church of Christ is made up of two distinct groups. The first group contains the Spiritual Church, and the second group contains the unenlightened, both are members within the Institutional Church.

The Spiritual Church is made up of profound believers that have a heartfelt love for the Lord and a passion for His teachings – Truth; all have a living faith and consciously place themselves under the cross of Christ. Its members are Popes, Bishops', Cardinals, members of the Magisterium, Priests, Religious and the laity.

The second group is made up of unenlightened Church leaders where the teaching ministry was eventually conferred indiscriminately, that the inner ability, the human being's spiritual state, was no longer pertinent but that external circumstances played a part and thus increasingly endangered the pure truth as well which, however, was not noticed precisely because of the teachers' unenlightened spirit. The members of this group were Anti-Popes, Bishops', Cardinals, members of the Magisterium, Priests, Religious and the laity.

The people, however, to whom the Gospel was preached, were denied the right to form their own opinion and to voice doubts about the absolute truth of what they were taught. Those who deemed themselves spiritual leaders were convinced of their mission and authority and allowed no contradiction whatsoever. And those who were being taught were obliged to accept without scrutiny that everything they were offered was true. It was only possible for the truth to remain pure as long as its guardians were spiritually enlightened themselves. Yet the number of those who

were placed into positions of authority without being enlightened by the Lord's spirit soon predominated and all objections by a spiritually awakened person were dismissed. The former grew more powerful, and the pure truth became interspersed with error, with ideas which had originated in people's intellect and were endorsed by them as divine truth. And although spiritually enlightened people time and again tried to eliminate this error, the Lord's adversary succeeded to assert himself, for his followers' power was already too great and the pure truth was no longer recognized as such.

The focus now is on power, control, wealth, materialism, desires of the flesh, and the destruction of Christ's Church. This group has already caused the Church to split during the Protestant revolt against the Church. For incurable Evil is not to have been born in the darkness of gentilism or an idolatry or even in the haze of a heretical faith (Protestantism) in which a recollection of the Truth, of the parts of the True Religion, persists – but they are deprived of Life because that religion is separated from the Mystical Body, which is the only living Body. Evil is, rather, to live, after being born in the Church, to live as heretics, pagans, separated, and dead because of sin.

Another separation from the powers to be took place during the time of Vatican II which opened the door to ecclesiastical Masons that moved into high places within the Church and became the strength of the Vatican. The changes that followed were disastrous and paved the way for the entrance of the false Prophet to take the seat of Peter who will be responsible for leading its members to the Antichrist. The false Prophet will introduce new doctrine that will divide the Church even more and if accepted will lead the faithful to be part of the 'abomination of desolation' that is mentioned in the Book of Daniel and in the Book of Revelation.

A great struggle has been going on between these two groups since the formation of the Institutional Church. This struggle is still going on to this day and has resulted in creating division between Bishops against Bishops, Cardinals against Cardinals, and Priests against Priests.

Jesus is speaking (MV ET: 6-9): "The day there would no longer be in the world priests who are really priests, the world would end in a horror that words could not describe. The moment of the 'abomination of desolation' would have been reached, in fact reached with violence so ghastly as to be a hell brought to earth.

Jesus promise that the gates of hell will not destroy his church does not pertain to the institutional church but the spiritual church of believers' which Jesus Christ himself is the head.

The church of Christ is not an organization, it is the unification of all spiritually striving people from all denominations who believe in Jesus Christ and live a life of love, for not the creed provides the evidence of their belonging to the said church but the spirit which speaks through the people who are its members.

Did Jesus Appoint Peter as the Vicar of Christ?

Ref: Merriam-Webster Online (<http://www.m-w.com/home.htm>).

What does the New Testament say about the Vicar of Christ?

The term "**Vicar of Christ**" was first adopted and used by Pope Gelasius I (492-496 A.D.). According to the Webster's New Twentieth Century Dictionary Unabridged the word "vicar" means "a person who acts in the place of another." A

secondary meaning of the word is one who is “a member of the clergy who exercises a broad pastoral responsibility as the representative of a prelate.”[1] This secondary meaning defines how the first meaning is applied in the Roman Catholic Church with respect to the pope’s oversight of the faithful. The first definition reveals why the pope is called the “Vicar of Christ.” The church believes that the pope has obtained his authority from God. That is, the Roman Catholic Church believes the pope is God’s representative here on earth.

Roman Catholic Catechism

The Roman Catholic Catechism states, The Pope, Bishop of Rome and Peter’s successor “is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful.” “For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered.” – The Catechism, Article 9, para. 4, #882

The Lord made St. Peter the visible foundation of his Church. He entrusted the keys of the Church to him. The bishop of the Church of Rome, successor to St. Peter, is head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth.” – The Catechism, Article 10, para. 2, #936

In fact, by the imposition of hands and through the words of the consecration, the grace of the Holy Spirit is given, and a sacred character is impressed in such a way that bishops, in an eminent and visible manner, take the place of Christ himself, teacher, shepherd, and priest, and act as his representative (in Eius persona agant). The Catechism, Episcopal ordination 1558

The Roman Catholic popes have also claimed other titles that include the word “vicar.” They are “Prince of the Apostles,” “Vicar of St. Peter,” and the “Vicar of God.” All of the titles imply that the Roman Catholic pope has assumed the responsibility and ministry of the Apostle Peter and ultimately that of Jesus Christ our God.

The question before us is, “What does the Bible say about the Vicar of Christ?” The Bible says nothing about anyone functioning as the “Vicar of Christ.” The phrase does not appear in the New Testament. Neither the Apostle Peter nor any other apostle was or ever became the Vicar of Christ. That is, while the apostles functioned as pastors over the developing church, none of them had singular authority over the other apostles or the entire church on earth. None of the apostles, including Peter, stood in the place of Christ as His representative here on earth.

God’s Representative

Is the pope the representative of Jesus Christ here on earth? The New Testament records Jesus’ own words that He is with us always. Yes, He ascended up to heaven and is seated at the right hand of God the Father (Col. 3:1) but He is still with us. . . . and so, I am with you always, even to the end of the age. (NASB) Matthew 28:20

That is, Jesus is still with us and ministers to us through the Holy Spirit. The Holy Spirit is His primary means of ministry to us. Jesus Himself told us that the Holy Spirit came to convict us of sin and to guide and teach us truth. This theme is repeated throughout the New Testament (John 14:26; 1 Cor. 2:11-14; 1 John 2:27). Jesus is actively ministering among us through His Holy Spirit.

But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all that I said to you. (NASB) John 14:26

When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me . . . (NASB) John 15:26

But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged. (NASB) John 16:7-11

As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him. (NASB) 1 John 2:27

The Holy Spirit is God's representative here on earth. He speaks and acts for Christ. But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He will glorify Me, for He will take of Mine and will disclose it to you. (NASB) John 16:13-14"

God the Father will now explain the role of Peter and his successors:

Peter's Successors - Ecclesiastical-Secular Power

Ref: BD 2221 received 25.01.1942

God the Father is speaking: "Read the Bible and you will see that the spirit of truth has been pushed aside in a most obvious way. God's Word has been withheld from you so that those of you who are looking for truth shall not recognize it. The records are carefully maintained but to what extent these records comply with Christ's teaching is not scrutinized. And how often has the divine Word been changed, how often has God's Word been wrongly interpreted and how rarely was the wrong interpretation objected to. This deception of humanity cannot be emphasized often enough; after all, it has been the cause of all divisions and religious conflicts. ***When Jesus lived on earth He spoke about the kingdom of God, about a kingdom which is not of this world. He did not speak about a worldly power, nor did He speak about an ecclesiastical power, about an organization, He did not speak about men who were meant to rule His Own on behalf of God either. He merely said to His disciples 'Go and teach all nations.'*** He gave them the task to instruct people in His teaching of love and He promised His assistance if they remained in His spirit. For as soon as they taught love they had to live within love themselves, thus the Lord Himself, Who is love, was with them. But where love rules all dominating control is unnecessary, where love rules one person serves the other and where love rules commandments are superfluous unless the commandment of love given by God Himself is preached to people. Anything that teaches love complies with divine will, but the addition of further commandments is not in accordance with God's will because the basis of any command is a dominant force.

But people should live together like brothers, they should merely submit to God's will if they want to acquire the kingdom of God. ***By no means should they rebel against the worldly power which God has indeed appointed for the sake of keeping order where it is violated, however, His kingdom is not of this world, He alone is Lord and Master in His kingdom, and He certainly needs no one on earth to represent Him and exercise their power over other people. But which Word of the Lord during His life on earth specifies such power?***

He has lived a life of love; He gave love and taught love. True love, however, excludes the need to rule. The stronger should not rule the weaker even where the fulfillment of divine commandments had been taught. Because an enforced action is not to be very highly valued, regardless of how noble and good it is. Not until a person uses his free will are these actions done before God. And thus God only demands the human being's free will. *But at no time are people on earth entitled to add their own commandments to the divine commandments.* And even less may people be obliged to obey these commandments by threat of temporal or eternal punishment. For then a commandment would be observed to avoid punishment, which otherwise would have been ignored. Thus the fulfillment of such commandments cannot possibly have great value before God and for eternity. ***When Christ's disciples complied with His instructions and spread the Gospel throughout the world God's activity was clearly visible because in the name of Jesus, they healed the sick, they expelled evil spirits and performed miracles in order to reaffirm what they were teaching.*** God's spirit was with and within them; everything they achieved was the divine working of the spirit. They proclaimed the teaching of Christ, the divine teaching of love, and simultaneously exemplified love to their fellow human beings. *Thus, they eliminated the desire to rule, for they were like brothers among themselves and served each other with love.* **This was the office Jesus Christ gave to his disciples for their future work. He did not appoint one of the apostles as a person in charge, as a leader to whom all should succumb. However, what developed at a later time completely differed from what the Lord Himself stood for. An ecclesiastical-secular power came into being that also structured every commandment of love, which no longer corresponded to what Jesus Christ Himself had taught the people. Although servitude in love was demanded, it was no longer practiced by them. And this was of most decisive significance because what Jesus had condemned during His life on earth surfaced again; people were commanded to do what they should have done voluntarily. And reputable men of distinction called themselves successors of the apostles who had met the duties of their office in greatest poverty, and a structural establishment displaying enormous splendor called itself the only beatifying church, which Jesus Christ had supposedly installed with the words 'You are Peter, the rock.'**

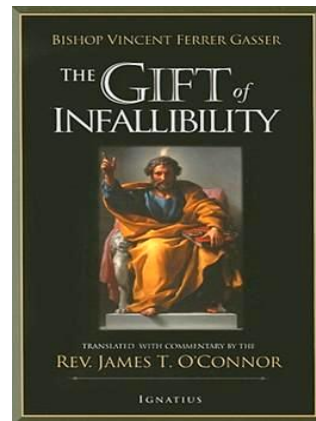
(27.1.1942) These words were interpreted thus by people who desired power; but these words do not by any means allow for the interpretation that Peter is the founder of an ecclesiastical power and that the heads of this church are the successors of the apostles, those very apostles who, without status and distinction, only proclaimed the Gospel, the divine teaching of love, to the world. Peter was the most devout of them and Jesus emphasized his strong belief with the words '**You are Peter, the rock, on this rock I will build My church.**' He calls the community of believers His church, because those who want to acquire God's kingdom have to

join together with innermost faith and thus constitute His church. Such is His will, and He expressed this will with those words. *However, it is not His will that eminent and exalted dignitaries should believe themselves to be the head of such a community and thus also exercise their power, that untold customs and ceremonies let the truly essential part become unimportant; i.e. that due to the countless formalities, which are given too much merit, the divine teaching of love remains unnoticed, and that therefore the apostles' real task of spreading the Gospel throughout the world is no longer recognized.* There can indeed also be men after God's heart amongst those rulers, and God will truly not deny His spirit and His mercy to them, but then their wisdom is not the result of their position or the exalted office they fill but due to their right way before God. These then are Peter's true successors because they are strong in faith, and from the strength of faith they draw wisdom, for then they are like a rock from whence the living water comes forth. Then they are true representatives of the church of Christ, which is the community of believers."

Infallibility of the Head of the Church? - Part A

Ref: Robert H. Brom, Bishop of San Diego, August 10, 2004

"Infallibility belongs in a special way to the pope as head of the bishops (Matt. 16:17–19; John 21:15–17). As Vatican II remarked, it is a charism the pope "enjoys in virtue of his office, when, as the supreme shepherd and teacher of all the faithful, who confirms his brethren in their faith (Luke 22:32), he proclaims by a definitive act some doctrine of faith or morals. Therefore, his definitions, of themselves, and not from the consent of the Church, are justly held irrefutable, for they are pronounced with the assistance of the Holy Spirit, an assistance promised to him in blessed Peter."



The infallibility of the pope is not a doctrine that suddenly appeared in Church teaching; rather, it is a doctrine which was implicit in the early Church. It is only our understanding of infallibility which has developed and been more clearly understood over time. In fact, the doctrine of infallibility is implicit in these Pertinent texts: John 21:15–17 ('Feed my sheep . . . '), Luke 22:32 ('I have prayed for you that your faith may not fail') and Matthew 16:18 ('You are Peter . . .')."

Infallibility of the Head of the Church - Part B

BD 2383a 25.06.1942

God the Father is speaking: "Every religious doctrine should be examined before it is accepted. God demands this from you in order to reduce the adversary's influence, because then you will also understand how he works yourselves. His objective is to infiltrate the divine truth with inaccuracies, but the human being can certainly become aware of it if he seriously examines what he is offered with the desire only to accept the divine, the truth. The opponent uses human will, i.e. he influences people to arbitrarily add other teachings to the divine teaching and to

pass them on as God-given teachings. But human work is not without error and consequently the pure divine teaching is spoilt too, and even more so the less people scrutinize and think for themselves. And once again it is the opponent's doing that human doctrines inherently prevent their scrutiny and contemplation, that people are therefore required to accept each religious doctrine unconditionally and scrutiny of it is made out to be wrong. This furthers the activity of the prince of lies very much indeed. But God requires people to have a living faith, i.e. a faith of heart, a faith which affirms with full conviction what it is taught. Anyone who seriously thinks about it will be able to affirm every divine truth wholeheartedly; however, he will never be able to accept the action of Satan. He will soon recognize it as human work and, having found it to be worthless, thus abandon it with an easy heart. Examine everything and hold on to the best.

And because scrutiny inevitably has to entail the recognition and rejection of every error, the adversary knew how to prevent the examination of religious dogma by establishing a teaching which was intended to eliminate human thought, and which thus has resulted in very nasty consequences. This concerns *the teaching of infallibility of the head of church*, which apparently relieves the human being of every responsibility yet leads him into deep spiritual darkness if it is accepted and regarded as divine truth. Because any misguided teaching could then be added as divine truth without permitting criticism or rejection. And thus, the door was opened to every error; a field had been made available to the adversary's activity on which he could scatter his seed widely."

Infallibility - Ecclesiastical Commandments

BD 1514 11.07.1940

God the Father is speaking: "You place too much significance on the infallibility of the head of your church, and yet you are hugely misguided. It was not God's will that His church should be arbitrarily formed by people and in accordance with people's will. Everything right and proper to maintain and spread His teaching was given by Jesus Christ Himself on earth to his disciples. He made the distribution of His teaching conditional on the individual's will to accept it or not. He gave precise guidelines which applied to everyone who wanted to accept His teaching. These consist of the promises which were made on condition that people comply with the requirements of the Lord's teachings.

He always respected the free will of the human being. The human being should make his decision voluntarily and without external pressure and thus fulfill God's will. And to these people He promised eternal life. Thus, He only requires faith in Him and His Word when He says 'I Am the way, the truth and the life, I Am the means, the law and the fulfillment, anyone who believes in Me will have eternal life'. His love wants to give something unimaginably wonderful, eternal life. And for this He only requires people's faith and their will. However, it is not His will to burden humanity, who is already living in a constrained state on earth, with new sins. The restraints of someone who truly believes in Jesus and His Word will be loosened; however, someone who does not believe is already punished enough by his constrained state because he has to remain in it for an eternity. Anyone who disregards the Ten Commandments given to people by God Himself, anyone who defies them, commits a sin, i.e. he disobeys God Who is love, because he disobeys

the commandment of love. He does nothing to liberate himself from his state; instead, he does everything to make it worse. Fulfilling these commandments is the only means of release, while infringing against them is the very opposite.

The dogma of infallibility, however, became a new lawgiver for people in as much as the God-given Ten Commandments were increased by several more, so that the new ecclesiastical commandments more or less were added to God's commandments and failure to comply with these laws was considered to be as sinful as acting in opposition to the God-given commandments. And this error has an appalling effect, because people now burden themselves with entirely irrelevant yet duty-bound actions which are quite unrelated to the commandment of love for God and their neighbor. And now they only focus their whole attention on keeping these ecclesiastical commandments and on releasing themselves from presumed sins. Thus, the sum of their soul's task consists of complying with commandments decreed by people or to do penance for the guilt of the alleged infringement. And the soul's dreadful bondage, which can only be resolved by love, is ignored by them.

If these commandments had been necessary, truly, the Lord Himself would have given and preached the fulfillment of these to His disciples on earth first. Thus people tried to improve Christ's teaching arbitrarily and did not hesitate to give themselves divine approval for it. By deeming themselves to be enlightened by the Holy Spirit while still in a state far removed from it, they now decreed laws which could not be in accordance with God's will. These laws considerably reduced people's sense of responsibility for the God-given commandments due to the fact that the newly decreed commandments were now given the greatest attention, to an extent that humanity now observes them purely automatically and believes that it follows Christ's teaching when it fulfills its imposed duty.

The truly enlightened human being is chosen by God to put a stop to this deplorable state of affairs, i.e. to reveal it. However, God can never have enlightened those who had decreed or approved such commandments. The infallibility of the head of the church is a distorted image of the outpouring of the Holy Spirit. Anyone inspired by the Holy Spirit will always have recognized the error of this set of laws but worldly ecclesiastical power prevented them from correcting this momentous error. For these commandments did not come forth from the spirit of love. Lawmakers had little interest in reducing the work for the struggling souls to achieve their final release. Rather, their motive for establishing these commandments was a craving for increased power and the will to lead people into a certain state of dependence, since at the same time the failure to observe the commandments was deemed to be a grave sin. True servants of God have always recognized this deplorable state and have wanted to confront it but the teaching of infallibility of the head of church is already too deep-rooted that it could be easily removed. And only someone looking for pure truth and asking God Himself for the truth and the spirit of inner enlightenment will be able to liberate himself from it

The infallibility of the head of the church is a distorted image of the outpouring of the Holy Spirit.

The Forgiveness of Sins. Jesus' Actual Words to His Apostles

Ref: Kurt Eggenstein "The Forgiveness of Sins" Jakob Lorber

In New Revelation, the Lord makes very clear statements concerning the forgiveness of sins. This has also given us definite knowledge that Jesus never told his apostles that people were to confess their sins to the apostles and their successors in secret. The Catholic Church still maintains that confession originated with Jesus, and that grievous sins can only be forgiven following confession to a priest. It is therefore absolutely necessary, to go into the question of the origin of auricular Confession. This question is a touchstone of fundamental significance for the truthfulness of Catholic dogma.

Almost all Catholics have a notion that even the apostles were sitting in confessionals in the congregations they founded, heard the confessions of the faithful and gave them absolution. Yet the apostles and apostolic fathers could not have had such an idea, since Jesus had not spoken to them of any such thing.

During the early centuries, no one knew anything about auricular confession. This has been properly substantiated, and the Catholic Church does not deny it. There are reasons why the Catholic Church has thrown a dense veil over the evolution of confession as an institution and over conditions in the early church. It is simply stated that Jesus instituted the sacrament of penance and hence also confession.

Yet there can have been no question of an auricular confession in the present sense, as is clearly evident, among other things, from the German edition of the (Catholic) Dutch Catechism, where it says: "Only three sins were subject to sacramental absolution: apostasy, murder and adultery; and even these only when they had been committed in public, i.e., had caused serious offence." "Anyone who had publicly committed one of the serious sins referred to, had to confess them to the bishop (before all the people) and was then publicly declared a penitent, i.e., not admitted to the eucharist." ⁵⁷

The sin therefore was not forgiven. In some congregations these sinners were cast out of the community, in others admitted again on their deathbed. Thus there was no uniform treatment. There was no forgiveness of sins at least during the first century, as is irrefutably evident from the words of the Apostle Paul: "When we sin deliberately once we have understood the full truth, there can be no more sacrifice for sin; a fearful judgement will be the prospect, however. . ." (Hebr 10, 26 and 27)

In his book *Zur Geschichte der Beichte* (On the History on Confession), which has official approval, the Catholic apologist P.A. Kirsch confirms this: "From Paul's day, the church excommunicated those who had committed capital sins." "Capital sin led to permanent excommunication." ⁵⁸ Kirsch is sufficiently objective to admit: "The words of the Church Fathers, who were in terms of canonical, public penance, cannot simply be applied to private confessions (auricular confession, author). ⁵⁹

St. Cyprian, Bishop of Antioch (d. 304) was at the end of the third century still emphatically and exclusively relating the passage in John's Gospel "If you forgive anyone their sins, they shall be forgiven. . ." (20, 23) to baptism, which in his eyes is the only sacrament for the forgiveness of sins. (Ep. 37, 31)

On the basis of what may be learned from New Revelation, anything other than what has been described by the above church leaders was not even thinkable.

The apostles had been given very detailed and clear information relating to the forgiving of sins. They were extremely careful in putting their questions to the Lord in this respect, as may be seen from the following. Peter, for instance, said among other things: "What you are saying, O Lord, holds true for all eternity, and we want to know all this very exactly and understand what comes from your lips." (Gr V 259, 5)

Peter then went somewhat further, saying: "There is an old custom among the Jews, according to which they have to show themselves to a priest in confession, so that he may know their sins as well as their good works, weigh these against one another and compare them, and on the basis of this determine the works of penance and purification sacrifices needed to expiate the sins. A person, therefore, who has shown himself to a priest and then also done and accomplished what the priest laid upon him, considers himself perfectly purified and justified before God: yet if you consider him more closely, he is and remains the same unreformed person after such purification and from then until the next confession not only commits the old sins again, but often adds new ones. And this makes it quite clear that the old purification rite not only does not make him a better man, but often merely makes him worse than he was before. Yet if you try and stand up and preach against this old nonsense you will have to take to your heels unless you want to be stoned! - What do you say to this, O Lord and Master?" (Gr VIII 42, 12-13)

Peter received the following answer: "Where the confession of sins to a priest that you touched on is concerned, it is bad and should be condemned in its present form, for it does not reform men but merely makes them persist in their sins to the end of their lives. Yet again I also am not saying anything against a person who is weak and sick of soul faithfully confessing his weaknesses and faults, so that a man who is sound and strong in the light can then, out of pure love for a fellow man, easily provide him with the true means that will help the weak man's soul to grow strong and healthy. In this way, one man can become another's true savior of soul. Yet I also do not make this a law but merely give you good advice; and whatever I do, you shall do as well and teach the truth to everyone." (Gr VIII 43, 4) "Yet allow everyone their free will and never coerce them, for you know now that any kind of moral compulsion is totally against My eternal ordinance. What I do not do, you also shall not do." (Gr VIII 43, 7)

I did also on one occasion tell you, and especially My old disciples, that you can forgive those who have sinned against you their sins, and those whose sins you forgive on this earth also shall have them forgiven in heaven; if, however, they are clearly incorrigible so that you have good reason not to release them from the sins they have committed against you, forgiveness shall also be withheld in heaven. We did, however, establish on that previous occasion that you are to have the right to do this only when you have already forgiven them seven times seventy-seven times. Since you, as my closest disciples, have the right, as has been said, to withhold or grant forgiveness of sins only for those who have sinned against you, it is clear that no priest could ever have the God-given right to grant or withhold forgiveness of sins not committed against him." (Gr VIII 43,12-14)

At the beginning of the 3rd century, these words of the Lord to the apostles were still known, finding reflection in the contemporary literature. Tertullian (c. A.D.

220) for example declared: "The power to bind and to loosen was only given to Peter in person." (*De pudicitia* 21, 101)

New revelation makes special reference to Mt 18, 18 (... whatever you bind on earth. . .) and John 20, 23 ("whose sins you forgive...") and explains that the gospel passages "in no way refer to a priest's power to forgive sins, but to the mutual duty of man to man and brother to brother to forgive one another their transgressions."

"If men forgive one another everything, then they shall also be forgiven everything by Me. If, however, they withhold forgiveness of each other's faults, I, too, shall withhold this. That is the proper meaning of this passage that for a long time has been seriously misunderstood and just as seriously misused." (Hi II p. 182)

It is also pointed out that in the Lord's prayer it says: "Forgive us our debts, as we also forgive our debtors", and not "forgive us our debt, as the priests forgive it for us". (Hi II 182, 3)

When James advises mutual confession of sins (James 5, 16, author), this certainly does not mean formal confession but merely sharing one's failings and weaknesses with another in private, so that the friend and brother who is stronger can provide a really strengthening remedy, in the spirit and in truth." "Nothing is said therefore of confession." (EM ch. 71)

"The best way of achieving remission of sins is no longer to commit the sins, and truly to repent of those committed in the past, to give alms to the poor for this, and forgive all one's enemies from the heart and pray for them in the spirit and in truth. For when a man repents of his sins, I, too, repent of having to punish him for them. Alms will in any way cover the greatest multitude of sins. And who forgives shall also be forgiven, and if his sins were as the sand of the sea and the grass on the ground. Those then are the only ways in which any sinner can achieve forgiveness of sins without any need for confession, and there are no others." (Hi II p. 321 f.)

In the monastic orders of the East, the tradition arose around A.D. 350, at the suggestion of St. Basil, patriarch of Eastern monks, that the monks (they were laymen) confessed the sins they had committed in the course of the day to each other at night. As soon as this became known outside the monastery walls, women also took up the exercise. The church, recognizing that a need existed here, appointed a penitential priest for every city, to whom sins could be confessed. There was no thought at that time of sins being forgiven in this way. The priest simply gave spiritual counsel.

The writings of St. Jerome, Doctor of the Church, show that this soon changed. Jerome (d. 419) wrote: ". . . the priests took on some of the arrogance of the Pharisees, meaning either to condemn the innocent or to absolve the guilty. Yet before God what matters is not the opinion of the priest but the life of the sinner." (Jerome in Matth. 16, 19 T VII. 1. p. 124 ed. Valarsi)

Little use was made of voluntary confession, according to St. Chrysostomus, Patriarch of Constantinople (d. 407): "Many, I see, receive the Body of Christ without any ado, and as it happens to suit, more from habit and in order to satisfy church rules than after due thought and reflection ... and even if encumbered with a thousand sins, they nevertheless partake of the sacraments." (Chrys. Hom. 3 in Eph. 1, 21-23 et. Migne j c. 62, 24 ss) He also wrote: "I do not say: Place yourself in the

pillory, accuse yourself in front of others, but rather advise you to obey the prophet's words: 'reveal your way to the Lord.' Before God as your judge confess your sin in prayer, if not with your lips, then at least in memory." (31st Homily on the Letter to the Hebrews C 3)

These statements are so unequivocal that Catholic authors also have to admit: "Does St. Chrysostomus give any clear indication for private confession? We can without hesitation answer in the negative."

Fimilian, Bishop of Caesarea, also confirms, in Eph. 75 Cypr., that there is no confession and no forgiving of sins. The Catholic theologian van der Meer also gives valuable information on the situation in this respect in Africa at the time of Augustine. In his book *Augustinus der Seelsorger* (Augustine the pastor - Impr. 1946) he stated: "Anyone who did not cause public offence would all his life 'confess' to none but God, in prayer."

There can be no doubt as to how precocious assertions like the one that follows should be regarded. "Confession was in fact also practiced in public penance." (*Lexikon des kath. Lebens*, ed. Erzbischof Rauch, Freiburg i. Br. 1952)

It is the general view that the first records of auricular confession appear only around the turn of the 4th to 5th century. Some authors believe that Irish monks introduced it on the Continent from the 6th century onwards, meeting very little resistance because no coercion was used. This state of affairs continued for centuries. Then came a sudden change, when the arrogant and imperious Pope Innocent III was elected at a time when the church had reached its greatest power. The movement initiated by the Cathar sect - which had already reached between 50 and 80 percent of the faithful - threatened to destroy the church. Yet all the princes were on the side of the church - unlike at the time of the Reformation - and the Cathar strongholds were conquered in a war lasting 20 years, with some areas, for instance in the South of France, reduced to burnt earth. To permit any such movement to be nipped in the bud in future, Innocent III issued the command, at the IVth Lateran Council in 1215, that henceforth everyone should go to confession once a year. He was of course concerned with something quite different from the usual forgiveness of sins and developed the institution of confession into an instrument of control. He ordered confessors to ask penitents to state their religious views; and decided that everyone had to confess to his local priest, so that in case of doubt the right conclusions might be drawn. This has only been gradually relaxed during the last century. From IVth Lateran onwards, the formula for absolution was: "By the authority of my office and the power to bind and loose conferred upon me by God, I absolve this servant of God of all his sins."

During the Middle Ages, great care was taken to see that the obligation to go to confession was fulfilled. Henne by Rhyn reported that failure to go to confession was punished by flogging.

Jesus said very clearly what he thought of such coercion of souls in connection with the forgiveness of sins, and the following words were dictated to Lorber:

"Enforced laws have an evil effect on the soul desiring freedom, as I have more than often shown you, and so have their inevitable consequences. Let there be only free actions out of true and pure love among you, never compulsion and coercion. That will be the only way in which My true disciples will be recognized:

that among themselves they practice only the free law of love, and love one another as I now love you." (Gr VIII 40. 24)

No objections are on the other hand raised against voluntary confession if there is a need. The principle, however, still applies: "Do not stand proxy for God in forgiving sins but be just brothers and friends helping your fellow men who are suffering in body and soul." (Gr VIII 194, 7)

As time went on, confession became an instrument of power of the first degree. No details will be given of the way confession was misused for political purposes, of the penitential exercises for women that came up in conjunction with the discipline of the confessional during the 17th and 18th centuries and the notorious scandals that came before the courts in connection with this. Many would find it difficult to believe that conditions really were like that in the past.

The institution and development of the confessional also called for very serious consideration of moral casuistry. As already stated, the number of sins the church was interested in during the early centuries was very small; only publicly known major sins such as murder, apostasy and adultery were punished. In due course of time, catalogues of sins were compiled, and the number of sins kept growing, until finally, in the 18th century, the list comprised 17,348 sins.

In the present day, church gazettes are on the other hand again bringing episcopal declarations of the following kind: "The concept of deadly sin has to be reconsidered in the light of new knowledge gained in theology and the humanities."

The Scholastics, particularly the great theologian Thomas Aquinas whose views the church normally accepted as fundamental, all left no doubt but that the institution of the confessional does not go back to Jesus. Thomas Aquinas clearly states in *Summa theol.* III. 9. 6. a 3, Peter the Lombard in *Sentarium Lib.* IV. Dist. 17, and Lawrence in *Dist.* V, that confession has no basis of divine authority, but is merely tradition. None of the earlier Councils mention confession, and they always did refer to what was established custom and tradition.

With hundreds of millions of Catholics having attained to the state of blessedness without ever having been to confession prior to the 1215 Council, the Catholic Church nevertheless maintains to this day, against the teaching of the Doctors of the Church of old and of mediaeval theologians, that "the confession of serious sins in the confessional is necessary for salvation, as ordained by God." (Denz 574 a, 670, 699).

Since the Council, theologians do, however, dare call things by their name: "The reasons given for confession being obligatory were not well substantiated for a long time (e.g., on the basis of the Old Testament or James 5) and certainly far from always the *ex institutione* sacrament of the Council of Trent. For some canonists, e.g., the Glossa ordinaries of Gratian and for Nicholas de Tudeschis, obligatory confession had its sole foundation in the ordinances of the churches." (*Herders theol. Taschenlexikon* 1972, p. 367)

There is good reason why genuinely existential questions of faith and those that might be subject to criticism were not allowed discussion in the bishops' synod enquiry and at the Wuerzburg synod. Jesus's words relating to the forgiveness of sins have been twisted, as confirmed by Walter Niggs: "The church has squeezed the gospel into a system it finds acceptable and has not at all followed its teaching

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There is an evident causal relationship between the introduction of obligatory confession to achieve forgiveness of sins, followed by the dogma of indulgences - with sinners let off punishment in hellfire in return for cash payments - and the institution, persisting to this day, of paid masses for the dead. Jesus's directions, very much to the contrary, and well known in the early centuries, as has been shown, were made to serve the aims of a materialistic church in the Middle Ages. This sin against the Holy Spirit will not be without its consequences, as shown in New Revelation. There, Jesus says the following: "Sadly, times will come when the confession of sins before false prophets becomes even more of a common thing than it ever was under the Pharisees and arch-Jews, and this will lead to the fall and condemnation of the false prophets in My name. For these are going to tell men and also heathens that they alone have the right, given to them by God, to remit or also retain the sins of all sinners; when this happens, the time shall soon come when the great judgement comes upon the new paganism." (Gr VIII 43, 10-11) "The past of untruthfulness holds no future for the present, but it does remain the past belonging to it." These words from Hans Kueng have deep significance."

'Who so-ever sins ye-remit.'

BD 6709 received 08.12.1956

God the Father is speaking: "If you read the words of the Scriptures only in their literal meaning there is much you will not understand or will interpret incorrectly, for 'the letter kills, but the spirit gives life.' And so it requires an enlightened spirit to comprehend and interpret the meaning of the Words I spoke when I walked on earth. My disciples understood Me since My spirit revealed to them every Word I spoke. I had to help them this way because prior to My death on the cross My spirit could not work the way it did after the act of Salvation was completed. Now, however, every human being can allow the working of My spirit in himself if he consciously uses the blessings of the act of Salvation and shapes himself through love such that he becomes a vessel for My spirit, which then educates him and 'guides him into truth' as I have promised. And he will also understand the meaning of the Words 'Whose so-ever sins ye-remit, they are remitted unto them; and whose so-ever sins ye-retain, they are retained.'

I spoke these Words to My disciples knowing that after the outpouring of the spirit they would clearly recognize the nature of the people who would come to them with all kinds of diseases due to their burden of guilt. I knew that they would come to My disciples to be healed, and I also knew which one of them felt his guilt and which one just wanted to be healed of his ailments. And My disciples knew it too, for their spirit was enlightened and they had completely submitted to My will, wanting to live and act only in accordance with My will. And thus, My spirit also gave them the instructions when, after My death, they attended to their ministry to spread My Word throughout the world. They, too, now recognized who was worthy of forgiveness of sins, of healing the sick, and who was still so steeped in sin that he did not want to be without sin but only be cured of his diseases. Thus, I merely assured the disciples with these Words that they would indeed recognize people's inner state and act correctly by following My spirit's directions. Hence a true disciple, a person who becomes a vessel for My spirit due to his life of love, a person in whom

I can work Myself by means of My spirit, will also be enlightened and interpret these Words of Mine correctly.

My Word retained its validity too, in as much as time and again people can be cured from their afflictions who remorsefully confess their sins to Me, who believe and thus confide in Me Myself or in one of My enlightened servants. However, the same servant will also recognize through My spirit's inner direction where this remorseful inner confession of guilt is absent and then a healing cannot take place. I spoke these Words to My disciples, to those whose hearts I knew and whose willingness to receive My spirit made them suitable to go into the world as My apostles and preach My Gospel to all nations. And the same Words also applied to their successors.

However, by 'successors' I mean those who, through their way of life, through changing themselves to love and through their spiritual maturity, have created the prerequisite to make the working of My spirit in them possible. I never meant those who merely occupied the same place but never experienced the 'outpouring of the spirit' themselves. The latter cannot assume that My Words were addressed to them and consequently will not be able 'to forgive or to retain sins' either.

Consider the senseless distortion of My Words that was caused by a doctrine as it is offered to people today, that people feel destined to forgive or not to forgive their fellow human beings' sins, people, who lack all spiritual maturity, which would reveal itself in the obvious 'working of the spirit.' My spirit can only seldom express itself obviously because it requires profound love and *a living faith* to do so. But thousands and thousands are 'forgiving sins,' and believe that they received the authorization for it from Me. Yet where My spirit is working, they try to prevent it, where pure truth is attempting to bring clarification, the working of Satan is insinuated, which proves again that spiritual blindness rules where humanity is looking for salvation. But the darkness is already too dense for a light to be accepted, and thus only love can be preached to people, for only love will kindle a light, and only a person aglow by love recognizes the truth and recoils from such misguided teachings.

Without love every Word is futile, it is not understood, and its meaning is only ever twisted. Only love results in the enlightenment of spirit and understanding of My Word. And only when you become true disciples through love can you consider yourselves the successors of those disciples, then your spirit will be enlightened and you can assure truly remorseful sinners that their sins are forgiven, because then you know that I Myself will take care of every sinner and forgive everyone who comes to the cross repentantly and in awareness of his guilt. And truly, I will also heal their physical afflictions, I will give the spiritually awakened servants great strength and thus My Word will fulfill itself 'Whose so-ever sins ye remit, they are remitted unto them; and whose so-ever sins ye retain, they are retained.' For it is My spirit that works in them."

The Absolution of Sins

Ref: Earth and Moon by Jacob Lorber:118

Jesus is speaking: "Some modern philosophers consider Me merely another philosopher, and maintain that every human being has the right, in accordance with Christian teachings, to absolve sins because I, as the Originator of these teachings, forgave also the sins of people who personally never offended Me.

My answer to those philosophers is the one I made to those Jews who confronted Me with the adulteress: 'He that is without sin among you, let him cast a stone at her, and his deed shall be granted in all the heavens!'

I, as a man, could forgive anyone's sins, since I was without sin. But he who is not without sin is not allowed to do so. To be without sin means to be in the highest degree in humility and love. The laws of God must have become such a human being's own nature. In order that the power of God may dwell in him fully, all desires, even to the lowest level, from childhood on, must be removed from his flesh. Only then may such a human being say to any person, 'Your sins are forgiven!' and they will be forgiven. But in this instance the person himself does not forgive sins, but the divine power alone. It is possible only for the divine power to reconcile the hearts of those that have sinned against one another and become enemies; that means to make their hearts red hot with the divine fire.

This suffocates all anger, all haughtiness and all envy. It is obvious that only God's power, and not man's, has that ability. And that is why a human being may say only to God: 'Lord, forgive me my sins which I committed against many, even those brethren from whom I may no longer ask forgiveness. But for Thy power, O Lord, it is reserved for eternity to effect what I myself wish to accomplish, if only I could.'

Behold, only in this manner can the power of God absolve sins when human beings can no longer forgive each other, whether as a result of being too far apart as far as distance is concerned, or when physical death has drawn an impenetrable wall between those two individuals. In such instances only God may forgive the sins.

I have nothing against it if a human being tells a soul friend in confidence all about his mistakes and infirmities, in order to receive comfort from such a friend. A true soul friend should advise thus: In order to be absolved of your sins, you should turn to the Lord with serious intent never to commit these sins again, and to make up for the sins you have committed against your brother, through sincere repentance and kind-hearted satisfaction. Such a confessor is at all times dear and valuable to Me.

Certainly, this does not require a clergyman, especially if such a clergyman believes that he alone has the exclusive power and authority to absolve and withhold absolution of sins, to judge the sinner, and to have himself addressed as the representative of God in the confessional; he is a perpetrator of evil and a slayer of souls, since he arbitrarily stands before Heaven's Gate.

Merciful Fatherly Love for the Fallen Beings

BD No. 5379 of 05/02/1952 taken from book 59

God the Father is speaking: "When you have sinned, I nevertheless will not withdraw My merciful love from you, instead it will take hold of you firmly so that you will find your way back to Me again, so that you will recognize your wrongdoing

and sincerely want to avoid everything that is not right before My eyes. I know your weaknesses, I know the temptations you are subject to due to your imperfection, but I also know your will which applies to Me and which I thus also value and therefore help you lift yourselves up again when you have fallen. And I bless everyone who makes an effort, who will not let up in his endeavor despite all temptations, despite failing frequently. Time and again I give him strength because My love for My living creations never stops, which nevertheless belong to Me even when they are sinful. *Yet you should fight with all your strength against the one who wants to seduce you, you should time and again prove yourselves worthy of My love, you should not reject My love but always and forever request it, you should not want to become sinful and therefore repeatedly commend yourselves to My love and grace, you should appeal to Me for protection against the tempter, you should not exclude Me from your thoughts, your daily work, you should often strengthen yourselves, because you are too weak, with My Word.*

You should always maintain contact with Me so that I can have an effect on you at all times, and you will become ever more steadfast when you are faced by temptations, which will keep confronting you because the tempter will not slow down fighting for your souls until you have defeated him yourselves through Me, Whom you long for with all your heart and Whose love will not let go of you. For as long as you live on earth you will have to wage this battle, because your earthly life is the last opportunity during which the adversary can and will influence you because he does not want to lose you, and only when you become completely free from earthly cravings will the temptations become less. But I know every stirring of the heart, I know who has the will to live a life that pleases Me, I know who is still weak, and yet I must allow My adversary to try to exert his influence on you. I have to leave the decision to you, I must not prevent you from doing what displeases Me, but I will never close My ear to the appeal of a child if it wants to be accepted in My Fatherly favor again. I know of your weakness and provide you with strength as often as you request it. Hence you should not be despondent when you have fallen but come to Me repentantly, and My merciful love will never deny itself since it is, after all, always willing to forgive if a child genuinely desires it."

The Fate of the Gospel in the Care of the Roman Catholic Church

Ref: Kurt Eggenstein "Fate of the Gospel" by Jakob Lorber

God the Father is speaking: "The disclosures made in New Revelation cast a new light on the origins of the Gospels and on their subsequent fate. Many erroneous theories can now be put aside. There are very serious significance attaches to the fact that at last, after the Second Vatican Council, Catholic scholars are also able to admit that the bishops made arbitrary changes in the Gospels during the early centuries, distorting their meaning, as reported in New Revelation. Historical research has in this case, too, confirmed that the statements made in New Revelation are reliable and correct.

Large parts of the early Christian centuries are covered in obscurity for us. By the year A.D. 200, none of the originals of the Gospels were still in existence. "We can find no definite trace, even for the first century, that the originals were still extant." ¹⁴

The oldest complete copies, on which the New Testament is based, are from the 4th century. Numerous mistakes were made in copying. The general estimate is 250,000 errors, and according to the Catholic theologian Henri Daniel-Rops, about two hundred fifty of these are substantial changes.¹⁵ Unpalatable facts were sometimes changed to the opposite. When Paul had a fierce argument with Peter and some other "important apostles", he did not accord Peter supremacy and said, in his Letter to the Galatians 2, 5: "to them we did not yield submission even for a moment". Several codices, for instance Codex D (from about A.D. 500), present the argument exactly the other way round.¹⁶ The word "not" was emitted in these copies, so that papal authority, at that time already considered desirable, might not be prejudiced. (These distortions were not, however, included in the New Testament.)

The faithful were not made aware that there are numerous instances where the evangelists say quite different things when reporting the same event. Yet these divergences were discussed by St. Ambrose, Bishop of Milan, in his gospel commentaries in the 4th century.

Below, some examples are given, demonstrating quite clearly that the gospel cannot have been based on verbal inspiration by the Holy Spirit, free from all error.

The day of Jesus' death is given differently in the synoptic Gospels (Matthew, Mark, Luke) as compared to John. The synoptic Gospels state that Jesus was crucified on a Saturday, which is quite unthinkable, that date being a major feast day. According to the Gospel of St. John, Jesus died on a Friday. As to the time of day when Jesus was crucified, we read in Mark 15, 25: "And it was the third hour (9 a.m.) when they crucified him." According to the witness John (19, 14), it was about the sixth hour (12 o'clock) when Pilate sat in judgement over Jesus.

Again, quite different times are given for the women setting out to visit the tomb. John writes: "whilst it was still dark" (20, 1), Mark on the other hand: "when the sun had risen" (16, 2).

According to Matthew, the women saw an angel sitting on the stone rolled back from the sepulcher (28, 2). Mark says that the women only saw the angel on entering the tomb (16, 5).

Reading the Gospel of Luke, one would conclude that Jesus only was in Jerusalem once during the time of his teaching mission, yet according to the Gospel of John - and this agrees with New Revelation - he was there several times during the three years.

Matthew (27, 44) and Mark (15, 32) say that the robbers who were crucified with Jesus reviled him. Luke says the opposite. According to him, only one reviled Jesus, and the other rebuked him.

According to Luke (24, 50), the ascension took place near Bethany, according to the Acts of the Apostles (1, 12), on the mount called Olivet near Jerusalem.

The differences in statements about the same events confirm what New Revelation says, that the evangelists did not always have the most reliable of informants.

The experts are also long since agreed on the interpolations and changes mentioned in New Revelation. This is not new, but the facts have merely been kept from the people in the church. Even Origen, the famous Bible scholar (A.D. 250) had come to the conclusion that some of the reports in the Bible had been invented.¹⁷

After the Second Vatican Council, Catholic scholars, too, were at last able to acknowledge the truth, saying openly what they had known for a long time. Before that, the Encyclical issued by Leo XII (d. 1903) and other decrees of the Catholic Church had made this impossible. The above anti-modernist Encyclical of Leo XIII "*Providentissimus Deus*" taught that the Gospels with unfailing truth said everything (!) God had told them (the evangelists) to write, and only what he had told them to write.¹⁸ Albert Schweitzer succinctly commented: "Rather than giving the truth its due ... it was evaded, twisted or covered up."¹⁹

As late as 1962, Professor Karl Rahner SJ had to take into account the teaching of Leo XII, Benedict XV and Pius XII and write, in theological dictionaries, that Inspiration covered all parts of scripture, including statements relating not to the message of salvation but to natural history. All this, he had to write, came directly from God and was free of error.²⁰ Rahner, Brinkmann and other scholars did of course know that the New Testament writings contained numerous contradictions and errors. They had to resort to sophist means to solve these problems.

There were hard battles with the Papal Court, and then, after many centuries, a turning point came with the last Council. Many bishops declared that scientific research had made much of what had so far been maintained untenable. Cardinal Koenig (Vienna) for instance referred to a whole list of historical errors found in the Bible." There could be no question but that not all texts were reliable, and the exegetes were asked in the constitution, to take a more historical view of the events described particularly in the Old Testament. Now Catholic scholars were able to say openly what they had already known and had had to present differently in Catholic reference works, against their own convictions. In *Herders Theologisches Taschenlexikon* (Herder's Theological Pocket Dictionary) published in 1972, Rahner was now able to write: "Text criticism (lower criticism) endeavors to determine, as accurately as possible, the original text of the books of the Bible, on the basis of manuscripts that have come down to us. This is necessary, because the text underwent many changes on being copied, either in error or deliberately."²²

In the new edition of the *Katholisches Bibellexikon* (Catholic Bible Lexicon), edited by H. Haus SJ, Einsiedeln, 1968, a sentence included in earlier editions has been omitted: "The integrity of the gospels is on the whole established."

Professor Geiselman now says straight out that the present version of the gospel has been subject to a number of revisions.²³ "All that has to go," the Lord said to Lorber. "Let us give space to science, for it is an effective tool to sweep away the rubbish." (Gr XI p. 279)

It took almost a hundred years until these words in New Revelation came true in the Catholic Church, against violent opposition from Roman integralists, and Catholic scientists were allowed to practice Bible criticism, carrying out relevant research, and publish their findings.

The hierarchy was aware of the contradictions in the gospel and the manipulations it had been subject to, but, exerting their powers, threatening eternal hellfire, they demanded that it should be believed that every word was free from error, inspired by the Holy Spirit, and that the Gospels must be considered completely infallible, without exception. The misrepresentations had made the good tidings into tidings of intimidation. The God of limitless love was made into an Old

Testament God of revenge, imposing eternal punishment in hell if the rules of the church were offended against.

To prevent doubt arising among the people through reading the Bible, the church forbade the reading of Holy Scripture for centuries. In Spain, owning a Bible was a crime punishable by death.²⁴

This fact, known to scholars, was dictated into Lorber's pen more than a hundred years ago: "Rome has strictly forbidden the people to read the whole of the gospel, and also the scriptures of the Jews, even punishing those who went against this with death."(Gr XI p. 282)

To prevent investigations based on the Greek New Testament manuscripts, the University of Paris (Sorbonne) even forbade study of the Greek language, designating it heresy punishable by death.²⁵ The ban on reading the Bible was constantly reinforced, right into the 19th century. Even around the turn of the century, in 1902, the Jesuit L. Billot (later a Cardinal) stated that theology students had no problems with Bible research, as there was and indeed could be no such science (in the Catholic Church, author). "I have been teaching for twenty years", Billot wrote. "My students do not even know that there is a problem concerning the Bible."²⁶

Further remarkable evidence for the spirit of the rules for training young clergy comes from a description given by Ernesto Buonaiuti, who was a friend of the later Pope John XXIII when a student at the seminary. He writes that none of the theology students were allowed to own a New Testament. It only got into their hands when a kind prefect made a present of it to them on their ordination into the lower clergy.²⁷

A quote from Hieronymus, 4th century Doctor of the Church, "those who do not know Holy Writ, also do not know Christ", could never be referred to for a long period, into the 20th century. Today, Catholics, too, are permitted to know that the Bible is the word both of God and of man. In order not to upset the older generation, this is not often and not very explicitly referred to in speech or writing. Most of the faithful are not yet aware of the break in the system. The dogmatic constitution "*Dei verbum*", finally arrived at as a compromise formulation after violent disputes with the Papal Court, uses cautious phrases to express deviation from what has been taught before. This change, achieved after hard struggles and in the course of time, once again confirms the statement made by Professor Hans Kueng: "Long indeed is the list of points in which the heretics were afterwards shown to be right."²⁸

The damage nevertheless seems irreparable. The young generation - particularly university students - is aware of the fundamental significance of this, with the question of veracity now in the full spotlight. They will draw their own conclusions.

At a much earlier time, however, dogmatism and the suppression of freedom of conscience had had another kind of consequence. The writings produced during the age of Enlightenment (Germany, 17th and 18th c.) were on the whole a reaction to the apologetic soporific handed out by the church. "The enemy", Amos N. Wilder wrote, "should be identified as stultification, superstition, ignorance, dogmatism, and all the tyrannies of soul and spirit."²⁹ Rationalism therefore came to the fore, with consequences that are apparent to this day."

Chapter 5: Priest vs. The Antichrist



Priest vs. The Antichrist, The Lukewarm- who are they? Do Not Take Your Faith for Granted, Consecrated Priest – do not follow the New Scriptures, St Peter the Roman Protects the Church, The Gates of Hell – The Church of Christ, Do Not Take Your Faith for Granted. . .

Priests vs. The Antichrist: Part 1

MV ET: 6-9

Jesus is speaking: "The day there would no longer be in the world priests who are really priests, the world would end in a horror that words could not describe. The moment of the 'abomination of desolation' would have been reached, in fact reached with a violence so ghastly as to be a hell brought to earth.

Pray and tell others to pray for all the salt not to become tasteless in all except One, the last Martyr, who will be there for the last Mass, because My Church militant shall exist until the very last day and the Sacrifice will be accomplished.

The more real priests are in the world when the times are fulfilled, the shorter and less cruel will the time of the Antichrist and of the last convulsions of the human race be. For the just of whom I speak when I preach the end of the world, are the true priests, the real consecrated souls in the convents scattered on earth, the victim souls, unknown host of martyrs whom only My eye knows while the world cannot see them, and those who act with true purity of faith. But these last ones are, even unknown to them, consecrated souls and victims."

Priests vs. The Antichrist: Part 2

MV ET: 119

Jesus is speaking: "Since priests have a key role to play in postponing the time of the Antichrist, or defeating him when he does manifest himself, their faults have terrible repercussions. That is why Jesus rebukes His priests in the following extracts, exposing far deadlier faults already found among many of them in the 1940s.

This is a page sad to dictate, to write, and to read. But it is the truth and must be told. Write. It is for the priests.

...I have called you 'shepherds.' I called you neither 'loners' nor 'captains.' The loner lives by himself. The captain marches at the head of his men. *But the 'shepherd' is in the middle of his flock and watches over it. He does not keep to himself because the flock would scatter. He does not walk at the head because the heedless sheep in the flock would wander from the way and be prey to wolves and thieves.*

The shepherd, if he is not a madman, lives in the midst of his flock, calls it, gathers it, unflaggingly goes back and forth beside it, goes before it in difficult matters, is first to test difficulties, smoothed them out as best he can, toils to make the awkward thoroughfares safe, then stays at the hard spot to watch his sheep pass by and, if he sees a fearful or weak one, takes it on his shoulders and carries it past the hazardous spot, and if the wolf comes, he does not run away but hurls himself at it, in front of his sheep, and defends them, even at the cost of death to save them. He immolates himself for them, to satisfy the wild beast's hunger, so it may no longer feel the need to tear to pieces. How many wild beasts there are against souls! The shepherd does not get lost in pointless chats with passers-by and does not amuse himself at the back of things that are not up to him. He takes care of his flock and that is enough.

Now look. Doesn't it seem like reading chapter 8 of Ezekiel?

First idol: Jealousy.

You should be charity, right? Charity: to induce others to charity. What are you? Jealous of one another: You take offense if a layman criticizes you. But don't you criticize one another, and often unjustly? The superior criticizes the subordinates. The subordinates criticize the superiors. You are jealous if one of you is noticed, if one of you does better than you, if one of you becomes richer. *This, which should horrify you, is on the contrary what makes your mouth water the most.* But was I, the eternal Priest, rich? Be perfect and you will be noticed and praised, *however much you should care only about God's glory.* Be perfect and you will do well in the only purpose worthy of your garment: *that of bringing souls to God.*

Second idol actually many idols: the various heresies that replace in you the Creed you should have.

You too, like the seventy elders spoken by Ezechiel, are incensing idols, each one the idol he prefers. And you do so in the dark hoping that people's eyes may not see you. But they do. And you scandalize them: Because the faithful, and people in general, are like children. They do not seem to be watching, but they never stop keeping an eye and an ear on the grown-ups.

But don't you know that even if people did not see, God does? *Why then do you give off your incense before the power of gold or that of man? Don't I notice from the height of My throne too many of My priests busy devoting their time -that time I give them to spend in the priestly mission - devoting their time in human business to increase their well-being?* Yes, I see that. *Don't I notice - and it nauseates Me - too many of My priests abjuring My Law to abide by the law of wretched men, expecting honors and money?* Yes, I see that.

Oh! Politicking priests! *Today's Sanhedrists! Let them remember, though, what end the Sanhedrin met precisely at the hands of those at whose feet they had thrown their consciences flat and broken My Law.* And I say no more. This is as far as mankind is concerned. *The rest will come from the eternal and just Judge.*

Third idol: the Senses.

Yes, there is this too. And I say no more out of respect for My megaphone. *But let each one examine himself to see if in the place where the only woman lawful to remember with love by a priest, My Mother, and his own mother, there might be a pagan goddess. Think: you touch Me, you receive Me.* And that is enough. *Do not put the Most Pure in contact with a flesh stained with lust.*

Fourth idol: the worship of the Orient.

The sects. Yes, this too. And shouldn't I look at many of you indignantly and have for many the rebukes that I had for the Pharisees and Doctors [of the Law] of My time? And shouldn't I kindle some 'lights' among the lay people who love Me as many of you do not, out of compassion for the souls you leave in the cold, in the dark, in impurity, the souls for whom you are not a way to God but a path leading down-wards? And how dare you repeat My Word and preach My Law when Word and Law are a condemnation to you? *May those who are undefiled become even cleaner; may those who are defiled purify themselves.*

Mankind is at a great road-fork. Two ways branch off: one climbs up to God, the other goes down to Satan. At the road-fork there is a rock. That is you. If you turn into a bulwark and a thrust towards the first way: Satan will not burst in and souls will be spurred on to God. *But if you are the first ones to roll down Satan's*

slope, you will drag mankind, with anticipated time, towards the horrors of the Antichrist.

And although he must come, woe betide those who anticipate his coming and lengthen it, because he shall cease to live at the hour set from everlasting, and the longer the time of his stay, the more souls shall be lost. Not one of these shall go unavenged, remember that. Why, if your God sees the sparrow that dies, how could He not see a soul that dies? Those who kill it, wherever they are, shall have to render an account to Me, and I shall meter out their condemnation."

John 9:39 Then Jesus said, "I came into this world for judgment, so that those who do not see might see, and those who do see might become blind."

Consecrated Priests - do not follow the New Scripture

Ref: HFJ – December 30, 2016: Lily of the Holy Face of Jesus

God the Father is speaking: "Today, I turn to the Consecrated who in My Name practice and profess their faith without discerning the Truth from the error.

What have your years of theological studies served for, if you are not able to distinguish what really comes from Me, Who I am the Creator and from His Spirit the Absolute Truth has been given? Pay attention; do not take for good what you have been proposed by the high ecclesiastical ranks. Learn to distinguish the Divine inspiration from the deception and do not follow the new scripture that they are going to impose upon you.

Soon everything will be changed and there are already visible changes in the Liturgical Celebrations in some areas of Italy. In the north (of Italy) some time ago, a change has been added that is becoming more and more evident. Now it will be introduced throughout the country.

My Consecrated preserves the old Bibles and continue in the known direction. By adopting the new changes, you offend me and the Church will be desecrated because nothing that is being proposed has the Divine approval.

I will destroy the profane temple. Each brick will collapse, and the false word will be given to the fire. Listen up Roma: what comes out of you I do not recognize because it does not belong to Me. I will accept only what shows My Holy Seal.

Soon the Angel responsible for putting the Divine Sign on the foreheads of the men will descend. Make sure to be among those who will become part of the New Jerusalem. And you, Ministers, who prepared the Holy Table, it will be shown you, when the time of Mercy will arrive. You will be instructed so to ensure that the (Holy) Food will not be missing and the World will be guarded properly. Be strong because you belong to Me and I need your fidelity.

God the Most High has spoken."

Our Lord mentioned in the above message, "*Soon everything will be changed and there are already visible changes in the Liturgical Celebrations in some areas of Italy. In the north (of Italy) some time ago, a change has been added that is becoming more and more evident. Now it will be introduced throughout the country.*" *What is this change our Lord is talking about?*

The Lukewarm – who are they?

Ref: St. John Mary Vianney

From the works of St. John Mary Vianney: "In speaking to you today, my dear brethren, of the dreadful state of the lukewarm soul, my purpose is not to paint for you a terrifying and despairing picture of the soul which is living in mortal sin without even having the wish to escape from this condition. That poor unfortunate creature can but look forward to the wrath of God in the next life. Alas! These sinners hear me; they know well of whom I am speaking at this very moment. . . .

They know very well that in spite of all their prayers and their other good works they will be lost. Let us leave them in their blindness, since they want to remain that way

Nor do I understand, brethren, by the lukewarm soul, that soul who would like to be worldly without ceasing to be a child of God. You will see such a one at one moment prostrate before God, his Savior and his Master, and the next moment similarly prostrate before the world, his idol.

Poor blind creature, who gives one hand to God and the other to the world, so that he can call both to his aid, and promise his heart to each in turn! He loves God, or rather, he would like to love Him, but he would also like to please the world. Then, weary of wanting to give his allegiance to both, he ends by giving it to the world alone. This is an extraordinary life and one which offers so strange a spectacle that it is hard to persuade oneself that it could be the life of one and the same person. I am going to show you this so clearly that perhaps many among you will be hurt by it. But that will matter little to me, for I am always going to tell you what I ought to tell you, and then you will do what you wish about it

I would say further, my brethren, that whoever wants to please both the world and God leads one of the most unhappy of lives. You shall see how. Here is someone who gives himself up to the pleasures of the world or develops some evil habit.

I think, brethren that you would like to know what is the state of the lukewarm soul. Well, this is it. A lukewarm soul is not yet quite dead in the eyes of God because the faith, the hope, and the charity which are its spiritual life are not altogether extinct. But it is a faith without zeal, a hope without resolution, a charity without ardor

Nothing touches this soul: it hears the word of God, yes, that is true; but often it just bores it. Its possessor hears it with difficulty, more or less by habit, like someone who thinks that he knows enough about it and does enough of what he should.

Any prayers which are a bit long are distasteful to him. This soul is so full of whatever it has just been doing or what it is going to do next, its boredom is so great, that this poor unfortunate thing is almost in agony. It is still alive, but it is not capable of doing anything to gain Heaven

For the last twenty years this soul has been filled with good intentions without doing anything at all to correct its habits.

It is like someone who is envious of anyone who is on top of the world but who would not deign (to do something in a haughty manner) to lift a foot to try to get there himself. It would not, however, wish to renounce eternal blessings for those of the world. Yet it does not wish either to leave the world or to go to Heaven,

and if it can just manage to pass its time without crosses or difficulties, it would never ask to leave this world at all. If you hear someone with such a soul say that life is long and pretty miserable, that is only when everything is not going in accordance with his desires. If God, in order to force such a soul to detach itself from temporal things, sends it any cross or suffering, it is fretful and grieving and abandons itself to grumbles and complaints and often even to a kind of despair. It seems as if it does not want to see that God has sent it these trials for its good, to detach it from this world and to draw it towards Himself. What has it done to deserve these trials? In this state a person thinks in his own mind that there are many others more blameworthy than himself who have not to submit to such trials.

In prosperous times the lukewarm soul does not go so far as to forget God, but neither does it forget itself. It knows very well how to boast about all the means it has employed to achieve its prosperity. It is quite convinced that many others would not have achieved the same success. It loves to repeat that and to hear it repeated, and every time it hears it, it is with fresh pleasure. The individual with the lukewarm soul assumes a gracious air when associating with those who flatter him. But towards those who have not paid him the respect which he believes he has deserved or who have not been grateful for his kindnesses, he maintains an air of frigid indifference and seems to indicate to them that they are ungrateful creatures who do not deserve to receive the good which he has done them

If I wanted to paint you an exact picture, my brethren, of the state of a soul which lives in tepidity, I should tell you that it is like a tortoise or a snail. It moves only by dragging itself along the ground, and one can see it getting from place to place with great difficulty. The love of God, which it feels deep down in itself, is like a tiny spark of fire hidden under a heap of ashes.

The lukewarm soul comes to the point of being completely indifferent to its own loss. It has nothing left but love without tenderness, without action, and without energy which sustains it with difficulty in all that is essential for salvation. But for all other means of Grace, it looks upon them as nothing or almost nothing. Alas, my brother, this poor soul in its tepidity is like someone between two bouts of sleep. It would like to act, but its will has become so softened that it lacks either the force or the courage to accomplish its wishes.

It is true that a Christian who lives in tepidity still regularly-in appearance at least-fulfils his duties. He will indeed get down on his knees every morning to say his prayers. He will go to the Sacraments every year at Easter and even several times during the course of the twelve months. But in all of this there will be such a distaste, so much slackness and so much indifference, so little preparation, so little change in his way of life, that it is easy to see that he is only fulfilling his duties from habit and routine because this is a feast and he is in the habit of carrying them out at such a time. His Confessions and his Communion are not sacrilegious, if you like, but they are Confessions and Communion which bear no fruit-which, far from making him more perfect and more pleasing to God, only make him more unworthy. As for his prayers, God alone knows what-without, of course, any preparation-he makes of these.

In the morning it is not God who occupies his thoughts, nor the salvation of his poor soul; he is quite taken up with thoughts of work. His mind is so wrapped up in the things of earth that the thought of God has no place in it. He is thinking about

what he is going to be doing during the day, where he will be sending his children and his various employees, in what way he will expedite his own work. To say his prayers, he gets down on his knees, undoubtedly, but he does not know what he wants to ask God, or what he needs, or even before whom he is kneeling. His careless demeanor shows this very clearly. It is a poor man indeed who, however miserable he is, wants nothing at all and loves his poverty. It is surely a desperately sick person who scorns doctors and remedies and clings to his infirmities.

You can see that this lukewarm soul has no difficulty, on the slightest pretext, in talking during the course of his prayers.

For no reason at all he will abandon them, partly at least, thinking that he will finish them in another moment. Does he want to offer his day to God, to say his Grace? He does all that, but often without thinking of the one who is addressed. He will not even stop working. If the possessor of the lukewarm soul is a man, he will turn his cap or his hat around in his hands as if to see whether it is good or bad, as though he had some idea of selling it. If it is a woman, she will say her prayers while slicing bread into her soup, or putting wood on the fire, or calling out to her children or maid. If you like, such distractions during prayer are not exactly deliberate. People would rather not have them, but because it is necessary to go to so much trouble and expend so much energy to get rid of them, they let them alone and allow them to come as they will.

The lukewarm Christian may not perhaps work on Sunday at tasks which seem to be forbidden to anyone who has even the slightest shred of religion, but doing some sewing, arranging something in the house, driving sheep to the fields during the times for Masses, on the pretext that there is not enough food to give them—all these things will be done without the slightest scruple, and such people will prefer to allow their souls and the souls of their employees to perish rather than endanger their animals. A man will busy himself getting out his tools and his carts and harrows and so on, for the next day; he will fill in a hole or fence a gap; he will cut various lengths of cords and ropes; he will carry out the churns and set them in order. What do you think about all this, my brethren? Is it not, alas, the simple truth?

A lukewarm soul will go to Confession regularly, and even quite frequently. But what kind of Confessions are they? No preparation, no desire to correct faults, or, at the least, a desire so feeble and so small that the slightest difficulty will put a stop to it altogether. The Confessions of such a person are merely repetitions of old ones, which would be a happy state of affairs indeed if there were nothing to add to them. Twenty years ago, he was accusing himself of the same things he confesses today, and if he goes to Confession for the next twenty years, he will say the same things. A lukewarm soul will not, if you like, commit the big sins. But some slander or back-biting, a lie, a feeling of hatred, of dislike, of jealousy, a slight touch of deceit or double-dealing—these count for nothing with it. If it is a woman and you do not pay her all the respect which she considers her due, she will, under the guise of pretending that God has been offended, make sure that you realize it; she could say more than that, of course, since it is she herself who has been offended. It is true that such a woman would not stop going to the Sacraments, but her dispositions are worthy of compassion.

On the day when she wants to receive her God, she spends part of the morning thinking of temporal matters. If it is a man, he will be thinking about his

deals and his sales. If it is a married woman, she will be thinking about her household and her children. If it is a young girl, her thoughts will be on her clothes.

If it is a boy, he will be dreaming about passing pleasures and so on. The lukewarm soul shuts God up in an obscure and ugly kind of prison. Its possessor does not crucify Him, but God can find little joy or consolation in his heart. All his dispositions proclaim that his poor soul is struggling for the breath of life.

After having received Holy Communion, this person will hardly give another thought to God in all the days to follow. His manner of life tells us that he did not know the greatness of the happiness which had been his.

A lukewarm Christian thinks very little upon the state of his poor soul and almost never lets his mind run over the past. If the thought of making any effort to be better crosses his mind at all, he believes that once he has confessed his sins, he ought to be perfectly happy and at peace. He assists at Holy Mass very much as he would at any ordinary activity. He does not think at all seriously of what he is doing and finds no trouble in chatting about all sorts of things while on the way there. Possibly he will not give a single thought to the fact that he is about to participate in the greatest of all the gifts that God, all-powerful as He is, could give us. He does give some thought to the needs of his own soul, yes, but a very small and feeble amount of thought indeed. Frequently he will even present himself before the presence of God without having any idea of what he is going to ask of Him. He has few scruples in cutting out, on the least pretext, the Asperges and the prayers before Mass. During the course of the service, he does not want to go to sleep, of course, and he is even afraid that someone might see him, but he does not do himself any violence all the same. He does not want, of course, to have distractions during prayer or during the Holy Mass, yet when he should put up some little fight against them, he suffers them very patiently, considering the fact that he does not like them. Fast days are reduced to practically nothing, either by advancing the time of the main meal or, under the pretext that Heaven was never taken by famine, by making the collation so abundant that it amounts to a full meal. When he performs good or beneficial actions, his intentions are often very mixed-sometimes it is to please someone, sometimes it is out of compassion, and sometimes it is just to please the world. With such people everything that is not a really serious sin is good enough. They like doing good and being faithful, but they wish that it did not cost them anything or, at least, that it cost very little. They would like to visit the sick, indeed, but it would be more convenient if the sick would come to them. They have something to give away in alms, they know quite well that a certain person has need of help, but they wait until she comes to ask them instead of anticipating her, which would make the kindness so very much more meritorious. We will even say, my brethren, that the person who leads a lukewarm life does not fail to do plenty of good works, to frequent the Sacraments, to assist regularly at all church services, but in all of this one sees only a weak, languishing faith, hope which the slightest trial will upset, a love of God and of neighbor which is without warmth or pleasure. Everything that such a person does is not entirely lost, but it is very nearly so.

See, before God, my brethren, on what side you are. On the side of the sinners, who have abandoned everything and plunge themselves into sin without remorse? On the side of the just souls, who seek but God alone? Or are you of the

number of these slack, tepid, and indifferent souls such as we have just been depicting for you? Down which road are you travelling?

Who can dare assure himself that he is neither a great sinner nor a tepid soul but that he is one of the elect? Alas, my brethren, how many seem to be good Christians in the eyes of the world who are really tepid souls in the eyes of God, Who knows our inmost hearts

Let us ask God with all our hearts, if we are in this state, to give us the grace to get out of it, so that we may take the route that all the saints have taken and arrive at the happiness that they are enjoying. That is what I desire for you."

Revelation 3:16 So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.

Revelation 3:15-16 "I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.

Revelation 3:15 "I know your works: you are neither cold nor hot. Would that you were either cold or hot!

Revelation 3:14-22 "And to the angel of the church in Laodicea write: ¹⁴"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation. ¹⁵"I know your works: you are neither cold nor hot. Would that you were either cold or hot! ¹⁶So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. ¹⁷For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. ¹⁸I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. ¹⁹Those whom I love, I reprove and discipline, so be zealous and repent. ²⁰Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. ²¹The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. ²²He who has an ear, let him hear what the Spirit says to the churches.'"

St Peter the Roman protects the Church - Part A

Ref: Blessed Elizabeth Canori Mora revelations of 1814

"On January 16, 1815, angels showed her Many ecclesiastics who persecute Jesus Crucified and His holy Gospel under the guise of doing good. Like furious wolves they scheme to pull the Church leader down from his throne. Then she was allowed to see the terrible indignation these wolves aroused in God. In terror I saw the blazing lightning bolts of Divine Justice fall about me. I saw buildings collapsing in ruins. Cities, regions and the whole world fell into chaos. One heard nothing but countless weak voices calling out for mercy. Countless people will be killed.

What terrified her the most was God's anger. She saw Him "extremely angry with those who persecute Him. His omnipotent hands were holding bolts of lightning, His face was resplendent with indignation, and His gaze alone was enough to incinerate the whole world.' The vision lasted but an instant, whereupon she recalled, 'had it continued for another moment I surely would have died.

Concerning her vision of June 7, 1815, she wrote of, "fierce wolves in sheep's clothing, relentless persecutors of Jesus Crucified and His spouse the Holy Church...I saw the whole world convulsed, especially the city of Rome. How can I possibly relate what I saw of the Holy College? Because of contrary doctrines, together with the secular clergy, they were scattered, persecuted and murdered by the impious...The regular clergy had not suffered a total dispersion, but were also decimated. Countless men of all conditions died in the massacre, but not all were condemned, for among them were those of decent customs and others of holy life.

Mercy Ceases for the World on Christmas, 1816 Blessed Elizabeth saw Our Lady, who appeared extremely sad. Upon inquiring why, Our Lady answered, "Behold, my daughter, such great ungodliness." Blessed Elizabeth then saw "apostates brazenly trying to rip her most holy Son from her arms. Confronted with such an outrage, the Mother of God ceased to ask mercy for the world, and instead requested justice from the Eternal Father. Clothed in His inexorable Justice and full of indignation, he turned to the world.

At that moment all nature went into convulsions, the world lost its normal order and was filled with the most terrible calamity imaginable. This will be something so deplorable and atrocious that it will reduce the world to the ultimate depths of desolation.

On the feast of Saints Peter and Paul, June 29, 1820, she saw Saint Peter descending from heaven, robed in papal vestments and surrounded by a legion of angels. With his crosier he drew a great cross over the face of the earth, separating it into four quadrants. In each of these quadrants, he then brought forth a tree, sprouting with new life. Each tree was in the shape of a cross and enveloped in magnificent light. All the good laity and religious fled for protection underneath these trees and were spared from the tremendous chastisement. "Woe! Woe to those unobservant religious who despise their Holy Rules. They will all perish in the terrible chastisement together with all who give themselves to debauchery and follow the false maxims of their deplorable contemporary philosophy!"

The sky took on a morbid blue color which terrified everyone who looked at it. A dark wind blew everywhere. An impassioned and mournful shrieking filled the air, like the terrible roar of a fierce lion, and resounded all over the earth in blood curdling echoes.

All men and animals brimmed with terror. The entire world convulsed and everyone pitilessly slaughtered one another.

When this bloody fight will arrive, the vengeful hand of God will weigh upon these fated ones and with His omnipotence He will chastise the proud for their rashness and shameless insolence. God will use the powers of darkness to exterminate these sectarian, iniquitous and criminal men, who plot to eradicate the Catholic Church, our Holy Mother, by tearing Her up by Her deepest roots, and casting Her on the ground.

God Will Laugh at Them. God will laugh at their malice, and with a mere wave of His almighty right Hand, He will punish the wicked. The powers of darkness will be allowed to leave Hell and enormous crowds of devils will invade the whole world. They will wreak great destruction and thus execute the orders of Divine Justice, to which they are also subjected. They will chastise man's goods, families, towns,

wretched cities, palaces, houses and everything else that exists on the face of the earth to the exact degree that God decrees.

God will allow wicked men to be cruelly chastised by fierce demons, because they voluntarily subjected themselves to the devil and joined in his attack of the Holy Catholic Church.

I saw the horrible prison, Hell. There I saw the devils that would be released on earth to carry their wicked destruction everywhere. They will decimate every place that idolatry was practiced to such an extent, that no trace of them will remain."

St Peter the Roman protects the Church - Part B

Ref: Blessed Elizabeth Canori Mora revelations of 1814

"The Great Restoration Begins: However, all will not end in this death and destruction. After these purifying punishments, she saw Saint Peter return on a majestic papal throne together with Saint Paul, who went through the world shackling the devils and bringing them before Saint Peter, who cast them back into the dark caverns from where they had come. 'Then a beautiful splendor came over the earth, to announce the reconciliation of God with mankind.'

The small flock of faithful Catholics who had taken refuge under the trees will be brought before Saint Peter, who will choose a new pope. All the Church will be reordered according to the true dictates of the holy Gospel. The religious orders will be reestablished, and the homes of Christians will become homes imbued with religion.

So great will be the fervor and zeal for the glory of God that everything will promote love of God and neighbor. The triumph, glory and honor of the Catholic Church will be established in an instant. She will be acclaimed, venerated and esteemed by all. All will resolve to follow Her recognizing the Vicar of Christ as the Supreme Pontiff."

'The Gates of Hell' – The Church of Christ

Ref: BD 3589 29.10.1945

God the Father is speaking: "The quintessence of Christ's teaching is the commandment of love for God and one's neighbor. Hence, wherever this is taught and practiced, there is true Christianity, there is the church of Christ, which has its foundation in its firm faith in Him and which therefore will continue when all else comes to an end. His church comprises believers who live according to His commandment of love and who are therefore permeated by His spirit which manifests itself openly or in secret, depending on what is best for the individual soul. And Jesus Christ guaranteed that this church will last forever with the Words 'The gates of hell shall not prevail against it.' At the same time His Words indicated that it will be attacked by the forces of hell. And His Word is truth and will come to pass at the end of the time granted by God for the souls' redemption. Then the church of Christ will be assailed by forces which are hostile to God, yet it will remain victorious and be recognized as everlasting by its followers, by the community of believers who practice true Christianity, abide by the teachings of Christ and live a life of love.

However, this church of Christ will be small, only a small group will belong to it and yet, it will be represented all over the world, truly lovingly active people and therefore true Christians will live all over the world. Their love will gain them wisdom, and thus they will also be profoundly devout and acknowledge the God of love Who embodied Himself on earth in Jesus Christ and consciously strive towards Him. They were all promised by God that He would remain with them until the end, He promised them His spirit because they belong in truth to His church which He Himself founded. And thus He will protect them until the end from spiritual and earthly ruin, because they live according to Christ's teaching, with love for God and their neighbor, and belong to those who will be shielded from death, who will be taken by God into the kingdom of peace before the immense destruction takes place. The small group constituting His church will be the foundation again on the new earth, Christ's teaching will be proclaimed once more, love will be cultivated and the people of the new earth will live in deep faith, for God's love had revealed itself to them, He Himself will stay in their midst because they fulfill His commandment of love for God and their neighbor. And thus God's church will continue, it will survive all times because it will always be followed by people whose faith in the Redeemer of the world fills them with love and whose activity consists of a constant service in love, because nothing can cease to exist which originates in God, which accepts love as its basic principle and therefore is divine."

Do Not Take Your Faith for Granted

Ref: Sunday January 13, 2013 Pelianito Journal

Jesus is speaking: "Beloved child of my heart, do not take your faith for granted. Do not presume to be beyond temptation. Do not stop your vigilance. Faith is a flame that must be protected. As the days darken there will be much to test your faith. Do not rely on your own strength, but in all humility earnestly ask for grace upon grace so that your faith may not fail in the time of trial. Remember how only a few faithful souls were found at the foot of the cross? Pray that you will be counted among their number. Children, take the hand of my Mother. If you do this, she will not let you be put to shame."



Faith is a flame that must be protected.

All Has Been Revealed to You

MMP:604 – Milan Italy, December 31, 1997 Last night of the year

The Blessed Mother is speaking: “Beloved sons, in silence and in prayer, spend with me the final hours of this year which is about to end. Do not spend them in dissipation and entertainment, as so many of my children do.

This year has been particularly important for my plan. You are now entering into my times. For this, I have traced out for you a light-filled way, along which all of you must walk, in order to live the consecration which, you have made to my Immaculate Heart.

All has been revealed to you: my plan has been prophetically announced to you at Fatima, and during these years, I have been carrying it out through my Marian Movement of Priests. This has been revealed to you in its gradual preparation.

This century of yours, which is about to end, has been placed under the sign of a strong power conceded to my Adversary. Thus, humanity has been led astray by the error of theoretical and practical atheism; in the place of God, idols have been built, which everyone adores: pleasures, money, amusement, power, pride, and impurity.

Truly Satan, with the cup of lust, has succeeded in seducing all the nations of the earth. He has replaced love with hatred; communion with division; justice with many injustices; peace with continuous war. In fact, this entire century has been spent under the sign of cruel and bloody wars, which have claimed millions of innocent victims.

So then, the Most Holy Trinity has decreed that your century be placed under the sign of my powerful, maternal and extraordinary presence. Thus, at Fatima I pointed out the way along which humanity must journey for its return to the Lord: that of conversion, prayer, and penance. And as a safe refuge, I offered you my Immaculate Heart.

All has been revealed to you: my plan has been pointed out to you even in its painful realization. Humanity has fallen under the domination of Satan and of his great power, exercised with the satanic and Masonic forces; my Church has become obscured by his smoke, which has penetrated into it. Errors are being taught and propagated, causing many to lose true faith in Christ and in his Gospel; the holy Law of God is openly violated; sin is committed, divine presence is lost; unity is deeply split apart by a strong contestation directed against the Magisterium, and especially against the Pope; and the wound caused by painful lacerations becomes ever wider.

In order to give the suffering and crucified Church of your time my motherly help, and a safe refuge, I have brought the Marian Movement of Priests into being and have spread it through every part of the world by means of my book, which traces out for you the road along which you must journey in order to spread my light. With this book, I teach you to live the consecration to my Immaculate Heart with the simplicity of children, in a spirit of humility, of poverty, of trust, and of filial abandonment.

I have now been guiding you for twenty-five years, with the words which I have spoken to the heart of this, my little son, whom I have chosen as an instrument for the realization of my maternal plan. During these years I myself have carried him several times to every part of the world, and he has allowed himself to be led with

docility, small and fearful, but totally abandoned to me, like a little baby in the arms of his mother.

As of now, all that I had to say to you has been said, because *all has been revealed to you*. Therefore, on this night, there comes to an end, the public messages which I have been giving you for twenty-five years; now you must meditate on them, live them and put them into practice. Then the words which I have caused to come down from my Immaculate Heart, as drops of heavenly dew upon the desert of your life, so threatened by snares, will produce fruits of grace and holiness.

All has been revealed to you: my plan has been foretold to you especially *in its wonderful and victorious fulfillment*. I have announced to you the triumph of my Immaculate Heart in the world. *In the end my Immaculate Heart will triumph*.

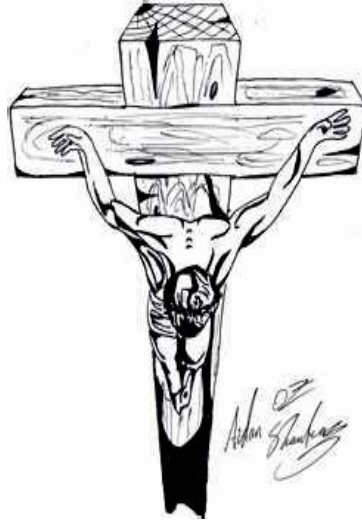
This will come about in the greatest triumph of Jesus, who will bring into the world his glorious reign of love, of justice, and of peace, and will make all things new."

For more information on the Church of Christ visit:

www.alphaandomegaofcreation.org

Book section: Vol. 6 The Church of Christ

*“I am with you always, even unto the end of
the world”*



“All the strands of this Mission are being drawn together to form a pattern. Then, when the various parts are linked and fitted together, like the pieces of a jigsaw, when all the pieces begin to merge, the final picture will become clear.”

Ref: MDM message Jan 24th, 2014

Jesus is speaking: “And I say to you: ‘Take,’ do take this work and ‘*do not seal it*’ but read it and have it read ‘*because the time is close*’ and let those who are holy become holier. (John, Revelation, 22:10)

May the grace of your Lord Jesus Christ be with all those who in this book see an approach of Mine and urge it to be accomplished, to their defense, with the cry of Love: ‘Come, Lord Jesus.’

I will always be with you because it is pleasant to Me to be with those who love Me.” MV Vol5: 951



JMJ