

The Third and Final Testament

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The Eternal Virgin Eucharistic Church

by

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“They brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold”

Mt 13:8

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TO THE READER

All of history points to His Story, the story of God the Almighty Creator. His Story is the story of Love, Light, and Salvation. He comes to us in His Mercy, and asks us to just trust and believe in Him, and obey His Commandments.

His Commandments are very easy. There are only Ten. They are divided into three parts.

- 1. Honor and love due to God.**
- 2. Honor and love due to the Family.**
- 3. Honor and love due to our neighbour.**

We on our part seek Him with all our heart and soul, and mind and strength.

If we follow His simple directions, He will give us His very Self.

This giving of Self comes about in the Holy Eucharist.

If we believe and reverence Him in Holy Eucharist, He shares all of His creation in us.

He asks us now in the Third Testament to join with Him in uniting Creator, Creation and Created in oneness in Him in Eucharistic Splendour.

This Eucharistic Splendour is Eucharistic man, the Third Testament. God living in man, and man living in God the Almighty in perfect harmony and perfect unity, the Living Testimony.

**You are invited to this marvellous feast. You are invited!
Come and see.**

Dedication

To our Father,
the Almighty, Eternal God,
we offer grateful thanks,
that now in the fulness of times,
Thou hast made known to us
the Sacrament of Thy will,
to re-establish all things in Christ (*Ep 1:9,10*),
in Thy glorious and immaculate
Eternal Virgin Eucharistic Church (*2Co 11:2*).

Introduction

We are living in a world in which the love of pleasures, self gratification, and the pursuit of material things, has darkened the mind of the greater majority of the people in the universe.

Fixed minds are shut to any possibility of an option other than the way in which they are living.

Religions are set in the fixation of their way, and to them, only their way is right. Consultation with God is not an option for them. The gift of faith to those intransigent minds is nullified in favor of intellect, rules, and Pharisaic laws.

The attempts by God to call man back from the brink of disaster has fallen on deaf or self-righteous ears. The messages to the prophets at this time are ignored. The apparitions of our Blessed Mother to visionaries are suppressed, particularly when her messages draw attention to the errors of those leaders in the various churches.

The disasters of earthquakes, tsunamis, hurricanes, blizzards and tornadoes are put down as an act of nature with no regard that they may be a warning which is given by God.

It is in the background of all of this that Almighty God is closing the Second (*New*) Testament, and opening the Third and final Testament. The love in so many people has grown cold (*Mt 24:12*), and the poor are trampled upon without any regard to charity, so that now God must intervene by fulfilling all that is written in the Apocalypse.

There is no 'religion,' in it's present form, no church, existing in the world at this time to which Jesus can return, in His 'Second

Coming.’

It is necessary for Him to do as He promised, ‘make all things new’ (*Apoc 21:5*). The pride and arrogance of the religionists will not accept that He would bypass them and their material splendor, and come in silence and hiddenness as He did in His First Coming in a lowly stable. The multitudinous churches and religions are oblivious to the fortitude of faith, and seek a comfortable solution to any problems which they may see existing.

This book is not for the lukewarm of faith, nor is it for those who do not want to be confused with facts. Their mind is made up that their way is the right way.

This book is for those who see the wickedness, deceit, and lies in the world, and know that God, the Great I AM, must do something now.

He Is!

Chapter 1

Times and Ages

As we approach the conclusion of the ‘end of times’ it is most beneficial to consider the events which God in His merciful kindness has foretold to us.

The history of humanity is the history of the unfolding of salvation. This salvation develops through ‘times and ages’ as it is written: “He changes times and ages, takes away kingdoms, and establishes them, gives wisdom to the wise, and knowledge to them that have understanding” (*Dn 2:21*). In truth, this development of times comes to us unawares for Jesus said: “But of that day and hour no one knows, no, not the angels of Heaven, but the Father alone” (*Mt 24:36*), and again: “It is not for you to know the time or moments, which the Father has put in His own power” (*Ac 1:7*). What we can do though, is look at the past events, the statements made in Holy Writ, and establish an understanding for the different ‘times’ and ‘ages.’

We will divide the different times into the following six categories, recognizing that this is just a ‘track to run on’:

1. Times of Preparation and God’s patience, which is the First (*Old*) Testament.
2. The Appointed Time for the promised Messiah to come and bring salvation, which is the Second (*New*) Testament. The arrival of the Messiah, indicated that the time of preparation is completed. Jesus said: “The time is accomplished and the Kingdom of God is at hand. Repent and believe the Gospel” (*Mk 1:15*). This ‘time’ being ‘accomplished’ implies that God’s plan of preparation is fulfilled, thus introducing the beginning

of the Messianic Reign.

3. The Last Days which is the time to elapse before what is commonly called the Second Coming of Christ. This is the time in which we are now living and is the time of the opening of the Third Testament. We will deal more fully with these three Testaments later.
4. The Great and Final Day, that is the Day of the Lord, when the Third Testament is fully opened, “and when the ‘scattering’ of the band of the holy people shall be accomplished, all these things shall be finished” (*Dn 12:7*). This scattering was a direct result of the Second Vatican Council in which Jesus was desecrated in the ‘new Mass’ and gross error was preached. Of the promoters and followers of Vatican II it was foretold: “Know also this, that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures, more than of God, having an appearance indeed of godliness but denying the power thereof. Now these avoid” (*2T 3:1-5*).

That council opened the way for the final prophecy of the Second Testament to be fulfilled: “The Revelation of Jesus Christ, which God gave unto Him, to make known to His servants the things which must shortly come to pass, and signified, sending by His angel to His servant John, who has given testimony to the word of God and the testimony of Jesus Christ, what things soever he has seen. Blessed is he that reads and hears the words of this prophecy, and keeps those things which are written in it. For the time is at hand. I was in the spirit on the Lord’s day and heard behind me a great voice, as of a

trumpet” (*Apoc 1:1-3,10*).

The events of the Apocalypse are dealt with in greater detail in my book entitled *‘Understanding the Apocalypse.’*

The Lord’s day spoken of here is not Sunday, but the ‘great and terrible day of the Lord.’ The Revelation, the Apocalypse, the vision of Saint John of ‘whatsoever things he has seen,’ took place and was fulfilled in the Day of the Lord. Saint John is seeing the fulfilment of the Prophet Zephaniah: “The great day of the Lord is near, it is near and exceeding swift, the voice of the day of the Lord is bitter, the mighty man shall there meet with tribulation. That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds, a day of the trumpet and alarm against the fenced cities, and against the high bulwarks. And I will distress men, and they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as earth, and their bodies as dung. Neither shall their silver and their gold be able to deliver them in the day of the wrath of the Lord, all the land shall be devoured by the fire of His jealousy, for He shall make even a speedy destruction of all them that dwell in the land.”

(*Zp 1:14-18*).

This day of the Lord is the entire period of the Great Tribulation, the days immediately preceding it, and the days immediately following (which are the Last Judgement), the arrival of the new heavens, the Third Heaven, as Saint Peter says: “But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence and the elements shall be melted with heat and the earth and the works which are in it shall be burnt up. Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness? Looking for and hasting unto the coming of the day of the Lord, by which the heavens

being on fire shall be dissolved, and the elements shall melt with the burning heat? But we look for new heavens and a new earth according to His promises, in which justice dwells” (2P 3:10-13).

In the earlier passage when St. John speaks of the ‘things which must shortly come to pass’ he warns that at once they begin, they will quickly be accomplished as those days will be shortened for the sake of the elect (*Mt 24:22*).

It must be noted that there will be warnings leading into the Great and Final Day, which will be manifested in some, that is the Day when He is revealed: “When He shall come to be glorified in His saints and to be made wonderful in all them who have believed, because our testimony was believed upon you in that day” (*2Th 1:10*). This event is further stressed: “So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ. Who also will confirm you unto the end without crime, in the days of the coming of our Lord Jesus Christ” (*1Co 1:7,8*).

5. The end of time. “Time shall be no longer” (*Apoc 10:6*), that is time will be measured by events, not by seasons or by the clock.
6. The Last Judgement, which is the end of the last ‘age’: “But now once, at the end of ages, He has appeared for the destruction of sin by the sacrifice of Himself. And as it is appointed unto men once to die, and after this the judgment” (*Hb 9:26,27*).

After ‘man’ has died, then comes the General Judgement. The dying of ‘man’ is also the completion of the birth of the new creature, for which the woman, “being with child, she cried also travailing, and was in pain to be delivered” (*Apoc 12:2*). This

new creature is Eucharistic man, who is become perfect man, unto the measure of the age of the fulness of Christ (*Ep 4:13*), walking in newness of life, in the likeness of His resurrection (*Rm 6:45*).

Here then is a general look at ‘time’ and the ‘end of times’ so that we can see all in perspective, and in the light of what God has said before by Jesus Christ and His holy prophets.

I wish to state plainly that Jesus Christ said to me in the Spring of 2009, that we “are entering into the beginning stages of the Great Tribulation.” How long a period of time that will be I do not know, but it is best to heed the warning.

Let us look at the groundwork which God Himself has laid for the opening of the Third Testament.

Chapter 2

The Ark of God

All of history points to His Story, the story of God the Almighty Creator of Heaven and earth, and all things therein.

God has made many attempts to save man from falling into the snares of the evil one. He has had to renew the earth from the contamination of evil, and this He did by instructing Noah to build an ark to save mankind and all species of creatures from destruction in the Flood. We call this first ark, Noah's Ark (*Gn 6:14-22*).

There was a second ark, which was built by Moses and in it were placed the golden pot that had manna, and the rod of Aaron that had blossomed, and the Tables of the Testament, that is the Ten Commandments which were carved in stone (*Hb 9:4*). We call this ark the Ark of the Covenant, and also the Ark of Testimony (*Ex 25:21*).

The first Ark was a means for saving man from the destruction and bringing he and all earthly creatures to a safe haven. The second ark was a pattern of Heavenly things (*Hb 9:23.24*), showing man what we must do to gain freedom from the destruction of evil and enter into the safety, rest and pleasures of Heaven.

Those first and second arks were inanimate objects, built by man at the direction of God, preparing man himself to be the Ark of Covenant with God, which is the Third Ark. There have been two examples of this Third Ark of God living in man, and man in God already in history, Jesus and Mary.

Jesus Christ, Son of Mary, is the Son of God the Almighty Creator, and He is the first human Ark, for He was created in the womb before all of creation (*Ps 109:3*). He is the Covenant of God to man. Jesus in His humanity carried the Covenant of God to us in His Divinity, and so He is the Divine Ark of the Covenant, and at the same time is the Ark of God, because He is the Son of God, and Second Person of the Holy Trinity.

Mary by accepting the request of God the Father, First Person of the Holy Trinity, to become the Mother of Jesus, Who is God the Son, the Second Person of the Holy Trinity, by the Divine action of the Holy Ghost, Third Person of the Holy Trinity, became the second human Divine Ark of the Covenant (*Lk 1:35*).

The Third Ark is the fulfilment of the promise of God to live in man, and man to live in God. This Third Ark is the Third Testament, which invites all mankind to believe and become partakers in the Divine Ark.

Jesus and Mary are the Ark of the Testimony, the Testimony of God living in man - (*Jesus in the womb of Mary*), and man living in His God - {*Mary living in the Divine nature of her Son*} (*Lk 1:42-44*).

It is in this extraordinary unity that God asks us now to live in Him and He in us in perfect oneness (*Jn 17:21*). He asks us in faith to believe this great Sacrament, and by our acceptance of it, we become Living Tabernacles, the Living Testimony, the Divine Ark.

The vessel which carries all of this is the Ark of God, and this Ark of God is the Eternal Virgin Eucharistic Church, which is the fulfillment of Christianity, just as Christianity is the fulfillment of Judaism. Those people living in this Church are called Eucharistic

man. The Ark of the Testimony is the Third Testament, brought about by God living in His creature, Eucharistic man.

The Third Testament, the Ark of Testimony, Eucharistic man, is revealed now in this the end of the ages. The Living Testimony, it's identity and emergence is identified herein. The Presence of the Divine Ark, which is Jesus living in man, constitutes the life of this Virgin Church. By 'Virgin Church' I mean uncontaminated by man, as Saint Paul writes: "For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (*2Co 11:2*).

The Mystical Body of Christ is Eucharistic man, the Divine Ark. Along with the unsealing of the Living Testimony with the Divine Ark, begins the promotion and proclamation universally of the Everlasting Gospel of the Kingdom, which we now make known. The Eternal Virgin Eucharistic Church is the True Church that is born of the New Jerusalem Mother (*Ga 4:26*), and has no human constitution for it is born in Heaven of God.

The birth of this Virgin Church was typified by St. John's vision where the great sign appeared in Heaven (*Apoc 12:1*), bringing forth the first born who was caught up to the Throne of God (*Apoc 12:5*). For, as the Virgin Woman brought forth Christ after the flesh, so the first born brings forth the Virgin Church after the Spirit (*Jn 1:13*), which is endowed with the seven spirits of God (*Is 11:2,3*). This Eucharistic Church is brought forth and sealed with the mark of Divine authority, and it has no bonds of impositions, but the holy unction and anointing among the new born spirits (Eucharistic man) is all, and in all, in the Mystical Body of Christ. The glory of God and the Lamb, is this Eucharistic Church. (Eucharistic man has already recovered the authority, power, and control, from the devil, which Adam and Eve gave to him at the Fall. The authority, power and control, which these

people exercise is the complete Eucharistic Unity in Christ Jesus). The Mystical Body of Christ is the Church Triumphant in Heaven, the Church Suffering in Purgatory, and the Church Militant on earth, and includes all the Archangels and angels, the saints in Heaven, the Suffering souls in Purgatory, as well as those on earth who have believed in Jesus coming to live in them in Eucharistic unity, that is, Eucharistic man.

The remnant of the seed of true believers always engage in deadly continual conflict with the Red Dragon until he is finally defeated and cast into the pool of fire and brimstone, where he, and the Antichrist, and the False Prophet, and all the fallen angels, shall be tormented day and night for ever and ever (*Apoc 20:9,10*).

The Third Testament is the mighty acting power of the Holy Ghost, active in the members of the Virgin Eucharistic Church. Christ has appeared to some of His chosen and directed them to bring into the Promised Land, the Paradise of Pleasure, the full, new creation state, which is the Kingdom of Heaven on earth (*Apoc 2:17,26-28*). These people of God (the true Israel), make way for those ransomed throughout the Great Tribulation to return to Mount Zion, the Holy City, the New Jerusalem, which has come down out of Heaven from God (*Apoc 21:2*), that is, the New Garden of Eden.

It is here that the Eucharistic children, the true Israel, the people of God come into the City of the Living God, the Heavenly Jerusalem on earth, the Eternal Virgin Eucharistic Church of the Firstborn, who are written in the heavens. There all are fellow citizens with thousands upon thousands of angels, and the souls of the just departed since the beginning of the world, who have been sanctified and perfected through trials and tribulations. All are united in the presence of Almighty God, the Judge of all, assembled with Jesus, Triumphant Mediator of the New

Testament, the Redeemer of mankind by the sprinkling of His Precious Blood (*Hb 12:22-24*), Which cried to Heaven on our behalf, for mercy and pardon (*Lk 23:34*). This is the Holy City, the New Jerusalem, which is Justice and Peace, come down out of Heaven from our God (*Apoc 21:2*). All are safe in the Ark of God, His Will is done in earth as it is in Heaven (*Mt 6:10*).

Only those people who are willing now to leave all behind and follow the Lamb of God can enter (*Apoc 14:4*). They will become purified in fiery trials. These trials are of absolute necessity for the clearing away of all infirmities of the natural mind, and the burning of all wood, hay and stubble, for nothing must remain in the fire, for Jesus shall purify the sons of the Kingdom (*1Co 3:12,13*). It is from these proven souls that the wonders of God flow out. They bring forth all the Will of God, according to His Divine counsel and ordination.

These are they who have been born again, “not of blood, nor of the will of the flesh, nor of the will of man, but of God (*Jn 1:13*). They have defeated the devil by believing and living the ordinances of the First Testament, believing and living the ordinances of Jesus Christ in the Second Testament, that is believing and living the Seven Sacraments of the Church, which are the Keys to the Kingdom (*Mt 16:19*).

(The above are some extracts taken from a Prophecy given to an unknown source some 400 years ago, in the year 1619).

The only true Christians are an extremely few Roman Catholics, who believe and live the Seven Sacraments, as well as all the present members of the Third Testament, the Eternal Virgin Eucharistic Church. All others, that is, the vast majority of Roman Catholics, all Protestants, Orthodox, and Coptics are deceived and are pseudo Christians. This will be dealt with later in Chapter 6 ‘Born Again.’

Chapter 3

The Living Testimony

The Third Testament is the Living Testimony of God living in man, (the new creature, the new man), and man living in his God. The Ark of God, that is, the Eternal Virgin Eucharistic Church is not a new or different ‘religion,’ or a new ‘faith’ but a glorious and honourable fulfilment and conclusion of the First (*Old*) Testament and the Second (*New*) Testament, bringing to pass that which has been written: “one jot, or one tittle, shall not pass of the law, till all be fulfilled” (*Mt 5:18*), this is the Church of the faith of God (*Mk 11:22*).

The Third Testament is the hope of Judaism fulfilled. The First Testament gave the ‘Law’ of God, and because this Law was in and of itself good, because it expressed God’s way for man to live, yet it could not make anyone ‘just’ through faith, nor holy in action, but showed them the way to holiness and faith, and salvation. This faith was necessary to bring them to the promise made to Abraham and his descendants, so that they could accept the Messiah, the Christ, the Anointed One when He came. This allowed the many thousands of the Jewish believers, priests and laymen (*Ac 2:41; 6:7*) of the First Testament to accept the New Testament, the Second Testament, the Good News, when, through Jesus Christ, it arrived. These first believers are giants in faith, courageous, and are our elder brothers in the Lord.

With Mary and her parents Anna and Joachim, and her cousin Elizabeth and her husband Zachary, their son John the Baptist, and of course her husband Joseph, these seven made way for Jesus and the Apostles and disciples who brought Christianity to the world. These too were great giants in faith!

The Second Testament fulfilled all the points of the law and promises of the First Testament. It fulfilled in part the promises made to Abraham before the Law was given. When Jesus had fulfilled His mission He prayed to the Father: “I have glorified Thee on the earth, I have finished the work which Thou gave Me to do” (*Jn 17:4*). In finishing the work given to Him by God the Father, then there would remain work which the true believers must do. This work is mightier than anything Jesus did while on earth as He said: “Amen, amen, I say to you, he that believes in Me, the works that I do, he also shall do, and greater than these shall he do” (*Jn 14:12*). This extraordinary statement is the subject of this book, and is the cause and the necessity of the Third Testament. The believers in the Third Testament have the superb example of the first believers in the Second Testament.

Jesus foretold this Third Testament when He said: “The Kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened” (*Mt 13:33*). He spoke in parables then, and to those of unbelief He speaks in parables today. The first Testament was fulfilled in His Coming as Man. The Second Testament is fulfilled in His coming in man. The leaven is complete.

The Third Testament is the complete fulfilment of all the promises of God to man, and is the final defeat of Satan by man. This can only be accomplished by the full unity of God in man, and man in God. It is in this unity in the Paraclete which Jesus promised to send, the Spirit of Truth, that we make this declaration: The Third Testament is the fulfilment of the Second Testament, which is also the fulfilment of the First Testament.

The Third Testament brings us:-
from the rejection of the word of God by Adam and Eve,
to their being cast out of the Garden of Eden,

to the descent of man into the valley of death by the promptings of the Devil,
to the rescue of man in the valley of death by Jesus,
and the ascent of man back out of that valley, up Mount Calvary,
back into the Garden of Eden through the faith in God,
Who brings us into His Eternal Kingdom, restored to His Own Image and Likeness,
through His Mercy, His Heavenly Food, and His graces,
and to His paradise of blessings.

I bring you the Gospel, taught, practiced, and preached by Jesus, preached by the Apostles in words and actions. I do not bring you the accumulation of errors preached by all the many churches in so-called Christendom, nor the heresies and defensive positions of those who claim to have the exclusive and full truth. No, I bring you the whole truth as revealed to me by Jesus Christ, the Holy Ghost, and the gifts of God the Father.

I open to you the Third Testament. I tell you that “We are buried together with Him by baptism into death, that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His Resurrection” (*Rm 6:4,5*).

Can you accept the miracle of your baptism and the miracle which Jesus gives to you in His Resurrection?

Can you leave all behind and enter into that newness in the likeness of His Resurrection?

Can you accept that Jesus gave us His Body and Blood in Holy Eucharist so that we who partake of this Precious Sacrament can be transformed into His Body?

Do you have the marvelous faith of those thousands of people of the Jewish faith who left the old way, advanced from the (*Old*) First Testament, and in faith opened for us the (*New*) Second Testament?

Do you have the faith of Abraham to leave your place of knowing and move toward the promise, the same promise of God: ‘Go forth out of your country, and from your kindred, and out of your father’s house, and come into the land which I shall show you?’

Do you have the faith of Moses to leave your place and comfort and move to the Promised Land? (*Ex 2:15*).

Do you have the faith of the Blessed Virgin Mary to say ‘be it done unto me according to Thy word’? (*Lk 1:38*).

Do you have the courage to become the ‘Word made Flesh’? (*Jn 1:14*).

Do you have the courage of Peter, and Andrew, James and John, to immediately leave all and follow Jesus? (*Mt 4:18-22*).

Do you have the faith to trust God? (*Ps 17:3*).

Are you one of those who know that your “spirit indeed is willing, but the flesh is weak”? (*Mk 14:38*). Through the grace of God, your spirit can come to the forefront, and you can leave all behind and enter into the New Garden of Eden.

To you who believe in the Sacraments of Baptism, Confessions, Holy Eucharist, and Confirmation and practice them as outlined herein, the abundant graces poured out upon you to accomplish the Will of God is extraordinary. The gift you give to Almighty God is the offering of your bodies, a living sacrifice, holy, pleasing unto Him, and this is in His eyes, the perfect sacrifice from you (*Rm 12:1,2*).

How acceptable is this to Him? How precious is this to Him?
“Greater love than this no man has, that a man lay down his life for his friends” (*Jn 15:13*).

“Now to Him Who is able to preserve you without sin and to present you immaculate before the presence of His glory with exceeding joy, in the coming of our Lord Jesus Christ, to the only God our Saviour through Jesus Christ our Lord, be glory and magnificence, empire and power, before all ages, and now, and for all ages of ages. Amen” (*Jude 1:24,25*).

Chapter 4

“All things are made new”

Before I was called to follow the Lord, I was a business man, working mostly in international commerce.

In the early 1980's the Lord asked me to 'leave all behind' and come follow Him. My acceptance was one of hesitation and reluctance, but I did leave all behind. He assured me that everything He would ask me to do would be found in Holy Scriptures: "Every one that has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My Name's sake, shall receive an hundredfold, and shall possess Life Everlasting" (*Mt 19:29*). He asked me to not attend any of the seminaries or theological colleges of Christendom. He told me that He Himself would lead me and teach me (*Jn 6:45*). He assured me that what we were about to embark upon was the 'stone cut out of a mountain without hands' (*Dn 2:34*). He had shown me the Christian House divided against itself in over 1,000 churches of Roman Catholic, Protestant, Orthodox, Coptic, never mind the multitude of erroneous religions like Judaism,, Islam, Buddhist, Hindu, etc., etc.

I was born and reared a traditional Roman Catholic in County Tyrone in North Eastern Ireland. Since those days of the 1980's mentioned above, Jesus has shown me, and taught me, and brought me into the fulfilment of Christianity. This fulfillment is not to be found in any of the present religions of the world. Leaving the post-Vatican II Roman Catholic Church religion was part of 'leaving all behind.' I have to say that I found this most difficult, because my Roman Catholic religion was more than just a part of me, it was me. I loved the tradition and the pomp and ceremony and the comradery with my fellow Catholics. I loved the

social and the comfort of fellowship with like minded people. I loved the 'security blanket' of being a part of something universal and inspiring. Then came the Second Vatican Council, and the rug was pulled out from under my feet. I adjusted to the changes, but the changes did not adjust me. I knew the truth as taught me by my father, (my mother died when I was three years old -so I never had the privilege of knowing her).

Jesus promised: "Behold I do new things" (*Is 43:19*). He asserted this by saying: "Behold, I make all things new...It is done" (*Apoc 21:5,6*).

In 1987 He brought me to the Mojave Desert in California where I lived for 13 months. After that He led me on missions throughout the Americas, the Middle East, and Europe.

In the early 1990's He showed me Hell, Purgatory, and Limbo. There were also many visits to Heaven. In one of those visits He brought me to the Throne of God, and there He ordained me 'Priest of God, according to the order of Melchizedek' (*Ps 109:3*). Jesus was specific, 'Priest of God,' not 'a priest.' There is a great difference.

It was necessary for me to try and understand my priesthood in the mystery of this Melchizedek. Saint Paul makes a brief account of him by saying: "For this Melchizedek was king of Salem, priest of the Most High God...who first indeed by interpretation is king of justice, and then also king of Salem, that is, king of peace.

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continues a priest for ever" (*Hb 7:1-3*). My understanding is that what Jesus has called me to do is completely new, without being ordained according to the rite of my traditional Roman Catholic religion. This concerned me and true to His promise, I found in

Holy Writ what Saint Paul said concerning an ordination outside of the traditional Catholic Church: “Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father, Who raised Him from the dead...For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ. For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man: nor did I learn it but by the revelation of Jesus Christ. But when it pleased Him who separated me from my mother’s womb and called me by His grace, to reveal His Son in me...immediately I condescended not to flesh and blood. Neither went I to Jerusalem, to the apostles who were before me: but I went into Arabia, and again I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter: and I tarried with him fifteen days, but other of the apostles I saw none, saving James the brother of the Lord. Now the things which I write to you, behold, before God, I lie not” (*Ga 1:1,10-12,15-20*). This was a great comfort and confirmation for me, and ‘I lie not.’

On 29th September 1998 He released me to celebrate my First Mass. This Mass was not like any Mass celebrated in the Christian churches, today. Over the years He instructed me in His truths, and His doctrine, not like some of the modern teachings of today, but in His truth, in His word. He prepared me for the events which were to come, and part of this preparation was the Holy Sacrifice of the Mass and Mystical Eucharistic Union with God. This Mass is a glorification of the mighty power of God, and the fulfilment of all His promises to man. He painstakingly taught me step by step, and as I progressed in the understanding of each step, He wrote a specific Mass for that message. There were a number of Masses and each one advanced my understanding and enlightenment until I arrived at the present Mystical Union.

In addition to those ‘fixed prayers’ for Mass, He has given me over 120 variable Masses for the different seasons, holy days, and particular events. All of these were used as teaching tools for me, as well as for those with whom He allowed me to share them, and to celebrate this phenomenal gift from God to all who would believe.

The Seven Sacraments received special attention, and the meaning of each in it’s mystical sense was revealed.

Our Lord asked me to leave behind all preconceived ideas and thoughts. Over the years I would come to realize that these ‘preconceived’ items included those things which I had learned as a Roman Catholic, or that were taught in the Christian churches. The discarding of some of those ‘ideas and thoughts’ was difficult, but I did trust that Jesus was leading me, and that He is the Perfect Teacher. In the beginning when He said “I Myself will teach and lead you,” I had no idea how literal He meant it. My life in going from a ‘pew warmer’ to an active believer in God, trusting in His voice, trusting in Him completely was challenging. He brought me into some very difficult times, physical, emotional, and spiritual, and still asked me to trust Him. I jokingly asked Him: “Was I that bad to have to go through all of this?” He was kind, He did not answer because I knew deep in my heart that I was so deserving of such purification (and more)! It was during this time that He taught me what He considered sin. I had no idea how much I offended God every day. I know that everyone in the world offends Him greatly each day, some more than others. It did not take me long to see that my preconceived ideas were often offensive to Him.

My calling and ordination by God is not without precedence. There have been a number of times in which God called people out of their ‘ordinary lives’ and asked them to follow Him. This

has happened after the call of the Twelve Apostles, as is recorded in the Letter to Galatians as I quoted earlier: “Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father, Who raised Him from the dead...For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it but by the revelation of Jesus Christ. But when it pleased Him Who separated me from my mother’s womb and called me by His grace, to reveal His Son in me...immediately I condescended not to flesh and blood...And they glorified God in me.”

It is in this nature that Jesus has called me to serve Him. My ordination is not by the hand of man, but by Almighty God Himself. Therefore, what I write and say is of God, and in His inspiration, living in Him, and with Him, and through Him.

Jesus told me that the purpose of my ordination was to preserve and protect His Word, His Sacraments, Holy Eucharist, and to help usher in the Kingdom of God on earth. He showed me that the Old Testament (*First Testament*) is the Testament of God the Father, promising to send His Son, Second Person of the Holy Trinity, Who is the Word made Flesh, to redeem mankind from the snares of the devil. It is also the promise to send the Holy Ghost, Third Person of the Holy Trinity to instruct those who believe in His Son.

He showed me that the New Testament (*Second Testament*) is the Testament of the Son fulfilling the promise of the Father, to redeem mankind, and promising to send the Holy Ghost to inspire mankind to believe and fulfill the commandments and the work of Jesus.

He showed me that there is to be a Third Testament, which is the Testament of the Holy Ghost fulfilling the promise of the Father

and the Son, bringing mankind into unity in God, one in God, with God living in man, and man living in God, in absolute faith in His inspiration.

These could be summarized as follows:

The First Testament - God visits His People.

The Second Testament - God with us.

The Third Testament - God in us.

Each Testament is a progression of faith. Each Testament is a progression of spiritual growth, growth in God. "Some fell upon good ground, and brought forth fruit that grew up, and increased and yielded, one thirty, another sixty, and another a hundred" (*Mk 4:8*).

The First Testament, Judaism, is the thirty fold.

The Second Testament, Christianity, is the sixty fold.

The Third Testament, Eucharistic man, is the hundred fold.

There is only one event to take place for the Second Testament to be completed, and that is the fulfilment of the Book of the Apocalypse and the Great Tribulation. The greater majority of 'Christians' have left the gift of faith in favor of the law of religion of man, they have re-entered Babylon. In the religion of man you will not be found in Jesus. "Without faith it is impossible to please God. For he that comes to God must believe that He is, and is a rewarder to them that seek Him" (*Hb 11:6*).

It is in the Third Testament that the Glory of God is revealed.

It is in the Third Testament that the fulness of the Sacrifice of Jesus is glorified.

It is in the Third Testament that the gates of Paradise are reopened to all who are of faith and obey all the commands of God.

It is in the Third Testament that we re-enter the Garden of Eden.

It is in the Third Testament that the Sacrifice of Jesus, the promise of God in His Sacrament, glorified in the power of Holy Eucharist, is fulfilled.

A Sacrament is the fulfilment of a Divine promise. It is in Holy Eucharist that the faith of those who believe will come to fulfill the promise of 'God in His people.' It has begun by Jesus being manifested in a very few people: "When He shall come to be glorified in His saints and to be made wonderful in all them who have believed" (*2Th 1:10*). God being 'glorified in His saints' is the Father in the Son, and the Son in His people (*Jn 14:20*), and this is called 'Eucharistic man,' and Eucharistic man is the Third Testament. How many will believe? The challenge to leave complacency and easy ritual is great. The acceptance of a status quo which does not violate the 'politically correct' of the 'learned' and 'respected leaders' is enticing for those who do not want to be bothered with the call to perfection, which will alienate them from those who profess to 'know it all'! This is why Jesus said that few there are who enter at the narrow gate! (*Mt 7:14*).

In a modern world of entertainment, economic luxury, come easy go easy attitude, in which the mass population of the universe are lulled into a false sense of security and escapism through advertising, sports, and soap operas, the ordinary citizen does not want to be bothered with having to make a stand for anything which is controversial. They just want to be left alone and enjoy the entertainment for the masses which the rulers of the world, in conjunction with the rulers of the darkness of the world, present to their dulled senses. They are spiritually dead, and Jesus asked: "But yet the Son of man, when He comes shall He find, think you, faith on earth?" (*Lk 18:8*).

How do we accomplish this entry into the Kingdom of God, the Kingdom of the Father, the Kingdom of Heaven? We must leave

all behind, be converted in truth, be circumcised in heart, and follow Jesus, for He said: “Amen I say to you, unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven” (*Mt 18:3*).

We will deal more specifically with entry into the Kingdom a little later.

Chapter 5

We must leave all behind

Why must we leave all behind? If we are to enter into the Kingdom of God we must be willing to leave all that we possess and come to Him. He is our provider, and our guide. If we want to hold on to the old things in our collections during our lives, we are setting up obstacles before God. “Every one of you that does not renounce all that he possesses cannot be My disciple” (*Lk 14:33*).

In leaving all that you possess behind is meant, sin, old way of thinking, old habits, old grievances, old enmities, unforgiveness, grudges, sports and recreations on the Sabbath, etc. All means that we must be willing to leave all. To be willing to leave all behind is an act of trusting completely in the Lord.

When we die, we leave all behind. There are no pockets in the coffin, no storage place in the grave, no place for earthly riches. Since this is so, then there should be no impediment to do voluntarily that which must happen involuntarily.

Consider the call of Abraham, and how he left all to follow the Lord. “The Lord said to Abram: ‘Go forth out of thy country, and from thy kindred, and out of thy father’s house, and come into the land which I shall show thee. And I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shall be blessed. I will bless them that bless thee, and curse them that curse thee, and in thee shall all the kindreds of the earth be blessed’” (*Gn 12:1-3*). What did he do? He followed his prompt!

“By faith he that is called Abraham obeyed to go out into a place which he was to receive for an inheritance. And he went out, not knowing whither he went. By faith he abode in the land of

promise, as in a strange country, dwelling in cottages, with Isaac and Jacob, the co-heirs of the same promise. For he looked for a city that has foundations, whose builder and maker is God” (*Hb 11:8-10*).

God is calling us into His land, that is, the Kingdom of God on earth as it is in Heaven. As surely as He called Abram to leave Ur of the Chaldees, to go into the land of Canaan, so too He is calling us in like manner to leave all we possess and come into His Kingdom through the Ark of God.

The decision to leave all behind will bring many enemies, and the decision to keep to the old life of pleasure and ease, and uncaring, is to lose Eternal Life. The choice is yours, and the path is not easy.

Jesus warned that a man’s enemies shall be they of his own household: “Do not think that I came to send peace upon earth, I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man’s enemies shall be they of his own household. He that loves father or mother more than Me, is not worthy of Me, and he that loves son or daughter more than Me, is not worthy of Me. And he that takes not up his cross, and follows Me, is not worthy of Me. He that finds his life, shall lose it, and he that shall lose his life for Me, shall find it. He that receives you, receives Me, and he that receives Me receives Him that sent Me...” (*Mt 10:34-42*).

When you make the declaration that you are willing to follow Jesus, you must be willing to back up that declaration with actions. Words of promise are empty unless they are fulfilled. If you love any member of your family more than you love Jesus, you are not worthy of Him. However, in saying this, if you have a perfect love

for Jesus, then you are able to love all your family members with the love of Jesus. This will be a true love: “That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father and with His Son Jesus Christ. And these things we write to you, that you may rejoice and your joy may be full. And this is the declaration which we have heard from Him and declare unto you: That God is Light and in Him there is no darkness. If we say that we have fellowship with Him and walk in darkness, we lie and do not the truth. But if we walk in the light, as He also is in the light, we have fellowship one with another” (1Jn 1:3-7). The meaning of Light is Christ. The meaning of Christ is Light.

There will always be the memory of former things and days to entice you out of the way of the Lord and return to ‘the good old days.’ These are the attempts by the evil one who will continuously attack you with old thoughts, old pleasures, old understandings, old ‘better ways,’ and various other temptations. There will be no let-up by his evil spirits attacking you in mind and in body. But your confidence must always be your determination by the grace of God to leave all the old ways and things behind.

The most difficult part of the path is to make the decision to follow Jesus completely. If you hear God calling you, you are under obligation to answer that call. If you answer that call, then trust. If you trust God, trust God. “Many are called but few are chosen” (Mt 22:14). Those who trust in Him He has chosen and showers them with His extraordinary graces to accomplish that call. He leads you on the path and directs all your ways. He leads you higher and higher in His realm. You trust. In Him, all will be accomplished.

This higher walk is challenging to faith. It is fuel for trust. It is

strength in the power of God which He adds to you. In order for God to add His power, and authority, and His very self to you, it is necessary for you to prepare yourself. This preparation is emptying yourself completely and leaving all behind.

Jesus said: “Amen I say to you, that you who have followed Me, in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel” (*Mt 19:28*).

When He speaks of the regeneration it means to be spiritually reborn, to a new and more vigorous life, and to have a new and higher spiritual nature, that is, to be born again.

Chapter 6

'Born Again'

Being 'born again' is entering into a completely new creature in Jesus, and this can only come about if we follow His commands. God must 'make all things new,' and this newness is also man, who is to be 'sons of God.' So, when God the Father asks: "Shall not I that make others to bring forth children, Myself bring forth, says the Lord? Shall I, that give generation to others, be barren, says the Lord your God?" (*Is 66:5,9*). In the Gospels this is answered and comes to light.

Jesus said: "Amen, amen, I say to you, unless a man be born again, he cannot see the Kingdom of God." Nicodemus said to Him: 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again?' Jesus answered: 'Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Wonder not that I said to 'You must be born again'" (*Jn 3:3-7*). 'That which is born of the Spirit' is the Father bringing forth and receiving the generation of we who through the Holy Ghost are born again in Himself.

This being 'born again' is not the misstatements made in some so-called Christian churches saying that it is only necessary to be baptized, profess to love Jesus, and that is all that is necessary. No it is not! It is necessary to obey all His commandments, and as the Jewish people in the First Testament had to make sacrifices and perform certain rites, so too must we obey all that Jesus has set out for us to do in the Second Testament. There is no going back to the same old life which we lived before we were baptized.

How do you be born again?

Jesus answers how this is to be done, and there are no short cuts, or alternative options, or ecumenical leniencies. God the Father has made “known unto us the Sacrament of His will, according to His good pleasure, which He has purposed in *Jesus*, in the dispensation of the fulness of times, to re-establish all things in Christ, that are in Heaven and on earth, in Him” (*Ep 1:9,10*). This re-establishing is in man, being born again, made in the fulness, and image and likeness of God, and we are in ‘the fulness of times.’

Being born again is making your personal ‘exodus’ from Babylon (Egypt) to the Promised Land (Kingdom of Heaven on earth, the New Jerusalem). We, make this journey in our own individual responsibility.

We cross the Red Sea, out of the land of sin and darkness, we are baptized in Christ by the water and the Holy Ghost. We continue to wash ourselves clean with the water of forgiveness, that is we avail ourselves of the Holy Sacrament of Confessions.

We drink of the Spiritual water from the Rock, and drink the Spiritual Drink, that is we must partake of the Manna from Heaven, the Body and Blood of Christ. We follow the Bright Cloud, that is, we live in the graces and inspiration of the Holy Ghost (*1Co 10:1-4*). We journey through the desert as we leave all the worldliness of our existence behind.

We make the effort to be born anew, and God does the rest for us: “Prepare ye the way of the Lord, make straight in the wilderness the paths of our God...the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord has spoken...Behold your God, behold the Lord God shall come with strength, and His arm shall rule. Behold His reward is with Him

and His work is before Him. He shall feed His flock like a Shepherd, He shall gather together the lambs with His arm, and shall take them up in His bosom, and He Himself shall carry them that are with young” (*Is 40:3-11*). Everyone who has been baptized has set himself on ‘the way of the Lord.’ It is necessary to make straight the way in the wilderness, that is, it is necessary to go to Confessions, which is a continuous ‘baptism,’ a washing away of sin.

The Holy Sacrament of Confessions

“Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our Pasch is sacrificed” (*1Co 5:7*).

In making the change from old to new, we must cleanse our souls of all iniquity. We must receive forgiveness for our sins. We prove our humility and love for Jesus by going to Confessions and making repentance for our sins. He sacrificed Himself for us, can we do the same in a very simple yet humble form for Him?

The means given to us to seek forgiveness for sins is called the Sacrament of Confessions. Jesus fulfilled the law of the First Testament for confessions (as in Leviticus Chapters 1, 4, 5, 6), and said: “Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven, and whatsoever you shall loose upon earth, shall be loosed also in Heaven. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father Who is in Heaven” (*Mt 18:18,19*). The penitent and priest (confessor) are the two who consent, and ask, and it is done in Him.

After His Resurrection and before He ascended into Heaven, He appeared to the Apostles and re-emphasized Confessions: “Peace be to you. As the Father has sent Me, I also send you.” When He

had said this, He breathed on them, and He said to them: “Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained” (*Jn 20:22,23*). This is straight forward, no twists, just plain talk about forgiveness.

Jesus said to Peter: “And I say to thee: That thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven. And whatsoever you shall bind upon earth, it shall be bound also in Heaven, and whatsoever you shall loose on earth, it shall be loosed also in Heaven” (*Mt 16:18,19*). Jesus built His Church on the declaration of faith by Peter when he answered the question of Jesus: “But whom do you say that I am?” Simon Peter answered and said: “Thou art Christ, the Son of the living God.” And Jesus answering said to him: “Blessed art thou, Simon Bar-Jona, because flesh and blood has not revealed it to thee, but My Father Who is in Heaven. And I say to thee: “That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it” (*Mt 16:15-18*). The Church was built on the faith of the man Peter, and just not on the man. Peter as Abraham made a declaration of faith, and it is in this faith that we live.

The ‘keys of the Kingdom’ are the Seven Sacraments; Baptism, Confessions, Eucharist, Confirmation, Matrimony, Holy Orders, and Extreme Unction. Whosoever denies any of these is not a Christian, and certainly cannot be ‘born again.’

After Baptism very frequent Confessions are necessary. We all sin, we all need the absolving action of Confessions. Before we can come to Holy Eucharist, we must be immaculate in soul, therefore the necessity of Confessions.

Some people say that they confess their sins directly to God and have no need for an intermediary. Those people are fools, not fools for Christ (*1Co 4:10*), but fools of the devil. Jesus made a major issue of Confessions and gave to His priests, and only His validly ordained priests, the power to forgive sins. This is further brought out by Saint James in his Letter: “Confess therefore your sins one to another” (*Jm 5:16*). This ‘one’ is you, ‘to another’ is the Catholic priest. We must follow the precepts of Jesus, for: “If we confess our sins, He is faithful and just, to forgive us our sins, and to cleanse us from all iniquity” (*1Jn 1:9*).

Let me assure you, if you do not confess your sins to the priest, you will not go to Heaven: “Not every one that says to Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that does the will of My Father Who is in Heaven, he shall enter into the Kingdom of Heaven. Many will say to Me in that day: ‘Lord, Lord, have not we prophesied in Thy Name, and cast out devils in Thy Name, and done many miracles in Thy Name?’ And then will I profess unto them: ‘I never knew you, depart from Me, you that work iniquity’” (*Mt 7:21-23*). How could He ever know you if your soul is stained with sin and you deny His Sacrament of cleansing? If you deny His word, how can He ever know you? If you seek His glory, you must wear His humility.

You who up to now scoff at Confessions should reconsider where you want to spend eternity, in Heaven or in Hell. The choice is yours, the pride is yours, the humility is yours. You decide. You have been told.

Born again Christian?

This absurd statement is made by a very great number of so-called Christians who know not what they are saying. What the statement really means is that being born again is not being born again, but repeating baptism without making any advances in spiritual

growth. To be born again one must enter into the new creature, the new creation, of which Jesus is the First born. All Christians are in the strict sense 'born again', but all Christians who do not advance to the Father through Jesus, are dead: "No man comes to the Father, but by Me" (*Jn 14:6*). The only way to the Father is through the narrow gate: "Strive to enter by the narrow gate, for many, I say to you, shall seek to enter and shall not be able" (*Lk 13:24*). It is also written: "How narrow is the gate, and straight is the way that leads to life, and few there are that find it!" (*Mt 7:14*). Most 'born again Christians' deny some or most of the Seven Sacraments, thus disqualifying them from entering through the narrow gate. They are not 'born again,' they are 'dead again'!

To be born again is to be baptized, and to further cleanse the soul through Confessions, and to further nourish the soul with the Manna from Heaven, that is, receive Holy Communion, Holy Eucharist. To be born again is to be born anew in Eucharistic man.

Saint Peter affirms this when he says: "Because it is written: 'You shall be holy, for I am holy.' Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly, being born again, not of corruptible seed, but incorruptible, by the word of God Who lives and remains for ever. But the word of the Lord endures for ever. And this is the word which by the Gospel has been preached unto you" (*1P 1:16,22,25*).

God is holy and wants us to be holy and immaculate in His sight, and more than just in His sight, He wants to dwell in us, and invites us to dwell in Him in Eucharistic unity. He asks us to 'purify your souls in the obedience of charity' and this purification takes place in Holy Confessions. This is being 'born again' in purity and immaculacy bringing us into the fulness of the Gospel, the fulness of 'the Sacrament of His will, according to His good

pleasure, which He has purposed in Jesus, in the dispensation of the fulness of times, to re-establish all things in Christ, that are in Heaven and on earth, in Him' (*Ep 1:9,10*).

All Christians are 'born again,' but all 'Christians' do not advance to the fulness of the Sacrament because of their unbelief. Thus I say that the term 'born again Christian' is a non-statement.

Chapter 7

Eucharistic Man

Holy Eucharist is the Real Presence of Jesus, Body, Blood, Soul and Divinity under the species of Bread and Wine. The real presence of Jesus is brought about at the consecration in the Holy Sacrifice of the Mass, in the transubstantiation into Christ's Body and Blood, when the whole substance of bread, is changed into the Body of Christ, and the whole substance of wine, is changed into the Blood of Christ. Jesus is in Holy Eucharist. Jesus is Holy Eucharist. Jesus is Eucharistic Man, the First born from the dead by His glorious resurrection, and the moment of His rising in glory is the moment when the new creature, Eucharistic Man is born.

As we said before, a Sacrament is the fulfilment of a Divine promise. The Divine promise of God living in His people is revealed in Eucharistic man: "If yet you have heard of the dispensation of the grace of God which is given me towards you, how that, according to revelation, the Sacrament has been made known to me...as you reading, may understand my knowledge in the mystery of Christ, which in other generations was not known to the sons of men...which is given to me according to the operation of His power...to preach...the unsearchable riches of Christ, and to enlighten all men, that they may see what is the dispensation of the Sacrament which has been hidden from eternity in God, Who created all things..." (*Ep 3:2-12*).

It is in the mystery of this Sacrament we must dwell, and this mystery is not difficult to understand if we have faith. The Sacrament is easily attainable in the fulness of Christ if we obey His commandments. Simply stated, we must walk in newness of life, in the likeness of the resurrection of Jesus Christ (*Rm 6:4,5*). If we are to walk in newness of life, we must leave all the old

behind. To enter into newness in Jesus, we must enter into Eucharistic Unity in Him, through the gift of faith and His grace, we must advance beyond 'Christianity' to come into full unity in Him. That is, we must be Living Tabernacles, the Temple of the Living God (*1Co 3:16*). In the First Testament Solomon built a house where the Lord could visit His people. Yet He came to them in a 'cloud,' in a mystery, which would only be revealed to the believers in the Messiah: "And it came to pass, when the priests were come out of the Sanctuary, that a cloud filled the house of the Lord, and the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord. Then Solomon said: 'The Lord said that He would dwell in a cloud. Building, I have built a house for Thy dwelling, to be Thy most firm Throne for ever'" (*3K 8:10-13*). The cloud was shown again at the Transfiguration on Mount Tabor, when Jesus revealed the mystery in His 'glory.' The 'glory' was completed when He arose from the dead, and He asked us to believe in Him, Holy Eucharist, Eucharistic Man. The Temple in Jerusalem was destroyed as prophesied by Jesus, but He had already prepared the New Temple, the Living Temple, which comes only in Eucharist man's Eucharistic unity in God.

As Judaism was fulfilled in Christianity, so too Christianity can only be fulfilled in Eucharistic Man, Christ Jesus. The purpose of the life of Jesus was to redeem man from sin, and restore man to the image and likeness of God. The means to attain to this image and likeness is through the supreme sacrifice which Jesus by His Cross and Resurrection won for us, and that is in Holy Eucharist. We must have the faith to come into unity in Jesus through Holy Communion, that is, holy co-union in Him. This unity, or oneness, is called Eucharistedness. This Eucharistedness is in Eucharistic man. This Eucharistic man is Eucharisted in Jesus in His death, resurrection, and glory. He prayed to the Father: "The glory which Thou have given Me, I have given to them, that they may be one,

as We also are One” (*Jn 17:22*). Holy Eucharist is the glory of God, and Eucharistic man is in the glory of God, and is one in Him, in His Mystical Body.

Therefore the valid reception of Holy Eucharist by the true believers, completes the resurrection of Jesus Christ, Who is Himself True Eucharist, Eucharistic Man. Those who believe in Jesus Eucharist are brought into the fulness of His resurrection, and are truly risen with Him, which is the first resurrection. “Blessed and holy is he that has part in the first resurrection” (*Apoc 20:6*).

Jesus said: “I will not leave you orphans, I will come to you (*Jn 14:18*), and He does in Holy Eucharist, Holy Communion, to those who accept and practice all His commandments and Sacraments. Those who reject any of His Sacraments have elected of their own free will to be orphaned from Him. To those of faith who accept Him have His consolation: “Behold I am with you all days, even to the consummation of the world” (*Mt 28:20*).

It is not in the justice of carnal man, and man made religion of laws, that Jesus is to be found, no, but only in the faith of Christ Jesus as it is written: “For we are the circumcision, who in spirit serve God and glory in Christ Jesus, not having confidence in the flesh...That I may know Him and the power of His resurrection and the fellowship of His sufferings, being made conformable to His death, to attain the resurrection which is from the dead...But one thing I do, forgetting the things that are behind and stretching forth myself to those that are before, I press towards the mark, to the prize of the supernal vocation of God in Christ Jesus ... But our conversation is in Heaven, from whence also we look for the Saviour, our Lord Jesus Christ, Who will reform the body of our lowliness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto

Himself” (*Phil 3:3,7-17,20,21*).

We must leave all behind, ‘forgetting the things that are behind,’ and be born again. We must believe Holy Eucharist. We must believe with all our heart and seek that ‘hundred fold’ which is Eucharistic unity in God, in the power of His resurrection, and in the reforming of our body in the image of the body of His glory. This glory is His power and authority to do ‘greater things’ now on earth, that is, the final defeat of Satan, and return all to God the Father through Christ Jesus.

Eucharistic man is man living in God, and God living in man. This unity is man living in the likeness of the resurrection of Jesus, living in Him, and with Him, and through Him, and He in like manner in we, Eucharistic man. It is through His Body and Blood which we receive in Holy Eucharist, that He abides in us, and we in Him (*Jn 6:57*), and so we are brought into full unity with Him (*Jn 17:21*), in spirit, soul and body, in the mystery of faith, in the Mystical Body of Christ.

Jesus has outlined for us how we are to come into this unity. This unity is in Him, the Head of the Church. He loved the Church and delivered Himself up for it. He sanctified it, cleansing it by the laver of water, in the Word of life, so that in Eucharistic man He is able to present it to Himself, a glorious Church, not having spot or wrinkle or any such thing, because it is now holy and immaculate (*Ep 5:23-27*). His Body is perfect. Eucharistic man is the fulfilment of the Body of Christ. Therefore the whole Body of Christ by definition must be immaculate.

Eucharistic man then is the Body of Christ (*1Co 12:27*), and though being many, are one body in Him. (*Rm 12:5*). We are members of His Body, of His Flesh, and of His Bones. (*Ep 5:30*). He is the Saviour of His Body, and we His Church are

subject to Him (*Ep 5:23,24*). For of Him, and by Him, and in Him, are all things, to Him be glory for ever (*Rm 11:36*).

Eucharistic man has the Unction (*anointing*) from the Holy One, and abides in the Son, and in the Father. The Unction, which we have received from Him, abides in us, and His Unction teaches us of all things, for we abide in Him, Perfect Man. We can only receive this Divine gift in the Most Holy Eucharist. This ‘unction’ is the anointing of the Holy Ghost, uniting the Holy Trinity in us, and we in the Holy Trinity, as Jesus said to the Father: “I in them, and Thou in Me, that they may be made perfect in One” (*Jn 17:23*).

It is in the reception by Eucharistic believers in the Third Testament, that we become His Human Nature, and He becomes our Divine Nature in the new creation of whom Jesus, Perfect Man, is the Firstborn. It is then that all is brought to perfection, and we are restored to the beauty of His Divine Nature and Power, which He gave us in His Sacred Heart from all eternity (*2P 1:2,3*).

It is in Eucharistic man that the Son of man is glorified, and God is glorified in Eucharistic man, and God also glorifies Eucharistic man in Himself (*Jn 13:31,32*). It is in the Divine Mercy of God that Eucharistic man can individually and collectively with thanks and humility say: “O Lord, I am Thy Mystical Union. Alleluia!”

Eucharistic man is the fulness of the Mystical Body of Christ. The Mystical Body of Christ is Eucharistic man.

Eucharistic man is the image and likeness of God, fulfilling all the will of God on earth, and bringing to an end the reign of darkness and evil which we inherited from fallen man. Eucharistic man is the Living Testimony of Christ Jesus.

You may ask how all this is accomplished, and how does it come about, and what is the Scriptural basis for making such a claim. How do people who are dead in sin resurrect? Saint Paul says: “But now Christ is risen from the dead, the Firstfruits of them that sleep, for by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive. But every one in his own order, the firstfruits, Christ, then they that are of Christ, who have believed in His coming...So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body. If there be a natural body, there is also a spiritual body, as it is written: ‘The first man Adam was made into a living soul, the last Adam into a quickening spirit.’ Yet that was not first which is spiritual, but that which is natural, afterwards that which is spiritual. The first man was of the earth, earthly, the second man, from Heaven, heavenly. Such as is the earthly, such also are the earthly, and such as is the heavenly, such also are they that are heavenly. Therefore, as we have borne the image of the earthly, let us bear also the image of the heavenly...” (*1Co 15:20–53*).

We must believe in His coming in us in Holy Eucharist. It is then that we come into the image of the heavenly, that is, into the image of the resurrected Christ Jesus. We can only do this through Holy Eucharist. In order to receive Holy Eucharist we must be in a worthy spiritual state to do so. To receive Holy Communion with a stain of sin on our souls is desecration of the Body of Christ. This desecration is most serious and is spiritual death to those who disregard the act they are committing: “Therefore, whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself, and so let him eat of that Bread and drink of the Chalice” (*1Co 11:27,28*). Those who receive Holy Communion

unworthily desecrate the Body of Christ and insult the entire congregation in which they are gathered. They attempt to make imperfect that which is Perfect. They try to make God to their own fallen image and diabolical likeness!

Perfect man

We must grow to perfect man, to the measure of the age of the fulness of Christ (*Ep 4:13*). Perfect man is Eucharistic man (the new creature), ‘the sons of the Most High’ (*Ps 81:6*). Perfect man is filled unto all the fulness of God (*Ep 3:19*).

Perfect man is ‘the sons of God,’ who cannot sin: “Whosoever is born of God commits not sin, for His seed abides in him, and he cannot sin, because he is born of God” (*1Jn 3:9*). It is through Holy Eucharist that God has given us power to be made the sons of God, to we who believe in His Name (*Jn 1:12*).

When God asked: “Shall not I that make others to bring forth children, Myself bring forth?” God Himself has brought forth children and these are they “who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” He assures us that His bringing forth is in the Mystical Body of Christ. He calls us forth to new life, life in Jesus, Who is Life.

How do you become Eucharistic man?

Only God can do this, but first we must be baptized, go to Confessions, believe, and worthily receive Holy Eucharist. We must believe and live the Seven Sacraments.

There is only one way, and one way only to enter into this unity and oneness in God, and that is through the Holy Eucharist. Jesus is Holy Eucharist, the Living Bread, True Manna from Heaven, Who gives Himself completely to us in Holy Communion, and remains in we who believe in His Real Presence and who worthily receive Him.

Our union and unity into this oneness grows to completion, with we in Him, and He in us, the more often we receive Him in Holy Eucharist. As we consume Him, He also consumes us in an act of reciprocity, and at the same time transubstantiation takes place, God in man, and man in God, in the New Creature.

As the bread and wine are transformed into the Body and Blood of Christ at the Consecration of the Mass, so too, the recipient of Holy Eucharist in Holy Communion grows into holy union in Christ. In this transubstantiation the recipient abides in Jesus, and Jesus in him. Jesus said: “Amen, amen, I say unto you, except you eat the Flesh of the Son of man and drink His Blood, you shall not have Life in you. He that eats My Flesh and drinks My Blood has Everlasting Life, and I will raise him up in the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eats My Flesh and drinks My Blood abides in Me, and I in him. As the Living Father has sent Me and I live by the Father, so he that eats Me, the same also shall live by Me. This is the Bread that came down from Heaven. He that eats this Bread shall live for ever” (*Jn 6:54-59*). To ‘live for ever’ is Eternal Eucharist.

Why is it necessary to become Eucharistic man?

It is necessary to become Eucharistic man so that we may enter into Heaven. We can do this now before the ‘Great Tribulation, such as has not been from the beginning of the world until now, neither shall be’ (*Mt 24:21*), or we can go through the distress of that tribulation.

It is necessary to become Eucharistic man so that we can usher in the Kingdom of God on earth as it is in Heaven. It is necessary to become Eucharistic man so that we can have the faith of God, and bring into being that for which He died and rose again from the dead, the return of man to the image and likeness of God.

As we said before, the Second Coming of Christ is in man. The glory

of God is revealed in man. To come into this glory, it is necessary to believe all that Jesus taught, and come to Him in faith. “For he that comes to God must believe that He is, and is a rewarder to them that seek Him” (*Hb 11:6*). This reward is Eucharistic unity in God.

“Jesus was offered once to exhaust the sins of many, the second time He appears without sin in them who expect Him unto salvation” (*Hb 9:28*). His Second coming is in man, Eucharistic man, who is the only man without sin, that is why he is a new creature. This second coming is in those who believe in His real presence, and this real presence can only be brought about at the consecration in the Holy Sacrifice of the Mass.

To become Eucharistic man it is necessary then to become a new creature, as it is written: “If then any be in Christ a new creature, the old things are passed away. Behold all things are made new” (*2Co 5:17*). Holding on to the old religion and not having faith is useless and avails nothing, for Jesus said: “No man puts new wine into old bottles: otherwise the new wine will break the bottles; and it will be spilled and the bottles will be lost. But new wine must be put into new bottles: and both are preserved. And no man drinking old has presently a mind to new: for he says: ‘The old is better’” (*Lk 5:37-39*). The Third Testament cannot be put in the Second or First Testament, even though some will still say that ‘The old is better!’ All the old Pharisaic laws of religionists must be left behind: “For in Christ Jesus neither circumcision avails any thing, nor uncircumcision, but a new creature” (*Ga 6:15*). We must enter into His new creation, so that we may in all things grow up in Him, Who is the Head (*Ep 4:15*).

When we come into that Eucharistic unity, Jesus assures us: “You shall know that I am in My Father, and you in Me, and I in you” (*Jn 14:20*), and this fulfills the promise given to us by Him, of peace, oneness, and Life Everlasting. We become Living Tabernacles: “For

you are the Temple of the living God, as God said: ‘I will dwell in them and walk among them. And I will be their God, and they shall be My people...and will be a Father to you, and you shall be My sons and daughters’” (2Co 6:16,18).

Unbelievers in Holy Eucharist

Unfortunately, the majority of Christians in the world today reject Jesus truly present in Holy Eucharist. Jesus said: “Have you never read in the Scriptures: ‘The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done, and it is wonderful in our eyes.’ Therefore I say to you that the Kingdom of God shall be taken from you and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder” (Mt 21:42-44). To reject Jesus Eucharist is to call destruction on yourself. I say to you to enter into the ‘nation yielding the fruits thereof.’ The stone will fall on all unbelievers in Holy Eucharist, and shall grind them to powder.

We have often heard it said that the Bible is all that is necessary for entrance into Heaven. This is especially true of Protestants who do not believe in the ‘Real Presence’ in Holy Eucharist. This is a grave error. Read what Jesus said: “I have a greater testimony than that of John, for the works which the Father has given Me to perfect, the works themselves which I do, give testimony of Me, that the Father has sent Me. And the Father Himself Who has sent Me has given testimony of Me, neither have you heard His voice at any time, nor seen His shape, and you have not His word abiding in you, for Whom He has sent, Him you believe not. Search the scriptures, for you think in them to have Life Everlasting. And the same are they that give testimony of Me, and you will not come to Me that you may have Life” (Jn 5:36-40).

In saying that He has ‘a greater testimony...for the works which the

Father has given Me to perfect...’ He is speaking of perfecting all the sacrifices of the First Testament in Himself, in Holy Eucharist, which He accomplished by His Passion, Death, and Resurrection. So when He says ‘Search the scriptures, for you think in them to have Life Everlasting,’ He was telling them of the necessity of believing in His Sacrifice and His Sacrament to all who would believe. The Sacrament of Holy Eucharist gives testimony of Him, and yet so terribly many will not believe in His Real Presence. Faith is the key, and faith is denied by the many.

What does Jesus say about this? “Not everyone that says to Me, ‘Lord, Lord,’ shall enter into the Kingdom of Heaven, but he that does the will of My Father Who is in Heaven, he shall enter into the Kingdom of Heaven. Many will say to Me in that day: ‘Lord, Lord, have not we prophesied in Thy Name, and cast out devils in Thy Name, and done many miracles in Thy Name?’ And then will I profess unto them: ‘I never knew you, depart from Me, you that work iniquity’” (*Mt 7:21-23*). To deny Eucharist is to deny Christ. To deny Christ is to be antichrist, and be told: ‘I never knew you, depart from Me, you that work iniquity.’

Do not let pride and the cares of worldly life be a stumbling block to you: “But according to your hardness and impenitent heart, you treasure up to yourself wrath, against the day of wrath and revelation of the just judgment of God, Who will render to every man according to his works” (*Rm 2:5,6*).

The majority of people in the world today are like the unbelieving ‘disciples’ who rejected the statement of Jesus when He said: “Except you eat the Flesh of the Son of man and drink His Blood, you shall not have life in you. After this, many of His disciples went back and walked no more with Him” (*Jn 6:54,67*).

Thankfully for us there were believers! “Jesus said to the twelve:

‘Will you also go away?’ And Simon Peter answered Him: ‘Lord, to whom shall we go? Thou hast the words of Eternal Life, and we have believed and have known that Thou art the Christ, the Son of God” (*Jn 6:68-70*).

At that moment what would you have done if you were there? What are you doing now? Do you follow His precepts? If you believe now, you would have believed then. If you deny now, you would have denied then and walked away.

Where is Holy Eucharist to be found?

The only place on earth where Jesus comes in Eucharistic Splendor is in the Eternal Virgin Eucharistic Church. This is the Third Testament, the Living Testimony, and only in the Third Testament can Jesus Eucharist be found on the earth at this time. There is no assembly, nor is there any Mass celebrated in all of Christendom today in which Jesus comes into the bread and wine offered. All ‘celebrations of Mass’ are illicit and invalid, because the truth is compromised, and once truth is compromised it is no longer truth but error. To those faithful who believe and desire His presence at those ‘assemblies’ and ‘celebrations,’ Jesus gives them a special blessing, but He does not come to them with His real presence in them.

Chapter 8

Entrance into the Eucharistic Church

The Eternal Virgin Eucharistic Church is the Ark of God, His Kingdom on earth as it is in Heaven. The requirement for entry into the Church is the same as the requirement for entry into Heaven. You must be immaculate, there can be no sin. This is the Ark of God and He cannot abide with or in sin.

To gain this immaculacy it is necessary to want to know and serve God. It is necessary to want to love Him “with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength” (*Mk 12:30*). Any desires or wants which you have in your mind greater than this love of God, disqualifies you from entering Heaven. Unless you change you qualify for a place you do not want to be.

Entrance into this Church is on an individual basis, and on an individual basis only. There is no entrance based on nationality, personality, family, religion, education, social standing, or particular church. No one can vouch for you, your soul is your voucher.

Do not let this requirement frighten you or dissuade you. There are five easy steps to follow:

1. You must be baptized.
2. You must go to Confessions.
3. You must receive Holy Eucharist.
4. You must receive the Holy Ghost in the Sacrament of Confirmation.
5. You must be sanctified in your station in life, that is through Matrimony or Holy Orders.
6. If you are single you must remain celibate until you get married.

Living in these Sacraments eases you into perfection, and this perfection is immaculacy. To assist you in this journey to perfection, I have outlined here a help in examining your conscience, using the Ten Commandments as a guide.

The First Commandment

I am the Lord thy God, Who brought thee out of the house of bondage. Thou shalt not have strange gods before Me.

Do I give God enough time every day in prayer?

Do I seek to love Him with my whole heart?

Do I seek to accept happily God's Word as taught in Holy Scripture?

Have I received Holy Communion in the state of mortal sin?

Have I ever deliberately told a lie or withheld a mortal sin in Confession?

Have I been angry with God?

Do I trust that God will care for all of my material and spiritual needs?

Do I have excessive love for money, jewelry, cars, food, drugs, sex, etc., more than for God?

Have I been involved with superstitious occult practices, like fortunetellers, tea-leaf readers, horoscopes, astrology, ouija board?

The Second Commandment

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the Name of the Lord his God in vain.

Have I used God's Name in vain, lightly or carelessly?

Have I used the Name of Jesus scurrilously, as in swearing, or abbreviations like "Gee" etc.?

Have I said that "God said.." when I knew God did not say!

The Third Commandment

Remember that thou keep holy the Sabbath day.
Six days shalt thou labor, and shalt do all thy works.
But the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it.

Do I keep the Precepts of the Church?

Do I attend Mass on Sundays and Holy Days of Obligation?

Do I go to Confessions at least once a month?

Do I go to Holy Communion at least once a month, and during the Easter season?

Do I keep holy the Holy Days of Obligation?

Do I observe the prescribed days of fast and abstinence?

Have I done unnecessary work, like mowing the lawn, or have I been involved in commerce, revelry, sports and gambling on the Sabbath or Holy Days?

Do I assist with the upkeep of the Church?

The Fourth Commandment

Honor thy father and thy mother,
as the Lord thy God has commanded thee,
that thou may live a long time, and it may be well with thee.

Do I honor, obey and respect my parents?

Have I neglected my duties to my spouse and my children?

Have I given my family good religious example?

Do I bring peace to my home life, not speaking ill of any one?

Do I care for my aged and infirm relatives?

Am I obedient to those in authority over me?

Do I seek to boss and control others outside of my authority?

The Fifth Commandment

Thou shalt not kill.

Have I used any method of contraception or artificial birth control?

Have I mutilated myself through any form of sterilization?

Have I been guilty of masturbation?

Have I been guilty of any homosexual activity?

Have I had an abortion or encouraged anyone to have an abortion?

Do I support those (like politicians and medical personnel) who advocate abortion and/or contraception?

Have I assisted or recommended euthanasia, or other kinds of killing.

Have I harmed anyone physically?

Did I give scandal to anyone, thereby leading them into sin?

Have I been angry or resentful, or slandered anyone?

Have I harbored hatred in my heart?

The Sixth Commandment

Thou shalt not commit adultery.

Have I been faithful to my marriage vows, in desire, thoughts and action?

Have I engaged in any unlawful sexual activity in marriage?

Have I engaged in any sexual activity outside of marriage?

Do I seek to be chaste in my thoughts, words and actions?

Have I sought to control dangerous thoughts, such as lust?

Am I careful to dress so as to avoid an immodest suggestion?

Do I respect all members of the opposite sex?

Have I thought of other people as sex objects?

Have I supported or condoned in any way homosexual ('same sex') 'marriages'?

If I am divorced or separated:-

Have I asked forgiveness for offending my spouse in our relationship?

Have I asked forgiveness for being offended by my spouse?

Do I recognize my part in the failure of my marriage?

Do I accept responsibility for the failure of my marriage?

The Seventh Commandment

Thou shalt not steal.

Do I steal the innocence of children.
Do I work a full day for a full day's pay?
Have I stolen what is not mine?
Do I take "small" things home from work.
Have I returned or made restitution for what I have stolen?
Do I waste time at work, school, or at home, to the injury of myself and others?
Do I gamble excessively, thereby denying my family of their needs?
Do I pay my debts promptly?
Am I sincere in my dealings with others?
Do I seek to share what I have with the poor?

The Eighth Commandment

Thou shalt not bear false witness against thy neighbor.

Have I told lies, or exaggerated, or gossiped?
Have I spoken injuriously behind someone else's back?
Am I uncharitable in my thoughts of others?
Do I keep secret what should be kept confidential?

The Ninth Commandment

Thou shalt not covet thy neighbor's wife.

Have I consented to impure thoughts, undue speech or attention about co-workers or others?
Have I caused impure thoughts by reading, movies or conversation?
Do I seek to control my dangerous imagination?
Do I pray to banish impure thoughts and temptations?

The Tenth Commandment

Thou shalt not covet thy neighbor's goods, nor his field, nor his employees, nor any thing that is his.

Have I enticed an employee of another firm to come to my firm.
Have I enhanced my position at the expense of my neighbor.

*Am I jealous or envious of others' possessions or families?
Am I greedy or selfish?
Are material possessions the purpose of my life?*

We recorded earlier that we must 'strive to enter by the narrow gate, for many, I say to you, shall seek to enter and shall not be able; and 'how narrow is the gate, and straight is the way that leads to life, and few there are that find it!' This was not an idle admonition by Jesus, but a dire warning for those who self proclaim that they are 'a good person.' Those who make such proclamation should ask themselves who is telling them this, God or the devil? Do not be foolish, but be certain of the voice or prompt which you are hearing. If you flatter yourself with your 'righteousness' you have your answer! Pride!

The beginning of this process is to make application for entry into the Church. With this application begins the journey on the path which 'is called the Holy Way, the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein" (*Is 35:8*). The abundant graces of God shall flow upon you and your use of these graces determines how long before you are admitted.

The One, True, Holy, Catholic and Apostolic Church of the New Testament, is fulfilled in the One, True, Holy, Catholic Eternal, Virgin, Eucharistic Church of the Third Testament. In this Church, the Kingdom of God on earth, there are two major categories of people. First is the religious living in community. Second are members living outside of the community, who continue their daily lives in service to God, for the love of God.

Dealing first with the religious. They are all celibates and have taken the vow of chastity to remain celibate for ever. They are priests, religious sisters, and religious brothers. No priest, sister or

brother in any of the current institutions can become a priest, sister or brother based on their current standing. All will make application as stated above. All will be instructed in the Word, and those in current ministries will have to unlearn the errors they have inherited. The time and course of instruction depends on each individual, and as they progress they are admitted further into the Church, with responsibility. All religious must present themselves approved unto God, rightly handling the word of truth (*2T 2:15*). There are no 'permanent deacons' as all deacons who are ordained will be ordained priests shortly thereafter.

The second category comprises the majority of members in the Church, which is the Kingdom of God on earth, and they may be single or married. There are people who are single and do not desire to live in a religious community. Their vocation is to remain and work in the world according to their skills and abilities. Their application is to become lay sisters and brothers. There are also married couples and their application is also to become lay sisters and brothers, who live and work and rear their families in the love and honour of God.

All members, religious and lay, share in a prayer life of daily Mass and reception of Holy Eucharist where possible. Reading of the Holy Scriptures is in an orderly manner so that it is easy to read the entire Bible in one year, this is in addition to scriptural studies. Everyone is expected to pray the Rosary`daily, as well as the Divine Mercy Chaplet at the three o'clock hour, afternoon and morning if possible. It must always be remembered that the shield of your ministry is prayer (*Ws 18:21*).

The purpose of the religious is to support the entire Church in it's spiritual needs. The priest is a priest for ever, that is 24 hours a day, every day, 7 days a week, 52 weeks a year, forever, according to the order of Melchizedek. The priest and all religious dress in

their clerical or religious habits, there are no exceptions. The purpose of this dress is to give honor to God, and to let the public know where they can turn to for help. The religious dress will for one moment give a reminder to all people that God exists. At least for that moment whoever sees the religious garb will see a person of God. The religious has the obligation to be of service to the Church at large.

The members of the lay brothers and sisters living in the outside world can expect full support in prayer and direction in spiritual affairs. They can expect to be asked to pray for the needs of the Church. They can expect to support the Church out of their income and assets, they must remember that the workman is worthy of his meat (*Mt 10:10*).

The preparation of all the members of the Eucharistic Church, the priests, sisters and brothers, both religious and lay, is to be ready for the Great Tribulation which is upon us all at this time. We must see our entry into the Church as the entry into the Ark of God. We must see this Ark as the safe haven during the Great Tribulation. In the Ark of God we are protected from the horrors which will take place at that time, and as we noted before: “There shall be then Great Tribulation, such as has not been from the beginning of the world until now, neither shall be.”

We, the Church members, both lay and religious, will be able to go out from the Ark, that is, out into the world which will be in great distress, and bring help, both spiritual and physical to those who are in terrible anguish. Jesus said: “I am the Door. By Me, if any man enter in, he shall be saved, and he shall go in and go out, and shall find pastures” (*Jn 10:9*). Even though the members will not be living out in the Great Tribulation, they will suffer anguish of heart to see their family members and friends suffer so grievously. How bad will it be? “Every heart shall melt, and all hands shall be

made feeble, and every spirit shall faint, and water shall run down every knee, behold it comes and it shall be done, says the Lord God” (*Ez 21:7*).

The Great Tribulation is a chastisement of major proportions, yes, but it is also a gift for those who are going through it to do penance and make atonement for their sins. The priests will be able to assist them with Baptism, Confessions, Confirmation, and of course Holy Eucharist. The people who have not entered into the Church before the door closes, will have to remain outside for the duration (*Apoc 15:8*).

I again say that those who have paid heed to this message and have availed of the time now to leave all error behind and enter into the Eternal Virgin Eucharistic Church, will be protected by the mighty hand of God, in the Ark of God, throughout the Great Tribulation. To be in the Ark of God, it is not necessary to be living in the religious or lay community, for the Ark is in the house and abode of every member of the Church, no matter where they may be.

Chapter 9

The Will, Power, Authority, and Control of God

We seek to do God's will in all things, and this is good. But in doing His will, we have a number of unconscious steps which we take, and a number of areas which we accomplish in God's plan for our sake.

When we come into the will of God, we come into His will with total submission. Jesus instructed us to pray to the Father: "Thy will be done on earth as it is in Heaven" (*Mt 6:10*). He then gave us the incredible example of submission to this will when He prayed: "My Father, if this chalice may not pass away, but I must drink it, Thy will be done" (*Mt 26:42*). His will was accomplished on earth, His will was done in Heaven.

When His will is done, we enter into another fantastic realm, that is, the Mind of Christ. It is wonderful to proclaim that: "We have the mind of Christ" (*1Co 2:16*), but with this mind we have responsibilities and gifts, far beyond our sensible comprehension. St. Paul says: "For let this mind be in you, which was also in Christ Jesus...For it is God Who works in you, both to will and to accomplish, according to His good will" (*Phil 5:2,13*). Now if this mind of Christ brings into operation the power of God to do all things according to His Divine will, then we have the supernatural power of God living and operating in us, with His free gift to us, and the absolute consent of our free will. This 'mind of Christ' can only be accomplished if we believe in His every word. The rejection of any part of His word, denies access to the mind of Christ.

We understand that when we consent to do the will of God, that He gives us His mind, and that in this mind is the very power of

God. At this point we have entered into another realm which is even more staggering than what has gone on before. We have entered into and have been given the very power of God! This power of God is not given to those who deny any part of His word, or who deny His Seven Sacraments. Here is the breaking point for the true from the false. Jesus said: “Except you eat the Flesh of the Son of man and drink His Blood, you shall not have Life in you,” because those in denial have received but a small token of the gifts of God, but have not received the fulness. This is evident from the following: “Master, we saw one casting out devils in Thy Name, who follows not us, and we forbade him.” But Jesus said: “Do not forbid him. For there is no man that does a miracle in My Name and can soon speak ill of Me. For he that is not against you is for you” (*Mk 9:37-39*).

To those popes, prelates, priests, pastors, and other ministers the Lord says: “Son of man, say to her: Thou art a land that is unclean, and not rained upon in the day of wrath. There is a conspiracy of prophets in the midst thereof, like a lion that roars and catches the prey, they have devoured souls, they have taken riches and hire, they have made many widows in the midst thereof. Her priests have despised My law, and have defiled My sanctuaries, they have put no difference between holy and profane, nor have distinguished between the polluted and the clean, and they have turned away their eyes from My Sabbaths, and I was profaned in the midst of them. Her princes in the midst of her, are like wolves ravaging the prey to shed blood, and to destroy souls, and to run after gains through covetousness. And her prophets have daubed them without tempering the mortar, seeing vain things, and divining lies unto them, saying: ‘Thus saith the Lord God.’ when the Lord has not spoken” (*Ez 22:24-28*). Such is the sad state of ‘Christianity’ today.

The ‘power of God’ can only be entered into in the state of an

immaculate soul, that is, in the state of grace. With this wisdom of being in possession of such a gift from God, comes the knowledge of an extraordinary responsibility. “For *wisdom* is a vapor of the power of God, and a certain pure emanation of the glory of the Almighty God, and therefore no defiled thing comes into her” (*Ws* 7:25). The power of God is beyond all our imagination, and this power is to be honored, revered, and protected by the gifted soul. “For great is the power of God alone, and He is honored by the humble” (*Si* 3:21). When Jesus rebuked the Sadducees, He said to them: “You err, not knowing the Scriptures nor the power of God” (*Mt* 22:29). It is in this knowledge of God’s gift, that we come to know His will, His mind, His power, and the meaning of His word, for in all of these comes the gift of conversions, not just of others, but first of self. The old contaminants must be abolished, the soul must be swept and made clean, and man must come to a clean heart, a new being, through the saving Blood of Jesus, to become perfect man, Eucharistic man: “For I am not ashamed of the Gospel, for it is the power of God unto salvation to every one that believes” (*Rm* 1:16). This believing in His every word and command, brings us to our personal conversion, our personal salvation, that is to the new creation, Eucharistic man. The humility of His will, His mind, His power, His life, and His word is incomprehensible to scoffers and unbelievers: “For the word of the Cross, to them indeed that perish, is foolishness, but to them that are saved, that is, to us, it is the power of God” (*1Co* 1:18). These steps or gifts are all complete in the Holy Trinity: “If you be reproached for the Name of Christ, you shall be blessed, for that which is of the honor, glory and power of God, and that which is His Spirit, rests upon you” (*1P* 4:14). Eucharistic man has entered into the fulness of God, the fulness of the Holy Trinity, residing in the creative power of God the Father, the salvific power and authority of God the Son, and the unifying power of God the Holy Ghost.

We can now advance to the will of God, the mind of Christ, the power of God, because it brings us into another aspect which carries immense responsibilities, that is the Authority of God. When we speak of God's authority, we will deal with two main aspects:

- 1). *His authority given to act or do, and,*
- 2). *His authority given to teach and inform.*

1). *His authority given to act or do.*

Authority and power seem to be interchangeable and should not be confused. Take for example this exchange when Pilate said to Jesus: "Speak Thou not to me? Know Thou not that I have power to crucify Thee, and I have power to release Thee?" Jesus answered: "You should not have any power against Me, unless it were given you from above" (). Power and authority here are both implied, for Pilate would have neither, unless God had first given authority to use the power. Power to come against Jesus could only be exercised because God the Father had authorised it.

Another example of authority occurred when Jesus sent out the Apostles: "He gave them power and authority over all devils and to cure diseases" (*Lk 9:1*). Jesus distinctly not only gave them the power to heal, but as a separate gift, He gave them the authority to use that power. "And there came fear upon all, and they talked among themselves, saying: 'What word is this, for with authority and power He commands the unclean spirits, and they go out?'" (*Lk 4:36*). His word is power and authority. Presumption to use the power of God without first seeking His permission or authority to use that power for the particular cause is an affront to God's Will. To presume His power or authority is to deny His presence, and such as do so are antichrists.

In His parting words, notice what Jesus said: "All power is given to Me in Heaven and in earth. Going therefore, teach ye all nations,

baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world” (*Mt 28:18-20*). He gave His power, and His authority to use that power in the Holy Trinity, by restoring all by the creative power of God the Father, redemption of God the Son, and the all knowing power of God the Holy Ghost. To abuse this power is a serious crime. “Therefore ought we more diligently to observe the things which we have heard lest perhaps we should let them slip. For if the word spoken by angels became steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation? Which, having begun to be declared by the Lord, was confirmed unto us by them that heard Him. God also bearing them witness by signs and wonders and divers miracles and distributions of the Holy Ghost, according to His Own Will. For God has not subjected unto angels the world to come” (*Hb 2:1-5*). If the angels were punished, how much more we who would abuse the power and authority, for to us through Jesus, is the world made subject.

2). His authority given to teach and inform.

In the above example we see the authority to go and teach with power. As we saw above that preaching the Gospel, ‘is the power of God.’ Remember the exchange with the rabbis: “And when He was come into the temple, there came to Him, as He was teaching, the chief priests and ancients of the people, saying: ‘By what authority do Thou these things? And who has given Thee this authority?’ Jesus answering, said to them: ‘I also will ask you one word, which if you shall tell Me, I will also tell you by what authority I do these things.’...And answering Jesus, they said: ‘We know not.’ He also said to them: ‘Neither do I tell you by what authority I do these things’” (*Mt 21:23-27*). Since they denied and did not believe in the word of Jesus, they had no right to know from whence came the authority by which He spoke and performed miracles!

Jesus spoke in the authority of God the Father. He taught all the Keys of the Kingdom, and omitted nothing. “But He that sent Me, is true, and the things I have heard of Him, these same I speak in the world” (*Jn 8:26*). Anyone who takes unto himself to ‘teach the word,’ and deny any of the Keys of the Kingdom, that is, the Seven Sacraments, is a false prophet, a false pastor, a liar, and a hypocrite. Remember what Jesus said: “Take heed that no man seduce you. For many will come in My Name saying, I am Christ. And they will seduce many. And many false prophets shall rise and shall seduce many” (*Mt 24:4,5,11*). St. Paul wrote to Titus: “These things speak and exhort and rebuke with all authority. Let no man despise you” (*Ti 2:15*). This teaching will be a hard thing to take by all in Christendom, but this statement is true. It is also true that the new creature, Eucharistic man, is accountable to no man.

When we have accepted to do the will of God, in the mind of Christ, in the power of God, and in the authority of God, we come into the final stage of commissioning in the eternal plan of God, that is being given the control of God over the works to be done, in Heaven and on earth. Control over a situation does not imply a denial of another’s freewill. Control of an entire act allows each one to exercise their will, but the outcome is already determined by God. Take the example of the Jews wanting to kill Jesus. It was foretold what God would allow: “He was offered because it was His own will” (*Is 53:7*). He prophesied what would happen: “As the Father knows Me, and I know the Father, and I lay down My life for My sheep...Therefore does the Father love Me, because I lay down My life, that I may take it again. No man takes it away from Me, but I lay it down of Myself. And I have power to lay it down, and I have power to take it up again. This commandment have I received of My Father” (*Jn 10:15,17,18*). Jesus controlled His Own arrest: “Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, came there with lanterns and torches and weapons. Jesus therefore, knowing all things that should come

upon Him, went forth and said to them: “Whom seek ye?” They answered Him: “Jesus of Nazareth.” Jesus said to them: “I am He.” And Judas also, who betrayed Him, stood with them. As soon therefore as He had said to them: “I am He,” they went backward and fell to the ground” (*Jn 18:3-6*). Jesus allowed them their freewill, but controlled the situation. The same thing happened at His death: “Jesus bowed His head and gave up the ghost, and when the soldiers were come to Him, when they saw that He was already dead, they did not break His legs (*Jn 19:30,33*). Jesus had total control of the situation, even in death.

God allowed man to exercise his free will, but God controlled all things according to the determinate will of God.

God gave to St. Peter the Keys: “Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven. And whatsoever thou shall bind upon earth, it shall be bound also in Heaven, and whatsoever thou shall loose on earth, it shall be loosed also in Heaven” (*Mt 16:18,19*). Because of the extraordinary faith expressed by Peter, God built His Church on that faith, and that faith cannot be separated from the man Peter, but upon his confession of that faith, not on a faithless man, (*for He knew what was in man - Jn 2:25*). The Primacy of Peter was carried on in the Church through the lineage of the popes. Jesus gave to St. Peter the power, authority and the control over His Church. A number of the popes abused this power, but a great number of the popes were in the faith of Peter. There were never any ‘bad popes’ in the history of the Catholic Church, just some popes who did ‘bad’ things.

Pope John XXIII was a pope for change, and he called for a renewal of the Church in a council called the Second Vatican Council. This assembly was not good, and the members changed the governing rules of the Church into a disgusting and desecrating direction.

“Many pastors have destroyed My vineyard, they have trodden My portion under foot, they have changed My delightful portion into a desolate wilderness” (*Jr 12:10*). The council was opened by the above John XXIII and closed by his successor, Pope Paul VI. The list of affronts to the person of God are too numerous to list, but a simple statement would suffice, and that is, the Sacrifice of Jesus and His Holy Word in Sacred Scriptures was changed. It is worthy to note that Pope Benedict XVI has started to reverse some of the Vatican II errors, especially in the Liturgy of the Sacrifice of the Mass.

Paul VI’s second successor was John Paul II, who took the names of the architects of Vatican II, indicating that he would further their plans. Into his hands was placed the power, and authority and the control of the Church, and if any man could make right the errors, this charismatic man from Poland had the credentials. Unfortunately he did not do as God asked him.

John Paul II used his great personality to rally the world around him. He sought social reform for the poor and downtrodden from the dominant governments of the world, but did not confront those governments with any kind of censure or ultimatum. Social reform was a non-starter and the status quo remains. In error he changed the Bible, the words of the Mass, the Sabbath obligation (and even the Sabbath day became an option), and the Sacraments and their ministers became dim.

It is in the neglect of the Sacraments that the greatest error is to be found. They became, and still are in that once holy church, a ritual of common place and sayings, which have lost their significance and value in a materialistic organization. The people are led to believe that in following the rules (or law) of the Roman catholic church, that they will go to Heaven when they die. Thus the Seven Sacraments of the Church, for which Jesus suffered and died, have become dormant, senseless, and lifeless. They have no value in an

instant gratification seeking society, and are neither appreciated nor valued as animate and living gifts from God. The Living Bread, the Living Sacrifice, the Real Presence, are just ‘things’ to do now and again in a totally fractured ‘Christian’ church. The once holy Christian Church is now broken into smithereens, into a thousand different professions calling themselves ‘the church,’ of which the Catholic church has fallen to be just another erroneous church.

I call for, as St Paul called for: “One Lord, one faith, one baptism, One God and Father of all, Who is above all, and through all, and in us all” (*Ep 4:5,6*). Without Holy Eucharist, (Holy Communion), all churches are dead, and no church in Christendom has Holy Eucharist today. Jesus has left their assemblies of error. Holy Communion services are held in many churches, but Holy Eucharist is absent.

What does all this mean? It is only in living in the Seven Sacraments, and leaving all of the old self behind, by becoming Eucharistic, that God imparts to His New Creation, His New Creature, His full control to exercise His authority, to use His power, in His mind, the mind of Christ, to do and accomplish His Divine will. This is the new life, as Jesus said: “Except you eat the Flesh of the Son of man and drink His Blood, you shall not have Life in you. He that eats My Flesh and drinks My Blood has Everlasting Life, and I will raise him up in the last day” (*Jn 6:54,55*). This is the “new thing” which Jesus promised, man becoming the “Living Tabernacle,” as is written: “Behold the Tabernacle of God with men, and He will dwell with them. And they shall be His people, and God Himself with them shall be their God. And God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And he that sat on the throne, said: ‘Behold, I make all things new.’ And he said to me: ‘Write. For these words are most faithful and true’” (*Apoc 21:3-5*).

He has in we, His new creation, the people who have in all things

grown up in Him Who is the Head (*Ep 4:15*), walking in newness of life, in the likeness of His Resurrection (*Rm 6:4,5*), arriving at perfect man, the New Creature, in the measure of the age of the fulness of Christ (*Ep 4:13*), which is now at this time, the end of time.

As we quoted in Chapter 6 that God asked the question: “Shall not I that make others to bring forth children, Myself bring forth, saith the Lord?” The Sacrament of the will of God, is now made known to the world, which is re-establishing all things in Christ (*Ep 1:9,10*), in the glorious and immaculate Eternal Virgin Eucharistic Church (*2Co 11:2*). We are in unity in His Godhead (*Mt 13:33*), that is the Holy Trinity, in His New Creation, Eucharistic man (*2Co 5:17*). Now is revealed the chosen generation, the kingly priesthood, the holy nation, the purchased people, for we declare His virtues, He has called us out of darkness into His marvelous Light (*1P 1:19;2:9*). We are brought into full unity with and in God (*Jn 17:21*). We are His Human Nature, He is our Divine Nature, for all is brought to perfection, and we are restored to the beauty of His Divine Nature and Power, and authority, and will, and mind, and control, which He gave us in His Heart from all eternity (*2P 1:2,3*), which was temporarily lost by Adam and Eve, but was restored by Jesus.

Into the hands of the Eucharistic Church, is placed the keys to the Kingdom of Heaven (*Mt 16:19*), completing the Mystical Body of Christ, (the angels and saints in the Church Triumphant in Heaven, the Church Suffering in Purgatory, along with the Church Militant on earth), fulfilling the New and Eternal Testament, in the New and Eternal Covenant, which is, God in man, and man in his God, in the fulness of unity, and oneness.

Chapter 10

Summary

The First Testament - **God visits His People**: “You shall make an altar of earth unto Me, and you shall offer upon it your holocausts and peace offerings, your sheep and oxen, in every place where the memory of My Name shall be, I will come to you, and will bless you” (*Ex 20:24*). Again it is written: “Remember us, O Lord, in the favour of Thy people, visit us with Thy salvation” (*Ps 105:4*).

The Second Testament - **God with us**: “Behold a virgin shall be with Child, and bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us” (*Mt 1:23*).

The Third Testament - **God in us**: “God is wonderful in His saints, the God of Israel is He Who will give power and strength to His people. Blessed be God” (*Ps 67:36*).

“And I heard a great voice from the throne, saying: ‘Behold the Tabernacle of God with men, and He will dwell with them. And they shall be His people, and God Himself with them shall be their God.’ And He that sat on the Throne, said: ‘Behold, I make all things new.’ And He said to me: ‘Write. For these words are most faithful and true.’ And He said to me: ‘It is done. I am Alpha and Omega, the Beginning and the End. To him that thirsts, I will give of the fountain of the water of life, freely. He that shall overcome shall possess these things. And I will be his God, and he shall be My son’” (*Apoc 21:3,5-7*). ‘He shall be My son,’ that is ‘sons of God’ - the Mystical Body of Christ, in Jesus Eucharist.

“And they shall see His face, and His Name shall be in their

foreheads. And night shall be no more. And they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever” (*Apoc 22:4,5*).

“When He shall come to be glorified in His saints and to be made wonderful in all them who have believed, because our testimony was believed upon you in that day. Wherefore also we pray always for you, that our God would make you worthy of His vocation and fulfil all the good pleasure of His goodness and the work of faith in power, that the Name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and of the Lord Jesus Christ” (*2Th 1:10-12*).

“The second time He shall appear without sin in them that expect him unto salvation” (*Hb 9:28*).

Do you have faith or just a religion?

Is your religion your faith without good works? If so, you are spiritually dead (*Jm 2:20*).

Do you have the faith to be courageous and to believe the Gospel?

Some people do believe that when they receive Holy Communion that Jesus comes and lives in them for a period of time, which in the Second (New Testament) was true.

The time of coming to His people in Holy Eucharist was gradually denied by the churches, and finally the last bastion of true Christianity, which was the Roman Catholic Church, joined in the desecration found in all the Protestant, Orthodox and Coptic churches by the pronouncements and actions of Vatican II. Jesus has been crucified again, and so He has withdrawn from that institution,

as from all others.

So He has had to do ‘a new thing.’ It is now necessary to enter through the narrow gate, to enter into the newness which He has asked, and that is the unity of He living in you, and you in Him in total oneness, which is Eucharistic man, the Living Testimony, the Living Tabernacle, the Third Testament. This can only be done in the Eternal Virgin Eucharistic Church. There is no other way. “He that enters not by the door into the sheepfold but climbs up another way, the same is a thief and a robber” (*Jn 10:1*).

The warning has been issued. The action belongs to you. “Many are called, but few are chosen” (*Mt 22:14*).

Do you remain among the many or join the few?

“And the seventh angel sounded the trumpet, and there were great voices in Heaven, saying: ‘The kingdom of this world is become our Lord’s and His Christ’s, and He shall reign for ever and ever. Amen’” (*Apoc 11:15*).

Here is a beautiful and effective prayer for Eucharistic Unity in God:

O God, Our Heavenly Father,
Make us like unto Jesus, Thy Son.
Implant upon us Thy Most Holy Name.
Send upon us Thy Holy Spirit, for we are Thine.
We seek Thy Will and Thine alone, Holy Father.
Amen and amen.

Abbreviations of the Books of the Bible
in Alphabetical Order of Abbreviations

1Ch - 1 Chronicles
1Co - 1 Corinthians
1Jn - 1 John
1K - 1 Kings
1M - 1 Maccabees
1P - 1 Peter
1S - 1 Samuel
1T - 1 Timothy
1Th - 1 Thessalonians
2Ch - 2 Chronicles
2Co - 2 Corinthians
2Jn - 2 John
2K - 2 Kings
2M - 2 Maccabees
2P - 2 Peter
2S - 2 Samuel
2T - 2 Timothy
2Th - 2 Thessalonians
3Jn - 3 John
3K - 3 Kings
4K - 4 Kings
Ac - Acts
Am - Amos
Apoc - Apocalypse
Ba - Baruch
Col - Colossians
Dn - Daniel
Dt - Deuteronomy
Ec - Ecclesiastes
Ep - Ephesians
Es - Esther

Ex - Exodus
Ez - Ezekiel
Ezr - Ezra
Ga - Galatians
Gn - Genesis
Hk - Habakkuk
Hg - Haggai
Hb - Hebrews
Ho - Hosea
Is - Isaiah
Jm - James
Jr - Jeremiah
Job - Job
Jl - Joel
Jn - John
Jon - Jonah
Jos - Joshua
Jude - Jude
Jg - Judges
Jdt - Judith
La - Lamentations
Lv - Leviticus
Lk - Luke
Mal - Malachi
Mk - Mark
Mt - Matthew
Mi - Micah
Na - Nahum
Ne - Nehemiah
Nu - Numbers
Obd - Obadiah
Phm - Philemon
Phil - Philippians
Pr - Proverbs

Ps - Psalms

Rm - Romans

Ru - Ruth

Si (Ecclesiasticus) - Sirach

Sg (Canticles) - Songs

Tb - Tobit

Tt - Titus

Ws - Wisdom

Zc - Zechariah

Zp - Zephaniah

Publications by the same author

Published under the name of Thomas Aquinas Devlin:

The Gift of Morning Star
Why Mary?

Published by Father Aquinas:

Angels, Angelic Warfare, and You
Arrival of Morning Star
Bethlehem - New Life
Essays on Various Subjects
Handbook of Rites And Blessings
Mary
Miraculous Events
Missal Prayer Book
Prayers Everyone Should Know
The Ark of the Covenant
The Eternal Priesthood
The Holy Rosary
The Holy Sacrament of Confessions
The Last Gospel
The Message. The Warning. The Conclusion.
The New Creation State
The Reign of Christ in His Second Coming
The Return of Man to God
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