

The mystery of the Holy Mass according to Saint Padre Pio

It is easier for the earth to exist without the sun than without the Holy Sacrifice of the Mass!

~Saint Padre Pio of Pietrelcina

INTRODUCTION

The battle for the holy Church and for its deliverance from the incredible clutches of Satan draws near to its zenith phase. More than eight years ago, as a gift of the grace of God, I was able to understand that the battle for the Church will be played on two levels. They will be: the battle for the priest and the battle for the Holy Mass. Looking from a human perspective, the enemy has achieved a decisive victory. The priest has been led astray, unaware of his mystery of priesthood. With a vast ignorance or lack of knowledge, he becomes a tool to disarm the Church. Here and there single bastions of priesthood are still enduring, but they are being attacked with all strength from all sides.

The biggest challenge in the understanding of the meaning of the mystery of priesthood is a lack of awareness in the priest of the gift and the mystery of the Holy Mass, and of the place of the priest in the dimension of the miracle of every Holy Mass (Alter Christi). This connection of priesthood with the Holy Mass, in the Holy Mass, is a miraculous union of man with God. Such a gift is attained only by the priest. A breakdown of this union is a prelude of the end of the church. Where takes place the rebirth of the Holy Mass, there ensues the rebirth of the Church.

Today, Satan managed to break down this union, and convince the priest, that he and the sheep are the center of the celebration of the Holy Mass. We forgot that the duty of the priest, as well as of the faithful, is to glorify God. This is the purpose of the Holy Mass. *Man was called to worship God. Now, in the past and in the present, there is no man that would be exempt from this mission. Meanwhile, people behave as if they had a free choice towards their Creator, praising Him or not, with total impunity. The freedom of choice is of course the right of every human being; however, man does not make this choice. A real choice is made with the knowledge of the consequences of the*

choice, while the contemporary man has been so deceived, that hardly anyone consciously makes the choice to serve God, which is what saints do, or not to serve Him, which is what the damned do. Most of mankind lets itself be mindlessly carried away by a strong current, not doing anything to deepen the knowledge to understand where this strong, riveting current leads. This current is the spirit of the world and it leads directly to Hell¹.

To help the modern Catholic in learning the truth about the mystery of Holy Mass, I hand over to the Dear Reader a great gift, which is our next editorial initiative, *The Mystery of the Holy Mass according to St. Padre Pio*. From the graciousness of God, in the days of 20-30th of June 2013, we have been given messages about the Holy Mass by Saint Padre Pio. The first four messages – these were personal invitations of Saint Padre Pio. With the subsequent five, Saint Padre Pio came upon my humble request. These messages became the basis for the delivery of over 30 sermons on our small internet television Christus vincit –tv.

The above messages about the mystery of the Holy Mass shook me up to the point that I can hardly discern 10% of Holy Masses in my priestly life, which would have been the joy of God. After the analysis of these messages, I introduced a few restrictions to the celebration of the Holy Mass. I call them, these restrictions, the five bases:

- 1) Without concelebration.
- 2) Without women and altar girls at the Altar.
- 3) Without extraordinary ministers of Holy Communion.
- 4) Without turning towards the people at the beginning of the Holy Mass.
- 5) Without a *sign of peace* before *the Lamb of God*.

By inviting you to read these messages, I remind the Dear Reader, that the ground on which the Holy Mass is celebrated is holy, *and the Majesty of God descended on earth, and makes you witnesses of this glorious event during every Holy Mass. God comes down to earth, yet He does not fully show His Majesty. He remains deeply concealed and hidden. In His humility, He does not show to the world His true power, but He humbles Himself, diminishes, and enriches man. Oh My children, if you only believed*

¹ *Message of the Mother of God, Compendium II, from the Message for the End Times that have already come forth, t.9-16, Warsaw 2012, p. 146.*

in this great event, what a great power would have for you ever Holy Sacrifice. To meet with God face to face, to accompany him during His birth and death; o people of all times, God is calling you during the time of the Holy Mass to participate in His Holy Sacrifice, in the most important moments of His glorious life! He is calling you not only so you may accompany Him, but He makes you partakers in His holy Sacrifice. Man does not understand the great mysteries of God, but through faith he can grasp them much more than he could make it through reason, because reason and faith remain at odds when God reveals his secrets².

Father Piotr Natanek, Ph.D. Hab.

I. THE MYSTERY OF THE HOLY MASS

1. The internal dimension of the Holy Mass

20.06.2013

St. Padre Pio : You must remember that the Holy Mass has its internal dimension that transcends in its splendour and its majesty the external dimension. By impoverishing the external dimension of the Mass: the liturgy, the altar, one also impoverishes unfortunately its internal dimension within the souls, and this is why your thoughts flee at all time from below the cross of the Lord. Jesus, however, throughout the entire duration of the Mass, is present on the Golgotha. If we move away from the altar in our thoughts, in doing so we leave Him there alone.

21.06.2013

² *Message of the Mother of God, Compendium II, p.145-146.*

St. Padre Pio : I've already told you that by its impoverishment [the Mass], people have lost faith because they were deprived of the mystery and the awe, the holy awe before the mystery of God. They gained certitude that they can control the functioning of God within His Church, and also within the world. God allows all this in appearance, but He is very grateful to those who were not deceived. He finds in them a real consolation. The liturgical reform has introduced a great number of restrictions to the action of God's grace and the multiplication of faith, but even more abuses, which are the arbitrary interpretations of this reform and their testing on the faithful: to mar the Mass as much as possible as long as it still pleases the faithful.

2. Preparation for the Holy Mass

- **a) The absence of mortal sin.**

I would like, in my deliberations, to start from the very beginning, from the attitude with which one should go to the meeting with God. First, the human heart must be pure. The Holy Mass is the most marred by those who come in a state of mortal sin and do not seek help, do not desire repentance, but have lost the sense of guilt, have the conscience hardened due to the large amount of sins, and have no intention whatsoever to regret and to profess their faults. They are a salient disgrace for the Church. So in order not to increase their considerable number, every true Catholic should reflect before the Holy Mass if he is worthy to enter in his current state of the soul on the Mount Golgotha and to look the Saviour in the face. If there are mortal sins in us, we will not be able to do so.

- **b) Venial sins – weakening of the capacity for compassion for the Savior.**

Venial sins must be examined differently. We have to ask ourselves if these are accidental sins, which are rare and are the result of circumstances and weakness, or if these are constant sins that are rooted in our souls and to which we became accustomed. These are the most dangerous, because if we get used to them and begin to accept them,

we assume that God will do the same. This is not the case. The longer we allow the sins to be present and to repeat themselves, the stronger and more hideous they become. We have to take the decision to fight against this type of sin and ask for God's help. Depending on the state of our soul, in the same way we will be able to commiserate with the Savior on the cross.

- **c) Persistence in hatred - you go under the cross in vain.**

If in our conscience we find any treachery, a conflict with a neighbour, we must do everything in our power to achieve reconciliation. In order to obtain the grace of forgiveness of sins, we must forgive ourselves. People who persist in hatred and in whom there is no forgiveness, come under the cross of Jesus in vain. They will not receive forgiveness, for they themselves have not forgiven. You must forgive more and more often. If you do not do it your heart, then do it in your mind; if not yet in your feelings, then in your will. That will suffice. Only after such a settlement you can enter on this Holy Mount upon which we will witness the miracle of Transfiguration, the miracle of Death and the miracle of Resurrection.

- **d) Meeting face to face with God - Golgotha.**

Every human must realize the importance of this majestic moment when he comes under the cross of God. During the Holy Mass, we receive the grace of meeting God face to face, even more, because few were those who had the opportunity to live the Passion of Our Lord during His life. Now God lives through it during every Holy Mass, so that every human being can in a certain way go back in time, until the time when Christ walked the earth, so that no one may judge God to be unfair. We have all received this grace, for it is the greatest grace given to mankind and each Christian can participate fully and suffer with God at the moment during which He was saving the world, the moment that will last forever in all the Holy Masses that were, are and will be celebrated.

3. Faith is the basis for experiencing the Holy Mass

22.06.2013

The Holy Mass is a miracle above miracles. It is the realization of the sacrifice of Golgotha, the Mystery of the Passion of Christ on earth. Here and now happens what was happening when I was not yet on earth. It is known that the main obstacle which prevents us from experiencing adequately the Holy Mass is the lack of faith. Then everything appears to be incomprehensible and empty. This emptiness and lack of understanding can only be fulfilled by faith. Here, the Church has committed the greatest mistake, thinking that it is possible to fill the emptiness and the lack of understanding by introducing comprehension, by shortening the incomprehensible portions of the Holy Mass, as well as by introducing new forms, more interesting for the faithful. However, these actions have the opposite effect, because as I have mentioned before, faith is needed here. The radical changes which should have opened the Church to the whole world and should have made it accessible and open to everyone, caused the faithful to lose the sense of sacrum and of mystery. Today, no one goes anymore to the Holy Mass to let oneself be crucified together with Christ. We go to the Holy Mass to listen to the Word of God, to receive graces, to listen to the priest, to settle our affairs with God. We go out of a sense of obligation, but not from the need to take part in the punishment, with which was saddled our Savior for the sins of the whole world.

4. Holy Mass - Mystery of the Passion of Christ

- **a) One and the same sacrifice**

The sacrifice of Golgotha remains the same. The cross of Jesus stands in the same place; in the same place kneels the Most Holy Virgin Mary; in the same way angels fall down on their faces; in the same way holy women cry under the cross; in the same way God the Father opens His arms to embrace the martyred Spirit of His Son. The blood that flows from the Most Sacred Body is the same; the pain of the Savior is the same, His fear is the same and the immeasurable sadness, rejection and loneliness, which Christ is experiencing, are the same. His Wounds are ripped open in the same way, His suffering

occurs in the same way. Everything happens today on the Altar in the same way as then, because today's Passion of Christ before our eyes is no different from the one that happened centuries ago. It is one and the same Sacrifice. It is us who are taken away from the earthly reality and relocated under the cross. Jesus comes in the sense that He allows us to discover Him, but it is us who are liberated from our limitations to be able to be there, then, under the cross and comfort our Savior. As believing Christians, we have the right to stand under the cross and collect the precious Blood of Jesus in the vessels of our hearts. The priest, by ascending the steps of the Altar, makes this Sacrifice a reality; he opens the door and pushes away the heavy curtain of time and space, so that we may be there, then, with Him.

- **b) The cross did not change but people did**

Thus, the cross of Jesus has not changed, but the circumstances in which Christ dies and the environment in which it is located, are different. People who have been redeemed by His Blood come under the cross, but they do not sympathize with Him at all. They come but not to thank Him and to show gratitude for the fact that He has accepted this terrible punishment, so it would not be poured on us. People come under the cross to unwittingly stand through the time of the agony of Christ and then disperse to their how so engaging activities. Every Holy Mass is a shock for Heaven and Earth. The suffering of Christ occurs to rescue and to reinvigorate the world, to fill up the granaries of the Church. And no change occurs in the souls for whom Jesus suffers because they waste this grace, passively looking at the death of God, not comforting Him, not sympathizing, and not co-suffering with Him. People are like donkeys placed under the cross and they get as much as donkeys, for merits equivalent to the merits of donkeys. Jesus dies for man, and during this time man is unable to even show compassion and to say the simplest: "thank you ". Christ grasps the last breaths, his face becomes livid, and during that time women reflect about their creams, and men about their tools, which they will acquire or have acquired. Believe me, consumption has supplanted God and this process is very difficult to reverse.

Consumption has grown into the souls of men and even societies that are very poor live through consumption in their dreams; they are consumers in their daydreams despite extreme outward poverty. The modern world has led to this. When Jesus dies, we should

thank Him for what He is suffering, so that we may not suffer. We should offer Him our lives because He has laid down His life for us. And we should ask for the grace of a worthy participation in His Passion, so its fruits may lead us to Salvation. For the souls which experience the Holy Mass in such a way, Jesus joyfully proceeded to the Golgotha, precisely for these souls which will appreciate His Passion.

- **c) God has already done everything - the fate of the world depends on man**

And today, well, few are the priests who consciously ascend on this Holy Mountain of Golgotha and extend their arms for Jesus. Even fewer are those who urge the souls to do the same. God is waiting for souls, for their conversion, but God in His Son has already accomplished everything. He can not suffer yet more and He can not suffer for a second time, because what has been accomplished in God continues, has no beginning and no end. It can not be repeated, because it lasts. It is difficult for man to understand. You have to believe us. Under the cross, Jesus has accomplished everything that he could have accomplished in order to help us attain the graces which He has obtained for us. We have received a Mother; we have received an Intercessor and a Consoler. We have obtained the support of the Mother of God, and the goodness and the gentleness of Her Heart, which from now on always cares for every soul with an unimaginable concern. Now, the further fate of the world depends on man, because God has already done everything.

5. Significance and symbolism of subsequent parts of the Holy Mass

- **a) The priest ascends “the steps of the Altar”**

23.06.2013

I would like to show you from the beginning what is happening during the Holy Mass and the workings of the hidden symbols within it, symbols which today are not completely understood. Everything begins with the ascension of the priest on the

Mountain of Golgotha, so-called the steps of the Altar. It indicates the readiness to make the Sacrifice, the suffering of God connected with his own suffering. The priest, by proceeding on the steps of the Altar, must be aware that he himself becomes a sacrifice for God, because Christ, by making him a priest, has made Himself a Sacrifice within this priest and his body serves as the Ark of the Covenant for Christ on earth. This is what every priest walking on earth became: a dwelling for the living God, who acts, suffers, teaches and dies within him. So, by ascending the steps of the Altar, the priest should profess in his heart his readiness to suffer with Jesus. Each member of the Church should come to the Holy Mass with the desire to participate in and with the readiness to accept even a part of the suffering of the Savior, or at least to alleviate His suffering through sincere compassion.

- **b) The kissing of the Altar**

The kissing of the Altar is a confirmation of this readiness of the priest, who is united with Christ. The priest, by kissing the Altar, professes to God his "Fiat" - "Your Will be done" and then begins the Passion of our Lord. From the very beginning of the Holy Mass, we participate in an extraordinary event, - Christ, by embracing further suffering, prepares Himself for the highest Sacrifice. Like a lamb that is cleansed before being sacrificed, in the same way Christ endures successive sufferings in which His Soul is cleansed from the sins that He consciously accepted for us. He offers every suffering for a different sin, every insult for a different blasphemy. As many sins, so many sufferings are inflicted upon Jesus, who consciously gathers them all in His Heart, as a sacrifice for the sins of humanity. The Body of God becomes the arena for the stunts of the cruellest executioners, under whose figures are hidden all of our sins. For Jesus, tormentors are even diminutive women whom He lifts from their fall, and children who have no moderation in showing off before each other. The entire path of the Passion of the Lord is a preparation for the summit of suffering and ignominy, for the cross.

- **c) Apology to God**

In this entire journey, Christ must endure immense suffering, as well as a great number of these smaller, less painful strokes, but nevertheless very tedious due to their number.

Thus, we must not ignore even minor sins. We have to bring them all to the Holy Mass and apologize to God for them. In our souls, we have to do a self-examination since the last Holy Mass, and apologize, regret, and ask God for help in combating these weaknesses.

- **d) Transubstantiation**

The transubstantiation is the precise time during which happens an authentic connection between Heaven and Earth. Heaven opens up together with a whole lot of graces, the greatest of which is the presence of God. The suffering Christ appears under the guise of bread and wine. The Passion of Christ enters now into its highest and most terrifying stage – the cross. Christ hanging on the cross, hidden within the Flesh and Blood, makes His atonement for every human soul. Like the snake in the desert, so Christ on the cross does the miracle of healing the entire mankind. As the Israelites had to look at the image of the exalted serpent, so Christians should look at Christ exalted on the cross for them. Invisible in the human way, yet truly present in the Eucharistic Bread, He is exalted for us by today's Moses, by the priest who makes atonement for mankind. Christ on the cross wishes to be worshiped. He wishes for the sickness-stricken human eyes to turn towards Him, to regain the sight of the soul, the health of the spirit, and to be healed. Jesus does not suffer His utmost misery to be hidden. No, he is suspended from the wood of the cross in His utmost misery, so we may look at Him. He wants the human eyes to send him adoration, staring with love at the One who allowed His Majesty to be humiliated and annihilated. Let us look with love, look at Him so we may obtain healing. People should count on this healing and love, love from the whole heart God in Man, in Christ crucified.

- **d) After transubstantiation**

After transubstantiation comes the time during which we accompany Jesus with the Most Holy Mother in His worst hours, hours of the greatest darkness and Passion on the cross, when His body and Soul were dying in pain, but his lips were still whispering psalms of atonement. Let us die of sorrow together with Him. Let us comfort His Mother, joining our prayer with the prayer of Christ on the cross, prayer for the entire

mankind, prayer of adoration of the Father in the prayer "Our Father". Now, may the words of Jesus resonate, His last words to the Father, whispered over us, for us. Christ did not beg for His Soul, but for the souls of the world, the souls of all mankind, the souls of the Church and souls of priests. So when the priest says the prayers for the Church, for the living and for the dead, we should also join these intentions, do not let our thoughts run away, but whisper in the spirit our prayers, united with the prayers of the priest.

- **e) End-time - Jesus gives away His Spirit to the Father**

After these prayers, which have the greatest power because they are spoken with the last forces of the soul and body of Christ, comes the end time. Jesus gives his Spirit to the Father. Before his eyes, a complete darkness; in the Soul, the last remnants of hope; the desperate supplication of the Mother, the desperate request for trust, the dying, the last breaths and silence. Jesus dies. This moment requires silence. This moment requires tears. This moment requires thoughtfulness and all the love and gratitude that we can muster. Only after a while will resound the painful wailing of women and the weeping of the Mother, in whom the sword completes its stroke, piercing Her Heart. In this moment, our mouths and our hearts should join in the suffering of the Mother, professing the completed Sacrifice of Christ and imploring God with the words:

- **f) Lamb of God**

"Lamb of God who takes away the sins of the world, have mercy upon us ". These words mean that we open ourselves completely to the grace of God poured into our hearts through the sacrifice of Christ. This completed Sacrifice was made for us, so that now we can call with full confidence upon the God who died a moment ago before our eyes, the same Christ, professing God in Him, already in the highest, already clothed with Majesty and glory. Let us beg for mercy upon us sinners, so He may deign to bestow upon us the fruits of His Passion. This is the meaning of the prayer "Agnus Dei ".

- **g) Holy Communion**

Holy Communion. The heart that has been cleansed, the heart full of sorrow for sins, the heart wishing for improvement and hungry for God, is to the martyred Christ a prize and a consolation for all the suffering. Thus, the heart of man should be clean, full of faith in the effectiveness of such a great Sacrifice, full of trust in God's Mercy, and full of love and gratitude towards Christ. The heart of man becomes the center of the universe, hosting God in itself. Now is the time to thank, to comfort and to ask for mercy for oneself and the whole world, so that the fruit issued in such suffering would not be wasted in us.

II. MISTAKES IN THE UNDERSTANDING OF THE HOLY MASS AND LITURGICAL CHANGES

1. Man takes the place of God

25.06.2013

St. Padre Pio: I told you about the mystery of the Holy Mass and its individual parts, and now I would like to give you a sense of how the outside world refers to these mysteries, and what is happening during the Holy Mass next to its great mysteries, so very little understood today. I do not want to say that the people of my time all came to church with the consciousness of what was going to happen there, but nevertheless they came to church oriented towards God, looking at God. Now this has changed. Movements arose which seek graces in the Church, supernatural gifts, a union with man, and many other things, but not God in Himself, not God as the mystery hidden in Christ and in Redemption. The first step to getting closer to God and to His mysteries is a genuine sorrow for sin and true humility. This is so sorely lacking today. Among the changes that have taken place and clearly intensified since my departure from the earth, I see above all the rising throne of man in the place of the throne of God, in such a way that the first begins to overshadow the one that is sole and true. It happens in many areas of the Church, but it is especially visible in the changes that have taken place in the

Holy Mass from the side of the participation of the faithful. Also, the priest has been moved away from these mysteries and turned towards the side of man.

2. The priest is no longer unconditionally devoted to God

Throughout my entire life, I was looking out for man and tried as much as possible to help him, because this is what Christ demanded of us. The priest gives himself to the service of God in people. For this God he cares, for Him he strives, healing souls and helping them to see and to love this God, which they carry in themselves. But in order to do so, the priest himself must be unconditionally dedicated to God, and not notice man outright, taking care exclusively of the needs of God. For this reason, the priest was relieved of the responsibility for a family, so that he may care only and solely about God. Otherwise, the devil effectively manipulates the feelings of the priest to remove him from the communion with God and weaken his ability to listen to the inspirations of God. The priest serves man for God, but in order to be able to serve man, he must be totally dedicated to God and draw his strength from Him. It's like human hands. When the eyes and the mind of man stare at God, the hands fold by themselves in an act of humility. As a result of the action of God and of His presence, the knees of man bend on their own and so it is with deeds. When the soul of man is staring at God, the deeds come by themselves and we do good for the well-being of mankind. And this is the result of staring at God, and not at man and his needs, but at God and His love.

3. The church stopped staring at God

Here precisely was made a mistake which takes its toll on the Church. The Church, in order to perform its duty towards man, stopped staring at God; and supposedly to better serve man, began to stare at him and at his needs. The priest turned away from God and turned towards man. It is a symbol contained in the Holy Mass that is striking from the very beginning. Thus, the priest forgets that he celebrates the entire sacrifice of the Holy

Mass for God, and begins to do it for man. Pronouncing words addressed to God the Father, he is however staring at man and most often says them altogether unwittingly, judging outright that he celebrates this Sacrifice for man, in order to bring over God for man, so that God may bestow upon him graces. This is a basic error, which entails subsequent ones. The priest performs the Sacrifice for God, to offer to God the Father the Passion of our Lord Jesus Christ, and to apologize to God for our sins and the sins of the entire mankind, and especially the sins of those for whom the Holy Mass is celebrated and those who are present at it, but the dimension of the Holy Mass remains the same. The most Holy Sacrifice of Christ is offered by the priest to the Heavenly Father to appease His righteous anger because of our sins. God the Father, accepting this Sacrifice as a result of all the pleas of the Savior on the cross, gives us graces. This is the truth that is immutable. The Holy Mass is a Sacrifice for God.

4. The Holy Mass is celebrated for man - he is the most important

This error, introduced into the thinking of the priests and of the faithful, is already hidden at the very beginning of the Holy Mass. When the priest ascends the steps of the Altar, his face and his thoughts are directed towards people, and not towards God, to Whom he is coming. The greetings that the priest addresses to the faithful should be entirely directed to God, because he did not come here to meet with people, but with God. I repeat it again, because it is very important. To obtain forgiveness and graces for people, the priest must be staring at God and be aware that for his love directed towards God, God will give him graces for the people, and not the other way around. Therefore, greetings should be left until after the Holy Mass, and God should be first. Due to such proceedings of the priests, man also believes that the Holy Mass is for him and that he is the most important in the Church. He expects to be called upon, while God has to wait quietly during this time, until the proper liturgy begins, which still does not give possibility to address man. In order to understand this, we should remember the liturgy of the Tridentine Holy Mass, where the priest, proceeding to the Altar, already addressed God with words of Psalms. While approaching the holy site, he entrusted his soul to God in deep humility. When will he find time for this now ?

5. Diversification of the Word of God

I would also like to speak about the readings and the Psalm, which are the Word of God addressed to man at the right time, when he needs them the most. You have to listen to the Word of God with such a mindset, and immediately apply it to your life; let it reach the mind, the heart, and expose the falsehoods, the lies and all hypocrisy. This is the most important. If, after hearing the Word of God, we are left with a commotion, an anxiety about doing the will of God; it is a blessed anxiety, which shows us where in the soul we are still susceptible to the evil spirit. This anxiety is caused by a discrepancy between the Word of God and our behaviour. It (the anxiety) has to be noticed and dealt with, changing our behaviour in the matter that touched us. The word of God is alive and acts in the soul; it enters as a sword and wounds everything that is not of God. We have to let it act. Let us ask the Holy Spirit to act with power in our souls. The Word of God is perfect in itself, so we should also pay attention not to attempt to diversify it in any way. This is offensive to God, who always gives things in a perfect form.

6. Bringing women to the tabernacle and to church functions

This is why the Word of God should be read in a worthy manner, by worthy persons. The introduction of women to this honor is a mistake and a nod towards the side of man, and not towards the side of God. The Mother of God gave way to the apostles, let alone the holy women, let alone the unholy women. It is not the vocation of women to exercise ecclesiastical functions. The role of women is to surround the Church with love, warmth, and advice, but only if it is God's will.

- **a) The woman should always be a mother**

The woman should always act as a mother. Eve stood at the side of Adam, not Adam at the side of Eve. When Eve stepped over this threshold, she left her position beside Adam, and dragged down both herself and him. The same is true of women in the

Church. Their role is prayer, suffering and multiplication of God's wisdom, so that they can be a refuge and strengthening for priests. For this purpose are given to us priests: mothers, sisters and souls of women whom God puts on the path of priests in order to strengthen them through these souls. Many holy priests were supported by the help from the side of women, spiritual help. God likes, apparently, to endue women with His gifts in order to support His Church through them. Christ always in His greatest darkness and suffering, after His Father, immediately turned to His Mother and in Her was looking for consolation. By making the priest a second Christ, God usually also gifts him with a soul, which receives the grace of strengthening him, be it with prayer or council, depending on how great are God's requirements for this priest. However, the woman who exceeds this role, and God forbid, by herself approaches the Altar, moves away from God and becomes Eve, the first Eve, crossing out the second Eve. Let us make the world in the same way it which Christ sees it. Let us make order along the lines of the order which he introduced, and everything will be in the right place and will perfectly fulfil this role.

- **b) The role of the woman - to strengthen, to comfort, to support.
Spiritual love**

26.06.2013

Yesterday we talked about the place of the woman in the Church and her role in the formation of priests. Most holy priests were born to holy mothers. Most holy priests choose Mary as their mother already in childhood. The road to the Heart of God leads through Her maternal Heart. This is the role of the woman – to lead to God, to strengthen, to console and to support with her prayer. Spiritual love, when it is not bound with the body, develops with supernatural strength. God is present in this love, and through His participation in it, transforms a man from flesh and blood into an angel. It seems that (man) forgets about his body and his blood. Spiritual love releases and moulds a higher degree of love, a love wishing to offer itself.

- **c) The priest is responsible for the state of the soul of the woman at the Altar**

I will not talk anymore about the role of the woman and the gross abuses against it. Of course, if women did not desire ecclesiastical functions, they would not be introduced to them. However, the priests who allow this bear the responsibility for these anomalies. This is unacceptable. A man easily seduces a woman in whom does not live the Spirit of God. And this happens among women who are unaware of what they are doing by moving closer to the mysteries of God, and worse yet, to the Altars. A heavy sin rests upon those who allow this, to the dismay of the faithful. The trust with which people endow the priest weights upon that priest. He assumes the full responsibility for every offence, regardless of his concerns towards his superiors. For this reason, many priests will go to damnation, because they have been guilty of desecration, allowing unclean hands to touch God. The sins against the Eucharist are punished very severely.

7. Lack of thoughtfulness

The offertory. During the offertory, God accepts the Sacrifice of His Son through the prayer of the priest. Jesus prepares Himself for what He will have to live through. He completely surrenders to the Will of the Father and to the cruelty of man. Now begins a slow and prolonged torment of His Soul and body. The more painful are these torments, the longer they seem to last. The priest is preparing to make the Sacrifice. He is also preparing to make an offering of himself. While performing the liturgical actions, he should do them with great thoughtfulness. Always, in every Holy Mass, the daily one and the solemn one, the sacrifice is the same and it is God Himself.

8. Lack of respect for liturgical vessels

The liturgical vessels that he touches are sacred. They must be handled with respect, because they are the property of God. Like the hands of the priest, they are touching Christ during His Sacrifice. Touching them should not be entrusted to altar boys who are not in a state of sanctifying grace. The altar boy, who serves at the Holy Mass and is

not in a state of grace, defiles the holy Sacrifice. It is like allowing Satan under the very cross and placing him on par with the angels next to the Lord. Jesus suffers feeling disgust, and having surrendered, He suffers it helplessly. The vessels also cannot be touched by random people, because they already contain in themselves the imprint of holiness, which will never disappear. In the case of desecration, [the vessel] is being profaned, but it still remains sacred. The trade of holy objects present nowadays is an explicit offense to God, a sacrilege. It is forbidden to sell out sacred vessels outside of the Catholic Church. They cannot come out from consecrated hands into unconsecrated hands, let alone in the hands of pagans and godless people. The Church will also pay for this abuse, for selling off holiness, the property of God, as if it was the property of man. During wars, people perished for sacred vessels, so they would not to fall into the hands of infidels. These people received their reward. In the same way, those who are selling the sacred vessels will incur a just punishment. No destitution is great enough to make it worthwhile for man to sell the property of God, which is holy forever, because, if only once, it was used during the holy Eucharist.

9. Loss of the sense of sacrifice

The offertory is also the time of the self-sacrifice of the faithful. Our own sacrifice should be joined with the sacrifice of Jesus. Offering everything to God and counting on His mercy. Christ said that whoever will give Him his life because of Him, will gain eternal life. A Christian today does not die in the arenas, ripped apart by wild animals, but dies every day through a life and death struggle with a world of evil that surrounds him everywhere. Therefore, at the time of the offertory, each man can offer to God his life, offer it every day and loose it every day for Christ, according to His Will, as He wants and when He wants. And yet, the willingness to accept martyrdom, if only it was just a martyrdom of the spirit, is accepted as if that sacrifice had taken place, even if at the end of ends it would not have happened, because a pure heart and a sincere intention are accepted by God; not blood and pain, but the desire to offer oneself and become blood and pain for Him out of love for Him. Therefore, we can offer our lives in sacrifice to God every day. And if it is done with a sincere intention, God accepts it as if we would

have suffered martyrdom for Him every day. Our possibilities of offering ourselves in sacrifice to God and giving Him our life out of love for Him are endless for us.

10. Lack of understanding of the Golgotha

After the preface, Christ receives His cross. He walks the streets of Jerusalem, but before He embarks on this painful march, the world will hail Him a traitor worthy of death on the cross. The mouths that he desires to feed, the cheeks from which he desires to wipe off tears, all that is changing into the terrible faces of murderers, who in a blind rage, like ravenous wolves, demand the blood of the Innocent. The crowd of murderers, frightening in the strength of this hatred, terrifies Pilate. He surrenders and hands over innocent blood. The entire Heaven falls on its face, because the verdict has been pronounced and God has been handed over to blasphemers, handed over at the mercy of sinners, so they may torture His poor body and destroy it by all means. O how holy and innocent is the One who has been sentenced, how millions of angels rejoice that He has accepted this suffering and fulfilled the Will of the Father. He will open Heaven to lost souls and bring them back to paradise, but how many more tears will be shed before this occurs.

Christ is glorified to the Heavens, to Heaven raises the adoration and the signing of the soul of the grieving Mother. How great is the One in whom there is no shred of bitterness or sorrow towards the Father, even though He innocently accepts the greatest punishment. Our "Holy, Holy" should be sung in honor of this King, who embarks in an angelic procession, full of dignity, even though humanly on par with an animal and rushed to an inhumane death. Through this singing, we are joining with the signing of the angels, who admittedly grieving, are worshipping Christ for His innocence and purity with which He accepts the hatred of the whole world, directed against Himself. Our "Holy, Holy" throws flowers under the feet of the marching Christ, sheets silk under His feet, kisses on the wounded face: the adoration of the Church, His Bride being born in pain.

When Christ is nailed to the cross, our thoughts should be with Him. We should unite with His Sacrifice our own helplessness, in which we are unable to make any move. One

more "fiat" – may Thy Will be done in my infirmity, illness, stupidity, sinfulness, weakness. I surrender all this to You God, and I count on Your mercy, because in the hands of these "enemies" I am helpless. May the strokes of the hammer be for us strokes into our hearts. May they shake us, so that we do not sleep away our life. After each stroke inflicted to Christ – a silent groan, but perseverance. May the same groan come out of our hearts, but let us never abandon the path of God through suffering, because God will bring relief, only we should ask with confidence.

- **a) It is not enough to stand under the cross to be saved**

All these events are truly happening, even though we can not see them. We only see the signs through which we enter into these sacred mysteries. Jesus on the cross can not be alone. If we come under the cross, we have to co-suffer with Him, we have to be grateful to Him, and we have to raise our hearts to His Heart in order to cover up before Him the image of the abomination, the blasphemy and the insults of the world. As the Church, we are the consolation of the Blessed Mother, the consolation for the weeping John, Magdalena and holy women, those few under the cross who wept. We have to remember that it is not enough to stand under the cross to be saved. We have to co-suffer, console, sympathize and ask, regret for sins and love, first of all love. Coming to the Holy Mass and standing indifferently towards the dying God, we change into vain onlookers, cruel in their indifference, and increase the suffering of Christ instead of having compassion for Him. And by sinning if only in thoughts, we join the executioners. Being so close to the cross, we have to be the most careful, because here hangs in balance the fate of the world. We are the closest to God's love and we can hurt it the most. Thus, nobody, like the Church, can comfort or increase the suffering of the Savior, because nobody was allowed closer to the cross and to the Savior.

- **b) Deadness and apathy on today's Golgotha**

At this moment, I have to draw your eyes upon you and show you what Jesus sees from His cross. I am not talking here about the crimes of the world, but about you who are standing under the cross. Jesus is looking for friends. He looks around and wants to find any, even the smallest consolation, which will give Him encouragement and strength.

Among the few gathered under the cross, He sees only but a few souls, and even this is rare. People, full of obliviousness and disbelief, are thinking about their problems, waiting for the end of the Holy Mass. It is as if they were saying: "When will He finally die?" The altar boys are poking at each other, the priest confuses the words of the prayer, there is a reverberating squeak, all eyes turn towards the sound, emptiness, deadness, nothingness. At the time of the elevation, Jesus sees all those who pretend to kneel, who crouch for fear of scandal and condemnation from the side of people, who kneel because of people and not because of God. Jesus is looking for and wants to meet the gaze of a soul who loves Him, but no one is looking at Him. Some are soothing children; others bow their heads but forget why they are doing it; others arrange their clothes or try to accommodate their knees so they would not feel discomfort; still others are searching with their gaze something more worthy of interest. The entire church falls into a kind of apathy, knowing that something is happening because of what they should behave distinctively, but actually do not know how. So they wait through this moment, and only come back to life at the words of the priest who calls them to pray "Our Father". The priests, tempted by the evil spirit, are often running with their thoughts into the future, planning their duties and goings-on. And when lifting Jesus, they do so mechanically, without love and without faith, not giving Him the opportunity to receive His due glory. It is as if this moment was inconvenient and incomprehensible also for the priest. Even he wishes for this strange moment, during which he does not really know how he should feel and what he should say, to already end.

11. Lack of understanding of the agony of God

The prayer "Our Father", which has an enormous strength because it is spoken along with the prayer of Christ on the cross, is sung hastily, without thinking. If everyone focused on at least one request in order to say it from the heart, how great a field of action for Heaven. The moment of death of the Savior goes unnoticed among the faithful, painlessly and without reflection, because the human mind is then turned away from God and directed toward the side of man. During the instant when Christ says goodbye to the world and reaches the summit of His suffering, when His Passion and fear will exceed the threshold of endurance even for God, when He needs the most our

prayers and compassion, we turn away from Him in a way so that He remains completely alone, dying in solitude, unnoticed and unglorified.

12. The liturgical reform - to leave God alone

Here is the strength of your reform: to leave Him alone in order to turn towards man, for man and to bow to man. It has never been the Will of Christ that at the time of His death, man would leave Him alone in order to look for approbation and acceptance of men. I am talking about your embraces and handshakes. When your eyes should be directed towards God, then they have been turned away from Him, precisely then. The old liturgy did not provide for the transmission of the "sign of peace." And what is this sign? A sign for whom? It is Christ, dying on the cross, who is leaving us His peace. By joining with Christ, we gain peace. At that moment, we can not have any hatred in ourselves, because precisely due to this hatred Christ is dying. We should forgive all offenses and become a vessel of the peace of Christ, receive Christ with His peace into our hearts, because in a moment it will become reality. Thus, the peace in us should be absolute forgiveness and willingness to be Christ, replacing Him among people. When He has already died on the cross, we ought to continue His work when he is leaving this world; but it has nothing to do with the squeezing of hands of all those for whom we feel sympathy. This habit became a nod towards the side of man and an attempt to divert, actually a diversion of the attention from Jesus. The peace should be in the heart and in the will, in reconciliation and in forgiveness. This sign, which was introduced by the reform, has no theological basis and is a yet another attempt to turn man away from God and turn his actions towards man, and not towards God.

13. Driving out of the faith in the presence of Lord Jesus during Holy Communion

27.06.2013

The sacrifice of Christ is completed. But not ours. For us begins the time of the miracle for which Christ calls us. To experience this miracle, we have to give everything to Christ, our entire life, and in exchange receive His entire life. We can possess His entire life offered to the Father on the cross by receiving the Blessed Sacrament. Jesus makes present His merits and His life in the Blessed Sacrament. When we receive it, we become united with Jesus through the merits of His Passion towards the Father. The eternal life lost in man returns. Christ invigorates every cell by His Blood, makes us a new creation in the image of Excellence, in order to finally completely transform us into Himself. However, Christ is not intrusive. He will only take as much space in the soul as He will receive. If it will be a scanty corner, he will also be pleased with it, and will be waiting there for more.

- **a) It has been forgotten that the Holy Communion fills with God**

The more we give ourselves to Christ in the Holy Communion, the more His Sacrifice fills us with God. Receiving the holy Nourishment, we become holy ourselves, filled with light and destined to eternal glory. Man was formed from the breath of God. The dust and powder used by the Creator has to show us that our entire humanity, in its higher essence, comes from God. Man is nothing and God is everything. Just as God the Father, during creation, breathed life into dust and dust became man, so today Christ breathes (new life) into us in the Holy Communion. We stayed dust and powder, but now this dust and powder has gained eternal life and is eternal, having God in itself. Receiving the Holy Communion transforms us into a new creature, a creature according to the design of the Father. Jesus, united with the original design of the Father, realizes His Will in each soul who accepts Him, in His humility giving glory to God through man, from within the human soul.

- **b) We ceased to worship God in the Holy Communion**

Through the Holy Communion, God is glorified in the most perfect way, because He is glorified by Christ Himself, united with man in the Holy Communion. The act of the Holy Communion is not only a kiss of love of the soul and her Savior, but the closest mystical embrace of the entire Holy Trinity with the human soul. Christ, coming into the

soul, purifies it and prepares it for a full union with the Holy Trinity. The essence of love that is contained in this Sacrament is made present and fulfilled through the shared sacrifice: the Sacrifice of Christ and the sacrifice of the soul, who accepts this Sacrifice of God and unites it with her own little sacrifice, made at the measure of her possibilities. But the more generous this sacrifice is, the more it pleases God. The more we give to God, the more He will fill us with Himself, and so He will make our sacrifices similar to His Sacrifice, the Sacrifice of Christ. So much about the Holy Communion, so that you may know its eternal and out of this world dimension.

- **c) Maltreated God**

As for the Holy Communion, I probably already I told you everything that I wanted to say. I will not speak to you about how people proceed and what they do with this great gift. It is very painful.

14. Loss of the sense of the blessing

I will tell you now about what follows, about the blessing of the priest. People in the church sometimes leave before the blessing; sometimes they do not wait for it at all because they do not desire it. They do not understand what it gives them and why it is provided. You see, Christ, when departing from the earth, blessed it, blessed the apostles, and gave them His peace. This peace, which He left, is the beginning of Heaven. It leaves in the soul a longing for the immaculate, eternal peace.

The peace in God that we achieve on earth is imperfect, because it largely depends on ourselves; but even if we pray for peace during struggle, we will receive it. This concerns the peace of the soul in which one dwells in union with Christ. This peace is stronger than the attacks of the evil spirit, and it can be kept deep within the soul, even when everything around is full of unrest. The earth is not at peace. The more peace there is within us, the more Satan seems to kill this peace. However, the Holy Spirit multiplies this grace within us when we really need it. Christians should not be afraid of any

events, because they are embraced by the grace of Christ. This grace, which protects them, strengthens them and makes them independent from the world, flows out from the blessing. Through the sign of the cross that the priest makes over the faithful, the Holy Spirit provides graces at the measure of the opening of the soul to that grace; and depending on the Will of God, it flows in a different way on different souls.

When departing, Jesus blessed the apostles, so they may carry His peace to their homes. This peace is abiding in Him. Only such a peace is durable. The blessing provides us with the grace of the presence of Christ, who acts in this blessing through the power of the Holy Spirit. Without this blessing, we would not be able to do anything. Each blessing that we take away after the Holy Mass, comes out from Heaven into the world and acts, acts by transforming and shaping the world in the image of God.

The road of every blessing is far-reaching in its consequences. It sometimes reaches very far and brings goodness in places where it can not to be expected at all. Thus, always take the blessing and ask for it. The blessing is a direct pull of graces from Heaven for our needs, our miseries and our anxieties. It is the peace of God, which by descending, transforms the world.

I want you to further pass down the blessings that you receive from priests. Not only they can bless. In the Name of God, the Spirit gives Himself to those who believe, and He only seeks souls thirsty for His graces. The blessing surrounds those who ask for it and receive it with love. I bless you daughter. Amen.

III. FRUITS OF THE HOLY MASS

29.06.2013

St. Padre Pio: This is our second to last meeting, so I would like to tell you about the fruits of the Holy Mass. The fruits that I am talking about are **the grace of God**, which is given to those who desire to receive it. The Holy Mass is the sacrifice of the Golgotha, and thus its **fruit is Life**. Living the Passion of Christ, constantly accompanying Him under the cross, sensitizes the soul and **makes it capable of receiving subsequent graces**.

And the subsequent graces are: humility, mercy towards neighbors, trust in the Will of God, the desire to repent, and finally the complete transformation of one's life. Jesus does not call under His cross those, whom He does not want to have on his way of the cross. You are sentenced to accompany Jesus everywhere. The fruit of the Holy Mass is also this grace: the grace of giving glory to God by constantly calling on Him in thought, and noticing the dimension of the Golgotha in one's own life.

Each suffering, which is dedicated to God, becomes a sacrifice before the Majesty of God and might be a propitiation for the sins of mankind. The sacrifice of man is not worthless if offered to God, but by linking it in the heart and in thoughts with the Sacrifice of Jesus, we step into His dimension of the Golgotha and we nourish ourselves with the fruits of His suffering. And they are: perseverance in bearing life experiences, patience in suffering, trust in God's mercy, generosity, and love. Living by the life and the death of Jesus teaches us to treat our life as a test, as a time of sacrifice, during which we can make amends to God for all our sins and for the sins of the whole world. A good participation in the Holy Mass changes the vision of the world. The world ceases to be an arena of struggle for existence, and begins to be a sacrificial altar, on which the humble victim submits only to the Will of God, not fighting for what is hers, not seeking anything, because she is in the hands of the highest Priest, who sees to it that the sacrifice is worthy and pleasing to God. How much time on earth we will win thanks to the participation in the Holy Mass.

Each Holy Mass will leave in the soul an indelible trace. How many times we worthily participate in it, as many times God is glorified in it by us. The soul can not forget about her Creator, because the fruits of this Sacrifice are permanent. To participate in the fruits of the Passion of Christ, we must enter into His Passion and participate in it; not in our own. Strength and grace are in the suffering of Jesus; not in ours. Wanting to be new Christs, we can not suffer on our own account. God always accepts the sacrifice by Jesus and with Jesus. Never try to suffer without Him, because it does not please God.

The Holy Mass is the Sacrifice of Christ. He is its center, as an atonement for our sins. We must now move these sacrifices into everyday life, and thus make the Sacrifice of Christ the center of every day, and subject everything to this Sacrifice and this Sacrificer. So let there be not a single suffering that we will not join with the cross of Christ, not a single mockery that we will not place at the feet of Jesus crowned with thorns, not a single temptation that we will not scourge in ourselves at the image of the suffering that

Jesus endured for us when He was scourged. Every minute of every day can be holy. In every minute of our day God may be glorified and His wrath assuaged, the hearts of sinners transformed, and our souls lifted towards the eternal reward. However, for this to happen, we must take every minute of our day under the cross of Christ and see it and live it from this perspective, from the perspective of the cross of Jesus, to see how much our life by the grace of God – becomes the life of Christ, our sacrifice – the Sacrifice of Christ, and our reward, what we believe in, - the reward of Christ. Amen.

IV. POST-CONCILIAR REFORM AND THE ROAD OF SALVATION FOR THE POLISH CHURCH

30.06.2013

St. Padre Pio: Daughter, we have already talked about the fruits of the Holy Mass, and now I would like to tell you about the dramatic changes which were introduced by the Vatican Council and which were not foreseen by the church authorities of that time. The hand of the devil was involved in many reforms and he did it very intelligently, leaving everywhere his loopholes. The rules and regulations do not have anything wrong in themselves, but they have opened many doors, through which came a lot of improprieties.

You see daughter, many rebel against and are outraged by these words, but I will remind you of other words, words that were spoken by Jesus, who said: “You will know them by their fruits”. So consider carefully the fruits of these changes in order to recognize that they do not come from God. [1] People’s faith has been reduced; [2] progression of a general moral decay in societies; [3] entire nations have renounced the faith; [4] a part of sins has been legalized; [5] the Catholic Church became divided and quarreled from the inside; [6] the pope lost his position; [7] the priesthood lost respect and deference, downright its social status; [8] monastic houses fell into stagnation, and [9] afterwards into utter ruin; [10] many monasteries collapsed, and [11] many religious orders are at the end of the rope due to the lack of new vocations; [12] in many countries, young people no longer receive the grace of vocation; [13] the churches, built by the sacrifices and the work of our ancestors, are now sold by their children and

grandchildren - those who took away the bread from their mouths in order to give glory to God, are turning in their graves upon seeking to what end now serves their work; [14] the liturgy underwent dilution and an all-encompassing mediocrity; [15] entire societies departed from God: [a] children, [b] adolescents, [c] young couples and [d] loners. They were all once fed by the Church and in it they were looking for support and comfort. Now this function, which was fulfilled by the Church, is fulfilled by the television. [16] The devastation of the liturgy has reached such extent, that in some once catholic nations, pagan habits are introduced in the center of the liturgy of the Catholic Church. [17] Nations who have their roots in Christ do not know today who Christ was, what are the basic rules that He preached, what are the commandments, and what is eternal salvation. The entire Church and its knowledge, preached and sanctified by the blood of the martyrs, is considered to be one of the many invented realities in which a certain weak segment of society wants to believe. I say so with the full knowledge that unfortunately those are just some of the fruits of the post-conciliar reform.

Rebuilding the destroyed Kingdom is much more difficult than creating a new one with a cheerfully “hurray”. I speak about the Kingdom of God on earth, which is the Church. All of this is the fault of the pride of those who created this reform, and of those who wanted it, in order to change what has been established and grounded through centuries by holy and inspired minds of the Church. Now all of this is ruin, my daughter. The Polish nation is still surprised at those words because after all, in Poland, due to the Mother of God, the devastation has not progressed yet so far. This is why people are beguiled by their well-being and asleep towards the upcoming evil. This evil did not come to you yet in such a form in which it is already present in other European countries, but it is progressing more and more boldly, of what you have visible signs from time to time. The attack on the most holy image of the Queen of Poland is only one of them. If it was done to the image of the president, it would have been a big affair with far-reaching consequences; and yet Mary is your Queen. Society is being prepared for the offense of the Blessed Mother. If the public was not moved after such an act, it will not be inclined to do so towards other actions. You are being probed as rabbits to check how deep you are asleep. Through small steps, they will try to take everything away also from you. However, even if they manage to take everything away from you but you do not give up your Queen, they will not succeed.

This reform of devastation has progressed everywhere where there was no Mother of God. Where she is worshiped, there is the Truth. She must be at the center of the

Church in Poland. It was so for the last several decades and this is why the Polish Church did not fall as low as the others, but it is also leaning down and heavily. Thus, I give you now a clue about the only way to stop the onslaught of corruption which encompasses the Church. The Blessed Mother must continue to stand in the center of the Polish Church, in every church must be Her image, in every Catholic home must be Her picture, and the main prayer of the Poles – the rosary. If you “entrench yourselves” on time via Mary, they will not manage to kill the Polish faith.

Everything that I have told you with regard to the Holy Mass aims to sensitize you to how you experience it, so that you would not accept unconsciously the changes that are introduced to standardize the practices in the Church. Do not accept them. Persevere in the awareness of their demoralizing effects. However, I do not want to leave you in sadness, so I also give you the solution and a way of escape from these changes, and that is the reliance of the entire Church in Poland on the Mother of God. That’s all that I wanted to tell you. Increase at the measure of your possibilities your worship of the Mother of God. Like cannons – set out her statues, and have on your lips “Hail Mary”, and everything will end well. I bless you all in the name of Jesus crucified, in the name of the Father and of the Son and of the Holy Spirit. Amen.

V. ANNEX

1. Holy Forms

15.01.2012

Lord Jesus: I am in the consecrated Bread and I am present under the form of My Holy Blood. It is and remains My Blood despite the fact that it is consumed by persons who are unworthy of it. I am present in the Most Precious Bread until the time when it is dissolved. Oh, if I went in and went out at will from the sacred forms, would I be a faithful God? Think about it. Would I remain in the tabernacle despite My loneliness? Sometimes years of loneliness? Don’t you think that it would be more convenient for Me come out and come into the consecrated Host only when a pious soul comes to adore Me? Then, there would be no God on earth. Therein lays My sacrifice, that I gave Myself to you and I remain with you despite your ingratitude.

Acts of self-will during the distribution of My Most Holy Body wound Me and offend Me. I experience attacks of desecration, but this is the price that I paid and still pay for My love. What kind of God would I be if I gave Myself only to those who love Me? No, I give Myself to everyone. I come to the good and to the bad, the weak and the sinful. I want to heal souls.

2. Power and Sacrifice of the Blood of Christ

17.12.2011

Lord Jesus: The cure for very many physical and spiritual afflictions lays in becoming aware of My presence in the soul and the body and in the adoration of this presence. After the Holy Communion, My Flesh and My Blood are located in your body. My Blood combines with your blood and circulates throughout the entire body. You have within you the highest good, the source of eternal life, the sanctifying force a drop of which saves and heals millions of souls. The power of My Blood is unimaginable for you. Everything that you are able to obtain from My Almighty Father, you obtain it thanks to this Blood, through the power of which have been opened the gates of Heaven and the graces of Heaven. Each request is a request for My Blood, because it is this Blood that obtained everything for you.

My children, your faults have been washed away, your debts repaid, but also all the benefactions for which you ask My Father had to be bought for you. Who else could have paid for them, if not I? My Sacrifice is infinite and inexhaustible. Its merit lasts forever and forever you can draw from this source, which has been opened for you. So be aware, when receiving Me in the Holy Communion, Who dwells in you and what is the power of His presence.

At each Holy Mass, you are located under My cross. From this cross, rivers of My precious Blood are flowing upon you. Who will stand under that cross and will await this Blood with adoration, will obtain propitiation through the power of this Holy Blood...

My blood is actually present during each sacrifice of the Holy Mass, but My Sacrifice occurs in a non-material way. This means that I truly suffer, but in a suprahuman dimension... The Blood, which is consumed by the Priest, is physical, but

it does not flow from My Wounds in a physical way, materializing only for you so you can truly consume it...

My true Blood is in My Body, which is received by every believer. The consumption of My Blood from the chalice should be the sole privilege of the priest; because it is not only a question of consumption of My Blood, but of the dimension of sacrifice of this pure, outpoured Blood, which is Redemption. I offer this Blood directly to the priest from My Wounds, in order to offer it to the Father through his soul. It is part of the sacrifice of the priest. He lends Me his soul, so that this Blood may be poured directly from the cross first into his soul, sanctifying it for his sacred ministry, and only through the soul of the priest it is offered to the Father. He accepts It for Me on behalf of all humanity. He takes It upon himself, to later distribute its merits among the faithful. The purpose of this rite is different than sole consumption. Thus, it is a mistake to distribute this consecrated Blood among the faithful, because its merit is not used to the end. I want to give out My gifts through the priests. I want to perform this Sacrifice from them and through them. The layman receives this holy Blood without the awareness of its power, he does not offer it to the Father, and does not multiply its power by his sacrifice. This is the exclusive privilege of the priest.

3. Mystery of the Holy Communion

19.09.2012

Lord Jesus: My daughter, I want to bring you closer to the understanding of this lofty act, which is our union during the time of the Holy Communion. Daughter, I want you to understand and to see that, what happens during the Holy Communion, is extraordinary and unheard-of. I enter into your soul and into your body as a God and as a Man, because you receive My Soul and Divinity, but also My Flesh and My Blood, which unites with your blood. I am united with you in a strict and real way. You feel bliss, having in yourself the highest Holiness and Power.

Use this moment and ask Me wholeheartedly for everything you want, because you know that then, I can not deny you anything. I am subjected to you through the love and the joy that I feel while dwelling in you... This joy and happiness, which I feel while dwelling in a soul who loves Me, is not equal to anything. I am then the closest to a

loving heart, which desires Me. If the soul gives itself into My possession and does not reserve any rights for itself, then this joy is complete and turns into total bliss. For the soul who makes Me so happy, I am ready to accomplish great things, impossible things. Thus, ask Me then, because you captivate My heart and assuage My anger.

4. In My home you should be nothing, so that I might be everything

16.08.2011

Lord Jesus: I am not a shepherd who leads the sheep by playing on the pipes. I am the Shepherd who brings seriousness and humility to the house of the Father, who takes off the sandals before offering Him a sacrifice. I am the Shepherd who wants justice, and who can be found in silence. Take away all those noisy screams out of My sight. I do not want to see them in My Church. I am a quiet and a humble God. I wish for adoration. I wish only and exclusively for you to give Me praise. I am disgusted by the singing and the dancing which does not worship Me. I am disgusted by those, who take away My glory in My Church, showing off theirs [glory] in front of My sheep. You come into My house to take away My praise? You come to make gods out of yourselves? I do not want heartless singing. If your speech is not the speech of your soul, take it away from My Altars, because I will not endure it. Yes, your singing is disgusting to Me, because it brings glory to yourselves, and not to Me.

You are self-centered, and you think that by singing about Me, you become saint, and everyone looking at you is shouting: “Glory!” But to whom? Is it for Me that you are calling? I can not hear you. You do not hear Me. I am saddened. Hypocrisy and false ideology are strolling in front of My eyes. My Blood is spilled on My Altars, among your joyous shouts: “Glory!” Glory to whom? I cry, suffer, die, and you cry out with joy: “Lord!”? I want co-suffering. I want union in pain.

Let them be afraid, those who come to Me with their pride. I know your hearts. I recognize your thoughts. Do not take away My glory in My home. In My home you should be nothing, so that I might be everything. Such are the proportions among us. So

that I may fully come into being among you, you must become nothing, fall down before Me, and give Me everything. And you use My home to boast of My talents. This is not for Me. I do not need it. I, I and once again I want to be the object of praise and admiration in My own home... think of Me, pray to Me, become saints. Leave far behind everything that can take away My due glory. When you come to Me, be paupers, be naked, so that I might clothe you and bestow gifts upon you. Do not come to show off and brag. Everything that you have can be taken away from you, if you do not stop exalting yourselves in front of Me. It is I who speak, your God and Lord... I am showing you the torments of My Soul, which does not stand hypocrisy. I am a God full of anger for those, who still, despite so many graces, do not bend their knees before Me and do not renounce the winning of approval of the world. The world, before which you bend, before which you pose and put on your charms, will be your executioner. The one who wants praise from the world will get it, but later he will have to pay for it. I am a just God and I issue fair judgements. If someone does not listen to Me, I will perform an act of My Mercy and will make you My subjects, taking away from you that, what you want to exalt yourselves with. I do not want you in My home. Repent, and then I will have pity upon you. Now, however, I will show you My justice.

5. Mystery of the sacrament of Priesthood

1.10.2011

Lord Jesus: Look out for the souls of your priests, because they have the power to spread graces over the world. When they will stop calling out My Name for you, your fate will be predetermined. Without My grace, you will perish. You have no greater concern than the concern for the souls of priests. You sanctify priests for Me through your sacrifice, and I will sanctify your sons through their sacrifice. Not the other way around. Never the other way around. The priest is My greatest treasure for you on earth. He is My great mystery. In the body of the priest, I Myself dwell, I Myself love and desire your souls. In the body of the priest, I am truly present and through him I act, in him I bless and curse. You do not know this mystery.

The mystery of priesthood is the most beautiful mystery in which I reveal to you My love. I love priests. I chose Myself each priestly soul. I created it Myself and I prepared it Myself. They are My closest and dearest ones. I chose these souls to live in them, to

dwell in them. I love these souls in the most beautiful way and I unite with them already during their lifetime. They are saint; they are exalted by My presence. I allow them every day to touch Me, to consume My Flesh and to nourish themselves with My Holy Blood. I allow them to take Me in their hands and to show Me to the whole world. I, God, invincible, unconquerable, powerful and terrible, who with His holiness and purity blinds the purest souls, I allow them to take Me in their hands. I allow them to divide My Flesh into parts. I allow them to do everything with Me for you. I chose these hands, they touch Me, I desire their touch because these are My holy sons whom I trust, to whom I offered Myself, whom I chose among all the sons of men for My sole bridegrooms. I gave them My Soul and Body so they may possess Me; they gave Me their souls and bodies so I may exist in them on earth.

When I am present on the altar, I give Myself with all My power into the hands of the priest. I allow him to dispose of Me as a Sacrifice, so that he may offer Me in sacrifice to the Father. I am helpless, I am small. I made Myself smaller than man, in order to exalt him and to give him Myself. When the priest takes Me into his hands, I wish that he does it with love, because it is I, I God, the Sacrifice for man. I am full of love. As during the moment when I said the words: "I thirst", in the same way now I thirst, I thirst for all souls to the madness of the cross, I thirst for your love and your salvation. Let Me then feel your love My chosen sons, My beloved bridegrooms. I exalt you and gift you then with the greatest trust. I am stripped of My garments and of My power, I am in your hands like an innocent lamb that you offer in sacrifice. I am dying on your hands. Love me when I die, think of Me, desire Me. How I am wounded by souls which do not care about Me then. I suffer. Look at Me, talk to Me. I need your love and comfort when I am dying for you.

I only find relief and consolation in a soul, which will receive Me with love, which will place Me in her pure and sanctified soul and there surround Me with her pure love. Do not think then about you, but only about Me. Reward Me for My suffering and My death with your love and devotion. You will give then yourselves entirely, with all your suffering. We will unite our souls and bodies. My most Holy Blood spreads throughout the entire body and the entire soul, perfecting it, purifying it from all venial sins. Yes, each Holy Communion perfects the soul, gives it a part of Me, and makes it holy, because it possesses God.

Priest, in your soul I want to rest, I want to find rest. We offer this Sacrifice together to the Father. I called upon you, so you may accompany Me on the entire path of My Passion, from the Garden of Olives to the Mount of Calvary. Remain united with Me for the entire duration of the Holy Mass. There is no moment during which I wish to remain alone. I want to be united with you the whole time. Do not stray away from Me with any single thought; be with Me. Together we are a sacrifice for My Father. I am the Highest Sacrifice, you are My offerer. You carry Me on your shoulders like an atoning Sacrifice for the whole world and all the human sins. Love Me. During all the remaining time, it is I that carry you as My sacrifice for mankind, with which I want to bring joy to the Father. I lift you up to My honor, to My glory. You are My property, you are Me amidst My people. Unite with Me during the time of My Sacrifice, and I will unite with you during your sacrifice, your earthly life. I, God, desire to find rest in you after the Sacrifice is completed. Thus, pause during adoration and love Me, thank Me for all My love. When we offer ourselves together, then we are united; allow me to delve into your soul and your body. Hide Me and love Me, reward Me for this Passion which I am still reliving anew for your salvation. I always offer Myself with love and with love I gift Myself to the soul. What I desire from you is love. Treat Me with love and receive Me with love. Give yourselves then to Me, forgetting about the whole world. Do not hurry, forget about the people. The time of your Holy Communion is for Me the most beautiful moment, with which I comfort Myself during My Passion. Thus, do not take away from Me this time of My joy and My bliss. Let the people pray for you then, so that you may unite even more closely with Me; and you think then only about Me.

Distribute My Body with love. Remember that it is still Me, the same One who desires reparation and worship from every soul. Now is My sacred moment that I share with other souls. Among them are victim souls and souls of penitents, which together with Me traversed the whole Calvary, offering their suffering to Me. Be holy for them. I desire these souls. Be full of love for them. Let My people worship Me, let them receive Me in humility, with reverence, on their knees. I humble Myself, becoming a defenceless piece of Bread, and you would have to diminish to a grain of sand to make amends to Me for My humility, and even this would not be a proportional sacrifice. So let them at least symbolically kneel so that they may express in this way Who they receive, so that they may show to Me that they too desire to humble themselves for Me, and they know that even though I hid Myself in a small piece of bread, I am their Lord and King and I expect humbleness and worship.

Bless with My hands, because your hands do not belong to you, they are Mine. Let the people honor your hands, because they are not your property. Now I bless you, My beloved sons. Listen to My words mindfully; do not lose in the world the great mystery, in which I have loved you. Be aware of being chosen and of your responsibility. Let My Spirit penetrate your souls, so you may comprehend My words and give Me the Glory that I desire on earth. Amen.



Miracle registered during the celebration of the Holy Mass on a photographic film in Bavaria on August 29th 1932. The picture shows a priest on the third day after his ordination. The photo was taken by his brother, a disbeliever, who did not believe that the Holy Mass is the Golgotha of our Lord Jesus Christ.

VI. REFLECTIONS ABOUT THE PASSION OF CHRIST DURING THE TRIDENTINE HOLY MASS

- 1) When the priest goes to the altar - Christ goes to the Olive Garden to pray.**
- 2) When the priest begins the Holy Mass - Christ prays in the Olive Garden.**
- 3) When the Priest says the Confiteor - Christ sweats blood and falls down on His face in the Garden.**
- 4) When the priest kisses the Altar - Judas, the traitor, betrays Christ with a kiss and delivers Him to the Jews.**
- 5) When the priest goes to the end of the Altar - Christ is brought to Annas.**
- 6) When the priest reads the Introit - the antiphon for the entrance - Christ is slapped in the house of Annas.**
- 7) When the priest says "Lord have mercy upon us..." - Christ is brought to Caiphas and Peter denies Him.**
- 8) When the priest says: "The Lord be with you..." - Christ looks at Peter and Peter converts.**
- 9) When the priest reads the Collect, the prayer before the reading of the Gospel - Christ is brought to Pilate, the Roman prefect.**
- 10) When the priest goes to the middle of the Altar - Christ is taken from Pilate to Herod.**
- 11) When the priest reads the Gospel - Christ is taken back from Herod to Pilate. The Judgement of Christ.**
- 12) When the priest uncovers the chalice - Christ is stripped of his garment.**

- 13) When the chalice sits uncovered on the Altar - **Christ is scourged at the pillar.**
- 14) When the priest covers the chalice - **Christ is crowned with a crown of thorns.**
- 15) When the priest washes his fingers - **Pilate washes his hands to show that he is not responsible for the execution of Christ.**
- 16) When the priest says: "Pray that my sacrifice..." - **Pilate shows Christ to the people and says "Behold the man".**
- 17) When the priest says the prayer "Holy, holy" before transubstantiation - **Christ is condemned to death.**
- 18) When the priest prays for the living - **Christ carries the cross outside of the city**
- 19) When the priest holds his hands above the chalice - **Veronica steps out towards Christ and wipes His face.**
- 20) When the priest blesses the bread and wine with the sign of the cross - **Christ is nailed to the cross.**
- 21) When the priest elevates the Host - **Christ is raised on the cross.**
- 22) When the priest elevates the Chalice - **Blood flows out of the wounds of Christ.**
- 23) When the priest prays for the dead - **Christ on the cross prays quietly for mankind.**
- 24) When the priest says: "Our Father..." - **The seven words of Christ on the cross.**
- 25) When the priest breaks the Host in two parts - **Christ dies on the cross.**
- 26) When the priest receives the Holy Communion - **The burial of Christ.**

- 27) When the priest washes his fingershands after the Holy Communion - **The body of Christ is anointed with precious oils.**
- 28) When the priest goes to the end of the Altar after the Holy Communion - **Christ rises from the dead.**
- 29) When the priest says: "The Lord be with you" - **Christ appears to his disciples.**
- 30) When the priest reads the last prayer, Postcommunio - **Christ stays with his disciples for forty days.**
- 31) When the priest says the last: "The Lord be with you" - **Christ ascends into heaven.**
- 32) When the priest gives the blessing - **Christ sends down the Holy Spirit on the disciples.**