

## ∞ Into the supernatural of the Holy Mass ∞

– Mystery of Numbers **13**, **33** and **666** –

Satan: - *I can destroy your Church.*

Jesus: - *Can you? So be it then.*

(Reported by Pope Leo **XIII**), on October **13th**, **1884**

“I am warning you. The disciples who do not belong to My Gospel are now in great work to redo, according to their ideas, and **under the dominion of the enemy of souls**, a Mass that contains words that are odious to Me.”

(Jesus to Marie-Julie Jahenny), on November 27th, 1901

### I Why is that so?

“Under the dominion of the enemy of souls”... what does this string of words means to our minds mired in science and materialism?

What about Satan? Two familiar syllables in everyone’s ear, which under the mask of a conventional smile will eye you from head to foot.

What about God? An incomprehensible syllable for some, a polysemous syllable for others; an elusive syllable for every one.

Human ken cannot but laboriously grasp what cannot be seen, what cannot be touched, what cannot be heard. If you cannot see God, there is no way He must exist. If you cannot see Satan, there is no way he might exist. Let us stop this scandal, let us stop this madness, they cannot exist because you believe only what you see and you see nothing!

How many times have we heard such things? The year is 2020. One hundred and ten years ago the physicist Jean Perrin, following Einstein’s work on the Brownian motion, provided proof of the existence of atoms.

Atoms... this Greek concept that made 19th century physicists smile, the physicist Etienne Klein reminds us, because they could not see them... A little more than a century ago and atoms were just coquecigrues! Dare say, today, that atoms do not exist before the scientific community and you will be immolated on the altar of science. Dare say before the scientific community, a little more than a century ago, that atoms did exist and you were atomized on the altar of their truths.

Did you see atoms? Who can see atoms? Spots of light on instruments, traces left here and there on sheets of paper covered with mathematical signs that skillful experiments in laboratory reveal to our ken. Centuries of tracking so as to uncover these grains of matter, an impressive mathematical arsenal to describe them, and

hope flies away because of Heisenberg's Uncertainty Principle. This principle assures that these dusts of Creation have their coyness, that they refuse to show themselves crudely before our eyes. What a snook at us!

The same holds with Satan. For centuries, texts have been hammering home, for centuries they have been alerting us, and we all do as the physicists of the nineteenth century did when faced with elusive atoms; we are smiling foolishly. We laugh because what we cannot see must not exist! And yet! Like the few 19th century physicists convinced of the existence of atoms, many men and women have written about the existence of Satan and his tremendous power.

Satan: an occult being, endowed with an intelligence beyond human ken, capable of penetrating any human intelligence in order to subdue it<sup>1</sup> just by changing what it believes to be true, just by substituting its thought patterns with other arguments that it will regard as truth. An example is Voltaire: an intellectually brilliant mind, revered by the Éducation nationale and a member of the Masonic Lodge of Les Neuf Sœurs. He slashed at the Gospel with his quill and ended his life bowing down to the sun. How could an intelligence as bright as Voltaire's be humiliated in such a way?

Satan: a wall of hate that has been relentlessly breaking down mankind since its first disobedience, which the Bible names original sin, only to subject man to his will. The soul that Satan has robbed remains his hostage. As long as he holds it, he delays his inexorable fall into the lake of burning sulfur. This dark being has swept along many fallen archangels into his madness. Lucifer is one of them; one of his right-hand men. His power and intelligence are colossal, but far inferior to Satan's. What I am writing here does not come from what I have read, but from what I have seen and experienced...

Faced with the irrational obstinacy of our intelligences floundering in a cleverly orchestrated confusion, faced with our understanding unscrupulously turned against He who deliberately overcome Himself on the Cross to redeem us, to pluck us from Death, an arithmetic argument, intelligible to everyone, verifiable by everyone, striking down lies and passions were to be produced. This argument was revealed by Christ to the apostle John and conveyed in a deliberately cryptic text: the *Revelation*. Written in full and in Greek, the number **666** dawned on mankind as a number, as an enigma, as a spectre waved by some to evoke demonic things, a digital ghost brandished by others to give substance to theological chimeras. Unravelling such a secret would not have been possible without the Virgin's obstinacy, especially at La Salette and in Fatima, and without the dates of her apparitions chosen with a meticulous care, particularly on **13th**. Unravelling such a secret would not have been possible without the mercy of Christ who accepted to reveal, dare we say it, a fraction of their geopolitics.

And what an amazement! The numbers **13**, **33** and **666** and their multiples describing the number of days elapsing between two historically key dates, via a branched time-based arithmetical network, unveil a different understanding of History, exempt

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<sup>1</sup>Our Lady's Rosary, prayed with a pure heart, wipes out the germs of pathological thoughts instilled by the Forces of divisions. It is one of its roles...

from passions and lies, free of any academic way of thinking. The facts, nothing but the facts, and the limpid judgment of Christ who repays each of us according to our deeds in the oppressive silence of the inexorable flow of Time. God is awaiting, in silent. He is searching minds and hearts; his Heart is sad, his Heart is weeping, his side wound is bleeding. Why such a fury of the creature against his Creator?

*“When the fatal hour comes for the faith of my priesthood to be put to the test, these texts will be given to celebrate Mass during that second period. The first period is a period of persecution when the enemies of faith and of the holy religion lay down their formulas in the book of the second celebration... **these infamous spirits are those who crucified Me...**”*

*“The Church will have its seat vacant for long months... (...) There will be **two successive anti-popes** that will reign during all this time over the Holy See...”,* Jesus had told Marie-Julie Jahenny on September 29th, 1882, Saint Michel’s day.

*“Two successive anti-popes...”,* but who are they? Where do they come from?

On October 13th, 1884, after his office in the Vatican chapel, surrounded by members of the Vatican, Pope Leo XIII stopped dead at the foot of the altar for about ten minutes as if in raptures, with a white face full of light. When questioned by witnesses, he replied that he had overheard a dialogue at the foot of the altar. *“After Mass I heard two voices, one gentle and good, the other gruff and harsh; they seemed to come from next to the tabernacle. It was the devil speaking to the Lord, as in a dialogue. This is what I heard:*

- The gruff and harsh voice of Satan boastfully saying to the Lord: **I can destroy your Church.**
- The gentle voice of the Lord: **Can you? So be it then.**
- Satan: *For that to be so, I need more time and more power.*
- Our Lord: *How much time? How much power?*
- Satan: *Seventy-five to a hundred years and a greater power over those who give themselves in service to me.*
- Our Lord: *You’ll have time, you’ll have power. Do with it what you want to.*

*Then I had a terrible vision of hell: I saw the earth as if shrouded in darkness, and, out of an abyss, I saw a legion of demons coming, spreading over the world to destroy the works of the Church and to attack the Church itself, which I saw in a dreadful plight. Then Saint Michael appeared and drove back the evil spirits into the abyss. Then I saw Saint Michael the Archangel intervene not at that moment, but much later, when people would multiply their fervent prayers to the Archangel.”*

“Can you? So be it then”. But why such an answer?

Such an answer is incomprehensible if you have not read the *Old Testament*. Didn’t God have the Temple of Solomon burned down by the Babylonians of Nebuchadnezzar II around 587 B.C. because the Jews had prostituted themselves with god Baal,

one of Satan's many names? What is sullied in the eyes of God must be made public so that it can be purified afterwards. In **1846** at La Salette, Our Lady had publicly revealed the prostitution of priests and nuns<sup>2</sup> with Freemasonry. In **1884**, Satan demanded his due from Christ! By means of Freemasonry spread from London in 1717, by means of the (Masonic) French Revolution, he had imposed his rules and gained ground. His Risorgimento had shattered the Papal States; all that remained for him to do was sully the Vatican, which at that time was already entangled in a Masonic jam. He demanded a century and a greater power over the souls who had given themselves in service to him. Remark the lucidity of Satan's demand! And Christ granted it to him.

Granted, because what is sullied must be publicly exposed and then washed away. Granted, because one of the roles of the Church is to act as bait to unmask the Forces of divisions mankind refuses to see in broad daylight, once and for all! Granted, because Christ is sure to win as He had already announced in the *The Two Columns* to Saint John Bosco in 1862.

Remember our work on the *Revelation*, which was essential to grasp the scuttling of the Holy Mass by the Masonic clergy of the Vatican. Remember the first Horseman of the *Revelation* that we identified with Mahomet, the man that Muslims keep hammering away at his awesome power. Remember what the silence of the flow of Time is whispering to our wits:

**[Protestantism and Luther]:** Martin Luther nailed his Ninety-five theses on October 31th, 1517, on the door of the Wittenberg church. From July 16th, 622, date of the Hegira, to October 31th, 1517... **666** × 491 days elapsed!

**[Vatican II]:** On October 11th, 1962, John XXIII opened the Second Vatican Council. From July 16th, 622 (inclusive) date of the Hegira, to October 11th, 1962... **666** × 735 days elapsed! This Council was ratified by his successor Paul VI, canonized by Pope Francis on October 14th, 2018, to definitively muzzle the murmurs and attacks that the Vatican II Mass aroused.

These key dates are stamped with the seal of the number of the Beast! Remember what Christ entrusted to Marie-Julie Jahenny, stigmatist of La Fraudais on September 29th, 1882, Saint Michael's day: there will be **two successive anti-popes!** From now on, don't John XXIII and Paul VI stand out? Now, why should we be surprised at the sudden death of their successor Pope John Paul I after **33** days of reign? A natural death, we were told...

The question now is, what is Pope Francis' game? Did he not deceive the faithful by canonizing the anti-pope Paul VI on October 14th, 2018? And what about the canonization of John XXIII celebrated on October 11th, the opening day of the Second Vatican Council?

From July 16th, 622 (inclusive) to October 14th, 2018, canonization of Paul VI,

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<sup>2</sup>It should be noted that the clergy used Lourdes (1858) as a means of eclipsing the castigation of La Salette and that at La Salette nothing has been done to remind people of this bad memory...

**3 × 3 × 56663** days elapsed! The Holy Trinity is watching; numbers do not lie!

Protestantism, initiated by Luther in 1517, was the Trojan horse of the 1717 English Freemasonry to crush both France, the Eldest Daughter of the Church, and the Vatican, the guardian of faith. After beheading the Kingdom of France and taking the Papal States in a vice-like grip by the Risorgimento, the worldwide Freemasonry under Satan's thumb was only yearning for one thing: put its sullied bottom on the throne of Saint Peter!

What kind of game is Pope Francis playing? He knew the work of the priest don Luigi Villa, a Padre Pio's friend, who escaped not less than six assassination attempts as he was hindering the cause of beatification of Paul VI. Why did he canonize the anti-papals John XXIII and Paul VI? The reader may read in Appendix the work of Don Luigi Villa, a great adversary of Freemasonry, published in *Chiesa viva*<sup>3</sup>. He is certainly mistaken about Paul VI when he identifies him with one of the beasts of the *Revelation*. Paul VI is just a soul, a special one, who went in service to Satan, but not one of the three Beasts. However, the Masonic quotations don Luigi Villa manages to obtain are astounding. We learn that Paul VI, before he became Pope, frequented the murky streets of Milan, that he betrayed Pope Pius XII, that he was the first to abandon the papal tiara, that he got along with the Hebrew Masonic lodge B'nai B'rith, that he received the head of the Masonic Lodge P2, Licio Gelli, in the Vatican, that he got along with the Orthodox Patriarch Athenagoras I, a **33rd** degree Freemason, that the Grand Commander of the Supreme Council of Mexican Freemasonry, Carlos Vasquez Rangel revealed that *"it was in Paris when not only Angelo Roncalli [future John XXIII] but John Montini [future Paul VI] were initiated, the same day, into the august mysteries of the Brotherhood. Therefore, it is not strange that many things that were produced at the Second Vatican Council, by John XXIII, are based on Masonic principles and propositions"*<sup>4</sup>. The indictment is overwhelming. It confirms Christ's revelations to Marie-Julie Jahenny. It corroborates the sentence of the dates and the seal of number **666**. It seriously questions the role of the present pope who took the place of Pope Benedict XVI, surely sidelined by Freemasons.

Don Luigi Villa also reveals to us that the anti-pope Paul VI wore the Templar Cross and the Ephod, an emblem certainly worn by Aaron at the time of Moses but also by the High Priest Caiaphas, son-in-law of the High Priest Hannah at the time of the crucifixion of Jesus. According to the Gospel, here are two men, Hannah and his son-in-law Caiaphas, who condemned Jesus to martyrdom on the cross. Let us leave passions aside and be attentive to what Jesus revealed to the stigmatist of La Fraudais, Marie-Julie Jahenny, about these men who would lay down their formulas in the book of the second celebration of the Mass, that is to say in the Vatican II missal, "these infamous spirits are those who crucified Me...". The two anti-popes Paul VI and John XXIII, the former could have been the son-in-law of the later, are

<sup>3</sup>Issue 441, 2011. I thank Odile and Michel of the Society of Saint Pius X for sharing this piece of information.

<sup>4</sup>*Processo*, issue 832, October 12th, 1992.

thus among those infamous spirits. So they crucified Him... but when was Jesus crucified? Reader, there comes what Jesus is whispering in our ears and that most Christians do not want to hear: for most of us, we come back!

Christ is whispering it to us! The Virgin tactfully evokes it to us at La Salette when she affirms that Elijah and Enoch will come back... I forcefully tell you: the children of the Flesh fatally come back; the children of God come back only if they are missioned. This is the full meaning of the Gospel of John 1-12: Jesus, by means of his Cross, gave power to become children of God to those who received Him, that is to say power to break the cycles of the Flesh...

## II How?

### II.1 The Context

Between 1962 and 1965, the Second Vatican Council, considered as the most important event in the history of the Catholic Church, took place. It followed the first Council convened by Pope Pius IX, which established the infallibility of the pope on July 18th, 1870, and was interrupted on September 20th, 1870 because of the Capture of Rome by Freemason Victor Emmanuel II<sup>5</sup>.

Opened on October 11th, 1962 under the pontificate of John XXIII (1881 - 1963), the hijackings were voted under the pontificate of Paul VI (1897 - 1978). This Council ended on December 8th, 1965. The Council was supposed to be modern, opened to the emancipation of peoples and to the present-day culture. Behind the facade, there were Freemasonry and its two anti-popes. The outcome was the complete and criminal scuttling of this sumptuous vessel that had been traversing the centuries and was so long to build. In 1965, the supernatural Holy Mass, misunderstood by most priests, was perverted. The disciples who did not belong to the Gospel of Jesus, those infamous spirits who had crucified Him 2000 years ago, had laid down a second Mass which contained words that were odious in the eyes of Christ. Jesus had foreseen such a betrayal of the clergy by warning Marie-Julie Jahenny, the stigmatist of La Fraudais, at the beginning of the 20th century!

However, most Christians jibe at Marie-Julie Jahenny's prophecy. The Mass used to be said in Latin and nobody got a word of it, people argue; now it's much better since the Mass is said in native language! Many times I have met with these sentences thrown at my face. But do you think that Jesus, God made man, would have risked the immense holiness of Marie-Julie Jahenny just because of a Mass that would have only swapped languages? It is not serious...

### II.2 The hijackings of John XXIII and Paul VI

So much has been written about the Second Vatican Council. Archbishop Marcel Lefebvre vehemently opposed it by founding the Society of Saint Pius X. But what

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<sup>5</sup>That is  $65 = 5 \times 13$  days afterwards.

could he do faced with so many men of the Church, almost all of them associated with Freemasonry? The altars were turned round; more than a symbol: a sacrilege! The priest no longer faces the altar; he stands behind a table. The texts of the Holy Mass were almost all switched and translations were deliberately erroneous, as was the *Pater Noster* the translation of which is still not correct<sup>6</sup> or was the *Deus Sabaoth* which does not mean *God of the Universe*, in reference to the Great Architect of the Universe of the Freemasons, but *God of Hosts*, God of Armies! Reader, have a look at the *Revelation*, Christ is riding a white horse; He judges and wages war<sup>7</sup> and the most tenacious fighter is the Virgin Mary. Relentlessly, She fights to pluck us from Darkness.

Other translations in the Mass texts were deliberately switched. But the most condemnable thing is the formula for the consecration of the Host, which is clearly Masonic, with the reference to the murderer Cain, whose aegis, as we have already said, was claimed by Freemasonry. Let us read it:

“Blessed are you, Lord God of all creation, for through your goodness we have received the bread we offer you: **fruit of the earth and work of human hands**, it will become for us the bread of life.”

“Blessed are you, Lord God of all creation, for through your goodness we have received the wine we offer you: **fruit of the vine and work of human hands**, it will become our spiritual drink.”

Indeed, *Genesis* affirms that God had no regard for Cain’s offering, “*the fruit of the earth*”, but did have regard for the offering of his brother “*the best portions of the firstborn of his flock*”. This refusal provoked the wrath of Cain who murdered his brother Abel. One can see the horror of this consecration imposed, with the consent of almost all the bishops, on all the faithful who are hostages of the Second Vatican Council. The Lord God of all creation clearly refers to the demiurge of the Freemasons, their Great Architect of the Universe, who is none other than Satan, the Emperor of the enemy of souls, and the consecration is made by implicitly invoking the assassin Cain who had his offering turned down in the days of Genesis. These formulas radically contrast with those of the consecration used before the Second Vatican Council. Let us read them:

“Therefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, offer up to Thy most excellent majesty of Thine own gifts bestowed upon us, a victim † which is pure, a victim † which is holy, a victim † which is stainless, the holy bread † of life everlasting, and the chalice † of eternal salvation.”

“Vouchsafe to look upon them with a gracious and tranquil countenance, and to accept

<sup>6</sup>It should be said as before: *do not let us yield to temptation...*

<sup>7</sup>Revelation 19-11, “*I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and wages war*”.

them, even as Thou were pleased to accept the offerings of Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest offered up to Thee, a holy sacrifice, a victim without blemish.”

Abel is mentioned for his sincerity, Abraham for his faith-filled surrender and Melchisedech as a figure of Christ! The subtle hijacking of the holy consecration in favor of the murderer Cain, revered by Freemasonry, gives us a glimpse of the Machiavellian intelligence of this secret society and the empire it exercises over sacerdotal souls.

The Second Vatican Council had *prie-dieu* removed. The faithful and priests no longer kneel before the Holy Trinity in deference. Communion is even received in the hand and no longer on the tongue. This is a sacrilegious act for Christ. As a sign of profound humility and deference to the Holy Trinity, the faithful should receive Holy Communion on their tongues, standing on their knees, for their hands are not consecrated to receive it; only priest’s are.

The Second Vatican Council also took the liberty of changing songs and music of the Mass, inviting the faithful to use modern songs and contemporary instruments. This gives rise, as expected in Masonic lodges, to carnival-like and blasphemous situations where the priest and his faithful confuse show and Mass, as I witnessed again on August 15th, 2019, at Notre-Dame de l’Hermitage.

Reader, you do not go to Mass just to attend a show, but in order to have your darkness turned into light by the mercy of God. We do not worship Christ as our whims or desires want us to; we worship Christ as He wants us to be worshipped and as He instilled into the men who structured the Holy Mass. *Your will be done* must be applied to the letter, for Heaven knows better than us what is appropriate for this work of transmutation.

The Second Vatican Council also allowed hubbub made by the faithful entering churches, before Mass begins. Once Mass is over, people start talking instead of remaining inwards until they leave the church.

Reader, the church is a holy place. Why speak aloud and participate in the cacophony always heard at the end of every Sunday Mass? Couldn’t you wait until you get out? Inwardness during Mass: That’s the secret...

Reader, be persuaded that if the ultimate goal of the Second Vatican Council had been only to recite the Mass in the vernacular language and no longer in Latin, a circular would have sufficed: read the right page of the missal and no longer the left page in Latin. And so should do every priest, to begin with, in explaining to the faithful the gravity of the situation. And so should do every faithful by asking their priest, even if it means switching dioceses. Indeed, Jesus gave us a warning through Marie-Julie Jahenny and the understanding of the *Revelation* of Saint John revealed to us that the Second Vatican Council had been stamped with number **666**. Now it is our turn to heed Jesus’ warning!

## II.3 Latin and Power of Life

I am aware that it is difficult for a novice to say certain passages from the missal<sup>8</sup> in Latin. Being accompanied by a more experienced person seems a necessary step and the priest at the beginning of each Mass should inquire about the presence of novices, inviting them to get closer to more experienced people. It is a duty of charity that we have towards our brothers who are starting out.

Latin seems the key language. Why is that so? Because of the powers of Life you receive every time the priest pronounces the formulas of the Mass. This is difficult to understand and explains why the Vatican II Mass, save for the Eucharist, is a completely empty Mass. Heaven has given me the grace to feel the formulas of the Holy Mass. The Holy Mass is a supernatural moment spent with Christ, with the Virgin, with the Father and the Holy Spirit and finally with the Heavenly Family. Supernatural! This is the word. To greet Holy Mass is receive, in reading every sentence, whether in your language or in Latin, a supernatural power of Life, which will be more substantial if you read it in Latin and even more substantial if you read it in your own language (and yet more in Latin) while the priest reads it aloud in... Latin. Hence the importance of Latin! Why Latin? I'm just telling you what I experience at Mass.

A power of Life? What is it then? It took me a long time to coin a word describing what I felt. Every formula of the Mass triggers a power of Life<sup>9</sup>, something like internal vibrations but not exclusively, like a living thing that penetrates parts of your body, your organs, your brain. One day, it goes into one part of your body, soul or mind; another day, it goes into another one. The divine light you receive varies from one day to another. You have to surrender yourself totally to your Creator and accept to say “*Jesus, I trust in You*” as requested by St. Faustina...

How many men and women have I met, fascinated by magic, by science fiction? *The Lord of the Rings* by Tolkien, the black magic of satanic Sauron, the white magic of Gandalf and the pure heart of Hobbit Frodo, the only one able to resist the Emperor of Evil. All wanted to learn their magic; all felt an affinity with this or that character. It was the same with *Harry Potter* by Rowling, with Dumbledore against the satanic Voldemort. All of them wanted to go to the prestigious Hogwarts School of Witchcraft and Wizardry. And what about the Celtic universe, about druids and about those who desperately seek a few crumbs of their supposed powers without questioning the demands that such beings were entitled to impose on their novices. We want the gift without paying the price. But everything has a price! Christianity is not science fiction. “Magic” does exist, but is called *supernatural* and the counterpart of the prestigious Hogwarts school is called *everyday life* regarding

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<sup>8</sup>The missals of the Abbaye du Barroux are very beautiful and very well crafted. Do not forget to get your missal blessed. <https://boutique.barroux.org>. The Missal is the Great Book of Transmutations...

<sup>9</sup>I have observed that these powers of Life are not triggered during a chant, even a Gregorian chant. Nevertheless, Gregorian or polyphonic chants remain very powerful to help the faithful to turn inwards. Chant if you want to, but don't forget to reread what you have chanted...

the practice of charity and humility and the Holy Mass regarding the acquisition of a body<sup>10</sup> growing purer and purer, capable of greeting the gifts that Jesus is willing to offer us. The “magic” that Christ pours into us is almighty. Nothing is more powerful than his. That is why He asks us to be extremely humble and charitable to have his knowledge turned towards Light and not towards Darkness, which would cause our ruin.

So you do not go to Mass to attend a show; you do not go to Mass even to chant or to hear instruments; no! you go to Mass so that Jesus can do a supernatural work upon you. At Mass, Jesus works for you! Your job is to say in Latin the formulas written in bold in the Missal in response to the priest’s sentences and to read in your language and in your head the right-hand page when the priest reads aloud the left-hand page in Latin. Turn inwards during Mass, be very concentrated and available for the work of Jesus. Since God is working in you and for you, the least of courtesies is to be very attentive and very respectful of His work! Therefore, let us target our vices without compromise and eradicate them gradually so that we may daily live in Christian supernatural.

### III The seal of number 13

The liturgy of Holy Mass (Tridentine Mass) was sealed during the Council of Trent, convened on May 22nd, 1542 by Pope Paul III<sup>11</sup>, to defend the Catholic doctrine against Luther’s attacks. It began on December 13th, 1545 and ended December 4th, 1563. This liturgy lasted until the Second Vatican Council, ratified by anti-pope Paul VI. The Tridentine liturgy was forbidden until the reauthorization by John Paul II, then by Benedict XVI. We mention here some striking coincidences in dates.

- » On December 13th, 1545 there began the first session of the Council of Trent in the Cathedral of Trent (Italy). Eighteen years, five pontificates (Paul III, Julius III, Marcel II, Paul IV and Pius IV), and twenty-five sessions were necessary. The dogma of original sin was defined in the fifth session, on June 17th, 1546, and postulated that it should be erased by baptism (into water). The Council of Trent also reaffirmed transubstantiation to oppose Protestant theses.
- » On October 13th, 1884, Pope Leo XIII overheard a conversation between Satan and Jesus. Satan claimed that he could destroy the Church in seventy-five years, in a century at most.
- » On January 25th, 1959<sup>12</sup>, John XXIII announced, to everyone’s surprise, his intention to convene an ecumenical council: From October 13th, 1884 to this date, 2087 × 13 days elapsed. The Second Vatican Council began on the 11th

<sup>10</sup>For more details, read our final text *The original sin is a symmetry breaking* and our discussion on human body enhancement by transhumanism.

<sup>11</sup>Alexander Farnese was elected pope in Rome on October 13th, 1534! He was named Paul III.

<sup>12</sup>Seventy-five years after 1884, indeed!

of October 1962 on a day, as we have shown in our text X *The Revelations of Saint John*, stamped by the seal of number **666**, but the first meeting was run on October **13th**, 1962, that is  $78 = 6 \times 13$  years after the interview of October **13th**, **1884** reported by Pope Leo **XIII**. From January 25th, 1959, when John XXIII decided to open a new council to December 8th, 1965 date when the council Vatican II ended,  $193 \times 13$  days elapsed! The vote for the Vatican II liturgy took place on December 4th, **1963**, a year multiple of **13**. It is curious to note that the Council of Trent, during which the liturgy of Holy Mass was finalized, also ended on December 4th, 1563.

- » On May **13th**, 1981, Pope John-Paul II was the victim of a murder attempt by a Turkish Islamist organization.
- » On February 18th, 1984, because of the Villa Madama Agreement, Catholicism ceased to be the state religion of Italy. The year 1984 is a century after the year **1884**!
- » On March 25th, 1984, Pope John-Paul II finally succeeded in the consecration of Russia to the Immaculate Heart of Mary requested by Our Lady at Fatima in 1917! We realize that the Church was hindered and could not succeed in the consecration demanded by the Virgin and Christ until 1984, a century after the interview of **1884** reported by Pope Leo **XIII**.
- » Pope John Paul II, in his circular letter *Quattuor abhinc annos* of the 3rd of October 1984, authorized each diocesan bishop to allow priests and the faithful who sought it to celebrate the Tridentine Mass using the 1962 edition of the Roman Missal. This was only ten days before the century demanded by Satan on October **13th**, **1884** was over!
- » On July 7th, 2007, that is 07/07/07, Pope Benedict XVI issued a *motu proprio*, entitled *Summorum Pontificum*, in which he permitted “to celebrate the Sacrifice of the Mass following the typical edition of the Roman Missal, which was promulgated by Blessed John XXIII in 1962 and never abrogated, as an extraordinary form of the Church’s Liturgy”. He added: “In parishes where a group of the faithful attached to the previous liturgical tradition stably exists, the parish priest should willingly accede to their requests to celebrate Holy Mass according to the rite of the 1962 Roman Missal”. From October 11th, 1962 (inclusive), date stamped by the seal of number **666**, opening the Council Vatican II under pontificate of John XXIII, to the date 07/07/07...  $1257 \times 13$  days elapsed. Pope Benedict XVI was forced to resign, would you believe it... then came Pope Francis.
- » Pope Francis, whose ordination was December **13th**, 1969, was elected on March **13th**, **2013**. He canonized the two successive anti-popes John XXIII and Paul VI.

Keep in mind the recurrence of number **13**, both in Our Lady’s apparitions at Fatima and in the process of hindering the Vatican implemented by the Forces of divisions.

## IV The Holy Mass: Between Supernatural and Rational Explanations

These Forces of divisions, which our work thanks to the precious arithmetic indication of Saint John has enabled to thoroughly track over Time, why the devil are they so bent on substituting for this Holy Mass a corrupted Mass, a second celebration, a prostitution authorised by the Vatican itself? What is so mysterious, so precious in the Holy Mass that it arouses so much rage and fury?

The answer lies in the powers of Life that Jesus mysteriously triggers as soon as formulas of the Missal are read. Priest, do not read these phrases too quickly as I witnessed during a Mass said at the Society of Saint Pius X. Read with strength, faith and steadfastness. Should you feel the density of the powers of Life triggered by the phrases of the Holy Mass, hardly could you read them aloud, let alone reel them off.

The Holy Mass consists of three parts. The first part prepares the faithful to receive Holy Communion. It is very powerful; the faithful receive the powers of Life that Jesus has in store for them. The second part prepares the faithful for the Eucharist Celebration. The work that Jesus carries out on the faithful is profound, intense and ends with Holy Communion, the masterly climax of the work carried out by Jesus. Then the Mass ends with the reading of the first passages of John's Gospel. Unfortunately, this passage is too often overlooked while the *Salve Regina* is chanted. What a misunderstanding! Priest, read this passage of the Gospel with a powerful and loud voice and then have people chant the *Salve Regina*... Do not forget, we attend Mass so that these texts, through the supernatural action of Jesus, may transmute us, and this necessarily goes through you... so why overlook them?

Reader, come and see! Enter that supernatural vessel. Outside: swarming, counterfeits, society of the spectacle, cacophony; ebb and flow of souls tossed back and forth by the inexorable flow of Time that the spectre of progress is exciting, giving them the illusion of being alive. Inside: peace, truth, life and harmony. Time itself seems immobile. The doors of the church are opening. Respectfully, go in. Dip your five fingers into the holy water, put one knee on the ground, then bring them to your forehead, *in the name of the Father* for the Father has authority over every mind, then slowly, slowly but steadfastly, lower this hand vertically and place it between the navel and the pubic symphysis, *in the name of the Son*, for the Word became flesh. Slowly, pull them up on the left shoulder, *in the name of the Holy Spirit* for the Son carried the cross on his left shoulder<sup>13</sup>, then slowly direct your hand to your right shoulder, *Amen*. Join your hands, for it multiplies the power of Life of the sign of the cross! Today, we all botch our sign of the cross. Let's not be so hasty. Didn't the Blessed Virgin insist<sup>14</sup> when She appeared in Île Bouchard (France) in 1947? Now get up, go sit quietly and wait. All around is quietness, peace and harmony. Then rings the bell and springs the priest. He flies to the altar of God, with his

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<sup>13</sup>Read our text on the Holy Shroud: [www.jesus-christ-philippedelyon.com](http://www.jesus-christ-philippedelyon.com).

<sup>14</sup>Jacqueline Aubry, one of the seers, reminded us of this negligence: the sign of the cross is the first prayer Our Lady insisted! (see video in French in Appendix)

assistants, to that God who gives joy to our youth and our life. He stands facing the altar, his back turned to the faithful. He crosses himself; so we do and behold, the supernatural of the Holy Mass is abounding down from Heaven. You receive your first power of Life. Deferentially listen to the priest. He calmly reads the formulas with faith. Answer him. Do not judge him. As were are, he too is tainted with original sin, but he was chosen by Jesus for this mission and Christ will repay him according to his deeds. Answer him with as much sincerity as you can, by reading aloud the bold sentences. The symbol † represents the sign of the cross...

## IV.1 Part I

<p><b>V.</b> In nómine Patris, et Fílii, † et Spíritus Sancti. Amen.</p> <p><b>V.</b> Introíbo ad altáre Dei.</p> <p><b>R.</b> <b>Ad Deum, qui lætíficat iuventútem meam...</b></p>	<p><b>V.</b> In the name of the Father, † and of the Son, and of the Holy Spirit. Amen.</p> <p><b>V.</b> I will go in to the altar.</p> <p><b>R.</b> <b>To God, who gave joy to my youth...</b></p>
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The recitation of the psalm continues<sup>15</sup>. We do not reproduce everything deliberately so that the reader can grasp the hidden subtleties of the Holy Mass, subtleties stemming from what I have experienced, and not from what I have read.

There comes round the soul who, after many wanderings along the many paths proposed by the Tree of the Knowledge, one day inwardly feels the call of the Word who arouses in him the desire to internalize the Knowledge that God has of Himself, and which opens to him through Christ. He responds to the call with all his heart, and joyfully rushes out towards the altar of God, that **God who gives joy to his youth**. The Mass begins in this way, with the impressive prayer **Introíbo ad altare Dei** of which the powers of Life are considerable. Should the joy is in this seeking heart, how much more so should it be in the Sacred Heart of God...

Then the restless soul, realizing the harshness of life as well as its sublime facet, realizing the immense supernatural battle that has been enacting in and around him, understands that his only help is in the **Name of the Lord...** who did make heaven and earth, but also in the sign of the cross:

<p><b>V.</b> Adiutórium † nostrum in nómine Dómini.</p> <p><b>R.</b> <b>Qui fecit cælum et terram.</b></p>	<p>Our help † is in the Name of the Lord.</p> <p>Who made heaven and earth.</p>
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The restless soul realizes how much his flesh is bothered by passions. Passion... an overused word which in Latin, *passio*, means: to endure, to suffer... He feels in his

<sup>15</sup>On Sundays, you will rarely hear this passage, which is more reserved for weekday Masses. That is regrettable. Instead, the *Introit*, which will be explained later, is chanted in a Gregorian style. The chant enables a deeper meditation. While listening, read in a low voice the *Confiteor* with sincerity, then the *Introit*.

heart of hearts the darkness of a rock, an inheritance which certainly belongs to him, and yet is not his; something like a supernatural cancer which has been eating away at him, often unbeknown to him, backed by his blessing... But the soul that has realized such a thing comes towards the altar of God, puts his pride under his feet, and declares that indeed he is stumbling over this rock. He verbalizes it by looking Christ straight in the eyes, and then says, with sincerity and uprightness of heart, the exceptional **Confiteor** prayer:

<p><b>Confiteor Deo omnipoténti, Beátæ Maríæ semper Vírgini, Beáto Michaéli Archángelo, Beáto Ioánni Baptístæ, Sanctis Apóstolis Petro et Páulo, Omnibus Sanctis, Et vobis, fratres : Quia peccávi nimis cogitatióne, verbo et ópere :</b></p> <p><i>On se frappe trois fois la poitrine, disant :</i></p> <p><b>Mea culpa, mea culpa, mea máxima culpa.</b></p> <p><b>Ideo precor beátam Maríam semper Vir- ginem, Beátum Michaélem Archángelum, Beátum Ioánnem Baptístam, Sanctos Apóstolos Petrum et Páulum, Omnes Sanctos, Et vos, fratres, Oráre pro me ad Dóminum Deum nos- trum.</b></p> <p><b>V.</b> Misereátur vestri omnípotens Deus, et dimís- sis peccátis vestris, perdúcat vos ad vitam æter- nam.</p> <p><b>R. Amen.</b></p> <p><i>The priest asks God to forgive his offenses and those of the faithful.</i></p> <p><b>V.</b> <i>Indulgéntiam, †</i> absolutiónem, et remis- sióne peccatórum nostrórum, tríbuat nobis omnípotens et miséricors Dóminus.</p> <p><b>R. Amen.</b></p>	<p><b>I confess to almighty God, To Blessed Mary ever virgin, To blessed Michael the archangel, To blessed John the Baptist, To the holy apostles Peter and Paul, To all the saints And to you, brethren, That I have sinned exceedingly in thought, word, and deed.</b></p> <p><i>We strike our breast three times, saying:</i></p> <p><b>Through my fault, through my fault, through my most grievous fault.</b></p> <p><b>Therefore I beseech the Blessed Mary ever virgin, Blessed Michael the archangel, Blessed John the Baptist, The holy Apostles Peter and Paul, All the saints And you, brethren, To pray to the Lord our God for me.</b></p> <p><b>V.</b> May almighty God have mercy on you and, having forgiven you your sins, bring you to life everlasting.</p> <p><b>R. Amen.</b></p> <p><i>The priest asks God to forgive his offenses and those of the faithful.</i></p> <p><b>V.</b> May the almighty and merciful Lord grant us † <i>pardon</i>, absolution and remission of our sins.</p> <p><b>R. Amen.</b></p>
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This **Confiteor** puts a safeguard on our pride and triggers substantial powers of

Life. That of Vatican II triggers absolutely nothing and, more often than not, it is sloppy. You may not ascend into the supernatural Light of God without admitting that you have to become saint. Let us note that God rarely wipes the slate clean with a wave of his hand, but should the prayer be sincere, everything will be given to turn into light the darkness we have developed.

Let's go back to the penultimate sentence, the one starting with *Indulgentiam*. Here we could thicken the powers of Life we receive. The faithful make the sign of the cross. Why? This is not required. The priest should turn around and make a powerful sign of the cross upon the faithful; the faithful should bow their heads humbly before he who was chosen by God for this priesthood. One day, I experienced it... the Confiteor then really takes a different turn! In any case, bow your head humbly and be receptive to the power of Life that you are receiving...

The Mass continues and the soul, reassured by God's mercy and understanding, exults:

The priest bows slightly and goes on:	The priest bows slightly and goes on:
<b>V.</b> Deus, tu convérsus vivificábis nos.	<b>V.</b> Thou will turn again, O God, and quicken us.
<b>R.</b> Et plebs tua lætábitur in te.	<b>R.</b> And Thy people will rejoice in Thee.
<b>V.</b> Osténde nobis Dómine, misericórdiam tuam.	<b>V.</b> Show us, O Lord, Thy mercy.
<b>R.</b> Et salutáre tuum da nobis.	<b>R.</b> And grant us Thy salvation.
<b>V.</b> Dómine, exáudi oratiónem meam.	<b>V.</b> O Lord, hear my prayer.
<b>R.</b> Et clamor meus ad te véniat.	<b>R.</b> And let my cry come onto Thee.
<b>V.</b> Dóminus vobíscum.	<b>V.</b> The Lord be with you.
<b>R.</b> Et cum spírítu tuo.	<b>R.</b> And with your spirit.
<b>V.</b> Orémus.	<b>V.</b> Let us pray.

And may my cry<sup>16</sup>, which is mine, come unto you, reader... !!!

Readers, many do not read the texts of the Mass thinking that they are priests' job. What a mistake! Read, gather yourself, turn inwards. Read the page on the right while the priest reads in a low voice the one on the left. Priest, don't kiss the altar

<sup>16</sup>[www.jesus-christ-philippedelyon.com](http://www.jesus-christ-philippedelyon.com)

mechanically, but with love, because on kissing the altar, the imprint of your lips is laid on mine...

Reader, you are meeting below the first box, the **Introït**. It invites you to consult the daily Mass of the Missal. So, the 7th of October, for example, invites the faithful to consult the specifics of this Mass, dedicated to the *Saint Rosary of Virgin Mary*. If that day is a Sunday, you should consult Sundays after Pentecost... In 2019, the 6th of October dedicated to St. Bruno was a Sunday that proved to be the 17th Sunday after Pentecost. That day, we said the *Introït* of the 17th Sunday and not Saint Bruno's. Therefore, you understand the necessity to have a few bookmarks to get started. Each time you come across a box, the Missal invites you to consult the Mass of the day.

The soul, who was at first restless, then reassured in glimpsing the light of hope, turns inwards and recites the following two prayers in a low voice, for he is about to **enter into the Holy of Holies**, into the supernatural heart of the Holy Mass and the Sacred Heart of God...

<p>Aufer a nobis, quæsumus, Dómine, iniquitátes nostras : ut ad <b>Sancta sanctorum</b> puris mereámur méntibus <b>introïre</b>. Per Christum Dóminum nostrum. Amen.</p> <p>Orámus te, Dómine, per mérita Sanctórum tuórum, quorum reliquiæ hic sunt, et ómnium Sanctórum : ut indúlgere dignéris ómnia peccáta mea. Amen.</p> <div data-bbox="316 1178 695 1258" style="border: 1px solid red; padding: 5px; text-align: center;"> <p><b>INTROÏT</b> - Depends on the Mass -</p> </div>	<p>Take away from us our iniquities, we beseech Thee, O Lord; that, being made pure in heart we may be worthy to <b>enter into the Holy of Holies</b>. Through Christ our Lord. Amen.</p> <p>We beseech Thee, O Lord, by the merits of those of Thy saints whose relics are here, and of all the saints, that Thou would vouchsafe to pardon all my sins. Amen.</p> <div data-bbox="895 1178 1275 1258" style="border: 1px solid red; padding: 5px; text-align: center;"> <p><b>INTROÏT</b> - Depends on the Mass -</p> </div>
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Then come two passages, the **Kyrie** and the **Gloria** which were chanted and set to music by the prodigies of classical music such as Bach, Handel, Vivaldi, Mozart, Beethoven, Schubert, Dvorak, Verdi... An excellent way to immerse oneself in the Latin Mass is to listen to the *Mass in B minor* by Bach, or the *Kyrie* in the *Requiem* by Mozart or by Verdi. The *Gloria* was beautifully set to music by Vivaldi, the red-headed priest. The last sentence, **Cum Sancto Spiritu in gloria Dei Patris**, has been sublimely set to music by Bach in his *Mass in B minor*.

We propose links on our website to facilitate these meetings...

V. Kyrie, eléison.

R. Kyrie, eléison.

V. Kyrie, eléison.

R. Christe, eléison.

V. Christe, eléison.

R. Christe, eléison.

V. Kyrie, eléison.

R. Kyrie, eléison.

V. Kyrie, eléison.

V. Lord, have mercy on us.

R. Lord, have mercy on us.

V. Lord, have mercy on us.

R. Christ, have mercy on us.

V. Christ, have mercy on us.

R. Christ, have mercy on us.

V. Lord, have mercy on us.

R. Lord, have mercy on us.

V. Lord, have mercy on us.

The priest spreads his hands apart, with a large and powerful gesture, and raises them up. He intones the first verse alone, and we say:

**G**lória in excélsis Deo.  
Et in terra pax homínibus bonæ voluntátis.

Laudámus te. Benedícimus te. *Adorámus te.*  
Glorificámus te.

*Grátias ágimus tibi* propter magnam glóriam tuam.

Dómine Deus, Rex cæléstis, Deus Pater omnípotens.

Dómine Fili unigénite, *Iesu Christe.*

Dómine Deus, Agnus Dei, Fílius Patris.

Qui tollis peccáta mundi, miserére nobis.

Qui tollis peccáta mundi, *súscipe deprecationem nostram.*

Qui sedes ad dexteram Patris, miserére nobis.

Quóniam tu solus Sanctus.

Tu solus Dóminus.

Tu solus Altíssimus, *Iesu Christe.*

Cum Sancto Spírítu, † in glória Dei Patris.

Amen.

The priest spreads his hands apart, with a large and powerful gesture, and raises them up. He intones the first verse alone, and we:

**G**lory be to God on high, and on earth.  
Peace to men of good will.

We praise Thee. We bless Thee. *We adore Thee.* We glorify Thee.

*We give Thee thanks* for Thy great glory.

O Lord God, heavenly King, God the Father almighty.

O Lord *Jesus Christ* the only-begotten Son.

O Lord God, Lamb of God, Son of the Father, Who take away the sins of the world, have mercy on us.

Who take away the sins of the world, *receive our prayer.*

Who sit at the right hand of the Father, have mercy on us.

For Thou alone are holy;

For Thou alone are the Lord;

Thou alone, O Jesus Christ, together with the Holy Spirit † are most high in the glory of God the Father.

Amen.

Thanks to the **Confiteor** and the **Gloria**, the soul is joyful, reassured and yet tense as the Holy of Holies is drawing near. After wandering on the endless paths of the Tree of the Knowledge, after forging a personality in ordeals and joys, the soul, next to the altar of God who gives joy in his youth, is willing to meditate on the teachings of the Most High. The teaching begins with the **Prayer**.

<p>The priest kisses the altar, turns to people and say:</p> <p><b>V.</b> Dóminus vobíscum.  <b>R.</b> Et cum spírítu tuo.  <b>V.</b> Orémus.</p> <div style="border: 1px solid red; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> <p><b>PRAYER</b>  - Depends on the Mass -</p> </div> <p><b>V.</b> Per Dóminum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat, in unitáte Spiritus Sancti, Deus, per ómnia sæcula sæculórum.  <b>R.</b> Amen.</p>	<p>The priest kisses the altar, turns to people and say:</p> <p><b>V.</b> The Lord be with you.  <b>R.</b> And with your spirit.  <b>V.</b> Let us pray.</p> <div style="border: 1px solid red; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> <p><b>PRAYER</b>  - Depends on the Mass -</p> </div> <p><b>V.</b> Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.  <b>R.</b> Amen.</p>
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The last sentence in blue, said in Latin, is very powerful! I have been attacked several times by the covid-19 virus while shopping. I felt this virulent energy attacking my nose and sinuses. Each time, I crossed myself on the nose, and repeated: O Most Holy Trinity, may you cleanse me, *Per Dóminum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat, in unitáte Spiritus Sancti, Deus, per ómnia sæcula sæculórum*. Repeated and associated with holy water, this prayer spared me from a lot of complications...

Then the Most High makes Himself heard through two texts and a prayer. First, a text that often comes from Saint Paul's experiences, then comes the word of Jesus related in one of the four Gospels. The **Gradual** between the two grants us powers of Life again.

<p>As a tribute to Saint Paul. The epistle, (<i>epistola</i> means <i>letter</i> in Latin) is heard, sitting down.</p> <div style="border: 1px solid red; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> <p><b>EPISTLE or LESSON</b>  - Depends on the Mass -</p> </div> <p><b>R.</b> Deo grátias.</p>	<p>As a tribute to Saint Paul. The epistle, (<i>epistola</i> means <i>letter</i> in Latin) is heard, sitting down.</p> <div style="border: 1px solid red; padding: 5px; text-align: center; margin: 10px auto; width: fit-content;"> <p><b>EPISTLE or LESSON</b>  - Depends on the Mass -</p> </div> <p><b>R.</b> Thanks be to God.</p>
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In Latin, *Gradus* means *gradually get closer to the goal*. This coined the word *Gradual*. *Tractus* coined the word *Tract*, meaning *development of a speech*.

**GRADUAL - ALLELUIA -  
TRACT**  
- Depends on the Mass -

In Latin, *Gradus* means *gradually get closer to the goal*. This coined the word *Gradual*. *Tractus* coined the word *Tract*, meaning *development of a speech*.

**GRADUAL - ALLELUIA -  
TRACT**  
- Depends on the Mass -

The first Council of Orange in 444 ordered that the Gospel be read after the epistle and before the oblation.

**M**unda *cor meus ac l bia mea*, omnipotens Deus, qui l bia Isaiae Proph t e c culo mund sti ign to : ita me tua grata miserati ne dign re mund re, ut sanctum Evang kium tuum digne v leam nunti re. Per Christum D minum nostrum. Amen.

**I**ube, Domine, benedicere. D minus sit in corde meo et in l biis meis : ut digne et comp tenter ann ntiem Evang lium suum. Amen.

**V.** D minus vobiscum.

**R.** Et cum sp ritu tuo.

**V.** Sequ ntia † sancti Evang lii sec ndum – it depends on the day: – Matth um; Marcum; Lucam or Johannem.

**R.** Gl ria † (on the forehead) tibi † (on the lips), Domine † (on the heart).

**† GOSPEL**  
- Depends on the Mass -

At the end, we say:

**R.** Laus tibi, Christe.

The first Council of Orange in 444 ordered that the Gospel be read after the epistle and before the oblation.

**C**leanse *my heart and my lips*, O almighty God, who did cleanse with a burning coal the lips of the prophet Isaia; and vouchsafe in Thy loving kindness so to purify me that I may be enabled worthily to announce Thy holy Gospel. Through Christ our Lord. Amen.

**V**ouchsafe, O Lord, to bless me. The Lord be in my heart and on my lips, that I may worthily and becomingly announce His gospel. Amen.

**V.** The Lord be with you.

**R.** And with your spirit.

**V.** The following † is taken from the Holy Gospel according to – it depends on the day: – Matthew; Mark; Luke or John.

**R.** Glory † (on the forehead) be to Thee † (on the lips), O Lord † (on the heart).

**† GOSPEL**  
- Depends on the Mass -

At the end, we say:

**R.** Praise be to Thee, O Christ.

Reader, I strongly advise you to read these two passages above on the purification of the heart and lips, for you indeed receive powers of Life in the heart and on the lips...

The first part of the Mass is over. Sometimes the **Credo** is added, which is an extremely powerful prayer, especially when attacked by entities... It is as powerful as the prayer of the *Glory be to the Father*. The advantage of the **Gloria Patri** is that it is short and easy to say over and over again. When attacked by occult forces, these prayers unleash powers of Life which are unsuspected by those who have not experienced them. I have seen demons, some extremely evil and powerful disembodied beings in front of me being petrified, frightened on hearing these prayers. The secret is to repeat them over and over again, with power and faith...

#### The Nicene Creed

**C**redo in unum *Deum*.  
Patrem omnipotentem, factorem cæli et terræ, visibilibus omnium et invisibilibus.

Et in unum Dóminum *Iesum Christum*, Fílium Dei unigénitum.

Et ex Patre natum ante ómnia sæcula.

Deum de Deo, lumen de lumine, Deum verum de Deo vero.

Génitum, non factum, consubstantialem Patri: per quem ómnia facta sunt.

Qui propter nos hómines et propter nostram salutem descendit de cælis.

On s'agenouille pour le verset suivant :

ET INCARNATUS EST DE SPIRITU SANCTO EX MARIA VIRGINE : ET HOMO FACTUS EST.

Crucifixus étiam pro nobis : sub Póntio Piláto passus, et sepultus est.

Et resurrexit tertia die, secundum Scripturas.

Et ascendit in cælum : sedet ad dexteram Patris.

Et iterum venturus est cum glória iudicare vivos et mortuos : cuius regni non erit finis.

Et in Spiritum Sanctum, Dóminum, et **vivificantem** : Qui ex Patre filioque procedit.

Qui cum Patre et Filio *simul adoratur et conglorificatur*.

Qui locutus est per Prophetas.

Et in unam, sanctam, catholicam et apostolicam Ecclesiam.

Confiteor unum baptisma in remissionem peccatorum.

Et exspecto resurrectionem mortuorum.

† Et vitam venturi sæculi.

Amen.

**I** believe in one *God*.

The Father almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord *Jesus Christ*, the only-begotten Son of God.

Born of the Father before all ages.

God of God, light of light, true God of true God.

Begotten, not made; consubstantial with the Father, by Whom all things were made.

Who for us men, and for our salvation, came down from heaven,

AND WAS INCARNATE BY THE HOLY SPIRIT OF THE VIRGIN MARY, AND WAS MADE MAN.

He was crucified also for us, suffered under Pontius Pilate, and was buried.

And the third day He arose again, according to the Scriptures.

And ascended into heaven. He sits at the right hand of the Father.

And He shall come again with glory, to judge the living and the dead: and his kingdom shall have no end.

And in the Holy Spirit, the Lord and **Giver of life**:

Who proceeded from the Father and the Son.

Who together with the Father and the Son, is adored and glorified;

Who spoke by the prophets.

And one holy, catholic, and apostolic Church.

I confess one baptism for the remission of sins.

And I expect the resurrection of the dead.

† And the life of the world to come.

Amen.

## IV.2 Part Two: The Holy of Holies

The anxious soul has come to the altar of God who gives joy in his youth. He has become convinced of the idea that his help was in the Name of the Lord and in the sign of the cross. He has sought to pierce the darkness of his nothingness to unmask it by the Confiteor. He has listened to the teachings of the Most High. Trembling with jubilation and awe, the soul is about to receive the supernatural Host that will transmute, bit by bit, his darkness into pure Light, his nothingness into plenitude, his fragmentation into unity.

But how to proceed? By which mechanism does God operate to give us the care we so much desire?

I long contemplated Holy Mass, marvelling, without quite understanding, at what was happening. Then one day, while I was saying the chaplet of the Virgin Mary, spontaneously, an unexpected teaching came to me which was the beginning of a much deeper understanding of the Holy Mass. Christ is true God, true Man. As God, his body is made of Light. This Light needs material support to be housed. What was my amazement when I realized that the first Host that accepted to receive the Light of God was the womb of the Virgin Mary, more precisely the chosen Marian ovum that was to be impregnated by the Breath of God, that is, by the Holy Spirit, so that the seed of the Woman would crush the head of the Serpent. Thus the Host that the priest proposes before the altar is NOT the counter-sense proposed by Vatican II and ratified by the vast majority of bishops and priests, namely “*fruit of the earth and work of human hands*”, but definitely the chosen Marian ovum, symbolically shrouded in a disc of bread, ready to house the Holy Breath of God. The Virgin pointed it out to us, She is co-redeemer! Co-redeemer signifies that the meaning of this word must be encountered in the Holy Mass! She passed on to us her symbol: the **M** with a cross in 1830 on the miraculous medal. This sign, we have to do something with it! Every Host should have it on...

Miraculous Medal<sup>17</sup>



<sup>17</sup>Private Photo. Medal blessed by Our Lady in Fatima in April 2017. Note that **M** is the **13**th letter of the Latin alphabet and that the Virgin embodies number **13** (= 1+12) according to chapter 12 of the Revelation in which She is represented clothed with the sun (= 1) and covered with 12 stars...

The second part of the Mass begins with the **Offertory**.

<p><b>V.</b> Dóminus Vobíscum.  <b>R.</b> Et cum spírítu tuo.  <b>V.</b> Orémus.</p>	<p><b>V.</b> The Lord be with you.  <b>R.</b> And with your spirit.  <b>V.</b> Let us pray.</p>
<div style="border: 1px solid red; padding: 5px; width: fit-content; margin: 0 auto;"> <p><b>OFFERTORY</b>  - Depends on the Mass -</p> </div>	<div style="border: 1px solid red; padding: 5px; width: fit-content; margin: 0 auto;"> <p><b>OFFERTORY</b>  - Depends on the Mass -</p> </div>

Then comes the prayer **Suscipe, Sancte Pater, omnipotens æterne Deus** meaning: Receive, O Holy Father, almighty and eternal God, this spotless Host...

The priest therefore proposes the Host, a body of matter, symbolizing the chosen ovum of the Virgin Mary. In the same way he also offers the chalice which will receive the Blood because Christ true God, true Man is therefore true Light, true body of matter and blood.

What happens next? In Nazareth, Our Lady was visited by the Archangel Gabriel, who asked Her to participate freely in the work of redemption. **Be it unto me according to thy word**, the Woman had replied. What had the Archangel answered? This (Luke 1:35): *“Et respondens angelus dixit ei: Spiritus Sanctus **superveniet** in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum, vocabitur Filius Dei.”*

Then the priest, such as an Archangel Gabriel, presumes to repeat this invocation to the Holy Spirit and beseeches the Holy Breath of God to come upon the Host, the chosen Marian ovum shrouded in bread.

**V**eni, SANCTIFICATOR omnípotens ætérne Deus : béne † dic hoc sacrificium, tuo sancto nómini præparátum.

**C**ome, Thou, the Sanctifier, God, almighty and everlasting: bless † this sacrifice which is prepared for the glory of Thy holy name.

May the reader allow me a extravagance. But the verb *Venio* is not the one used by the Archangel who chose the verb *Supervenio* meaning that someone comes upon and provides assistance to someone else. The sign of the cross should be drawn with the **M** of Mary and the formula be:

**S**uperveni, SANCTIFICATOR omnípotens ætérne Deus : béne **M†** dic hoc sacrificium, tuo sancto nómini præparátum.

**C**ome upon to our assistance, Thou, the Sanctifier, God, almighty and everlasting: bless **M†** this sacrifice which is prepared for the glory of Thy holy name.

The symbolism stands as one. From that moment on, the Host is really the chosen Marian ovum impregnated by the Holy Spirit, deliberately shrouded in the disc of bread. This formula is powerful, and the Holy Breath of God that is overshadowing the Host is even more powerful! This fundamental passage of the Holy Mass would deserve a further development. The Father through the Holy Spirit created man, *Homo* in Latin. Our Lady does not appear in this passage of Genesis! When Christ said to John, “*Here is your Mother*”, the Virgin became the Mother of mankind... A symbolic mother, you may say! Not merely that!!! Through the disc of bread impregnated by this appeal to the Holy Spirit, the Host **really** becomes the chosen Marian ovum and the Virgin a real Mother who, step by step, enables the **re-birth** of every communicant through the gestating body that is going to be transubstantiated. Her seed in the Eucharist crushes the head of the Serpent buried in our depths that the poisoned apple has perverted. You will have to be born again from the Holy Spirit, Christ had affirmed; how can someone enter a second time into his mother’s womb to be born? Nicodemus, a Jewish leader had retorted (John 3:3-4). Thanks to the chosen Marian ovum, the Host impregnated by the Holy Breath and transubstantiated by the Holy Mass, who enables the re-birth of man via the seed of the Woman in crushing the domination of the Serpent inside him!

But how presume to touch this Host, who is a gestating mixture of matter and of Holy Breath, taking shape inside this disc of bread?

No way are you going to touch such a present with our filthy paws? Consecrated hands are required and especially the following prayer that purifies hands. The power of Life that you receive clothes your hands with a glove of divine vibrations...

**L**avabo inter innocentes manus meas... (I will wash my hands...)

The priest is being moved, aware of what is being accomplished. He is the feverish witness of a birth that is taking shape in front of him. He offers to the Blessed Trinity this offering at whom he is gazing, who, two millennia ago, voluntarily offered Himself on the wood of the Cross to bring back the strays who grew dizzy with the tangle of the wood of the Knowledge.

**S**úscipe, SANCTA TRÍNITAS, hanc oblatiónem, quam tibi offérimus ob memóriam passiónis, resurrectiόnis, et ascensiόnis Iesu Christi...

**R**ecieve, O HOLY TRINITY, this oblation offered up by us to Thee in memory of the Passion, Resurrection, and Ascension of Jesus Christ...

The faithful are responding, in unison and in Latin, words that are translated as:

**R.** May the Lord receive this sacrifice at your hands, to the praise and glory of His name, to our own benefit, and to that of all His Holy Church.

Then comes the **Secret** Prayer, the audience rises as one and the priest intones the **Sursum corda**: Lift up your hearts. An echo is resounding, **Habémus ad Dominum**. We have them lifted up unto the Lord. Indeed, **it is fitting and just!**

<p><b>SECRET</b> - Depends on the Mass -</p> <p><b>V.</b> Per ómnia sæcula sæculórum. <b>R. Amen.</b> <b>V.</b> Dóminus vobíscum. <b>R. Et cum spírítu tuo.</b> <b>V.</b> Sursum corda. <b>R. Habémus ad Dóminum.</b> <b>V.</b> Grátias agámus Dómino Deo nostro. <b>R. Dígnum et iústum est.</b></p>	<p><b>SECRET</b> - Depends on the Mass -</p> <p><b>V.</b> World without end. <b>R. Amen.</b> <b>V.</b> The Lord be with you. <b>R. And with your spirit.</b> <b>V.</b> Lift up your hearts. <b>R. We have them lifted up unto the Lord.</b> <b>V.</b> Let us give thanks to the Lord our God. <b>R. It is fitting and just.</b></p>
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The above translations were modified under Vatican II. The text of the **Vere dignum**, which comes next, often depends on the Mass. Just listen to it deferently and greet the impressive power of Life that Jesus is pouring over us. There comes the famous **Sanctus** that was once so much set to music.

The soul then enters the **Canon** of the Mass... The Holy of Holies!

#### IV.2.1 The CANON of the Mass

The priest flings himself into the **Te igitur, clementissime Pater**. As for the presentation of the baby Jesus in the Temple by his Mother Mary and Joseph her husband, the priest presents the offering and prints 3 signs of the cross on the Host symbolizing the Marian ovum in gestation impregnated by the Holy Spirit and on the wine that is about to be turned into Blood. He beseeches the Father to receive and to bless these † gifts, these † presents, these † holy unspotted sacrifices.

The prayers continue and then comes the moment of the long-awaited consecration. The priest beseeches God to vouchsafe †, to bless †, and to approve, † this our oblation, to perfect it and to render it well-pleasing so that it may become for us, the † Body and † Blood of His most beloved Son, Jesus Christ our Lord.

<p><b>Q</b>ui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in caelum ad te Deum Patrem suum omnipotentem, tibi gratias agens, bene † dixit, fregit, dedítque discipulis suis, dicens :</p> <p>Accípite et manducáte ex hoc omnes.</p> <p><b>HOC EST ENIM CORPUS MEUM.</b></p> <p><i>“My Lord and my God”</i></p>	<p><b>W</b>ho, the day before He suffered, took bread into His body and venerable hands, and having lifted up His eyes to heaven, to Thee, God, His almighty Father, giving thanks to Thee, blessed it †, broke it, and gave it to His disciples, saying:</p> <p>Take, all of you, and eat this.</p> <p><b>FOR THIS IS MY BODY.</b></p> <p><i>“My Lord and my God”</i></p>
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The priest delicately takes the Host in his hands, lifts Him up and adores Him. The moment the Host is up and the priest intones the **Hoc est enim Corpus Meum** the Host, until now impregnated by the Holy Breath, receives the Body of Light of God. The priest has in his hands this disc of Light, true God, and this disc of impregnated matter, true Man. Transubstantiation is complete. One feels between one's fingers something like electricity and in the Host such a density of energy, such a power that the disc looks as if it is about to implode.

The priest no longer repeats the Archangel Gabriel's words invoking the Holy Spirit, but those of Jesus at the Last Supper. When the Host is raised and the formula **Hoc est enim Corpus Meum** is intoned, it is as if the symbolism of the Last Supper were fading away to make way for that of the Transfiguration on Mount Tabor. The audience in the church bows deeply, as did Peter, James and John, the first three worshippers, before the living Incarnate Host, Jesus, God made Man radiant with Light!

Then come the consecration of the Wine and the elevation of the chalice.

<p><b>S</b>ímili modo postquam cenátum est, accípiens et hunc præclárum cálicem in sanctas ac venerábiles manus suas : item tibi grátias agens, bene†díxit, dedítque discípulis suis, dicens :</p> <p>Accípíte, et bíbite ex eo omnes :</p> <p style="text-align: center;"><b>HIC EST ENIM CALIX SÁNGUINIS MEI,</b> NOVI ET ÆTÉRNI TESTAMÉNTI : – MYSTÉRIUM FIDEI – QUI PRO VOBIS ET PRO MULTIS EFFUNDÉTUR IN REMISSIÓNEM PECCATÓRUM.</p> <p>Hæc quotiescúmque fecéritis, in mei memóriam faciétis.</p>	<p><b>I</b>n like manner, after he had supped, taking also into His holy and venerable hands this goodly chalice again giving thanks to Thee, He blessed it †, and gave it to His disciples, saying:</p> <p style="text-align: center;">Take, all of you, and drink this:</p> <p style="text-align: center;"><b>FOR THIS IS THE CHALICE OF MY BLOOD,</b> OF THE NEW AND ETERNAL TESTAMENT: – MYSTERY OF FAITH – WHICH SHALL BE Poured OUT FOR YOU AND FOR MANY UNTO THE REMISSION OF SINS.</p> <p style="text-align: center;">As often as you shall do these things, you do them in memory of Me.</p>
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The priest rises again, carries the precious chalice up, and intones the **Hic est enim Calix Sanguinis Mei**. What is most surprising is the extreme crystalline power of Life emanating from the chalice, as well as an ocean of peace. At Cana, water was turned into wine. At the Last Supper, wine and water were turned into the Blood of Life!

From now on, the jubilation of the priest, realizing the miracles done before his eyes, exclaims inwardly, presumes to stretched his arms out in cross-shape as in the Lyons rite. He **offers up this gift**, the Blood of the Lamb of God sacrificed on the Cross for many unto the remission of sins. Bit by bit, our inner darkness can be transmuted into Light, our nothingness into plenitude, our fragmentation into unity...

**U**nde et mémoires, Dómine, nos servi tui, sed et plebs tua sancta, eíusdem Christi Fílii tui, Dómini nostri, tam beátæ passiónis, nec non et ab íferis resurrectionis, sed et in cælos gloriósæ ascensionis : **offerimus præcláre maiestáti tuæ** de tuis donis ac datis hóstiam † puram, hóstiam † sanctam, hóstiam † immaculátam, Panem † sanctum vitæ æternæ, et Cálicem † salutis perpétuæ.

**T**herefore, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ, Thy Son, our Lord, His resurrection from the grave, and His glorious ascension into heaven, **offer up to Thy most excellent majesty of Thine own gifts** bestowed upon us, a victim † which is pure, a victim † which is holy, a victim † which is stainless, the holy bread † of life everlasting and the Chalice † of eternal salvation.

Then the priest, in a low voice, recalls the ancient sacrifices accepted by God, that of Abel for his sincerity, that of Abraham for his surrender full of faith, that of Melchisedech as figure of Christ!

**S**upra quæ propítio ac seréno vultu respícere dignéris : et accépta habére, sícuti accépta habére dignátus es múnera púeri tui iusti Abel, et sacrificium Patriárchæ nostri Abrahæ: et quod tibi óbtulit summus sacérdos tuus Melchisedech, sanctum sacrificium, immaculátam hóstiam.

**V**ouchsafe to look upon them with a gracious and tranquil countenance, and to accept them, even as Thou were pleased to accept the offerings of Thy just servant Abel, and the sacrifice of Abraham, our patriarch, and that which Melchisedech, Thy high priest, offered up to Thee, a holy sacrifice, a victim without blemish.

The priest then beseeches that the Host, now Body of Christ (Light and Matter impregnated by the Holy Breath), be **borne to God's altar!** In reality, no one sees the Host disappearing, ascending and then reappearing. And yet, on March 17th, 2020 for St. Patrick's Day, I saw the Host in front of me as if put back in place stealthily...

**S**upplices te rogámus, omnípotens Deus : iube hæc **perférrí per manus sancti Angeli tui in sublíme altáre tuum**, in conspéctu divínæ maiestátis tuæ : ut, quotquot ex hac altáris participatióne sacrosánctum Fílii tui Cor†pus, et Sán†guinem sumpsérimus, omni benedictióne † cælésti et grátia repleámur. Per eúndem Christum Dóminum nostrum. Amen.

**W**e humbly beseech Thee, almighty God, to command that these our offerings **be borne by the hands of Thy holy angel to Thine altar on high** in the presence of Thy divine Majesty; that as many of us as shall receive the most sacred † Body and † Blood of Thy Son by partaking thereof from this altar may be filled † with every heavenly blessing and grace: Through the same Christ our Lord. Amen.

Then comes the magnificent pinnacle of the **Canon** and its conclusion. The Host as Body of Christ and the chalice as Blood of Christ both stretched out on the saving Cross are about to resurrect. The priest invokes the Father so that He vouchsafes the Resurrection... and makes three **quickenig** signs of the cross over the Host and the chalice.

**P**er quem hæc ómnia, Dómine, semper bona creas, sancti†ficas, vivi†ficas, bene†dícis et præstas nobis.

**B**y whom, O Lord, Thou always create, sanctify †, quicken †, bless †, and bestow upon us all these good things.

With the Host as Body of Light, the priest makes the first three signs of the cross above the chalice and the last two between him and the chalice, for the Body of Light of Christ came and took back his Body-Blood of matter from the outside, and not from the inside<sup>18</sup>: five crosses for the five wounds and the appeal for the Father and His Holy Breath to give Life again! He then raises the chalice with the Host above and pronounces [the last words](#) which initiate the Resurrection in the Host and the triumph of Life over Death. The Host and the chalice are vibrating in unison. In you, contemplate the Holy Shroud and imagine the Body of Light of Christ floating above His Body of Flesh.

**P**er ip†sum, et cum ip†so, et in ip†so, est tibi Deo Patri † omnipoténti, in unitáte Spíritus † Sancti, [omnis honor et glória](#).

[Per omnia sæcula sæculórum.](#)

**R. Amen.**

**T**hrough Him †, and with Him †, and in Him †, is to Thee, God the Father † almighty, in the unity of the Holy † Spirit, [all honor and glory](#).

[World without end.](#)

**R. Amen.**

## IV.2.2 COMMUNION IS COMING

The Resurrection in the Host has been initiated. With humility, the fleshy man is flinging himself into the [Pater Noster](#) and humbly beseeches Him to vouchsafe the bread of Resurrection, the bread of Life, [the daily bread](#)...

**O**rémus : Præcéptis salutáribus móniti, et divína institutióne formáti, audémus dícere :

PATER NOSTER, QUI ES IN CÆLIS :

SANCTIFICÉTUR NOMEN TUUM :

ADVÉNIAT REGNUM TUUM :

FIAT VOLÚNTAS TUA,

SICUT IN CÆLO, ET IN TERRA.

[PANEM NOSTRUM COTIDIANUM](#)

[DA NOBIS HÓDIE ;](#)

ET DIMÍTTE NOBIS DÉBITA NOSTRA,

SICUT ET NOS DIMÍTTIMUS

DEBITÓRIBUS NOSTRIS.

[ET NE NOS INDÚCAS IN TENTATIÓNEM.](#)

[SED LÍBERA NOS A MALO.](#)

**L**et us pray. Admonished by salutary precepts, and following divine directions, we presume to say:

OUR FATHER, WHO ARE IN HEAVEN,

HALLOWED BE THY NAME,

THY KINGDOM COME,

THY WILL BE DONE,

ON EARTH AS IT IS IN HEAVEN.

[GIVE US THIS DAY](#)

[OUR DAILY BREAD;](#)

AND FORGIVE US OUR TRESPASSES,

AS WE FORGIVE

THOSE WHO TRESPASS AGAINST US,

[DO NOT LET US YIELD TO TEMPTATION.](#)

[BUT DELIVER US FROM EVIL.](#)

<sup>18</sup>Consult our article on the Holy Shroud; [www.jesus-christ-philippedelyon.com](http://www.jesus-christ-philippedelyon.com).

The Vatican II translation is still not right... Then the priest delicately takes the Host and splits Him in two over the chalice by pronouncing the consecrated formula *Per eúndem Dóminum nostrum Iesum Christum Filium tuum, qui tecum vivit et regnat, in unitáte Spiritus Sancti, Deus*. One feels something like a mini Big Bang under the fingers as well as a sensation of electric current. The gesture is what Jesus made at the Last Supper. It reminds us of Jesus feeding the multitude and the pain of the Man of the Shroud entering his body again. Then the priest detaches a morsel from the body of the Host, now being split into... three, and concludes: *per ómnia sæcula sæculórum*.

With the morsel, the priest traces three signs of the cross above the chalice, saying *Pax † Domini sit † semper vobis†cum*, then mingles it with the precious Blood. Immediately, an ineffable powerful plenitude of Life is spreading around the priest. The words that come spontaneously are completeness, Life, plenitude. The Man of the Shroud is resurrecting. In the *Pater Noster*, the priest had asked for the bread of Life to be delivered from Evil, and behold, the bread of Resurrection is now fully emanating around, as did God before the apostle Thomas, seized with incomprehension. On adoring the Host, one could feel the power, the density of a force ready to implode, and on adoring the chalice, the most crystalline presence of the Blood all around, together with an impressive quietude. Then comes the third part of the Host, the Christ Body of Light mingled with the precious Blood, with the Blood that roots the Soul of the Lord! An indescribable and immense presence of peace, of plenitude and of unity, the intensity of which is far surpassing all that has been experienced until now, are surrounding the priest who then secretly opens his heart to be in unison with the Sacred Heart's beats. This is a special moment; the Soul of God is overshadowing us! And the priest, inside, is feeling the echo of this resurrection! Through the split of the transubstantiated Host into three, every Host present in the tabernacle is now Body of Christ. Splitting is necessary to feed the multitude; invoking the Peace of Christ is necessary for the multitude to be as one again. The priest then intones the famous *Agnus Dei*, the name given 2,000 years ago by Saint John the Baptist to Christ and who returns to feed and heal us!

### IV.3 At the Communion: the priest then the faithful

<p><b>P</b> <i>anem cæléstem</i> accípiam, et nomen Dómini invocábo.</p> <p>Three times, the priest says:</p> <p><b>D</b> ómine, non sum dignus, ut intres sub tecum meum : sed tantum dic verbo, et sanábitur ánima mea.</p> <p><b>C</b> orpus † Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.</p>	<p><b>I</b> will take <i>the bread of Heaven</i>, and will call upon the Name of the Lord.</p> <p>Three times, the priest says:</p> <p><b>L</b> ord, I am not worthy that Thou should enter under my roof; but only say the word, and my soul shall be healed.</p> <p><b>M</b> ay the Body † of Our Lord Jesus Christ keep my soul unto life everlasting. Amen.</p>
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**Q**uid retribuam Dómino pro ómnibus quæ retribuit mihi ? Cálicem salutáris accípíam, et nomen Dómini invocábo. Láudans invocábo Dóminum, et ab inimícis meis salvus ero.

**S**anguis † Dómini nostri Iesu Christi custódiat ánimam meam in vitam ætérnam. Amen.

**W**hat shall I render unto the Lord for all the things that He had rendered unto me? I will take the chalice of salvation and I will call upon the name of the Lord. With high praises will I call upon the Lord, and I shall be saved from all my enemies.

**M**ay the Blood † of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

Read the sentences above, cross yourself and look at the priest when he is drinking the Blood of Christ. Try to feel in yourself the power of Life emanating from him.

Then comes the **Ecce Agnus Dei** in response to the *Ecce Homo!* Behold the Man, Pilatus the ungodly had answered; Behold the Lamb of God, the priest corrects...

**E**cce Agnus Dei, ecce qui tollit peccata mundi.

The faithful, on their knees, respond three times by beating their chests...

**R. Dómine, non sum dignus, ut intres sub tectum meum : sed tantum dic verbo, et sanábitur ánima mea.**

The priest makes a sign of the cross with the Host, before placing it on the tongue of the communicant on his knees, saying:

**C**orpus † Dómini nostri Iesu Christi custódiat ánimam tuam in vitam æternam. Amen.

**B**ehold the Lamb of God, behold Him who took away the sins of the world.

The faithful, on their knees, respond three times by beating their chests...

**R. Lord, I am not worthy that you should enter under my roof; but only say the word, and my soul shall be healed.**

The priest makes a sign of the cross with the Host, before placing it on the tongue of the communicant on his knees, saying:

**M**ay the Body † of Our Lord Jesus Christ keep your soul unto life everlasting. Amen.

The above text of the **Domine, non sum dignus**, stems from the words of a Roman centurion beseeching Jesus to heal his servant: *“Lord, I do not deserve to have you come under my roof. But just say the word, and my servant will be healed”*<sup>a</sup>, deliberately modified under Vatican II. But the Holy Mass exhorts us to recite it three times for the Father, the Son, and the Holy Spirit and to beseech the healing of the soul burst open by the original sin. Once again, contemplate the Holy Shroud and imagine now the Body of Light of God entering, not into his Body of flesh, but into yours. Before the priest places the Host on your tongue while you are on your knees, he makes a sign of the cross with the Host and pronounces the above formula of the **Corpus † Dómini nostri...** that triggers a special power of Life. Of course, all this was deliberately removed from Vatican II.

<sup>a</sup>Gospel according to Matthew 8 : 5-11.

I testify that every time I saw the priest doing so, an immaterial cross would leave his hands to imprint the faithful. The same goes on when the faithful cross their arms to express that they have not yet made their First Communion. The priest then traces on their forehead, at the level of the third eye, a sign of the cross. Once again, I testify that I saw and powerfully felt these signs of the cross imprinted on these people. Once, I even witnessed an immense sign of the cross that was imprinted like a flash of light. This is very rare; but this person, Luka, had done a very great work on himself to meet Jesus, and had come to Lyon to get more information...

The Communion? The Body of Light of Christ came back to resurrect his Body of flesh from the outside<sup>a</sup>, leaving us the Holy Shroud as proof. Likewise, from the outside, through the mouth, the Body of Light of Jesus-Eucharist will come to give Life to our shroud of flesh struck by the spell of Death. To receive Communion is gradually make two One<sup>b</sup>...

Once you have received the Holy Communion on your tongue, get up, return to your seat and do not stand or sit, but kneel down. To kneel down is stand up while being smaller in deference to He who created you, to He who never ceases to transmute and bring you back to Life at Holy Mass. When, knelt down, I receive the Host on my tongue; nothing happens. I bow before the Cross, then return to my place; nothing happens. I kneel down with my hands joined; nothing happens. Then I thank the Saint of the day, and say: “Mother co-Redeemer, thank You. Father, Holy Spirit, Jesus Christ God made Man, thank You, thank you for feeding me and healing me bit by bit”, and there springs the miracle. The bread of Life resurrected in the Host bursts into powers of Life. They can go into organs, into parts of the body, into the heart most of the time, into the brain, into the areas that the Hindus call chakras, they can even penetrate the soul as I witnessed during the Holy Mass dedicated to the Archangel Saint Michael. Read the Postcommunion... my soul has touched what my mouth has surrounded... and I reconfirm to you reader that the soul, elusive to our human senses, does live between the two lobes of our brain...

*“I am the way and the truth and the Life. No one comes to the Father except through me”*, Christ had said. *“What is truth?”*, Pilatus had answered back; and what is Life? An incessant re-creation opens to the contemplation in the transubstantiation of the Host... In Latin **Homo** means *Man* and could be an acronym for **Hostia - Ovum - Maria - Oblatus**: the Host: gift (*oblatum*) of the chosen Marian ovum<sup>c</sup>... *“Ecce Homo”*, Pilatus the ungodly had said; *“Ecce Agnus Dei”*, the priest will refine!

Let me be permitted here to thank my heavenly family, the Most Blessed Virgin Mary for all the attentions She has been lavished on me and the Most Holy Trinity in Jesus-Eucharist. Without Jesus-Eucharist, I could never have written the three parts that Heaven had asked of me...

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<sup>a</sup>Consult our article on the Holy Shroud.

<sup>b</sup>Gospel according to Thomas...

<sup>c</sup>*Hostia* in Latin means *Victim*, who in general, is an expiatory one according to the *Gaffiot* dictionary...

Then comes the chant of Communion. The jubilant soul, who went towards the altar of God giving joy to his youth, aware of the purification work he had to do to disentangle himself from the tangle of the Tree of the Knowledge in order to access the sublime mystical knowledge of the Tree of the Cross proposed by the Sacred Heart of the Incarnate Word, Jesus, true God, true Man, has greeted the sacred Host, the tiny bread of divine Light, the chosen Marian ovum impregnated by the Holy Breath of God whose Light is being given off in him. Step by step, his nothingness is blossoming into plenitude, his fragmentation into unity. The seed of the Woman, within the consecrated Host, is crushing the head of the Serpent that one sometimes hears groaning in oneself when the Light of God is released...

<p><b>THE COMMUNION</b> - Depends on the Mass -</p>	<p><b>THE COMMUNION</b> - Depends on the Mass -</p>
<p><b>V.</b> Dóminus vobíscum. <b>R.</b> Et cum spírítu tuo.</p>	<p><b>V.</b> The Lord be with you. <b>R.</b> And with your spirit.</p>
<p><b>POSTCOMMUNION</b> - Depends on the Mass -</p>	<p><b>POSTCOMMUNION</b> - Depends on the Mass -</p>
<p><b>V.</b> Dóminus vobíscum. <b>R.</b> Et cum spírítu tuo. <b>V.</b> <i>Ite, missa est.</i> <b>R.</b> Deo grátias.</p>	<p><b>V.</b> The Lord be with you. <b>R.</b> And with your spirit. <b>V.</b> <i>Go, the Mass is ended.</i> <b>R.</b> Thanks be to God.</p>

Reader, do not forget to read the chant of **Communion** and the **Postcommunion**. You have no idea the powers of Life you may receive.

The second part of the Mass is ending. **ITE, MISSA EST** means: “Go, the Mass is ended”. In French popular parlance, it is an expression to signify that a verdict has just been reached, that all is said and done... it is also the title of my first article... Then comes the **Benediction**.

<p><b>B</b>enedícat vos omnípotens Deus, Pater, et Fílius, † et Spírítus Sanctus. <b>R.</b> Amen.</p>	<p><b>M</b>ay almighty God, the Father, and the Son, † and the Holy Spirit bless you <b>R.</b> Amen.</p>
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Reader, do not cross yourself together with the priest. While on your knees, humbly bow your head and greet this sign of the cross that the priest is sending to us. Try to feel an immaterial cross penetrating your whole body. Priest, make a wide gesture. Gather with your hands the power of Life above the altar, make a sign of the cross which is slow, powerful, and faithful... and not a mechanical gesture!

We have just come out of the Holy of Holies. Standing up, we greet the third part of the Mass which reminds us of something hidden, veiled into a fine understanding of the Gospel of John. Reader, we come back! Breaking the fatal cycles of the Flesh can be done, Saint John reminds us, only through Jesus who gave power to those receiving Him to (re)become children of God. To those who receive Him... and who accept His teaching and His laws...

Unfortunately the following part is often overlooked. Focus your attention one last time and greet again this power of Life coming down from Heaven. A one-hour Mass might be trying. But doesn't every work of transmutation try those who receive it?

#### IV.4 Part III: The last Gospel

<p><b>V.</b> Dóminus vobíscum.  <b>R.</b> Et cum spírítu tuo.</p> <p>Cross your forehead, lips then chest.</p> <p><b>V.</b> Initium † sancti Evangélii secúndum Ioán-nem.  <b>R.</b> Gloria tibi, Dómine.</p> <p><b>I</b>n principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum...</p> <p>...In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In propria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri...</p> <p><i>Et Verbum caro factum est, et habitávit in nobis: et vídimus glóriam eius...</i></p> <p><b>R.</b> Deo grátias.</p>	<p><b>V.</b> The Lord be with you.  <b>R.</b> And with your spirit.</p> <p>Cross your forehead, lips then chest.</p> <p><b>V.</b> The beginning † of the holy Gospel, according to John.  <b>R.</b> Glory be to Thee, O Lord.</p> <p><b>I</b>n the beginning was the Word, and the Word was with God, and the Word was God...</p> <p>...He was in the world, and the world was made by Him, and the world knew him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God...</p> <p><i>And the Word was made flesh, and dwelt among us and we saw His glory...</i></p> <p><b>R.</b> Thanks be to God.</p>
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Then comes the important prayer to St. Michael the Archangel and the Mass ends<sup>19</sup>. Do not forget to silently leave this holy place. Talk outside if you would like to, but not in the church. Thank you for your understanding.

Reader, I hope I have shared with you my deep respect and wonder for the Holy Mass, for this supernatural and sumptuous vessel that took a long time to set up,

<sup>19</sup>A secret: now you've received the Body, the Blood, the Soul and the Divinity of Christ, you may offer them to the Father by saying the chaplet of Divine Mercy...

which was banned under Vatican II before Popes Saint John Paul II and Benedict XVI agreed to re-authorize it. The Holy Mass is the tool par excellence for the transmutation of our bodies, souls and spirits willed by Jesus, God made man. The Forces of divisions have succeeded in scuttling it. Satan had demanded, on October 13th, 1884, a century and more powers for the souls who had given themselves into service to him to break this mysterious jewel that goes beyond our ken. He made it. Today, it is our responsibility to meet the priests and tell them that Vatican II was stamped with the number 666 from the very beginning. It is our responsibility to no longer endorse these cheap Masses which are unworthy, meaningless, devoid of powers of Life and odious in the eyes of God. At stake is our dignity as Christians, and so is our salvation<sup>20</sup>...

Quand la poussière appelle la Lumière  
 À obombrer cette hostie de chair  
 Quand fébrile le coeur du prêtre palpite  
 À s'unir au Feu-Sacré qui crépité  
 Quand le palet solaire est élevé  
 Vers les cieux de la voûte azurée  
 Quand le calice d'une quiète pureté  
 Déverse dans l'âme un océan de paix  
 Quand de la Croix magnifique déployée  
 Saillit l'offrande de l'Agneau égorgé  
 Quand le sacrifice, sur l'autel, accepté  
 Permet à l'homme de racheter ses péchés  
 Quand le disque de Vie en deux se fend  
 Claque sous les doigts l'émerveillement  
 Quand du Père survient le Souffle de Vie  
 Du calice ressuscite l'Eucharistie  
 Quand le prêtre de ses mots cèle  
 Ce mystère aux yeux profanes, scelle  
 De son signe de croix la parcelle  
 De pain bénie qui donne la Vie par Celle  
 Dont le Coeur nous fait renaître de l'Esprit  
 Voici l'Homme, voici l'*Agnus Dei*

Un seul peuple, un seul Créateur !  
 Un seul peuple, un seul Seigneur !  
 Un seul peuple, un seul Sauveur !  
 Un seul peuple, un seul Pasteur !

Amen

When the dust cries out for the Light.  
 To overshadow the Host of flesh  
 When, excited, the priest's heart is palpitating  
 To be one with the crackling Sacred-Fire  
 When the solar disc is lifted  
 Up in heavens of the azure dome  
 When the chalice of a quiet purity  
 Pours into the soul an ocean of peace  
 When from the magnificent unfurled Cross  
 Juts out the offering of the slain Lamb  
 When, on the altar, the accepted sacrifice  
 Allows man to redeem his sins  
 When the disc of Life in Two splits  
 Snaps under the fingers the amazement  
 When the Father's Breath of Life comes upon  
 Out of the chalice resurrects the Eucharist  
 When the priest, with his words, conceals  
 This mystery from uninitiate eyes, seals  
 With his sign of the cross the morsel  
 Of blessed bread giving Life through Her  
 Whose Heart makes us be re-born of the Spirit  
 Behold the Man, Behold the *Agnus Dei*

One people, one Creator!  
 One people, one Lord!  
 One people, one Savior!  
 One people, one Shepherd!

Amen

<sup>20</sup>In Rocamadour (France), I attended a Mass in which the priest read the right page, in French, of the Missal instead of reading it in Latin. What about you reader? What about you priest? What will you do?...