

Advent 2007

We are entering the 50th Advent since the usurpation of the Papacy by Angelo Roncalli in 1958. As we prepare for the Nativity of our Lord Jesus Christ in Advent, we long for the restoration of Christmas, that is Christ's Mass as the word originated in the English Language. We desire the restoration of the Mass, which has been delayed by several factors.¹ Is it possible that we do not desire the restoration of the Holy Sacrifice of the Mass as much as we should? Do we truly understand what *desire* really is?

Let us say we give up ice cream for the whole of Advent for a penance. During all of Advent we will *desire* ice cream. We will think about ice cream, especially when reminded of ice cream. And then the week before Christmas the grocery store advertises our favorite ice cream for a special price. What do we do? We go out and purchase some for Christmas, which only enhances our desire, especially when we walk by the freezer, knowing what awaits us in a few short days! And then on Christmas afternoon we go to the freezer and get out the ice cream and serve our bowl of ice cream we have waited for four weeks, and our desire is fulfilled!

We can all desire earthly things. And when we desire them, we think about them constantly. We go to great effort in order to acquire the object of our desires. We will move heaven and earth to obtain what we desire! Now, if we will go to all of this effort for something that will be gone in a short time, how much more effort should we put forth for eternity?

Let us pray for an ardent desire for our true home, Heaven. This we pray with the Mystery of the Ascension of our Lord Jesus Christ into His true Home, Heaven! We don't pray a simple desire, such as we had for the bowl of ice cream, but an *ardent desire*. And let us think about this for a minute. Saint Paul was taken up to the edge of Heaven. When he returned to earth he could not describe the joy he saw there in heaven, which he saw. One can imagine that he had an ardent desire to return permanently. Jesus came to show us the way to heaven and to tell us that this is our true home, where He has already gone to prepare a place for us! It would be the height of ingratitude to turn down this place Jesus went to so much trouble to prepare for me!

Let us consider our desire for Heaven; our desire for the restoration of the Mass, and our desire for holy things. How strong is it? How strong should it be? One way we might apply this is considering the lengths people in the past went to to acquire Heaven. Maybe it is time to read Saint Alphonsus', [Victories of the Martyrs](#). Indeed the Lives of the Saints are stories of heroic efforts and sometimes great penance, especially among great sinners. Let us not be deterred by their heroic efforts from taking at least the *ordinary means* of obtaining Heaven, which all of us can do, if only we will cooperate with the grace of God.

Let us look at the Sacraments for a moment. As we know two Sacraments are *absolutely necessary* for salvation and a third for those who are so unfortunate as to fall into mortal sin after Baptism. The other four are not considered absolutely necessary. Baptism and Holy Communion are necessary for salvation, and Sacramental Confession in the case of mortal sin committed after Baptism. However, the Church teaches that all

¹ This shall not be discussed here.

may be received *in desire*, if it is impossible to receive them actually for some good reason. And so let us apply this and consider this a moment.

Baptism of Desire

Actually there are *three baptisms*, as the Church teaches, Baptism of blood, Baptism of desire and Baptism of water, which is the Sacrament of Baptism. Baptism of blood and desire are both a desire for Baptism of water. In the case of Baptism of blood, a person gives his life for Jesus Christ in martyrdom, and there are several such stories recounted to us in the Breviary and the Lives of the Saints. Many suffered alongside others who had been also Baptized with Water and gave their lives in martyrdom rather than fail to fulfill the will of God for them. We recommend reading their stories as well.
2

Let us consider the *ordinary course* for an adult who becomes convinced that the Catholic Church is the true Church of God, Jesus Christ. He goes to his pastor, for a pastor is pastor to all who live within his parish, and asked what he should do next. The pastor then instructs him in the Faith and prepares him for Baptism. Should he die suddenly without being able to be baptized with water, as a catechumen in the Church he can be buried next to other Catholics and his salvation is considered to be secure. The reason is simple, he desired Baptism and was doing all in his power to obtain it by submitting himself to the lawful pastors of the Church and taking the required instructions.

Let us consider a case that is recounted in the official documents of the Church. The whole story does not come to us, only the decision rendered by the Church, so We shall weave a story around this decision.³ A certain Jewish priest desired to be baptized. Given his circumstances he came near death and was unable to be baptized with water. And so, knowing enough about Baptism, he decided that since he was not able to be baptized by another, he would pour the water and *baptize* himself. Let us presume that he died afterwards. The story comes to the notice of a Bishop, who asks Rome what to think of this. Rome responds that a person cannot baptize himself, however since he did all he could and had the intention to be baptized, this intention was sufficient for salvation in his case, thus *baptism of desire*. This man did not know exactly what to do, but he went to great effort to do what God willed for him, and this was sufficient.

And let us consider another story, which is true. A man was married to a member of the Church. For years she desired him to also come fully into the Church. He had been baptized among the Traditionalists when the whole family was deceived by that sect. Finally in 1999 he made the Profession of Faith and came fully into the Catholic Church under Ourselves, Pope Michael, the Vicar of Jesus Christ. In 2004 his aged father was nearing the end of his life. No one had ever talked to him about the Catholic Faith, although he had lived uprightly his whole life. And so the son decides to go and talk to his father about Baptism. He acquires the necessary information to teach his father how to save his soul and heads off to visit his father. He then has a long heart-felt talk at the end of which his father asks to be baptized. The man then baptizes his father. The man

² One such story can be found in *Victories of the Martyrs*, page 103, Saint Barulas.

³ The actual decision is recounted below (DZ 388), this story is inspired by that one to illustrate Our point.

dies a holy death soon afterwards. The actions of this dutiful son bring his father to salvation. Indeed, we should be ready to make similar efforts for the good of others.

In both cases there was a strong desire that was carried into action. In both cases a soul was saved! And so, our desire is worthless if we do not carry it into action. If we want a bowl of ice cream, we do not desire it very strongly if we do not go out and purchase some ice cream! Let us take another secular example before proceeding forward. Let us say someone is significantly overweight. This happens to come up in conversation and the person tells us that they desire to lose the weight so they will feel better and be more healthy and able to discharge their duties. A week later we see them bringing a dozen doughnuts out of a store and then eat them on the way home. Do we consider that their desire to lose weight is very strong? Of course not, for their actions speak to us louder than their words and in fact contradict them. No, to have a true desire we must carry our desire into action with a concrete plan of action. And it is not enough to have a plan, we must carry it out!

Confession of Desire

Fr. Doyle was a chaplain in World War I, who carried out his duties most zealously and is an inspiration. We have read his biography and remember the following story from it. Fr. Doyle was delayed in coming to give General Absolution to a group of Catholic soldiers who were preparing to cross *no man's land* to attack the enemy. It was a night raid. Fr. Doyle proceeded to crawl out among the men and when he found them half way across proceeded to give the absolution. One of the men knelt bold upright in the middle of no-man's land to receive the absolution. True this is fool-hardy, but he desired to honor the Sacramental absolution imparted in this extraordinary manner.

In the Catechism we have studied the *Perfect Act of Contrition* and there has been more in depth discussion so that all may avail themselves of this since we are currently unable to make a Sacramental Confession.

O my God, I am heartily sorry for having offended Thee, and I detest all my sins, because ... most of all because they offend Thee, my God, Who art all good and deserving of my love. I firmly resolve with the help of Thy grace, to confess my sins, to do penance, and to amend my life. Amen. We have taken the Traditional Act of Contrition and omitted one phrase, for it renders the act *imperfect*, that is sufficient for use in conjunction with Sacramental Confession, but insufficient for use to make a Perfect Act of Contrition. We shall not go into great detail here, but ask you to study your notebooks prepared for the return of the Mass. We would like to point out that we close with three promises:

1. *to confess my sins;*
2. *to do penance;*
3. *and to amend my life.*

Can we be said to truly desire Confession, if we do not do all three of these things?

O Jesus, I long for Thee in Holy Communion, please come to me in the Holy Sacrifice of the Mass.

Holy Communion of Desire

A spiritual Communion, according to St. Thomas,' consists in an ardent desire to receive Jesus in the Most Holy Sacrament, and in lovingly embracing him as if we had actually received him. (Saint Alphonsus) Saint Thomas teaches that when we are not able to receive Jesus Sacramentally, that we must do so *in desire*. Later spiritual authors encourages all Catholics to add Spiritual Communion to their regular Holy Communions. Again We ask all to review what We have written on this as well as the writings of the Saints and other spiritual authors on the subject.

Now let us consider a booklet We read many years ago. We cannot recount the whole story, but can give some of the points. A man in Canada, a trapper, desired to make the Five First Saturdays. At the time, one would think it was easy, but the trip from where he trapped to Church was some miles. He had to travel on foot through the snow part of the way. If all went well, he could take a train for the last twenty miles of his trip. Now he decided to do this through the winter, leaving only one really treacherous trip in the fall before things froze thoroughly. The booklet recounts all six trips and their various dangers and troubles, such as the time he arrived Friday evening an hour after the train left. So he walked twenty miles through the cold winter night, fasting in order to assist at Mass, Holy Communion after making his Confession. You may have noticed We said *six trips*. Yes, he mistakenly forgot to go to Confession on the first trip, so he had to go a sixth time. No, he was not deterred, but carried on in spite of his last trip now occurring in the treacherous spring time thaw!

Preparation For Holy Communion

Last year We prepared notebooks, which We have also posted to the Internet, to aide people in preparing for Holy Communion. One of the things We reproduced was from Saint Francis de Sales [Introduction to the Devout Life](#) on how to communicate. Allow Us to summarize briefly. *Begin your preparation over-night*, that is the night before receiving Holy Communion. He advises us to go to bed quietly, thinking of holy things and to think on holy things if we wake up in the middle of the night. Of course, we would fast at least from midnight, if not earlier. We would arise silently and proceed to prayer only interrupted by seeing to the necessities of nature and nothing else. There would be no *morning coffee*, until after Mass. We would not talk to anyone until after Mass and Holy Communion.

Let those who received Holy Communion in the past consider whether they were ever even advised to prepare in this manner? This may been part of the laxity which led to the sins, which led to the total cessation of the Holy Sacrifice of the Mass. Saint John Vianney says: *All the life of a Christian ought to be a preparation for Holy Communion.*

Now the Saints and other spiritual authors wrote, when regular and even daily Holy Communion was possible. We have adapted their thinking, especially that of Saint

Thomas Aquinas, to our situation, when Holy Communion is currently impossible. Saint Thomas Aquinas tells us that we must desire Holy Communion. In the case of Confession, he tells us that we must do our part, when it is impossible to approach a priest for Sacramental Confession and absolution. We believe he would speak similarly here. And so, we should do all we can to prepare for Holy Communion, praying for the day, when we can make our Sacramental Confession and then approach the Holy Altar of God to receive Jesus in the Most Holy Sacrament! To this end We have recommend making a *Solemn Spiritual Communion* in addition to our regular Spiritual Communions as a preparation for actually receiving Holy Communion. How many have heeded Our request?

How should this *Solemn Spiritual Communion* be made. Obviously after dinner, the evening should be devoted to spiritual matters rather than sitting in front of the television. Silence should be observed from night prayers until after the actual *Solemn Spiritual Communion*. Fasting should be observed from midnight, or at least the current law of the Church. Preparation should be made, as if we were going to Mass and Holy Communion. And the thanksgiving afterwards should continue for some time, unless duty calls us elsewhere.

How often should we make a *Solemn Spiritual Communion*? The Law of the Church requires us to go to Communion, during Easter-time. Easter-time is from Palm Sunday until Low Sunday, although in many lands it has been extended greatly. Indeed, each Holy Week should be spend mostly in prayer and spiritual pursuits and we should make a *Solemn Spiritual Communion* around this time of the year. Should we not also make such a *Solemn Spiritual Communion* around Christmas time? In fact, maybe we should begin our day with a quarter of an hour's prayer, first thing before ANYTHING ELSE.

Christmas

Christmas means literally *Christ's Mass*. And what has happened today? How many people really think about Jesus being the center and origin of Christmas? Jesus was practically removed from Christmas long ago, possibly centuries. And now we have lost the Holy Sacrifice of the Mass. Let us return to Jesus Christ, the **sole reason for Christmas**. Let us increase our prayers and sacrifice for the return of the Holy Sacrifice of the Mass!

Prayer for the Restoration of the Mass

The prophet Daniel prophesied, *and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation.* (Daniel 9:27) *And strength was given him against the continual sacrifice, because of sins: and truth shall be cast down on the ground.* (Daniel 8:12) These terrible prophecies have come to pass. We long to again participate in the unbloody sacrifice of the Mass and receive Thy Body and Blood in Holy Communion. We promise to learn the truths of the Faith, *which have been cast down on the ground* and to turn away from sin, which has given Antichrist power against the continual sacrifice and to return to Thee, as Isaias bids

us. We promise with the help of Thy grace to do all in our power to remove any obstacle in ourselves to the worthy reception of Thy Sacred Body and Blood in the Most Holy Eucharist. Until this holy day comes, when our desire can be fulfilled in participation at the Holy Sacrifice of the Mass, We desire to receive Thee spiritually, who cannot receive Thee sacramentally. Amen.

Comments

We wrote this prayer 15 years ago. All should have a copy and should say it DAILY. However, saying a prayer is certainly not enough. *We promise with the help of Thy grace to do all in our power to remove any obstacle in ourselves to the worthy reception of Thy Sacred Body and Blood in the Most Holy Eucharist.* Do we really mean what we say, or are we simply running through the words as if they were meaningless. We recently completed reading the Roman Catechism. The last section is an explanation of the Our Father. This short prayer given to us by our Lord Jesus Christ is so full of meaning, and yet do we truly **mean what we say**?

Above we read several stories of self-sacrifice. Are we ready to sacrifice ourselves for the love of God in a similar manner? Advent is a time to prepare for the coming of Jesus Christ. Let us focus on preparing for Holy Communion, praying that our desire will become an actuality!

<p><i>And then, too, are they especially a comfort to us; but those who neglect fasting, make light of orthodoxy too. (John Henry Cardinal Newman)</i></p>
--

Fasting is an essential part of being a Catholic. And today many claim the name of Catholic, but have rejected all of the practices of a Catholic. Let us not only claim the name but all of the practices of a Catholic. And let us not only fast and abstain on the days appointed, but in a spirit of true penance and obedience to the laws of the Church founded by our Lord Jesus Christ for our salvation.

Calendar

Let us mark our calendars and remember those days of Advent, which are days of either feasting or fasting.

First of all Saturday December 8 is the feast of the Immaculate Conception. This is a Holyday of Obligation as are all Sundays as well. Let us make this *weekend* a time of prayer and observing this holy feast!

Friday, December 7 is a day of fast and complete abstinence in preparation for the Immaculate Conception

December 19, 21 and 22 and the Ember Days of Advent and days of fasting. Let us add prayer to these as well. Also in the early ages of the Church the Pope only ordained men to the episcopate, priesthood and diaconate on Ember Saturday in December, as recounted often in the Roman Breviary. Let us pray for vocations, so that Ember Saturdays may again see ordinations!

Monday, December 24th is the Vigil of Christmas, which is a day of Fast and Complete Abstinence. Let us prepare for Christmas throughout Advent, but especially on the Vigil by the observance of this holy fast. Let us join prayer to this fast, asking for a restoration of *Christmas*, that Christ's Mass!

Let us not forget that Tuesday, January 1, 2008 is the Feast of the Circumcision. There is an indulgence for making a Holy Hour, starting at 11:30pm December 31, continuing into the new year.

The Raccolta reminds us: *The faithful who devoutly assist at the religious service, to return thanks to the Most Holy Trinity for blessings received and to implore God's help, held during the last half-hour or the old year and the first half-hour of the new year, and pray for the intentions of the Sovereign Pontiff, are granted: an indulgence of 10 years, a plenary indulgence with the addition of confession and Communion, if they perform this exercise privately, for some time at least, immediately before and after midnight, they may gain: an indulgence of 7 years; a plenary under the usual conditions, if no public service is held. (#685)*

Lent starts very early next year and the next publication is expected out for Ember Week of Lent.⁴ Ash Wednesday is February 6. Thus begins the Lenten fast.

The calendars are available. Those wishing these in print, should contact Us and request them. They will be posted for free download on the Internet.

November 16, 2007 **change date to the date this is issued.**

Pope Michael

Box 74

Delia Kansas 66418-0074

USA

www.vaticaninexile.com

www.catholicresearch.org

*Unless you shall do penance, you shall all likewise perish.*⁵

⁴ The quarterly publication is scheduled for the Ember Weeks or thereabouts.

⁵ Luke 13:3-5

Let us look at a decision by Pope Innocent II in a letter to the Bishop of Cremona (DZ 388, which refers to Henry Denzinger's Enchiridion Symbolorum): *To your inquiry we respond thus: We assert without hesitation (on authority of the holy Fathers Augustine and Ambrose) that the priest (a Jewish priest, not Catholic priest, I think) whom you indicated (in your letter) had died without the water of baptism, because he persevered in the faith of holy mother the Church and in the confession of the name of Christ, was freed from original sin and attained the joy of the heavenly fatherland. Read (brother) in the eighth book of Augustine's 'City of God' where among other things it is written, "Baptism is administered invisibly to one whom not contempt of religion but death excludes." Read again the book also of the blessed Ambrose concerning the death of Valentinian (to which Saint Thomas Aquinas also refers (III, Q68 A2) where he says the same thing. Therefore, to questions concerning the dead, you should hold the opinions of the learned Fathers, and in your church you should join in prayers and you should have sacrifices offered to God for the priest mentioned.*

Debitum pastoralis officii, Pope Innocent III, August 228, 1206, DZ 413: *You have, to be sure, intimated that a certain Jew, when at the point of death, since he lived only among Jews, immersed himself in water while saying: "I baptize myself in the name of the Father, and of the Son, and of the Holy Ghost, Amen."*

We respond that, since there should be a distinction between the one baptizing and the one baptized, as is clearly gathered from the words of the Lord, when He says to the Apostles: "Go baptize all nations in the name etc." (Matthew 28:19), the Jew mentioned must be baptized again by another, that it may be shown that he who is baptized is one person, and he who baptizes is another. ... If, however, such a one had died immediately, he would have rushed to his heavenly home without delay because of the faith of the sacrament, although not because of the sacrament of faith.

More information on these subjects can be found online
Baptism of Blood and Desire

<http://www.vaticaninexile.com/TheologicalDiscussions/Justification/Baptism.html>

Perfect Act of Contrition

<http://www.vaticaninexile.com/sanctification/perfectact0.html>

Spiritual Communion

http://www.vaticaninexile.com/Sanctification/Devotion_to_the_Blessed_Sacrament.pdf
<http://www.vaticaninexile.com/Sanctification/SpiritualCommunion.html>