



# Total Consecration to Jesus Through Mary February 2009

I am the Immaculate Conception. Thus did Mary address herself to Saint Bernadette at Lourdes. Before that Saint Louis de Montfort gave as one of the devotions pleasing to the Blessed Virgin Mary the total consecration of our life to Jesus through Mary. To do this he recommends that we select a Feast of the Blessed Virgin Mary, then make a rather long preparation divided into four part. To this end We plan on renewing Our consecration to Mary prior to the Feast of the Annunciation, March 25, 2009. Below We have reproduced Saint Louis de Montfort's instructions. We will summarize here:

Friday February 20 to Tuesday March 3: Those who wish to enter into this particular devotion, ..., after having, as in the first part of this preparation for the reign of Jesus Christ, employed twelve days at least in emptying themselves of the spirit of the world, which is contrary to the spirit of Jesus Christ-should employ three weeks in filling themselves with Jesus Christ by the holy Virgin.

Ember Wednesday March 4 to 10: During the first week they should employ all their prayers and pious actions in asking for a knowledge of themselves, and for contrition for their sins; and they should do this in a spirit of humility.

Wednesday March 11 to 17: During the second week, they should apply themselves, during all their prayers and works each day, to know the Blessed Virgin.

Wednesday March 18 to 24: They should apply themselves in the third week to know Jesus Christ.

Wednesday Renewal of Consecration on the Annunciation, March 25th

## A Necessary Component

In order to gain any indulgence and indeed to save our souls, we must be in visible union with the One Holy Catholic and Apostolic Roman Church founded by Jesus Christ. In order to be in this visible union we must be in obedience to the pastors appointed by Almighty God through His holy Church, especially the Pope. As Successor of Saint Peter on June 28, 1992, We issued an order for all Catholics to make the Profession of Faith on or before August 22, 1992. The text of this decree is reproduced below.

We renew and modify this order now. All Catholics are obliged to make the Profession of Faith either in Our presences personally or in writing in the presence of two witnesses and deliver this by mail to Ourselves at Our current place of exile:

Office of Pope Michael

Box 74

Delia, KS 66418

In this way you are enrolled in the Catholic Church. We ask that you also send a copy of your Baptismal Certificate, as well as a short autobiography, also known as a curriculum vitae. This should detail any other Sacraments you have received, and anything else pertinent to your relationship with the Church and your search for the true Church since Vatican II. This need not be long, and We will reply with any questions We may have. We will reply providing you with absolution from any censures you may have incurred as well as place you on the regular mailing list to which We will send announcements several times a year. One of the announcements We hope to send soon is the Restoration of the Holy Sacrifice of the Mass.

For those who have attempted to enter the clerical state through the reception of tonsure and Holy Orders, you may reconcile and return to the lay state through the method described here. If you wish to have the suspension of Canon 2372 removed, which forbids the exercise of Holy Orders received outside of the Catholic Church, we require that you present yourself in person at Our place of exile. You can make arrangements for this, when sending the Profession of Faith in. We recommend you send all pertinent documentation in regard to the Orders you have received, so the investigation of their validity can be commenced.

Given this 13th day of February, 2009

# From Saint Louis de Montfort

Those who wish to enter into this particular devotion, ..., after having, as in the first part of this preparation for the reign of Jesus Christ, employed twelve days at least in emptying themselves of the spirit of the world, which is contrary to the spirit of Jesus Christ-should employ three weeks in filling themselves with Jesus Christ by the holy Virgin.

They should pursue the following

During the first week they should employ all their prayers and pious actions in asking for a knowledge of themselves, and for contrition for their sins; and they should do this in a spirit of humility. For that end they can, if they chose, meditate on what I have said before of this week as snails, crawling things, toads, swine, serpents, and unclean animals; or they can reflect on these three considerations of Saint Bernard: the vileness of our origin, the dishonours of our present state, and our ending as food for worms. They should pray our Lord and the Holy Ghost to enlighten them; and for that end they might use the ejaculations, Domine ut videam (Lord that I might see.), or Noverim me (Lord that I might know myself.), or Veni Sancte Spiritus; and they may say daily the Ave Maris Stella, and the Litany of the Holy Ghost.

During the second week, they should apply themselves, during all their prayers and works each day, to know the Blessed Virgin. They should ask this knowledge of the Holy Ghost; they should read and meditate what we have said about it. They should ask this knowledge of the Holy Ghost; they should read and meditate what we have said about it. They should recite, as in the first week, the Litany of the Holy Ghost and the Ave Maris Stella, and in addition a Rosary daily, or, if not a whole Rosary, at least a chaplet, for the intention of impetrating more knowledge of Mary.

They should apply themselves in the third week to know Jesus Christ. They can meditate upon what we have said about Him, and say the prayer of Saint Augustine which they will find in the first part of this treatise. They can, with the same Saint, repeat a hundred times a day, Noverim te- "Lord, that I might know Thee! or Domine, ut videam- "Lord, that I might see Who Thou art!" They shall recite, as in the preceding weeks, the litany of the Holy Ghost and the Ave Maris Stella, and they shall add daily the Litany of the Holy Name of Jesus.

They should apply themselves in the third week to know Jesus Christ. They can meditate upon what we have said about Him, and say the prayer of Saint Augustine which they will find in the first part of this treatise. They can, with the same Saint, repeat a hundred times a day, Noverim te- "Lord, that I might know Thee! or Domine, ut videam- "Lord, that I might see Who Thou art!" They shall recite, as in the preceding weeks, the litany of the Holy Ghost and the Ave Maris Stella, and they shall add daily the Litany of the Holy Name of Jesus.

At the end of the three weeks they shall confess and communicate (spiritually, since we cannot do this actually) with the intention of giving themselves to Jesus Christ, in the quality of slaves of love, by the hands of Mary. After communion, which they should try to make according to the method given farther on, they should recite the formula of their consecration, which they will find afterwards. They ought to write it, or have it written, unless it is printed; and they should sign it the same day they have made

it. It would be well also that on that day they should pay some tribute to Jesus Christ and our Blessed Lady, either as a penance for their past unfaithfulness to the vows of their Baptism, or in testimony of their dependence and allegiance to the domain of Jesus and Mary. This tribute ought to be according to the devotion and capacity of every one, as a fast, a mortification, an alms, or a candle. If they had not a pin to give in homage, yet gave it with a good heart, it would be enough for Jesus, Who looks only at the good-will.

Once a year at least, on the same day, they should renew the same consecration, observing the same practices during the three weeks. They might also once a month, or even once a day, renew what they have done by these few words: "Tuus totus ego sum, et omnia mea tua sunt" "I am all for Thee, and all I have belongs to Thee, or my sweet Jesus, by Mary thy holy Mother."

## Prayer of Saint Augustine

Thou art Christ, my holy Father, my tender God, my Great King, my good Shepherd, my one Master, my best Helper, my most Beautiful and my Beloved, my living Bread, my Priest for ever, my Leader to my country, my true Light, my holy Sweetness, my straight Way, my excellent Wisdom, my pure Simplicity, my pacific Harmony, my whole Guard, my good Portion, my everlasting Salvation.

Christ Jesus sweet Lord, why have I ever loved, why in my whole life have I ever desired, anything except Thee, Jesus my God? Where was I, when I was not in Thy mind with Thee? Now, from this time forth, do ye, all my desires, grow hot, and flow out upon the Lord Jesus: run-ye have been tardy so far; hasten whither ye are going; seek whom ye are seeking. O Jesus, may he who loves Thee not be anathema; may he who loves Thee not be filled with bitterness!

O sweet Jesus, may ever good feeling that is fitted for Thy praise love Thee, delight in Thee, admire Thee, God of my heart, and my Portion! Christ Jesus, may my heart faint away in spirit, and mayest Thou be my life within me! May the live coal of Thy love grow hot within my spirit, and break forth into a perfect fire; may it burn incessantly on the alter of my heart; may it glow in my innermost being; may it blaze in hidden recesses of my soul; and in the day of my consummation may I be found consummated with Thee! Amen.

## Decree On the Profession of Faith June 28, 1992

All those bound to make the Profession of Faith by Canon 1406 are bound to repeat it every Holy Saturday, publicly. All those among the laity, who have a position of responsibility (I.e. catechists, lay trustees, etc.) in the Church are bound to repeat their Profession by the simple form every Holy Saturday, unless lawfully impeded. Anyone who is impeded shall approach their superior to set another time, which must be within the time prescribed for fulfilling the Easter duty. (Palm Sunday to Low Sunday) Anyone refusing to fulfill this requirement, or failing to do so shall lose all rights to any privileges or revenues from the Church, until this duty is performed, and if they refuse, they shall be deprived of all offices.

On Holy Saturday at a suitable hour in the morning the pastor (or in the Cathedral, the Ordinary) shall vest in surplice and violet stole and enter the Church, where all who must Profess that day are present. He shall kneel at the altar and make his profession, then rise and bless Easter water, then proceed to his seat before the altar and receive the professions of the other clergy and religious, then the laity. If this group be numerous, the clergy may make their profession as a body and likewise the laity. Immediately after the last profession of faith, the pastor shall sprinkle the people with holy water and proceed with the traditional blessing of houses.

All those, who are obliged to profess their faith in this manner shall receive a plenary indulgence under the usual conditions, upon completion of this duty on Holy Saturday. The Faithful, who renew their Baptismal promises this day shall likewise gain the indulgence.

## Profession to be Made By All Catholics Now

I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ His only Son, Our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried: He descended into hell; the third day he arose again from the dead; He ascended into heaven; sitteth at the right hand of God the Father almighty: from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting.

I renounce Satan, and all his works, and all his allurements.

I accept everything the holy, Catholic and Apostolic Church, as She teaches and believes them, especially those things which are *de fide* ; of faith.

I reject each and every error, which the one, holy, Catholic and Apostolic Church rejects, as She rejects and condemns them, without reservation. Furthermore, I declare anathema, every heresy against the Holy Catholic Church, and likewise him whosoever has honored or believes any writings beyond those which the Catholic Church accepts ought to be held on the authority or has venerated them. Whatever the Holy and Universal Church believes and praises, I also believe and praise, and whoever they declare anathema, I declare anathema.

I promise obedience to the infallible supreme Pontiff of the Apostolic See and to his successor under the testimony of Christ, affirming what the holy and universal Church affirms and condemning what she condemns. I accept the authority of the Roman Pontiff, that when he shall decide a matter it is forever closed. I accept the laws of the Church as the Church interprets them and reject any interpretation that contradicts the interpretation of the Church. I submit fully to Pope Michael, Successor of St. Peter.

If a Catholic witness cannot be found, then sign the Profession of Faith and forward it to Ourselves for further instructions. All, who appear before Ourselves, must renew this Profession in Our presence, because the Profession of Faith is made in the presence of the lawful pastors, except when impossible. This shall be accomplished after suitable preparation during the week preceding the Consecration of Russia on August 22, 1992.

This was originally declared on June 28, 1992

# PROFESSION OF FAITH EXPLANATION

1. I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ His only Son, Our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried: He descended into hell; the third day He arose again from the dead; He ascended into heaven; sitteth at the right hand of God the Father almighty: from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting. I renounce Satan, and all his works, and all his allurements.
2. I accept everything the holy, Catholic and Apostolic Church, as She teaches and believes them, especially those things which are de fide; of faith.
3. I reject each and every error, which the one, holy, Catholic and Apostolic Church rejects, as She rejects and condemns them, without reservation. Furthermore, I declare anathema, every heresy against the Holy Catholic Church, and likewise him whosoever has honored or believes any writings beyond those which the Catholic Church accepts ought to be held on the authority or has venerated them. Whatever the Holy and Universal Church believes and praises, I also believe and praise, and whoever they declare anathema, I declare anathema. (DZ349)
4. I promise obedience to the infallible supreme Pontiff of the Apostolic See and to his successor under the testimony of Christ, affirming what the holy and universal Church affirms and condemning what she condemns. (DZ357) I accept the authority of the Roman Pontiff, that when he shall decide a matter it is forever closed. I accept the laws of the Church as the Church interprets them and reject any interpretation that contradicts the interpretation of the Church. I submit fully to Pope Michael, Successor of St. Peter.

## Comments

This Profession of Faith was compiled from previous Professions of Faith as noted in the notes in parentheses. (The DZ is a reference to Denzinger's Enchiridion Symbolorum.) We have numbered this so that it may be taken section at a time.

1. This is the Apostles Creed, the core of the Catholic Faith.
2. This was inspired by the Formula prescribe for all the cities of the Eastern Church at the Lateran Council in 1102 (DZ 357) ... , affirming what the holy and universal Church affirms and condemning what she condemns.
3. Likewise, all other things I accept and profess, which the Holy Roman Church accepts and professes, and I likewise condemn, reject, and anathematize, at the same time all contrary things, both schisms and heresies, which have been condemned by the same Church. (DZ 1473) This is from the Profession of Faith prescribed for the Orientals on March 16, 1743 by Pope Benedict XIV in the Constitution Nuper ad nos. The part in the Profession is taken from the

4. Symbol of Faith of Pope Saint Leo IX, April 13, 1053. I promise and swear true obedience to the Roman Pontiff, the successor of Blessed Peter, the prince of the Apostles and the vicar of Jesus Christ. DZ 1473) This is from the Profession of Faith prescribed for the Orientals on March 16, 1743 by Pope Benedict XIV in the Constitution Nuper ad nos. The Profession was inspired by the Lateran Council in a formual prescribed for the Eastern Church (1102; DZ 357): I declare anathema every heresy and especially that one which disturbs the present Church, which teaches and declares that excommunication is to be despised and that the restrictions of the Church are to be cast aside. Moreover, I promise obedience to Paschal, the supreme Pontiff of the Apostolic See, and to his successors under the testimony of Christ and the Church, affirming what the holy and universal Church affirms and condemning what she condemns.

<http://www.popespeaks.vaticaninexile.com>

# Profession of Faith

## Prescribed by Pope Michael

I believe in God, the Father Almighty, Creator of heaven and earth, and in Jesus Christ His only Son, Our Lord; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried: He descended into hell; the third day he arose again from the dead; He ascended into heaven; sitteth at the right hand of God the Father almighty: from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting. I renounce Satan, and all his works, and all his allurements.

I accept everything the holy, Catholic and Apostolic Church, as She teaches and believes them, especially those things which are de fide; of faith.

I reject each and every error, which the one, holy, Catholic and Apostolic Church rejects, as She rejects and condemns them, without reservation. Furthermore, I declare anathema, every heresy against the Holy Catholic Church, and likewise him whosoever has honored or believes any writings beyond those which the Catholic Church accepts ought to be held on the authority or has venerated them. Whatever the Holy and Universal Church believes and praises, I also believe and praise, and whoever they declare anathema, I declare anathema. (DZ349)

I promise obedience to the infallible supreme Pontiff of the Apostolic See and to his successor under the testimony of Christ, affirming what the holy and universal Church affirms and condemning what she condemns. (DZ357) I accept the authority of the Roman Pontiff, that when he shall decide a matter it is forever closed. I accept the laws of the Church as the Church interprets them and reject any interpretation that contradicts the interpretation of the Church. I submit fully to Pope Michael, Successor of St. Peter.

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Signature

Date

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Witness

Witness

Mail to Pope Michael Box 74, Delia, KS 66419-0074 USA