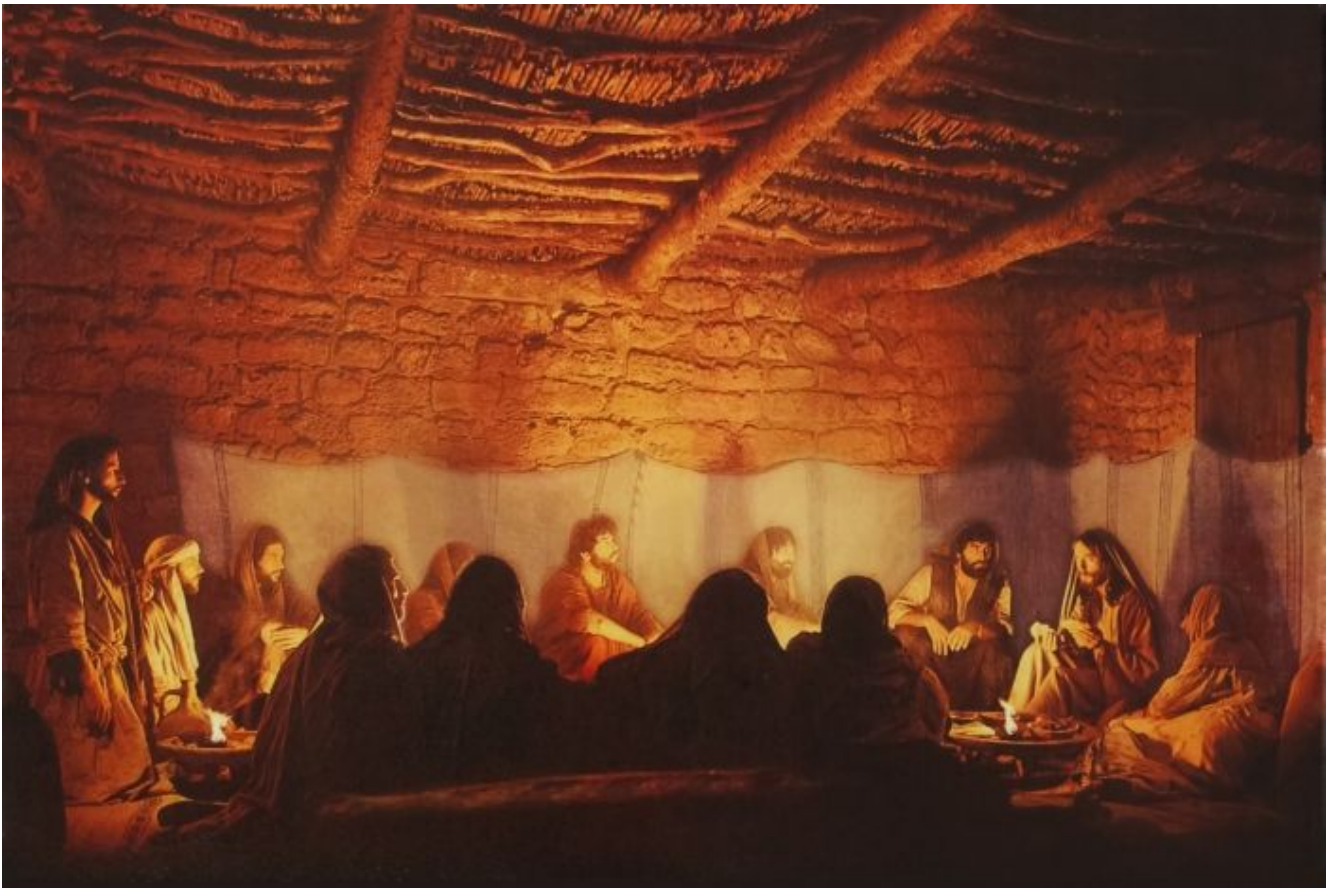


JESUS RESTORES THE PRIESTHOOD



The Last Supper of Christ (from the movie “Jesus of Nazareth” by F. Zeffirelli)

Christians recur to priests in order to be nourished with the Body and Blood of Jesus. In these Apocalyptic times, Jesus returns to restore all. He institutes, in our days, an independent priesthood accessible to men and women who believe in the Apocalyptic message revealed the 13th of May 1970. In our Apocalyptic times, it is Jesus Himself who chooses his priests:

“... He (*Jesus*) loves us and has washed away our sins with His Blood, **and made us a line of kings and priests** to serve His God and Father...” (Revelation 1,5-6)

“... You are worthy to take the Scroll (*the Book of Revelation*) and break the seals of it, because you were sacrificed, and with your blood you bought men for God of every race, language, people and nation and made them **a line of kings and priests**, to serve our God and rule **the world.**” (Revelation 5,9-10)

This new priesthood is open to all men and women who hear Jesus knocking at the door of their hearts:

“Look, I am standing at the door, knocking. If one of you hears me calling and opens the door, I will come in **to share a meal at that person’s side.**” (Revelation 3,20)

Already in the Gospels, Jesus had announced that at His return, He will come in and “sit down at the table” with those who open to Him the door: “Be like people waiting for their master to return from the wedding feast, ready to open the door **as soon** as he comes... I tell you solemnly, he will put on apron, **sit them down at table** and wait on them” (Luke 12,36-37).

“To share a meal” and “sit them down at table” point to the Mystic Meal of the Body and Blood of Christ. In these New Times, this Meal is taken, no longer exclusively in religious buildings, but in families who become “priests” by opening the door to Christ with love “as soon as He knocks”.

This new priesthood is absolutely not convenient to traditional priests!

It is Jesus, and He alone, who has the power to transform the bread and the wine into his Body and his Blood. No man, be it a traditional priest, has this power. This latter, currently, is but an instrument of Christ. It is Jesus who, through the priest, makes himself present in the bread and in the wine, transformed, by His Power, into his Divine Body and Blood. Now, what Christ can do through the priests -often unworthy-, He can accomplish too with the Apocalyptic priests of His choice. The sole condition is to have faith in what they do, and that they do it with love.

The first Christians already shared Jesus’ Meal **in the family**, with simplicity, as Jesus had instituted, without rites, without show, with a lot of love: “They went as a body to the temple **every day** but met **in their houses** for the breaking of bread (*the Body of Christ*); they shared their Food (*the Body and Blood of Christ*) joyfully and generously” (Acts 2,46).

Throughout the centuries, the different Christian Confessions have unfortunately complicated this simple practice by instituting rules, conditions, rites, worships and sacerdotal clothing **contrary to the Spirit of Christ**. The moment has come for Jesus to restore everything (see the text “[The Universal Restoration](#)”).

Jesus already desires, **ardently**, to share this Meal with us, as He had in the past with his Apostles. He had said to them: “I have **longed** to eat this Passover with you” (Luke 22,15). Through this Meal, Jesus establishes and reinforces an intimate, internal relationship with his new priests: “He who eats my Flesh and drinks my Blood **lives in Me and I live in him.**” (John 6,56)

It is left to each person to choose, with complete freedom and responsibility, to answer or not, to this final and divine invitation: “Everyone is to recollect himself before eating this bread and drinking this cup; because a person who eats and drinks without recognizing the Body (*of Christ*) is eating and drinking his own condemnation.” (1 Corinthians 11,28-29).

With this direct link with Him, Jesus makes of us believers and priests who are independent. He thus liberates us from the clerical chains that clutch us away from Him.

How is one to proceed in order to take this spiritual Meal with Jesus?

What Jesus Himself did during the Last Supper with his Apostles should be reproduced, and to repeat the words that He had pronounced.

He took some bread and brought it to them saying:

“Take this and eat it; **this is my Body**, offered for you and for many, for the forgiveness of sins.”

Then, He took a cup of wine, and brought it to them saying:

“Drink from this, all of you, for **this is my Blood**, the Blood of the Covenant, poured out for you, and for many, for the forgiveness of sins. Do this in remembrance of me.” (Matthew 26,26-28 / Luke 22,19-20 / Mark 14,22-24 / 1 Corinthians 11,23-26)

The essential words are in bold font.

We take part in this Heavenly Table, at the Lamb’s Wedding Feast (Matthew 22,1-14), every day in the following manner:

Gathered around a table, we place a piece of bread per person on a plate and a little bit of wine in a small cup. We reserve them for this purpose. We pray the “Our Father” and honor the Virgin Mary, our Mother, with the angel’s salutation “Hail Mary...” (Luke 1,26-38) We read a text from

the Holy Scriptures regularly. We make an effort to take conscience of what we are doing. (Where there is no wine, we can replace it with a fruit juice -grape juice for example- or even just water. The important factor is not the material, but the Spirit and intention).

We are putting ourselves in the presence of Our Heavenly Father, with the Messiah and all our heavenly and terrestrial families. We then pronounce the words of the above text. We take the Body and the Blood of Jesus with love and emotion, by passing the plate, followed by the cup between us. We then take the cup and rinse it with care with some water, then which one of us drinks. We then dry the cup with a special napkin (washed from time to time).

We then thank our Father for this daily gift, which confers on us the Holy Spirit. We pray to Him to keep us united in His love and service, so to spread His Light and inflame the hearts who thirst to Know Him. We pray for all those who are persecuted for the sake of Justice. Each one is free to pray for their proper spiritual needs, the sanctification of oneself and of others, for the deceased, etc...

The Holy Qur'an does not fail to signal the spiritual importance of this "Table" that comes down from Heaven (see the text "[A look of faith at the Qur'an](#)", chapter 5.3; The Heavenly Table).

It is a good thing that, during the day, we do some communions with the intention, or the desire, to have the Body and Blood of Jesus.

Day by day, in love and meditation, our soul drinks from this source of Divine Life:

**“Let all those who are thirsty come close
and let all men of desire receive
the Water of Life freely.”**

(Revelation 22,17)

Prayer of the monk Hermann Cohen:

“May the divine Eucharist be your light, your warmth, your strength and your life!

I want that you live fully by the Eucharist; in that all your thoughts, affections, words, and actions are inspired by It.”

“Jesus Christ today is the Divine Eucharist. . . today I am weak, I need a strength that comes to me from above to support me, and Jesus, comes down from Heaven and becomes Eucharist, this is the Bread of the strong.

Today I am poor. . . I need a shelter to take cover, and Jesus makes Himself a home. . . it is God's home, it is the gate of Heaven, it is the Eucharist. . .

Today I am hungry and thirsty, I need food to satiate my spirit and my heart, a beverage to quench my longing, and Jesus makes Himself wheat, makes Himself wine of the Eucharist. . .

Today I am sick. . . I need a balm, beneficent to dress the wounds of my soul, and Jesus spreads like a precious ointment on my soul by giving Himself to me in the Eucharist. . .

I am discouraged, He raises me; I am saddened, He rejoices me; I am lonely, He comes to stay with me until the consummation of centuries; I am in ignorance, He instructs me and enlightens me; I am cold, He warms me of a penetrating fire, but above all that, I need love and no love on earth had satisfied my heart, and it is then that He is made Eucharist. And He loves me, and His love satiates me, fills me up and makes me dive into an ocean of charity. Yes, I love Jesus, I love the Eucharist. Jesus, Jesus today, is Jesus with me. . . This morning, at the altar, He came, He gave Himself, I have Him, I hold Him, I adore

Him. He has incarnated Himself in my hands. . . He is my Immanuel, He is my love, He is my Eucharist.”

Hermann Cohen

Below, is an excerpt of the French book: “L’étonnant secret des Ames du Purgatoire” (The astonishing secret of the Souls of Purgatory) by Sister Emmanuel Maria Simma, “Editions des Béatitudes”, 1998:

“I would like to present here, the testimony of Hermann Cohen, a Jewish artist converted to Catholicism, who deeply venerated the Eucharist.

It happened in 1864. He had left the world, and entered a very austere religious order. He worshiped, very frequently, the Holy Sacrament for which he had great veneration. During his prayers, he implored the Lord to convert his mother whom he loved so much. But his mother died without converting. Hermann grew mad with pain. He prostrated before the Holy Sacrament and, giving free course to his complaints, prayed in this way: ‘Lord, I owe you all, it is true, but what did I refuse you? My youth, my expectations in the world, well-being, the joys of the family, a probable legitimate rest? I sacrificed everything as soon as you called me. My blood? I would have given it just the same; and You Lord, You, Eternal Goodness who had promised a return of a hundredfold, you have refused me my mother’s soul. . . My God, I succumb to this martyr, the murmur is going to exhale from my lips.’ Sobs stifled this poor heart. All of a sudden, a mysterious voice struck his ear and says: ‘Man of little faith, your mother is saved, know that your prayers have absolute power beside me. I received all the prayers you addressed to me for your mother and my Providence took account of it at her last hour. At the moment of her death, I presented myself to her, she saw me and exclaimed: ‘My Lord and my God!’ So, raise up your courage, your mother has avoided damnation, and your fervent supplications will soon deliver her soul from the prison of purgatory.”

We know that Father Hermann Cohen, a very short time later, learned by a second apparition, that his mother was going up to Heaven.”

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