

“*Watchman, what of the night?*”

"The hour has come, the hour is striking and striking at you, the hour and the end!" Eze. 7:6 (Moffatt)

The Eucharist

(Excerpt from article "The Seal of God and the Mark of the Beast")
(WWN 2(02) excerpt)

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The next section in the Catechism is captioned - "The Sunday Eucharist." It dare not be overlooked. The first sentence reads - "The Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life" (emphasis supplied). Then the Codex Iuris Canonici is quoted: "Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of obligation in the universal Church" (#2177). This same Codex is quoted further as "the law of the Lord" stating that "On Sundays and other holy days of obligation the faithful are bound to participate in the Mass." "The Sunday Eucharist is the foundation and confirmation of all Christian practice" (#2181). It is on this point that the Catechism calls for legislation:

In respecting religious liberty and the common good of all, Christians should seek recognition of Sundays and the Church's holy days as legal holidays. They have to give to everyone a public example of prayer, respect, and joy and defend their traditions as a precious contribution to the spiritual life of society. (#2188).

This objective, officially stated in the Catechism of the Catholic Church, reflects the plans of Rome as stated in *The Liberal Illusion* by Louis Veuillot in 1866 which read:

When the time comes and men realize that the social edifice must be rebuilt according to eternal standards, be it tomorrow or centuries from now, the Catholics will arrange things to suit said standards. ... They will make obligatory the religious observance of Sunday on behalf of the whole of society, and for its own good, revoking the permit for free-thinkers and Jews to celebrate incognito, Monday or Saturday on their own account. (p.63; the author's emphasis).

Observe closely the wording - "revoking the permit ... to celebrate incognito" (in secret) the Sabbath. This gives an enlarged perspective to the whole question. It will not only be what is perceived as necessary for the good of "the whole of society" - "the religious observance of Sunday" - but also what you individually will be forbidden to do, even secretly, that which God commands to do - "Keep my

sabbaths" (Lev. 26:2). The test will not be a Sunday closing law which forbids work on Sunday such as could be termed a "National Sunday Law" but what is perceived by Rome as "the religious observance" of Sunday. This "religious observance" is clearly defined in the Catechism - the celebration of the Mass!

Another factor in this picture needs to be considered. As noted above, the Catechism declares "the Sunday Eucharist" as "the foundation and confirmation of all Christian practice." (par. 2181) Further, participation in the Sunday Eucharist "is a testimony of belonging and of being faithful to Christ and to his Church" (par. 2182). In light of the fact that the Scripture indicates that the "mark" can be received in the forehead, or in the hand (Rev. 14:9), the significance of how the Mass is received needs careful consideration. In a section captioned - "How to Receive Communion" - the first sentence reads, "Holy Communion may be received on the tongue or in the hand ..." (Handbook for Today's Catholic, p.42). The desired response is then indicated:

When the minister of the Eucharist addresses the communicant with the words, "The Body of Christ," "The Blood of Christ," the communicant responds, "Amen."

What is the meaning and significance of this mental assent?

When the minister raises the eucharistic bread or wine, this is an invitation for the communicant to make an Act of Faith to express his or her belief in the Eucharist, to manifest a need and desire for the Lord to accept the good news of Jesus' paschal mystery.

A clear and meaningful "Amen" is your response to this invitation. In this way you profess your belief in the presence of Christ in the eucharistic bread and wine as well as in his Body, the Church. (ibid.)

Whether the "bread" rests in my hand, or in my mouth, my mind, literally my forehead gives consent, and I am a member of the Body of Rome. However, I have also given consent recognizing the blasphemous assertion of Rome that a man (the priest) can create the Lord Jesus Christ and offer him in sacrifice. This is truly "in place of," the significance and meaning of the Greek word, AntiChrist (avtt□ptcroç), in place of Christ. [The Greek preposition, avtt, means "in place of " rather than our English usage of "anti" - against.]

The Three Angels' Messages place in direct contrast two calls "to worship." One, in connection with the "everlasting gospel," is "to worship Him" who has the genuine power to create (Rev. 14:7). The other is a dire warning of judgment for "any man" who worships "the beast and his image" (v. 9). It must be clearly understood, that one does not worship a day, but he worships on a day some Person, or object Who or which is declared worthy of adoration.