

# Mary, Woman of the Eucharist

Beloved daughter, to many the Holy Sacrifice of the Mass no longer has meaning. These have lost that spiritual sensitivity of reaching out and touching the wounded hand of my Son. In a special way, during the Holy Sacrifice Jesus comes in close contact with those who meet Him in a profound act of faith in a deep sense of His Divine and human presence. It is a great loss when one loses the spiritual sight of the Son that the Father sent to guide us into the Eternal Vision.

Beloved daughter, there is no true love unless there is sacrifice. A selfish heart cannot love because it is filled with self and so has no room for love. My precious one, if self-love be true, it contains within itself the love of all and ignores no one. Your love then becomes God-love because it embraces and contains the love of everyone. Heed this, sweet child, then you will despise no one, no matter what their conduct might be. The Heart of my Son is open to anyone who wishes to enter and is closed to none.

(Sister Mildred (Mary Ephrem) Neuzil, Diary, OUR LADY OF AMERICA®, Fostoria, Ohio, Pgs. 40, 43.)

The Sacrament of the Eucharist is the greatest of all the sacraments precisely because it brings to our altars the Real Presence of Christ Himself, Body, Blood, Soul and Divinity. Hence, it is the source and summit of the Christian life because it is both the sign and the cause of our communion with Christ, making us one body with Him and in Him with one another, the visible sign of Christ's continuing Presence on earth in His Church. We gather then as Christ's Mystical Body to celebrate this memorial of His Last Supper with His apostles and of His Perfect Sacrifice that ends all sacrifices, His passion and death on the cross by which we are truly freed from the power of sin and death and are completely reconciled to God, adopted as children of God born of this grace. Thus, we refer to this wondrous unity as Holy Communion. **The sacrifices of the Old Covenant could only signify this forgiveness of sin and reconciliation to God which the Sacrifice of this New Covenant in Christ's Blood actually effects, once and for all, perfectly. As we obey Christ's command to "do this in memory of Me," we anticipate the heavenly banquet of the Lamb slain for our sins Who reigns now in the glory of God to which He calls us as His brethren.**

**"At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection; a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'"**

**The Eucharist is “the source and summit of the Christian life.” “The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely, Christ himself, our Pasch.”**

**(Catechism of the Catholic Church, Article 3, The Sacrament of the Eucharist, #'s 1323 and 1324.)**

Through our Baptism we share in Christ’s eternal priesthood as we offer both Him and ourselves to the Father on our Eucharistic tables. We eat and are renewed with this Bread that comes down from heaven, like the manna of old. We break open the **Word that Christ is in the Scriptures** and the **Word that is made flesh in the Eucharistic Presence**, recalling all the mysteries of our salvation in Jesus Who is Lord and Savior, our only Mediator before the throne of the Father. Thus, in the Eucharist, a word that means **thanksgiving**, we praise and thank God for His wondrous works of creation, redemption and our sanctification. As a memorial meal, Christ gave us His own “eulogy,” His final words and prayer for us and His command to love one another as He has loved us. The Eucharist, the Mass, is both a sacrament, a memorial banquet recalling the Lord’s last Passover meal with his apostles, and a Sacrifice, as He is the Passover Lamb Who lays down His life in love for us on Calvary, a sacrifice not merely recalled but **the one and same sacrifice as Calvary actually made present on every altar** where it is celebrated for the salvation and sanctification of God’s people. In the Eucharistic celebration God’s Holy Spirit transforms us as truly into the Body of Christ as He transforms the bread and wine into Christ’s Body and Blood

Who can lead us into a deeper understanding of this great sacrament and sacrificial offering of Christ than Mary, His Mother, the Mother of the Church and Model of the Church in Prayer, who stood closest to Jesus in life and in death and offered Him to the Father on the altar of her Heart as He offered Himself. No one can teach us better than she who gave birth to the Church by the power of the Holy Spirit on Calvary and at that first Pentecost, just as she had given birth to Christ Himself at the Incarnation. **Blessed John Paul II calls Mary the “Woman of the Eucharist”** because she is inseparable from the Lord’s saving action. She is the true master in contemplating the Face of Christ in all the sacred mysteries of our salvation and in living in constant communion with Him in deepest humility and obedient faith. The Gospel account does not mention Mary present on Holy Thursday night, but it does place her with the apostles in that Upper Room where Christ’s disciples gathered after His Ascension to await the promise of the Father. We cannot doubt that Mary was present at the Eucharistic celebrations of the first generations of Christians who were devoted to the “breaking of bread.”

**If the Eucharist is a mystery of faith which so greatly transcends our understanding as to call for sheer abandonment to the word of God, then there can be no one like Mary to act as our support and guide in acquiring**

this disposition. In repeating what Christ did at the Last Supper in obedience to his command: “Do this in memory of me!”, we also accept Mary's invitation to obey him without hesitation: “Do whatever he tells you” (*Jn 2:5*). With the same maternal concern which she showed at the wedding feast of Cana, Mary seems to say to us: “Do not waver; trust in the words of my Son. If he was able to change water into wine, he can also turn bread and wine into his body and blood, and through this mystery bestow on believers the living memorial of his passover, thus becoming the 'bread of life'”.

In a certain sense Mary lived her *Eucharistic faith* even before the institution of the Eucharist, by the very fact that *she offered her virginal womb for the Incarnation of God's Word*. The Eucharist, while commemorating the passion and resurrection, is also in continuity with the Incarnation. At the Annunciation Mary conceived the Son of God in the physical reality of his body and blood, thus anticipating within herself what to some degree happens sacramentally in every believer who receives, under the signs of bread and wine, the Lord's body and blood.

As a result, there is a profound analogy between the *Fiat* which Mary said in reply to the angel, and the *Amen* which every believer says when receiving the body of the Lord. Mary was asked to believe that the One whom she conceived “through the Holy Spirit” was “the Son of God” (*Lk 1:30-35*). In continuity with the Virgin's faith, in the Eucharistic mystery we are asked to believe that the same Jesus Christ, Son of God and Son of Mary, becomes present in his full humanity and divinity under the signs of bread and wine.

“Blessed is she who believed” (*Lk 1:45*). Mary also anticipated, in the mystery of the Incarnation, the Church's Eucharistic faith. When, at the Visitation, she bore in her womb the Word made flesh, she became in some way a “tabernacle” – the first “tabernacle” in history – in which the Son of God, still invisible to our human gaze, allowed himself to be adored by Elizabeth, radiating his light as it were through the eyes and the voice of Mary. And is not the enraptured gaze of Mary as she contemplated the face of the newborn Christ and cradled him in her arms that unparalleled model of love which should inspire us every time we receive Eucharistic communion?

Mary, throughout her life at Christ's side and not only on Calvary, made her own *the sacrificial dimension of the Eucharist*. (Blessed John Paul II, *Ecclesia de Eucharistia*, Chapter Six, #'s 54, 55, and 56.)

Have we ever tried to imagine what life was like for Mary after Christ's Ascension into heaven? While private revelations are not an obligation of belief on the part of the faithful, when not contrary to the teachings of Holy Mother Church, they offer us a most suitable means of deepening our understanding and devotion to the Sacred Mysteries of our salvation. In response to the question raised we offer the following **private**

**revelation to Mary of Agreda regarding the Eucharist**, the sacramental species, being preserved in the **tabernacle of Mary's heart** from one communion to the next, as long as she remained on earth to mother the infant Church, so that neither She nor Christ would be deprived of the communion of life they had shared since the first moment of the Incarnation. Scripture and our Church teaching speak of Mary's preeminent place in the economy of salvation and of her singular privileges and fullness of grace as befits her role as the Immaculate Ever-Virgin Mother of Jesus, Mother of God. **Such a new miracle and privilege would certainly complement and crown Mary's preeminent and primordial position in the life of Christ and in His Church.**

**Christ ascended into heaven, and the force of love and right reason demanded, that He should take to heaven with Him his most loving Mother, in order that He should not be deprived of Her there, nor She in this world of his presence and company. But the most ardent love which both of Them had for men, dissolved in a manner these bonds of union, inducing our kindest Mother to return to the world in order to establish the Church; and moving the Son to give his consent to her absence from Him during that time. But as the Son of God was powerful enough to recompense Her for this privation to a certain extent, it became for Him an obligation of His love to make such a recompense. And the fulfillment of this obligation would not have been so publicly acknowledged or made so manifest, if He denied his blessed Mother the favor of accompanying Her upon earth, while He remained seated at the glory of the right hand of his Father. Besides, the most ardent love of the blessed Mother, having been accustomed and nourished in the presence of the Lord her Son, would have inflicted upon Her insufferable violence, if for so many years She was to be deprived of that kind of presence of Him, which was possible during her stay in the Church.**

**For all this the Lord our Savior provided by continuing his sacramental presence in the heart of the most fortunate Mother as long as She lived in the Church after his taking his seat in heaven. ...In this blessing the Lord fulfilled his promise made to the Church in his Apostles, that He should be with them to the end of time. He had already anticipated the fulfillment of this promise even at that time, when He resolved to ascend into heaven, for He had remained sacramentally present in his Mother since the last Supper...But it would not have been entirely fulfilled after his Ascension, if He had not wrought this new miracle in the Church; for in those first years the Apostles had no temple or proper arrangement for preserving continually the sacred Eucharist, and therefore they always consumed it entirely on the day of its consecration. The most holy Mary alone was the sanctuary and the temple, in which for some years the most blessed Sacrament was preserved, in order that the Church of Christ might not be deprived even for one moment of the Word made flesh, from the time when He ascended into heaven until the end of the world. Although He was not there present in that Tabernacle for the use of the faithful, yet he was there for their benefit and for other more glorious ends; since the great**

Queen offered up her prayers and intercessions for all Christians in the temple of her own heart and She adored the sacramental Christ in the name of the whole Church; while by his indwelling in that virginal bosom, Christ was present and united to the mystical body of the faithful. Above all, this great Lady was the cause of that age's being supremely fortunate; for, by thus sheltering within her bosom her sacramental Son and God just as He is now harbored within the sanctuaries and tabernacles, He was continually adored with highest reverence and piety by the most blessed Mary, and was never offended, as He is now in our churches. In Mary He was satiated with the delights, which He desired to enjoy for the eternal ages among the children of men (Prov. 8, 31), and since all the assistance rendered to the church was rendered with these delights as an object, the Lord could not have gained this end more fully than by remaining sacramentally present in the heart of his purest Mother.

The manner of operating this miracle was as follows: at the Communion of the most blessed Mary, the sacramental species, instead of entering the portion of the stomach where the natural food is commingled and rarified, and instead of being mixed up or digested with even the little nourishment sometimes taken by the great Lady, halted on their passage and lodged within the heart of Mary, as if in repayment of the blood which it had given up at the Incarnation of the Word and from which was formed the sacred humanity for hypostatical union with the Word....The participation in the holy Eucharist is called an extension of the Incarnation, and therefore it was proper that the blessed Mother should share in this participation in a new and singular manner, since She also concurred in the Incarnation of the Word in a miraculous and extraordinary manner.

The sacred species, while lodged in her heart, were not changed or consumed. Moreover, although multiplied miracles were required in order to preserve them, they are not to be attributed sparingly in this singular Being: a Creature, who was altogether a prodigy and a summary of wonders. This favor began at the first Communion and through the preservation of the species continued until the second Communion received at the hands of Saint Peter on the octave of Pentecost. Then, as the new species took their place in her heart, the former ones were consumed. By this miraculous exchange, the previous sacramental species continued to yield their place to those She received in her Communions until the end of her life, so that She was never deprived of the presence of her Son and God in sacramental form.

(Mary of Agreda, THE MYSTICAL CITY OF GOD, The Divine History and Life of the Virgin Mother of God, Volume IV, Tan Books, Rockford, IL, Pgs. 135-140.)

Who can fathom the excess of love Jesus had for His Mother and what a gift He gave us when He gave us, not only Himself but also His Mother, for our salvation. On November 22-23, 1957, Sister Mildred (Mary Ephrem) Neuzil, visionary of the Our Lady of America® apparitions, describes Our Lady's appearance as "**Our Lady of the Divine**

**Indwelling, handmaid of Him Who dwells within,”**® and tells us this image is utterly important, for it reveals Our Lady as she really and truly was, **the Immaculate Tabernacle of the Indwelling God.**® (Diary, Pg.22.) No wonder **Our Lady of America**® exhorts us: **“But to make your hearts grow more and more like to the Heart of the Son, you must go to the Mother, whose heart is most like His.”** (Diary, Pg. 16.)

**Experiencing the memorial of Christ's death in the Eucharist also means continually receiving this gift. It means accepting – like John – the one who is given to us anew as our Mother. It also means taking on a commitment to be conformed to Christ, putting ourselves at the school of his Mother and allowing her to accompany us. Mary is present, with the Church and as the Mother of the Church, at each of our celebrations of the Eucharist. If the Church and the Eucharist are inseparably united, the same ought to be said of Mary and the Eucharist. This is one reason why, since ancient times, the commemoration of Mary has always been part of the Eucharistic celebrations of the Churches of East and West.**  
(Blessed John Paul II, Ecclesia de Eucharistia, #57.)

Let us examine our conscience and consciousness on our understanding and appreciation of these two great gifts: Christ in the Eucharist and Mary in the Church. Do we come to the Eucharistic table in awe and reverence? Or are we full of distraction and gossip, unprepared in the Word, lost in empty routine, full of petty grudges and unforgiveness? Are we clothed in the white garment of grace and our Sunday best as befits the dignity bestowed on us in Baptism as sharers in the royal Priesthood of Christ, and as befits this wedding feast of the Bridegroom of our souls that is a foretaste of the wedding banquet of the Lamb of God with His Bride, the Church, in heavenly glory?

Let this be our humble prayer to our heavenly Mother, Mother of our Eucharistic Lord, that she lend us her own virginal and Immaculate Heart with which to receive Him within our own so we might become as she was, a pure tabernacle in flesh for the Indwelling Triune God. Let us beg her to cover our wretchedness with her unprecedented purity, beauty and grace that is so pleasing to her Son, and let us beg her to ask Jesus to gaze, not at our sins but at the faith of His Church, His spotless Bride Whom He loves as His own self. **Let us hide in Mary's Heart as our guarantee of entrance into Christ's own!**

**May the most holy, most sacred, most adorable, most mysterious and unutterable Name of God be always praised, blessed, loved, adored and glorified, in heaven, on earth and under the earth, by all the creatures of God, and by the Sacred Heart of our Lord Jesus Christ in the most Holy Sacrament of the altar.**

See also <http://www.ourladyofamerica.com/whatsnew/CorpusChristi.pdf>

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