

# Our Lady Called for Eucharistic Revival Over Forty Years Ago



**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 Vison.**

**(Sister Mildred (Mary Ephrem) Neuzil, The Diary, OUR LADY OF AMERICA, Tiffin, Ohio, 1989.)**

Our Lady spoke these words to Sister Mildred Neuzil on April 3, 1981, forty-three years ago. (Diary, Pg. 40.) A Pew Research done in 2019 reported that 69% of Catholics surveyed did not believe in transubstantiation, the mystery of Faith by which we believe that the bread and wine truly become the Body, Blood, Soul, and Divinity of Our Lord Jesus Christ at the words of Consecration in the Mass. They saw the bread and wine merely as symbolic. On June 16, 2022, the United States Conference of Catholic Bishops began a serious three-year program of Eucharistic revival. The program will culminate with the Eucharistic Congress in Indianapolis, Indiana on July 17-21, 2024. It is hoped this program will help increase our Faith and understanding of the Eucharist as the center and summit of the Christian life and the very heart of life in the Church. The Eucharist is the greatest of all the sacraments precisely because it gives us Jesus Himself. It is the most powerful prayer on earth for it gives back to the Father His most precious gift, His dearly beloved Son. It is the surest path to holiness of life through an intimate communion with the living God in the human and divine person of Jesus. One Holy Communion is worth more than the whole created universe because Holy Communion is Jesus Himself, Son of the living God Who is one with the Holy Trinity. If only we could fully comprehend that! Non-believers would challenge us, that if we truly believed it is Jesus Himself, Son of God whom we receive in Holy Communion, we would crawl down the aisle in humble adoration to receive Him.

The Eucharistic liturgy includes the whole Paschal Mystery, the Passion, Death, and Resurrection of Jesus into His glory. It is the new Passover meal celebrated at the Last Supper when Jesus instituted the Eucharist and the priesthood. He is both Victim and Priest at this Passover, the innocent, unblemished male lamb, offered, sacrificed, eaten, and memorialized on our altars. He is the Eternal High Priest, the real Priest at every Mass. Only a consecrated priest can offer the Holy Sacrifice of the Mass and, though the priest speaks the words of consecration as an alter-Christus, standing in the place of Jesus, it is Jesus Himself Who consecrates: "This is My Body! This is My Blood!" Every Mass is both a Sacrifice and a Sacrament. It is a sacrifice because it re-presents on our altars the very same sacrifice of Jesus on the cross on Calvary, that perfect sacrifice that ended the need for any further sacrifice. It is sacrament because it is also a thanksgiving meal in which we partake of the Sacrifice and eat it, while remembering the wondrous deeds of God's deliverance of us from slavery to sin; thus, it is a memorial feast which we carry on throughout time in the breaking of the unleavened bread and the sharing of the cup of blessing that promises us eternal life. The Eucharistic liturgy fulfills the Passover meal of old and prefigures the wedding feast of Heaven, the Supper of the Lamb wherein we share in Christ's

glorious victory over sin and death. The act of transubstantiation which makes the living and glorified Christ present to us as food for body and soul, is the greatest miracle on earth. It defies, or rather transcends, all the laws of nature. St. Catherine of Siena, St. Catherine of Genoa, St. Joseph of Cupertino are just three saints known to live long periods on the Eucharist alone. Servant of God, Floripes de Jesus, a laywoman and mystic from Brazil, lived solely on the Eucharist for 60 years. St. Padre Pio tells us: **“It would be easier for the world to survive without the sun than to do without the Mass.”**

God is present to us in many ways through the sacraments, events, people, and grace, especially sanctifying grace whereby the Most Holy Trinity comes to dwell within us and gives us a share in the divine life. Christ's Presence in the Eucharist is more sublime; it is called “Real”, not as a way of excluding all other types of presence, as if they were not real, but because it is a presence in the fullest sense, a **substantial presence** whereby Christ, the God-Man, is wholly and entirely and physically present in the consecrated species on our altars, reserved in the tabernacle, and in us during those moments until the sacred species are completely absorbed. This Holy Communion binds us in a covenant relationship to Christ, to God, more intimately than the union between husband and wife, as Jesus literally gives us His glorified flesh and blood to eat and drink. We become what we eat, one with Him. Throughout the Old Testament God spoke of His relationship with His people in terms of a marriage, a covenant. He is the Bridegroom of His people as Christ is Bridegroom of the Church, us, and remains with it, with us, for all time in the Eucharist and in our tabernacles where we can visit and adore Him, or just be with Him. Thomas a Kempis in THE IMITATION OF CHRIST writes:

**O sweet and tender Jesus, what reverence, what thanksgiving is due to you with perpetual praise for the receiving of your sacred body and blood. This is dignity that no one is able to express. ... Look how you stoop down to me. I am not worthy to look at you, but you come to me. You want to be with me. You invite me to your celebration of Communion. ... Rejoice, O my soul, and give thanks to God for so great a gift and precious comfort left to us in this vale of tears.**

Sister Mildred also records in a letter Jesus' great desire to be united with us.

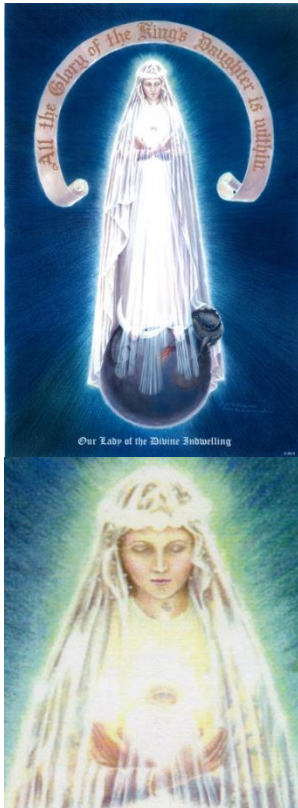
**“Come, receive Me that you may live and enjoy everlasting happiness in the kingdom of My Father Who is your Father also. This I have obtained for you through My Body and Blood sacrificed for you on Calvary and become your Food and Drink in the Holy Mass offered constantly for you. Do not disappoint My hopes for I have waited long, oh so long for you. Bring joy to My Heart by letting Me come into yours. It is I alone Who can bring you happiness for only in Me is joy found in its fullness. Come, that you may have life.” “Whoever eats my flesh and drinks my blood remains in Me and I in him. Just as the living Father sent me and I have life because of the Father, so also the one who feeds on me will have life because of me.” (John 6:56-57).**

As we gaze upon the crucifix we notice that Jesus' head is turned to the right, facing westward. Why? The sun rises in the East and sets in the West. The star of Bethlehem appeared in the East to announce Christ's birth on earth at His first coming. On Calvary, Christ's head is turned to the right and facing westward, indicating the setting of His earthly life. When Jesus comes again in glory, He will come from the East to judge His people, separating the sheep to his right and the goats to His left. He will lead His sheep on His right safely home to the Father's house. The goats on the left will fall into the abyss of everlasting darkness. “People, look East!” St. Athanasius said: **“Christ was hung on the cross facing the West, and by us sinners looking towards the East, we meet and speak with the Lord face to face, asking him to forgive us of our sins for which he died in order to save us.”**

The Catechism of the Catholic Church, #675, tells us the Church, too, must pass through a final Passover and persecution that will shake the faith of many. The **“mystery of iniquity”** will be unveiled with the supreme religious deception of the Antichrist and a secular messianism that denies that the kingdom to come is beyond history and comes with the final judgement. The Eucharist is a pledge of final victory!

**The Church will enter the glory of the kingdom only through this final Passover, when she will follow her Lord in his death and Resurrection. The kingdom will be fulfilled, then, not by a historic triumph of the Church through a progressive ascendancy, but only by God's victory over the final unleashing of evil, which will cause his Bride to come down from heaven. God's triumph over the revolt of evil will take the form of the Last Judgment after the final cosmic upheaval of this passing world. (Catechism, #677.)**

The Bride will come down from Heaven! The Bride of Christ is the Church, but Mary was ordained at the Annunciation to become the **first tabernacle in the flesh** for the living God, Mother of the Sacred Humanity, Mother of the Mystical Christ--the Church, and Mother of God. Mary gave Jesus the flesh that becomes our Eucharistic Bread. As the Woman of Genesis, she was promised victory over the ancient serpent who brought sin into the world. As the Woman of Revelation, she was carried off to safety lest the dragon devour her child. The triumph of Christ is the triumph of the Church and is also the Triumph of the Immaculate. To contemplate the final reign of Christ is also to contemplate the reign of His Queen-Mother at His right hand.



A second new image, after that of Our Lady of America, given to Sister Mildred Neuzil on November 22-23, 1957, is that of **Our Lady of the Divine Indwelling, handmaid of Him Who dwells within**. It shows her as she really and truly was, **the Immaculate Tabernacle of the Indwelling God**, bearing on her breast the Triangle and the Eye, ancient symbols of the Divine Indwelling, and with her foot crushing the head of the dragon. In his encyclical, *Ecclesia de Eucharistia*, Pope St. John Paul II calls Mary **the first “tabernacle” in history**.

**“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?**



*Photo taken at a retreat given by Fr. Chris Alar*

At every Eucharist we are like the stable of Bethlehem allowing Jesus to come in and make us His home. How pleasing it would be to Jesus if we would ask His Mother to lay her Immaculate Heart over ours so Jesus might enter our hearts by way of hers whose

beauty and grace would dissipate the wretchedness of our own. Jesus first came into the world through Mary; how blessed that He should come to us in Holy Communion through her also. Look not at our sins, O Lord, but at the faith of Your Church and the beauty of your Mother. **“The Eucharist is the supreme proof of the love of Jesus. After this, there is nothing more but heaven itself.”** (St. Peter Julian Eymard)

**Sister Mildred’s Prayer to the Indwelling Most Holy Trinity is a perfect after-Communion prayer.**

<https://www.ourladyofamerica.com/whatsnew/Prayer%20to%20the%20Indwelling%20Most%20Holy%20Trinity.pdf>

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**N.B. Check reduced prices on St. Joseph holy cards in honor of his feast day March 19, and reduced prices on Our Lady of the Divine Indwelling holy card and frameable photo in honor of Mary’s Annunciation when she became the Immaculate Tabernacle of the Indwelling God.**