

# The Lamb of God Slain for Our Sins!

## O Precious Blood of Jesus!



O blessed light, O Trinity and first Unity! God is eternal blessedness, undying life, unfading light. God is love: Father, Son, and Holy Spirit. God freely wills to communicate the glory of his blessed life. Such is the “plan of his loving kindness,” conceived by the Father before the foundation of the world, in his beloved Son; “He destined us in love to be his sons,” and “to be conformed to the image of his Son,” through “the spirit of sonship.” This plan is a “grace [which] was given to us in Christ Jesus before the ages began,” stemming immediately from Trinitarian love. It unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Spirit, which are continued in the mission of the Church.

The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature, so too does it have only one and the same operation: “The Father, the Son, and the Holy Spirit are not three principles of creation but one principle. ...the whole Christian life is a communion with each of the divine persons, without in any way separating them. Everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him.

The ultimate end of the whole divine economy is the entry of God’s creatures into the perfect unity of the Blessed Trinity. But even now we are called to be a dwelling for the Most Holy Trinity: “If a man loves me,” says the Lord, “he will keep my word, and my Father will love him, and we will come to him, and make our home with him.” (Catechism of the Catholic Church, #257)

This magnificent passage from the **Catechism of the Catholic Church** speaks to the essential and intimate nature of God as **Trinity**: there is but one God, one divine nature but three distinct persons: the Father who proceeds from no one; the Son who proceeds from the Father by way of **generation**; and the Holy Spirit who proceeds from the Father *and* the Son by way of **spiration**. Since they possess the same divine nature, they are **consubstantial**, even though each has a distinct mode of possessing that divine nature based on their relation of origin. (Ref: Holy Bible, Catholic Action

Edition, Good Will Publishers, Inc., Gastonia, NC-Doctrinal Guide, pg. 70.) Where one is, the other is; they are One. What one does, all three do; they are **Omnipotent** (all powerful) and **Co-eternal**. Since God has no beginning and no end, His essence is His existence -- I AM WHO AM (**Ex 3:14**), and nothing can come into existence unless God says the Word. **What He says, is!** As Genesis tells us with the story of the creation of the universe and of mankind, "Then God said, '**Let there be ... and there was.**' (**Gen 1**)" All creation is made in God's image, the image of the Word. It comes into being with His breath, the **Spirit** of life and love between Father and Son, **symbolized** in the mighty **wind** that sweeps over the wasteland, or the **breath** breathed into the nostrils of the clay formation of man that brought him to life. This is the work of God's **Love which is His very nature**, expressed in sharing His eternal Life which His nature impels Him to do. He cannot contain Himself. He is the Alpha and the Omega, the beginning and the end of all that is. We have come from Him and we must return to Him, our Trinitarian homeland. Apart from Him we have no life, natural or supernatural. He creates, sustains and completes us.

John the Evangelist tells us in the first chapter of his Gospel:

**In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life and this life was the light of the human race; the light shines in the darkness and the darkness has not overcome it. (John 1:1-6)**

We see this Trinitarian love in creation in the One Who speaks, the Word that is spoken and the wind and the breath that is God's life giving Spirit. The life given to Adam, our father in the natural order, was an intimate share in God's own life, **sanctifying grace**, along with **immortality** and **integrity**, gifts given to him as a **legacy**, for his posterity. Having made man like unto Himself with intellect and will, man had the freedom to turn away from God, and he did (**original sin**), losing sanctifying grace, and the other gifts, for himself and all his descendants. In His **Omniscient** (all knowing) Love, God foreknew of man's fall and from all eternity designed an even more wondrous plan of redemption. The Father so loved the world that He sent His only begotten Son into the world, the Word made Flesh Who dwelt among us, like us in all things but sin, to substitute Himself for us in paying the debt of sin which is death (loss of sanctifying grace, immortality and integrity, leaving us with a **flawed human condition**). God's Son was born to die and to bridge the separation sin wedged between us and the Creator, our Father, by restoring our communion with the Most Holy Trinity through restoration of **sanctifying grace** by way of **adoption into sonship**. (Jesus' **Sacred Humanity** weds humanity to divinity in His one divine Person, the **hypostatic union**- one person with two natures.) "O felix culpa, O happy fault, to merit so great a Redeemer." (**Exultet of Easter Vigil**) The Father willed our salvation;

the Son humbly obeyed that Will, dying in our place to atone for our sins; and the Spirit re-creates us in the image of the Son so we might reclaim our inheritance as sons and daughters in the Father's House. This wondrous work of redemption and sanctification is continued in Christ's Church where He has established a new law of love, a hierarchical and a baptismal priesthood, and a sacramental system wherein the sacrificial and sacramental Eucharistic meal provides us with the Bread of Life that is Jesus' own Body and Blood given up for us. **"Unless you eat the flesh of the Son of Man and drink His Blood, you do not have life within you."** (John 6: 53)

This awesome outpouring of love and life from our Triune God wraps us in **mystery** (knowledge known only by Faith), for His ways are beyond all human reason and comprehension. God's Love is **immanent**--God aching for Himself written in the depths of our being--so that we cry out with a God-ache, an endless restlessness, until we rest in Him from Whom we came. His Love is **transcendent**: **"What eye has not seen, and ear has not heard, and what has not entered the human heart, what God has prepared for those who love Him," this God has revealed to us through the Spirit.** (1 Cor 2:9) God is infinitely inexhaustible, one like us in Jesus yet so far beyond us in Himself, but His sanctifying grace leads us from **glory to glory in His presence** until we reach **Eternal, Beatific Vision** (heaven).

All this mystery implies understanding of those most fundamental aspects of the relationship of creature to Creator: **worship** (acknowledgement of our creaturehood, subservient to God) **and sacrifice** (offering for the atonement of sin to make us holy, at-one with the Creator). Worship and sacrifice carry with them a deep symbolism surrounding the **prototype** of the **shepherd** (one who tends and lays down His life for His sheep) and the **lamb** (silent victim), the **priest** (one who offers sacrifice and bridges the separation between God and man) and the **victim** (the innocent offered for the guilty), and **covenant** (agreement between two parties, with responsibilities on both sides, often sealed in blood), and **testament** ( the legacy of one's life).

God made His first covenant in the Garden of Eden with Adam and Eve after their fall from grace when He promised a **Redeemer born of a Virgin** who would crush the head of the ancient serpent who is the devil. In the beginning man earned his living primarily as a shepherd or a farmer, two images Jesus would use richly in preaching the Word of God. Abel, a shepherd, offered his firstlings of sheep to God and found favor with God. Cain's produce, however, did not find favor with God and in jealousy, Cain killed his brother Abel. The blood of this first murder cried out to heaven for atonement as brother killed brother in an absence of grace. **Here blood is clearly seen as a sign of death and the wages of sin.** God also made a covenant with Abraham, father of our Faith, and promised him descendants more numerous than the sands on the shore, but God also tested him to sacrifice the only son of his old age who could make that promise come true. When Abraham was willing to obey the **supreme authority of**

**God**, to do **God's Will over his own** in sacrificing his only son, God stopped him. Here we see prefigured God the Father's love in **actually sacrificing His only begotten Son** so that all Abraham's descendants might *have supernatural, eternal life*. When Joseph's brothers sold him into slavery in Egypt and smeared the blood of animals upon his coat of many colors, breaking the heart of his aged father with news of his "death," we see prefigured the **Messiah Who will not be spared death, for the sake of His brothers**, and Who will give us the **pure white garment washed clean in the blood of the Lamb of God**. (This speaks to the white garment given in Baptism, the white garment necessary to enter the wedding feast of heaven where we are united forever with our Trinitarian Love.) God's ways are filled with **seeming contradictions, paradoxes of faith**: in the natural order, blood stains; in the supernatural order, blood washes us clean from sin, white as snow.

God made His **great covenant** with **Moses on Mount Sinai**. To prepare His people for departure from 400 years of slavery in Egypt, He ordered the people to prepare a feast of **unleavened** bread and to sacrifice an **unblemished male lamb**, to roast it whole, smear its blood on the doorposts of their homes, and then eat its flesh as a family, ready for the journey. The blood of the lamb on the doorposts marked their homes so the angel of death would pass over and not kill the firstborn of their families and their flocks. (Hence the feast of **Passover** recounting their deliverance from slavery in Egypt). The Messiah is Himself the most innocent and pure, unblemished male lamb, tried in heaven's sacred fire as the **ultimate sin offering for all mankind**, from the beginning of the world until its end, sacrificed and then given to us to eat as our peace offering in that Sacred Meal that is His Body and His Blood, food for our spiritual journey from the slavery of sin to the Promised Land of freedom as the children of God. When Jesus, our Redeemer, stood before Pilate who beckoned the crowds to let him release Jesus to them as his favor for the Passover celebration, they cried, **"Crucify Him! Crucify Him!"** (We make that same cry every time we choose to sin.) Then, as Pilate washed his hands of this heinous crime, they cried out the more, **"Let His blood be upon us and upon our children."** (Mt 27: 24-25) O the splendor of God's mercy which turns our errors into grace and redemption for us! **That curse from the rabble crowd has indeed become our blessing, for the Most Precious Blood of Jesus has indeed been poured out on us, and on our children, for our salvation**. As the high priests of old sprinkled the people with the blood of the sacrificial animal, and as the blood of the Passover Lamb was smeared on the doorposts of people's home, so now we have the beautiful and powerful devotion of covering ourselves and our children with the Blood of our Redeemer for our protection against the devil "who prowls about the world seeking souls to devour."

For the Hebrew people, life is in the blood, and they understood atonement for sin was in the blood of sacrifice. The Book of Leviticus describes in detail how God

ordained the building of the first temple and the altar of sacrifice, the **Holy of Holies** (the inmost sanctuary) to house the **Ark of the Covenant** (that sacred box that held their sacred things defining the covenant God had made with His people. **“I will take you as my own people, and you shall have me as your God.”**) (Ex 6:7) That Ark carried the **Stone Tablets** (Ten Commandments), some **Manna** (bread from heaven while in the desert) and the **priestly rod of Aaron** of the House of Levi, the tribe chosen to carry on the priesthood of God’s people. Leviticus describes the various sacrifices the people should make unto God. The sins of the people were transferred, laid upon the **innocent animal victim** that would be slain in sacrifice and its **blood sprinkled over the people** as though its innocent life could be transferred back to the people. On the Day of Atonement, their iniquities would likewise be laid on a goat identical to the one sacrificed, which would then be taken to the Mount of Olives to be sent off to the wilds to carry their sins away, the **scapegoat**. Once a year on **Yom Kippur, this Day of Atonement**, the blood of the sacrifice was carried into the **Holy of Holies by the High Priest alone who would first bathe and then put on a white garment to signify prayer for purity through expiation**. The **High Priest** then sprinkled the sacrificial blood on the **Ark of the Covenant** and the **Mercy Seat, God’s dwelling place**, above the lid of the Ark between the two Cherubim, to rise as a prayer of intercession for the forgiveness of sin for priest and people. The High Priest would fill the Holy of Holies with incense, and God’s Presence would be made manifest as the smoke ascended to heaven.

All these **rituals of sacrifice and purification with the blood of animals could only symbolize the forgiveness of sin**. True forgiveness is effected with the **Precious Blood of Jesus** and perfected in the sacrificial meal of the Last Supper in which the final blessing cup is the Blood of the only true unblemished lamb slain on the altar of Calvary where **Jesus is both Eternal High Priest and Purest Victim, the Perfect Sacrifice that ends all need for further blood sacrifice**. The lambs and other animals of old had no say in being chosen as victims; this Lamb freely and fully chose to lay down His life on the altar of atonement so that we might be made **at-one with God**. The sacrifices of old required a separate priest; **in this Perfect Sacrifice the Victim is the Priest**. The sacrifices of old were numerous and could not actually forgive sin; this Sacrifice is offered only once, for **this Lamb is both human** (satisfies for human sin) and **divine** (satisfies divine justice) in His one person. **As a divine person, Jesus’ sacrifice of His Sacred Humanity wins infinite merit and completes and fulfills all previous symbolic sacrifices and fully forgives all sin**. Hence, going forward, there is no more need for blood sacrifice; ***the sacrifice God now demands is a clean and pure heart. (It is such a pure heart that Our Lady of America® asks for when she calls us so urgently to a reform of life.)***

Do we truly understand and appreciate what it is we do when we attend the celebration of Holy Mass? Jesus' **Sacrifice on Calvary** is made present, not repeated, **made present in an unbloody manner on every altar at every Mass** said throughout the world every moment of every day. There the Blood of His Life mystically bleeds into our own lives as we are given holy communion with the **Most Blessed Trinity** and the entire **Mystical Body** (the Church Triumphant, Suffering and Militant) as we eat of the Body of Christ and drink of His Blood around the family table (a foretaste of His heavenly wedding feast), where we are all made one in Him, blood brethren in the truest sense of the Word. In union with **Christ, the Eternal High Priest**, we offer God prayers of praise, thanksgiving and contrition for our sins, and petition God's own Spirit to transform the gift of ourselves into the living Body of Christ, with His life running through the veins of our own. It is that same Holy Spirit Who groans from the depths within us and unites our every prayer, hunger, and every desire of our hearts,-- for ourselves, our families, our Church, our nation, for the whole world-- with the mediating prayer of Jesus, and lays them all before the throne of the Father, for His glory and our salvation.

On April 3, 1981, Our Lady of America® appeared to Sister Mildred (Mary Ephrem) Neuzil with these words of concern about our lack of understanding and **reverence** (profound awe, respect, veneration and love) in the celebration of the Holy Sacrifice of the Mass.

**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. Sister Mildred (Mary Ephrem) Neuzil, Diary, *Our Lady of America*®, Fostoria, OH, pg. 40.)**

Life is in the blood, and the blood of one can save the many. Our Lady makes this point vivid by first appearing on the feast of the North American martyrs (September 25, 1956- pre-Vatican II), martyrs whose blood became the seed of the Faith in our beloved America. The purity and sacrifice of their lives brought grace and salvation to many in our land. We see this reference to the blood of martyrs again on August 22, 1981, when the Archangel Sardus appears and identifies himself as the Guardian and Protector of America. (Recall the Guardian Angel of Portugal who gave holy communion to the Fatima children. Recall how Scripture speaks of good and bad angels hovering over nations and celebrates Michael and Gabriel as the Guardian Angels over God's people, Christ's Church.)

**I am the Archangel Sardus, Protector, Guardian and Defender of America whose soil is saturated with martyrs blood and honors so highly the Queen of Heaven and Her holy Spouse who work only to further the Kingdom of Jesus.**



With these shafts of light God seeks out and binds with eternal chains the evil powers and those who have sold themselves to these enemies of God and His people. They who are chained to habits of sin through weakness but have hearts filled with guilt and repentance will have their chains broken so that they will be free once more to love and serve their Maker.

Listen to the words and warnings of the Queen of Heaven and you will experience my protection and I will fight in your defense that with the people of all Nations you can at last come to the peace of *the Kingdom which is within you*. (Diary, pg. 42.) (The One within is always stronger than the one without.)

With such clarity Our Lady confirms her **Divine Motherhood** and her maternal role as **Co-redemptrix** and **Mediatrix of Grace**. After all, it was she who gave the Most Precious Blood to the **Sacred Humanity of Jesus**. No creature is nearer or dearer to our Redeemer than His own Mother whom He gave to us on Calvary to be our own. **No wonder the Archangel over America urges us to listen to our dear Mother's words, -- and her warnings,** for he knows better than we the evil spirits that are hovering over and seeking to destroy America, because of its mandate from heaven to lead the world in a spiritual reform, back to Faith and Purity!

I am the Mother of the sacred humanity, and it is my special work as co-redemptrix of the human race to help souls reach the sanctity of the Father in eternal union by showing them how to put on Christ, to imbibe His Spirit, and thus become one with Him. (Diary, pg. 24.)

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. From this Pure and Immaculate Heart you will learn all that will make you more pleasing to the Divine Heart of the Son of God. The Holy Trinity looks down with infinite delight upon such souls and makes them its heaven upon earth. (Diary, pg. 16.)

Blood flows from the heart; the two are inseparable. To fully understand the meaning of the **Precious Blood of Jesus** poured out for our salvation, we must likewise understand the enormity of **His Sacred Heart** which prompted so great an act of love for us. Jesus, in such tender deference to His Mother who shared His life and mission so completely with Him, chooses to channel the redemptive grace He won for us through her hands and her Heart. That **role of maternal intercession** must also be understood. How our sorrowing Mother pleads with us to reform our lives.

My heart, my Immaculate Heart, is the channel through which the graces of the Sacred Heart are given to men. (Diary, pg. 18.)

Behold, O my children, the tears of your Mother! Shall I weep in vain? Assuage the sorrow of my Heart over the ingratitude of sinful men by the love and chasteness of your lives. Will you do this for me, beloved children, or will you allow your Mother to weep in vain? I come to you, O children of America, as a last resort. I plead with you to listen to my voice. Cleanse your souls in

the Precious Blood of My Son. Live in His Heart, and take me in that I may teach you to live in great purity of heart which is so pleasing to God. Be my army of chaste soldiers, ready to fight to the death to preserve the purity of your souls. I am the Immaculate One, Patroness of your land. Be my faithful children as I have been your faithful Mother. (Diary, pg. 12.)

It is also significant to note that on September 26, 1957, one year after Our Lady's first appearance as Our Lady of America®, she gave a very strong exhortation to her **beloved sons, our priests**, as regards their **exalted vocations imitating the Eternal Priesthood of Christ**.

My dear daughter, sweet child, write my words carefully, because they are of the utmost importance. I address them to my beloved sons, the priests, dedicated to the most intense and extraordinary imitation of my Son in the perfect carrying on of His Eternal Priesthood.

Beloved sons, so cherished and greatly blessed among the sons of men, be careful to uphold the sanctity and dignity of your calling. Let the faithful see in you the favored and especially loved imitators of the Son of God. Be modest in your dress and speech as becomes those of so exalted a vocation. The apparel and manners of a man of the world is not for you, who, though living in the world, must not take on its ways.

It is through you that the grace of the Sacraments is given to souls. Strive then to make your selves more worthy receptacles to receive these graces and transmit them in turn to the souls under you care.

Dear sons, I ask you to practice self-denial and penance in a special manner, because it is you who must lead my children in the way of peace. Yet this peace will come only by way of the sword, the flaming sword of love. If, therefore, you love my Son and wish to honor me, heed my admonition and be the first to give the example of a life of penance and self-denial. Thus, by sanctification from within you, you will become a bright and burning light to the faithful, who look to you for help and guidance.

I am pleased, dearly beloved sons, by the honor and love you have until now accorded me. Will you now go further and honor me yet more by taking my words to your hearts and doing what I ask? (Diary, pg. 20)

Although formal devotion to the Precious Blood of Jesus is attributed to **Saint Gaspar del Bufalo** who founded the Congregation of the Missionaries of the Precious Blood of Jesus in Rome in the early 19<sup>th</sup> century, the Church has always regarded **devotion to the Precious Blood as one of the oldest and most essential in the Church, for devotion to the blood of Jesus is devotion to the saving mystery of His Passion and death and Resurrection, the heart of salvation history**. We see the Church honor the Blood of Jesus at the beginning of the year, January 1<sup>st</sup>, with the feast of the **Circumcision**, the day the blood of Jesus was first shed. On July 1<sup>st</sup> the Church again honors the Blood of Jesus and recalls how Mary gave her flesh and blood



to the Sacred Humanity and how there was an interflow of blood between them for the nine months she carried Jesus in her virginal womb. Who can fathom the meaning of His Blood more than His Mother who was covered with that Precious Blood as she held His blood stained Body after He was taken down from the cross. How she must have kissed His torn, beaten flesh and pressed Him once more to her heart as she had done so often when He was just an infant. Oh that we, too, might press that Sacred Body of Jesus, with its Most Precious Blood, to our bosoms as we receive Him in Eucharist, and weep for our sins and the sins of all the world that exacted such a price to satisfy divine justice and to bring us justification.

We are reminded of **St. Elizabeth, Queen of Hungary**, who with **St. Matilda** and **St. Bridget**, prayed fervently to grasp a deeper understanding of the Passion of Jesus. Our Lord revealed to them He would grant the following promises to all who recited 2 Our Father's, 2 Hail Mary's and 2 Glory Be's each day for 3 years, in honor of the drops of Blood He lost in His bitter Passion:

- 1) **A plenary indulgence and remittance of one's sins.**
- 2) **Freedom from the pains of Purgatory.**
- 3) **If one dies before completing the 3 years, it will be the same as if one had done so.**
- 4) **It will be upon your death the same as if you had shed all your blood for the Holy Faith. (just like martyrdom)**
- 5) **I will descend from Heaven to take your soul and that of your relatives, until the fourth generation. (What comfort to parents whose children do not practice the Faith)**

The following prayer is attributed to Sr. Mary of St. Peter, (1816-1848), a Carmelite nun from Tours, France, best known for devotion to the Holy Face of Jesus and the Golden Arrow prayer.

**Dear Jesus, moved by an impulse of love and with purity of intention, I wish to cover my humble labors with Your merits and bathe them in the supernatural gold of Your Precious Blood.**

**I desire to consecrate my life to the saving of souls and the extension of Your Glory, and I beg the Heavenly Father for as many souls as You shed drops of Blood during Your Passion.**

We are reminded of our own **Sister Mildred (Mary Ephrem) Neuzil's** encounter with our suffering Lord as recorded in her letter to **Father (later Archbishop) Paul F. Leibold**, her spiritual director, on August 16, 1956.

**Jesus came to me holding a large cross and a crown of thorns. He said to me smiling, as though He knew what the answer would be (He did of course). "I come with My cross and My crown of thorns, will you accept Me My spouse?" You know the only answer I could give Father. Who could refuse Jesus**

anything? During the night I awoke and Jesus said to me, and He said it with a profound emphasis: "I have placed you upon the Altar of Sacrifice."

On June 14<sup>th</sup>, anniversary of my perpetual union with Jesus, He asked me again: "Bride of My Heart, do you still wish to suffer all things to give Me to souls?" I answered: "Yes, yes dear Lord, I am poor and wretched, and unworthy, but you know what is in my heart." He said, "My little white dove, will you then continue to wear the Crown of Thorns, and permit yourself to be nailed to the Cross?" I told him in the best way I could, how much I desired Him to do with me just as He desired. So in this way my desires are wholly united to His.

**In some way, Jesus comes to each of us** as He came to Sister Mildred, **with a cross and a crown of thorns**, for we have been baptized into His death, so that dying with Him we might also rise with Him. **When He comes to us and asks if we will allow ourselves to be *nailed to the cross*, to be *placed on the altar of sacrifice*, how will we answer Him?** Let us pray for the grace to answer Him as Sister Mildred did, praying the prayer Our Lady inspired her to write.

#### **Prayer to the Indwelling Most Holy Trinity©**

O my Love, my only Good, Most Holy Trinity, I adore You, hidden in the depths of my soul. To You, to Your honor and glory, I dedicate my life. May every thought, word and deed of mine be an act of adoration and praise directed towards Your Divine Majesty enthroned in my heart.

O Father, Infinite Goodness, behold Your child, clothed in the likeness of You Son. Extend to me Your arms that I may belong to You forever.

O Son, Divine Lord, made man, crucify me with Yourself that I may become, in union with You, a sacrifice of praise for the glory of Your Father.

O Holy Spirit, Fire of Everlasting Love, consume me on the altar of Divine Charity, that at the end of life, nothing may remain but that which bears the likeness of Christ.

O Blessed Trinity, worthy of all adoration, I wish to remain in spirit on my knees, to acknowledge forever Your reign in me and over me, to Your everlasting glory.

Through the Immaculate Heart of Mary and the pure heart of St. Joseph, I consecrate my life to Your adoration and glory. At the moment of death, receive me, O my Triune Love, that I may continue my adoration of love through all eternity. Amen. (200 days)

Nihil Obstat: -- Daniel Pilarczyk, S.T.D.

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Cincinnati, January 25, 1963

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