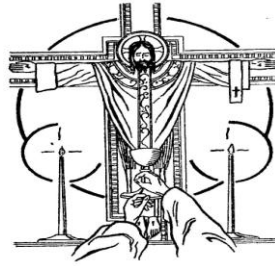


# The Great Mystery and Sacrament of the Holy Eucharist



THE † ETERNAL † SACRIFICE

## Mary, Tabernacle of the Most High

I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world." The Jews quarreled among themselves, saying, "How can this man give us (his) flesh to eat?" Jesus said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. 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. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever." (The New American Bible, John 6:48-59.)

This passage from Scripture relates the utter importance of partaking of the Bread of Life that has come down from heaven and which is the Body and Blood, Soul and Divinity of Jesus the Christ in the most holy Sacrament of the Eucharist. It is the only food that can save us from the starvation of sin and the second and everlasting death of judgment upon those who do not know nor accept the Son of God as their Savior, the Way, the Truth and the Life, **the only Savior of the world**. While the Sacrament of Baptism is necessary for anyone to enter into the kingdom of heaven and to share in the dignity of the royal priesthood of Christ and to participate in His Perfect Sacrifice, the Sacrament of the Eucharist is the **“sum and summary of our faith,”** the greatest of all Sacraments precisely because **“it is Christ Himself, our Pasch”** by which we anticipate our participation in the unending wedding feast of the Lamb in the heavenly Jerusalem. It is the Passover meal of the New Covenant which Jesus celebrated with the Apostles at the Last Supper to perpetuate his Perfect Sacrifice on the cross for our salvation until He comes again in His glory.

The Catechism of the Catholic Church likewise points to the preeminence of this Sacrament if we are to live a serious Christian life, for it defines the Eucharist as ...

**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, our Pasch." The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit. Finally, by the Eucharistic celebration we already unite ourselves with the heavenly liturgy and anticipate eternal life, when God will be all in all.**

(Catechism of the Catholic Church, #'s 1322-1327.)

**This heavenly food is offered to us on our altar tables in the sacrificial memorial meal of the Sacrament of the Most Holy Eucharist which Christ established within His Church,** the only Church founded by Him in the flesh and upon the rock of Peter, His Vicar on earth and our first Pope. This heavenly food is made present on our altars in the priesthood Jesus conferred upon His apostles, our first bishops, whose ministry and share in the Eternal Priesthood of Christ is handed on in the hierarchy of Christ's church to all bishops and priests ordained in this apostolic line of succession. While other churches may have a commemorative Eucharistic celebration, only Christ's Church has **The Sacrament that Jesus established** at the Passover Meal He celebrated with His apostles at the Last Supper when He took bread and wine and consecrated them into His Body and Blood and commanded us to **"do this in memory of Me."** This mystery of **transubstantiation** is revealed to us in Faith and transcends any attempt of our mere human minds to comprehend it. By this mystery we believe that the bread and wine on our altars are truly changed in substance into the glorified body and blood, soul and divinity of Christ, though the accidental appearances of bread and wine remain the same. Since Christ is God, when we receive Him, we receive all three persons of the Most Holy Trinity, though we receive Christ in His glorified Humanity in a unique way that transcends the laws of human nature. Since the Eucharist is a sign of His unity with His Bride, the Church, His whole Mystical Body, we are united with Him in this holy bond, and are likewise united to His Whole Body, the Church Triumphant, the Church Suffering and the Church Militant here on earth. We are united to each other as we are united to Christ, to God. This mystery was too hard for many to accept, but to those who accept it in Faith, it is salvation and eternal life!

If we could only comprehend what we say takes place on our altars during the Mass we would be obliged to crawl down the aisle to the Eucharistic table in utter humility and amazement for this great mystery, adoring our eternal and infinite God who, in Jesus, humbled Himself so low as to hide in this small wafer so that He might give Himself to us as food, a way our poor nature could receive Him without dying from the enormity of His Presence, a way in which He could abide with us in His Church in His Real Presence in our tabernacles until the end of time. Imagine, the holy, living God dwelling in my wretched body and soul so He might speak to my heart: “See how much I love you! Be holy as I am holy! I desire to live in you so you can live in Me!” If we truly understood Who it is we receive, would we not come with clean hearts and adorned in our best clothes? Would we not be silent with awe, like the angels in heaven who behold His Face, as we enter God’s house, His house of prayer, and close our eyes to all distraction and frivolous conversation while in His Presence? Can anyone or anything else matter at this time?

On April 3, 1981, Our Lady addressed her concern over our lack of understanding and reverence for this great Sacrament to Sister Mildred (Mary Ephrem) Neuzil as recorded in Sister’s Diary, **Our Lady of America**©.

**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, Ohio, Pg. 40.)**

Private revelations are not obligatory to our Faith but when the Church declares that they contain nothing contrary to Faith and morals, it behooves us to regard them as precious gifts from heaven to enhance our spiritual life and growth in holiness. The evangelist Matthew tells us that when Jesus celebrated His last Passover with His disciples “he reclined at table with the twelve.” Mark states that when it was evening, Jesus came with the twelve and reclined at table. Luke says that when the hour came, Jesus took His place at table with the apostles. John simply mentions disciples, so while the focus is on the apostles who were to be ordained the first priests in Christ’s Church, the twelve pillars of the New Covenant in the New Jerusalem that is the Eternal City of God, other disciples are not necessarily excluded. There is nothing in the Scripture passages that indicates that Mary or any of the women who followed Jesus were in that room when Jesus instituted the Eucharist. So who would have been first to receive Holy Communion from the hands of the Eternal High Priest Himself? Peter,

who would head His Church? The beloved disciple who leaned his head upon Jesus' breast? Our theology tells us no one shared in the life, passion and death of Jesus as intimately as His own Mother, and that no favor bestowed on any saint could be greater than that bestowed upon Our Lady who was closest to Christ and therefore to God by way of her privileged vocation as Mother of God.

Venerable Mary of Agreda, a Franciscan Nun of the Immaculate Conception, wrote the lengthy treatise, **The Mystical City of God**, recounting her visions of Our Lady. While misinterpretations of her work led to it being put on the Index of forbidden books for a time, Blessed Innocence XI removed that condemnation. **Mary of Agreda died in the odor of sanctity on May 24, 1665. Her body was exhumed in 1909 and again in 1989 and remains incorruptible, without the slightest change.** According to this work, Mary and the other holy women were in a room adjoining the one wherein Jesus celebrated the Passover with His Apostles. It speaks of Mary being raised to the highest contemplation and being given an interior vision and understanding of all that was taking place in the Cenacle room. She heard Jesus' prayer to the Father.

**Having offered Myself for the Redemption of the world through my Passion and Death according to thy will, I now desire to enter upon these sacraments and mysteries by humiliating Myself to the dust, so that the pride of Lucifer may be confounded by the humility of thy Only-begotten. In order to leave an example of humility to my Apostles and to my Church, which must be built up on the secure foundation of this virtue, I desire, my Father, to wash the feet of my disciples, including the least of all of them, Judas, steeped in his own malice. I shall prostrate Myself before him in deepest and sincerest self-abasement to offer him my friendship and salvation. Though he is my greatest enemy among the mortals, I shall not refuse him pardon for his treachery, nor deny him kindest treatment, so that, if he shall decline to accept it, all the world may know, that I have opened up to him the arms of my mercy, and that he repelled my advances with obstinate contempt.**

(Venerable Mary of Agreda, **THE MYSTICAL CITY OF GOD**, Volume III-The Transfixion, Tan Books and Publishers, Page 438.)

We read how the low table around which Jesus and the Apostles reclined as in the Passover of the Old Covenant was replaced by a higher table like the altars we use in our churches today in accord with the New Covenant Jesus established. We are told that Mary, Peter and John were given special understanding of this great mystery of the Lord's Body and Blood and that, at the words of consecration, Mary and her guardian angels and all the angels of heaven, along with the souls of Enoch and Elias who represented the Patriarchs and Prophets of the Old Law, prostrated themselves before the Lord. They were given an understanding how Christ was truly present in the sacred species, and how, because the Person of the Word is inseparable from the Persons of the Father and the Holy Spirit, the Eucharist contained the perfect humanity of the Lord

with the three divine Persons of the Godhead. She recounts how Jesus in His Sacred Humanity and as the first and chief of all priests, recognizing Himself as man as inferior to the divinity, was **first** to partake of the Sacrament of His own Body and Blood.

**The effects of holy Communion in the body of Christ were altogether miraculous and divine; for during a short space of time the gifts of glory flowed over in his body just as on mount Tabor, though the effects of this transfiguration were manifest only to his blessed Mother, and partly also to saint John, Enoch and Elias. (The Mystical City of God, Pg. 463.)**

We are told Jesus offered Himself in the Blessed Sacrament to the Father as a sacrifice for the salvation of men and then, unnoticed by those present, gave another particle of the consecrated bread to the archangel Gabriel to give Holy Communion to His Mother. The angels, excluded from the sacerdotal dignity bestowed upon these men, deemed themselves duly recompensed and were overjoyed that one of them should be so privileged as to hold the sacramental body of their Lord and true God while administering Holy Communion to Mary.

**The most blessed Sacrament was deposited in the breast and above the heart of the most holy Virgin Mother, as in the most legitimate shrine and tabernacle of the Most High. There the ineffable sacrament of the holy Eucharist remained deposited from that hour until after the Resurrection, when saint Peter said the first Mass and consecrated anew... The Almighty wished to have it so for the consolation of the great Queen and in order to fulfill his promise, that He would remain with the children of men until the consummation of the ages; for after his death his most holy humanity could not remain in his Church any other way than by his consecrated body and blood. This true manna was then deposited in the most pure Mary as in the living ark together with the whole evangelical law, just as formerly its prophetic figures were deposited in the ark of Moses. The sacramental species were not consumed or altered in the heart of the Lady and Queen of heaven until the next consecration. ...After having thus favored the heavenly Princess, our Savior distributed the sacramental bread to the Apostles, commanding them to divide it among themselves and partake of it. (The Mystical City of God, Pgs. 464-465.)**

Who then, can teach us to reverence and understand the awesome mystery of Christ's Body and Blood in the most holy Sacrament of the Eucharist better than Our Lady, she who first gave Him to the world in His Sacred Humanity in the ark of her womb and who now gives Him to us in His Church in the Sacrament of the Eucharist dwelling in the tabernacle of flesh in her own heart? Let us reflect on these passages in light of the words Our Lady spoke to Sister Mildred Neuzil on November 22-23, 1957, in which Our Lady revealed herself as she really and truly was, **"the Immaculate Tabernacle of the Indwelling God."**

Our Lady was standing on a globe, her right foot resting on a crescent or quarter moon, the left on the snout of a rather small and very ugly looking dragon. I saw fire come out of his huge jaws, but not very much, as he could not open them wide enough because of Our Lady's foot. At times he seemed to be somewhat black, again of a shade of green. Our Lady was all in white. Her veil was so long that it seemed to envelop the globe halfway. Sometimes the veil appeared so transparent that Our Lady's hair could be seen through it, and the hair seemed to be sparkling with the light of many glittering stars. At times the edges of the veil, sleeves, and garments seemed to be outlined in light. The veil was held about her head by a wreath of white roses. Her feet were bare.

The previous day Our Lady had appeared with her hands outstretched. At this second visit she slowly raised them, then crossed them on her breast close to her waist. While doing so, she bent her head slightly forward, and it seemed that her eyes were closed, not just lowered. On her breast, as though through a veil, the Triangle and the Eye, which is often depicted as the symbol of the Divine Indwelling, could be visibly seen. I said that Our Lady's feet were bare, that is, devoid of any kind of footwear, but on each foot was a large white rose. The roses, both on the feet and on the crown, were of such dazzling whiteness that the outlines of the petals could barely be seen, sometimes not at all. It seemed that a strong beam of light streamed from the Divine Presence within Our Lady onto the globe at her feet. Then halfway around the figure of Our Lady above her head appeared a scroll on which were written in letters of gold the words: "All the glory of the King's daughter is within." Though it did not appear that her lips moved, yet I heard these words quite plainly: "I am Our Lady of the Divine Indwelling, handmaid of Him Who dwells within."

**(Diary, OUR LADY OF AMERICA©, Pgs. 22-23.)**

O dear Lady, Immaculate Tabernacle of the Indwelling God, Ark of His New Covenant and Law of Grace, lend us your Immaculate and Pure Heart in which to receive our Eucharistic Lord, so that we may never receive Him unworthily. Cover our wretchedness and hide us in the splendor of your own Heart so our dear Lord will see naught but your Heart which is so pleasing to Him. Then let Him take His delight and rest in each of us. Such is our prayer, O Mother of our Eucharistic Lord.

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