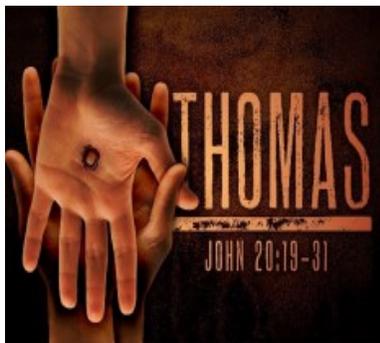


## At the Mass We Touch the Wounded Hand of Christ as Surely as St. Thomas Did!

*My Lord and My God!*



“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 Neuzil, *The Diary, OUR LADY OF AMERICA*, Tiffin, Ohio, Page 40, April 3, 1981.)

### Why does the Holy Sacrifice of the Mass no longer have meaning to so many?

A 2019 Pew Research poll reported that **only 31% of those polled believed in the Real Presence of Jesus in the Eucharist**. Polls, however, have a great margin for error depending on the size of the sample, the wording of the questions, etc. Nonetheless, the poll addresses the current crisis of Faith that torments the Church, the great failure in teaching truly Catholic doctrine in our schools, catechetical programs, from our pulpits, and in the home where parents have the first responsibility to teach the Faith to their children.

### What does the Catholic Church teach about the Holy Sacrifice of the Mass?

The Catholic Encyclopedia defines the Holy Sacrifice of the Mass as the action of the Church which makes present on our altars the very same sacrifice of Jesus offering Himself to the Father in atonement for the sins of mankind on the cross at Calvary. Yes, the **very same sacrifice of Jesus on the cross on Good Friday** transcends the limitations of time and space and is made present on our altars. It is not a symbolic gesture nor a repetition but is Calvary made present on every altar until the end of time. **Transubstantiation is that Eucharistic miracle whereby the bread and wine, by the power of the Holy Spirit, is changed in substance into the Body and Blood of Christ at the words of Consecration, while retaining the appearances of bread and wine. “This is My Body...This is My Blood.”** Jesus is the Eternal High Priest speaking those words in the person of the ordained priest. Jesus is both Priest and Victim at every Mass. After the Consecration, we can no longer speak of bread and wine but only of the Body and Blood of Christ. This miracle can only happen with a duly ordained priest, the correct formula or words spoken, and the matter of unleavened wheat bread and grape wine. Per the encyclopedia, the Mass and the Eucharist, which means thanksgiving, are distinct. The Mass is the sacrifice offered in conjunction with Christ’s self-offering on the cross, but the Eucharist is the permanent gift of the Body and Blood of Jesus under the species of bread and wine for the nourishment of our souls on our pilgrimage to God. One receives the whole Christ whether he or she receives Holy Communion under the one species or both, whether with a fragment of the consecrated host or the host in its entirety. It is a magnanimous gift of love to have the



Body and Blood of Christ reserved in our tabernacles for adoration and as a pledge of Christ's continuing Presence with us until the end of time. He has not left us orphans. (Our Sunday Visitor's Catholic Encyclopedia, Pages 368-373.)

**How do we increase our understanding of and reverence for the Most Holy Sacrifice of the Mass?** In his encyclical on the Eucharist, *Mysterium Fidei*, September 3, 1965, Pope Paul VI refers to the Eucharist as both **sacrifice**, an offering, and **sacrament**, a meal anticipating the heavenly Supper of the Lamb.

**"At the Last Supper, on the night when He was betrayed, our Savior instituted the Eucharistic Sacrifice of His Body and Blood. He did this in order to perpetuate the Sacrifice of the Cross throughout the centuries 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 eaten, the mind is filled with grace, and a pledge of future glory is given to us."**



At every Mass we remember the call of God to Abraham to sacrifice his only son, but Abraham was spared that heart wrenching ordeal. The Heavenly Father, however, did not spare Himself the sacrifice of His only begotten Son for our sakes. That sacrifice of unfathomable love and mercy towards us is memorialized in the New Covenant Passover meal whereby Christ invites us to eat of His flesh and drink of His Blood, becoming what we eat and drink, His Mystical Body, partakers of His life in glory and His communion with the Father and the Holy Spirit and all the angels and saints in heaven.

Thomas a Kempis, in *The Imitation of Christ* (modern language) asks this of Jesus:

**But why do you come to me? Who am I that you should offer me yourself? How does a sinner dare to appear before you? And how do you graciously come to the sinner? You know your servant, and you know that he has in himself no good thing for which you should grant him this grace. I confess therefore my own selfishness and sinfulness, and I give you thanks for your exceeding great love. ... 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. ... You are the Saint of saints, and I am the worst of sinners. 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. ... You, O Lord of all, who have need of nothing, have desired to dwell in us. You have consecrated and instituted this mystery of Communion for both your honor and for a symbol of your death which gives us life. 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.**

In a letter to Father Paul Leibold, Sister Mildred Neuzil answers that question with Jesus' words to her of His desire to be our Food and Drink, His desire to give us happiness as only He can.

**"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.)**

Let us close our bodily eyes and look deeper into the depths of the mystery that unfolds on every altar. Church bells beckon us to the Lord's banquet, a foretaste of the wedding feast of the Lamb in heaven. We wash the hands of our souls during the penitential rite, then feast on the Word of God in the Scripture readings and the homily before feasting on the bread from heaven. Where Jesus is, the Trinity is, and where Jesus is, His Mystical Body, the communion of saints, is also present. We never pray alone. The Father and the Holy Spirit hover over the priest and the altar, holding the Beloved Son on His cross as a sign of their infinite love and mercy for all mankind. Mary, holier in the order of grace than any priest, kneels off to the right of the priest in respect for the great dignity of the priest who shares in the Eternal Priesthood of Christ. Though not visible in this image, we can be sure that St. Joseph, Virgin-Father of Jesus and Virgin-Spouse of His Mother, would be kneeling to the left of the priest as well. We place ourselves upon the paten with the bread to be offered with the fruit of our labors. As the priest calls down the Spirit to sanctify these gifts, changing them from bread and wine into the Body and Blood of Christ, we ask the Holy Spirit to change us, too, into the likeness of Christ so pleasing to the Father.



This New Covenant Passover meal of the Eucharist and the perfect sacrifice of the Lamb of God on the cross of Calvary are united and made present on our altar in an unbloody manner as a memorial of Christ's Passion and death and Resurrection. At the words of consecration, the Word takes flesh again on our altars. The saints in glory gather round the altar in silent adoration. Angels descend from heaven to pay homage to the Word-made-flesh and then return to their celestial choirs to sing God's unending praises. The poor souls plead from the foot of the altar for our prayers for their release from the purifying flames of purgatory. They cannot help themselves; they need us. We sit in our pews, attentive or distracted, and ignorant that our guardian angels, assigned to be with us forever unless we separate ourselves from God, sit at our side waiting for us to give them a mission. They walk beside us to the altar of God, carrying their own paten with our prayers of praise, thanksgiving, contrition and petition to the Lord, the giver of all good gifts. Sadly, some angels' patens have no offerings. We bid our angels seek the blessing of St. Joseph and the purity of Our Lady to adorn our gifts, and then present them to Jesus to cover with His Most Precious Blood before presenting them to His Holy Spirit to groan and travail before the throne of God for all our needs, in deepest praise and gratitude.

Jesus confided to St. Gertrude His love for the poor souls and promised to release 1,000 souls from purgatory each time the following prayer is said. Jesus promised to honor anyone who honors Gertrude, His beloved spouse.

**"Eternal Father, I offer you the Most Precious Blood of Your Divine Son, Jesus Christ, in union with all the masses said throughout the world today, for all the Holy Souls in**

**Purgatory, for sinners everywhere, those in the Universal Church, those in my own home, and within my family.”**

Let this prayer be in our hearts and on every paten our guardian angels carry to the altar of God, and may every poor soul we pray for, in turn, plead along with us for the conversion of as many sinners as Jesus shed drops of Blood in His bitter Passion. Let His Precious Blood not be shed in vain; let not one more soul be lost forever.

In the words of St. Margaret Mary, Apostle of the Sacred Heart of Jesus:

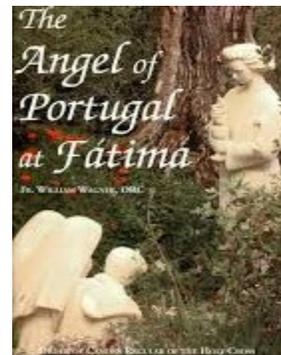
**“Today the Lord wants you to honor His life wholly given to us in the Blessed Sacrament. You must be as a burning candle with no other desire than to be consumed in His honor. Surrender yourself to the Mercy of Providence and let Him do with you according to His designs. “**

St. Peter Julian Eymard speaks of the utter poverty Jesus embraces in the Eucharist, which should be an example for all of us.

**“Jesus wanted to be the poorest of the poor, in order to be able to stretch out His hand to the lowliest of men and say to them, “I am your brother.” His priests or His faithful people must give Him everything; the matter of the sacrament, the bread and the wine; the linen on which to place Him or with which to cover Him; the corporals, the altar cloths. He brings nothing from heaven except his adorable person and His love.”**  
<https://www.catholicculture.org/culture/library/view.cfm?recnum=6313>

The children of Fatima were given a vision of an angel who prostrated himself before a host and chalice that hung in the air. Worshipping the Eucharist, the angel prayed:

**“Most Holy Trinity—Father, Son and Holy Spirit—I adore Thee profoundly. I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifferences whereby He is offended. And through the infinite merits of His Most Sacred Heart and the Immaculate Heart of Mary, I beg of Thee the conversion of poor sinners.”**



**Let us make this prayer and Sister Mildred’s Prayer to the Indwelling Trinity our own after every Holy Communion.**

<https://www.ourladyofamerica.com/whatsnew/PrayerIndwellingTrinity.pdf>

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