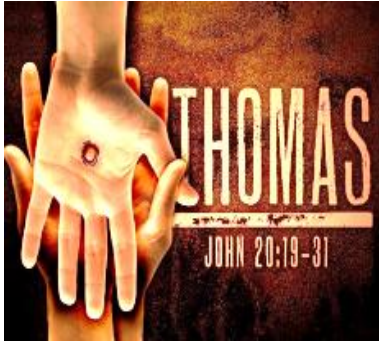


Grasp the Wounded Hand of Jesus at Every Mass



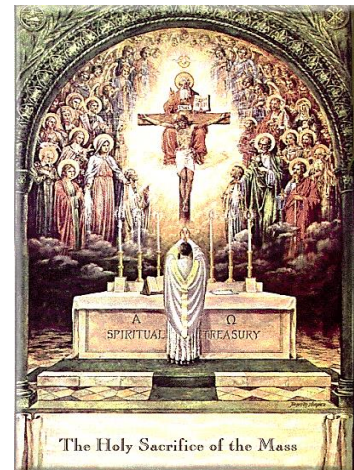
“Beloved daughter, to many the Holy Sacrifice of the Mass no longer has meaning. These have lost that spiritual sensitivity of reaching out and touching the wounded hand of my Son. In a special way during the Holy Sacrifice Jesus comes in close contact with those who meet Him in a profound act of faith 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 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 for so many? Sadly, a 2019 Pew Forum of Catholics reported that only one third of them polled believe in the Real Presence of Jesus in the Eucharist. Two thirds said the Eucharistic elements are merely symbols of Christ’s Presence. Granted that polls have a margin of error, it is extremely troubling that so few Catholics understand and believe what the Church teaches about the Mass and the Most Holy Eucharist—that Jesus Christ, Son of the living God, is truly present on our altars, Body, Blood, Soul and Divinity when the words of consecration are spoken by a duly ordained priest, though the appearances of bread and wine remain. This crisis of Faith suggests a 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. Thus, the US Bishops inaugurated a 3-year program of Eucharistic revival that began June 16, 2022 and will culminate with the 10th National Eucharistic Congress currently in session in Indianapolis, Indiana, ending Sunday, July 21, 2024. It is the first in 83 years.

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

The Holy Sacrifice of the Mass 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 repetitious act **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, an alter Christus. Jesus is both Priest and Victim at every Mass.



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. 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, a foretaste of the heavenly banquet. It is a sacred meal where we become what and who we eat and become one body with all who partake of the One Bread. 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 reverence and love for the Most Holy Eucharist? Pope Paul VI's encyclical, *Mysterium Fidei*, 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.

Jesus reiterates to Sister Mildred Neuzil his great desire to be with us, to become our Food and Drink. Oh how He longs to be with us for our own happiness!

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. (Letter to Father Leibold, April 12, 1958.)

Let us look with the eyes of our souls at the mystery that unfolds on every altar. Church bells beckon us to the Lord's banquet, a foretaste of the wedding feast of Heaven. We wash the hands of our souls during the penitential rite. We 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. 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, so ignorant that our guardian angels sit at our side waiting for us to give them a mission. They walk beside us to the altar of God, carrying a paten meant for our prayers of praise, thanksgiving, contrition and petition to the Lord, the giver of all good gifts. Sadly, some angels' patens have no offerings—because we have no offerings! Yet, the most Beloved Son of God has been given to us so we might offer Him back to the Father!

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. **“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.

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. (St. Peter Julian Eymard)

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. (The Angel to the Children of Fatima.)



Jesus came to us in the flesh not just to atone for our sins but to unite us, intimately, with the Most Holy Trinity, far longer than the Sacred Species lives in our bodies after Holy Communion. This is the doctrine of sanctifying grace, the Divine Indwelling of the Most Holy Trinity in the depths of our souls; this is living in the state of grace. This is the central theme of the message of Our Lady of America. Sister Mildred wrote this beautiful prayer to The Indwelling Most Holy Trinity in the depths of our souls. It is a perfect after Communion prayer. Print it and pray it often to your soul's delight.

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

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