

CHAPTER TWO PART 2

“MY FLESH IS FOOD INDEED” JN (6:55) 2

Jesus Consecrates The Bread And Wine Into His Body And Blood. 2

 Words Of Wisdom From The Mother Of Jesus..... 12

 We Should Examine Ourselves First Before Receiving The Body of Christ..... 14

My Flesh is Real Food; My Blood is Real Drink..... 16

 The Dialogue Of Saint Catherine Of Siena. 20

“My Flesh is Food Indeed; My Blood is Drink Indeed” Jn (6:55)

Jesus Consecrates The Bread And Wine Into His Body And Blood.

The Passover Supper was partaken on a table that was elevated six or seven fingers above the floor; for such was the custom of the Jews. But after the washing of the feet Jesus ordered another, higher table to be prepared, such as we now use for our meals. By this arrangement He wished to put an end to the Passover Meals and establish the new covenant. From that time on He wished that the new covenant to be performed on the tables or altars, which are in use in the Catholic Church. The table was covered with a very rich cloth and upon it was placed a plate and a large cup in the form of a chalice, large enough to hold the wine. The master of the house was inspired to offer these rich vessels, which were made of a precious stone like emerald. The Apostles often used it afterwards in consecrating, whenever the occasion permitted it. The Lord *seated* Himself at this table with the Apostles and some of the other disciples, and then ordered some unleavened bread to be placed on the table and some wine to be brought. Then Jesus spoke to His Apostles, and, though His sayings usually failed to penetrate the heart at all times, yet on this occasion *they were like the flames of a great fire of charity, which consumed the souls of his hearers.* He revealed to them again the hidden truths of His Divinity, humanity

and of the works of the Redemption. He enjoined upon them peace and charity. He reminded them, that in loving one another, they would be loved by His Father with the same love in which He was beloved. He gave them an understanding of the fulfillment of this promise having chosen them for the new Church and the law of grace. He renewed in them the light concerning the supreme dignity and excellence of His Mother. Among all the Apostles, John was most deeply enlightened in these hidden truths on account that he was to serve Her after the death of Jesus. The great Lady, from Her retreat, beheld in contemplation all the actions of Her Son in the cenacle. In Her intelligence, She entered more deeply into their meaning than even the Angels. By the hands of the Angels, Enoch and Elijah were brought to the Cenacle from Limbo. For the Lord wished that these Fathers of the Natural and Written Laws should be present at the establishment of the law of the Gospel.

All these being present, there appeared also the Person of the Father and of the Holy Spirit. (They were also present at the baptism of Christ and the Transfiguration on Mount Tabor.) Although all the Apostles and disciples felt this Divine presence, yet only some of them really were favored with a vision of it. Among these was John, who was given the gift of these hidden truths.

Thus the entire heaven was transported to the cenacle. For such great importance was this work, by which the new Church was founded, the Law of Grace established. For a better understanding of the actions of Christ, we must remind ourselves that He possessed two natures in One Person, the Word and the human nature. (The Body, Blood and Soul of Jesus.) Consequently, when the Word spoke and prayed to the Father, it must be interpreted as meaning that He spoke in as far as He was God, since the Word was equal to the Father. ***But in as far as He was human, inferior and composed of Body, Blood and Soul as we ourselves are.***

Brothers, I ask you, do you understand the purpose of our souls? My answer to you is this; the soul is the three powers of our being, memory, understanding, and heart. If we utilize our three powers in accordance with the will of God, He will share His Seven Spirits with us.

Jesus said the following words silently to the Father. “My Father and eternal God, I confess, praise and exalt Your infinite Being, in which I am one with You and the Holy Spirit. Having been produced from all eternity by Your intellect. I wish to accomplish the Redemption of the human race, through My Human Nature, with which You have charged Me. I wish to restore man to the highest perfection. I wish to pass from this world to Your right hand, bearing with Me all those whom You have given Me without losing a single one of them for want of willingness on Our part to help them. ***Jn (17:12) My delight is to be with the***

children of men. ***Prv (8:31) I desire that they find in My actions an easy and powerful remedy for the effects of their sins.*** I wish also to restore their right to the eternal happiness for which they are created. But since there will be few who will preserve themselves in this justice, they will need other assistance so that they may reinstate themselves. If their sins call out for Your justice, ***their neediness and misery appeal to your infinite Mercy.*** At the same time, I on My part, I offer My obedience in accepting suffering unto death; My humility in subjecting Myself to the corrupt judgment of men. I also offer My poverty and labors of My life, the insults of My Passion and death. My love urges Me to undergo all this for the spreading of Your knowledge. You, O Father, have made Me the brother and Leader of men, and has destined them to partake eternally the joys of Our Divinity. ***Col (1:18) As Your children, they are to be heirs with Me and receive everlasting blessing. Rom (8:17) And as members of My Body, they are to participate in the effects of My brotherly love. 1 Cor (6:15) Therefore, as far as depends upon Me, I desire to draw all men to My friendship. Impelled by this boundless love,*** thus I ordain that from now on men may re-enter into Your full friendship through the Sacrament of Baptism. They may do so as soon as they shall be born to daylight. Let them become immediate heirs of Your glory and let them receive the gifts of faith, hope, and charity. Let them also receive the virtues by which they can fight and govern their emotions of self-love. Let this Sacrament be the door of My Church, and the one, which

makes men capable of receiving all the other favors. And because human frailty easily falls away from the observation of My Law and since My charity will not permit Me to leave them without remedy, I wish to provide the Sacrament of Penance. Through it men, by acknowledging their sins and **confessing them with sorrow**, may be reinstated in justice. Thus shall Lucifer and his followers be prevented from boasting of having so soon removed from them the advantages of Baptism. By the justification of these Sacraments men shall become fit to share in the highest love, namely, to receive Me Sacramentally under the form of the bread and wine. Under the appearance of bread I shall leave My Body, and under the appearance of the wine, My Blood. In each one of them I shall be present really and truly. I institute this Sacrament of the Eucharist as heavenly nourishment, however **its effects depend upon their spiritual condition**. For their sake I shall work these miracles and remain with them until the end of the coming ages. Mt (28:20) For the strengthening and defense of those, who approach the end of their lives, I moreover appoint the Sacrament of Anointing of the Sick. In order that the Church be most harmonious and orderly, I institute the Sacrament of Ordination to mark some of its members above the other faithful; to be fit ministers of the Sacraments and to be My chosen Priests. Although they derive all their powers from Me, I nevertheless wish that it should flow from Me through one of their number, who shall be My substitute, representing My Person and act as My High Priest. Into his keeping I deposit the

keys of heaven and all upon earth shall obey him. (Refers to the Pope) For the further perfection of My Church, I also establish the last of the Sacraments Matrimony, to sanctify the natural union of a man and woman for the increase of the human race. Thus shall the Church be enriched through My actions. This, My Father, **is My last will**, whereby I make all men inheritors of My actions in the great storehouse of grace, My new Church”.

This prayer was said silently in the presence of the Apostles. The Blessed Mother, who from Her retreat observed Her Son and imitated Him. She offered to the Father the same petitions as Her Son. Although She could not add anything to the merits of Christ, nevertheless, through Her faithful companionship ***She might move the Father to so much the greater Mercy.*** And the Father looked upon Them both, graciously accepting their prayers for the salvation of men.

As said earlier, Lucifer was present at the washing of the Apostles feet, for he was forced to remain and witness the humility of Christ. Let it then be understood, that Lucifer and his demons were present at the Passover Supper and also afterwards at the entire Passion of Christ, but it was not proper that they be present for the Holy Eucharist. To accomplish this, the Almighty gave our Holy Mother the power to hurl Lucifer and his followers into the infernal abysses. There they remain until they should again be permitted to issue as witnesses to the Passion and death of Jesus.

Thereupon Christ took into His hands the bread, which lay upon the plate, and interiorly asked the permission and cooperation of the Father, that now and ever afterwards in virtue of the words about to be uttered by Him, and later to be repeated in His Church, He should really and truly become present in the host, Himself to yield obedience to these sacred words. While making this petition He raised His eyes toward heaven with an expression of such distinguish majesty, *thus He inspired the Apostles, the Angels and His Mother with new and deepest reverence.* Then He pronounced the words of consecration over the bread, changing its substance into the substance of His true Body and immediately thereupon He uttered the words of consecration also over the wine, changing it into His true Blood. As an answer to the these words of consecration was heard the voice of the eternal Father, saying: "This is My beloved Son, in whom I delight, and shall take My delight to the end of the world; and He shall be with men during all the time of their banishment." In like manner was this confirmed by the Holy Spirit.

The humanity of Christ, gave profoundest veneration to the Divinity contained in the Sacrament of His Body and Blood. The Virgin Mother, in Her retreat prostrated Herself on the ground and adored Her Son in the Blessed Sacrament with incomparable reverence. Then also the Angels of Her guard, all the Angels of heaven, and among them likewise the souls of Enoch and Elijah. In their own name and in the name of the Patriarchs and Prophets of the old law,

Enoch and Elijah fell down in adoration. All the Apostles and disciples, who, with the exception of the traitor, believed in this Holy Sacrament, adored it with great humility and reverence *according to each one's disposition.* The great high priest Christ raised up His own consecrated Body and Blood in order that all who were present at this first Mass might adore it in a special manner, as they also did. During this elevation His Mother, John, Enoch and Elijah, were favored with an especial insight into the hidden truths of His presence in the Bread and Wine. They understood more profoundly, how, in the Bread, was contained His Body and in those of the Wine, His Blood. On account of the inseparable union of His soul with His Body and Blood, which is united to the Word, the Person of the Father and of the Holy Spirit were united as well. On account of the inseparable existence of the Father, Son and Holy Spirit, the Holy Eucharist *contained the perfect humanity of the Lord with the three divine Persons of God.* All this was understood most profoundly by the heavenly Lady and by the others *according to their perfection.* They understood also the effectiveness of the words of the consecration, that as soon as they are pronounced with the intention of doing what Christ did at that time, by any Apostle or successor over the proper material, they would change the bread into His Body and the wine into His Blood. They saw, that this change would take place so certainly that heaven and earth would sooner fall to pieces, when pronounced in the proper manner by the minister of Christ.

The heavenly Queen understood also by a special vision how the Body of Christ is hidden beneath the bread and wine without change in them or alteration of His Humanity. The sacred Body is present in an invisible form. It remains in the whole host, or it remains in every particle of the host. She understood that Body and Blood of Christ does not continue to exist in the bread and wine after the heat of the stomach transforms the bread and wine into a new substance. In the last instant, when the bread and wine are ready for their last transformation, Christ Sacramentally departs. The will of the Lord wishes not to continue His existence in the corrupted materials.

Jesus divided the consecrated Bread by His own hands, first partook of it Himself as being the First and chief of all the priests. *Recognizing Himself, as man, inferior to the Divinity*, which He was now to receive in this His own consecrated Body and Blood. *With a trembling of the inferior part of His being, shrank within Himself before the Divinity*, thereby teaching us the reverence with which Holy Communion is to be received. 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 Mother, and partly also to John, Enoch and Elijah. This was the last comfort He permitted His humanity to enjoy during His earthly life, and from that moment

until His Death He rejected all such relief.

While receiving His own Body and Blood Christ our Lord composed a song of praise to the Father and offered Himself in the Blessed Sacrament as a sacrifice for the salvation of man. He took another particle of the consecrated bread and handed it to the archangel Gabriel who brought and communicated it to His Mother. By having such a privilege conferred on one of their number, the Angels considered themselves joined to this most wonderful Sacrament, even though they were excluded from receiving this Sacrament. The privilege of merely having even one of their number hold the sacramental Body of their Lord and true God filled them with a new and immense joy. In abundant tears of joy the great Queen awaited Holy Communion. When Gabriel with innumerable other angels approached, She received it, the first after Her Son. She imitated His self-abasement, reverence and holy fear. The most Blessed Sacrament was deposited in the breast and above the heart of the most holy Mother, as in the most legitimate shrine and tabernacle of the Most High. There the Sacrament of the Holy Eucharist remained deposited from that hour until after the Resurrection, when Peter said the first Mass and consecrated anew. This true manna was deposited in Mary, the living Ark together with the new Law of Grace.

Aware of the great blessings contained in the Holy Eucharist, Mary foresaw also the ingratitude of men. *She resolved to*

atone, with all the powers of Her being, for man's shameless and ungrateful behavior. She took upon Herself the duty of rendering thanks to the Father and to His Son for this extraordinary benefit to the human race. This earnest desire dwelled in Her soul during Her whole life. Many times She shed tears of blood welling forth from Her heart in order to satisfy for our shameful forgetfulness.

After having thus favored His Mother, Jesus distributed the Sacramental bread to the Apostles.

Lk 22:19 And Jesus took bread, and when He had given thanks He broke it *and gave it to them*, saying, "This is My Body which is given for you. Do this in remembrance of Me."

22:20 And likewise the cup after supper, saying, "This cup which is poured out for you is the *new covenant (promise)* in My Blood.

- 1) "This is My Body". The question must be asked, why did Jesus change bread into His flesh? We must remember that bread was the most important food in biblical times. As bread was the main source of food for the human body, the flesh of Jesus is food for our souls. But how does Jesus' flesh feed the soul? We must realize that the soul requires peace in order to live. Turmoil and distress will cause our souls to fall into depression and anger. Peace comes into our souls when we forgive those that sin against us. That is why Jesus said to us, "If any man

would come after Me, let him deny himself and take up his cross daily and follow Me". Lk (9:23) The cross in which Jesus is speaking about is the sins of the elect and the damned. By carrying the cross we are in fact forgiving each other. But Jesus carried the largest Cross of all. He loved all us by forgiving all the pain caused by all our sins. It was the flesh of Jesus Body that carried the Cross. Behold how His example of carrying the Cross is food for our souls. This fact is so important that Jesus actually wants us to eat His actual flesh. By accepting this incredible invitation, we must devote large blocks of time studying Jesus' passion and learn how to forgive.

- 2) "Do this in remembrance of Me". If we were to receive the Body of Christ without contemplating the meaning of Jesus Passion, we have no chance to be at peace. Peace can only be achieved by forgiving. And we need to study the living example Jesus gave us through His Passion.

Mt 26:26 While they were eating, Jesus took bread, said the blessing, broke it, and *giving it to His disciples said*, "Take and eat; this is My Body."

26:27 Then He took a cup, gave thanks, and gave it to them, saying, "Drink from it, all of you,

26:28 for this is My Blood of the *covenant*, which will be shed on behalf of many for the forgiveness of sins.

26:29 I tell you, from now on I shall not drink this fruit of the vine until the day

when I drink it with you new in the Kingdom of My Father.”

- 1) “Drink from it, all of you, for this is My Blood of the *covenant*”. The wine in the cup is blessed by Jesus and changed into His Blood. Those who drink from this cup are given a new promise. The promise is this; our sins are forgiven if we drink from this cup. But realize this promise requires more than just physically drinking the Blood of Christ. It takes rather many hours, days, and years of contemplating the Blood and its meaning. Not only do we need to clearly recognize each event in Christ’s Passion, but also many sessions contemplating why each torture took place.

Plain and simple, Jesus experienced every sorrow. During His life upon the Earth, He grew in wisdom by feeling every agony. The sins of men tortured His Spirit, thus causing Him to feel the temptation of suicidal depression. When we drink from the cup, we are recognizing His temptation. I say it again; His Blood is the symbol that represents suicidal depression. As the human body approaches death as it loses its blood, *the soul of Jesus approached death because He felt all the sorrows of man.* When we drink His Blood with the proper understanding, our spirits will recognize Jesus’ temptation as incredible. For we will see that no

greater act of love can be shown. Let me explain, this greatest act is recording the total sum of all sorrows in the soul of Jesus. Jesus did far more than just witness the agony of men, but felt every pain and anguish as it happened to each man. The promise or covenant works like this. When a man has a proper appreciation of Jesus’ Passion, that man’s soul becomes intoxicated with joy because he sees himself so loved by Jesus. Thus the sins of this man can’t drag him into suicidal depression. In other words, a man’s sins are forgiven because the Blood causes a feeling of intoxication and sin can’t erase its affects. Every man that drinks Christ’s Blood with a true understanding and appreciation will experience a soul filled with joy and that joy can’t be overwhelmed with depression. Let me repeat, since all sins can easily lead to suicidal depression, we need a joy to counter the affects of sin. *The only joy that can withstand depression is by valuing how Jesus recorded our every tear in His book.*

- 2) “From now on I shall not drink this fruit of the vine until the day when I drink it with you new in the Kingdom of My Father”. We must realize it was a tremendous joy for Jesus to give His Body and Blood to the Apostles and the human race. As fruit of the vine (wine) was intoxicating to the body, Jesus giving us reasons to live forever was an ecstasy to His soul. But this

great joy was going to be turned to great bitterness. The night of His Passion was fast approaching. Recall when Jesus made this statement, “When a woman is in labor she is sad that her time has come. When she has borne her child, she no longer remembers her pain for joy that a child has been born into the world. Jn (16:21) This was the same attitude Jesus had when He said He wouldn’t drink from the vine until His Spirit was released from His Body from the Cross. Immediately after Jesus’ Spirit left the Cross, His Spirit descended into limbo where worthy souls were waiting for His arrival. The soul of Jesus went from great sadness and depression to great joy. By His example of living and temptation, Jesus gave the inhabitants of limbo reasons to live forever. At this moment, limbo became heaven. And another name for heaven is “The Kingdom of My Father”. Repeating, it was a tremendous joy to give His Body and Blood to the human race. His joy turned to great pain during His passion. But after leaving His Body on the Cross, His Soul returned to an intense intoxication because He gave the souls in Limbo reasons to live forever.

Mk 14:22 And as they were eating, Jesus took bread, and blessed, and broke it, and gave it to them, and said, “Take; this is My Body.”

14:23 And He took a cup, and when He had given thanks He gave it to them, and they all drank of it.

14:24 And He said to them, “This is My Blood of the covenant, which is poured out for many.

14:25 Truly, I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God.”

- 1) “Which is poured out for many”. In the Book of Revelation, John had the following vision.

Rev 7:9 After this I looked, and behold, a **great multitude (Many)** which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands,

7:10 and crying out with a loud voice, “Salvation belongs to our God who sits upon the throne, and to the Lamb!”

7:13 Then one of the elders addressed me, saying, “Who are these, clothed in white robes, and whence have they come?”

7:14 I said to him, “Sir, you know.” And he said to me, “These are they who have come out of the **great tribulation; (Final Test)** they have washed their robes and made them white in the **Blood of the Lamb.**

A great multitude will value how Jesus was tempted with suicidal depression, symbolized by the Blood of the Lamb, thus allowing them the ability to overcome the sadness caused by their sins. Their sins are symbolized as the

dirt that has soiled their good actions. (Good actions are white robes.) It's on purpose that Scripture veils the meaning of its verses. We are required to study and think.

Wake up my dear brothers, our grief should be great because the elect are a much smaller number than the great multitude that fall into suicidal depression, thus failing their Final Tests. (Never forget, those who do not value how Jesus took upon all of man's sorrows will fail their Final Tests because they will have no reason to live.)

Mt 7:13 "Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are *many*.

7:14 For the gate is narrow and the way is hard, that leads to life, and those who *find it* are *few*.

- 1) "For the gate is narrow and the way is hard, that leads to life". It's true, men find it hard to value the Blood of the Lamb. Yes, men find it hard to value how Jesus subjected Himself to suicidal depression by experiencing all the sorrows of men.
- 2) "Those who *find it* are *few*". Notice, my dear brothers, God requires us to seek and find this gate that leads to life. Thus this gate is hidden and not obvious. But let me state that this gate is the

Blood. We must value how Jesus experienced every man's sorrow.

Zec 13:8 In the whole land, says the LORD, two thirds shall be cut off and perish, and one third shall be left alive.

13:9 And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call on My name, and I will answer them. I will say, 'They are My people'; and they will say, 'The LORD is my God.'"

- 1) "Two thirds shall be cut off and perish". 2/3 of mankind will fall into suicidal depression at their Final Tests because they didn't value the actions of Jesus. It must be said that everyman will be will informed about Jesus and His actions at their Final Tests.
- 2) "One third shall be left alive". The elect are far fewer than the damned. 1/3 of mankind will value Jesus and His temptation with suicidal depression. Their sins will cause them depression, but their appreciation of Jesus actions will cause them to seek everlasting life.
- 3) "And I will put this third into the fire". This line describes the Final Test or Tribulation as a fire. Fire represents anger, and its through the emotion of anger that our accusers will declare our sins. The only way to escape such hatred is to value the Blood of the Lamb. Do we value how Jesus was tempted with suicidal depression?

Brothers, we must realize this new covenant can't be fulfilled with out

eating the Body of Jesus and drinking His Blood. Jesus needed to give us a means to receive this covenant. That is why Jesus empowered the Apostles and their successors to change bread into His Body and wine into His Blood. We can find the successors to the Apostles in the Catholic and Greek Orthodox Churches.

Jesus commanded them to divide it among themselves and partake of it. By this commandment He conferred upon them the Sacramental authority and they began to exercise it by giving Communion each to Himself. This they did with the greatest reverence, shedding tears and adoring the Body and Blood of our Lord, whom they were receiving. They were established in the power of the priesthood, as being founders of the holy Church and enjoying the distinction of priority over all others. Then Peter, at the command of Christ the Lord, administered two of the particles of Holy Communion to the two patriarchs, Enoch and Elijah. This Holy Communion so rejoiced these two holy men that they were encouraged anew in their hope of heaven, which for them was to be deferred for so many ages. Having given most fervent and humble thanks to the Almighty for this blessing, they were brought back to Limbo by the hands of the holy Angels. The Lord desired to work this miracle in order to pledge Himself to include the ancient Natural and Written Laws. By thus communicating Himself to the two men, Enoch and Elijah, *who were still in their mortal flesh*, these blessings were extended over the human race such as it existed under the Natural and the Written

Laws, while all the succeeding generations were to be included in the new law of grace, the Apostles at the head. This was all well understood by Enoch and Elijah.

Gn 5:24 Then Enoch walked with God, and he was no longer here, for God took him. (Enoch left the earth with his body and went to Limbo.)

Sir 44:16 Enoch pleased the Lord, and was taken up; he was an example of repentance to all generations.

Sir 49:14 No one like Enoch has been created on earth, for he was taken up from the earth.

Heb 11:5 By faith Enoch was taken up so that *he should not see death*; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God.

- 1) *“He should not see death”*. Enoch didn’t experience physical death. He also didn’t experience the death that the elect experience at their Final Tests. When the elect go to purgatory, this is called death, but not to be confused with suicidal death that the damned experience.
- 2) *“He (Enoch) was not found”*. His body would never be found because his body was in limbo. It’s not known if Enoch escaped the Final Test. It’s most likely Enoch went through the Final Test because the Final Test was created by God to show us how ugly the sins of men are. The Final Test is very valuable experience so we

can properly appreciate the Blood of Jesus.

^{2 Kgs 2:9} When they had crossed over, (Refers to the Jordan River) Elijah said to Elisha, “Ask for whatever I may do for you, before I am taken from you.” Elisha answered, “May I receive a double portion of your spirit.”

^{2:10} “You have asked something that is not easy,” he replied. “Still, if you see me taken up from you, your wish will be granted; otherwise not.”

^{2:11} As they walked on conversing, a flaming chariot and flaming horses came between them, and ***Elijah went up to heaven in a whirlwind.***

- 1) ***“Elijah went up to heaven in a whirlwind”***. We must realize that heaven has at least three levels. Paul speaks about the third heaven in his epistles. 1 Cor (12:2) Even though limbo has a reference to being inside the earth, Eph (4:9) the knowledge that these souls in limbo possessed can be called heaven. Their knowledge of spiritual things would be at a level of third heaven.

The trader Judas was also present. Upon hearing the command of Jesus to partake of Holy Communion, Judas resolved in his unbelief not to comply. If he could do so without being observed, determined to conceal the sacred Body and bring it to the Pharisees in order to incriminate Jesus by showing them what He had called His own Body. Our Holy Mother who by a clear vision was observing all that passed saw the intentions of Judas.

Her zeal was aroused, and knowing the will of God, She commanded the Angels to extract from the mouth of Judas the consecrated Bread and Wine and replace them from whence they had been taken.

Words Of Wisdom From The Mother Of Jesus.

O My children! Would that the believers in the Catholic faith opened their hardened and stony hearts in order to attain to a true understanding of the blessing of the Holy Eucharist! If they would only detach themselves, root out and reject their earthly inclinations, and, restraining their passions, apply themselves with living faith ***and study by divine light. If they would only worthily esteem this precious gift,*** begin to taste its sweetness, and share in the hidden power of their God! Then nothing would ever be wanting to them in their exile. In this, the happy age of the Law of Grace, men have no reason to complain of their weakness and their passions, since in this Bread of Heaven they have at hand strength and health. It matters not that they are tempted and persecuted by the demon; for by receiving this Sacrament frequently ***they are enabled to overcome him gloriously.*** The faithful are themselves to blame for all their poverty and labors, since they pay no attention to this gift, nor take advantage its spiritual power, thus placed at their disposal by My Son. I tell you truly that Lucifer and his demons have such a fear of the most Holy Eucharist, that to approach it, causes them more torments than to remain in hell itself. Although they do

enter churches in order to tempt souls, they enter them with displeasure, forcing themselves to endure cruel pains in the hope of destroying a soul and drawing it into sin. Their wrath against the Lord and against the souls alone could induce them to expose themselves to the torment of His real sacramental presence. Whenever He is carried through the streets they usually fly and disperse in all haste. They would not dare to approach those that accompany Him, however through experience they have induced some to forget the reverence due to their Lord. Therefore they make special efforts to tempt the faithful in the churches. *They know what great injury they can thereby do to the Lord Himself*, who in His sacramental love is there waiting to bless men and to receive the return of His sweetest and untiring love. Hence, *also understand the strength of those who prepare themselves to partake of this Bread and how the demons fear their souls*. The righteous man receives the Lord worthily and devoutly and strives to preserve himself in his purity until the next Communion. *But there are few who live with this intention*, and the enemy is ceaselessly alert in striving to throw them back into their forgetfulness, distraction and *indifference*, so that he may not be obliged to encounter such powerful weapons in the hands of men. Write this admonition in your heart, and seek by all possible means to preserve yourselves from one Communion to the other. It is the will of the Lord and My own, that with this sword you fight the battles of the Almighty in the name of the Holy Church against the invisible enemies. For in our days the enemy is heaping

affliction and sorrow upon the Church, *while there is none to console Her or to take it to heart*. You must weep for this reason and *let your hearts be torn in sorrow*. But while God Who is so greatly angered against Catholics for having outraged His justice by their continual transgressions. *None are found to consider and weigh the fearful damage*, nor to approach the easy remedy of receiving the Holy Eucharist with a contrite and humble heart. Nor does any one ask for My intercession. Though all the children of the Church largely incur this fault, *yet more to be blamed are the unworthy and wicked priests*; for by the irreverence with which they treat the Blessed Sacrament the other *Catholics have been drawn to undervalue it*. If the people see their priests approach God with holy fear, they learn to treat and receive their God in like manner. Those that so honor Him shall shine in heaven like the sun among the stars; for the glory of My Son's humanity will redound in a special measure in those who have behaved well toward Him in the Blessed Sacrament and have received Him with all reverence. Whereas this will not happen to those who have not frequented this holy table with devotion. Moreover the devout will bear on their breast, most beautiful and resplendent inscriptions, showing that they were most worthy tabernacles of the Holy Sacrament. This will be a great accidental reward for them and a source of jubilation and admiration for the holy Angels and the rest of the blessed. They will also enjoy the special favor of being able to penetrate deeper into the hidden truths of the presence of the Lord in the Sacrament and to

understand all the rest of the wonders hidden therein. This will be such a privilege, that it alone would suffice for their eternal happiness, even if there were no other enjoyment in heaven. Moreover the essential glory of those, who have worthily and devoutly received the Holy Eucharist, will in several respects exceed the glory of many martyrs who have not received the Body and Blood of the Lord.

I wish You also to hear, My dear children from My own mouth, what were My sentiments when in mortal life I was about to receive Holy Communion. In order that You may better understand what I say, reflect on all My gifts, actions and labors in life. I was preserved from original sin and, at the instant of My Conception, received the knowledge and vision of the Divinity. I knew more than all saints; I surpassed the highest Seraphim in love. I never committed any fault. I constantly practiced all the virtues in a heroic degree and in the least of them I was greater than all the saints (The 144,000) in their highest perfection. The intention and object of My actions were most exalted and My habits and gifts were noble without measure. ***I imitated My Holy Son most closely;*** I labored faithfully; I suffered with eagerness and co-operated with the actions of My Son exactly as was becoming to Me. I ceased not to exercise My love and gain new gifts of grace. Yet I thought Myself to have been fully repaid by being allowed to receive Him even once in the Holy Eucharist. In fact, ***I did not consider Myself worthy of this one favor.*** Reflect then what should be your sentiments, and those of the rest of the children of Adam,

on being admitted to the reception of this most beautiful Sacrament. And if for Me one Holy Communion is a superabundant reward, what must the priests and the faithful think, when they are allowed to receive it so frequently? ***Look upon all Your actions as insufficient, all your sufferings as most insignificant,*** all your thanksgiving as falling far short of what you owe for such a blessing as that of receiving Christ My Son, present in the Holy Sacrament in order to enrich you. If you have not capability to show your thanks for this blessing, at least humiliate yourselves to the dust and remain prostrate upon it. In all sincerity confess yourselves unworthy. Preserve yourselves at all times so you always be worthy to receive Him and to suffer many martyrdoms in return for such a favor.

We Should Examine Ourselves First Before Receiving The Body of Christ.

^{1 Cor 11:23} For the tradition I received from the Lord and also handed on to you is that on the night He was betrayed, took bread,

^{11:24} and, after He had given thanks, broke it and said, ***“This is My Body*** that is for you. Do this in remembrance of Me.”

^{11:25} In the same way also the cup, after supper (After the Passover Meal.), saying, ***“This cup is the new covenant (Promise) in My Blood. Do this, as often as you drink it, in remembrance of Me.”***

^{11:26} For as often as you eat this bread and drink the cup, ***you proclaim the death of the Lord until He comes.***

11:27 Therefore whoever eats the bread or drinks the cup of the Lord *unworthily* will have to answer for the Body and Blood of the Lord.

11:28 *A person should examine himself,* and so eat the bread and drink the cup.

11:29 For anyone who eats and drinks *without discerning the Body,* eats and *drinks judgment on himself.*

11:30 That is why many among you are ill and infirm, and a considerable number are dying.

11:31 If we discerned ourselves, *we would not be under judgment;*

- 1) “For the tradition I received from the Lord and also handed on to you”. Notice how Saint Paul calls the breaking of bread a tradition. The word tradition means an inherited, established, or customary pattern of thought, action, or behavior. And also notice that this tradition is handed to us. It must be pointed out that Saint Paul didn’t receive the tradition directly because he was not at the Last Supper.
- 2) “For as often as you eat this bread and drink the cup”. The word “often” means many times or frequently. I would say a man receiving the Body of Christ three or four times a week would be considered often.
- 3) “*You proclaim the death of the Lord until He comes*”. The word “proclaims” means to praise or glorify openly or publicly. During the daytime of life, we must look through the eyes of Christ and contemplate His interior pain. For

you see He experienced our every sorrow. Truly, *He suffered terribly as He felt our every pain.* (As Scripture says; He was pierced for our offenses, crushed for our sins. Is (53:5)) But never forget, His Blood represents how Jesus was tempted with suicidal depression because of all our depressions. *Proclaim* this important fact over and over again in your hearts and to the entire world.

- 4) “Therefore whoever eats the bread or drinks the cup of the Lord *unworthily* will have to answer for the Body and Blood of the Lord”. Why does Saint Paul make such a big deal about receiving the Bread unworthily? Those that proclaim the name of Jesus, who call themselves Christians, but who are not Catholic Church will not need to worry about eating bread and wine. Only Catholic or Orthodox priests have the power of consecration. But Catholics who receive Holy Communion need to be very concerned.
- 5) “*A person should examine himself*”. Saint Paul is calling us to examine our past behavior. Have we committed deadly sin since our last worthy confession? Jesus in the Book of Revelation defines deadly sins.

Rev 22:15 Outside are the dogs and sorcerers and fornicators and murderers and idolaters, and every one who loves and practices falsehood.

- 6) “For anyone who eats and drinks *without discerning the Body*, eats and *drinks judgment on himself*”. It’s very simple, we are required to use the three powers of our being to receive Christ. We are required to use our memories to recall the words of God. We are required to use our understandings to contemplate His words. And we must use our hearts to acknowledge how important His words are. If we shortly go back into the world after receiving Christ, it is obvious our hearts desire something more to their liking, such as some passion or appetite. Consequently we have failed to discipline the three powers of our being, thus God’s judgment will be against us.

Prv 23:1 When you sit down to eat with a ruler, observe carefully what is before you;

- 7) “That is why many among you are ill and infirm, and a considerable number are dying”. This verse is speaking spiritually. Sin is described as a sickness.
- 8) “If we discerned ourselves, *we would not be under judgment*”. Judgment has to do with punishment. The punishment is this; we will not appreciate how Jesus took upon Himself all our sorrows. God’s Judgment occurs to each of us every time we make a choice or decision.

My Flesh is Real Food; My Blood is Real Drink.

Jn 6:48 I (Jesus) am the bread of life.

6:49 Your ancestors ate the manna in the desert, but they died;

6:50 this is the bread that comes down from heaven so that one may eat it and not die.

6:51 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.”

6:52 The Jews quarreled among themselves, saying, “How can this Man give us (His) flesh to eat?”

6:53 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.*”

6:54 Whoever eats My Flesh and drinks My Blood has eternal life, and *I will raise him on the last Day.*

6:55 For My Flesh is *true food*, and My Blood is *true drink*.

6:56 Whoever eats My Flesh and drinks My Blood *remains in Me and I in him.* (Union)

6:57 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.

6:58 This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever.”

6:59 These things He said while teaching in the synagogue in Capernaum.

6:60 Then many of His disciples who were listening said, “*This saying is hard; who can accept it?*”

^{6:61} Since Jesus knew that His disciples were murmuring about this, He said to them, ***“Does this shock you?”***

^{6:62} What if you were to see the Son of Man ascending to where He was before?

^{6:63} ***It is the spirit that gives life, while the flesh is of no avail.*** The words I have spoken to you are spirit and life.

^{6:64} But there are some of you who do not believe.” Jesus knew from the beginning the ones who would not believe and the one who would betray Him.

^{6:65} And Jesus said, “For this reason I have told you ***that no one can come to Me unless it is granted him by My Father.***”

^{6:66} As a result of this, many (of) His disciples returned to their former way of life and no longer accompanied Him.

^{6:67} Jesus then said to the Twelve, “Do you also want to leave?”

^{6:68} Simon Peter answered Him, “Master, to whom shall we go? You have the words of eternal life.

^{6:69} We have come to believe and are convinced that you are the Holy One of God.”

^{6:70} Jesus answered them, “Did I not choose you twelve? Yet is not one of you a devil?”

^{6:71} He was referring to Judas, son of Simon the Iscariot; it was he who would betray Him, one of the Twelve.

- 1) “I (Jesus) am the bread of life”. During biblical times, bread was the main food for the body. The soul requires food as well, and this food is peace. The only way we can feed our souls “peace” is to love those that sin against us. Scripture uses the Cross carried by

Jesus has the symbol to love the those that sin against us. The flesh of Jesus carried this Cross. If we consume His flesh we are uniting ourselves to His peace. Thus we will have peace if we imitate Jesus when we forgive.

- 2) “This is the bread that comes down from heaven so that one may eat it and not die”. Scripture is not speaking about physical death. Scripture is speaking about suicidal depression, meaning no longer wanting to live. The term death also applies to the elect that require purgatory. The “died” in purgatory are learning about the damaged their sins have caused. They are also learning to value the actions of Jesus. Until they arrive at a full appreciation of Jesus’ Passion, Scripture calls them died. Only the 144,000 will never see death, however they do experience physical death. Jesus speaks about death in the following verses.

Jn 8:51 Truly, truly, I (Jesus is speaking) say to you, if any one keeps My word, he will never see ***death.***” (*The 144,000*)

^{8:52} The Jews said to Him, “Now we know that you have a demon. Abraham died, as did the prophets; and you say, ‘If any one keeps My word, he will never taste death.’”

^{8:53} Are you greater than our father Abraham, who died? And the prophets died! Who do you claim to be?”

Jn 11:21 Martha said to Jesus, “Lord, if you had been here, my brother would not have died.

^{11:22} And even now I know that whatever you ask from God, God will give you.”

^{11:23} Jesus said to her, “Your brother will rise again.”

^{11:24} Martha said to him, “I know that he will rise again in the resurrection at the last day.”

^{11:25} Jesus said to her, “I am the resurrection and the life; he who believes in Me, **though he die**, (*The elect that need purgatory.*) yet shall he live,

^{11:26} and **whoever lives and believes in Me shall never die.** (*The 144,000*) Do you believe this?”

3) “The bread that I will give **is My Flesh** for the life of the world.” It was necessary for the Word of God to become human to experience the actual pains felt by mankind. The sorrows of men have starting and ending points. Thus the Word of God required a Body that could feel the physical and emotional afflictions experienced by the entire human race. From heaven, God could witness every sin, but God required a human body to experience human pains. Thus, He clothed Himself with human nature.

4) **“Unless you eat the Flesh of the Son of Man and drink His Blood, you do not have life within you”.** In order to have life within our souls we must be at peace and be intoxicated with the life of Jesus. Scripture considers us dead until we have made the Flesh and Blood of Jesus as food for our souls. Jesus made a new covenant with us at the last supper. If we eat His

Body and drink His Blood, and also medicate upon His Passion, His Blood will intoxicate our souls, thus causing our sins and their punishment of depression and death to soften. In other words, if we value how much Jesus loves us, our joy will surpass our sorrows.

5) **“I will raise him on the last Day”.** Another name for raising a soul on the last day is called resurrection. In the Book of Revelation, Scripture informs us that there are two resurrections. The First Resurrection refers to the 144,000 and their passing their Final Tests. The Second Resurrection refers to the elect that require purgatory before they rise.

^{Rev 20:4} Then I saw thrones, and seated on them were those to whom judgment was committed. Also I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God, and who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life, and reigned with Christ a thousand years.

^{20:5} The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection.

^{20:6} Blessed and holy is he who shares in the First Resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years. (Details of these verses can be found in Chapter 3, the fourth kingdom.)

- 6) “For My Flesh is *true food*, and My Blood is *true drink*”. Many men believe Jesus is speaking symbolically. But the crowd Jesus is speaking too believes that Jesus is very serious that His actual Body and Blood can be consumed. They rebel and leave His presence. But notice how Jesus doesn’t calm their fears, and He allows them to leave. The reason He does this is because we are invited to unit ourselves with His Body and Blood. Catholics can partake of His Flesh and Blood at the Mass.
- 7) “Whoever eats My Flesh and drinks My Blood *remains in Me and I in him*”. The definition of grace means the Lord is with us. Lk (1:28) Receiving the Body and Blood of Christ worthily is a great way to receive grace because Jesus will remain in us. The effects of grace is that we share in the emotions and thoughts of Jesus. (The Seven Spirits of God.)
- 8) “So also the *One who feeds on Me* will have life because of Me”. So I ask you, do you feed on Christ’s sorrow? Without His sorrow, a sorrow into death, we can’t experience compassion for all men. The Passion of Jesus is food for our souls. Our souls require peace and intoxication in order to live forever.
- 9) “Unlike your ancestors who ate (manna) and still died, whoever eats this bread will live forever.” Manna from heaven was physical food that God gave the Israelites while they lived in the desert. This food didn’t stop physical death. Even if we recognize that food from heaven (manna) is the word of God found in Scripture, we will still be considered dead and need purgatory. Behold, the word of God on its own can’t gives us life. If we were to become theologians of the Law and the Gospels, we would fall far short of our goal to experience peace and intoxication. The grace that is needed to live forever can only be obtained by contemplating Christ’s sorrow over and over again. 1 Pet (4:1)
- 10) “*This saying is hard; who can accept it?*” It is true, many men will find it hard to except that we must eat His Body and Blood to fulfill His new promise. (Covenant)
- 11) “*Does this shock you?*” Think about it, is there any other way to experience compassion for all men without suffering for them?
- 12) “*No one can come to Me unless it is granted him by My Father*”. We are all taught by God. All of us are born with the Natural Law upon our hearts. Everyone who has heard the Father and learned from Him will come to Jesus. Jn (6:45) My point to you is this, *if we apply the Natural Law to our lives, we will be drawn to God’s perfection, that is His Son Jesus*. Those who have violated the Natural Law will not come into the light.

The Dialogue Of Saint Catherine Of Siena.

God the Father speaks to Saint Catherine about the Blessed Sacrament.

Oh, how sweet and pleasant to that soul and to Me is holy prayer, *made in the house of knowledge of self and of Me.*

This opens the eye of the intellect to the light, and the emotions to My love. All this was made visible to you, through My visible Son, who showed it to you with His actions! This Blood gives life to the soul and clothes her with the fire of love. Thus leads her to the food of the Sacrament [which is placed in the tavern of the Holy Church] that is to say, the food of the Body and Blood of My Son, wholly God and wholly Man, given to you by the hand of My priests, who holds the key of the Blood. This is that tavern, which I mentioned to you, standing on the Bridge, to provide food and comfort for the travelers and the pilgrims, who pass by the way of the doctrine of My Truth, *lest they should faint through weakness.* This food strengthens little or much, *according to the desire of the recipient,* whether he receives Sacramentally or virtually. He receives Sacramentally when he actually communicates with the Blessed Sacrament. He receives virtually when he communicates, both by desire of communion, *and by contemplation of the Blood of Christ crucified.* On seeing that the Blood was shed through love, the soul becomes alive, and blazes with holy desire and satisfies herself, becoming full of love for Me and for her neighbor. Where can this be acquired? *In the*

house of self-knowledge with holy prayer, where imperfections are lost. For example, Peter and the disciples, while they remained in watching and prayer, lost their imperfections and acquired perfection. By what means is this acquired? By perseverance seasoned with love.

He who should go to this sweet Sacrament in the guilt of mortal sin, will receive no grace there from, though he actually receive the whole of God and the whole of Man. Do you know the condition of the soul who receives unworthily? She is like a candle on which water has fallen, which can do nothing but crackle when brought near the flame. For no sooner has the fire touched it, than it is extinguished, and nothing remains but smoke. So this soul has cast the water of guilt within her mind upon the candle that she received in holy baptism. She has drenched the wick of the grace of baptism, and, not having heated it at the fire of true contrition and confession, goes to the table of the altar to receive this Light with her body, *and not with her mind.* Since the soul is not disposed as she should be for so great a mystery, the Sacrament does not remain by grace in that soul, but leaves her. Her light is extinguished and *her sin increased by her darkness.* Of the Sacrament she feels nothing but the crackling of a remorseful conscience. As I told you of the sun which is not defiled by shining on anything foul, so the sweet Light of this Sacrament cannot be defiled, divided, or diminished in any way.

"Oh, dearest daughter, **open well the eye of your intellect and gaze into the abyss of My love,** for there is no rational creature whose heart would not melt for love in contemplating and considering, among the other benefits she receives from Me, the special Gift that she receives in the Sacrament.

"And with what eye, dearest daughter, should you and others look at these hidden truths, and how should you touch it? **Not only with the bodily sight and touch,** because in this Sacrament all bodily perceptions fail. "The eye can only see, and the hand can only touch, the white substance of the bread, and the taste can only taste the savor of the bread, so that the earthly senses are deceived. But the soul cannot be deceived in her sentiments unless she wish to be, unless she let the light of the most holy faith be taken away from her by unfaithfulness. "How is this Sacrament to be truly tasted, seen, and touched? With the three powers of the soul. The three powers sees in that whiteness whole God and whole man, the Divine nature united with the human nature, the Body, the Soul, and the Blood of Christ, the Soul united to the Body, the Body and the Soul united with My Divine nature, not detached from Me.

"See, dearest daughter, in what an excellent state is the soul who receives, as she should, this Bread of Life, this Food of the Angels. By receiving this Sacrament she dwells in Me and I in her, as the fish in the sea, and the sea in the fish. Thus do I dwell in the soul, and the soul in Me. In that soul grace dwells, for,

since she has received this Bread of Life in a state of grace, **My grace remains in her, after the accidents of bread have been consumed.** I leave you the imprint of grace, as does a seal, which, when lifted from the hot wax upon which it has been impressed, leaves behind its imprint, so the virtue of this Sacrament remains in the soul, that is to say, **the heat of My Divine love,** and the mercy of the Holy Spirit. There also remains to you the wisdom of My only-begotten Son, by which the eye of your intellect has been illuminated to see and to know the doctrine of My Truth. With this wisdom, you participate in My strength and power, **which strengthens the soul against her sensual self-love,** against the Devil, and against the world. You see then that the imprint remains, when the seal has been taken away, that is, when the material accidents of the bread, **having been consumed,** this True Sun has returned to Its Center, not that it was ever really separated from It, but constantly united to Me. The Abyss of My loving desire for your salvation has given you the sweet Truth as Food in this life, where you are pilgrims and travelers, so that you may have refreshment, and **not forget the benefit of the Blood.**

"I have told you all this, dearest daughter, that you may the better recognize the dignity to which I have called My Priests, **so that your grief at their miseries may be more intense.** If they themselves considered their own dignity they would not be in the darkness of mortal sin, or defile the face of their soul. They would not only see their offenses

against Me, but also, that, if they gave their bodies to be burned, they would not repay the tremendous grace and favor which they have received, inasmuch as no greater dignity exists in this life. They are My anointed ones, and I call them My “Christ’s”, because I have given them the office of administering Me to you, and have placed them like fragrant flowers in My Church. The angel himself has no such dignity, for I have given it to those men whom I have chosen for My Priests, and whom I have appointed as earthly angels in this life. *In all souls I demand purity and charity*, that they should love Me and their neighbor, helping him through prayer, as I said to you in another place. But far more do I demand purity in My Priests, and love towards Me, and towards their fellow-men, administering to them the Body and Blood of My Son, with the fire of charity, *and a hunger for the salvation of souls*, for the glory and honor of My Name. Even as these Priests require cleanness in the chalice in which this Sacrifice is made, even so do I require the purity and cleanness of their heart and soul and mind. I do *not* wish them to feed upon and wallow in the mire of filth, or to be inflated by pride, seeking superior rank, or to be cruel to themselves or to their fellow-men. For, if by sin they are cruel to themselves, they are cruel to the souls of their neighbors, *in that they do not give them an example of life*, nor care to draw them out of the hands of the Devil. So that, in being cruel to themselves, they are cruel to others."