

The Eucharist

Lucia's First Communion (Second Memoir, p. 57)

Once the Missa Cantata began and the great moment drew near, my heart beat faster and faster, in expectation of the visit of the great God who was about to descend from Heaven to unite Himself to my poor soul. The parish priest came down and passed among the rows of children, distributing the Bread of Angels. I had the good fortune to be the first one to receive. As the priest was coming down the altar steps, I felt as though my heart would leap from my breast. But he had no sooner placed the divine Host on my tongue than I felt an unalterable serenity and peace. I felt myself bathed in such a supernatural atmosphere that the presence of our dear Lord became as clearly perceptible to me as if I had seen and heard Him with my bodily senses. I then addressed my prayer to Him:

“O Lord, make me a saint. Keep my heart always pure, for You alone.

“Then it seemed that in the depths of my heart, our dear Lord distinctly spoke these words to me: ‘The grace granted to you this day will remain living in your soul, producing fruits of eternal life.’ I felt as though transformed in God.

“It was almost one o'clock before the ceremonies were over, on account of the late arrival of priests coming from a distance, the sermon, and the renewal of baptismal promises. My mother came looking for me, quite distressed, thinking I might faint from weakness (Lucia had not yet eaten). But I, filled to overflowing with the Bread of Angels, found it impossible to take any food whatsoever. After this, I lost the taste and attraction for the things of the world, and only felt at home in some solitary place, where all alone, I could recall the delights of my First Communion.

“Calls” From the Message of Fatima, Chapter 10

“Take and drink the Body and Blood of Jesus Christ, horribly outraged by ungrateful men. Make reparation for their crimes and console your God.”

When Jesus Christ revealed His intention of remaining with us in the Eucharist in order to be our spiritual food, our strength and our life, the Pharisees were scandalized and did not believe. But Our Lord insisted:

Apostle of Mary's Immaculate Heart

"I am the bread of life ... if anyone eats of this bread, he will live for ever, and the bread which I shall give for the life of the world is My flesh ... unless you eat the flesh of the Son of man and drink His blood, you have no life in you. (John 6:48, 52, 54)."

It is clear from these words that if we do not receive the food of Holy Communion, we shall not have within us the life of grace, the supernatural life that depends on our union with Christ through receiving His Body and Blood in Communion. It was for this that He remained in the Eucharist, in order to be our spiritual food, our daily bread which sustains the supernatural life within us.

But in order to be able to receive this Bread, we have to be in the grace of God, as St. Paul warns us:

"For I myself have received from the Lord (what I also delivered to you), that the Lord Jesus, on the night in which He was betrayed, took bread, and giving thanks broke, and said, 'This is My body which shall be given up for you; do this in remembrance of Me.' In like manner also the chalice, after He had supped, saying, 'This chalice is the new covenant in My blood; do this as often as you drink it, in remembrance of Me. For as often as you shall eat this bread and drink the chalice, you proclaim the death of the Lord, until He comes.' Therefore whoever eats this bread or drinks the chalice of the Lord unworthily, will be guilty of the body and the blood of the Lord. But let a man examine himself first, and so let him eat of that bread and drink of the chalice; for he who eats and drinks unworthily, without distinguishing the body, eats and drinks judgement to himself (1 Cor. 11, 23-29)."

... This is how St. Matthew describes the way in which Jesus entrusted Himself to us with His own hands: *"And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye, and eat. This is My body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this. For this is My blood of the new testament, which shall be shed for many unto remission of sins (Mt. 26:26-28)."*

... Christ truly shed His Blood for the whole of humanity, for all, without excluding anyone. But it is also true that not everyone is interested, or makes the effort to welcome into their lives Jesus Christ, the price of their ransom, thereby excluding themselves from the Redemption. How can we not think of the very many who do not know, or who do not wish to be nourished by His Body and Blood? What will happen to them? *"Truly, truly, I say to you, unless you eat the flesh of the Son of man*

Sister Lucia

and drink His blood, you have no life in you (John 6: 53)." This is the reply that Jesus gave us in connection with those who do not wish to avail themselves worthily of the gift that He offers us, namely, the gift of His Body and Blood, really and truly present in the Sacrament of the Eucharist.

... But Christ present on our altars is not only the food of life, He is also the expiatory victim, offering Himself there to the Father for our sins. In fact, the Mass is the unbloody renewal of the sacrifice of the Cross; it is Christ offered as a victim for our sins, under the species of bread and wine. The Cross, on which He gave His life for us, is the greatest proof of His love; and He chose to give us with His own hands the living memorial of this manifestation of His love, by instituting the Eucharist during the Last Supper that He shared with His Apostles ...

Enclosed within our tabernacles, offered on our altars, our Saviour continues to offer Himself to the Father as a victim for the remission of the sins of all human beings, in the hope that many generous people will wish to be united to Him, to become one with Him by sharing in the same sacrifice, so that with Him they can offer themselves to the Father as victims in expiation for the sins of the world. In this way, Christ offers Himself as a victim, in Himself but also in the members of His Mystical Body which is the Church.

It is the call of the (Fatima) Message: offer to the Most Holy Trinity the merits of Christ the Victim in reparation for the sins with which He Himself is offended, as the Angel taught the three children to pray:

"Most Holy Trinity, Father, Son, and Holy Spirit, I adore You profoundly, and I offer You the most precious Body, Blood, Soul, and Divinity of Jesus Christ, present in the tabernacles of the world, in reparation for the insults, sacrileges and indifference with which He Himself is offended. And, through the infinite merits of His most Sacred Heart and the Immaculate Heart of Mary, I beg of You the conversion of poor sinners."