

***Blood Miracles  
of the Holy God Jesus Christ***



*Second original given by  
Father Gebhard Maria OCD  
in Regensburg to Julijana*

***This happened in Rodalben in 1952  
as the Eucharistic Body of Christ.***

***It is a holy miracle,  
given to us by the Holy Triune God,  
Father, Son, and Holy Spirit,  
for all people.***

*Pater Gebhard Maria Heyder OCD*

**We honor, praise, and love the Almighty Holy Triune God:  
† Father, Son, and Holy Spirit.**

Holy Blood of Christ, savior us from our sins.

This God-sign is given for all people. Holy God sacrificed Himself for the Salvation of all mankind, so that they have eternal life and enter Paradise. He is our Holy God, Jesus Christ Himself, who gives Himself to mankind in the Holy Sacrament with Flesh and Blood, Body and Soul, Godhood and Humanity—truly, really, and livingly present. Therefore, the faithful must receive the Holy Sacrament with a pure heart and use a paten so that no particles fall down.

**Because Holy God is present even in the smallest particle.**

Father Gebhard Maria waited humbly and patiently for 30 years before publishing the booklet "*Sign of God*", so that the Eucharistic Blood Miracle be adored. Forty years after Father Gebhard Maria, we have published the "*Rodalben Sign*" because of its great importance. We have also made Father Gebhard Maria's report available to read on the internet. The Holy Mother of God said regarding the Eucharistic Blood Miracle: "Can my Son give more than He gave here?". For a second time, He has visibly shed His Holy Precious Blood for the salvation of souls.

Now is the time for the truth to come to light.

This greatest, true, and precious miracle of the Holy God Jesus Christ, our King and Savior, is important for all people throughout the world.

**All of us receive Holy Communion with blood, therefore living  
God with flesh and blood, body and soul, is present  
in the Holy Sacrament.**

We do not need to dip the Host into the Chalice of Precious Blood, because the Blood of Christ is already present in the Sacrament after the Consecration.

**Therefore it is good to always receive Communion on the  
tongue to the glory of the Holy Triune God.**

We gave this little book to everyone to read.

Everything is explained by Father Gebhard Maria in his booklet, "Sign of God."

**The sign must be recognized by the Holy Father.**  
**That finally the Savior, with his precious blood in the**  
**sacrament, be adored and revered now and forever.**

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November 2025

Written by Julijana Ebert and  
Bernhard Koppenhagen

### **Author's Declaration**

According to the decree of the Congregation for the Doctrine of the Faith of November 15, 1966, approved by Pope Paul VI and promulgated by him in A.A.S. 58/16 of December 29, 1966, it is permitted to publish writings on apparitions or revelations without imprimatur—that is, without ecclesiastical imprimatur.

The author/editor declares that he does not intend to anticipate the Church's judgment by publishing these embassies.

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Authorized reprint of the Preface to the 2nd Edition  
by the wife of Joachin Pache on **27.12.2025**



# *Sign of God*

*The Holy Eucharist  
is the heart and core of our faith.*

## **Preface to the 2nd Edition**

The 48th International Eucharistic Congress took place in Guadalajara, Mexico, in 2004 at the request of Saint Father John Paul II. It was held under the motto: "The Eucharist, Light and Life for the New Millennium."

In 1881, the first Eucharistic Congress took place in Lille, France. The initiative came not from a pope or a bishop, but from a woman in whose heart lived a deep love for the Eucharist and who suffered because the Eucharistic faith had almost been extinguished by the consequences of the French Revolution.

Emilie Tamisier (1834-1910) recognized the central position of the Eucharist when she made pilgrimages to the sites where Eucharistic miracles had occurred.

This clarifies the meaning and significance of Eucharistic miracles. They are given to the Church by God himself to confirm the central position of the Eucharist.

Whenever this great mystery is seriously threatened by serious developments in Church practice or by a lack of faith and Reverence, God has responded through special signs.

Eucharistic miracles therefore do not stand apart from the mystery of the Eucharist and must not be seen in isolation from it or even venerated as a substitute for it. On the contrary, in them the hidden reality of the Sacrament of the Altar is concretely and vividly confirmed.

If the Lord has repeatedly blessed his Church with Eucharistic miracles throughout its two-thousand-year history, it is because the Holy Eucharist is the greatest gift he has entrusted to his Church until his return.

The Eucharist is the heart and core of the Church.

Joachim Pache, Krefeld  
Marianische Prayer group Krefeld

### Prayer to the Precious Blood

In the name of the Precious Blood, I come to You, O  
Jesus, to ask You, to urge You, to implore You.

Though You seem to reject my requests, I will not leave  
Your blood-soaked feet until You have heard me.

Too much grace, too much mercy has already flowed to  
me from Your wounds for me not to trust to the very end in  
the efficacy of Your Holy Precious Blood.

Therefore, Holy God Jesus Christ, through Your seven  
sheddings of blood, through every drop of that most holy  
price of my Salvation, and through the tears of Your  
Immaculate Mother, I beg and implore You  
to hear my prayer.

Holy Mary, Source of the Precious Blood, I implore you, do  
not let this occasion pass without glorifying the Blood that  
preserved you immaculately. **Amen.**

We beseech you, Almighty Holy Triune God,  
† Father, Son, and Holy Spirit, come to the aid of your  
servants whom you redeemed with your Precious Blood.

Sine sanguinis effusione non fit remissio.  
(Hbr 9,22).

## **Foreword**

Between the events and this present declaration lies a thirty-year silence. In a historically informed adaptation, one could apply the biblical passage to the "testimony" and the photographic documentation in this text: "What we know we speak, and what we have seen we testify to; yet you do not accept our testimony" (John 3:11).

The author experienced something similar to the Psalmist: "As long as I remained silent (was forced to remain silent), my bones wasted away.

Then I said to myself: Now I will confess." And you have taken away my guilt" (Psalm 31:3-5).

Now that some barriers have fallen, the message of this mystery of grace should spread unhindered and, in accordance with its nature, strengthen Eucharistic faith and trust in the Mother of God, Mary, and her mediation of grace in the hearts of readers.

Since relatives of the charismatic person in question are still alive, their names and locations are given only in monogram form, but are available in full from the author.

With the exception of a photo report in "Neue Illustrierte," Cologne, August 20, 1952 – 7th year, no. 34, pp. 1-9, some articles by Brother J. W., a short note in "Vox fidei," February 1982, and a similar one in Franz Weiss's book, "Gottes Blut" (God's Blood), Christiana-Verlag 1975, pp. 73-82, nothing has been published about this religious event. It is to be hoped that this little book will one day be followed by a substantial supplementary volume.

Regensburg, Feast of the Finding of the Holy Cross, 1982,  
the author

We greet you, Holy Precious Blood,  
come for us and for the poor souls!

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Almighty Holy Triune God, You appointed Your only begotten Son as Savior of the world and willed Yourself to be reconciled through His blood; so let us, we beseech You, venerate the price of our salvation and be protected by His power from the evils of this life on earth, so that we eternally rejoice in His fruit in heaven: through Him, our King and Savior, Holy God Jesus Christ, our Lord. **Amen.**

## **I. Charismatic Grace of the Holy Spirit still relevant today? "**

Christianity has grown cold here," with this statement, an African pastor bid farewell to his three-and-a-half-year assistant ministry, which he had performed in a Protestant parish in Bavaria (MZ No. 73; 27/28 December 1982). The colored clergyman thus consciously echoed a phrase we find in the daily prayer for the Feast of the Stigmata of Saint Francis (Old Missal, September 17): "Frigescente mundo...

When the world began to grow cold, You, Lord, renewed the stigmata of Your Passion on the body of Saint Francis, to rekindle our hearts anew in love for You."

One might ask whether the Spirit of God, promised by Christ to his Church for strength and comfort (Luke 24:49; John 4:25-26), could not also set outward, visible "signs and stigmata" in our time, since godlessness has become rampant, love has grown cold in many, and those "later times" have clearly begun, of which "the Spirit explicitly says that many will apostatize" (Matthew 24:12; 1 Timothy 4:1).

When Christ further assures us that the Holy Spirit, God's advocate for his Church, "will prove to the world what sin is, what righteousness is, and what judgment is" (John 16:7-8), this can only be understood to mean that the Holy Spirit, throughout the entire age of salvation, not only in the so-called apostolic age, will work through his extraordinary grace, through his charisms, producing outwardly visible signs and wonders, through which the world, worldly people, and not least secularized Christendom, along with its teachers and pastors, are to be strengthened in true faith in Christ and his work of salvation, or rather, brought back to it. The charismatic gifts of grace are free gifts of the Holy Spirit, independent of human merit. They are signs and warning signals from heaven to a humanity weak in faith, urging conversion to Christ and his Gospel.

At his departure, Jesus promises his disciples—and in them, his entire future Church—"To those who believe will believe these signs: In my name they will drive out demons; they will speak in other tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will be healed (Mark 16,17-18).

To confirm this promise, it continues: "They went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it" (Mark 10:20).

## **II. Sacrificial Blood in Biblical Worship**

### **1. In the Old Covenant from Abel to the Exodus from Egypt**

The first biblical account of the worship of God through a sacrifice tells us: "Abel offered a sacrifice from the firstborn of his flock. And the Lord looked with favor on Abel and his offering" (Genesis 4:4). The lamb sacrifice was burned on the altar, and the collected sacrificial blood was poured out around the altar. Shortly afterward, we hear of Cain's fratricide: "He rose up against his brother Abel and killed him" (Genesis 4:8). The Lord said to Cain: "What have you done?" "The voice of your brother's blood cries out from the ground to me" (Genesis 4:10). Thus, Abel's blood is indirectly characterized as sacrificial blood that cries out to heaven, but not as a voice of worship and thanksgiving, but as a cry for retribution and punishment (cf. Apg 6:9-10). The apostle already interprets it this way when he compares the messianic redemptive blood with the blood of the slain Abel: "We have come to Jesus, the mediator of a new covenant, to be sprinkled with the blood that speaks a better word than Abel's" (Hebrews 2:24). Thus, not only his sacrificial lamb, but also Abel himself is a type, a foreshadowing, that prophetically points to the killing, the sacrifice of the innocent Jesus and his sacrificial blood. The significance and effect of sacrificial blood is particularly vividly illustrated by the Passover lamb sacrifice during the Exodus from Egypt: "Each of you shall take a lamb without blemish for your family. The whole community of the children of Israel shall slaughter it at evening. They shall take some of the blood and put it on the two doorposts and the lintel of the houses. The blood on the houses where you live shall be a sign for you. When I see the blood (says the Lord), I will pass over you. So the devastating plague will not touch you when I strike Egypt. No one may leave the door of their house until morning. The Lord will go around to strike Egypt." "When He sees the blood on the lintel and the doorposts, He will pass over that door and will not allow the angel of death to enter your houses to strike you" (Exodus 2:4-7, 13, 22-23). Thus, the sacrificial blood of the typical Paschal Lamb became the "protective sign".

of the Old Testament people of God. Thus, even more so in the messianic age of salvation, the blood of the true Paschal Lamb and Lamb of God, through faithful veneration, should be the effective, supernatural "sign of protection" for the faithful Christian flock in the afflictions of their time. - As the Church sings in its annual Easter jubilation: "These are the Easter celebrations, when that true Paschal Lamb is slaughtered, with whose blood the doorposts (hearts) of the faithful are sanctified. - Cuius sanguine postes fidelium consecrantur" (Exultet).

## **2. Covenant Blood Offering at Sinai**

"Then Moses instructed the young men of the Israelites to offer burnt offerings and to slaughter animals as peace offerings to the Lord. Moses took half of the blood and poured it into bowls. He sprinkled the other half of the blood on the altar. Then he took the Book of the Covenant and read it to the people. They answered: 'Everything the Lord has spoken, we will gladly obey.'" Then Moses took the blood and sprinkled it on the people, saying, "See the blood of the covenant the Lord has made with you according to these statutes" (Exodus 24:5-8). Christ literally adopted the expression "blood of the covenant" when establishing the New Covenant "in his blood" (Mark 14:24). Analogous to the ancient covenant, the New Testament believer, the Christian, is also mysteriously sprinkled with the covenant blood of the Lamb of God in baptism and the other sacraments. Just as the first Pope Peter assures us in his first "apostolic letter," "You were not redeemed with silver or gold, but with the precious blood of Christ, the Lamb without blemish or spot" (1 Peter 1:18-19).

## **3. Liturgical Laws for Blood Sacrifices at the Temple**

We find the detailed regulations for this in the Book of Leviticus, chapters 1-7. It says: "The sacrificial animal shall be slaughtered before the Lord. The sons of Aaron, the priests, shall offer the blood and sprinkle it around the altar. The priests shall burn the entire offering (the sacrificial meat) on the altar as a burnt offering, a pleasing aroma to the Lord. The blood shall be brought to the altar to be poured out on it." In the dove sacrifice, the blood is to be squeezed out on the wall of the altar" (Lev. 1:5, 9, 15). The blood is therefore an essential part of the sacrifice and truly colors and consecrates the altar stone as the sacrificial altar. The liturgical regulations for the sin offerings are very vivid and drastic: "The anointed priest shall take some of the animal blood and bring it into the tent of meeting. The priest shall dip his finger in the blood and sprinkle some of it seven times before the Lord against the curtain of the sanctuary. Then the priest shall put some of the blood on the horns (corners) of the altar of incense before the Lord. All the remaining animal blood he shall pour on the base of the altar of burnt offering" (Lev. 1:1-7).

## **4. The Sacrificial Blood in the New Covenant.**

Throughout the New Testament, the precious blood of Christ is mentioned 40 times. Jesus himself speaks of his redeeming blood seven times. In the sermon of the promise of the sacrament of the altar we hear: "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you will not have life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up on Judgment 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" (John 6:53-56). At the institution of the Eucharistic mystery, we read: "Then Jesus took the cup, and when he had given thanks, he offered it to them, saying, 'Drink from it, all of you. For this is my blood of the covenant, which is poured out for many for the forgiveness of sins'" (Matthew 26:27-28). In Mark 14:24 it says: "This is my blood of the covenant, which is poured out for many." And in Luke 22:20 we read: "This cup is the new covenant in my blood, which is poured out for you." From the mouths of Christ's opponents, we hear four times about the blood of the Lord. Judas grasps the rope with the cry: "I have sinned, I have betrayed innocent blood!" (Mt 2:4) Pilate tries to wash his blood guilt from his hands with the words: "I am innocent of this righteous man's blood. See to it." (Mt 27:24) During their judicial interrogation, the high priest accuses the apostles: "You want to bring this man's blood on us!" (Acts 5:28). But this is what the high priest actually did himself when he cried out to Pilate: "His blood be on us and on our children!" (Mt 27:25) The apostle Paul speaks of the redeeming blood of Christ 18 times in his letters, including the Epistle to the Hebrews. Only a few passages are cited here. "This Jesus God (the Father) presented as a sacrifice of redemption through his blood, through faith" (Romans 3:25). "In him we have redemption through his blood, the forgiveness of sins" (Ephesians 1:7). "He made peace through his blood, shed on the cross" (Colossians 1:20). "The blood of Christ, who by the power of the eternal Spirit offered himself as a spotless sacrifice to God, will cleanse our consciences from dead works" (Hebrews 9:14). From the letters of the Apostle John, let us quote the words: "The blood of Jesus, his (the Father's) Son, cleanses us from all sin" (1 John 1:7). "Jesus, the Son of God, is the one who came by water and blood" (baptismal water and the redeeming blood; 1 John 5:6). In his Gospel, the disciple of love, who as the only apostle stood directly next to the altar of the cross, gives us the authentic testimony of the Lord's sacrificial blood: "One of the soldiers pierced his side with his spear, and at once blood and water flowed out" (John 19:34). Another testimony of this evangelist captivates us. He summarizes his first encounter with Jesus in the words: "The next day John (the Baptist) was standing there again with two of his disciples. Looking at Jesus as he passed by, he exclaimed, 'Look, the Lamb of God!' As soon as the two disciples (one of whom was the evangelist himself) heard him say this, they followed Jesus" (John 1:35-36).

In his Book of Secret Revelation, John describes his charismatic vision of Christ: "I saw the Lamb standing in the midst of the throne and the four "living beings" and the elders, as though he had been slain (sacrificed). And the saints sang a new song: 'Worthy are you to receive the scroll and to open its seals, because you were slain, and by your blood you purchased for God human beings'" (Acts 5:6, 9).

It is clear that John saw Christ in the slain Lamb as the sacrificed Lamb of God, bleeding to death on the cross.

Thus, the vision of the slain, bleeding, God-man sacrificial Lamb shaped John's entire faith, his entire memory, his entire gratitude, his longing, and his love from beginning to end, rightly earning him the name of a disciple of love, that disciple "whom Jesus loved, who rested on his breast at supper" (John 13:23; 21:20). -

John has always had and will have followers of his kind, also with regard to his charismatic vision of Christ's blood, until the great return of the Lord, whom he longs for with the cry: "Veni, Domine Jesu. Come, Lord Jesus" (Rev 22:20).

It is worth considering that John had the charismatic vision of the slain Lamb of God more than sixty years after the bloody sacrifice of the Lamb of Christ on Golgotha, and for decades he himself called down the sacrificial Lamb of God to the altar during his Eucharistic service.

Can the almighty Son of God, with whom "a thousand years are like a day" (2 Pet 3:8), despite his heavenly transfiguration, not do the same in our time?

"With God nothing is impossible" (Luke 1:37). III. Brief Biographical Sketch of the Charismatically Gifted AEW On Easter Sunday 1952, I received a verbal report of strange religious events in the western border region of Germany, in the Wfk family, in the small town of R. in the Rhineland-Palatinate.

After an exchange of letters, I received a written reply from the person in question, Miss AEW, on May 7, 1952, in which she expressed her great joy that a first kind word from a priest had finally reached her.

She added a request that I take some care of her, as her spiritual suffering still far outweighed her physical ailments.

Therefore, some time later, I traveled to R. to see the situation for myself.

I greeted the father, a medium-sized man in his fifties, a foreman in a shoe factory in P.

He worked tirelessly from dawn till dusk to earn a living for his family of five daughters and one son. His quiet, introspective nature, which, despite all his obvious worries, still managed a friendly smile, had a pleasantly calming effect. But he, too, must have felt the spite of his fellow countrymen, with whom he had never given cause for argument in his entire life. Solely because of the extraordinary circumstances surrounding his daughter, he was dismissed from the factory in June 1952—the only worker to be dismissed—at the instigation of people from whom it was least expected. The contemptible factory workers were to be made dishonorable and destitute. When the father returned home with his dismissal, he went to his bedroom, concealing his inner sorrow, knelt at the edge of the bed, and prayed the Rosary. The mother, of good height and slender build, bore the haggard features of deep, sorrowful grief in her gaunt face. She was the first at dawn and the last at night, tirelessly active and concerned for her large family. Her deepest sorrow was that she and her family, to whom the priest had issued a written testimonial as one of the best in the entire town just the previous summer, were excommunicated from the pulpit without any remotely objective explanation and practically barred from attending church services. I watched her silently as the bells rang early in the morning and she looked out the window at the church tower with tear-filled eyes. Because of her large brood of children, she was not spared even the most vile public insults and mocking comparisons. She ran a small knitting business with her older daughters. Of course, even this modest acquisition was rendered virtually impossible by a formal boycott from malicious opponents. It was said that the Kolping Society members had gone mad and hysterical, like all those who sided with them and prayed the evening rosary with them. But the matter unexpectedly achieved what the pastor had failed to accomplish in his 25 years of service there: namely, that his parishioners stood united behind him. How little the flock actually stood behind their shepherd, and even the select few within the Kolping Society, is demonstrated by a quote from the circular of May 26, 1952: "The Kolping Society is in a crisis that threatens its existence. When it asks its members personally and in writing, and most don't even follow this invitation, something is rotten in the state of Denmark. This was the case not only on May 11th, but also at the last theater performance." If 10-20 men show up for a mandatory meeting, something is wrong. But if the same group of club members

acted with such unified resolve that they persecuted a religious girl and her family like fair game – we will learn more about this later – “then something was also amiss in the state of Denmark.” On St. Stephen's Day 1925, the parents Wfk had their third oldest daughter, who was baptized and named AE. She attended the elementary school in her hometown for eight years and, during the Nazi era, completed her compulsory year of service in the Hitler Youth in Neumarkt near Breslau. Afterwards, she attended a six-month commercial course in P. and, after successfully completing it, became an office clerk at the sawmill of G. K. From there, she soon moved to the P. district savings bank, R. branch, where she worked from 1943 to 1951. An excellent reference from the then-director confirms this. As a girl, AEW was a pleasing figure, 1.70 meters tall, with dark, somewhat sparse hair, which she lost due to a childhood illness, but which grew back after a pilgrimage to Walldürn, as she claimed, had grown back, albeit rudimentarily. She was always clean and nicely dressed, but without any ostentation or excessive jewelry.

Apart from childhood illnesses like measles and diphtheria, she suffered from chronic ailments from the age of ten onward, which alternately affected almost all of her organs. According to her mother, she endured all these illnesses with great patience. On a trip to Freiburg im Breisgau in 1945, she suffered a concussion when luggage fell from her luggage. A life-threatening accident befell her during a vacation to Switzerland in July 1951. As she attempted to cross the street in Waldshut on the Upper Rhine, she was struck at full force by a motorcyclist and thrown into the air, leaving her unconscious. Among other severe injuries, she suffered a serious concussion. Since she was unable to travel, she was admitted to the Waldshut hospital. As a result of the concussion, she experienced severe seizures, which, after transfer to their homeland even more. For AEW, this was the beginning of a spiritual purification, of which Scripture says: "God tested her and found her worthy of Him. Like gold in the fire, He tested her and then accepted her as a burnt offering" (Wsh 3:6). This was also, for AEW, the preparation and lead-up to her charismatic grace.

In an apparition, the Virgin Mary informed her that she would be healed on November 24th, then still the feast day of the Doctor Mysticus, Saint John of the Cross, who, along with Saint Teresa of Spain, was a reformer of the Carmelite Order. The healing then occurred suddenly and completely. From then on, no attack recurred. All the doctors, including specialists, had declared the illness hopeless and predicted her imminent death. The days were interrupted

after her physical healing through suffering sent from heaven, she experienced a completely different kind of suffering. It was a mysterious suffering of the Passion of Christ, the scourging, and also an inner, outwardly invisible stigmatization during Lent, and especially on Holy Thursday and Good Friday of the year 1952. In the late afternoon of that day, she fell into a death-like faint, only to awaken—without natural remedies—refreshed at Easter and participate in the joys of the Lord's resurrection. Although repeatedly requested by the family, no representative from the Church ever appeared to observe and investigate these events, so that the reports concerning them, which were nevertheless sent to the higher pastoral office, lack any autopsy or evidentiary value. I myself was not a direct witness to these events; my presence with the family was too brief and infrequent. However, I did see articles of clothing with numerous, elongated bloodstains that could well have come from scourging. External, violent persecution was also not lacking during this time. On the evening of January 8, 1952, AEW was attacked by four unknown individuals, receiving a violent strike to the head with a hard object, which again caused her a concussion with severe lingering pain. However, the earlier seizures did not recur. Her charismatic visionary life continued from November 1951 to the end of June 1952, characterized by frequent apparitions of the Virgin Mary, the suffering and also the risen Savior, Saint Joseph, who spoke to her in a foreign (Aramaic) language, and Saint Gemma Galgani. Since her excommunication at Christmas 1951, an angel with a chalice and hosts repeatedly appeared to her, mysteriously offering her and all those who prayed the Rosary with her in her parents' house "the Bread of Life," as the Messenger of God himself called this kind of spiritual communion. As the last and final event of her visionary experience, the apparition of the Mother of God and the Savior was announced to her for July 1, 1952. A sign visible to all was promised to her for that day, so that everyone could believe. It was to take place in a wooded area behind the cemetery, in full public view. At her request, the Virgin Mary promised to come again for her farewell on July 2, the Feast of the Visitation, this time at her home. She sensed that this farewell would be very painful for her, and she did not want to be exposed to the gaze of others. The Heavenly Mother granted this request. Her character and fundamental religious outlook can only be sketched briefly here, as is only possible with such a narrative. a relatively short observation period was possible. In her thinking and judgment, AEW displayed a sobriety that sometimes bordered on the limits of rationalism, even in religious matters. Thus, until the time of her own charismatic experiences, she not only rejected all newer phenomena but was even critical of Lourdes and Fatima. For example, when her somewhat frail sister A. was allowed to make a pilgrimage to Lourdes,

AEW remarked, "It would be wiser if she went to the Allgäu region and recuperated there." This statement, however, earned her a sharp rebuke from her mother, coupled with a prohibition against a pilgrimage to Rome, which she would have been permitted to make. She was also averse to her own visions and wished that the Virgin Mary would grant them to her younger sister, C. She was averse to any kind of enthusiasm or emotional emphasis in religious matters. Even then, she was not among those who prayed frequently. However, when she did pray, she was completely absorbed. She had a good sense for the truly essential aspects of Catholic piety. She confided in me discreetly during a conversation: "I have always considered the Holy Sacrifice of the Mass to be the most precious prayer. If I hadn't had it, I felt that all my other efforts that day were worthless. I can say this: I have never attended Holy Mass without also receiving Holy Communion. Otherwise, it would have seemed to me like..." The Savior's words: "Those who were invited were not worthy" (Matthew 22:8). She was reluctant to let anyone see into her inner life of soul and prayer. When she casually mentioned a lay catechist who claimed that contemplative prayer was only for educated people, she smiled at this statement and was then pleased when I gave her a booklet on contemplative prayer. She often could only sleep a few hours a night. Asked how she spent the long hours of the night, she replied, "I think." This is the same answer that little Theresia gave as a girl when asked what she did in her quiet hours: think of God and his greatness, his omnipresence, mercy, and love, thank him, and love him. She possessed a pronounced intellectual disposition and a strong will, both of which could only be convinced and bent by the most rigorous argumentation. At the same time, she was naturally cheerful and full of life's joy, and open to everything reasonable and true. Regarding her understanding of people, she once said, "I only look into their eyes and at their hands, then I know who I'm dealing with." She viewed nature with interest and joy as God's great picture book. When I was talking with her in the kitchen one evening, she suddenly exclaimed in bright delight, "Look, a little mouse! How cute!" "I can't hurt it. I could operate on a human, but I couldn't harm a little animal." Her mother once summarized her opinion of AEW as follows: "AE had two qualities from a young age: an insurmountable patience in suffering, where she never said a word until she couldn't anymore—and she had suffered since she was ten years old—and an overwhelming, compassionate love for others, which wanted to help everywhere." However, I observed that the girl was often misunderstood, and sometimes difficult to understand, precisely regarding this last quality. Her mother told me that this relationship

from AE's to a young man to whom she had been engaged for some time (without the knowledge of his family) was more a matter of her overwhelming compassion, because he was sickly and she wanted to help him. AE was a young woman still grappling with understanding, in many ways still immature, back in 1952/53. Her intensely choleric temperament continued to trouble her for a long time. A tendency towards stubbornness, excessive compassion, and a self-confidence that sometimes disregarded the limits of reason could still cause her severe trials. She also hadn't been decisive enough in combating certain habits that had likely developed during her long illness, which also led to considerable difficulties. She needed a firm hand at that time, one that she would have guided with understanding kindness but also with great firmness. However, this was thwarted by the peculiar attitude of the authorities in question. As for her relationship with the Church, she remained faithful to it despite the bitter experiences. Admittedly, in the arduous struggle to truthfully assess and report the charismatic events surrounding her, she may not always have found the right moderation. She harbored a deep reverence for the priesthood itself and was filled with joyful devotion to the Holy Father, then Pius XII. Therefore, she felt the punishment of excommunication, so unjustly imposed upon her and her family, as the greatest emotional pain. In mid-June 1952, she wrote again to her bishop in Sp., requesting the opportunity to explain everything in person. She expressed her hope that, upon learning the true facts, the Most Reverend would surely lift the punishment. However, she received no reply. It is conceivable that the letter, although addressed personally to the bishop, never reached him.

Since I had been prohibited by ecclesiastical decree from any further involvement with the AEW matter since the beginning of August 1952, I was no longer able to exert any advisory or pastoral influence and remained silent in public for a whole generation. However, since a papal decree (AA.S. 58; 1966) no longer prohibits the publication of reports about apparitions and miracles without ecclesiastical imprimatur, I considered it a duty of conscience to bear witness to the Eucharistic event I experienced and observed at close range before my death (I am in my 78th year).

It seems that the entire AEW phenomenon is based on a mysterious plan of God, which is meant to somehow reflect the ecclesiastical conditions of the time, the inner connections and nature of which will only become truly clear once the entire inner and outer complex has unfolded.

Holy God grant that this point in time is not too far off.

## **IV. Report on the Origin of the Blood Sign with authentic photographic documentation**

### **1. Final Preparations**

For the miraculous sign announced for July 1, 1952, AEW, following a message from an angel, had to prepare a coarse linen cloth measuring 40 x 40 cm. Since Miss AEW had already met me by letter and in person, she asked the Virgin Mary in a vision on May 31 and again on June 13, 1952, whether this priest should be present when the sign is given. The reply she received was: "I would be pleased if he could be there." Thereupon, I decided to come to R. on July 1, 1952, all the more so since I could travel with acquaintances in their car. Until then, however, I myself knew nothing about the cloth, and even less about its significance. It was only on July 1, around noon, that AEW confided in me that she had to give me a small cloth; the Virgin Mary had commanded this. She then handed it to me with the request to examine it closely to ensure that it was completely blank. It was shaped like a corporal, such as the one the priest uses at Holy Mass to place the chalice upon. I was to take the cloth with me for the hour of the apparition and only give it to her if she requested it during the occurrence hour. However, I was to show it to everyone present immediately beforehand and pass it around so that everyone could see for themselves that it was in no way imprinted or marked.

AEW spent the day of July 1, 1952, in quiet preparation for the great hour. She also suffered intense temptations from the evil enemy, who tried to provoke her to aversion and despair. This struggle intensified as the hour of the announced apparition drew nearer. I tried to comfort her by referring to Jesus on the Mount of Olives, who had endured even greater suffering.

### **2. On the way to the apparition site**

Around 8:00 p.m., the acquaintances of the Wfk family, in small groups to avoid attracting attention, went to the cemetery on the edge of the village and from there to the wooded area that the Virgin Mary had designated as the site of the event, about half a kilometer behind the cemetery. The editor-in-chief, W. Sch., and his photographer, E. H., who had come with me, also went with them. They were greeted with raised fists (picture). and they were threatened with having their cameras smashed if they dared to take photographs. At 8:30 p.m., AEW followed, accompanied by her mother (her father stayed home as a housekeeper), her sisters, and her brother. I joined them as well. We had barely left the front door when the jeers and taunts could already be heard. Nevertheless, we continued on our way until we reached the edge of the woods at the cemetery exit. There, a tight line of men confronted us, forcibly preventing us from leaving the cemetery and continuing on our way.



The insults and vile things they shouted at us are beyond description. Some even resorted to physical attacks against me. I asked them who gave them the right to block peaceful people from public access and requested to see their police authorization. The response was a raucous uproar with shouts of: "We are from the Kolping Society!" "You blasphemer, you false dog," and other such insults were hurled at me. When I again asked them to clear the way, I was physically attacked and pushed back. After a third, equally futile request, I emphasized that I wanted to speak to the police, who were at the apparition site. After repeated attempts, I finally managed to break through the phalanx of Kolping members. Under constant threat of fists and sticks, I eventually reached the police chief. He then tried, with completely inadequate resources—a constable and a forester—to subdue the hundreds of angry people. It was especially the youths who, in a manner beyond description, harassed the 40-50 peaceful worshippers who had gathered at the apparition site. I showed the police officer my identification card and my concentration camp ID and asked him to clear the way for us at the cemetery, as we wanted to go there, to privately offer some prayers.

Thereupon, the official, who had come in civilian clothes, explained to me that the Forestry Office had forbidden any assembly and event here in the forest. (So far did the opposing influence extend.)

I assured him that we intended neither to hold an assembly nor a speech nor an event, but only to pray. I repeated my request that the path, which is a public one for every citizen, be cleared for us nonetheless. The official then went back with me to the cemetery. There, the crowd had formed an even stronger stance and became utterly fanatical when they saw me approaching with the official. He then demanded, albeit not very forcefully, that the people clear the path. An infernal roar was the response. The faces of these people were contorted into demonic grimaces. At this, the official explained to me: "You see, it's impossible; the unrest only grows.

There's nothing left to do but for them to go home."

So I had to yield to the violence and begin the journey home with my companion. I asked the officer to grant us police protection there. A shrill cry of triumph and another torrent of insults from the opponents accompanied us. I heard some thugs shouting at the policeman, who was protecting us from the strongest attacks: "Do you actually believe it yourself, because you support them?" When I said that this was organized resistance, the officer replied: "But not by us." I assured him: "We know the organizers well enough." However, I did not yet give up our plan to reach the Apparition Rock.

After an hour long interrogation at the police station and a criminal complaint on my part for public insult and assault, I drove to P. around 11 p.m. that night in a borrowed car to seek help from the M.P.

Despite lengthy discussions, they were unwilling to intervene, as the captain assured me, they were only permitted to intervene if American citizens or soldiers were involved.

I didn't return to the AEW parents' house until around midnight, where I could only reach the front door with the help of the police.

When I learned that a number of women and girls had not yet returned from the apparition site, I went out into the woods again around midnight with a police escort.

There I found the frightened group still fiercely surrounded by their opponents, men and women.

I asked her to come home with me, and we reached the Wfk's house after midnight, amidst the vilest insults from the mob.

Meanwhile, a holy angel had informed the visionary that the heavenly sign would be given that very night, even if it had to be at home, in her room.

Around 60 people had gathered there, with whom AEW began to pray the Rosary. There were people from all walks of life and age groups, Catholics, but also some of other faiths.

At the Mother of God's request, her youngest sister, C. (about 15 years old), was to kneel on the left and I on the right of AEW and not leave her side during the entire event. - I had brought Holy Communion for the sick from home, since AEW had been unable to receive Communion for a long time, and placed the Blessed Sacrament in the small Pyxis on the decorated and candlelit home altar, as is the custom for home Communions. Therefore, we prayed the Rosary before the Blessed Sacrament, kneeling as much as possible (see picture p. 22).

But what was happening outside?

The fanatical opponents had not gone home, as we had assumed. They had gathered in front of the house and were still remaining in their hostile posture, jeering and howling. Stones were being thrown at the house.

Around 12:30 a.m., a barrage of stones began, smashing all the windows. Fearful cries went through the ranks of the worshippers. We wanted to call the special forces, but it was impossible to leave the house. Only after a good neighbor went to the police of his own accord and asked for backup did the terrible activity gradually subside.

However, hidden groups still persisted.



### **3. Reception in the woods behind the cemetery**

The raised fist in the foreground indicates what the worshippers can expect. A forest ranger can be seen in the center behind, and on the left, a policeman's cap.

On the right in the foreground, the "receptionists" are already getting ready. On the left in the foreground, two more sensible young men are about to leave, their hands in their pockets, signaling that they do not intend to actively participate.



#### **4. Courtesy of the Opponents**

This leaves nothing to be desired and requires no explanation. Here is just a small section of the raging crowd. Better photos were not possible due to the photographer being harassed—nor were they necessary. Up the wooded slope to the left would be the rock face with the appearance site. This had been defiled in the most vile manner and smeared with the most vulgar slogans by thugs for days. Behind the bushes to the right, one would roughly find the cemetery, with long rows of soldiers' graves from the border battles of 1939/40. Behind the woods, further to the right, lies the village.





## **5. Nighttime Siege of the House of the Wfk**

Here is one of the quietest scenes where a photograph was even taken. In the foreground, calm observers. To the right, towards the house, one listens intently to what is happening inside. Is it similar here to what happened around Calvary Hill 2000 years ago? Declared, hateful opponents full of cruelty, mockery, and scorn. Many curious onlookers, indifferent ones, but also some contemplative ones. As it says: "When the crowds who had gathered for this spectacle saw what was happening, they beat their breasts and turned away" (Luke 23:48). May many of those standing here also "turn away," look inward, and convert to the crucified, bleeding Lamb of God.



## 6. Beginning of the Charismatic Event

It was towards the end of the Rosary when suddenly the appearance of the AEW changed. The prayer book slipped from her hands. Her eyes opened wide and were drawn to something infinitely sublime. Her face seemed to be bathed in a celestial light. Her gaze reflected the unspeakably great and beautiful that appeared before her mind's eye. The Queen of Heaven descended in heavenly abundance to her servant in the valley of earth, accompanied by the sounds of the Lourdes hymn, "Ave, ave, ave Maria," sung by the accompanying angels. It was 12:40 a.m. on the night between the Feast of the Precious Blood and the Feast of the Visitation of Mary in 1952. My press friend had taken a seat among the worshippers, while his cameraman had set up his camera a meter to the left of the small house altar. During this last vision, which was intended by Heaven for the public, AEW allowed a photographer to be present in order to have irrefutable evidence for the assessment of the event. Previously, she had always strictly refused to have her charismatic states photographed. - On the left of the picture, on the small house altar, is the Blessed Sacrament (Communion for the Sick); to the right of it is a small so-called... "Eternal Light", candles and flowers; in the very front her youngest sister C., then AEW and on the right in the back the author.





### **7. In the vision of the Crucified One**

Beside the Mother of God, AEW now sees here in the Most Holy Sacrament the crucified Savior in his entire form, covered all over with blood. She sees, therefore, "the Lamb of God as though slain," just as the disciple of love saw it in his Book of Acts (Acts 5:6). Full of longing, she raises her hands, as if she wanted to take crucified love down from the cross and embrace it. Pain and love speak equally from her face, which is gripped and swept away by what she has seen, right down to the last fiber. The rosary has slipped from her hand back into her arm. On the small house altar, behind the consecrated host, stands a (not clearly visible) statue of Our Lady of Lourdes, before which the family and their acquaintances used to perform their evening devotion in the form of the rosary together. To the right of it is a statue of the Sacred Heart of Jesus. Flowers, candles, and lamps complete the decoration of the home place of worship.



### **8. In the sight of Christ's bleeding feet**

The heavenly radiance has so captivated the senses of the AEW that they are impervious to the outside world. For the visionary eye, everything externally perceptible has vanished: walls, altars, statues, candles, flowers, and people. It reacts to none of it. Even the Apostle, in his vision of Paradise, did not know whether he was “in or out of his body” (2 Cor 12:2-4). The AEW's gaze is completely captivated by the bleeding wounds of the crucified Christ, which she sees so closely beneath the Holy Host, even though she herself was unaware afterward that she had bent down beneath the altar upon which the Blessed Sacrament lay. Even afterward, when she caught the holy blood with the cloth, she saw it flowing only from the wound in Christ's heart, not from the Host itself. She beheld in the consecrated Host the entire Savior sacrificing himself on the Cross.





### **9. Kiss on the Feet of the Crucified One**

At the prompting of the Virgin Mary, who in the vision told her everything she should do, AEW bends over the flowers here and reverently kisses the Savior's feet, visible to her. She then turned silently to me, drew me forward by the arm, and her silent gaze invited me to do the same as she did, even though I myself saw nothing. Then AEW stood up, and I, as the next witness, observed her raising her head to where she saw the bleeding heart of the Savior. She opened her mouth slightly and pushed out her lips, as if she wanted to drink something flowing down from above. The only thing that would come into question here is the Savior's blood flowing from the pierced heart, whereby one would have to take Jesus' words in their verbal sense: "Whoever eats my flesh and drinks my blood," and further: "My blood is a true drink" (John 6:54-55). Did Christ want to prove here, in a charismatic-visionary event in our faithless age, that his presence in the Eucharistic sacrament is truly to be understood in flesh and blood, "realiter et essentialiter"?



## 10. Presenting the Linen Cloth to the Virgin Mary for a Kiss

Shortly afterward, AEW whispered to me, "Cloth, cloth." I then took it from my breast pocket. I unfolded it before the eyes of all the worshippers present and, as instructed, passed it from hand to hand, urging them to look at it carefully and check whether anything was drawn or embossed on it.

Some held the cloth up to the electric lamp, some rubbed it with their fingers, but no one could find anything. Then I folded the cloth again, as the priest folds the corporal during Holy Mass. Thus, I gave it to AEW, who was still in a visionary state. With a joyful face, she first held it up to the left (see image), as if she were offering it to someone to look at or touch.

As explained later, the Virgin Mary asked to kiss the cloth.

Then AEW with the folded cloth facing down, where she could still see the bleeding feet of the crucified man, and laid the cloth on them. I watched closely, but could not detect any change or process in the cloth. - During the entire event, the cloth never left my sight for a moment.

The worshippers also kept it constantly in view.

Any sleight of hand, fraud, or deception, or even substitution with another cloth, is absolutely out of the question.

Over forty eyewitnesses have confirmed this with their sworn signatures.  
(The list of witnesses is still in the author's possession.)





## 11. A Look Back at the Worshippers in the House

The eyes of the more than sixty prayers in the living room and adjoining room followed with unwavering gaze every movement, every turn that took place at the small house altar. They were people from various social classes, older and younger, the latter even in the majority, women and men. The slightest suspicion would have been immediately detected.

In addition, the camera and the photographer's flash constantly ticked, his apparatus capturing every scene of the event with unflinching objectivity.

In the center, the mother of the AEW, to the right, a head gardener, in front of him his sister, on the far right the arm of a teacher training student, kneeling to the left in front of the mother, the widow of a fallen officer, and at the very front right of center, a girl with a broad forehead who had had a charismatic experience.

Of the people, as far as I know, fifteen were from Rodalben itself, ten from Pirmasens, four from Fehrbach, some from Rittersheim and Kaiserslautern, two from Nürnberg, four from Neumarkt/Opf.





## 12. The Great Hour of Crucified Love

After the Virgin Mary sanctified the linen cloth with her kiss, she said to AEW: "Now, my child, catch with this cloth the blood that flows from the heart of my Son."

Thereupon, AEW took the folded cloth with both hands and, standing before everyone, held it up, where she saw the pierced side of the crucified Savior above the Holy Host.

A holy silence fell over the room, broken only by the brief, fervent prayer: "Hail to us, O Holy Blood, come for us and for the poor souls."

It seemed to me as if I heard something liquid splashing down onto the cloth. At that moment, I saw a dark stain form on the white cloth, which grew larger and larger. This, as the visionary later recounted, was the beginning of the sign announced from heaven.

After a short time, AEW knelt again, unfolded the cloth, and held it beneath the Blessed Sacrament, which was still resting on the small altar (image). With open hands and outstretched fingers, she held only the edges of the cloth against the front edge of the altar table, while the larger part of the cloth hung freely down behind her (image).

Apparently, AEW hesitated to touch the center of the cloth out of reverence for what she herself already saw unfolding there.

The inner reason for the visionary's shift from the charismatic vision of the crucified Christ to the Holy Host was that the causal connection of the mystical event with the Most Holy Sacrament, in which Christ was truly and essentially present with flesh and blood, and from whose Eucharistic heart the stream of blood actually flowed into the cloth, should be ostentatiously emphasized.

One might call this sacred scene "the priestly hour" in the life of the AEW. She, who from her earliest youth harbored no fervent desire than to be allowed to be a priest of the Lord, even just once for an hour—as a girl she had always wanted to be a boy—was deemed worthy by the eternal High Priest himself to receive his precious sacrificial blood from his pierced heart for herself and for a Christendom that was growing cold in its Eucharistic faith.





### **13. The Fury of Hell; Shots Whirling Through the Rows of Prayers**

At the most sacred moment, when heaven opened above the praying crowd and the first signs of the miraculous sign became visible, all hell broke loose outside. It was a literal siege of the house.

None of us could leave the house to call for police reinforcements without risking our lives. A wild bombardment of stones, wooden clubs, and bottles erupted against the house from all sides.

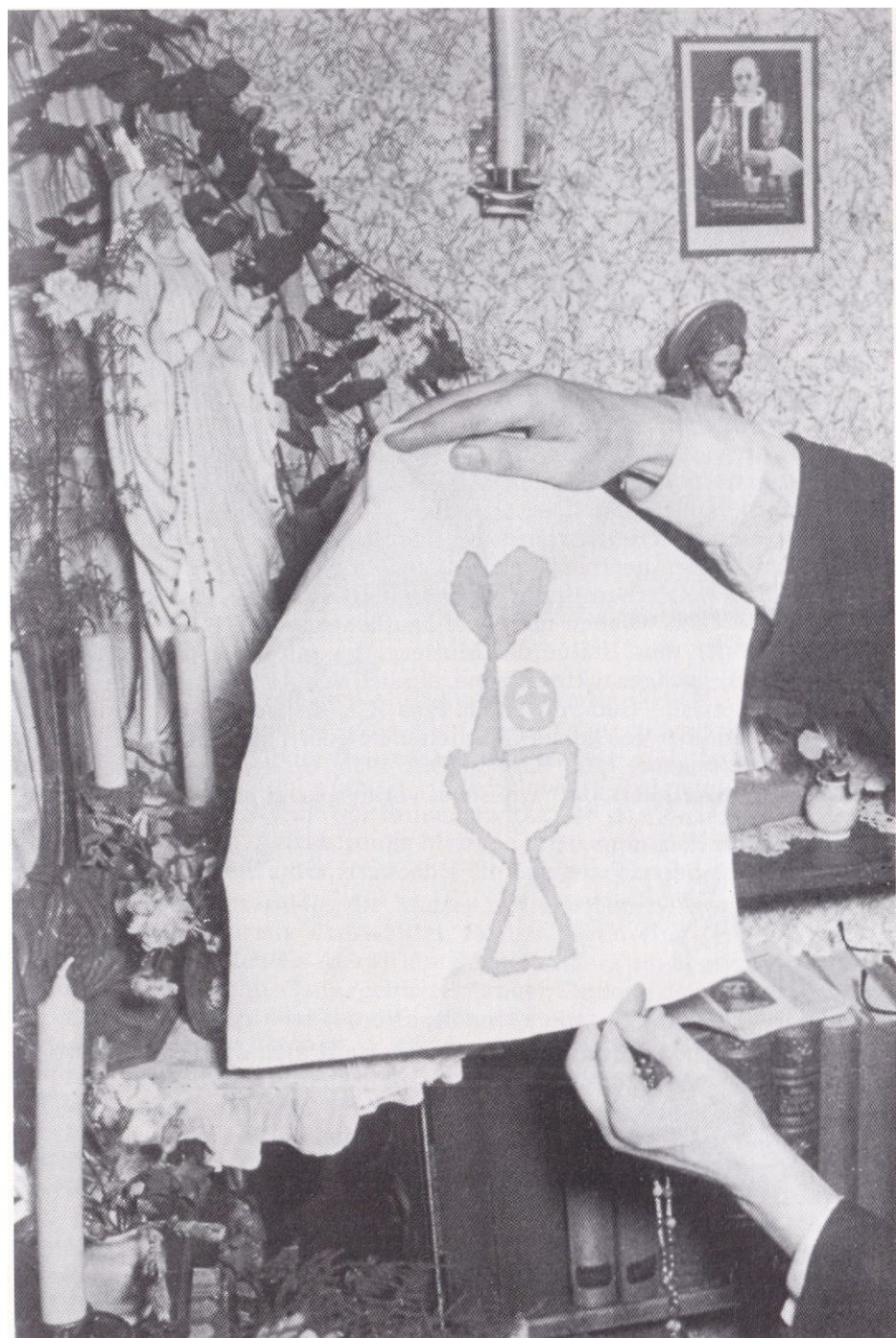
The fury of the raging mob escalated into a raging hurricane and threatened to engulf the entire house. All the windows were smashed, and they tried to force open the front door. And at the very moment I saw the first sign of blood appearing on the cloth, shots rang out from both sides of the room.

Our terrified people screamed in fear and threw themselves to the ground (right in the picture) to avoid being hit by the bullets.

I calmed them with the words: "Do not be afraid; the miracle is already coming!" - This atrocity of the enemy was also captured by the camera, more faithfully and irrefutably than human tongues could testify.

The next day I filed a police report for a life-threatening attack, but later, I had to withdraw the report on strict orders.

"We have the law, and according to the law we must die" (John 19:7), this meaningful biblical saying is still valid today.



#### **14. At the First Sight of the Celestial Sign**

AEW had folded the cloth again and was making some movements with it at the edge of the altar, as if she wanted to catch something liquid with the cloth. However, she kept her gaze fixed upwards, where she saw the bleeding heart of Jesus.

At the same time, I was kneeling directly beside her and saw a dark liquid shoot forward in a narrow stream and pour into a shape that I could not yet determine more precisely.

The liquid (blood) flowed so strongly that it left a deep trail on the back of the folded cloth. Against the natural laws of gravity and motion, the blood flowed over the folds of the cloth and continued along the underside of the indented part. - Thereupon, the visionary took the cloth, held it again to the upper left, to let it kiss by the Virgin Mary.

Then she pressed it to herself with reverent emotion and devoted love.

After that, AEW handed me the still-closed cloth. I opened it and found inside, formed with fresh blood, a heart from which a stream of blood flowed, a chalice, and above it, as if floating, a larger hostess, traversed by a cross. The blood continued to seep slowly along the edges before my eyes. I also thought I detected the sweetish smell of fresh blood.

I perceived this smell much more clearly weeks later. - In the picture, to the left behind the blood-stained cloth, is a statue of the Virgin Mary with a (somewhat poorly visible) high-jagged crown, similar how AEW has seen it. To the right, on the wall, is a picture of Pope Pius XII, who seems to be giving his high priestly blessing over the whole event. - AEW died on the day of Pius XII's funeral. (October 13, 1958), on which "all the bells rang throughout the world," as she had predicted.





### **15. Effect on the Praying group**

When I held up the cloth with the blood-fresh miraculous sign and showed it to those present, a shudder of profound shock ran through everyone and erupted in a loud cry. They prayed, sobbed, and wept at the incomprehensible thing that God's omnipotence had worked before them in that hour and that they now saw with their own eyes. Strong, young men collapsed and sobbed like children. I tried to calm the people. In the center of the picture is the mother with raised arms, overwhelmed by emotional shock. To her right is a young woman, on whose face a blissful inner peace was reflected as a result of the miracle. On the far right is a young student, the psychological shock etched on his face and hand.

Not long after the miracle occurred, a complete stranger men stormed into the room and pushed his way right up to the cloth. I stood protectively in front of it. The man cast grim and mocking glances at the holy symbol and made as if to grab it.

I resisted him and didn't let him touch it or photograph it.

Likewise, a hand pushed through the half-open window and reached in blindly, as if it wanted to grab the cloth. I remembered the Virgin Mary's warning that we should be careful; for people would come who wanted to take the cloth from us. Hell and its guards knew and sensed, what from holy God was given here and were willing to steal and destroy it.



## 16. In Blissful Contemplation of the Heavenly Sign

Returning from ecstasy, AEW now sees with earthly eyes the miraculous sign given to her from heaven. Blissful as a child, she gazes in rapture at her heavenly gift.

This blood-inscribed sign of the Savior's love and omnipotence was not what she had expected; rather, she had thought of a Veronica scene. There, Jesus gives her his heart, whose overflowing love pours itself into the chalice and host, the symbols of the Holy Sacrifice of the Mass, all written, formed, and purchased with the precious blood of the Lamb of God. For AEW had regarded the Holy Sacrifice of the Mass from childhood as the most precious and effective prayer. - To the left of the chalice's base, a separated drop of blood. From the right corner of the chalice's base, a fine stream of blood extends to the edge of the cloth. It appears that the blood running down from the right side of the chalice collided so strongly with the blood coming from the left base of the chalice that it spurted out this fine, long stream. (Unfortunately, this is only faintly visible in this photograph.) I had the holy cloth photographed again after 2 a.m. I did the same around 4 a.m. The blood marks only took on their final edge shapes in the morning hours of July 2nd, when the initially fresh blood had dried more.



## 17. In Silent Devotion

We lingered for some time in silent reverence before the blood image. Then I called the parents of the charismatic woman so that they could see up close the miraculous sign that Heaven had entrusted to their daughter's hands. Weeping and struggling to compose themselves, the dear parents knelt before the heavenly sign, which dripped with the freshly shed Savior's blood. Then the other people were also allowed to come forward and offer their veneration. The Virgin Mary herself, in her apparition, genuflected before the holy blood mark of her God's Son.

As a result of the many people in the room and the sweltering summer night, we were drenched in sweat. I got some fresh air in the courtyard while AEW changed her clothes in the next room. After some time, she reappeared in a dark blue dress to pray again. At the request of the Virgin Mary, we were to spend the whole night in prayer before the holy sign. The Rosary was prayed, while the blood-stained cloth lay spread out on the small altar. - On the right, her sister A.





### **18. "Bread of Life" from an Angel's Hand to a Friend of AEW**

Once again, AEW's appearance changed during the Rosary, though not to the same degree as before. As she later recounted, a priestly-dressed angel appeared in a flowing, lightly belted alb, holding a chalice filled with hosts. AEW began the Confiteor. Then, as she told us afterward, the angel took a host from the chalice, made the sign of the cross with great reverence and solemnity, and distributed the "Bread of Life" in turn to the members of the Wfk family and those who regularly prayed the Rosary with them and some of whom had been unable to receive Communion for a long time. This is what the heavenly messenger himself called this kind of Communion.

A friend of AEW is currently receiving the heavenly bread.

AEW always saw only the radiant chalice angel and the face of the communicant, on which her gaze was sharply focused. Everything else receded into the background for her. - On the left of the small house altar, the holy cloth with the Eucharistic symbol.



### **19. AEW Receives the Bread of Life from an Angel's Hand**

After the others had first received the "Bread of Life," AEW herself knelt down, folded her hands, raised her head, opened her mouth, placing her tongue against the lower edge of her lips—exemplary like a child receiving their First Communion—and thus received the mystical bread of God from the hand of the heavenly messenger visible to her.

For what special grace might she have prayed? That she might patiently and courageously bear all the hardship and incomprehensibility that was yet to come?





## 20. The Heavenly Sign Clearly Visible

“The Lord, who is gracious and merciful, has established a memorial of his wonders” (Psalm 110:4). We can apply this psalm verse also to the Eucharistic blood sign that merciful Heaven bestowed through His servant on the night of the Feast of the Precious Blood in 1952, and which she shows us again here with a solemn gaze.

The heart of the Holy God and Savior mysteriously opened anew that night, much like it once opened in the darkness of the miraculous solar eclipse at the piercing of the lance, and flowed forth blood and water. Here, the Son of God poured the host and chalice into His corporal, into His vestment, to show that He is truly and genuinely present in the mystery of the Holy Sacrifice of the Mass, with flesh and blood, with godhood and humanity. The blood-stained cloth of R. is reminiscent of the large linen cloth in which the Virgin Mary, the Mother of pain, wrapped the lifeless sacrificial body of her God's Son, and into which Jesus himself so wonderfully imprinted the image of his entire form as he lay in the tomb, as we can truthfully illuminate with the most modern technical means, especially in our times of diminished faith.

The blood image, woven from heaven, lies horizontally exactly in the center of the cloth; vertically, it is shifted slightly downwards and thus rests symmetrically well within the overall frame. The total height of the blood mark measures 27 cm and is bisected by the upper rim of the chalice. By morning, the blood had become drier, and the contours had become sharper, in some places resembling thorn points.



## **21. In Anticipation of the Queen of Heaven's Departure**

With the gift of the Blood of the Blessed Virgin, the main purpose of her coming was to be fulfilled, according to the Mother of God. However, since AEW anticipated that the farewell to the Blessed Virgin would be very painful for her, she asked that this last encounter take place at home. This request was granted by the Mother of God for the following day, the Feast of the Visitation. It was AEW's diligent concern to adorn the house altar with particularly rich floral decorations for this farewell visit of the Queen of Heaven. She also had a large vessel of water placed there (visible behind the hands), which the Mother of God had promised to consecrate. AEW had further asked us to leave her alone after the farewell. - Once again, the holy cloth lay spread out on the altar when we began to pray the "Joyful Mysteries of the Rosary" around 8 p.m. Some of the worshippers, who had traveled a great distance, had already to leave early in the morning. Then, in the midst of prayer, AEW listened intently and heard from afar the sounds of the Ave Maria of Lourdes, which since October 1951 had always heralded the arrival of the charismatic event. Now for the last time. Due to the intense heat in the room, the film was already beginning to melt, as can be seen on the cloth and on AEW's forehead. The film ended completely just before the climax of the farewell vision. It was probably intended that the scenes of the most intimate spiritual experience would lose none of their personal consecration by being made public. The notebook that was to be handed to her in the vision upon request, so that she could immediately and faithfully record the messages, lies ready on the bookshelf.





## **22. In the Blessed Vision of the Mother of God**

The image speaks for itself. - With the Hail Mary of the angelic choirs, the heavenly fullness of light has broken down and is reflected in the face of the visionary. May we quote an apostle word here? "God, who said, 'Let light shine out of darkness' (Genesis 1:3), also caused light to shine in our hearts, leading to the dawning of the knowledge of God's glory on the face of Jesus Christ. But we carry this treasure in earthen vessels, so that the surpassing power may be of God and not from us" (2 Corinthians 4:6-7). Here, a quiet "giving light" of Christ's glory shines through the earthly shell of a human child. - All worldly things have vanished from these eyes. They see the Queen of Heaven descend in the charismatic light of grace, enveloped in a luminous robe, white as snow and glittering like light. One can never, ever describe in one's own words how sublime and beautiful Holy God Jesus Christ, the Holy Mother of God, and the Holy Angels are in the vision,' she once confessed to me.' These eyes see something infinitely beautiful and are completely captivated by it.

This face does not lie, and the photographer's optics are incorruptible. The compelling authenticity of this image also sheds new light on the supernatural nature of the blood mark, which lies spread out before it.





### 23. Serious Message from Heaven

AEW requested the notebook so she could immediately write down the words of the Virgin Mary. She had previously asked the apparition for this permission. In the open notebook, we can clearly distinguish the pre-written questions and the space left between them for the answers. Besides joyful news, AEW also hears more distressing news about further hardships, about people's unbelief and their punishment, and probably also about her own difficult path into the future. The pain and suffering over this is reflected in her face, and a tear hangs on her cheek. Her gaze is fixed on the heavenly figure, and her slightly parted mouth seems to be stammering a question.

The Virgin Mary also gave instructions regarding her future fate and the veneration of the holy cloth. Every year, four major pilgrimage days should be held at the place where it is kept: **1.** On January 1, the Feast of the naming of Jesus, when the Christ Child shed the first drops of his Savior Blood for us. - **2.** On April 1, usually Lent. **3.** On July 1, the Feast of the Precious Blood. - **4.** On October 1, the beginning of the month of the Rosary.

During this vision, the Holy Virgin Mary also descended to the water vessel and blessed it by immersing her hand in it and making the sign of the cross. She gave the promise that with this water many sick people would one day be healed.



#### **24. Final Record of the Heavenly Message and Farewell**

Among other things, this final message from the Mother of God contained the promise that through the Holy Blood, many more sinners would be converted and sick believers healed. AEW also received private, personal messages, some of which contained bitter truths. The remainder of her earthly life would lead her through a tangled thicket of thorns, which has fully come true. Then the moment of farewell approached, but no photograph could be taken of it, as the film had run out. However, anyone who was a direct witness knows that something was happening in the innermost realm of the soul, something that should not be defiled by curious intrusion. Suffice it to say: AEW handed her rosary once more, and the Heavenly One pressed a final farewell kiss upon the cross. Then AEW gathered up the visible hem of the Queen of Heaven's gown, burying her face in it as if desperately clinging to it. But the heavenly grace-seeker gently floated away from her hands.

AEW watched the ascending Queen of Heaven with a look of pain and sorrow, stretching out her arms as if she needed to be carried away. Then she collapsed unconscious.

Was something of what we read in the Gospel about the appearance of the Risen One to Mary Magdalene happening here?

"Jesus called to her, 'Mary!' She turned and clasped his feet (Mt 28:9).

But Jesus said to her, 'Do not hold on to me. Go rather to my brothers and tell them, "I am ascending to my Father" (Jn 20:16-17).

The family took AEW to an adjoining room and laid her on a couch, where she remained motionless until the morning hours, her face buried in a pillow. - so it must be when the soul sees Christ at death - and must leave him, either for a certain time for penance, but with the sure confidence of seeing him again and forever - that would be purgatory - or gone forever with the terrible certainty of never seeing him again - and that would be hell. And it is precisely from this that the children of men were to be preserved, the Mother of Mercy descended into the valley of tears with the sign of the Precious Blood of her Son of God. -

"Now then, our Advocate, turn your merciful eyes toward us, and after this our exile, show unto us Jesus the blessed fruit of your womb, O clement, O loving, O sweet Holy Virgin Mary!"





## **25. Witnesses Who Do Not Lie**

The next day we gathered the projectiles that had come flying through the windows during the night.

There were small and large stones, wooden blocks, bricks, bottles, and so on. Thus, we unintentionally return to the sad beginning of the whole affair. The sacrilege of it was that this stoning was not only directed at us, but more or less at Christ and his Holy Mother herself, who had descended into this house to offer the sign of their mercy to lost souls.

Even the beds were covered in dirt and stones.

The whole house looked like it had been bombed. We want to remain silent about many of the most common things we know. A deeper overall perspective compels us to ask: Could the entire event of that time be a typical prelude to the battle between light and darkness, between the Church of Christ and the gates of hell, which will continue throughout the entire coming age, right up to our own day, both publicly and secretly?



## 26. Family home as seen from the street

After their previous residence was severely damaged in the war of 1939-45, the Wfk family moved here. This modest house was thus the scene of a rare charismatic event on July 1st/2nd, 1952, but also of the fury of hell. At the rear of the house lies the room where the blood of the Savior flowed visibly anew after almost two thousand years. From this door and over these steps, we left as peaceful people on the evening of July 1st, only to flee back here a few hours later, hunted by a virtually demonized mob. Stones and bullets flew through these windows into the room where heaven manifested itself. But didn't stones and projectiles of mockery and hatred also fly against the same Jesus of Nazareth on Golgotha? And weren't the nails and hammer blows of the henchmen what caused the precious blood of the Savior to flow? "Mysterium pietatis - Mysterium iniquitatis, mystery of godliness - mystery of wickedness," then as now (1 Tim 3:16; 2 Thess 2:7)!

## **27. Brief Report on the Last Years of AEW's Life**

God limited AEW's earthly life after the great miracle to six years and approximately three and a half months. Since I myself, due to the disciplinary measures imposed upon me, could not be an eyewitness during this period, I must content myself with a brief, summary report on this phase of AEW's life, although I can rely on truth-loving witnesses close to me.

This subsequent time was a restless, arduous wandering for AEW from place to place, from country to country, from one continent to another and back again. In Switzerland, she was imprisoned for a night and a half on false charges until her brother was able to get through to the higher police authorities and free his sister. Well, Christ himself says: "They will hand you over to the courts..." He will be counted among the transgressors... You will weep and wail while the world rejoices" (Mt 10:17; Lk 22:37; Jn 16:20). In a remote mountain village in Bavaria's eastern forest region, AEW found her longest lodging. This too was filled with physical and mental suffering and bitter experiences. Her charismatic experience, intended for the public, was complete, but not that which was private for her and her closest relatives. Thus, above all, the mystical experience of Christ's Passion returned, from the Mount of Olives to dying with the crucified Savior. A photograph, once secretly taken by her sister, shows AEW suffering the scourging. Her agonizingly distorted facial expression conveys the terrible pain in a harrowing way. The Holy Spirit also granted her glimpses into the future, including images of the coming judgment, for whose averting she prayed that at least some mitigation and shortening might occur and a remnant might be saved, who would experience and bear witness to the coming victory of the Mother of God and the new flowering of the Church. These were terrifying images, similar to the apocalyptic ones (Rev 6:12-17; 8:7-13; 9:1-12, etc.). She saw "the monster that came up from the mainland" (Rev 13:11) and devoured entire countries. This "devouring of countries," as it was explained to her, began with Hungary.

She was shown of her own future where she would first be lowered into the grave, but that she would not remain there long, but would soon be exhumed and find her final resting place for a longer time in an idyllic cemetery in her parents' grave. In recent weeks, AEW suffered from a persistent loss of appetite, which resulted in a general decline in strength, without any organic disease being detected.

The doctor who later issued the death certificate openly expressed his astonishment that he could not detect any organic disease and gave the general formula as the cause of death: "She died of heart failure.

"During the last night, her relatives took turns keeping vigil at her bedside. AEW was conscious until the very end. Her sister M., who was on watch, heard her last words clearly: "On October 29th, on this day..."

This was as far as she got. Her sister prevented her from speaking further, believing that AEW, in her weakness, might now reveal something she was not allowed to disclose. October 29th is, in fact, the date on which AEW had her first charismatic experience of the apparition of the Virgin Mary in 1951.

Therefore, it is likely that AEW wanted to say something about what would happen sometime on that date in the month. Around 11 a.m., AEW gave her much A tested, purified, and rarely blessed soul returned to its Creator, without the sweat of death, without a death struggle. She fell peacefully asleep, almost unnoticed by her family, who waited for a long time for AEW to begin breathing again. It was on October 13, 1958, at the hour of the funeral of Pope Pius XII, that all the bells rang throughout the world, just as AEW had predicted in 1952 of her death hour. God is the Lord of time, and in his wise counsel everything is prescribed by year, day, and hour. "Jesus Christ is the same yesterday and today and forever." (Hebrews 13:8)

## V. Description of the Blood Mark in its Parts

It should be noted that the entire Blood Mark has the character of having been poured in, appearing more organic than sharply defined. Thus, repeated measurements may result in variations of a few millimeters, depending on where the measuring tape is placed. Initially, the linen cloth, marked with fresh blood and in which the holy blood continued to seep slowly for hours, was not stretched too much. The cloth itself, as already mentioned above, measures 40 cm in length and width. See illustration on page 59. The overall height of the Blood Mark from the upper point of the heart to the lower rim of the chalice: 27 cm. Height of the chalice: 13.5 cm. Width of the base of the chalice: 6.5 cm. Width of the upper rim of the chalice: 10.20 cm. Width of the knob of the chalice: 3 cm. Length of the bloodstream from the left side of the heart into the chalice: 6.5 cm. Width of this bloodstream as it exits the heart: 1 cm. Width of the same as it enters the chalice: 2.5 cm. Diameter of the rounded host: 4 cm. Diagonal of the blood-filled heart from the upper right to the center left: 7.5 cm. Diagonal of the heart from the upper left to the center right: 7.5 cm. Heart width in the middle: 8 cm, thus twice the diameter of the host. Distance from the upper left edge of the heart to the upper left edge of the chalice: 12.5 cm. The same distance on the right side: 13 cm. Sober figures at first glance, but nevertheless the overall picture reveals an aesthetically pleasing design, a good composition, and a graceful symmetry. Thus, the bloodstream on the left is balanced by the host on the right, and both establish the connection between the heart and the chalice.

VI. An Attempt at a Mathematical-Geometric Analysis of the Blood Pattern The blood-formed shapes of the heart, chalice, and host are not presented to us as lines drawn with a ruler and compass, but rather as free, almost naturally grown forms. In a mathematical investigation, we must therefore apply the method that is otherwise used with objects in nature. For example, the structure of many plants, as well as the human body, is based on certain mathematical laws and figures, often the so-called "golden ratio," whereby, however, the contours of natural growth run freely alongside the calculated, stylized lines of the geometric figures. We also find this characteristic in our blood pattern. The idea of a mathematical investigation of the blood pattern



was through the aesthetically pleasing forms and the pleasing arrangement awakened something in me the day after the event. If God is indeed the originator of this, then he must also have designed it according to the principles of his wisdom and beauty, as the psalmist says: "omnia in sapientia fecisti. You made all things in wisdom" (Psalm 103:24). I later consulted with an architect of the main post office in R., to whom I owe many valuable suggestions. The following is intended only as an attempt at a geometric analysis, as one can create based on the layman's mathematical knowledge salvaged from secondary school. We make the following geometric outline:

### **1. A circle around the entire blood mark with two inscribed equilateral triangles and their intersection point in the area of the host.**

First, we draw a circle around the blood image to its total height. We label the two diameters from left to right and from top to bottom AB and CD, i.e., each 27 cm with a radius of 13.50 cm. The center point M lies exactly in the middle of the upper rim of the chalice, above the hanging drop of blood. From point D, we first mark off the radius R: 18.50 cm on the circumference of the circle to the left and right; this gives us the points of intersection E and F. - Now we connect E to F, F to C, and C to E. This gives us a first equilateral triangle EFC inscribed in the circle with a unit side of  $a = 23.50$  cm. Next, we mark off the radius r: 13.50 cm on the circumference of the circle to the left and right from point C, obtaining the points of intersection G and H. We connect G to H, H to D, and G to D. This gives us a second equilateral triangle GHD inscribed in the circle with the same unit side of  $a = 23.50$  cm. The two equilateral triangles, shifted within each other, form a hexagonal star, or if we connect the six vertices DFHCGED together, a hexagon with a unit side  $b = 13.50$  cm, thus again  $=r$ . At the six vertices, the intersection points JKLM'NO create six further smaller simultaneous triangles with a common unit side  $c = 7.80$  cm. This dimension also extends throughout the entire blood symbol. Furthermore, we connect N with M and obtain the rhombus MLMN. In this, we draw the two diagonals M-M and L-N. The intersection point of both at P gives the center of the blood host with a diameter of 4 cm = d.

### **2. The "Golden Ratio."**

This refers to the aesthetic, ideal structure and the most pleasing division of an artistic portrait as well as of a person, in which the Golden Ratio lies at the lower border of the ribcage. The geometric formula states: The smaller part is to the larger part as the larger part is to the whole.

Applied to humans: The ratio of the crown of the head to the rib cage is to the ratio of the sole of the foot to the rib cage as the sole of the foot to the rib cage is to the sole of the foot to the crown of the head. Expressed numerically, this means:  $5:8 = 8:13$ .

To find the Golden Ratio, we construct a perpendicular line from the center of the host, P, to the left, extending from the diameter C - D, and obtain the intersection point P'. The segment P' - C (= 10.20 cm) is now to the segment P' - D = 16.80 cm, as this segment P' - D : 16.80 cm is to the total segment C - D : 27 cm.

By subtracting 4 and 5, we obtain the equation: \*\*\*

thus, P is the so-called Golden Ratio point in the overall image of the holy Blood Sign. We refer to P'-C (=10.20 cm) as the "Golden Section" and call it e. The "Golden Section" runs from P' to the right through P, the center of the Blood Host. This proves to be the starting point and the overall design of the entire Blood Symbol. We find the "Golden Section" of 10.20 cm again in the width of the upper rim of the chalice K'-K' as well as in the depth of the chalice bowl M-R :/" e: 5.10 cm.

In summary, we can say: An ordered and aesthetically pleasing norm runs through the structure and composition of the entire Blood Symbol, lending it a classical beauty and harmonious form. The center of the Host's shape follows the monogram and trigram system (circle and triangular lines), as well as the Golden Section. The lines of force from almost everywhere are assigned to the center of the host, or rather, all radiate from it. Thus, the host shape appears as the source and outlet of all other forms and objects.

### **3. Quadrilateral with host shape in cross section - Image p. 61**

If we rotate the entire drawing about 30 degrees to the right, the quadrilateral EDHC becomes apparent. In this quadrilateral, the host shape lies in the middle between the two long sides DH and Ec (each = 23.3 cm) and, on the other hand, at the intersection of the transverse line NL with the diagonal MM'. The transverse line NL divides the rectangle into two unequal parts, of which the upper part NLHC comprises one third (7.8 cm) and the lower part NLDE two thirds (15.5 cm) of the entire quadrilateral. This division, in turn, corresponds to the principle of the Golden Ratio:

This results, through reductions of 2 and 3: \*\*\*

extending the diagonal MM' upwards to A', and downwards to Z, we obtain a large cross in the quadrilateral EDHC. At the intersection of this cross lies the image of the Blood Host as the center of the entire space. One can think of the floor plan of a church with a freestanding altar, which houses the tabernacle with the Eucharistic Host (cf., for example, the church "in Vierzehnheiligen").

#### **4. Two geometrically calculated stylized chalices in the Blood symbol -**

Image p. 60. We draw a semicircle downwards around M with the radius  $\frac{1}{2}$  of the "Golden Line" :  $\frac{1}{2}$  of 10.20 cm : 5.1 cm. On the lower baseline, we mark off the width of the chalice foot : 6.5 cm and obtain points S and T. (D lies in the middle of this). Then, starting from S, we fix

M, but extend the connecting line only as far as the intersection point R' with the semicircle around M. Similarly, starting from T, we fix M and extend the connecting line only as far as the intersection

R' with the semicircle around M. The resulting geometric image yields a stylized chalice (chalice) with a height of 13.50 cm (r) and a chalice bowl whose upper rim measures 10.20 cm (golden segment) and whose depth measures 5.10 cm (half the golden segment). Chalice knob

R'-R': 2.50 cm. Now we go upwards and draw a semicircle downwards around C with radius e: 10.20 cm (golden segment).

This intersects the upper baseline at U and V; below, it meets the golden segment P'. The resulting semicircle forms a

bowl with a diameter at the top U-V of 2 times e, : 2 times 10.2 cm, : 20.4 cm. - On the baseline at the bottom, we mark off e : 10.2 cm to the left and right of D so that D forms the center. Let the two endpoints be X and Y. From X, we sight to C at the top, but only draw the connecting line to the intersection point P' with the semicircle around C. Similarly, we sight to C from Y, but only extend the connecting line to the intersection point P, which is also the center of the Blood Host.

The entire geometric image thus created represents a stylized chalice, a so-called chalice, with a total height of 27 cm, whereby the depth of the chalice bowl measures 10.20 cm (: Golden Ratio) and the chalice stem D-P' 17 cm (the longer of the Golden Ratio). The chalice knob P'-P is 4 cm wide, thus: diameter of the host. Upper chalice rim U-V: 20.40 cm: 2 times the Golden Ratio. An overall view of both the natural image of the blood and the geometrically stylized reproduction shows us a well-thought-out structure and a pleasing organization, which follows the classical-aesthetic norm of the Golden Ratio. Could this have been created by a spirit of disorder, as an opposing accusation claimed? Or is this, in fact, conceived and formed by "God's wisdom, who is the artist of all things and sweetly orders all things"? "Omnium artifex, et disponit omnia suaviter" (Sap 7:21; 8:1)?

#### **VII. The Bloody Mark of R. and the Church Tribunal:**

As already noted, the Church at that time reacted quite negatively to the events in R. It would still be worth asking whether the true reports actually reached the highest Church leadership at that time and how they actually reacted. But let us leave all this aside and ask: Did the highest Church authority do absolutely nothing positive in the matter of the Bloody Mark of R.?

Was it fortuity – which doesn't exist – or was it an inner impulse of the Holy Spirit, the invisible yet primary leader of the Church of Christ, when Pope John XXIII... On June 30, 1960, eight years later, on the eve of the Feast of the Precious Blood, he published an Apostolic Letter entitled "On the Veneration of the Precious Blood of Jesus Christ," in which he called upon Christendom to increase its veneration of the Precious Blood of the Savior. He recalled that his predecessor, Pius IX, in 1849, fulfilling a vow, had extended the liturgical veneration of the Precious Blood to the entire Church, and furthermore that Pius XI, on the occasion of the 19th Centenary (1933) of the Redemption of the Human Race, elevated the commemoration of the Precious Blood to a feast of the first class, "so that the veneration of the Precious Blood of the Savior might be strongly promoted and the fruits of this Blood of God might flow even more richly upon humanity." Earlier, John XXIII had already... On March 3, 1960, the highest ecclesiastical approval was personally granted to the Litany of the Precious Blood, which until then had only been permitted privately. The papal letter also emphasizes the charismatic communications of the Holy Spirit to Saint Margaret Alacoque and the efforts of Saint Caspar del Bufalo regarding the veneration of the Sacred Heart of Jesus, which in turn contributed significantly to the promotion of devotion to the Precious Blood and the introduction of its liturgical celebration. All of this sounds like at least an indirect reference to the charismatic events surrounding the Precious Blood of the Savior in German lands and justifies the assumption that the positive testimonies for this eventually reached the hands of the Vicar of Christ. "Erit Sanguis vobis in signum in aedibus, in quibus eritis." "The blood shall be a sign to you in the houses where you live" (Exodus 12:13). Is the Holy Spirit, who inspires the Bible, here indicating a spiritual connection between the exemplary sacrificial blood on the doors of the houses where the believing Israelites lived and the true sacrificial blood of "Jesus Christ, the Lamb without spot or blemish" (1 Peter 1:9), which flowed in the homes of believing Christians? Or must the blood of martyrs first flow before the blood of Christ can be used again?

## VIII.

### Litany of the Holy and Precious Blood

Holy Trinity, one Lord and God.

In the name of the Holy God Father, and Holy God Son, and Holy God Spirit. **Amen.**

**V.** Holy Almighty God, our Father, Creator of heaven and earth, of all things visible and invisible,

**A.** We beseech You, have mercy on us, hear us, sanctify us, and protect us.

**V.** Holy God Jesus Christ, Only Begotten Son of the living Holy God, We beseech You, have mercy on us, and savior us.

**V.** God, Holy Spirit, one with the Father and the Son,

**A.** We beseech You, have mercy on us, enlighten us, and guide us.

**V.** Holy Trinity, One Holy God, You are the Peace, the Way, the Love, the Wisdom, the Truth, the Resurrection, the Light, and the Life.

**A.** We beseech You, have mercy on us and reign over us.

(These may be prayed alternately.)

Holy Blood of Christ, the Only-Begotten Son of the Eternal Father;

Holy Blood of Christ, of the New and Eternal Covenant;

Holy Jesus Christ, for the souls who cannot be saved, You sweated blood on the Mount of Olives;

Holy Blood of Christ, shed at the Flagellation;

Sprinkled at the Crowning with Thorns;

Holy Blood of Christ, flowed from the Sacred Heart on the Cross;

Holy Blood of Christ, Present in the Blessed Sacrament;

Holy Blood of Christ, drink and purification of souls;

Holy Blood of Christ, conqueror of all demons;

Holy Blood of Christ, peace and bliss of all hearts;

Holy Blood of Christ, salvation of the sick and dying;

Holy Blood of Christ, liberation of the Holy Souls from purgatory;

**A.** We beseech You, savior us;

**V.** Holy Lord and God Jesus Christ, our King and Savior,  
You take away the sins of the world,

**A. we beseech You, have mercy on us and hear us.**

**V.** Holy Lord and God Jesus Christ, our King and Savior,  
You take away the sins of the world,

**A. we beseech You, have mercy on us and spare us.**

**V.** Holy Lord and God Jesus Christ, our King and Savior,  
You take away the sins of the world,

**A. we beseech You, have mercy on us; grant us Your peace,  
strength, and love.**

**A. Holy Almighty God, our Father in Paradise, we praise,  
glorify, worship, and thank You.**

**Your Holy Kingdom is already with us.**

Holy Jesus Christ, please cleanse us from our sins through Your  
holy wounds and Your holy, precious blood, so that we fulfill  
Your will and become holy.

**We thank you for your salvation. Amen.**

**Our Father...**

**We praise you,  
Holy Virgin Mary...**

**† We honor you, ...**

## Reflections on Communion and the Precious Blood

"Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up on the last day" (John 6:54). "For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes" (1 Corinthians 11:26). "It is beautiful to depart from the world and enter into God, to be raised anew in Him. I desire that bread of God, which is the flesh of Jesus Christ; and as a drink, I desire His Precious Blood, which is imperishable love" (St. Ignatius of Antioch). "Like a vine, I bear sweet, fragrant fruit; and my blossoms bear glorious, precious fruit" (Ecclesiastes 24:17). The fruits of the vine, namely the Holy Virgin, are grape and wine, that is, the Body and Blood of Christ. The noble wine, originating from the blossom of the vine, is Christ's Blood, born of the Holy Virgin (St. Albertus Magnus). "Come, O come, Flesh, my Savior's glowing coal, cleanse my lips, inflame me with the love that delivered You to death. Come, O Blood, shed through love; flow into my heart, You stream of flames! O Savior, this is Your Body, the same Body that was pierced by wounds. I unite myself with all Your wounds; "Through her all Your blood flowed for me" (Bossuet).

"What food and drink are to the body, the light of truth and glory and the fiery stream of love are to the soul; and in Christ, His human flesh corresponds to the luminous sheath of glory with which He is clothed in His divine nature, His human blood to the stream of life and love that springs from His divine heart.

Thus, through partaking of His flesh, we are illuminated by the light of eternal truth, transfigured and transformed by its glory, and in His blood the stream of eternal life and God's love flows into our hearts.

Through the power of God dwelling in the flesh of the Lord, we are transformed in our souls into the image of His divine glory, and in our bodies into the image of His own glorified body, just as through the power of the Holy Spirit flowing in His blood, our souls and our bodies are united with God." imperishable life is fulfilled."

July 1

## **9th Feast of the Precious Blood of Our Lord and God Jesus Christ**

1st Class - Red

The Feast of the Precious Blood is a feast of redemption, for which we can never give enough thanks. In the water and blood that flowed from the side wound of the crucified Christ, the divine-human stream of life has always been seen, flowing from the cross through the Church in Baptism and Eucharist, reaching all for purification, sanctification, and the most intimate union with Christ. We are also reminded of the sacrificial blood that the High Priest Jesus Christ offered to the heavenly Father in atonement for the sins of the world.

The Communion verse calls us to be ready, in the power of the Blood of Christ, which we receive in the Mass as a pledge of redemption, for his coming at the end of the age.

We are all called to prove through our whole lives that the blood of Christ is not shed in vain. Introit Antiphon Acts 5:9-10 Lord, you have redeemed us with your blood from every tribe, language, people, and nation, and have made us a kingdom for our God.

Psalms 88: I will sing of the Lord's mercy forever; from generation to generation, I will declare your faithfulness with my mouth.

We honor the Almighty Holy Triune God, Father, Son, and Holy Spirit.

Gloria... Opening Prayer Almighty eternal God, you appointed your only begotten Son as Savior of the world and willed yourself to be reconciled through his blood; So Allow us then, we beseech you, to venerate the ransom of our salvation in festive celebration and to be protected by his power from the evils of this life on earth, so that we eternally rejoice in his fruit in heaven: through him, Holy God Jesus Christ, our King and Savior.



## **Reading - Hebrews 9:11-15**

From the Letter of the Holy Apostle Paul to the Hebrews. Brothers and sisters, Christ appeared as the high priest of the heavenly good things to come. He entered the more exalted and perfect tabernacle [heaven], which is not made by human hands, that is, not of this world, nor with the blood of goats and bulls, but with his own blood once for all, having accomplished eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkled on the unclean, sanctify those who are defiled, so that they become bodily clean, how much more will the blood of Christ, who through the Holy Spirit offered himself as an unblemished sacrifice to God, cleanse our consciences from dead works [sins], so that we may serve the living God! Therefore, he is the mediator of the new covenant, so that through his death, which he suffered as a ransom for the sins committed under the first covenant, those who are called might receive the promised eternal inheritance in Christ Jesus our Lord.

### **Gradual - 1 John 5:6; 7-8**

This is Jesus Christ, who came by water and blood, not by water only, but by water and blood. There are three that testify in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that testify on earth: the Spirit, the water, and the blood; and these three are one.

### **Alleluia Verse - 1 John 5:9**

Alleluia, alleluia. V. If we accept the testimony of men, God's testimony is greater. Alleluia.

### **In Votive Masses**

During the Pre-Lenten and Lenten Seasons

Instead of the Alleluia verse, the Gradual is followed by

Tract Eph 1:6-8; Rom 3:24-25

God has graciously granted us grace in his beloved Son; in him we possess redemption through his blood: V. The forgiveness of sins thanks to the riches of his grace, which he poured out upon us in abundance. S. Justification was freely given to us through his grace by the redemption that came by Christ Jesus. V. God presented him as an atoning sacrifice through his blood, which is effective through faith.

### **During Eastertide**

Instead of the Gradual and Alleluia verse, the following are chants:

### **First Alleluia verse Rev 5:9**

Alleluia, alleluia. V. Worthy you, O Lord, are to receive the scroll and to break its seals, because you were put to death and purchased for God with your blood.

## **Second Alleluia Verse - Exodus 12:13**

Alleluia. V. But the blood will be a sign to you: when I see the blood, I will pass over you, and the destroying plague will not come upon you. Alleluia. Two Alleluias are added to the Introit, and the Offertory and Communion each receive one Alleluia.

## **Gospel John 19:30-35**

According to John. At that time Jesus, having received the vinegar, said, "It is finished." Then he bowed his head and gave up his spirit. So that the bodies would not remain on the cross on the Sabbath, the Jews asked Pilate to have their bones broken and taken down. (For it was the day of Preparation, and that Sabbath was a great festival.) So the soldiers came and broke the bones of the first man and also of the second man who had been crucified with him. But when they came to Jesus, they saw that he was already dead; so they did not break his bones, but one of the soldiers pierced his side with a spear, and at once blood and water flowed out. He who saw this [John] testifies to it, and his testimony is true. Creed

## **Offertory Antiphon - 1 Corinthians 10:16**

The cup of blessing that we bless, is it not a participation in the blood of Christ? And the bread that we break, is it not a participation in the body of the Lord? Psalm 115

## **Prayer over the Gifts**

We beseech You, let us through these mysteries of God approach Jesus, the Mediator of the New Covenant, and on Your altar, O Lord of hosts, renew the sprinkling with the blood that speaks better than the blood of Abel, who cried out to heaven not for reconciliation, but for vengeance: through Him, our Lord Jesus Christ.

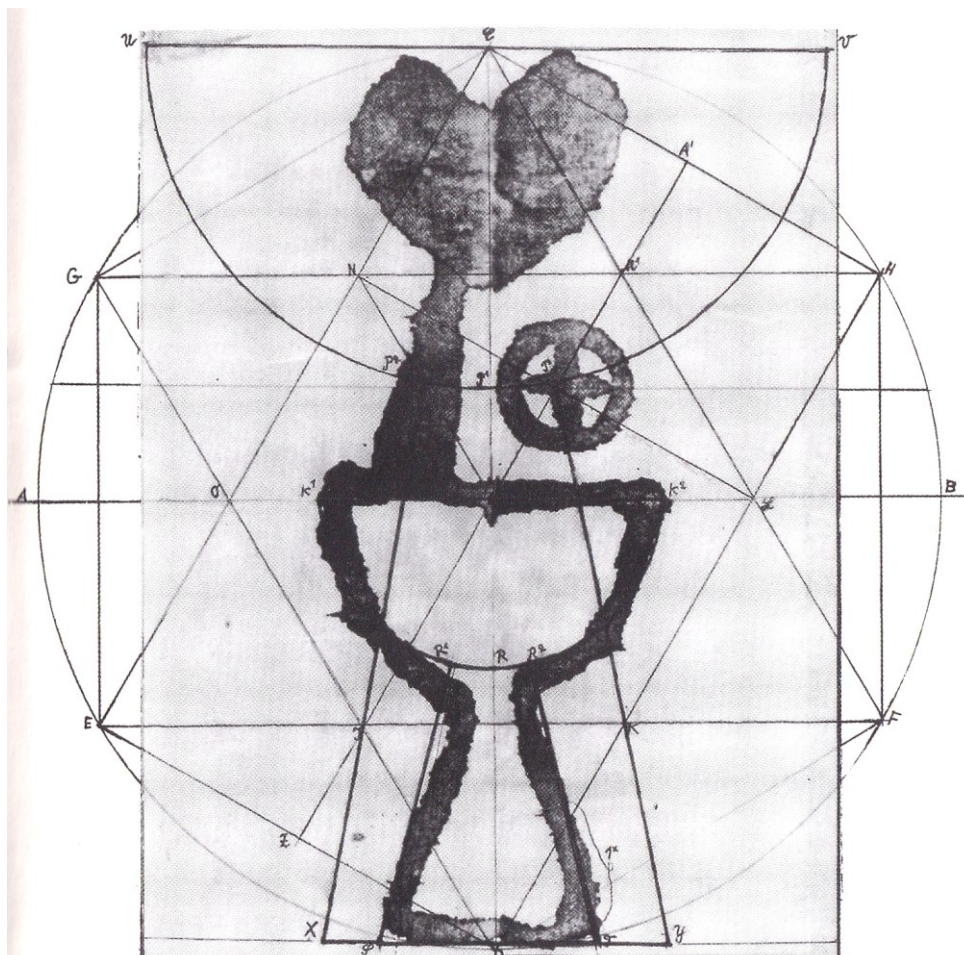
## **Preface of the Holy Cross**

### **Antiphon of Communion**

Once Christ sacrificed Himself to bear the sins of many; the second time He has nothing to do with sin: He will appear for the salvation of those who wait for Him.

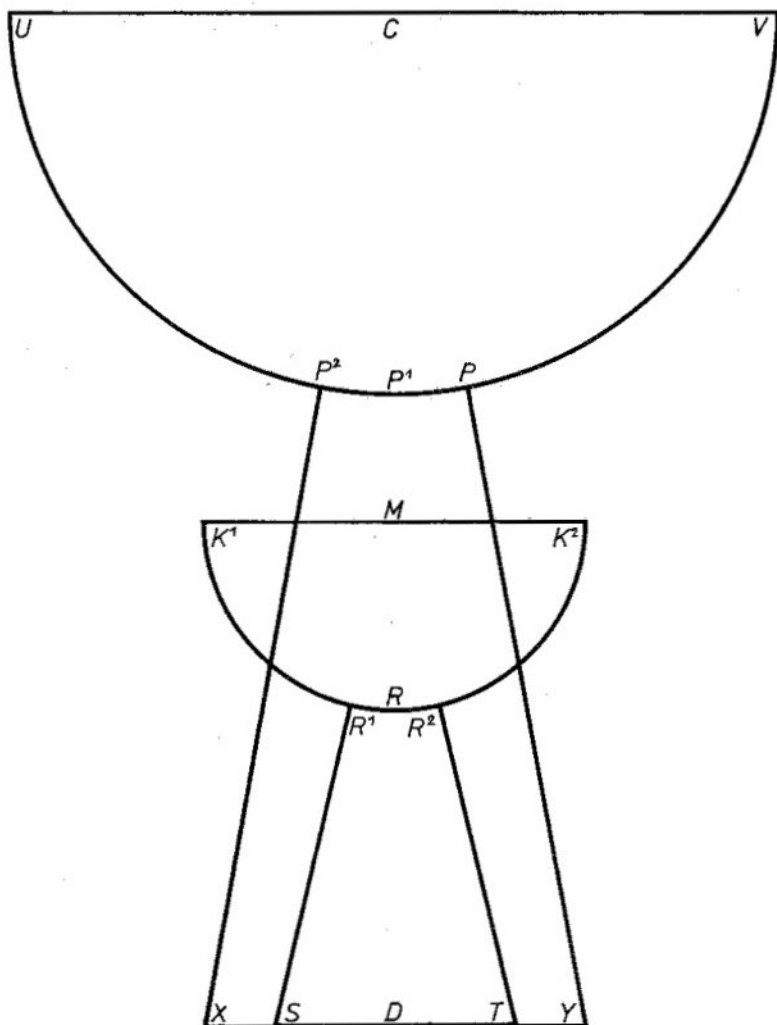
## **Concluding Prayer - Postcommunion**

Lord, admitted to the holy table, we joyfully draw water from the springs of the Savior; Now we pray: May His blood be for us a spring that flows forth into eternal life: Through our Holy Lord and God Jesus Christ, who lives and reigns with You in the unity of the Holy Spirit, Holy God, now and forever. **Amen.**



### **X' 1. Blood symbol in close-up with inscription of the geometric drawings**

A-B. Diameter of the circle drawn around the blood symbol: 27 cm. M-A Radius: 13.50 cm. - Total size of the blood image: 27 cm. Height of the chalice: ,/. of the total height: 13.50 cm. Heart point to upper rim of the chalice also: 13.50 cm. K,-K, : Width of the rim of the chalice: 10.20 cm (= Golden distance). s-T : Width of the base of the chalice: 6.50 cm. - Diameter of the host: + cr. S-T-H.-K,-K,- B'-S : Shape of the small stylized chalice. X-Y-P-V-U-P"-X: Shape of the large stylized chalice. 1' This piece was cut out for blood type testing. Institute of Forensic Medicine, University of [City Name], November 12, 1953. Result: "Presence of human protein, most likely blood. Either blood type O or no blood type substance." Original report with the author.

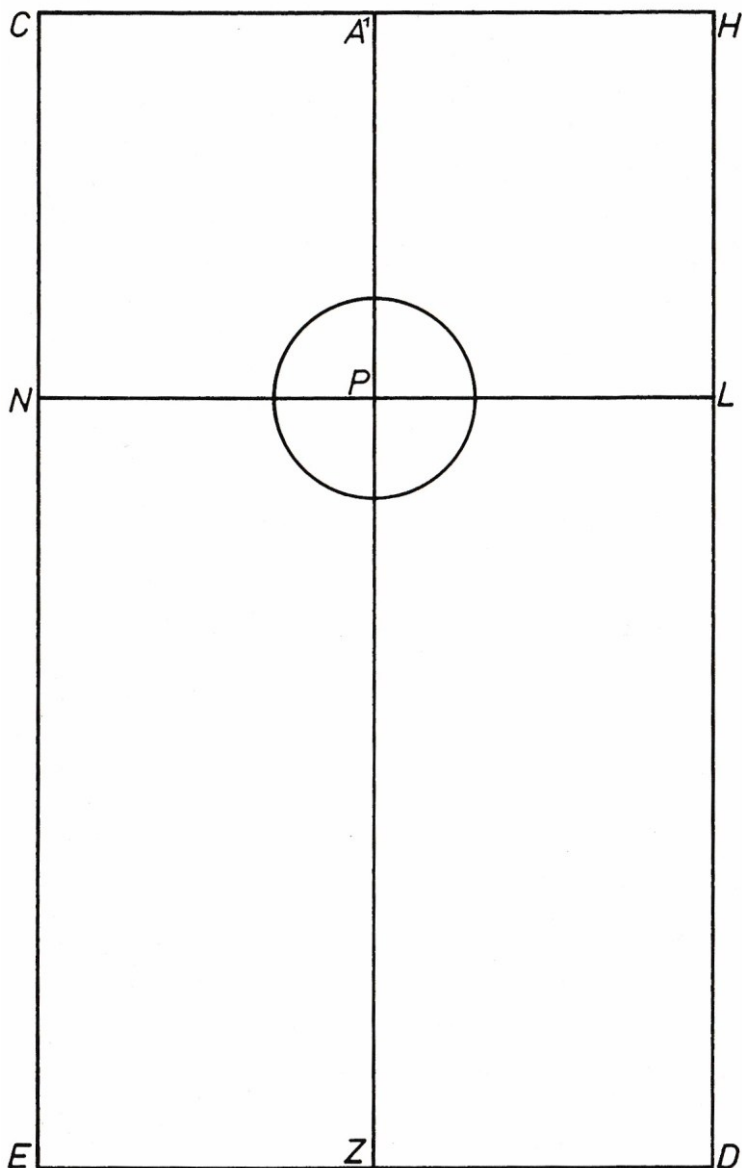


**X, 2. The two geometrically calculated stylized chalice forms**  
**Small chalice (Chalice for Holy Mass)**

Overall height D-M: 13.5 cm; upper rim K'-K': 10.2 cm; base S-T - 6.5 cm; depth of bowl M-FI: 5.1 cm; knob B'-R'' - 2.5 cm; base height D-H: 8.5 cm.

**Large chalice (Dining-chalice)**

Overall height O-C: 27 cm; upper rim U-V: 20.4 cm; base X-Y: 10.2 cm; depth of bowl P'-C: 10.2 cm; knob P'-P: 4 cm (host diameter); base height D-P': 16.8 cm.

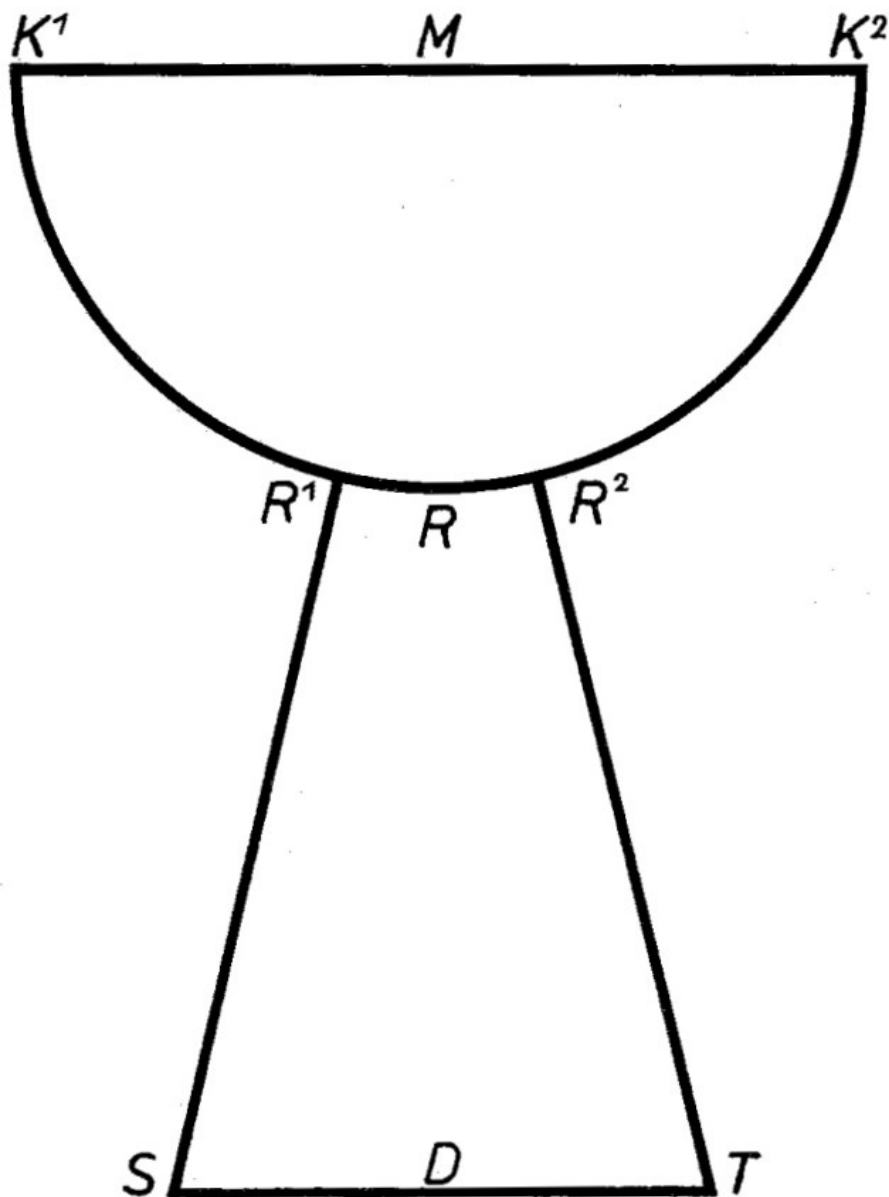


### **X, 3, Ground plan for a sacred space**

The two long sides E-C and D-H each measure 23.30 cm. The two short sides E-D and C-H each measure 13.50 cm.

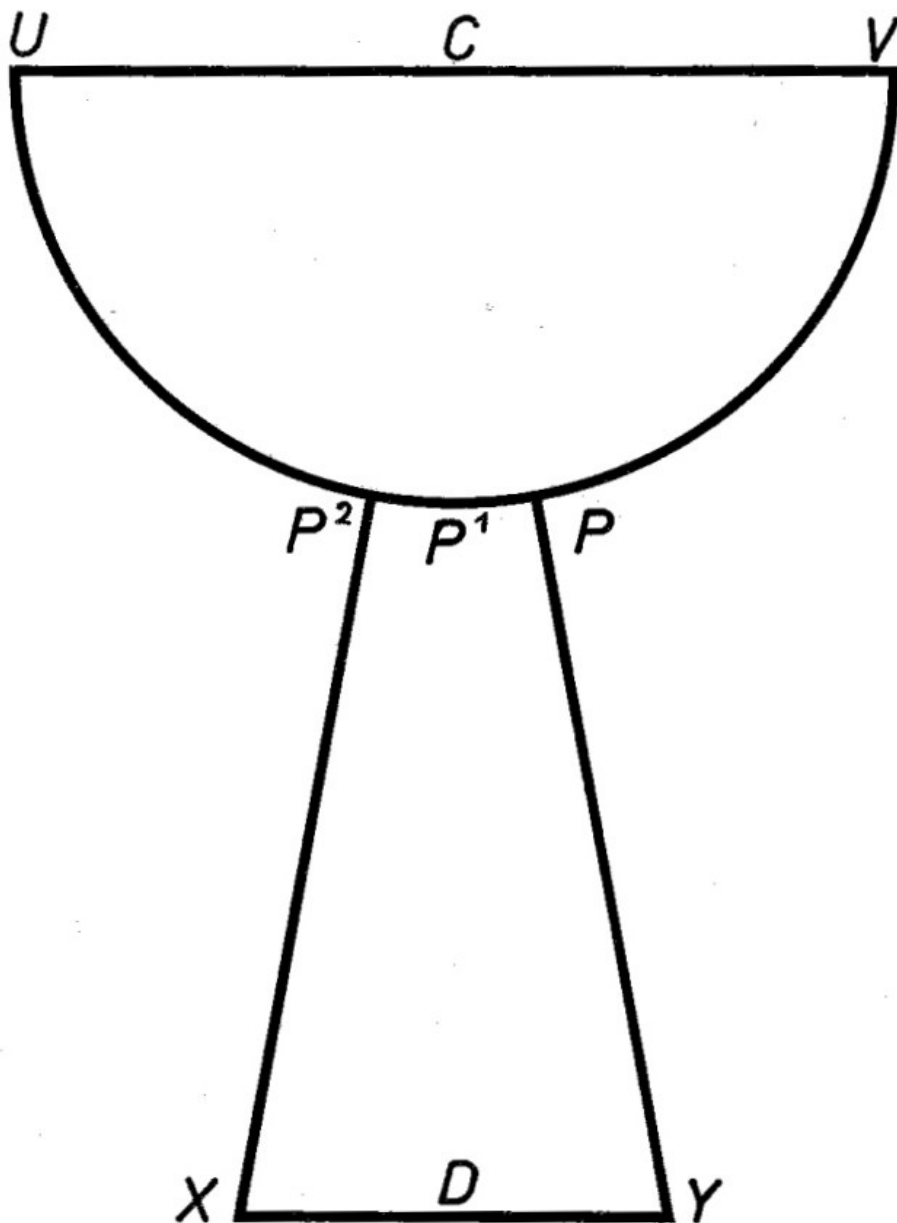
The center line Z-A' passes through the center of the host at point P. The transverse line N-L divides the entire rectangle such that the upper, smaller part NLHC is one-third of the whole. The golden ratio of the length Z-A' also lies at point P (center of the host).





#### 4. Chalice for holy Mass

S-T - 6,5 cm; D-M : 13,5 cm; K'-K'' : 10,2 cm; M-R : 5,1 cm; R'-R' : 2,5 cm.



### 5. Dining-chalice

X-Y : 10,20 cm; D-A : 27 cm; U-V - 20,40 cm; C-P' : 10,20; P'-P - 4 cm (Host diameter)



AEW approximately 6 weeks before her passing away.



AEW "in peace" (3:00-6:00 p.m.) after suffering the Passion Christ. The only successful photo of this kind taken by her sister Maria, some time before her death.

## Praise of the Precious Blood of Christ

I praise the wounds and the blood of the Lamb,  
who heals the afflictions of my body.

I praise the wounds and the blood of the Lamb,  
who heals the afflictions of my soul.

I praise the wounds and the blood of the Lamb,  
who heals the afflictions of my spirit.

Worship the Lamb of God, who shed His blood for us in agony.

In His blood is forgiving power, in His blood is purifying power,  
in His blood is redeeming power, in His blood is liberating power,  
in His blood is victorious power, in His blood is renewing power,  
in His blood is preserving power.

Nothing is impossible for those who believe in the power of the  
blood of Jesus.

I praise the blood of the Lamb, who cleanses me from all my sins,  
so that I become snow-white.

I praise the blood of the Lamb, in which there is power to free me  
from all my bondage and chains of sin.

I praise the blood of the Lamb, which is stronger than my own blood  
and conforms me to the image of God.

I praise the blood of the Lamb, in which there is victory over all  
powers that would oppress me, over every enemy power.

I praise the blood of the Lamb, which prepares my wedding garment.

I praise the blood of the Lamb, which makes all things new.

Hallelujah! - **Amen.**

*M. Basilea Schlink Sisters of Mary,  
Darmstadt*

## **Prayer to Our Lady of the Precious Blood**

Holy Queen of the Universe, our dear Mother.

In you and through you, we praise the wondrous mystery of the Blood of Jesus, the great power of reconciliation.

In the radiant splendor of your Immaculate Conception, you participated in the glorious victory of the Blood of our Salvation, becoming, alongside Holy God Jesus Christ, the Savior, Co-Redemptrix and Mother of all people.

Holy Mary, in your exalted and powerful position, we greet you, Lady and Queen of the Precious Blood: sprinkle our souls with this glorious and strengthening Blood, that we overcome all the snares of the evil enemy and advance with holy zeal on the path of virtue. With this Blood, write our names in the Book of Life, so that we, as his worshippers here on earth, one day with you and all the Chosen ones, praise this Precious Blood in eternal glory.

*Inprimatur, July 12, 1960 Archbishop,  
Ordinariate of Salzburg*

**Grace and mercy, my Holy Jesus, in this present danger;  
cover us with Your Precious Blood.**

**Jesus, praised and blessed be,  
who has set us free in His Blood!**



**Love Almighty God, who wants to save you**  
**and keep you in peace.**

**We praise**, love, and worship Almighty Holy Triune God, † Father, Son, and Holy Spirit, now and forever. What we do is nothing other than what Holy God wills. We thank Holy God that He works through us and that we can write for all people. Holy Spirit, enlighten us and all with His light and fill all hearts with peace, strength, grace, and love. Holy Archangel Michael with his nine choirs of Holy Angels, always protects and guards us. The saints of God are our intercessors. Holy Almighty God can give and can take away. Holy God already knows what people are like in their hearts and what they will be like tomorrow. He wants to remain in your hearts always, so that all people may fulfill His will and reach Paradise and live with Holy God forever. Holy Spirit, enlighten us and all with His light and fill all hearts with peace, strength, grace, and love. Holy Archangel Michael with his nine choirs of Holy Angels, always protects and guards us. The Holy God must never be denied, always live in the Holy God's truth and serve Him.

Our Almighty Triune God, † Father, Son, and Holy Spirit, is Himself the truth, without lies, without pride, and no heresy is in Him. He once told me, J.: "You shall love sinners and hate sin." The Holy God, our King and Savior, loves all people. He wants everyone to be saved. And that is also our will, that no one goes to hell. For about 40 years, I Julijana have been writing free prayers for the whole world, because the Savior promised: "Your reward will be great in Paradise."

Those who turn away from the Almighty Holy Triune God, Father, Son, and Holy Spirit, He also wants to save, and no one should serve two masters.

Either the Holy Merciful God or Satan and the demons. The Savior said: "There is no soul without sin."

His love always triumphs when people sincerely repent of their sins, because He is a loving and faithful Almighty Holy Triune God. Without the Holy God, we can do nothing and attain eternal life. Therefore, we need the Holy God daily, that we may love Him and be faithful for all time and eternity.

[www.gnadenvolle-gebete.de](http://www.gnadenvolle-gebete.de)  
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