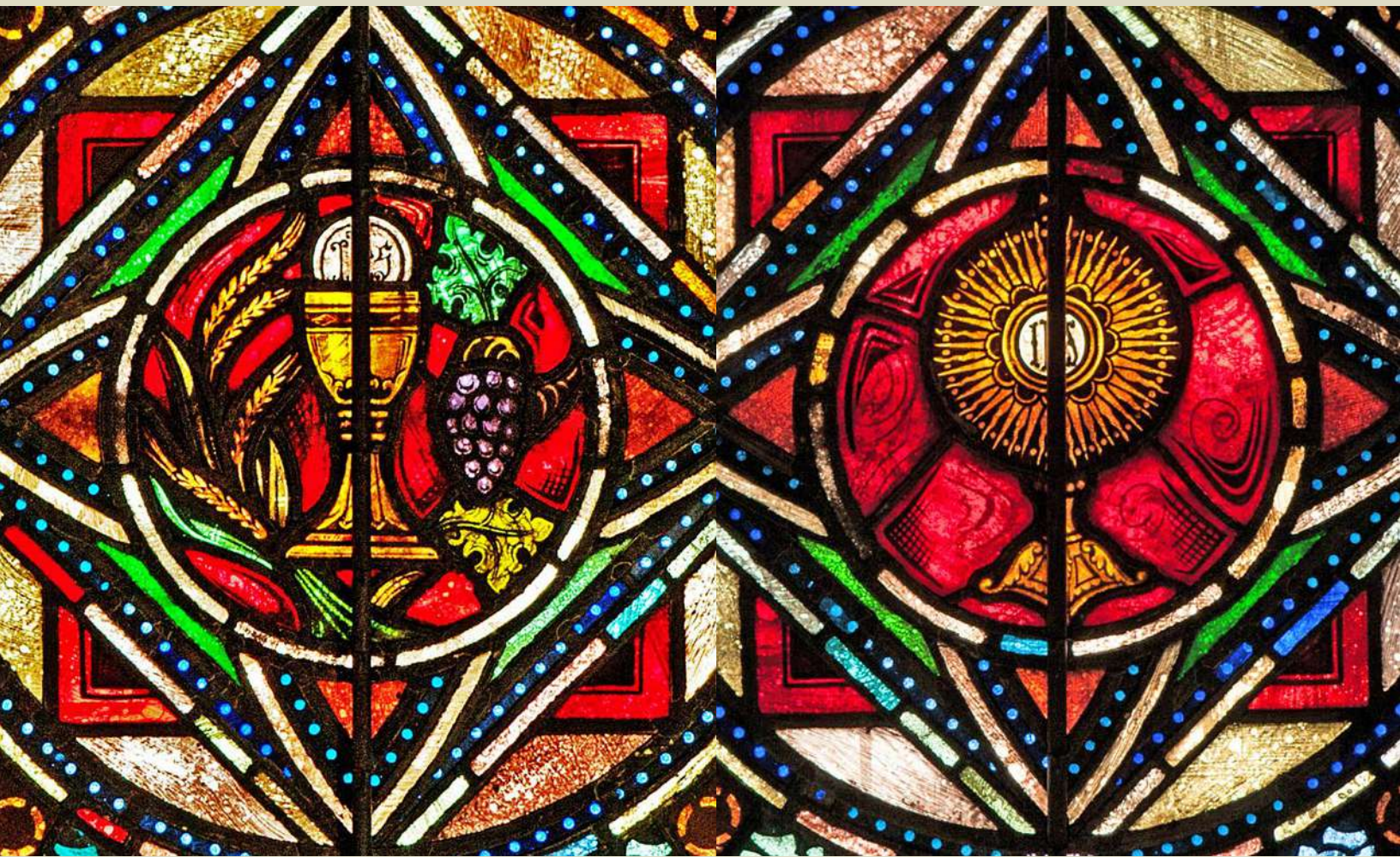


International Exhibition

THE EUCHARISTIC MIRACLES OF THE WORLD

Miracle exhibit designed and created by Bl. Carlo Acutis. Posters reprinted with permission.



AND THE MOST HOLY EUCHARIST PREFIGURED EXHIBIT

Exhibit designed and developed by St. John the Evangelist Catholic Church

TABLE OF CONTENTS

INTRODUCTION

Welcome Letter from St. John's	3
What is a Eucharistic Miracle?	4
Who is Carlo Acutis?	5

ARGENTINA

Eucharistic Miracles of Argentina	6
Buenos Aires #1	7
Buenos Aires #2	8
Buenos Aires #3	9

AUSTRIA

Eucharistic Miracles of Austria	10
Fiecht	11

BELGIUM

Eucharistic Miracles of Belgium	12
Bois-Seigneur-Isaac	13

COLOMBIA

Eucharistic Miracles of Colombia	14
Tumaco	15

CROATIA

Eucharistic Miracles of Croatia	16
Ludbreg #1	17
Ludbreg #1	18

EGYPT

Eucharistic Miracles of Egypt	19
Scete	20

FRANCE

Eucharistic Miracles of France	21
Blanot	22

GERMANY

Eucharistic Miracles of Germany	23
Augsburg #1	24
Augsburg #2	25

INDIA

Eucharistic Miracles of India	26
Chirattakonam	27

ITALY

Eucharistic Miracles of Italy	28
Bolsena #1	29
Bolsena #2	30

MARTINIQUE

Eucharistic Miracles of Martinique	31
Morne-Rouge	32

MEXICO

Eucharistic Miracles of Mexico	33
Tixtla #1	34
Tixtla #2	35

NETHERLANDS

Eucharistic Miracles of Netherlands	36
Boxmeer	37

PERÚ

Eucharistic Miracles of Perú	38
Eten	39

POLAND

Eucharistic Miracles of Poland	40
Sokółka #1	41
Sokółka #2	42
Sokółka #3	43

PORTUGAL

Eucharistic Miracles of Portugal	44
Santarém #1	45
Santarém #2	46

RÉUNION

Eucharistic Miracles of Réunion	47
Saint-André De La Réunion	48

SPAIN

Eucharistic Miracles of Spain	49
Cimballa	50

SWITZERLAND

Eucharistic Miracles of Switzerland	51
Ettiswil #1	52
Ettiswil #2	53

VENEZUELA

Eucharistic Miracles of Venezuela	54
Betania	55

MARY, SAINTS & MYSTICS OF THE EUCHARTIST

André Frossard	56
Lourdes	57
Bl. Alexandrina Maria Da Costa	58

EUCHARIST PREFIGURED

Introduction	59
Garden of Eden	60
Melchizedek	61
The Passover	62
Manna of The Exodus	63
Bread of The Presence	64
The Burning Coal	65
House of Bread	66
Water into Wine	67
Bread of Life Discourse	68
Eucharist	69
Road to Emmaus	70
Wedding Feast of the Lamb	71

Dear Sisters and Brothers in Christ,

Peace be with you! On behalf of St. John the Evangelist Catholic Church in Indianapolis, Indiana, it is a great joy to present The Eucharistic Miracles of the World and The Most Holy Eucharist Prefigured Exhibit. During the Summer of 2021, our ministry team's retreat focused on the great gift of the Eucharist; the Body, Blood, Soul and Divinity of Jesus Christ. An outcome of our retreat was to create our own Eucharistic Prefigured and Miracles Display.

Blessed Carlo Acutis had already done the heavy lifting for us as he, as a teenager, devised and planned the groundwork for the International Exhibit in which we have selected one miracle from each country where they have occurred. His intrepid zeal to share the Good News of Jesus Christ's Real Presence in the Most Holy Eucharist has inspired millions of people throughout the world. He once said, "The Eucharist is our highway to Heaven! The more Eucharist we receive, the more we will become like Jesus, so that on earth we will have a foretaste of heaven."

Given the sadness of so many Catholics walking away from this unfathomable gift of Jesus Himself and our countless sisters and brothers who have never been told of this great Mystery, in November of 2021, the United States Bishops introduced a two year Eucharistic Revival in America! The revival will launch on June 19, 2022, the Feast of Corpus Christi. During year one, Catholic Dioceses all over this country will feature opportunities for catechesis, Eucharistic Adoration, Eucharistic Processions and other creative Evangelization methods to reclaim the truth and gift of the Real Presence of Jesus Christ in the Holy Eucharist.

Year two will find local parishes, religious communities and families all over America engaging in Eucharistic Realities on a local and family level. **The revival will culminate in July 2024 with a Eucharistic Congress held in Indianapolis, Indiana! St. John the Evangelist Catholic Church will be in the heart of the congress held at the Indianapolis Convention Center and Lucas Oil Stadium.** As the host Diocese and parish, we are very blessed to be an integral part of such a grace filled, life changing work of Our Lord and His Holy Church!

Consequently, this Eucharistic Exhibit is a preparation for much more that lies ahead for us all as we seek a deeper encounter with Jesus Christ. May these years of Eucharistic Revival be Spirit led, Christ centered and blessed by the Father in miraculous ways. And, may we all have the courage and zeal of Blessed Carlo Acutis to share this Good News with our families, friends, co-workers, classmates and all those we encounter in the years ahead!

Blessed Carlo Acutis, Pray for Us!

**With Great Joy of the Gospel,
St. John the Evangelist Catholic Church**

International Exhibition

MIRACLES OF THE EUCHARIST ACROSS THE WORLD

What is a Miracle of the Eucharist?

Miracles of the Eucharist are miraculous divine interventions that are aimed at confirming faith in the real presence of the body and blood of the Lord in the Eucharist. We are familiar with the Catholic doctrine relating to this real presence; with the Words of Consecration, “this is my body” and “this is my blood,” the substance of the bread becomes the body of Christ and the substance of the wine becomes his blood. This awe-inspiring change is known as transubstantiation, in other words, the transition of the substance. Only the appearances, or species, of the bread and wine remain; these are known by the philosophical term “accidents”. The dimensions, colour, flavour and odour remain, as do the nutrients, but the substance, or rather the true reality, does not remain because it has become the body and blood of Christ. Transubstantiation can in no way be experienced by the senses; faith alone makes certain of this miraculous change.

Miracles of the Eucharist are intended to confirm this faith, which is based on the words of Christ, according to which what seems like bread is no longer bread, and what seems like wine is no longer wine. Flesh and blood, or one or the other, appear in Miracles of the Eucharist, depending on the case. The aim of miracles such as these is to demonstrate that we should not look at external appearances (bread and wine), but at the substance, at the true reality of things, which is flesh and blood. Medieval theologians scrutinised the issue of Miracles of the Eucharist (which were very common at that time), and interpreted them in a variety of different ways. The most well-founded and reasoned of these seems to be that of the supreme “Doctor of the Eucharist” Saint Thomas Aquinas (cf. *Summa Theologica* III, q. 76, a. 8). He says that the body and blood that appear after the miracle are a result of the transformation of the Eucharistic species, or rather of the accidents, and that they do not affect the real substance of the body and blood of Christ. The species of the bread and wine are miraculously changed into species of flesh and blood, but the real body and real blood of Christ are



not those that appear. They are those that, even before the miracle, were hidden beneath the species of the bread and wine, and continue to exist hidden beneath the species of the flesh and blood. If, in fact, the flesh and blood that appear were really the flesh and blood of Christ, we would have to say that the risen Christ, who reigns at God's right hand, loses a part of his flesh and blood. We must therefore say that the flesh and blood that appear in the miracles are a type of species, appearance or accident, no more and no less than the species of the bread and wine. The Lord carries out these miracles to give a sign that is easy and visible to all, that the real

body and blood of Christ are present in the Eucharist. But this real body and this real blood are not those that appear, rather they are substantially contained beneath the species or appearances, species or appearances that were those of the bread and wine before the miracle, and after the miracle are those of flesh and blood. Christ is truly and substantially contained beneath the appearances of flesh and blood, just as he was before the miracle. This is why we can worship Christ in his real presence beneath the species of the flesh and blood.

Father Roberto Coggi O.

International Exhibition

MIRACLES OF THE EUCHARIST ACROSS THE WORLD

Devised and planned by Carlo Acutis

GOD'S SERVANT CARLOS ACUTIS

(London, 3 May 1991 – Milan, 11 October 2006)

«**My life plan is to always be connected to Jesus**». With these few words, Carlo Acutis, who died of leukaemia when he was only fifteen years old, outlined the distinctive feature of his brief existence: living with Jesus, for Jesus and in Jesus¹. To quote Carlo's own words: **“Our destination must be what is infinite, not what is finite. Infinity is our homeland. We have been expected in Heaven since time immemorial”**. He also said: **“All are born with their own originality, but many die as photocopies”**.



To move towards this destination and to not “die as photocopies”, Carlo said that our compass must be the Word of God, against which we must constantly measure ourselves. Extremely special means are required to reach such a lofty destination: the sacraments and prayer. In particular, Carlo placed the Sacrament of the Eucharist at the heart of his own life, which he called **“my highway to heaven”**. After receiving his first communion at the age of seven, Carlo did not miss daily attendance at mass or reciting the rosary. He would always try to practise Eucharistic Devotion, convinced that **“by standing before the Eucharistic Christ, we become holy”**. Carlo would often ask himself why we see mile-long queues of people waiting for hours to go to a rock concert or a film, but we never see the same queues in front of the Eucharistic Christ. He would say that people do not realise what they are missing, otherwise churches would be so full that you would not be able to get into them. In the Blessed Sacrament – he would repeat passionately – Christ is present in the same way he was 2000 years ago in the time of the Apostles; that back then, people had to travel constantly to see him, while we are much luckier today because we can

find him in any church close to our homes. In his words, **“Jerusalem is right on our doorstep”**. From his days as a good catechist onwards, he would try his best to find new ways to help others to strengthen their own faith. For this reason, he left us his exhibitions as a legacy, among which the Miracles of the Eucharist stand out. In 2002, while visiting the Meeting Rimini exhibition, Carlo decided to stage an exhibition on the Miracles of the Eucharist recognised by the Church. This demanding work also involved his family for almost two and a half years. The spiritual effects brought about by this exhibition could not have been predicted before it opened. We can confirm that the exhibition has now been hosted on all five continents. Many parishes also asked that the material be collected in a catalogue, which was accompanied by an eminent preface written by Card. Angelo Comastri, Archpriest of the Papal Basilica of the Vatican and Vicar General to his Holiness for the Vatican City, and by His Excellency Mons. Raffaello Martinelli, then Head of the Catechetical Office of the Congregation for the Doctrine of the Faith. From that moment on, if we may say so given the results, the exhibition “has performed miracles”. In the United States alone,

thanks to assistance from the *Knights of Columbus*, *The Cardinal Newman Society* and *The Real Presence Association and Education*, with the support of Card. Edmond Burke, it has been hosted in thousands of parishes and more than 100 universities. It has also been promoted by several Episcopal Conferences, including those of the Philippines, Argentina and Vietnam, etc. It has even travelled to China and Indonesia. Important basilicas and sanctuaries have hosted Carlo's exhibition, including the Sanctuary of Our Lady of Fátima on the occasion of the centenary of Francisco Marto.

It is possible to take a virtual visit of the sites where these miracles took place and download the panels at www.carloacutis.com and www.miracolieucaistici.org. The exhibition is free and can be requested by sending an email to: info@carloacutis.com

Or by writing to:

Associazione Amici di Carlo Acutis
Via Ariosto 21 – 20145 Milano
Tel: +39 339 6340122

1. (His Excellency Card. Angelo Comastri, *Preface* to N. Gori, *Carlo Acutis, Un giovane per i giovani*)

Miracoli Eucaristici dell'

ARGENTINA

◆ Buenos Aires

Eucharistic Miracles of BUENOS AIRES

ARGENTINA, 1992-1994-1996

1



The parish of Saint Mary in Buenos Aires has been the protagonist of 3 Eucharistic Miracles that occurred in 1992, 1994 and 1996. Professor Ricardo Castañon Gomez was called by the then Archbishop of Buenos Aires, none other than the current Pope Francis, to analyze the Miracle that occurred on August 15 of 1996.



It is possible to receive information on the Miracle every 3rd Friday of the month from 8:00 PM to 10:00 PM and every 4th Saturday of the month at 11:00 AM. Parish of Saint Mary, Av. La Plata 286, Buenos Aires.

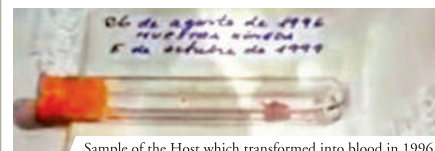
*My Flesh is real
food and my Blood
is real drink.*



Photo of the sample fragment of Host which bled in 1992



Professor Castañon Gomez shows one of the fragment samples of the Host which transformed into flesh in 1992



Sample of the Host which transformed into blood in 1996



Photo which shows Professor Castañon Gomez as he begins to investigate the miracle and interviews the priests who were direct witnesses of the events. They confirmed that there had been also two pieces of consecrated Host that had bled in May of 1992. They had put them in distilled water, which unfortunately is the worst way of preserving something. They had then asked a lady parishioner who was a chemist, to analyze the bleeding Host. The lady doctor discovered that it was human blood and that this presented the entire leukocyte formula. She also said of being very surprised in having found active white blood cells, which normally are around only in the presence of an infection. The lady doctor however was not able to perform the genetic examination since in those times it was not easy to do.

In 1992, after the Mass of Friday May 1, while preparing the Eucharistic reserve, a Eucharistic minister found some pieces of consecrated Host on the corporal. Following what the Church prescribes to do in these situations, the priest had them put in a vessel of water, which was then placed in the tabernacle to wait for them to dissolve. In the following days, several priests went to check it and they realized that nothing had changed. Seven days later, on Friday, May 8, they opened the tabernacle and saw that the Host fragments had become a reddish color that looked like blood. The following Sunday, May 10, during the two evening Masses, several small drops of blood were noticed on the patens with which the priests distributed Communion. On Sunday, July 24, 1994, during the children's Mass, while the Eucharistic minister took the pix from the tabernacle, he saw a drop of blood run-

ning along its side. On August 15, 1996, during the Mass of the Assumption of the Most Holy Virgin, a consecrated Host, which fell to the ground during the distribution of Communion, had to be placed again in a vessel of water so it would dissolve. A few days later, on August 26, a Eucharistic minister opened the tabernacle and saw that Host had transformed into Blood.

Eucharistic Miracles of BUENOS AIRES

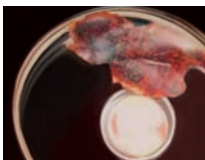
ARGENTINA, 1992-1994-1996

2



This is the account given by Professor Castañon regarding the Eucharistic Miracle that occurred in 1996 still in the Parish of Saint Mary:

“On August 15, 1996, a faithful received the consecrated Host in his hands to take communion but he let it inadvertently fall to the ground and thought not to pick it up because it seemed “dirty” to him. Another person, more pious, noticed what had happened, picked it up and placed it apart immediately informing the priest, Father Alejandro Pezet. The priest, following the directives of the Church in these circumstances, put the Host in a vessel full of water which he placed in the tabernacle awaiting that it would dissolve.”



The relic of the Host that transformed into flesh in 1996 at the Parish of Saint Mary in Buenos Aires



The then archbishop of Buenos Aires, Cardinal Bergoglio, with Doctor Castañon Gomez and some priests of the Parish of Saint Mary.



Tabernacle at the Church of Saint Mary where the Relic of the Miracle is preserved



Father Alejandro Pezet, protagonist in the Miracle that occurred in 1996.

“On August 26 the tabernacle was reopened to get the vessel with the fallen Host, and it was observed that it was not dissolved and showed several reddish stains that became larger each day. The priests of the parish went immediately to the Archbishop of Buenos Aires to recount what had happened. It was decided to wait before proceeding with the investigations and in 1999, after the Archbishop was made aware of the fact that I was performing for free these scientific investigations, he entrusted me to take up the case. On October 6, 1999, I went to Buenos Aires and interviewed the 5 priests’ witnesses of the event who told me that there had been another consecrated Host which had bled in May of 1992. They had put it in distilled water which is the worst way to preserve something and for this I was very concerned. Everyone knows that when one draws blood it is possible to obtain the leukocyte formula (white blood cells). In

blood there is a variety of white blood cells with specific characteristics. The priests, in the first miracle, had asked one of their lady parishioners who was a chemist to analyze the bleeding Host. She discovered that it was human blood and that it presented the entire leukocyte formula. She was very surprised to observe that the white blood cells were active. The lady doctor could not however do the genetic examination since at that time it was not easy to perform it. I brought a sample from the 2 Hosts which had bled, before the archiepiscopal notary who certified the legality of that action, as requested by the authorities of the Church in Argentina. I would like to point out that before inviting me, the then Archbishop of Buenos Aires had already contacted the Holy See to ask for references about me. These were given by H.E. Most Rev. Gianfranco Girotti, who then was under-secretary at the Congregation for the Doctrine of the Faith, and direct collaborator of Cardinal

Ratzinger. On October 21 I went to the Forensic Analytical genetics laboratory in San Francisco, which was supposed to perform the analysis of the samples that I had brought. On January 28 of 2000 they found some fragments of human DNA in the samples, it was human blood that contained the human genetic code. In March of 2000 I was informed that also the famous legal histopathologist Dr. Robert Lawrence, one of the top experts in tissues, would participate in this analysis. I feared for the participation of Dr. Robert Lawrence because this would have required some substantial costs which I would have had to bear myself, but I was told that they desired his collaboration because in the samples they had found some substances which resembled human tissues. Dr. Lawrence studied the samples and found in them human skin and white blood cells. In December of 2000 Dr. Lawrence told me that he could have obtained other samples of DNA.”

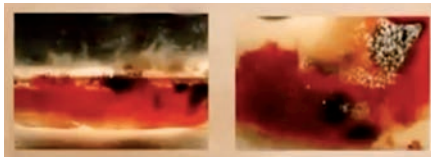
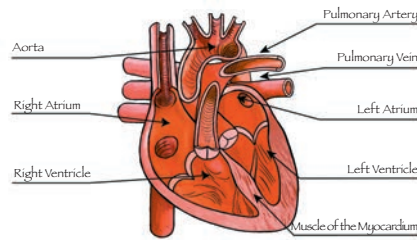
The Eucharistic Miracles of BUENOS AIRES

ARGENTINA, 1992-1994-1996

3



“In 2001 I went with my samples to Professor Linoli who identified the white blood cells and said to me that most probably the samples corresponded to heart tissue. The results obtained from the samples were similar to those of the studies performed on the Host of the Miracle of Lanciano. In 2002 we sent the sample to Professor John Walker at the University of Sydney in Australia who confirmed that the samples showed muscle cells and intact white blood cells and everyone knows that white blood cells outside our body disintegrate after 15 minutes and in this case 6 years had already passed.”

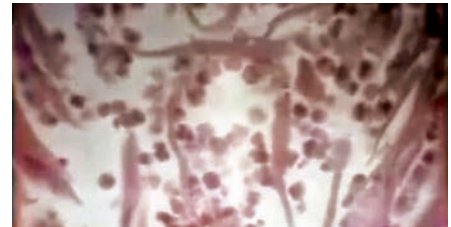


On August 15, 1996, Father Alejandro Pezet picked up from the ground a consecrated Host that he placed in the tabernacle after putting it in a vessel with water to make it dissolve. When on August 26 he reopened the tabernacle he found that it looked covered by a red-dish substance.



When Professor Zugibe became aware that the sample came from a consecrated Host, he exclaimed: “I do not believe it” and he was greatly moved. He himself had shown in a book the case of one of his patients who presented the same lesions of the sample that was brought to him. Doctor Zugibe confirmed that at the moment in which he had been given the sample to analyze, it showed vital activity.

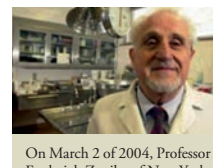
Also Doctor John Walker, professor at the University of Sydney, in Australia, studied the sample without knowing from where it came and concluded that this was a sample of human skin which contained also muscle cells and that intact white blood cells were observed in it (we must underline that the white blood cells disintegrate after 15 minutes outside our body and here 6 years had passed and they had stayed intact).



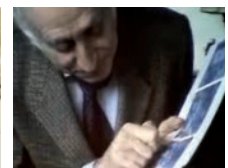
It is important to note that if blood is drawn from a person, after 15 minutes the white blood cells disintegrate. Thus it is absolutely unexplainable from the scientific point of view that in 2005 white blood cells were found in the sample of 1996. This demonstrates that the heart had dynamic activity at the instant in which the samples were collected.



Professor Zugibe confirmed that the sample corresponded to muscle of the heart, of the myocardium, precisely the left ventricle and that the patient to whom it belonged had suffered a lot because it showed some thrombi which indicated that at certain moments he could not breathe for lack of oxygen and every aspiration had been very painful. According to the Professor the patient had been struck at the height of the chest. Moreover the heart showed dynamic activity (alive) at the instant in which it was brought into the laboratory, since intact white blood cells that are transported only by the blood have been found; this confirmed that the sample was pulsating.



On March 2 of 2004, Professor Frederick Zugibe of New York, at Columbia University, the preeminent expert in forensic medicine of the heart, received the sample without knowing that it came from a consecrated Host which had bled.



In 2001 Professor Edoardo Linoli in Italy, the same one who analyzed the Miracle of Lanciano, confirmed that this was not skin but probably a fragment of tissue of the human heart.

“In September of 2003 I went again to Professor Robert Lawrence who confirmed that in the light of the new investigations one could conclude that the sample could correspond to the tissue of an inflamed heart. The studies therefore had demonstrated that these tissues were of an inflamed heart: this meant that the person to whom they belonged must have suffered a lot. To clarify our doubts, on March 2, 2004 we went to the greatest expert in cardiac pathologies and forensic medicine of the heart, Professor Frederick Zugibe of New York, at Columbia University. The professor however did not know that the sample I had brought to him came from a consecrated Host. ‘The sample which you brought me - Professor Zugibe said to me - is the muscle of the heart, of the myocardium, it is precisely the left ventricle’ and he confirmed that my patient had suffered a lot. Then I asked him: ‘Doctor, why has my patient suffered a

lot?’ He answered me: ‘Because your patient has some thrombi, at certain moments he could not breathe, oxygen did not reach him, he labored and suffered much because every aspiration was painful. Probably they gave him a blow at the level of the chest. Moreover the heart showed dynamic activity (alive) at the moment when you brought me the sample.’ ‘Why?’ I ask him. ‘Because we found some intact white blood cells and white blood cells are transported only by the blood and thus if white blood cells are here it is because at the moment in which you brought me the sample it was pulsating.’ The professor then asked to whom this sample belonged and when we told him that it came from a consecrated Host he exclaimed: ‘I do not believe it.’ He was greatly moved. The same professor had shown to us in a book the case of one of his patients who showed the same lesions, similar to those of the sample that we had brought to him. The myocar-

dium is the muscle that gives life to the whole heart and to our body. Rightly a theologian made me note that the fact that it was really the myocardium, was not casual but it concealed a symbolism. The Lord in this miracle wanted to show us his myocardium, which is the muscle that gives life to the whole heart, just as the Eucharist does with the Church. And why the left ventricle? Because from it comes the purified blood and Jesus is the one Who purifies his Church from her sins. ‘Doctor - Professor Zugibe said to me again, at the moment in which you brought me this sample, this heart was alive!’ His report was sent out on March 26, 2005, 5 years and a half after the start of the studies and the conclusions were: ‘They are tissues of the heart, undergoing degenerative changes of the myocardium and these changes are due to the fact that the cells are inflamed and it is the left ventricle of the heart.’” On March 17, 2006 I brought the results to Cardinal Jorge Maria Bergoglio.

Eucharistic Miracles of
AUSTRIA



◆ Weiten-Raxendorf

◆ Seefeld

◆ Fiecht

Eucharistic Miracle of FIECHT

AUSTRIA, 1310



The little village of St. Georgenberg-Fiecht in the Inn Valley is very well known - especially because of a Eucharistic miracle that took place there in 1310. During the Mass, the priest was seized with temptations regarding the Real Presence of Jesus in the consecrated Elements. Right after the consecration, the wine changed into Blood and began to boil and overflow the chalice. In 1480, after 170 years, the Sacred Blood was "still fresh as though coming out of a wound," wrote the chronicler of those days. The Precious Blood is preserved intact to this day and is contained in the reliquary in the Monastery of St. Georgenberg.



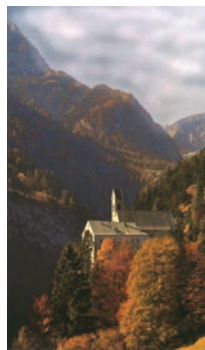
Silver and gold monstrance from 1719 in which the Precious Blood of the miracle is preserved



The ancient monastery of St. Georgenberg developed in two complexes, one on the mountain and the other in the valley



A painting depicting the miracle



Interior of the church



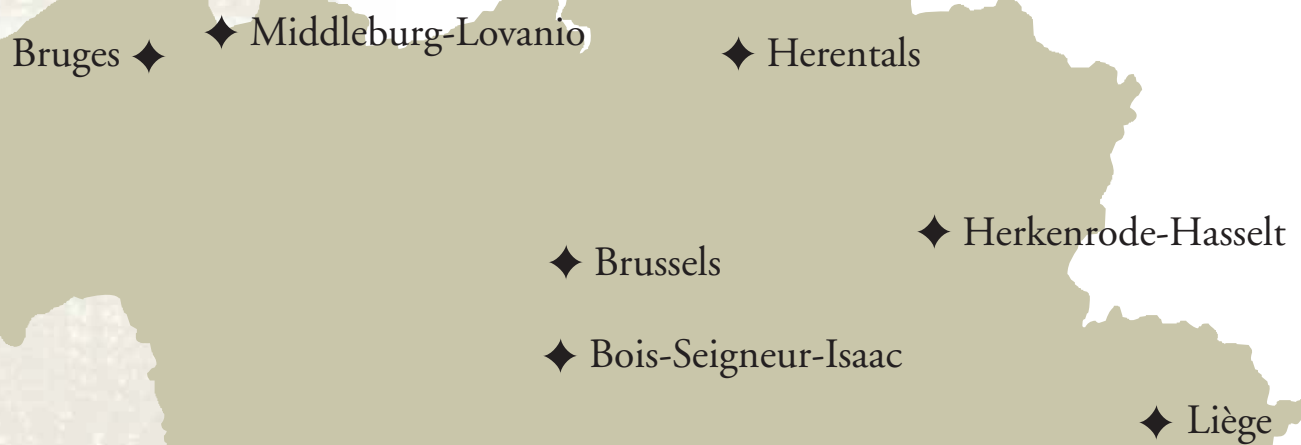
Near the side altar of the monastery church there is a documentary tablet that says: "In the year of grace 1310, under Abbot Rupert, a priest was celebrating Holy Mass in this church dedicated to the holy martyr George and the holy apostle, James. After consecrating the wine, he was seized with a doubt as to whether the Blood of Christ was really present under the species of wine. Suddenly the wine changed into red blood that began to boil in the chalice and overflow it. The abbot and his monks, who happened to be in the choir, and the numerous pilgrims who were present at the celebration, approached the altar and realized what had happened. The priest, terrified, was unable to drink all the Holy Blood, and so the abbot placed the remainder in a vessel in the tabernacle of the main altar near the cloth with which the chalice

was wiped. As soon as news of this miraculous event began to spread, more and more pilgrims began to arrive to adore the Sacred Blood. So great was the number of the devotees of the Holy Blood that in 1472 Bishop Georg von Brixen sent the abbot of Wilten, Joahannes Lösch, and the pastors, Sigmund Thaur and Kaspar of Absam, to better study the phenomenon. As a result of this investigation, the adoration of the Blessed Blood was encouraged and the miracle was declared authentic.

"Among the devotees were important Church personalities, like John, Bishop of Trieste; George, Bishop of Brixen; Rupert, Archbishop of Cologne and Duke of Bavaria; and Frederick, Bishop of Chiemsee."

A second documentary tablet recounts how the relic of the Holy Blood helped preserve the Catholic faith during the Protestant schism: "When in 1593, the teachings of Luther were spreading everywhere in Tyrol, the monks of St. Georgenberg were asked to preach the faith everywhere. Abbot Michael Geisser was preaching with great success before a large crowd in the parish church of Schwaz and did not hesitate to recall the holy miracle of the Blood as proof of the existence of the Real Presence of Jesus Christ in the Blessed Sacrament of the Altar. He was disputing in such a convincing way that the adversaries were obliged to leave the scene. This total victory against the false teaching was regarded by the believers as a special grace the Lord was granting His faithful, the adorers of the Precious Blood."

Eucharistic Miracles of
BELGIUM



Bruges ♦ Middleburg-Lovanio ♦ Herentals

♦ Brussels ♦ Herkenrode-Hasselt

♦ Bois-Seigneur-Isaac

♦ Liège

Eucharistic Miracle of BOIS-SEIGNEUR-ISAAC

BELGIUM, 1405



In the Eucharistic miracle at Bois-Seigneur-Isaac, the consecrated Host bled and stained the corporal. On May 3, 1413, the Bishop of Cambrai, Peter d'Ailly, authorized the devotion of the Holy Relic of the miracle along with a solemn procession. The first procession took place in 1414. On January 13th, 1424, Pope Martin V approved the building of the Monastery of Bois-Seigneur-Isaac. Today the monastery is the goal of pilgrimages. The corporal stained with Blood is exposed to view in the chapel.



Choir of the Chapel of the Holy Blood



Premonstratensian Abbey, Chapel of the Holy Blood



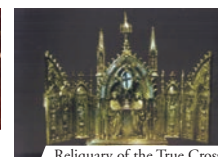
Reliquary of the Eucharistic miracle, corporal stained with Blood



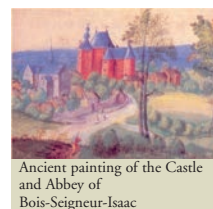
Reliquary of a Thorn from the Crown of Jesus



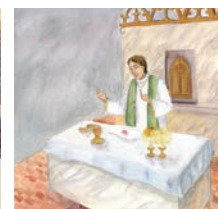
Main Altar, Laurent Delvaux (18th century)



Reliquary of the True Cross



Ancient painting of the Castle and Abbey of Bois-Seigneur-Isaac



Picture of the altar where the cure of Haut-Ittre celebrated the Holy Mass where the miracle was verified



Sanctuary of the Holy Blood, Reliquary Chapel



Interior of the Chapel of the Holy Blood

Starting on the Tuesday before Pentecost of the year 1405, the Lord appeared covered with His wounds to John of Huldenberg, master of the place. Only at the third apparition did our Lord speak ordering John *"Go into the Chapel of Isaac, you will find Me there."* At the same time, the parish priest, Peter Ost, heard a voice instructing him to offer the Mass of the Holy Cross in the Chapel of Isaac. The following day the pastor summoned all the faithful to assist at Mass at the Chapel of Isaac.

John of Huldenberg was among those present. The priest began the Mass, and when he unfolded the corporal he saw there a Particle of the large Host that had been consecrated the preceding Tuesday. He sought to receive the Host but the Eucharist clung to the corporal and began to

Bleed. The priest turned white and John, who had observed everything, comforted him by saying: "Do not fear, this marvel comes from God", and related his visions.

For four days, that is until Tuesday after Pentecost, the Blood continued to flow, reaching the length of a finger in three breadths. Then, having stained the entire corporal, the Blood co-agulated little by little and dried up. The miracle was seen and attested to by many. The Bishop of Cambrai, Peter d' Ailly, was informed of what happened and he decided to investigate personally and had the corporal in his care for some two years. Every attempt to remove the stains of Blood on the corporal were useless.

The Bishop opened an investigation where testimonies were gathered regarding the prodigies wrought by the reliquary of the precious Blood. On June 16, 1410, the Bishop granted an indulgence of 40 days to those who visited the Chapel at Bois-Seigneur-Isaac. On May 3, 1413, he allowed the corporal to be venerated as a relic and established a solemn procession in honor of the miracle, along with public exposition of the Blessed Sacrament. Even today, every year on the Sunday following the Feast of the Birth of Mary, the citizens of Bois-Seigneur-Isaac come together in prayer to celebrate the memory of this Eucharistic miracle.

Eucharistic Miracle of

COLUMBIA



♦ Tumaco

Eucharistic Miracle of TUMACO

COLOMBIA, 1906



The undersea earthquake in 1906 on the Pacific Coast caused enormous damage in many areas. Fr. Bernardino Garcia of the Conception, who at the time was in the City of Panama, gave the following testimony regarding the terrible cataclysm that struck the area. “Unexpectedly an enormous wave (we refer to them as tsunamis today) crashed into the port, reached into the market area and destroyed everything. Boats that had been drawn up on shore were picked up and hurled long distances away, causing heavy losses”. The small island of Tumaco was spared by a miracle thanks to the faith of the people and the blessing with the Blessed Sacrament by Fr Gerardo Larrondo.



Tumaco at the time of the 1906 miracle



Beach at Tumaco



On January 31, 1906 on the small island of Tumaco at 10 o'clock in the morning, the earth shook violently for almost ten minutes. All the inhabitants of the village ran to the church and begged the pastor, Fr. Gerardo Larrondo, to lead a procession with the Blessed Sacrament. The sea was rising and had already engulfed part of the beach. It had plunged inland a kilometer and a half and a mountainous wall of water was building up and threatening to drown everyone and everything in one gigantic wave.

Fr. Gerardo consumed the small Hosts in the ciborium and set the large Host aside. He called out to his people: “Let us go, my people. Let us go toward the beach, and may God have pity on us.” Comforted by the presence of

the Eucharistic Christ they began their march, weeping and crying out to God.

Scarcely had Fr. Larrondo reached the beach with the monstrance in hand when he advanced courageously to the water's edge and as the wave came rushing in he calmly raised the Sacred Host and traced the sign of the Cross. It was a moment of tremendous solemnity.

The wave hesitated, paused and backed off. Fr. Larrondo and Fr. Julian alongside him saw what was transpiring, and the people, overjoyed, cried out “Miracle, miracle!”. In truth, a force beyond that of nature prevailed. The mighty wall of water that threatened to wipe the village of Tumaco off the face of the earth was halted and began to recede, and the

sea resumed its normal level. The inhabitants of Tumaco were overcome with joy at having been saved from death by the favor of Jesus in the Blessed Sacrament. Prayers of fervent thanks poured out.

The miracle of Tumaco became known across the world, and Fr. Larrondo received letters from Europe asking for his prayers.

Eucharistic Miracle of
CROATIA

◆ Ludbreg

Eucharistic Miracle of LUDBREG

CROATIA, 1411



During Mass at Ludbreg in 1411, a priest doubted whether the Body and Blood of Christ were really present in the Eucharistic species. Immediately after being consecrated, the wine turned into Blood. Today the precious relic of the miraculous Blood still draws thousands of the faithful, and every year at the beginning of September the so-called “Sveta Nedilja - Holy Sunday” is celebrated for an entire week in honor of the Eucharistic miracle that occurred in 1411.



Fresco depicting the scene of the miracle



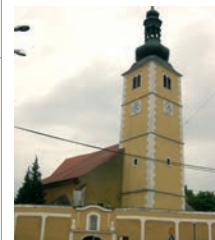
Fresco depicting the procession held in Rome in 1513, in which Pope Leo X is carrying the precious relic through the city streets



In 1753, the Batthyany family had Mihael Peck decorate the castle chapel where the miracle took place with frescoes depicting the stages of the miracle



Since 1721, the relic of the Precious Blood has been kept in a precious monstrance of the Augsburg goldsmiths' school commissioned by Countess Eleonora Batthyany-Strattman, who gave it as a gift to the church in Ludbreg



The chapel of the Batthyany family castle where the miracle occurred



Interior of the chapel of the Batthyany family castle

In 1411 at Ludbreg, in the chapel of the Count Batthyany's castle, a priest was celebrating Mass. During the consecration of the wine, the priest doubted the truth of transubstantiation, and the wine in the chalice turned into Blood. Not knowing what to do, the priest embedded this relic in the wall behind the main altar. The workman who did the job was sworn to silence. The priest also kept it secret and revealed it only at the time of his death. After the priest's revelation, news quickly spread and people started coming on pilgrimage to Ludbreg. The Holy See later had the relic of the miracle brought to Rome, where it remained for several years. The people of Ludbreg and the surrounding area, however, continued to make pilgrimages to the castle chapel. In the early 1500s, during the pontificate of Pope Julius II, a commission was

convened in Ludbreg to investigate the facts connected with the Eucharistic miracle. Many people testified that they had received marvelous cures while praying in the relic's presence. On April 14, 1513, Pope Leo X published a Bull permitting veneration of the holy relic which he himself had carried in procession several times through the streets of Rome. The relic was later returned to Croatia.

In the 18th century, northern Croatia was ravaged by the plague. The people turned to God to call upon His help, and the Croatian Parliament did the same. During the session held on December 15, 1739 in the city of Varaždin, they vowed to build a chapel at Ludbreg in honor of the miracle if the plague ended. The plague was averted, but the promised

vow was only fulfilled in 1994, when democracy was restored in Croatia. In 2005 in the votive chapel, the artist Marijan Jakubin painted a large fresco of the Last Supper in which Croatian saints and blessed were drawn in place of the Apostles. St. John was replaced with Blessed Ivan Merz, who was included among the 18 most important Eucharistic saints in the Church's history during the Synod of Bishops held in Rome in 2005. In the painting, Christ is holding in His hand a monstrance containing the relic of the Eucharistic miracle.

Eucharistic Miracle of LUDBREG

CROATIA, 1411



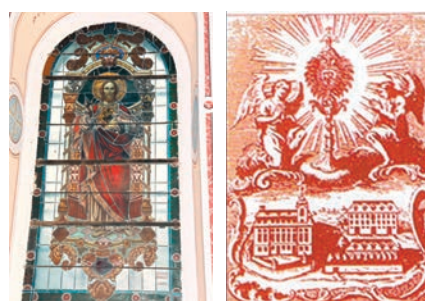
*The relic of
the Blood has
remained perfectly
intact and is
kept in a precious
monstrance made
at the request
of Countess
Eleonora
Batthyany-
Strattman
in 1721.*



Shrine of the Miracle of the Precious Blood, Ludbreg



Interior of the shrine



Procession held every year in September, during the week when the miracle called *Sveća Nedilja* is celebrated



Marijan Jakubin, *The Last Supper*, Shrine of the Miracle of the Precious Blood, Ludbreg



Eucharistic Miracle of SCETE

EGYPT, THIRD - FIFTH CENTURIES



The account of this Eucharistic miracle goes back to the first centuries of Christianity and is found in the apothegm of the Fathers of the Desert who lived in the desert after the example of St. Anthony, Abbot. A monk had doubts regarding the Real Presence of Jesus in the bread and wine consecrated at Mass. After the consecration the Infant Jesus was seen in place of the Bread. Three companion monks witnessed the same appearance.



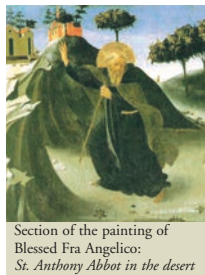
Christ embraces the Abbot Mena (6th century)



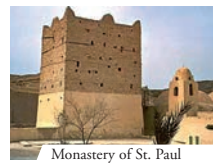
St. Moses, Monk of the Desert



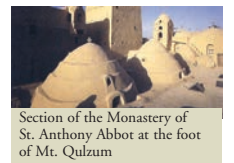
Christ enthroned with the Virgin and surrounded by Saints in the Monastery of Apollo at Bawit



Section of the painting of Blessed Fra Angelico: St. Anthony Abbot in the desert



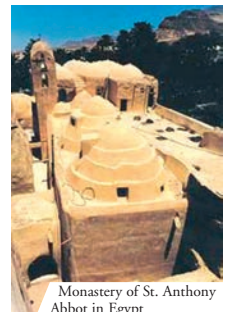
Monastery of St. Paul



Section of the Monastery of St. Anthony Abbot at the foot of Mt. Qulzum



Ancient Coptic Monastery dedicated to St. Paul on the coast of the Red Sea



Monastery of St. Anthony Abbot in Egypt

In the sayings and deeds of the Fathers of the Desert, we find the description of an ancient Eucharistic miracle. Fr. Daniel the Faranite attests: "Our Fr. Arsenius told us of a monk of the Scete who was a hard worker but lacked instruction in the Faith. In his ignorance he would say: 'The Bread we receive is not really the Body of Christ, but is a symbol of that Body.' Two of the more experienced monks heard his statement and, aware that he was a good and pious monk, decided to speak to him since they attributed his words to his ignorance and not to malice. So they informed him: 'What you are saying contradicts our Faith.' The accused replied: 'Unless you can show me evidence, I will not change my mind.' The older monks told him: 'We will pray to God about this mystery and we believe God will show us the truth.'

"A week later, on Sunday, all went to the church. At the consecration, in place of the Host, a Young Boy was seen. When the priest raised the Eucharistic Bread an angel appeared with a sword and pierced the Boy and when the priest broke the Host, Blood ran into the chalice. At the Communion, the angel took Bloodied Particles from the Host and brought them to the monks to receive. At this the doubter cried out 'Lord, I believe that the Bread is Your Body, and that Your Blood is in the chalice.' Immediately the Bloodied Flesh he had in his hand became the Eucharistic Bread and he communicated reverently."

Eucharistic Miracles of
FRANCE



Eucharistic Miracle of BLANOT

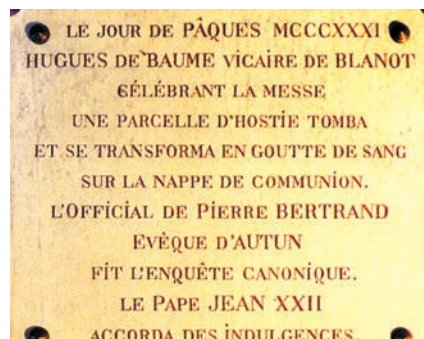
FRANCE, 1331



The Eucharistic miracle of Blanot took place during the Easter Mass of 1331. During Communion, a Host fell to a cloth that was held below the communicant's mouth. The priest tried to pick up the Holy Eucharist, but it was not possible. The Host had transformed into Blood, resulting in a stain the same size as the Host, on the cloth. That cloth is preserved today in the village of Blanot.



Monstrance containing the relic of the miracle



Ancient tombstone that describes the miracle



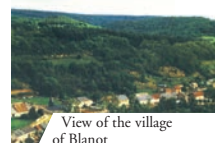
Parish of Blanot



A 17th century display case containing the cloth stained with Blood, preserved in a crystal tube. Blanot



Details of paintings that decorate the Monstrance



View of the village of Blanot



Procession in honor of the miracle

In the 14th Century, Blanot was a small village in the center of France and part of the diocese of Autun. The bishop of this town, Pierre Bertrand, was involved in certain canonical discussions with an official of his curia, Jean Jarossier, which resulted in documentation that gives us many details about this Eucharistic miracle.

The miracle occurred on Easter Sunday, March 31, 1331, at the first Mass of the day, which was offered by Hugues de la Baume, the vicar of Blanot. One of the last people to receive Communion was a woman named Jacquette, the widow of Regnaut d'Effour. The priest placed the Host on her tongue, turned, and started walking toward the altar. He did not notice that a Particle from the Host fell and landed upon a cloth that

covered the woman's hands. Thomas Caillot, who was assisting at the Mass went to the altar and said: "Father, you must return to the rail because the Body of Our Lord fell from the mouth of this lady onto the cloth."

The priest immediately went to the woman, still kneeling at the railing, but instead of finding the Host on the cloth, he saw a small spot of Blood. When Mass was over, the priest took the cloth into the sacristy and placed the stained area in a basin filled with clear water. After washing the spot and scrubbing it numerous times, he found that it had become darker and larger (reaching about the size and shape of a Host). Moreover, the water in the basin turned Bloody. The priest took a knife and, after washing the cloth, cut from it the piece bearing the

Bloody imprint of the Host. He held up the Sacred Host and said: "Good people: here is the Precious Blood of Our Lord Jesus Christ. I sought in every way to wash and to wring the stain from the cloth, and in no way was I able to do so." This square of cloth was reverently placed in the tabernacle. Every year, on the feast of Corpus Christi, the relic is solemnly exposed in the church of Blanot.

An additional note: The Hosts that remained in the ciborium after the distribution of Holy Communion on that Easter Sunday were also returned to the tabernacle, never to be distributed. Hundreds of years later they were found to have been perfectly preserved.

Eucharistic Miracles of
GERMANY



Eucharistic Miracle of AUGSBURG

GERMANY, 1194



The Eucharistic miracle of Augsburg, is known locally as *Wunderbarlichen Gutes* – “The Miraculous Good”. It is described in numerous books and historical documents that can be consulted in the civic state library of Augsburg. A stolen Host was transformed into bleeding Flesh. In the course of the centuries, several analyses were completed of the Holy Particle that have always confirmed that human Flesh and Blood are present. Today the Convent of the Heilig Kreuz (Holy Cross) is taken care of by the Dominican Fathers.



Reliquary containing the Host of the miracle known as *Wunderbarlichen Gutes*



Convent of the Heilig Kreuz (Holy Cross) Augsburg



In 1194, a woman from Augsburg who was particularly devoted to the Most Holy Sacrament, received Holy communion. After communion, without being noticed, she put the Host in a handkerchief, took the Blessed Sacrament home and placed the Eucharistic Species in a container of wax inside a cupboard. In those days it was very difficult to find tabernacles in the church so as to be able to practice Eucharistic worship. Only in 1264, with the introduction of the Feast of Corpus Domini (Corpus Christi) did such devotion become commonplace.

Five years passed and on the 11th of May 1199, the woman, tormented by remorse, confessed to the superior of the convent of the Heilig Kreuz, Father Berthold, who had her bring the Host back. The priest opened up the wax covering that

enclosed the Host and saw that the Holy Eucharist had been transformed into bleeding Flesh. The Host appeared “divided into two Parts connected together by the thin threads of the bleeding Flesh.” Father Berthold went immediately to the bishop of the city of Udalskalk who ordered that the Miraculous Host be “transferred, accompanied by the clergy and by the people into the cathedral and exhibited in an ostensorium of crystal for public worship.”

The miracle continued: the Host began to grow and to swell up and this phenomenon lasted before the eyes of all from Easter Sunday until the Feast of St. John the Baptist. Following this, Bishop Udalskalk had the Host brought back near the convent of the Heilig Kreuz and proclaimed that “in memory

of such a memorable and extraordinary event,” there should be a special commemoration each year in honor of the holy relic.

In 1200, Count Rechber donated to the Augustinian Fathers a rectangular chest of silver with an opening in the front for the placement of the Host of the miracle. Besides the Eucharistic miracle, other extraordinary incidences took place, such as the apparition of the Host with Baby Jesus dressed in white with radiant face and His forehead encircled with a crown of gold, or in another case the bleeding of the crucifix of the church, or the apparition of Jesus blessing the assembly of worshippers.

Eucharistic Miracle of **AUGSBURG**

GERMANY, 1194



Eucharistic Miracle of

INDIA



Eucharistic Miracle of CHIRATTAKONAM

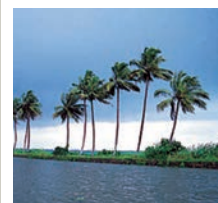
ARCHDIOCESE OF TRIVANDRUM, INDIA, MAY 5, 2001



This Eucharistic miracle was verified recently, on May 5, 2001 in Trivandrum, India. In the Host there appeared the likeness of a man similar to that of Christ crowned with thorns. His Beatitude Cyril Mar Baselice, Archbishop of the diocese of Trivandrum, wrote regarding this prodigy: “[...] For us believers what we have seen is something that we have always believed [...]]. If our Lord is speaking to us by giving us this sign, it certainly needs a response from us”. The monstrance containing the miraculous Host is to this day kept in the church.



Monstrance containing the Particle in which the image appeared



His Beatitude Cyril Mar Baselice, Archbishop of the diocese of Trivandrum

The Rev. Fr. Johnson Karnoor, pastor of the church where the Eucharistic miracle took place, recounts in his deposition: “On April 28, 2001, in the parish church of St. Mary of Chirattakonam, we began the Novena to St. Jude Thaddeus as we did every year. At 8:49am, I exposed the Most Holy Sacrament in the monstrance for public adoration. After a few moments I saw what appeared to be three dots in the Holy Eucharist. I then stopped praying and began to look at the monstrance, also inviting the faithful to admire the three dots. I then asked the faithful to remain in prayer and reposed the monstrance in the tabernacle. On April 30th, I celebrated the Holy Mass and on the following day I left for Trivandrum. On Saturday morning, the 5th of May 2001, I opened the church for the usual liturgical

celebrations. I vested for Mass and went to open the tabernacle to see what had happened to the Eucharist in the monstrance. I immediately noted in the Host, a figure, to the likeness of a human face. I was deeply moved and asked the faithful to kneel and begin praying. I thought I alone could see the face so I asked the altar server what he noticed in the monstrance. He answered: ‘I see the figure of a man.’ I noticed that the rest of the faithful were looking intently at the monstrance.

“We began Adoration and as the minutes went by, the image became more and more clear. I did not have the courage to say anything and I began to cry. During Adoration, we have the practice of reading a passage from Holy Scriptures. The reading of

the day was the one from Chapter 20 in the Gospel of John, which narrates the story of when Jesus appeared to St. Thomas and asked him to look at the wounds. I was only able to say a few words in my homily, and, having to leave for the nearby parish of Kokkodu to celebrate Mass, I immediately summoned a photographer to take pictures of the Holy Eucharist with the human face on it. After two hours all the photos were developed; with the passing of the time the face in every photo became more and more clear.”

Eucharistic Miracles of
ITALY

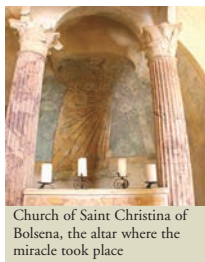


Eucharistic Miracle of BOLSENA

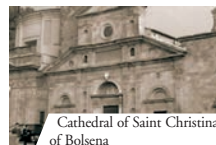
ITALY, 1264



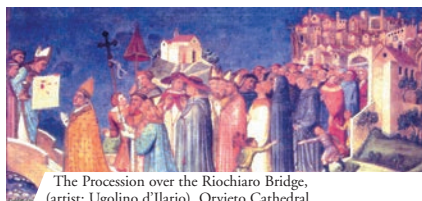
In 1263 a German priest, Peter of Prague, stopped at Bolsena while on a pilgrimage to Rome. He was celebrating Mass in the Basilica of Bolsena, and when the moment of consecration arrived, the Host was transformed into Flesh. This miracle strengthened the wavering belief of the priest in the Real Presence of Christ in the Eucharist. The Sacred Body was inspected by Urban Pope IV and by St. Thomas Aquinas. This miracle helped convince the Pope to extend the feast of Corpus Christi to the universal Church so that everyone could recognize the love God has for those who love and worship Him.



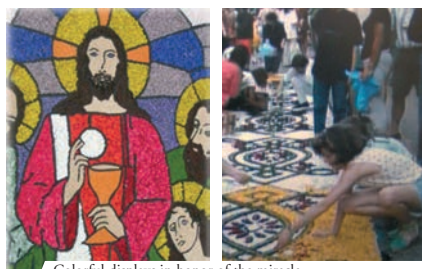
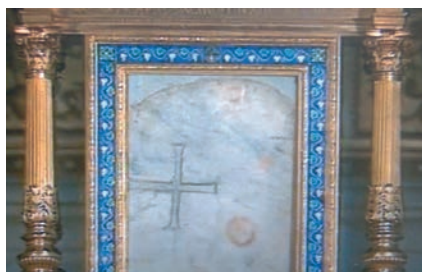
Church of Saint Christina of Bolsena, the altar where the miracle took place



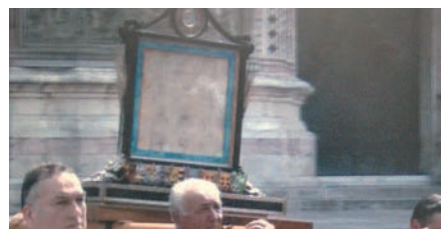
Cathedral of Saint Christina of Bolsena



The Procession over the Riochiaro Bridge, (artist: Ugolino d'Ilario). Orvieto Cathedral



Colorful displays in honor of the miracle



The Eucharistic miracle of Bolsena, depicted by Raphael in a well-known fresco in the Vatican Palace, took place in 1263. A German priest, Peter of Prague, stopped at Bolsena while on a pilgrimage to Rome. He was pious, but he found it difficult to accept that Christ was actually present in the consecrated Host. While celebrating Holy Mass above the tomb of St. Christina (located in the church named for this martyr), he spoke the words of consecration and immediately Blood started to seep from the consecrated Host and trickle over his hands and onto the altar. At first the priest tried to hide the Blood, but eventually he interrupted the Mass and asked to be taken to the neighboring city of Orvieto, where Pope Urban IV resided.

The Pope sent emissaries to investigate. When the facts were ascertained, he ordered the bishop of the diocese to bring the Host and the linen cloth bearing the stains of Blood to him. He had the relics placed in the cathedral. The linen bearing the spots of Blood is still reverently enshrined and exhibited in the Cathedral of Orvieto.

Pope Urban IV was prompted by this miracle to commission St. Thomas Aquinas to compose the Office for the Mass and Liturgy of the Hours to celebrate the Most Holy Body of the Lord (Corpus Christi). One year after the miracle, in August of 1264, Pope Urban IV introduced Aquinas's composition, and by means of a papal bull instituted the feast of Corpus Christi.

Eucharistic Miracle of BOLSENA

ITALY, 1264



*When the facts
were ascertained,
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bishop of the
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the linen cloth
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of Blood to him.*



Inside the Orvieto Cathedral



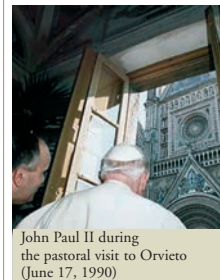
Painting by Francesco Trevisani



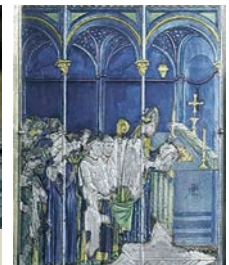
Painting of Saint Messa of Bolsena by Francesco Robbio. From the Collection of the Museum of the Diocese of Milan



Orvieto Cathedral, Chapel of the Sacred Body



John Paul II during the pastoral visit to Orvieto (June 17, 1990)



Detail of the reliquarium



Reliquarium of the Body, artist: Ugolino d'Ilario's studio (1338), Orvieto



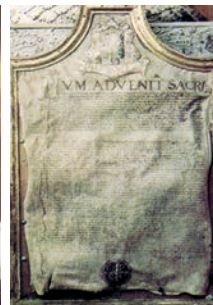
Tabernacle containing the Blood-stained relics of the miracle, Bolsena



Detail of the Mass of Bolsena. Raffaello (1513), Vatican Museums



Francesco Trevisani. The miracle of Bolsena, detail



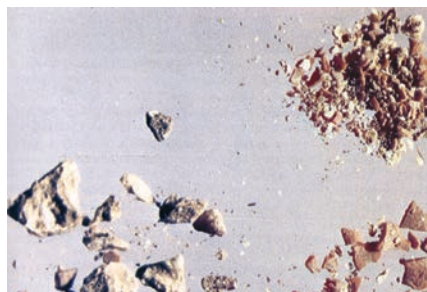
Parchment from the period of the Miracle, notarized by Cesare Severo Durantino



Detail of the Blood-stained stone, Bolsena



Public adoration in honor of the Feast of Corpus Christi, Orvieto



Fragments of the Host of the miracle





◆ Morne-Rouge

A map of the island of Martinique, colored in a solid olive green. The map shows the island's irregular coastline with several bays and peninsulas. A small black diamond symbol is placed on the western coast, near the northern tip, with the text 'Morne-Rouge' next to it. In the background, there is a faint, large watermark of the coat of arms of the Roman Catholic Diocese of Fort-de-France, which features a central shield with a cross, flanked by two figures, and topped by a crown and a banner.

Eucharistic Miracle of **MORNE-ROUGE**

CARIBBEAN ISLAND OF MARTINIQUE, 1902



On May 8, 1902, La Montagne, the volcano at the peak of Mount Pelée suddenly erupted. A discharge of lava immediately reached the city of Saint-Pierre de la Martinique and completely destroyed it. That day, the eruption mysteriously spared the village of Morne-Rouge, located between Saint-Pierre and Mount Pelée.

The prodigious event was accompanied by an apparition of Jesus and His Sacred Heart in the Host exposed for public Eucharistic adoration. There were many witnesses to that extraordinary phenomenon.



Parish church of Morne-Rouge



View of Morne-Rouge



On May 8, 1902, Ascension Day, the Mount Pelée volcano started erupting lava and ashes. The inhabitants of Morne-Rouge, strongly devoted to the Sacred Heart of Jesus, immediately hurried to their parish church to ask Our Lady of Deliverance to spare their village from catastrophe.

At that moment of sudden danger, people rushed to the confessionals. The parish priest, Fr. Mary, gave a general absolution to all the faithful, distributed Holy Communion, and then exposed the Blessed Sacrament for public adoration. At a certain point, a woman cried out, "The Sacred Heart of Jesus is in the Host!" A large number of people witnessed the apparition of Jesus in the Host, showing His Sacred Heart crowned with thorns. Some declared they also

saw the Precious Blood of Jesus dripping from His Sacred Heart. The vision lasted several hours and stopped only after the reposition of the Blessed Sacrament in the tabernacle. On May 8th, the village of Morne-Rouge was spared from the volcano's devastating fury. Therefore, the local population had a chance to reconcile themselves with God, receive the sacraments, and so be prepared to die in the state of grace. On August 30th of the same year, a violent eruption of the same volcano destroyed also the village of Morne-Rouge.



Eucharistic Miracle of
MEXICO

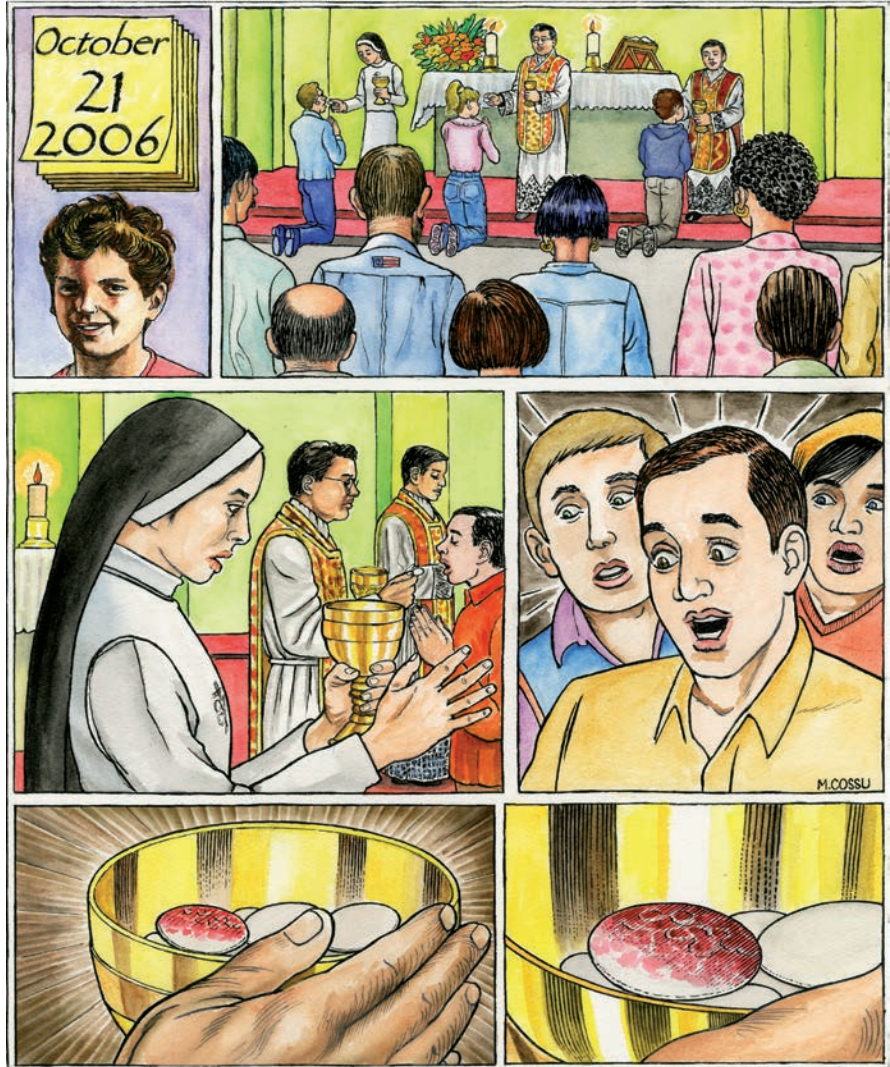


Eucharistic Miracle of TIXTLA

MEXICO, OCTOBER 21, 2006



On October 12, 2013, H.E. Most Rev. Alejo Zavala Castro, Bishop of the Diocese of Chilpancingo-Chilapa, announced through a Pastoral Letter the recognition of the Eucharistic Miracle that occurred at Tixtla, on October 21, 2006. In the letter we read: “This manifestation brings to us a marvelous sign of the love of God that confirms the Real presence of Jesus in the Eucharist... In my role as Bishop of the Diocese I recognize the supernatural character of the series of events relating to the Bleeding Host of Tixtla... I declare the case as a “Divine Sign ...”.



On October 21, 2006, the *effusion of a reddish substance* was noted from a consecrated Host during the Eucharistic Celebration at Tixtla, in the Diocese of Chilpancingo-Chilapa. The Bishop of the place, Most Reverend Alejo Zavala Castro, then convened a Theological Commission of investigation and, in October 2009, he invited Doctor Ricardo Castañón Gómez, to take on the leadership of the program of scientific research whose purpose was in fact that of verifying the said event. The Mexican Ecclesiastical authorities turned to Doctor Castañón Gómez because they were aware that, in the years 1999-2006, the scientist had conducted some studies on two consecrated Hosts that also bled in the Parish of Saint Mary, in Buenos Aires. The Mexican case starts in October 2006, when Father Leopoldo Roque, pastor of the Parish of Saint Martin of Tours, invites Father Raymundo Reyna Esteban to lead a spiritual retreat



for his parishioners. As Father Leopoldo and another priest were distributing Communion, assisted by a religious sister who was to the left of Father Raymundo, this latter one turns towards him with the “pix” containing the Sacred Particles, looking at Father with eyes filled with tears, an incident that immediately attracted the attention of the celebrant: the Host that she had taken to give Communion to a lady parishioner had begun to effuse a reddish substance.



The Host which bled

Eucharistic Miracle of TIXTLA

MEXICO, OCTOBER 21, 2006

2



“The ecclesiastical authority wanted likewise to specify that in a Catholic context the Miracle distinguishes itself for the following aspects:

1. Theological:

The intervention comes from God. It is of divine origin.

2. Objectivity:

The ‘alteration’ of the causes or natural laws is evident.

3. Subjectivity:

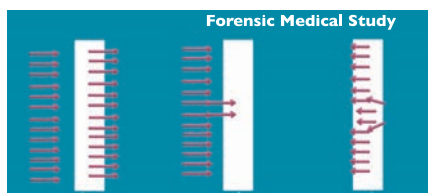
Whoever accepts the miracle ‘recognizes or accepts’ with an act of Faith that the extraordinary event comes from the loving Will of God.

4. Purpose:

It has as its end the good of one or many people.”



Graphic which illustrates how the blood flowed from the interior of the host towards the exterior, as it occurs with a wound.



Within the graphic, in the drawing c it is seen clearly how the flow of blood occurred, from the interior towards the exterior. In the drawing a it is seen how it would have been if someone had inserted some blood from the exterior. It would have expanded into all the channels. There is no situation b in which someone could put some liquid which entered only through two channels and the rest remaining on the surface without being absorbed.



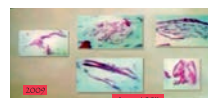
By analyzing the Host it was observed that it was human blood of type AB and that it corresponded to tissue. Then an analysis was done of phytochemical markers which confirmed that it was live cardiac muscle. No study exists that can maintain alive a cardiac tissue in this situation. Normally after 48 hours the tissue dies, here 3 months passed before the result could be obtained and this is truly unexplainable for science.



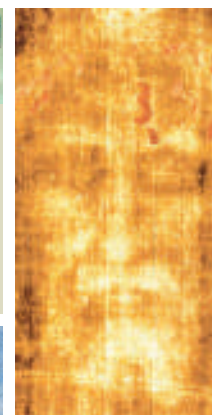
Professor Carlos Parellada, of the Francisco Marroquín University in Guatemala, shows in one of the photos taken of the sample of the miraculous Host, how the presence of longitudinal fibrillar structures is evident. By observing the image one sees well the bifurcation that was made evident, which is typical of the muscular cardiac fiber, that is of the heart.



In 2010, by means of a study of digital microscopic penetration through the shooting of ultraviolet rays and intense white light it was demonstrated that the tissue seen in the upper part of the Host showed some dry coagulated blood. The analyses showed moreover that under the Blood already coagulated beyond some structures of the white Host, there was also the presence of fresh Blood. Also this analysis confirmed the fact that the blood was not placed by someone from the exterior because if it were like this it could not remain fresh for so much time (from 2006 to 2010) only in the internal part of the Host.



Professor John Compagno, one of the preeminent histopathologists who study tissues, discovered that there was the presence of mesenchymal cells and of tissue of white blood cells and red blood cells, but to arrive to say that it was heart muscle further exams had to be done and the result arrived only after 2 years.



The Gene Ex genetics laboratory in Bolivia performed another study and confirmed that it was human blood of the type AB just like the one found in the cloth of the Shroud of Turin and of the Eucharistic Miracle that occurred in Lanciano in 700 AD.



Photo of Father Raymondo Reyna Esteban, protagonist of the Eucharistic Miracle of Tixtla.

The scientific research conducted between October 2009 and October 2012 came to the following conclusions, presented on May 25, 2013 during the course of an international Symposium held by the Diocese of Chilpancingo, on the occasion of the Year of Faith, and which saw the participation of millions of people coming from four continents

“1. The reddish substance analyzed corresponds to blood in which there are hemoglobin and DNA of human origin.

2. Two studies conducted by eminent forensic experts with different methodologies have shown that the substance originates from the interior, excluding the hypothesis that someone could have placed it from the exterior.

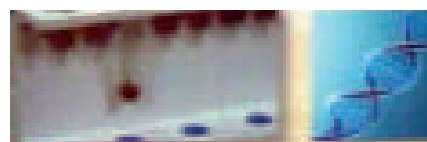
3. The blood type is AB, similar to the one found in the Host of Lanciano and in the Holy Shroud of Turin.

4. A microscopic analysis of magnification and penetration reveals that the superior part of the blood has been coagulated since October 2006. Moreover, the underlying internal layers reveal, in February 2010, the presence of fresh blood.

5. They also found intact white blood cells, red blood cells, and active macrophages that engulf lipids. The tissue in question appears lacerated and with recovery mechanisms, exactly as occurs in a living tissue.

6. A further histopathological analysis determines the presence of protein structures in a state of deterioration, suggesting mesenchymal cells, very specialized cells, characterized by an elevated bio-physiological dynamism.

7. The immunohistochemical studies reveal that the tissue found corresponds to the muscle of the



When there is the presence of human DNA one thinks that also the genetic profile can be automatically obtained. Interestingly in all the studies performed on the images that sweated blood or in the consecrated Hosts that have bled the presence of DNA was found, but when the work of sequencing to extract the genetic profile was done, they were never able to obtain it. The theologians say that since Jesus does not have a father, his father is the Holy Spirit, it is not possible to obtain his genetic profile.

heart (Myocardium). On account of the scientific results and the conclusions reached by the theological committee, last October 12 the Bishop of Chilpancingo, his Eminence Alejo Zavala Castro, announced the following:

- The event does not have a natural explanation.
- It does not have paranormal origin.
- It is not traceable to manipulation of the enemy.”

Eucharistic Miracles of
NETHERLANDS



Eucharistic Miracle of BOXMEER

NETHERLANDS, 1400



During a Mass in Boxmeer, in Holland, in the year 1400, the species of wine was transformed into Blood and bubbled out of the chalice, splashing onto the corporal. The priest, terrorized at the sight, asked God to forgive his doubts, and the Blood immediately stopped bubbling out of the chalice. The Blood that had fallen on the corporal coagulated into a lump the size of a walnut. Even today one can see the Blood, which has not changed at all over time.



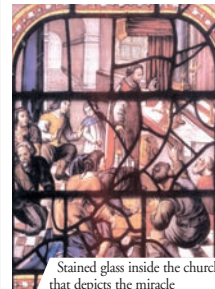
Church of Saints Peter and Paul at Boxmeer



Interior of the church



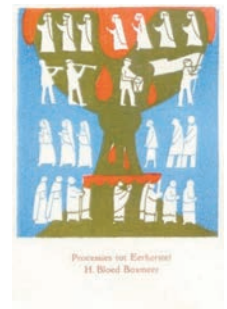
Reliquary of the Blood



Stained glass inside the church that depicts the miracle



Procession in honor of the miracle



Procession on Eucharist
H. Blood Boxmeer

The Eucharistic miracle of Boxmeer took place in the church of Saints Peter and Paul in 1400. Father Arnoldus Groen was celebrating Mass and immediately after having consecrated the Eucharistic species, doubted the Real Presence of the Lord in the consecrated bread and the wine. Without warning, the consecrated wine, as though the Precious Blood were boiling, began bubbling out of the chalice and onto the corporal.

The wine was changed into Blood and coagulated in a great lump. The relics of the corporal and the Precious Blood are preserved to this day and the anniversary of the miracle is celebrated with an annual solemn procession. There are many documents that describe the miracle, as well as stone

tablets and paintings. Popes Clement XI, Benedict XIV, Pius IX and Leo XIII all showed a particular devotion to the miracle.

◆ Eten

Eucharistic Miracle of ETEN

PERÙ, 1649



The Eucharistic miracle of Eten happened about 365 years ago in the Peruvian town of Port Eten. In a Host exposed for public adoration, there appeared the Child Jesus and three interconnected hearts of a brilliant white color. Every year, the feast in honor of this event begins on July 12, with the transfer of the Host of the miracle from its Sanctuary to the church in the City of Eten, and ends on July 24.



Image of the Divine Child of Eten



Lake Titicaca



Celebrations in honor of the Divine Child



Colca Valley

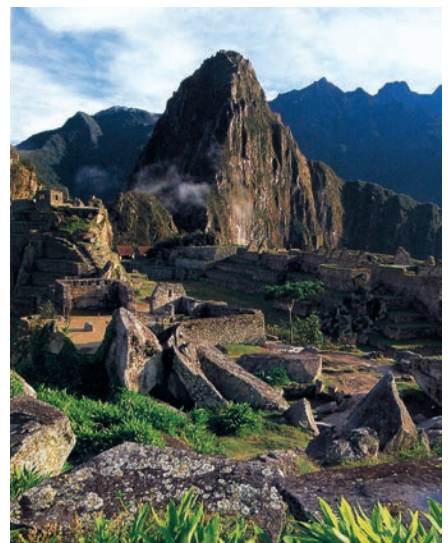


Ancient terraces, Peru

The first apparition of the Divine Child in the Most Holy Sacrament took place on the night of June 2, 1649, during the Vespers and the solemn exposition in honor of the feast of Corpus Christi. At the end of the service, the Franciscan monk Jerome de Silva Manrique, was about to return the monstrance to the tabernacle, but he suddenly stopped. In the Host there appeared the brilliant face of a Child, framed by thick brown curls falling to the shoulders. All the faithful present in the church observed the same vision.

The second apparition took place a few days later, on July 22nd of the same year, during the celebrations in honor of St. Mary of Magdalene, Patroness of the city. According to the testimony of Brother Marco Lopez, superior

of the convent in Chiclayo, during the exposition of the Most Holy Sacrament, "The Divine Child Jesus again appeared in the Host, dressed in a purple tunic. Beneath it he wore a shirt up to the middle of the chest, according to the custom of the South American Indians." Through this sign, the Divine Child wanted to identify with the Mochican inhabitants of Eten, to demonstrate His love for them. In the same apparition, which lasted about 15 minutes, many also saw appearing in the Host three small white hearts, united among themselves. These symbolized the Three Persons of the Holy Trinity: the Father, the Son, and the Holy Spirit, present in the consecrated Host. To this day, the feast in honor of the miracle of the Divine Child of Eten, continues to attract thousands of faithful yearly.



Machu Picchu (Inca City)

Eucharistic Miracles of
POLAND

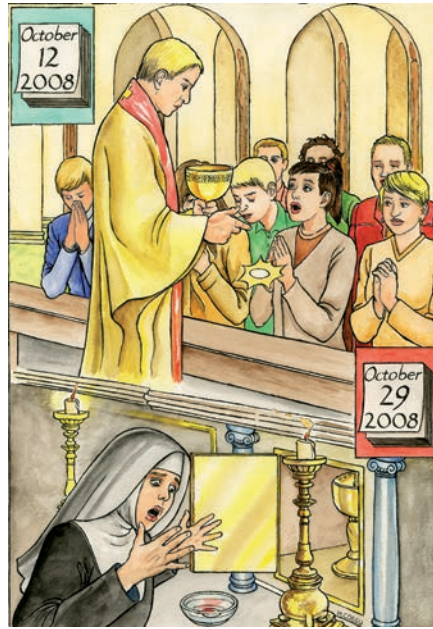


Eucharistic Miracle of SOKÓŁKA

POLAND, OCTOBER 12, 2008

1

On October 12, 2008, at the church dedicated to Saint Anthony of Sokółka, the Holy Mass of 8:30 AM is celebrated by a young vicar, Filip Zdrodowski. During Communion, unknowingly the Host falls from the hands of one of the priests. A woman kneeling, ready to receive the Eucharist, makes him notice it. The priest remains paralyzed from fright and believing it was dirty, places it in the vasculum, a small silver vessel which contains the water utilized by priests to wash their fingers after distributing Communion. At the end of the Holy Mass, the sacristan, Sister Julia Dubowska, takes the vasculum with the Host and for increased safety pours it into another vessel which she then locks in the safe where the chalices were kept.



Interior Chapel where the precious Relic is kept



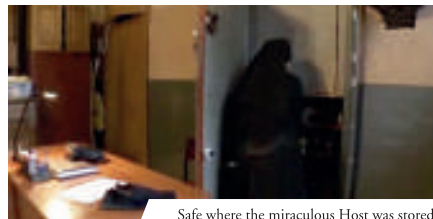
Church dedicated to Saint Anthony in Sokółka



The fragment of the partially dissolved Host with the blood colored substance emanated from its interior is the relic that was placed on the white corporal with an embroidered red cross.



Tabernacle where miraculous Host that fell to the ground was first stored



Safe where the miraculous Host was stored



Photo of Sister Julia Dubowska who first saw the Host transformed into flesh, exactly into tissue of the myocardial muscle.

A week later, on Sunday, October 19, around 8:00 AM, the sister opens the safe and finds the Host almost dissolved but with some strange red clots in the center. She immediately calls the priests to show them what was discovered. The Host was mostly dissolved. Only a very small piece of the consecrated bread was left, tightly interconnected to the substance that appeared on its surface. Actually, part of the Host was joined to that "strange red clot". The pastor of Sokółka then contacted the Metropolitan Curia of Białystok. Archbishop Edward Ozorowski together with the Chancellor of the Curia, priests and professors examined the Host and, astounded, decide to wait for the development of the events and to see what would happen next. On October 29 the vessel containing the Host is brought into the parish chapel and locked in the tabernacle; the next day, on order of the Archbishop, Father Gniedziejko delicately removes with a small spoon the partially dissolved Host with the blood colored substance on its interior and

places it on a pure white corporal, with a red cross embroidered on its center. The corporal is kept in the case used for keeping and carrying the Hosts, to be then locked again in the tabernacle. Over time the Host "fused" with the corporal and the red "clot" dried. Only then two scientists of global fame and specialists in pathological anatomy at the Medical University of Białystok were consulted. The Metropolitan Curia of Białystok has released this declaration concerning the Eucharistic Miracle that occurred at Sokółka:

1. On October 12, 2008, a consecrated Host fell out of the hands of a priest while he was distributing Holy Communion. He picked it up and placed it in a vessel filled with water, in the tabernacle. After Mass, the vessel containing the host was placed in a safe present in the sacristy.

2. On October 19, 2008, after opening the safe one could clearly see a red stain on the Host that had fallen, which with the naked eye immediately gave the impres-

sion of being a bloodstain.

3. On October 29, 2008, the vessel containing the Host was transferred to the tabernacle of the chapel of the rectory. The next day the Host was removed from the water contained in the vessel and placed on a corporal inside the tabernacle.

4. On January 7, 2009, the sample of the Host was taken and examined independently by two professionals in histopathology at the University of Medicine of Białystok. They issued a common declaration which states: 'The sample sent for evaluation looks like myocardial tissue. In our opinion, of all the tissues of living organisms this is the one that resembles it the most.'

5. The Commission has noted that the analyzed Host is the same one that has been moved from the sacristy to the tabernacle in the chapel of the rectory. Intervention by a third party has not been found.

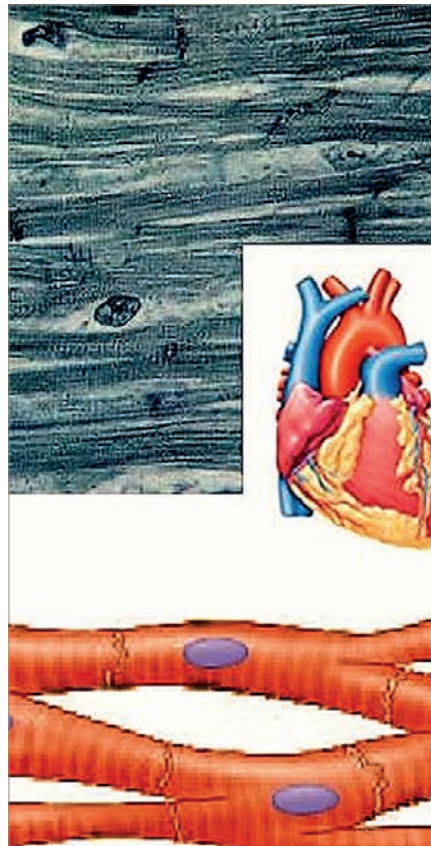
6. The case of Sokółka does not contradict the faith of the Church, but rather confirms it."

Eucharistic Miracle of SOKÓŁKA

POLAND, OCTOBER 12, 2008

2

At the beginning of January of 2009 the Curia of Białystok asked two eminent specialists in pathological anatomy of the Medical University of Białystok - Professor Maria Elżbieta Sobaniec-Łotowska and Professor Stanisław Sulkowski, to analyze the samples of the bloodstained Host. On January 7 - Professor Sobaniec-Łotowska went to Sokółka and took from the corporal a minuscule sample of the mysterious substance present in the Host.

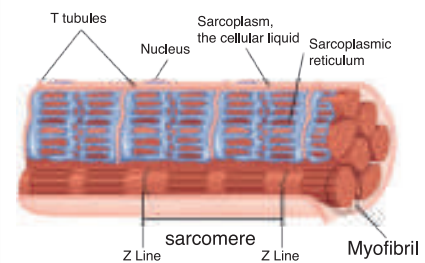
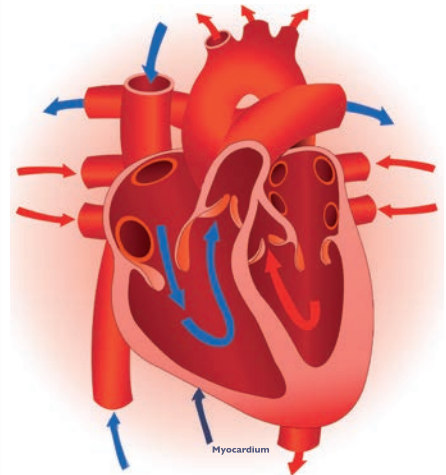


In the side figure, there is an electronic microscope photo and a drawing showing the particular unions between the muscle cells of the myocardium. A peculiar characteristic of the cells of the myocardium is that among them there are some unions, to allow the action potential that makes them contract, to spread from one cell to another, for the entire volume of the muscle. The contraction of a muscle cell is then propagated to all the other cells. A group of cells located in the sinoatrial node is responsible for this "chain contraction". The sinoatrial node is found in the right atrium in proximity to the entrance of the superior vena cava. The action potential that generates the myocardial contraction starts from the sinoatrial node and reaches first the atria and then the ventricles.



Professor Sulkowski

Professor Sobaniec-Łotowska



The professors of the UMB University had underlined that, in the case of the examined Host, in the sample they have found numerous biomorphological indicators typical of cardiac muscle tissue such as, for example, the phenomenon of segmentation, namely damage to the fibers of the tissue of the cardiac muscle in the section where communicating junctions [structures characteristic of the cardiac muscle] are found, and the phenomenon of fragmentation. Such damages are visible in the form of numerous small lesions. These alterations can be observed only in fibers that were not necrotic, that is alive, and show signs of the fast spasms of the cardiac muscle typical of the extreme phase preceding death. Another important evidence of the fact that the material analyzed corresponded to human cardiac muscle tissue was the central position of the cellular nucleus in the observed fibers, a typical characteristic of cardiac muscle fibers... The two scientists of Białystok de-

clared... "Some signs that can correspond to nodes of the contractions have been observed on the section of several fibers. Instead, during the analysis with the electronic microscope, the outlines of the communicating junctions and the thin filaments of the myofibrils were visible". Moreover, the cardiac tissue was joined to the consecrated Host in an inseparable manner. In the report of the examination performed by Professor Sobaniec-Łotowska and Professor Sulkowski, we find written: "The material resulted was sufficient for the examination; it indicates that it is cardiac muscle tissue, or at least the most similar to it among all the living tissues of an organism". "And, something very important, the material analyzed is composed in all respects of cardiac muscular tissue". This affirmation is reported in the "Communication of the Metropolitan Curia of Białystok" of October 14, 2009, concerning the Eucharistic phenomena at Sokółka. The professors discovered also other unexplainable elements. "The

Host remained in water for a long time and it remained in the corporal for an even longer period of time. The tissue that appeared on the Host would therefore have had to undergo the process of autolysis, namely the process of self-destruction by the action of the intracellular enzymes; in the material analyzed there were not however observed traces of these alterations!", the two luminaries declared. Another very interesting event observed consists in that the substance found on the corporal, although slightly changed after being removed from the water (it had simply dried) a couple of years ago, it did not change its appearance despite having been neither stabilized nor preserved at a particular temperature. "This signifies that if the miracle were due to a bacterium, the material would have disintegrated, crumbled and would have changed appearance. Any microbial culture, even placed on the cleanest possible material, after a single week appears completely different" added Professor Sulkowski.

Eucharistic Miracle of SOKÓŁKA

POLAND, OCTOBER 12, 2008

3

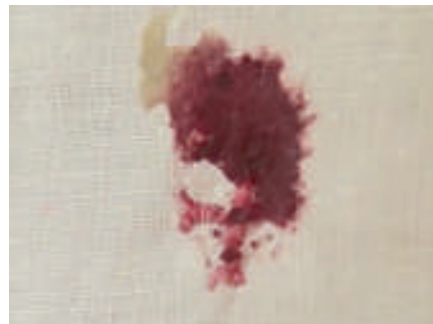
“At first I was convinced that it was a blood clot” - said Professor Sobaniec-Łotowska. But the truth was much more surprising! The two scientists of Białystok, who for their own independent investigations, made use of the most modern optical microscopes and the transmission electronic microscope, have reached the same conclusion (Professor Sulkowski, did not know that the sample which he was examining came from a Host): the sample examined was neither a clot, nor blood ... it was a human cardiac muscle tissue still alive. And, something even more incredible, it was a cardiac muscle with typical indications of the final phase that precedes death.



The Church believes that the words of consecration, though the power of the Holy Spirit, transform the species of bread into the Body of Christ and the species of wine into his Blood. It provides also a call to the ministers of Holy Communion to distribute the Body of Christ with faith and attention and to the faithful - to receive It with reverence.



H.E. Edward Ozorowski
Metropolitan Archbishop
of Białystok



The two scientists have affirmed that it is not possible that someone had placed a fragment of a human body in the tabernacle since the fragments that made up the Host were tightly interconnected to the fibers of the human tissue, and penetrated each other, as if a fragment of “bread” suddenly transformed itself into “body”.



Multitude of people present at the ceremony



The precious Relic is carried in procession



The civil authorities present at the ceremony
to celebrate the Miracle of the miraculous Host of Sokółka.

And yet, several people, who not only have never analyzed the material but they had neither seen it with their own eyes, have affirmed that the red color of the Host is due to prodigiosin, a red pigment produced by the bacterium *Serratia marcescens*. “Obviously, this is absurd” affirmed the specialists of Białystok, also because the material observed corresponds to cardiac muscle and not to a bacterium. The scientists of Białystok have analyzed the sample taken in purely scientific terms and not fideistic. Several accusations were even more absurd, like the one put forth by the group of so-called “rationalists” according to whom the tissue analyzed pertained to a murdered man. The professors reacted with a statement in which they expressed “a profound indignation for the fact that the public opinion was led in error by false pseudoscientific hypotheses on the analyzed phenomenon, above all on the part of people who ignore the particulars relative to the analysis, who

have neither access to the material analyzed, nor to the documentation collected, and who often do not even know the analytical techniques applied”. The drafting of the protocol on the part of the two scientists of Białystok required two weeks. When the Curia of Białystok became aware of the incredible results of the analyses, it formed a special Ecclesiastical Commission convened by the Archbishop on March 30, 2009. His task consisted in examining the miracle from the theological point of view and in listening to all who had seen the Host or who had been witnesses of those extraordinary events. The commission also had the task of dispelling any doubt of deception and of ascertaining that no one had furtively substituted the Host in the tabernacle. The representatives of the commission - the distinguished professors of the Seminary of Białystok - interrogated all the witnesses, verifying the sincerity of their testimonies. The work undertaken by the Ecclesiastical Commission has produced the fol-

lowing statement: “The Host from which the sample was taken for the examination is the same one that has been transferred from the sacristy to the tabernacle of the chapel in the rectory. The intervention of strangers was not observed”. This was moreover categorically excluded also by the two scientists of Białystok. It was not possible that someone had placed a fragment of a human body in the tabernacle. What made one think so? The fragments which composed the Host were tightly interconnected to the fibers of the human tissue; they penetrated each other, as if a fragment of “bread” had suddenly transformed itself in “body”. It is not possible to manipulate an event of this type. No one, absolutely no one, would have been able to do it. “Even the scientists of NASA, who have at their disposal the most modern analytical techniques, would not be able to artificially recreate such a thing”, affirmed Professor Sobaniec-Łotowska, adding that this fact has been for her of particular importance.

Eucharistic Miracle of

PORTUGAL



◆ Santarem

Eucharistic Miracle of SANTARÉM

PORTUGAL, 1247



The Eucharistic miracle of Santarém, together with that of Lanciano, is considered among the most important Eucharistic miracles.

Numerous studies and canonical analyses were carried out on the relics. The Host changed into bleeding Flesh and Blood flowed out of the Blessed Sacrament. Both relics are preserved to this day in the Church of St. Stephen in Santarém.



Interior of the Shrine of the Most Holy Miracle, Santarém



Church of the Most Holy Miracle, Santarém



House where the miracle occurred



Altar where the relic of the miracle is preserved



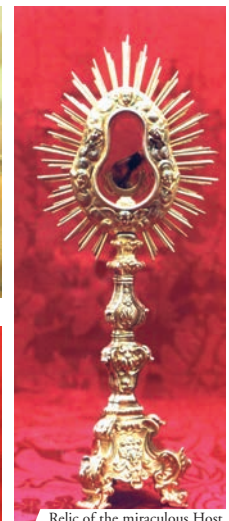
Cruet containing the Blood from the Host



Pedro Crasbeeck, Print of 1612 that shows exactly the glass ampulla in which the Host was miraculously found.



Interior of the church



Relic of the miraculous Host

Some Popes granted plenary indulgences to this Eucharistic miracle: Pius IV, St. Pius V, Pius VI, and Pope Gregory XIV. Still today, in the Church of St. Stephen of Santarém, it is possible to admire these precious relics.

According to the date recorded in the document commissioned by King Alfonso IV in 1346, on February 16, 1266 in Santarém, a young woman overcome with jealousy for her husband, consulted a sorceress who told her to go to the church and steal a consecrated Host to use for a love potion. The woman stole the Host and hid the Holy Eucharist in a linen cloth that immediately became stained with Blood. Frightened by this, she ran home and opened the kerchief to see what had happened. To her amazement, she saw that the Blood was gushing from the Host. The

confused woman stored the Particle in a drawer in her bedroom. That night the drawer began to emit brilliant rays of light which illuminated the room as if it were daytime. The husband was also aware of the strange phenomenon and questioned his wife, who was obligated to tell him everything.

The next day, the couple informed the pastor, who went to the home to remove the Host and return the Blessed Sacrament to the Church of St. Stephen in solemn procession, accompanied by many religious and lay people. The Host bled for three consecutive days, and was then placed in a beautiful reliquary made of beeswax. In 1340 another miracle occurred. When the priest opened the tabernacle, he found the beeswax vase broken into many

pieces: in its place was a crystal vase containing the Blood mixed with the wax. The Sacred Host is now preserved in an 18th century Eucharistic throne above the main altar. The Church of St. Stephen is now known as the Shrine of the Holy Miracle. Throughout the centuries, on various occasions the Host gave new emissions of Blood, and in some cases various images of Our Lord were seen in the Holy Eucharist. Among the witnesses of this prodigy is St. Francis Xavier, the apostle of the Indies, who visited the shrine before going on the missions. Every year since the miracle occurred, on the second Sunday of April, the precious relic is processed from the home of the couple to the Church of St. Stephen. The couple's home became a chapel in the year 1684.

Eucharistic Miracle of SANTARÉM

PORTUGAL, 1247



*The woman stole
the Host and hid
the Holy
Eucharist in a
linen cloth that
immediately
became stained
with Blood.*



The woman who went to the witch who counseled her to steal a consecrated Host



The woman takes communion and steals the Host without realizing it



The husband of the woman discovers the theft, noticing that rays of light were emanating from the kitchen cupboard. He opened the cupboard and saw a Bloody Host which had changed into Flesh



Commemorative medallion of the miracle of Santarém



The home of the sacrilegious woman who was converted in the small chapel, Santarém



Pedro Crasbeeck, Print of 1612 that shows exactly the glass ampulla in which was miraculously found the Host of the miracle



The local authorities rush to return the miraculous Host to the church



Eucharistic Miracle of

ISLAND OF LA RÉUNION

Saint-André de la Réunion ♦

Eucharistic Miracle of SAINT-ANDRÉ DE LA RÉUNION

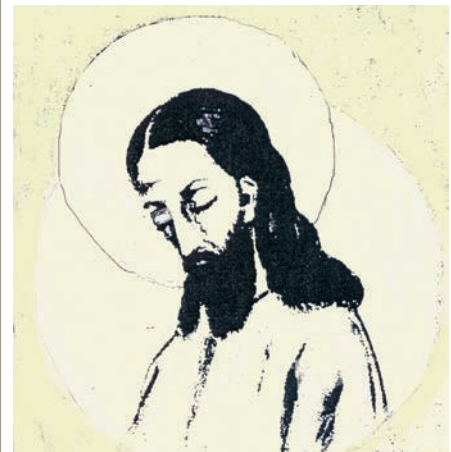
ISLAND OF LA RÉUNION, 1902



On January 26, 1902, at the parish church of Saint-André, a city on the island of La Réunion (French colony), Abbot Henry Lacombe, pastor of the church, was witness to the miracle that he would recount to thousands of people during the Eucharistic Congress of Angouleme (1904), as well as to the group of priests gathered for a spiritual retreat in the town of Perigueux. The face of Jesus appeared in the Host which was for many hours witnessed by thousands of people.



Réunion Island



Ancient print representing the Prodigy

Let's look at Abbot Lacombe's report: "It was January 26, 1902. We were celebrating perpetual adoration (the Forty hours devotion). The Most Holy Sacrament was exposed in the tabernacle. I began to celebrate the Mass. After the elevation, at the moment of the Our Father, my eyes were lifted toward the Host and I saw a bright halo around the rays of the monstrance. I continued to recite the prayers of the Mass with great agitation in my soul but which I tried to overcome. We came to the moment for Communion and again I looked toward the monstrance. This time I saw a human face, with lowered eyes and a crown of thorns on the forehead. What moved me the most was the dolorous expression painted on the face. The eyelashes were long and thick. I tried not to let on to the presence of the turmoil agitating inside of me.

After Mass, I went to the sacristy and summoned the older children from the choir to go to the altar and closely observe the monstrance.

"The children raced back and told me: 'Father, we see the head of a man in the Host. It is the good Lord revealing Himself!' I understood then that the vision was authentic. A young man of 16, Adam de Villiers, who had studied in a college in France, also arrived. I said to him as well: 'Go in the church and see if you notice something strange in the tabernacle'. The young student went to the sacristy and returned immediately, saying: 'Father, it is the good Lord who appears in the Host. I see His divine face'. Since then, all my doubts disappeared. Slowly the entire town went to the church to see the miracle.

Journalists and people from the capital of Saint Denis also arrived. The face on the Host suddenly became animated and the crown of thorns disappeared. I used every possible precaution, and fearing the effects from the rays of light, I had all the candles extinguished and the shutters closed. The phenomenon became even more clear. There was a young artist among the visitors who faithfully reproduced the face in the Host. Later, the vision changed again and a crucifix appeared which covered the entire Host from top to bottom. After the Eucharistic blessing and recital of the *Tantum Ergo*, the vision disappeared."

Eucharistic Miracles of
SPAIN



Eucharistic Miracle of CIMBALLA

SPAIN, 1370



In the year 1370, the pastor of Cimballa was assaulted during the Mass with a strong doubt about the True Presence of Jesus in the Eucharist. The Host transformed into Flesh, and Blood began to flow onto the altar linens. The episode re-enforced the wavering faith of the priest who penitently retired to a monastery, dedicating himself to a life of penance and prayer. Every year on the 12th of September, the memory of the miracle in the parish church is celebrated where, even now, the relic of the corporal soaked in the Blood is kept.



Portion of the relic of the Blood-stained corporal



Panorama of Cimballa



Large relic of the Blood-soaked corporal



Church of Santa Maria in Cimballa



Interior of the church

The "Most Holy Doubtful Mystery" is what they call the Eucharistic miracle that took place in Cimballa in 1370, in the Church of the Purification of Our Lady. The pastor of the church, Don Tommaso, had been for many months plagued by doubt concerning the true presence of Christ in the sacrament of the Eucharist. During the celebration of Holy Mass on Sunday, after having pronounced the words of the consecration, Don Tommaso saw Blood flowing from the Host which had transformed into flesh; so much that the altar-linens were saturated.

The penitent priest began to weep from remorse. The faithful, seeing how he was troubled, quickly looked to the altar and saw the miracle. The relic was then taken in procession and the news spread everywhere. There were

many miracles attributed to the "Most Holy Doubtful Mystery" and since then has always been a great object of devotion on the part of the faithful. The relic of the altar linen soaked in the Precious Blood has been exposed on the 12th of September every year; the anniversary of the feast of the miracle of the Precious Blood.



Eucharistic Miracle of

SWITZERLAND

◆ Ettiswil

Eucharistic Miracle of ETTISWIL

SWITZERLAND, 1447



At Ettiswil, there is a shrine dedicated to a Eucharistic miracle that happened in 1447. Ann Vögtli, a member of a satanic sect, was able to steal the pyx containing the large Host from the parochial church. The Host was found close to a fence in the middle of some nettle bushes, lifted high up and surrounded by a vivid light, and was divided into seven Pieces which were joined together so that They looked like a flower. Many Popes granted indulgences to the shrine's visitors. The great feast of the miracle's chapel takes place on "Laetare" Sunday and on the two following days.



Painting portraying the Miracle of Ettiswil, Museum Hiéron, Paray-le-Monial



Detail of the altar-piece in which the phases of the miracle are portrayed



Ettiswil Shrine



Relic of the miracle



Interior of the Shrine



Altar-piece on which the scenes of the miracle are portrayed

The most important document that describes the miracle is the "Protocol of Justice". This was compiled on July 16, 1447 by Hermann von Russeg, Lord of Buron. Its translation reads: "On Wednesday, May 23, 1447, the Blessed Sacrament was stolen from the parish Church of Ettiswil, and soon after it was found by Margaret Schulmeister, a young lady who had a swineherd. The Holy Eucharist was not far from the parish church, close to the fence and thrown on the ground among nettles, and looked like a bright flower." After close investigation, the police arrested a young lady, Anna Vögtli from Bischoffingen, who soon of her own accord, confessed everything: "Having slipped my hand in the narrow iron gate, I got hold of the large Host. But as soon as I went beyond the cemetery wall, the Host became so heavy that

I was unable to carry the Sacred Host any longer. Being unable to go forward or to go backward, I threw away the Host, close to a fence in the nettles".

The Sacred Host was discovered by Fraulein Margaret Schulmeister, a swineherd. She stated that "Once I arrived with my pigs close to the place where the Blessed Sacrament had been thrown, my animals did not want to go further. I asked the help of two men who were passing by on their horses. The two men saw in the grass the stolen Host divided in seven Sections. Six of the Sections formed a flower similar to a rose and a great light was surrounding Them." The local parish priest was informed. He at once, together with all the parishioners, went there to pick up the Host and to bring the Sacred Host back to the church. He picked up

the six Sections, but when he wanted to pick up the main central Section, this stuck to the ground before everybody's eyes. This partition was interpreted as a sign, and it was decided to build a chapel precisely at that place where the Host had disappeared. The six Sections were kept in the church of Ettiswil and became a Sacred Object of great veneration by the inhabitants of the village and of foreigners. God performed many miracles there. The chapel and the altar were consecrated on December 28, 1448: a year and half after the events.

Eucharistic Miracle of
ETTISWIL

SWITZERLAND, 1447



Eucharistic Miracle of
VENEZUELA



◆ Betania

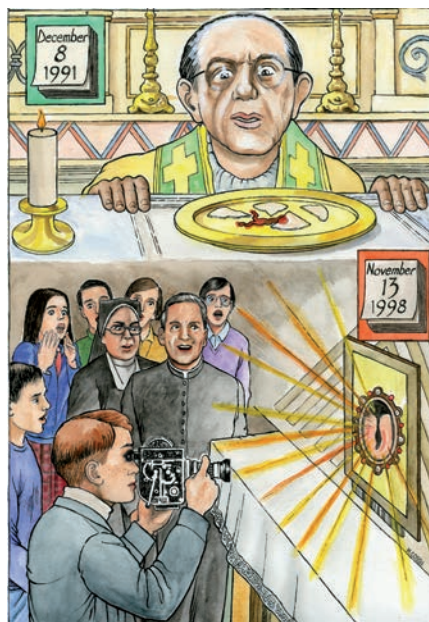
A map of Venezuela is shown in a light olive green color. A small black diamond symbol is placed in the central-eastern part of the map, with the word "Betania" written next to it. In the background, there is a faint, large watermark of a religious emblem featuring a circular seal with the text "HIC EST VERUS FILIUS DEI" and "HIC EST VERUS FILIUS DEI" around a central cross, and a large chalice below it.

Eucharistic Miracle of BETANIA

VENEZUELA, DECEMBER 8, 1991



On December 8 of 1991, Father Otty Ossa Aristizábal was celebrating Mass in the chapel of the Shrine of Betania in Cúa and during the consecration, saw the Host bleeding. The miraculous Host is preserved in the city of Los Teques, at the convent of the Augustinian Recollects Nuns of the Sacred Heart of Jesus, where It is permanently exposed for the adoration of the faithful and It is visited every year by numerous pilgrims coming also from abroad. Many prodigious events have taken place, connected to the Host of the Miracle, among the one which stands out that occurred to a young American who filmed the miraculous Host pulsating like a heart, while It was exposed to the faithful.



The Shrine of Finca Betania where the Miracle occurred



The Tabernacle where the relics of the Host from which blood flowed were kept



H. E. Most Reverend Pio Bello Ricardo who has approved the Eucharistic Miracle of Betania



The new Tabernacle located in the chapel of Perpetual Adoration at the convent of the Augustinian Recollects of the Sacred Heart of Jesus in Los Teques, where the relics of the Eucharistic Miracle of Betania have been transferred.



This Eucharistic Miracle occurred during the midnight Mass of December 8, 1991, at the Marian Shrine of Finca Betania in Cúa, Venezuela. Father Otty, Chaplain of the Shrine, thus describes the event: "After having consumed one of the pieces of the large Host which I had divided into 4 parts, I returned them to the paten. A little later I looked down towards the paten and I could not believe what I saw: one of the pieces of the Host that I divided was showing a red spot and from It a red substance began to emanate, similar to the manner in which blood escapes from a wound. After Mass, I took the Host and preserved It safely in the sacristy of the Shrine. The next day, at 6 in the morning, I went to see the Host and verified that some blood continued to flow that a little later began to dry. However, still today, the blood appears as fresh. The strange thing is that the blood flowed only from one side of the Particle, nevertheless, without staining the remainder of the

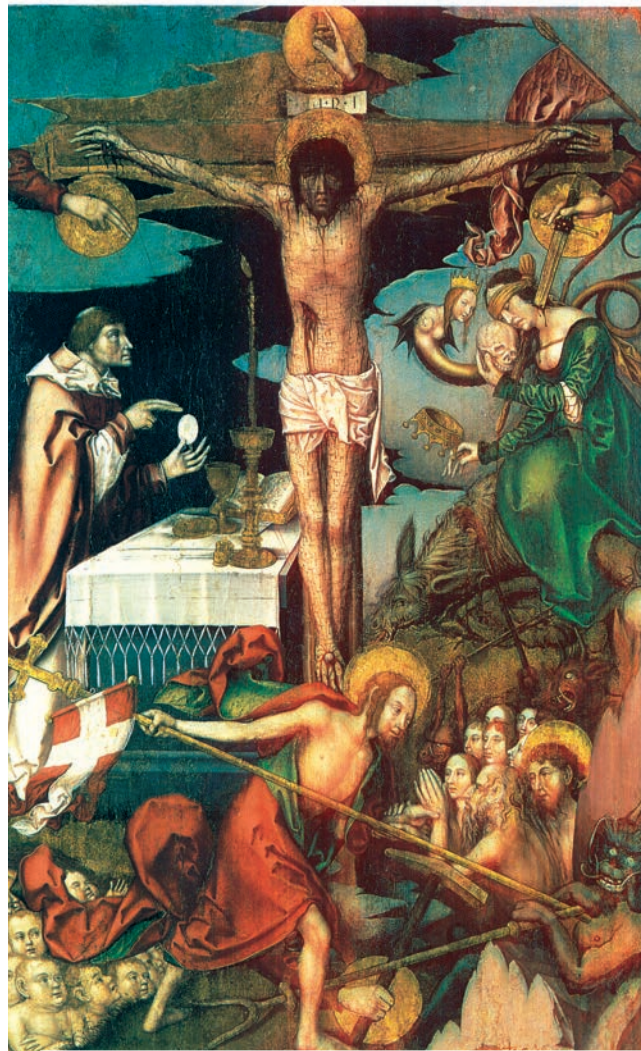
Eucharistic species". During the Mass there were numerous pilgrims who immediately verified that the priest did not have wounds from which the blood present in the Host could have flowed. Besides, from the analyses, the result concluded that the blood of the priest did not match the one of the Particle. The Host of the Miracle was subjected to some special studies, requested by the then Bishop of Los Teques, H. E. Most Reverend Pio Bello Ricardo, and the results confirmed that the blood was human blood of type AB positive which matches the one found in the cloth of the Shroud of Turin and in the Host of the Eucharistic Miracle of Lanciano, that occurred in Italy in 750 AD and was analyzed by 500 commissions of the World Health Organization. Since then the Host has been an object of veneration and of devotion on the part of thousands of pilgrims coming not only from Venezuela but from the whole world. It is possible to go to the convent of the Augustinian Recollects Nuns of the

Sacred Heart of Jesus in Los Teques to see the miraculous Host all the days of the year at any hour in their chapel devoted to Perpetual Adoration. A young faithful from New Jersey, Daniel J. Sanford, having gone on a pilgrimage to the Convent of the Augustinians to see the bleeding Host, was able to film another miraculous episode. Here is the story: "On the 12th of November of 1998 I went on pilgrimage to Betania with a prayer group and they took us to see the miraculous Host of Betania in the Chapel of the Augustinian Sisters of Los Teques. Our spiritual director, Father Mazzarella, celebrated the Mass. After the celebration ended he opened the door of the Tabernacle which contained the Host of the Miracle. With great astonishment I saw that the Host was as if in flames, and there was a Pulsating Heart that was bleeding in Its center. I saw this for about 30 seconds or so, then the Host returned to normal. I was able to film a part of this miracle with my video camera..."

ANDRÉ FROSSARD

20TH CENTURY

The conversion of the atheist writer Andre Frossard, in the presence of the Holy Eucharist, has had great repercussions in the world. He himself recounted how his conversion came about in his book, *God Exists. I Have Met Him* (1969). Up to his final years, up to his final days, he would only say: "Since the time when I encountered God, I have never succeeded in growing tired of the mystery of God. Every day is something new for me. And if God exists, I should speak of it; if Christ is the Son of God, I should proclaim it loudly; if there is Life Eternal, I should preach it."



Hans Friers, *The living cross*, Fribourg



Andre Frossard
Frossard (Fribourg) - le 10 novembre 1969 - 100 ans
Ces quelques mots sont la preuve de la conversion de
cet homme.
Le 10 novembre 1969, le 100ème anniversaire de
la naissance de cet homme, Frossard
a été le premier à dire qu'il avait
rencontré Dieu.



Andre Frossard

Frossard's testimonial: "Having entered a chapel in the Latin Quarter of Paris at 5:10 in the morning to look for a friend, I left at a quarter after 5 in the company of a friendship that was not of this earth. Having entered as a skeptic and an atheist...and ever more skeptical and atheistic, indifferent and preoccupied with so many things other than a God to Whom I never even gave a thought even to deny... I was standing by the door, looking around with my eyes for my friend, but did not succeed in finding him..."

"My gaze passed from the shadows to the light...from the faithful gathered there, to the nuns, to the altar...and came to rest above the second candle burning to the left of the Cross (unaware that I was standing in the presence of the Blessed Sacrament). And at that point,

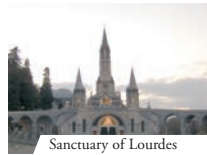
suddenly a series of miracles unfolded whose indescribable force shattered in an instant the absurd being that I was, to bring to birth the amazed child that I had never been... At first the hint of these words, '*Spiritual Life*' came to me... as if they had been pronounced in a whisper next to me... then came a great light... a world, another world of a radiance and a destiny that in one stroke cast our world among the fragile shadows of unfulfilled dreams... of which I felt all the sweetness... a sweetness that was active and upsetting beyond every form of violence, capable of breaking the hardest stone and that which is even harder than stone - the human heart. Its overflowing eruption, so complete, was accompanied by a joy which is the exultation of the saved, the joy of the shipwrecked who is picked up just in time. These sensations,

which I find difficult to translate into a language which cannot capture these ideas and images, were all simultaneous... Everything is dominated by the Presence... of Him of Whom I would never be able to write His name without fear of harming its tenderness, of Him before Whom I have had the good fortune to be a forgiven child who wakes up to discover that everything is a gift... God existed and was present... one thing only surprised me: The Eucharist! Not that it seemed incredible, but it amazed me that Divine Charity would have come upon this silent way to communicate Himself, and above all that He would choose to become bread, which is the staple of the poor, and the food preferred by children... O Divine Love, eternity will be too short to speak of You."

LOURDES

FRANCE, 1888

In 1888, a French priest of the National Pilgrimage proposed the creation of a procession with the Blessed Sacrament in Lourdes; a miraculous healing was then realized. Since then the sick make pilgrimages to Lourdes, are blessed by the Holy Sacrament and countless have been cured of illnesses during the procession of the Blessed Sacrament. The Sanctuary of Lourdes is a clear example of the Real Presence of Jesus in the Eucharist.



Sanctuary of Lourdes



Bernadette's house



One of the oldest photos of Bernadette by the grotto in 1864



Saint Bernadette



Statue of Our Lady in the grotto where she appeared to Bernadette



Pius IX proclaimed the Dogma of the Immaculate Conception "Infallible God" in 1854



Saint Bernadette decided to embrace religious life and entered into the convent of the Sisters of Charity in Nevers



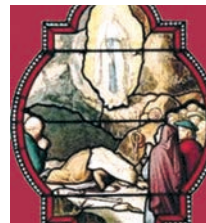
The incorruptible body of Saint Bernadette in the mother house of the Sisters of Charity in Nevers



Brother Léo Schwager, cured of a grave case of multiple sclerosis during the procession of the Blessed Sacrament



Marie Fabre, was cured during the procession of the Blessed Sacrament, of a strong dyspepsia (indigestion) which impeded normal nutrition, causing serious problems with anemia



Marie-Thérèse Canin, during the procession of the Blessed Sacrament, was cured of a grave case of tuberculosis



Marie Bigot, semi-blind and deaf, recovers her hearing and eye-sight during the procession of the Blessed Sacrament

On August 22, 1888, at 4:00pm, the first procession with the final blessing of the sick with the Blessed Sacrament took place in Lourdes. It was a priest who first proposed this pious initiative and since then it has never ceased. On this date, when the sick were blessed with the Blessed Sacrament before the grotto of the apparitions, Pietro Delanoy, who suffered from ataxia (an inability to coordinate voluntary muscular movements that is symptomatic of some nervous disorders which inevitably leads to death) for many years, was instantly cured when the tabernacle passed by during the procession. That was the first Eucharistic miracle that took place in Lourdes. From that very date, the Eucharistic procession for the sick has taken place without interruption.



Sister Maria Margherite, cured of an incurable kidney disease during the procession of the Blessed Sacrament



Alice Couteaul, is cured of multiple sclerosis during the procession of the Blessed Sacrament



Louise Jamain, is cured of pulmonary and intestinal tuberculosis during the procession of the Blessed Sacrament

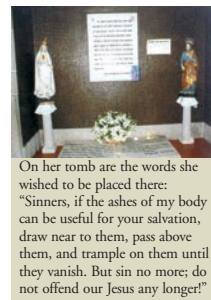
BLESSED ALEXANDRINA MARIA DA COSTA

PORTUGAL, 1904-1955

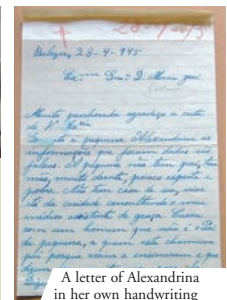
Alexandrina remained paralyzed at age 21 from a dramatic incident in which she fled from the threat of violence. She did not permit herself to be overcome by sadness and by loneliness, but thought: "Jesus, You are a prisoner in the tabernacle as I am here on my bed, so that we can keep company". Following the physical sufferings from the paralysis, mystical sufferings were added: for four years, every Friday she saw the sorrows of the Passion, and after this period, for another 13 years until her death she was nourished only by the Eucharist. Her life became a continuous prayer for the conversion of sinners.



Alexandrina Maria da Costa



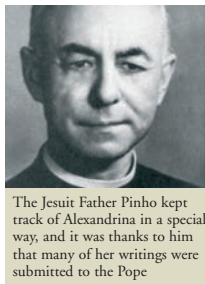
On her tomb are the words she wished to be placed there:
"Sinners, if the ashes of my body can be useful for your salvation, draw near to them, pass above them, and trample on them until they vanish. But sin no more; do not offend our Jesus any longer!"



A letter of Alexandrina in her own handwriting



Father Emanuel Vilar, one of Alexandrina's spiritual directors



The Jesuit Father Pinho kept track of Alexandrina in a special way, and it was thanks to him that many of her writings were submitted to the Pope



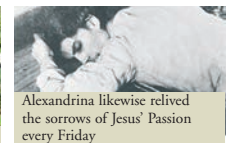
Alexandrina with her mother and sister



Alexandrina with one of her spiritual directors



The home of Alexandrina at Balasar



Alexandrina likewise relived the sorrows of Jesus' Passion every Friday

Alexandrina Maria was born in Balasar, Portugal on March 30, 1904. At age 14, in order to escape an attack by three men and to maintain her purity, she jumped from the window, but did not escape without suffering injury. The consequences were terrible, if not immediate. In fact, several years later, she became bedridden from a progressively increasing paralysis, from which she suffered for the remaining 30 years of her life. Yet, she did not despair, but entrusted herself to Jesus with these words: "As you are a prisoner in the tabernacle and I am a prisoner on my bed for doing Your will, so we can keep ourselves company". As a result, she began to live through ever more powerful mystical experiences, and from Friday, October 3, 1938 until March 24, 1942, for up to 182 times, she relived the sufferings of the Passion. Beginning in 1942 until her death, Alexandrina was fed only by the Eucharist, and

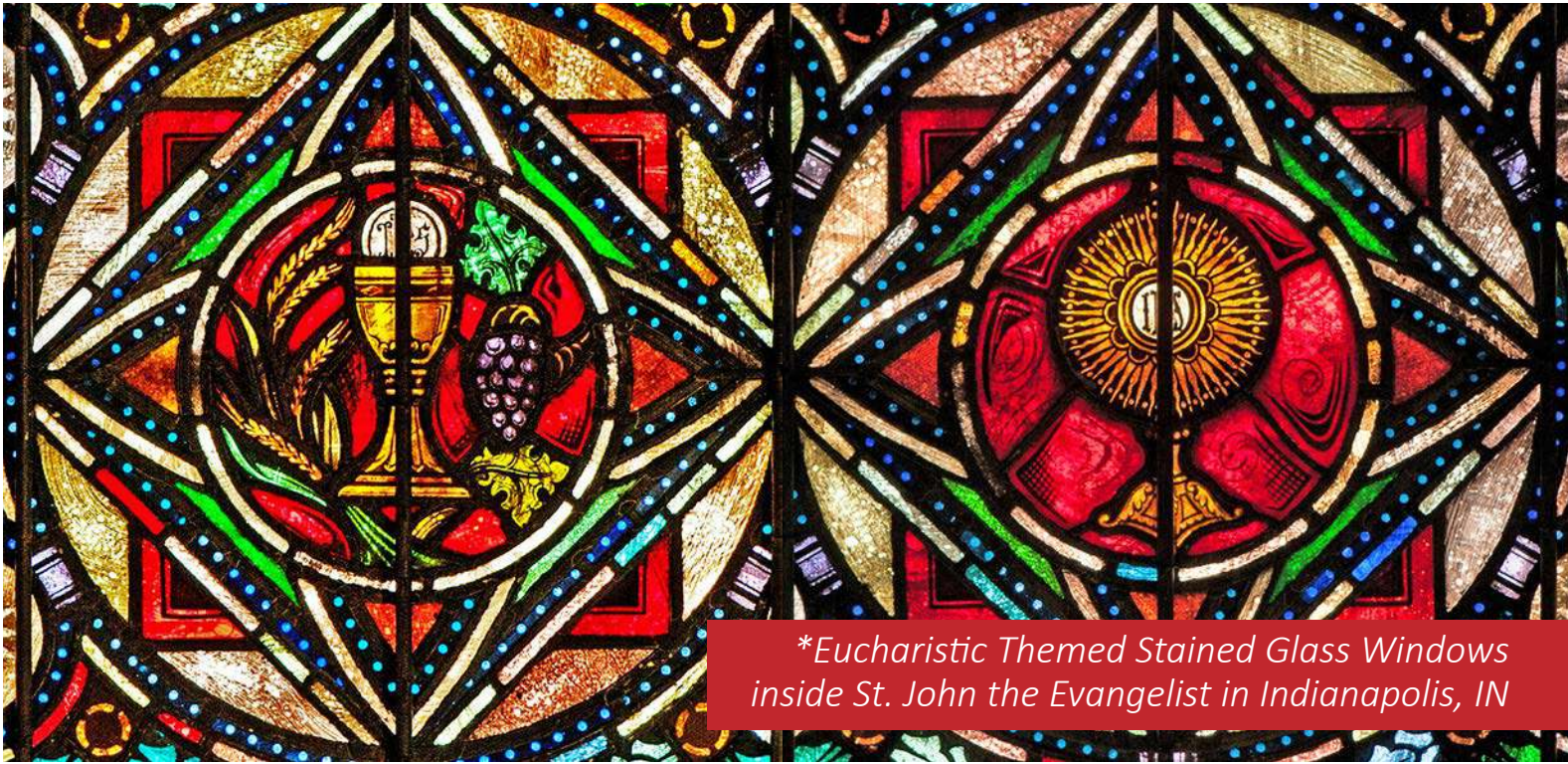
during a period of convalescence at the Foc del Douro Hospital near Oporto, for forty days and forty nights she was under supervision by several doctors in her absolute fast and her condition of *anuria* (absence of urine). After 10 long years of paralysis which she had offered as Eucharistic reparation for the conversion of sinners, on July 30, 1935, Jesus appeared to her saying: "I have put you in the world so that you may draw life only from Me, to bear witness to the world how precious the Eucharist is. [...]"

"The strongest chain that keeps souls in bondage with Satan is the flesh and the sins of impurity. Never has there been such a spread of vices, wickedness and crimes as there is today! Never has there been so much sin [...] The Eucharist - My Body and Blood - Behold, the

Eucharist is the salvation of the world." Mary also appeared to her on September 12, 1949, with the Rosary in her hand, saying to her "The world is in agony and is dying in sin. My desire is for prayer, my desire is for penance. I have protected with this, my Rosary, all those whom I love and the whole world." On October 13, 1955, the anniversary of the last apparition of the Blessed Mother at Fatima, Alexandrina was heard exclaiming: "I am happy, for I am on my way to heaven." She died at 7:30 in the evening on that very day.

SYMBOLS AND REALITY OF THE MOST HOLY EUCHARIST

Eucharist Prefigured Series



**Eucharistic Themed Stained Glass Windows
inside St. John the Evangelist in Indianapolis, IN*

Introduction

The mysteries of Christ can be found in all of salvation history. In other words, Christ is not solely known in the twenty-seven books of the New Testament. The Old Testament itself foreshadows later and greater realities made known by God. In the words of St. Augustine, “The New Testament lies hidden in the Old, and the Old Testament is unveiled in the New.” This way of looking at scripture is a dynamic method in seeking out the will of God.

With this approach, we offer these twelve presentations on the Eucharist—the Source and Summit of our Catholic Faith. Throughout all of salvation history, God prepares his people for the gift of the Eucharist—the Real Presence of his only Son. In the Old Testament, the Eucharist is revealed in shadows, and in the New Testament, these shadows yield to reality.

GARDEN OF EDEN

Prefigurement of the New Tree and Fruit of Life



“Then the Lord God said: See! The man has become like one of us, knowing good and evil! Now, what if he also reaches out his hand to take fruit from the tree of life, and eats of it and lives forever? ” (Genesis 3:22)

At the beginning of the first book of the Bible, two trees are mentioned. One offers death, and one provides life. By Adam and Eve's disobedience, eating the fruit of the first resulted in their banishment from the Garden of Eden. Because eating the forbidden fruit from the Tree of the Knowledge of Good and Evil damaged their relationship with God, we are told that it was good that they did not then eat from the second tree—The Tree of Life. For if they had, they would forever remain in their present condition eternally cut off from God.

In the final book of the Bible, The Book of Revelation, John the Evangelist tells us that through Christ, we are now able to eat the fruit from the second tree. For he says, “To the victor I will give the right to eat from the tree of life that is in the garden of God.” (Rev 2:7) The Church in her early days understood these to be clear references to Eucharist. As the first book of the Bible tells of an act of eating that brought death, the last Book of the Bible describes an act of eating that provides life.

In the beginning, God desired to offer man and woman participation in the fullness of divinity. When Adam and Eve traded life for death, they were banished from the Garden and prevented from eating from the Tree of Life. But in the fullness of time, God replanted the tree in the form of a cross, and hanging on that tree was the life-giving fruit. The fruit of our salvation and the taste of divinity is now available in the mystery of bread and wine, which becomes the Body, Blood, Soul and Divinity of Jesus Christ.

How does Jesus in the Most Holy Eucharist provide life-giving fruit in your own life?

MELCHIZEDEK

Prefiguration of the Eucharistic Priesthood



“The LORD has sworn and will not waver: ‘You are a priest forever in the manner of Melchizedek.’” (Psalm 110:4)

In ancient Israel, no one but a priest could offer a blood sacrifice, and only a descendent from the tribe of Levi could assume such a role. St. Paul referring to Psalm 110, tells his listeners that Jesus’ priesthood does not come from human lineage but instead is appointed by him who said, “You are my son; this day I have begotten you...(and goes on to say) You are a priest forever according to the order of Melchizedek.” (Hebrews 5:5-6)

Melchizedek, the priest-king of Salem (the city later known as Jerusalem) pre-dated the Jewish high priesthood of Aaron and the tribe of Levi. His name means “king of righteousness,” and his title as King of Salem means “king of peace.” Melchizedek worshiped God as the one true God. After defeating his enemies, Abram (later known as Abraham), came before Melchizedek. The priest-king brought forth bread and wine and blessed Abram. After receiving the blessing, Abram offered Melchizedek a tenth of the fruits of his victory.

The third century Early Church Father, St. Cyprian of Carthage wrote, “In the priest Melchizedek we see a prefigurement of the sacrament of the sacrifice of the Lord, according to what divine Scripture testifies, ‘Melchizedek, king of Salem, brought forth bread and wine’...for who is more a priest of the Most High God than our Lord Jesus Christ, who offered a sacrifice to God the Father, and offered that very same thing which Melchizedek had offered, that is, bread and wine, to wit, his Body and Blood.” (Cyprian, Epistle LXII.4)

St. Cyprian goes on to say that Melchizedek’s sacrificial offering of bread and wine is fulfilled in Christ’s sacrificial offering of bread and wine transubstantiated into his own Flesh and Blood.

In what ways is Melchizedek a prefigurement of the Priesthood?

THE PASSOVER

Prefigurement of Eucharistic Sacrifice through the Paschal Lamb



“They will take some of its blood and apply it to the two door posts and the lintel of the houses in which they eat it. They will consume its meat that same night, eating it roasted with unleavened bread and bitter herbs...(and) seeing the blood on the lintel and the two doorposts, the LORD will pass over ...and not let the destroyer...strike you down.” (Exodus 12:7-8, 23)

In ancient Israel, lambs were traditional victims of Temple sacrifice. The most important sacrifice in the memory of Israel was the Passover lamb—an annual feast commemorating Israel’s deliverance from the bondage of slavery. On the verge of escape from the tyranny of Egypt, the Israelites were commanded to procure and slaughter an unblemished male lamb and “take some of its blood and apply it to the two doorposts and the lintel of the houses...They will consume its meat...eating it roasted with unleavened bread and bitter herbs.” (Exodus 12:7-8)

For the Jewish people, Passover was not a one-time event, for God commanded that the day of Passover be “a day of remembrance...as a statute forever.” (Exodus 12:14) It’s important to note that the lamb’s death did not complete the Passover sacrifice; it was fulfilled by eating its flesh. If you sacrificed and ate the flesh of the lamb, your child would live.

As so it was that over one thousand years later, the prefigured would be fulfilled and announced by St. John the Baptist when he proclaimed, “Behold the Lamb of God, who takes away the sin of the world.” (John 1:29) Jesus as the “Lamb of God” is the perfect sacrifice and fulfillment of the Old Testament Passover lamb. Through the cross on Calvary, Jesus’ blood was shed and “applied” on the doorposts and lintels of each human heart.

Just as the Israelites benefited by eating the flesh of the sacrificial victim, we too, in consuming the Eucharist, eat the Sacrificial Victim and gain great grace. For Jesus told us directly, “Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.” (John 6:53)

What graces have you experienced from the Most Holy Eucharist?

MANNA OF THE EXODUS

Prefigurement of the New Manna



“Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die.” (John 6:49-50)

When we hear of “manna,” we are reminded of the Old Testament, Moses, the Passover, and the Exodus—the story of God’s people liberated from the slavery of Egypt. As they were on their journey of freedom, nourishment was provided by a miraculous event. The miracle began when God rained both bread (manna) and flesh (quail) from heaven. This heavenly gift was not ordinary food explained by some natural phenomenon. It was a daily supernatural event that continued for forty years. It only ended when the Israelites reached their final destination—a new way of living established in the land of milk and honey—the Promised Land.

Because the Exodus was such an important moment in the history and memory of Israel, the event took on new significance when hundreds of years later, God’s people were twice again subjected to the chains of slavery; once by the Assyrian and again later by the Babylonian empires. During these times of despair, a new hope developed not only in the prophetic literature of the Old Testament but also in the writings of ancient Jewish Tradition. This hope of deliverance was to be realized by a New Exodus led by a New Moses. And just as the Israelites received food for the journey described as “bread from heaven” in the first Exodus, divine nourishment was expected in the second. And in the New Testament, this second or “new manna” is clearly expressed in the gospel of John.

At the beginning of chapter six, we find Jesus meeting with an enormous amount of people as the feast of Passover draws near. To satisfy their hunger, he miraculously fills their stomachs with just five barley loaves and two fish. The next day, overwhelmed by the previous day’s event, they seek Jesus and meet again. During their conversation, they tell him that “our ancestors ate manna in the desert.” Jesus reminds them that it was not Moses but God who gave them nourishment with the bread from heaven. Then astonishingly, he says, “I am the bread of life. Your ancestors ate the manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die...and the bread that I will give for the life of the world is my flesh.” (John 6:48-51)

How does Jesus in the Most Holy Eucharist provide nourishment and strength for your journey of life?

BREAD OF THE PRESENCE

Prefigurement of the Real Presence in the Eucharist



*God commanded Moses,
“They are to make a
sanctuary for me, that I
may dwell in their midst...
You shall make a table of
acacia wood...plate it with
pure gold...(and) on the
table you shall always keep
showbread set before me.”
(Exodus 25:8, 23-30)*

In ancient Israel, the Bread of the Presence was set out on a golden table in the Tabernacle to “serve as an oblation to the LORD.” (Leviticus 24:7) Twelve loaves of bread, representing the twelve tribes of Israel, were made holy by being placed in the Presence of God as he manifested himself in the Tabernacle. The sacred bread set before God was an acknowledgment that he was the resource for Israel’s life and nourishment alone. The bread also served as an act of thanksgiving. The Bread of the Presence was changed every Sabbath, and the priests, entering the inner court, would eat what had been previously displayed.

The term “Bread of the Presence” refers specifically to God’s Presence, whether talking of the Old Testament or the Holy Eucharist, found in today’s Tabernacles. Though both breads had been made holy, they are not the same. “In the Old Covenant, there were the loaves of proposition The Bread of the Presence, but they, being of the Old Covenant, have come to an end. In the New Covenant, there is a heavenly bread and a cup of salvation that sanctify the soul and body... Therefore, do not consider them as bare bread and wine; for, according to the declaration of the Master, they are Body and Blood.” (St. Cyril of Jerusalem, Lecture XXII.5-6)

The Eucharist, the new Bread of the Presence, is more than just sacred bread; it is truly God dwelling among us. The New Bread of Presence is the very Body and Blood, Soul, and Divinity of God himself in the person of the risen Jesus Christ.

Do you see the reception of the Eucharist as an act of thanksgiving?

THE BURNING COAL

Prefiguration of the Divine Fire of the Eucharist



“I saw the LORD seated on a high and lofty throne...Seraphim were stationed above...then one flew to me, holding an ember which he had taken with tongs from the altar. He touched my mouth with it. ‘See,’ he said, ‘now that this has touched your lips, your sickness is removed, your sin purged.’” (Isaiah 6:1-7)

In 740 BC, the prophet Isaiah finds himself in the Temple and is granted a vision of the Lord seated on a majestic throne. He witnesses angels ministering to the divine King as they shout, “Holy, holy, holy is the LORD of hosts! All the earth is filled with his glory!” (Isaiah 6:3) At this thunderous exaltation, the foundation of the Temple shakes, and Isaiah’s heart is stricken with fear. He then says, “Woe is me, I am doomed! For I am a man of unclean lips.” (Isaiah 6:5)

At this point, one of the angels approaches Isaiah with a glowing ember taken from the altar. The burning coal is placed on Isaiah’s lips. With his sins purged, his fear melts away, and he finds the strength and courage to begin his mission, bringing God’s word to the people.

Just as Isaiah received purification in receiving the glowing coal, we, too, receive on our lips the purging of sins through the reception of the Eucharist. (CCC 1393-94) As St. John of Damascus said in the eighth century, “Wherefore, with all fear and a pure conscience and certain faith let us draw near...let us receive the body of the Crucified One: and let us apply our eyes and lips and brows and partake of the divine coal...so that the heat derived from the coal may utterly consume our sins and illumine our hearts, and that we may be inflamed and deified by the participation in the divine fire.” (St. John of Damascus, Exposition of the Orthodox Faith, 4:13)

In Isaiah’s encounter with the angel, the ministry entrusted to Isaiah prefigures the Eucharist. Through our own encounter with the Divine Fire, we are cleansed and sanctified for a purpose—to go forth as witnesses for the Gospel.

How does the reception of Jesus in the Eucharist help heal and cleanse your soul?

THE HOUSE OF BREAD

Bethlehem—the Birthplace of the Bread of Life



“But you, Bethlehem-Ephrathah least among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel; whose origin is from of old, from ancient times.” (Micah 5:1)

On a dark hillside in a seemingly small and unimportant village, a choir of angels illumined the landscape announcing the fulfillment of a prophecy, “But you, Bethlehem-Ephrathah least among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel; whose origin is from of old, from ancient times.” (Micah 5:1)

The significance of Bethlehem, in Hebrew meaning “House of Bread,” originates primarily from its status as being King David’s hometown. The Messiah, the Anointed One, was prophesied to come from this small village known as the “city of David,” located some five and a half miles from the center of Jewish life—the city of Jerusalem. When Christ was born, he was not laid in a bed or crib. Instead, he was placed in a manger—usually a source of food for local animals. However, this humble manger would now hold a food that would later feed the flocks of Israel and beyond— food for the journey of life.

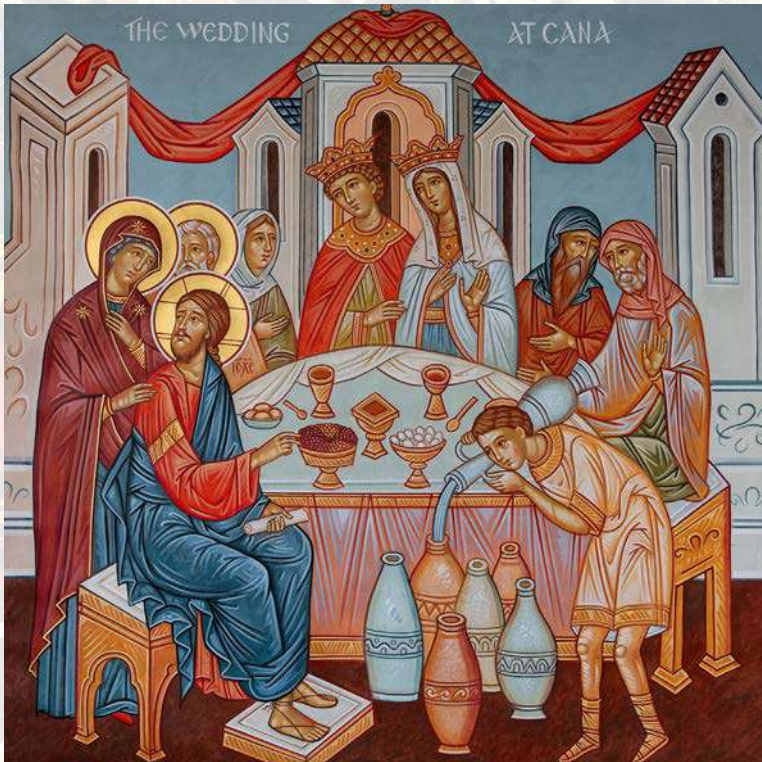
“And Joseph...went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary, his betrothed, who was with child. While they were there, the time came for her to have her child, and she gave birth to her firstborn son. She wrapped him in swaddling cloths and laid him in a manger, because there was no room for them in the inn.” (Luke 2:4-7)

How fitting it was that Jesus was born in the village known as the “House of Bread.” In Jesus’ native language, Aramaic, Bethlehem translates, House of Flesh. Years later, Jesus would identify himself as being “the bread of life; whoever comes to me will never hunger.” (John 6:35) Further, Jesus says, “Unless you eat the Flesh of the Son of Man and Drink His Blood, you do not have life within you.” (John 6:53) Every time we receive the Eucharist, Jesus offers himself once more to complete the restoration first initiated in the manger of Bethlehem.

What is the significance of Jesus being born in Bethlehem, the House of Bread/Flesh?

WATER INTO WINE

Wine into Blood - The Wedding at Cana



***“When the wine ran short...Jesus told them, ‘Fill the jars with water.’ So they filled them to the brim...When the headwaiter tasted the water that had become wine...he said...‘Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now.’”
(John 2:3, 7, 9-10)***

The Fathers of the Church saw this first miracle performed by Jesus as an important symbolic illustration. The transformation of the water into wine was viewed as the announcement of the passage from the Old Covenant to the New. The water in the jars at Cana initially intended for the purification of the Jews according to legal prescriptions, now became the new wine of the wedding feast—a symbol of the union between God and humanity.

The Early Church also saw this event at Cana within the context of bread and wine. Because it took place near the time of the Jewish Passover. The miracle “shows Jesus’ intention to prepare the new paschal banquet—the Eucharist. His desire at the wedding...seems to be emphasized further by the presence of wine, which alludes to the blood of the New Covenant.” (St. John Paul II, General Audience, March 5, 1997)

During the Last Supper, Jesus’ offering of the “Blood of the Covenant” (Matthew 26:28) must have reminded the disciples of a previous miracle involving wine. St. Cyril of Jerusalem, reflecting on the Holy Thursday meal, commented, “He once, in Cana of Galilee, turned the water into wine, akin to blood, and is it incredible that He should have turned wine into blood?” (St. Cyril, Lecture XXII.2)

Just as Jesus saved the best for last at the Wedding Feast of Cana, we, through the Paschal Banquet, have the opportunity to drink the very best wine—the Blood of Christ.

What is the connection between Jesus’ first Miracle and the Eucharist?

BREAD OF LIFE DISCOURSE

Eucharist: Food For the Multitude



***“Amen, amen, I say to you, you are looking for me not because you saw signs but because you ate the loaves and were filled. Do not work for food that perishes but for the food that endures for eternal life, which the Son of Man will give you.”
(John 6:26-27)***

After Jesus satisfied the hungry crowd with the miraculous feeding of the loaves and fish, he met with them the next day to present one of his most important teachings. He said, “I am the bread of life; whoever comes to me will never hunger, and whoever believes in me will never thirst.” (John 6:35) Undoubtedly, it was hard for the crowd to understand his words. Was Jesus speaking metaphorically?

Jesus, then, gets more specific. He says, “I am the living bread which came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world.” (John 6:51) Now the crowds must have been even more confused, perhaps even revolted, for what good Jew would ever speak of eating human flesh?

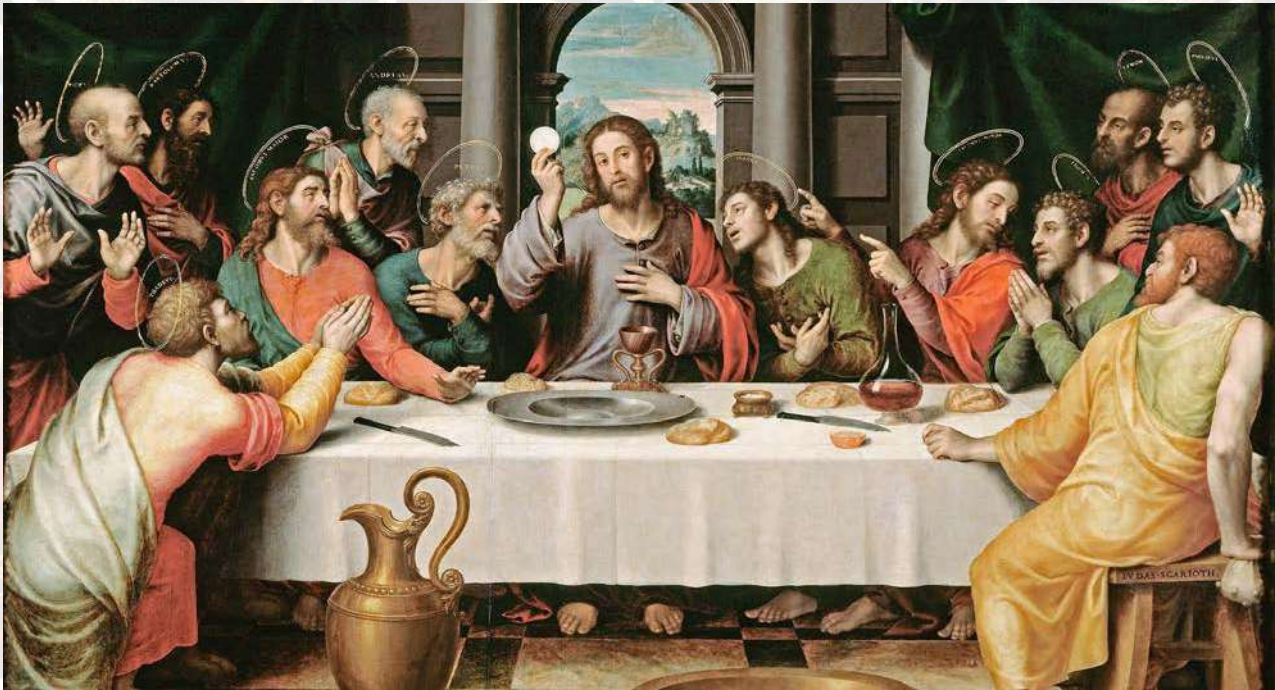
Jesus goes on. “Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you...For my flesh is true food, and my blood is true drink.” (John 6:53, 55) At this point, Jesus’ disgusting and scandalous words caused many in the crowd to walk away. Even many of his disciples left him. Jesus, addressing those remaining, then says, “ ‘Do you also want to leave?’ Simon Peter answered him, ‘Master, to whom shall we go? You have the words of eternal life.’ ” (John 6:67-68)

Looking carefully at Jesus’ words, we understand that his discourse to the crowd is not to be taken metaphorically. If it were, the Church could never say that “The Eucharist is the heart and the summit of the Church’s life.” (CCC 1407) Furthermore, the disciples that found this saying “hard to believe” would have remained if it were simply a metaphor. For those who believe in the Real Presence, these words of Jesus give us consolation as he fortifies us with his very self in the Most Holy Eucharist.

Do you believe in the Real Presence of Jesus in the Eucharist?

EUCCHARIST

The Passover Meal of the New Covenant



“While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, ‘Take and eat; this is my body.’ Then he took a cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.’” (Matthew 26:26-28)

At first, Jesus’ disciples would expect to participate in an annual ordinary Passover Meal. But through Jesus’ words, “This is my body...this is my blood,” something extraordinary took place. Jesus took what was ordinary—the unleavened Passover bread and the traditional cup of wine called “the cup of blessing” and with them would anticipate the covenant of which the prophet Jeremiah once dreamed. “See, days are coming... when I will make a new covenant with the house of Israel and the house of Judah. It will not be like the covenant I made with their ancestors the day I took them by the hand to lead them out of the land of Egypt... But this is the covenant I will make with the house of Israel after those days...I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people.” (Ezekiel 31:31-33)

With the dawn of the new covenant, Jesus invited those gathered around the table to share his sacrifice most intimately and naturally—by way of a “feast of rich food...and pure choice wines.” (Isaiah 26:6) The food that is “rich” is the Body of Christ, and the wine of “pure choice” is the Blood of Christ. When Christ instituted the Eucharist, he did not say, “This is a symbol of my body...this is a symbol of my blood.” As St. Cyril of Jerusalem said, “Since Jesus, himself, affirmed and said...‘This is my Body,’ who shall dare to doubt any longer? And since he has himself affirmed and said, ‘This is my Blood,’ who shall ever hesitate, saying, that it is not his Blood?” (St. Cyril, Lecture, 22.1) The Church has always understood Jesus’ Real Presence in the Eucharist “in a unique and incomparable way. He is present in a true, real, and substantial way, with his Body and his Blood, with his Soul and his Divinity. In the Eucharist, therefore, there is present in a sacramental way, that is, under the Eucharistic species of bread and wine, Christ whole and entire, God and Man.” (Compendium of the CCC 282)

How do you prepare yourself to receive Jesus in the Holy Eucharist worthily?

ROAD TO EMMAUS

In the Eucharist, Christ Is Revealed



***“And it happened that while they were conversing and debating, Jesus himself drew near and walked with them, but their eyes were prevented from recognizing him... And it happened that, while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him.”
(Luke 24:15-16, 30-31)***

After Jesus' crucifixion, his followers were shocked. They had lost their bearings over the brutal death suffered by the one in whom they had placed all hope. On top of that, they heard that the tomb in which Jesus was laid was now empty. As they traveled from Jerusalem, on the Road to Emmaus, discussing all that had happened, Jesus approached and joined them. Not recognizing him, they discussed all that took place the past few days and shared their disappointment that their hope for redemption had not been fulfilled.

Though their hearts burned within as Jesus interpreted all of scripture that referred to him, they still did not recognize him, but invited Jesus to stay with them as evening drew near. As Jesus joined them for a meal, he said a blessing and was made known to them in the breaking of the bread. They then set out at once to share their experience.

In their encounter with Jesus, the travelers experienced all of the essential elements of the Mass— scripture, prayer, blessing, and the breaking of bread. In their confusion and blindness, Jesus offered himself to open not only their eyes but also their hearts. As he did for the two on their way to Emmaus, he does the same for us every time we engage Jesus in the Mass. In the Eucharist, he offers his Presence so that our hearts may also burn within and enable us to go out and share the gospel.

Do you ever have trouble recognizing Jesus in your own life?

WEDDING FEAST OF THE LAMB

Eucharist as The Heavenly Banquet



“There was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb...Then I heard what seemed to be the voice of a great multitude...crying out, ‘Let us rejoice and exult and give him glory...And the angel said to me, ‘Write this: Blessed are those who are invited to the marriage supper of the Lamb.’ ” (Revelation 7:9; 19:6, 7, 9)

Every time we participate in the Mass, we hear the priest say, “Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.” These are not just ordinary words. They emphasize how the Eucharist is not just an ordinary meal. These are words that invite us to a marriage banquet.

Throughout salvation history, the imagery of marriage is used to describe the intimate union that God wishes to have with his people. “Sacred Scripture begins with the creation of man and woman in the image and likeness of God and concludes with a vision of ‘the wedding feast of the Lamb.’” (CCC 1602) Jesus, the Bridegroom, unites us, as his bride, in the most intimate way possible; he offers us his own Body, Blood, Soul, and Divinity in the Eucharist. And just as Christ desires this most profound union with us, we, too, should be filled with an ardent yearning to be united and receive him—to become flesh of his flesh and blood of his blood.

Every time we receive the Eucharist, we are consummating a marital covenant with God. We are saying through our reception of the sacrament that we want to be united with him. We are saying that we are committed to this union. We are stating our faith in the mystery of the Eucharist and promising fidelity to everything Jesus commands.

When you receive Holy Communion do you feel united with the Church?

Thanks for joining us!



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