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Eucharistic Miracles and Saints

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“ Chi mangia
la mia carne
e beve il
mio sangue
ha la vita
eterna e io lo
risuscitero'
nell' ultimo
giorno ”
Gv 6.54

“He who eats My flesh and drinks my blood has eternal life,
and I will raise him up on the last day.” John 6:54



One day Jesus said:

“Let the children come to Me”....



Jesus loves us infinitely
and has proved it by choosing
to remain with us at all times
unto the end of the world.
To stay with us,
Jesus humbled Himself
to the point of being hidden
under the lowly forms
of bread and wine.

Dear children, let us begin right away by talking about bread and wine... You most likely are familiar with bread; a little less with wine, but surely you know something about it.

What does Jesus wish to tell you about bread and wine?

Something very interesting.

Something amazing and marvelous.

A true surprise, one of its kind!

Listen well.

At the Last Supper, a few hours before His Passion, Jesus took bread and wine and gave It to those at table with Him.



But...He added:

“Take this, all of you, and eat of it, for this is My Body, which will be given up in sacrifice for you.”



This is My Body

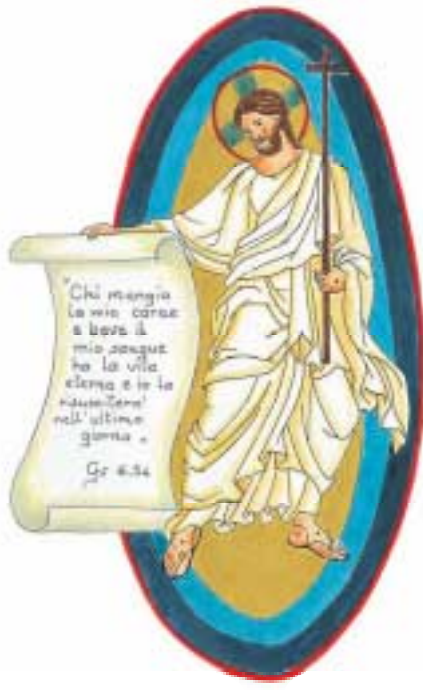
“Take this, all of you, and drink of it, for this is the chalice of My Blood, the Blood of the new and eternal covenant, which will be shed for you and for all, for the remission of sins. Do this in memory of Me.”



This chalice is the New Covenant in My Blood

And Jesus promised:

“He who eats My Flesh and drinks My Blood,
has eternal life.”



But what is all this?
It is the Eucharist.



“He who eats My flesh and drinks my blood has eternal life, and I will raise him up on the last day.” John 6:54

Do we wish to speak of it?

You have been told and will be told that the Eucharist is Jesus Christ, true God and true Man, and that Jesus becomes really present in the white Host and in the consecrated Wine during the Mass.



How can all this be?

In what way does all this happen?

The words of consecration “**transubstantiate**” the bread and wine into the Body and Blood of the Jesus.

What a long and difficult word!

Transubstantiate means to pass from one substance to another. After the consecration, the form or external appearance of the bread and wine remain unchanged, but their substance does change, becoming that of the Body and Blood of Jesus.

Let us explain the words.

Substance: from the Latin word **substantia**.

Substantia: **sub** means *under*, **stantia** means *that which stands*.

Substance is something which stands under. It can't be seen, but it's there.

You also have something in you that can be seen and something that can't be seen.

We can see your body, your head, your hands, and so on.

But your soul, your intellect, and your thoughts can't be seen.



In each of you there is the substance and there are also the forms or appearances.
The substance is your body and your soul.
The species are your color, your height, your health, and so on.



The substance of bread and wine also can't be seen.
The substance of Jesus can't be seen. Before the consecration, there is the substance of bread and wine, but after the consecration, there is the substance of Jesus. However, the forms or appearances of bread and wine remain unchanged.

Forms, appearances, accidents: let us explain these words.

Species: comes from the Latin word **aspicio**, meaning “to look at,” and therefore means something you can see and touch.

Appearance: is something that appears, is outside, and can be seen and touched.

Accident: is something that happens, that takes place, but not in a permanent way. It's here today but tomorrow it might not be.



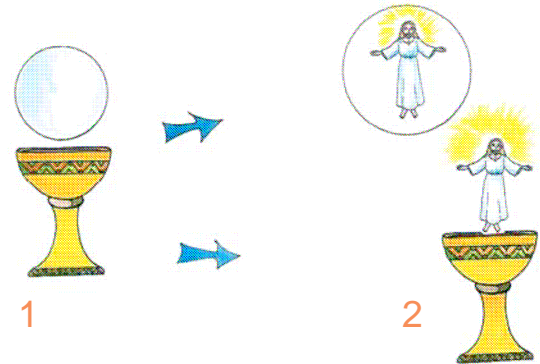
Therefore:

Substance: is something that stands under but cannot be seen.

Species or appearance or accident: is something that stands above and can be seen and touched.

1 **Before the consecration**, we have the bread and wine with their substances and their species or appearances or accidents: quality, smell, taste, color, quantity.

2 **After the consecration** the substance of the bread and the substance of the wine are no longer present, for they have become the Body, Blood, Soul, and Divinity of Jesus Christ, but the species or appearances or accidents remain unchanged.



In the Eucharistic species, Jesus is really present, With His Body, Blood, Soul, and Divinity

His presence
is

True

Real

Substantial

How did this happen?

By the authority of Jesus, the priest celebrating the Mass **transubstantiates**, which means, he changes the bread and wine into the Body, Blood, Soul and Divinity of Jesus Christ.



God is omnipotent and is able to do this.
God is omniscient and knows how to do this.
God is the only Being who can create from nothing, for He can do everything!

Why should we prohibit God from doing it?

We adults are really strange.

But you are not!

We adults assume that powerful and wise people can do incredible things, but not God.

When transubstantiation takes place, the priest says:
The Mystery of Faith.

In other words, not all doubts are wiped out, nor that all confusion disappears.

To review:

In the Eucharist Jesus Christ, True God and True Man, is present. He is present under the species or appearances of bread and wine.

Once you have consumed the Host, Jesus stays in your body for about fifteen minutes.



He stays, this means that He is really present as He was in Palestine during His public life. He is present but hidden under the species or appearances of bread.

A quarter of an hour is fifteen minutes, which is 900 seconds. Take advantage of this time! And then, the Communion wipes away your venial sins. And Grace becomes multiplied as long as you remain in the state of grace and do not commit a mortal sin.



Here is the message for you from Jesus:



You are all intelligent,
you have a memory and imagination,
and in the future you will be very capable men and women.
But the most important thing is to receive Holy Communion as
often as possible!

Eucharist Miracles and Saints Index

Eucharist (Introduction)

Eucharistic Miracles

Lanciano
Roma
Ferrara
Trani
Saint Peter Damian
Rimini
Alatri
Florence
Assisi
Bolsena
Offida
Gruaro-Valvasone
Cascia
Macerata
Volterra
Asti
Morrovalle
Veroli
Canosio
Dronero
Cava dei Tirreni
Patierno
San Mauro la Bruca
Avignon
La Rochelle
Middleburg-Louvain
Meerssen
Boxtel-Hoogstraten
Alkmaar
Glotowo
Ivorra
Daroca
O'Cebreiro
Cimballa
Montserrat
Onil
Silla
Santarém
Tumaco
Chirattakonam

The Saints of the Eucharist

Saint Francis of Assisi
Blessed Imelda Lambertini
Mother Teresa of Calcutta
Saint Stanislaus Kostka
Saint Theresa of the Child Jesus
Saint Gemma Galgani
Saint Margaret Mary Alacoque
Saint John Marie Vianney, Curé of Ars
Blessed Charles de Foucauld
Venerable Anne of Guigné
Saint Catherine Labouré
Saint John Bosco
Eucharistic Miracles of Lourdes
Saint Theresa of Lisieux
The Servant of God Marthe Robin
Blessed Alexandrina Maria da Costa
The Angel of Peace, Fatima
Venerable Antonietta Meo, Nennolina



Eucharistic

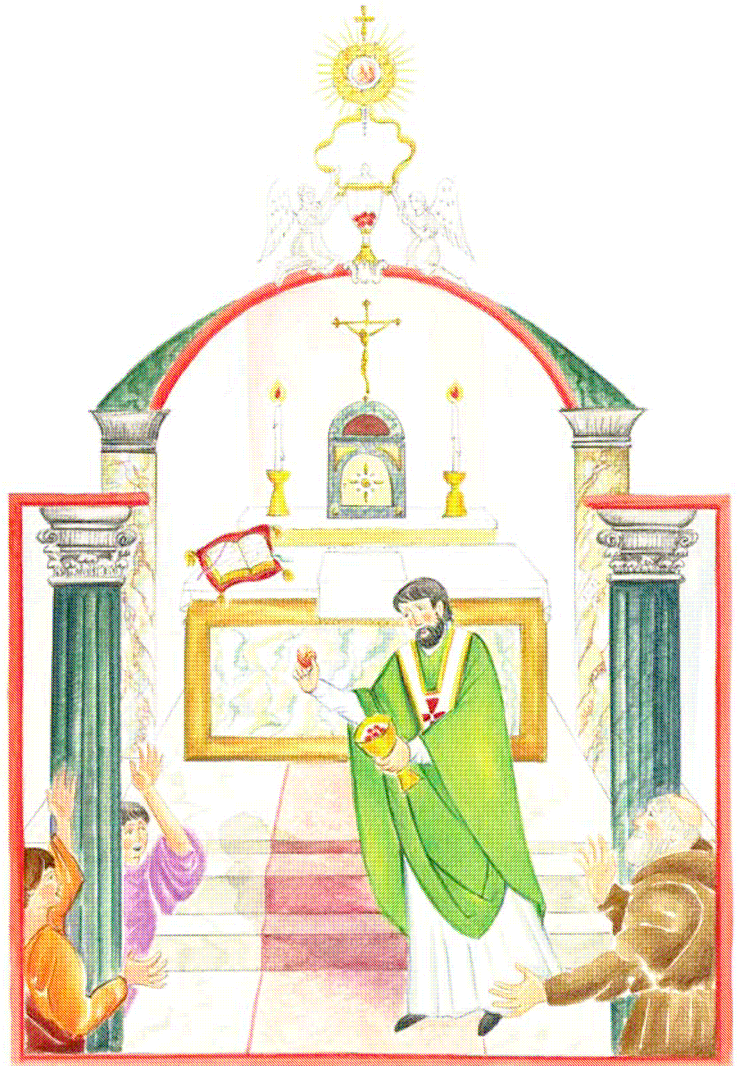
Miracles



ITALY, 750

Eucharistic Miracle of Lanciano

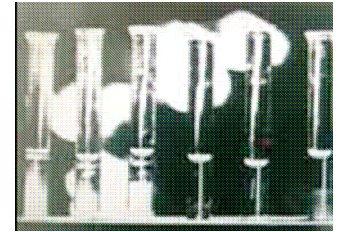
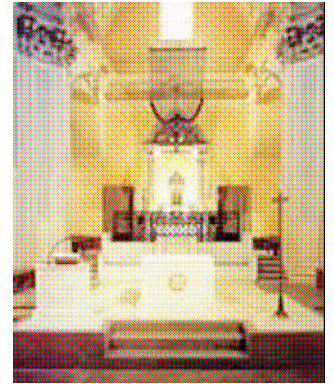
In the year 750, in the Abruzzi village of Lanciano, above the place where a Church dedicated to St. Francis of Assisi now stands, a Eucharistic miracle took place whose precious Relics are still preserved today, and which are open for visitation. The various chronicles of the time tell how in the year 750, a priest was celebrating Holy Mass. Exactly at the moment of the Consecration, the priest was tormented by strong doubts as to whether the Body and Blood of Jesus were truly present in the consecrated Host. He had just finished the Consecration when he noticed that the Host had been transformed into Flesh and the Wine into Blood. The priest, filled with regret for having doubted, began to weep and seek pardon from God. In the chronicles, the testimony of numerous members of the faithful who witnessed the Miracle is also recorded. In 1970, exactly 12 centuries later, the Archbishop of Lanciano and the Provincial Superior of the Conventual Franciscan Fathers arranged for the Relics of the Host turned into Flesh and the Wine turned into Blood to be analyzed by the noted professor Edward Linoli, director of the hospital in Arezzo and professor of anatomy, histology, chemistry, and clinical microscopy. On March 4, 1971, the Professor presented a detailed summary of the various studies carried out. Here are the basic conclusions:



1. The “miraculous Flesh” is truly flesh, made up of striated muscle tissue of the myocardium (part of the heart).
2. The “miraculous Blood” is truly blood: the chromatography (color) analysis proves this with absolute and irrefutable certainty.

3. The immunological study shows that the Flesh and the Blood are definitely those of human being and the immuno-hematological test allows us to affirm that both belong to the same blood group AB, the same group as that of the man of the Shroud (of Turin) and the blood group typical of the populations in the Middle East.
4. The proteins contained in the Blood have the normal distribution, in the identical percentage as that of the serum-protein pattern of normal fresh blood.
5. There were no traces of the salts or other preservative substances used in antiquity to mummify corpses.

This report was published in various international scientific journals and attracted a great interest in the whole world, so much so that in 1973, the Superior Council of the World Health Organization appropriately appointed a commission of scientists who carried out more than 500 examinations on the Relics from the Miracle. The commission confirmed the results of the analyses carried out by Professor Linoli. In addition, the scientific commission declared that the Flesh and the Blood of the Miracle of Lanciano are just the same as they would be if they had been taken that very day from a living being. In the extract summarizing the scientific investigations of the World Health Organization (WHO) and the United Nations (UN), published in December of 1976 in New York and Geneva, it was declared that “science, aware of its limitations, is forced to admit the impossibility of giving an explanation.”

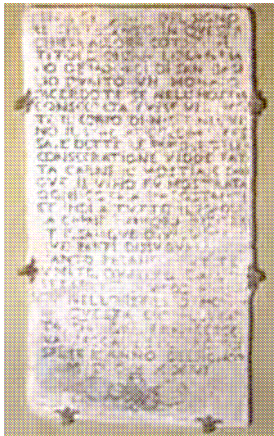


(1) Monstrance containing the Sacred Relics



(2) St. Francis Church was built almost five hundred years later, in 1258, above the chapel where the miracle occurred

(3) Relic of the wine that was turned into Blood



(4) Stone tablet of 1631 describing the miracle

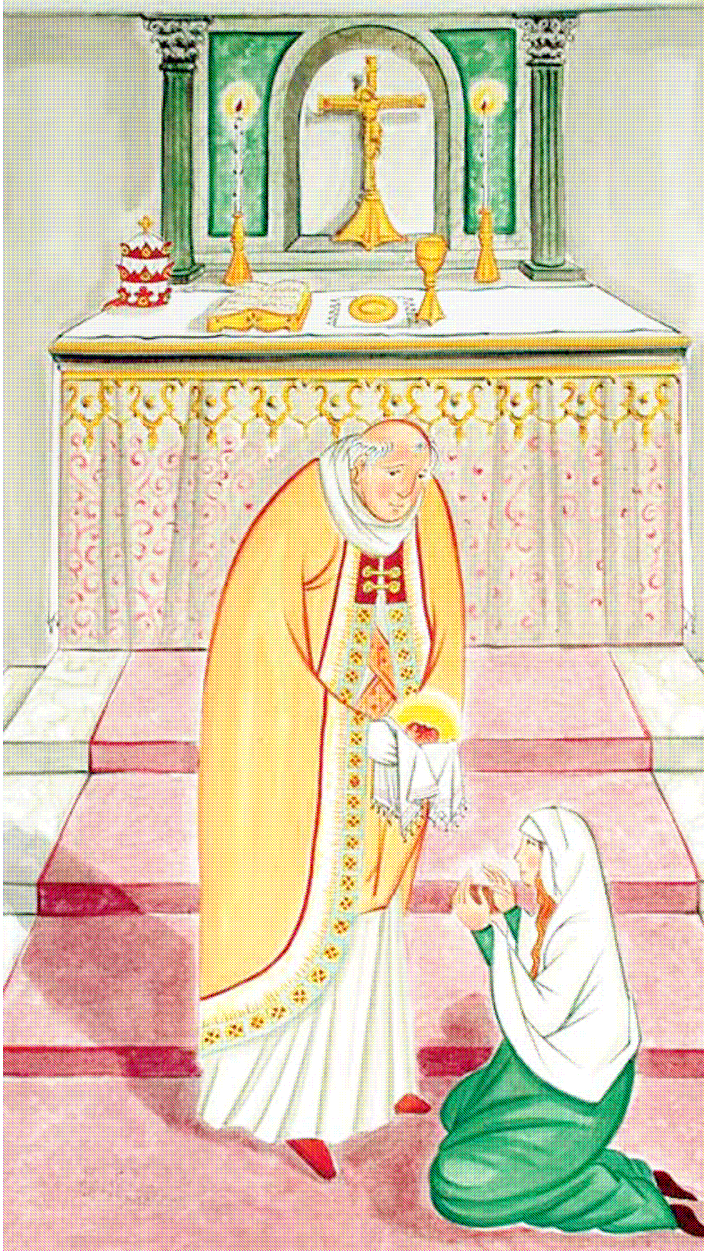
(5) Painting which depicts the miracle, now located in the Valsecca Chapel



ITALY, 6th-7th Century

Eucharistic Miracle of Rome

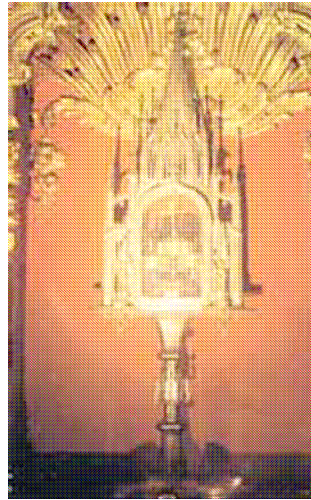
Among the most important works in which this Eucharistic Miracle, which occurred in Rome in the year 595, is mentioned is *The Life of Blessed Pope Gregory*, written by a deacon named Paul in 787.



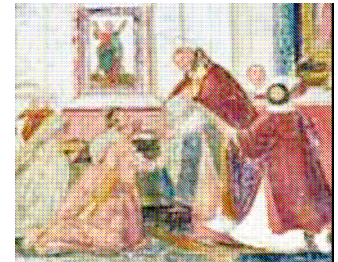
It was the custom in those days that the bread used for the Eucharistic Celebration was prepared by the faithful themselves. Pope St. Gregory the Great was a direct witness of this Miracle. One Sunday, while he was celebrating Holy Mass in the ancient church dedicated to St. Peter, at the time for distributing Holy Communion, he noticed that among the faithful standing in line there was also present one of the women who had prepared the bread for the Consecration. She was laughing out loud. The Pope, visibly disturbed, asked her what was the reason for her behavior. The woman defended herself by saying she could not bring herself to believe how it was possible that the bread which she herself had prepared with her hands, thanks to the words of consecration, had become the Body and Blood of Christ. At that point, St. Gregory prohibited her from going to Communion and implored God to enlighten her. Just when he finished praying, he saw the very portion of bread prepared by that woman change into flesh and blood. The woman, repentant, knelt down to the ground and began to weep. Even today, part of the Relic of the Miracle is preserved at Andechs in Germany, at the local Benedictine Monastery.



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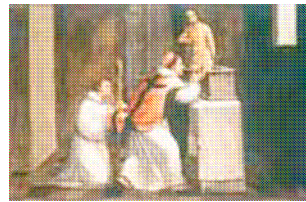
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(1) The Church of the Benedictine Monastery at Andechs

(2) Reliquary at Andechs, which today still contains the Host from the Miracle

(3) Painting of Nicolò Circignani, also known as Il Pomarancio, *The Eucharistic Miracle of St. Gregory the Great*, lunette of the portico in the atrium of the Church of St. Gregory the Great at Celio, Rome

(4) *The Miraculous Mass of St. Gregory the Great*, by Domenico Cresti (1559-1638)

(5) *Mass of St. Gregory*, the Hieron Museum, Paray-le-Monial

(6) Adrien Ysenbrandt, 16th century. *Apparitions of Jesus with the signs of the Passion during a Mass of St. Gregory*

ITALY, 1171

Eucharistic Miracle of Ferrara



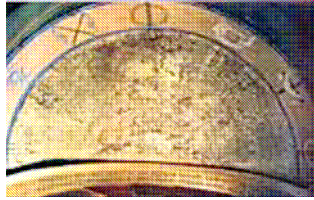
This Eucharistic Miracle occurred at Ferrara, at the Basilica of Santa Maria in Vado, on Easter Sunday (March 28, 1171). Fr. Peter of Verona, prior of the Basilica, assisted by three of his friars (Bono, Leonardo and Aimone) was celebrating Easter Mass and when the time came for the breaking of the consecrated Host, he saw a stream of blood spray from the consecrated Host, which stained the little vault overhanging the altar of sacrifice with its tiny drops. Bishop Amata of Ferrara as well as Archbishop of Gherardo were immediately informed of the occurrence, and were able to see in person “the Blood which appeared in a lively red color on the little vault above the altar.” In 1595, to better preserve it, the little vault was enclosed in a small shrine which still can be seen at the Basilica of Santa Maria in Vado at Ferrara. In the earliest documents, the testimonies of some of the faithful who were present at the miracle are recorded, in which they tell of seeing the Host assume a blood-red color and of noticing the figure of an Infant in it.

The church immediately became a pilgrimage site, and was successively restored and expanded by order of Duke Ercole (Hercules) I of Este, beginning in 1495. Among the most authoritative testimonies that report the Miracle, there is the Bull of Pope Eugene IV (March 30, 1442) and the manuscript of Gerardo Cambrense from the year 1197 which is preserved at the Lamberth Library in Canterbury. Even today, in the Basilica, now in the care of the Missionaries of the Precious Blood of St. Gaspare of Bufalo, Eucharistic Adoration is held on the 28th day of each month in commemoration of the Miracle, and each year, in preparation for the feast of Corpus Christi, the Forty Hours’ Devotion is celebrated. In 1971, the 800th anniversary of the Miracle was celebrated.

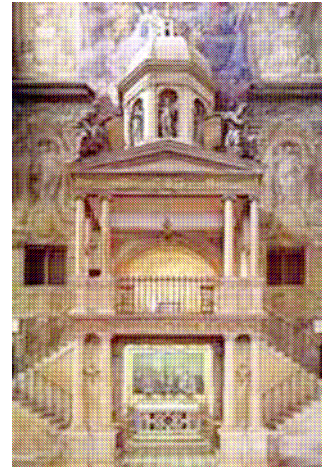




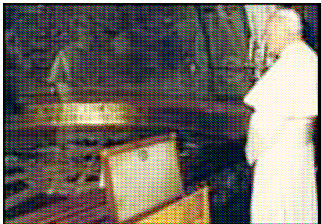
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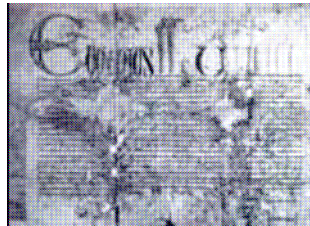
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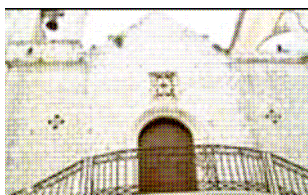
- (1) The Church of Santa Maria in Vado, Ferrara (Italy)
- (2) The little vault sprinkled in Blood.
- (3) The little shrine which encloses the Sacred Vault (1594). The right side of the cross-vault.
- (4) Pope John Paul II standing in front of the Vault at Ferrara.
- (5) Bull of Pope Eugene IV.
- (6) Painting by Bodoni, *The Miracle of the Blood.*, Canvas placed on the ceiling of the Shrine.

ITALY, 11th Century

Eucharistic Miracle of Trani

At Trani, in Puglia (Italy), there is preserved at the Church dedicated to St. Andrew the Relic of this Eucharistic Miracle, which took place around the year 1000 and is recounted in numerous documents. A woman from a non-Christian religion, not believing in the truth of the Catholic Dogma of the Real Presence of Jesus in the Eucharist, assisted by a Christian friend, during the celebration of a Holy mass, succeeded in stealing a consecrated Host. The woman, as if to challenge God, then placed the consecrated Host in a greased frying-pan over a fire. Suddenly, a great quantity of blood started dripping from the Host and spilled out onto the floor, to the point of flowing out to the doorway by the entrance of the house. Brother Bartolomeo Campi describes in his work, "The Beloved of Jesus Christ," (1625) an accurate account of how these events unfolded: "Pretending to be a Christian, the woman went to communion with the others...and having taken the Particle, she took it out of her mouth and placed in her handkerchief. Returning home, and wishing to test whether it was bread or not, she placed that blessed Particle into a pan full of oil in order to fry it...Upon contact with the boiling oil, the Particle miraculously became flesh dripping with blood, and the hemorrhaging of blood, as we might call it, did not cease at that point, but instead, so much blood spilled out of the pan that it flowed out and flooded the entire house. Terrified and full of dread, the woman began to scream...and the neighbors immediately ran to see what might be the cause of such great wailing..." The Archbishop was immediately informed of the occurrence and ordered the miraculous Host to be reverently brought back to the church.





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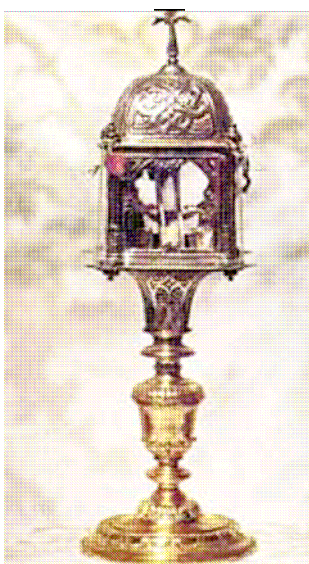
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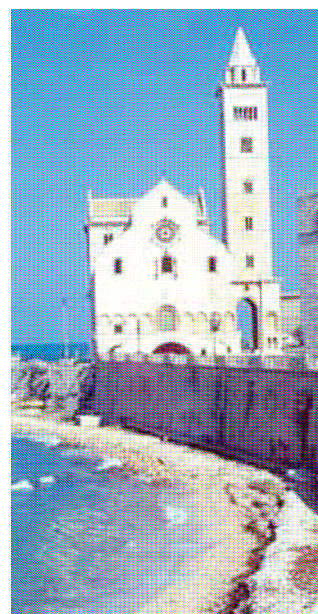
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- (1) The Church of St. Andrew, from which the woman who committed the sacrilege stole the Host.
- (2) The pan which the woman used to fry the Host.
- (3) The interior of the house of the woman who committed the sacrilege, transformed into a chapel in 1706.
- (4) An ancient depiction of the Miracle
- (5) Reliquary of the 17th century containing the miraculous Host
- (6) The Cathedral Church of the Assumption of the Blessed Virgin Mary at Trani.
The Relics of the Miracle were preserved here for many years.

ITALY, 11th Century

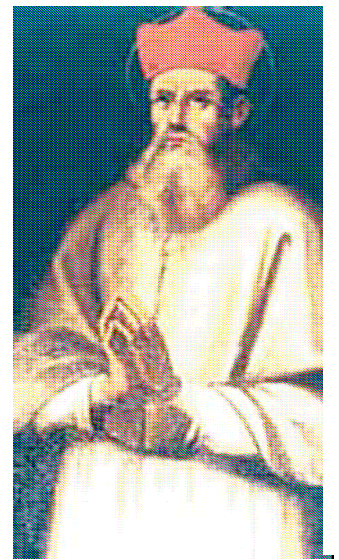
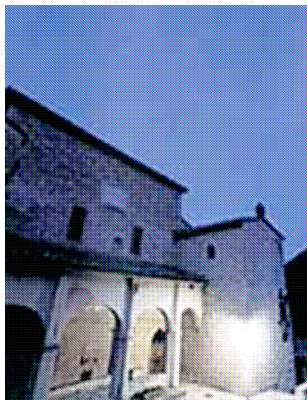
Eucharistic Miracle of St. Peter Damian



St. Peter Damian, Doctor of the Church, describes an important Eucharistic Miracle of which he was a direct witness in his work “Opusculum XXXIV, Patrologia Latina, vol. CXLV,col.573.” We record here in translation the episode as the Saint himself recounts it: “This is a Eucharistic event of great importance. It took place in 1050. A woman, giving into some abominable temptations, was about to take the Eucharistic Bread to her house to commit a sacrilege. However, a priest noticed what was happening, chased after her, and recovered the Host which the sacrilegious woman had stolen. At that point, when he unfolded the white linen in which the Sacred Host had been wrapped, noticed that it was transformed in such a way that half of the Host had become the Body of the Lord in a visible way, while the other half maintained the ordinary appearance of Bread. By such clear testimony, God wished to triumph over unbelief and heresy on the part of those who refused to accept the Real Presence in the Eucharistic Mystery: in half of the consecrated bread, the Body of the Lord was made visible, while the other half was left in its natural form, to better demonstrate the reality of sacramental transubstantiation on which takes place at the Consecration.”



(1) The Hermitage of Fonte Avellana, where St. Peter Damian lived.



(2) St. Peter Damian

ITALY, 1227

Eucharistic Miracle of Rimini

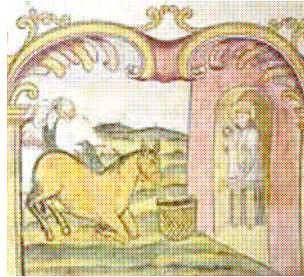


In the city of Rimini, it is still possible today to visit the church built in honor of the Eucharistic Miracle worked by St. Anthony of Padua in 1227. This episode is cited as well in the *Begninitas*, a work considered to be among the most ancient sources for the life of St. Anthony. “This holy man was conversing with a Cathar heretic who was against the Sacrament of the Eucharist, and the Saint was on the point of leading him to the Catholic Faith. But this heretic, after the many and varied arguments, declared: ‘If you, Anthony, succeed with a miracle in proving to me that the Body of Christ is truly present in

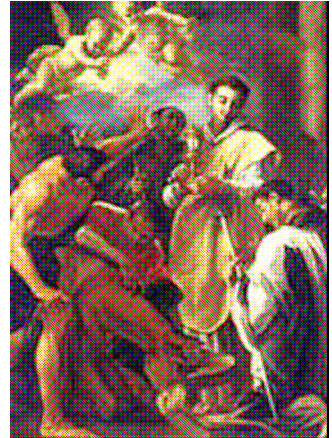
Holy Communion, then I, after totally renouncing heresy, will immediately convert to the Catholic Faith. Why don’t we issue a challenge? I will close up one of my animals for three days in a cage, and will make it feel the torment of hunger. After three days, I will lead it out in public and will show it some prepared food. You will stand out in front with a monstrance containing the Body of Christ. If the animal, passing up the fodder, hastens to adore his God, I will embrace the faith of your Church.” St. Anthony, enlightened and inspired from on high, accepted the challenge. The appointment was set in the Piazza Grande or Grand Plaza, (now the Piazza Tre Martiri or “Plaza of the Three Martyrs”), attracting an immense crowd of curious observers. On the day appointed, at the hour agreed upon, the subjects of this unusual challenge made their appearance at the Piazza Grande, followed by their supporters – Saint Anthony by the Catholic faithful, Bonovillo (this was the Cathar heretic’s name) by his disbelieving allies. The Saint stepped forward, holding in his hands the consecrated Host enclosed in a monstrance, the heretic holding the starving mule by his hand. The Saint, after asking for and obtaining silence, turned to the mule with these words: “By virtue of and in the name of your Creator, Whom I, however unworthy I may be, hold in my hands, I tell you and command you: come forward at once and render homage to the Lord with due respect, so that evildoers and heretics may understand that all creatures should bow before their Creator, Whom the priests hold in their hands on the altar.” And at once the animal, disregarding his master’s food, obediently approached the saint: it bent its front paws before the Host and remained there in humble adoration. Anthony had not been deceived in respecting the sense of fairness on the part of his opponent, who fell to his feet and publicly renounced his errors, becoming from that day forward one of the most zealous cooperators of the wonder-working Saint.



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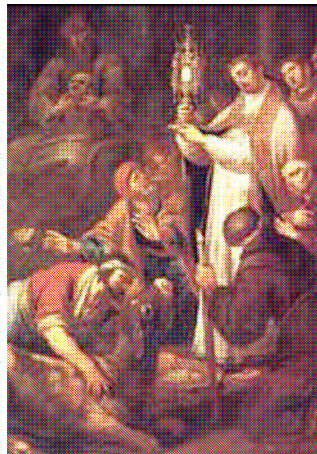
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(1) The Shrine of the Holy Eucharist, Rimini

(2) The Church of St. Anthony in Tonara

(3) *The Miracle of St. Anthony*. Museum Collection of the Diocese of Milan

(4) Altar constructed on the shaft of the pillar from which St. Anthony worked the miracle

(5) *Eucharistic Miracle of St. Anthony*, by Salvaterra de Magos, the Matriz Church, Portugal

(6) Fresco of Girolamo Tessari (1511), Basilica of St. Anthony, Padua

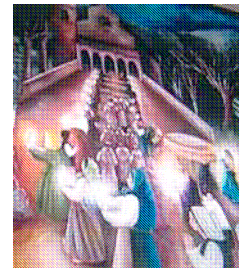
ITALY, 1228

Eucharistic Miracle of Alatri



At Alatri, the Relic of the Eucharistic Miracle which occurred in 1228, consisting of a fragment of the Host turned into flesh, is still preserved today at the Cathedral of St. Paul the Apostle. A young woman, to win back the love of her boyfriend, had recourse to a sorceress, who ordered her to steal a consecrated Host in order to make a love potion from it. During the Mass, at the time of Holy Communion, the young woman succeeded in stealing a Host, which she concealed in a piece of cloth. When she arrived home, however, she noticed that the Host had been transformed into bleeding flesh. The woman then ran to the sorceress and together they made their way to the Bishop to ask forgiveness. Numerous documents recount this miracle, among which is the Papal Bull *Fraternitas Tuae* (March 13, 1228) written by Pope Gregory IX in response to the Bishop of Alatri, who asked him how he should deal with the two women who committed the sacrilege. The Supreme

Pontiff Gregory IX pardoned the two repentant women, interpreting the episode as a sign sent by the Lord in response to the various heresies concerning the Real Presence of Jesus in the Eucharist which were circulating at that time.



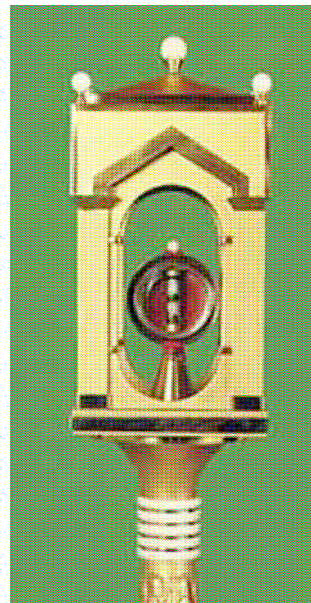
(1) Paintings in the Cathedral of Alatri which depict the various phases of the Miracle



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(2) Cathedral of St. Paul at Alatri

(3) Chapel where the Host turned into flesh is exposed

(4) Monstrance where the Relic of the Miracle is preserved

ITALY, 1230-1595

Eucharistic Miracles of Florence



In the Church of St. Ambrose in Florence, the relics of two Eucharistic Miracles, one which occurred in the year 1230 and the other in the year 1595, are preserved.

In the Miracle of 1230, a priest named Father Ugucione, as he finished Mass, by mistake left some drops of the consecrated wine in the chalice. The following day, when he returned to celebrate Mass in the same church, he found in the chalice some drops of living blood which had coagulated and turned into flesh-color. The blood was immediately placed into a cruet made of crystal. Among the most authoritative testimonies which recount this miracle is that of the historian Giovanni Villani. In 1399, Pope Boniface IX, granted to the faithful who visited the Church of St. Ambrose and contributed to the adornment of the Reliquary of the Miracle the same indulgence granted for those visiting the Porziuncola in Assisi. In 1980, the 750th anniversary of the Miracle was commemorated.

The second Eucharistic Miracle took place on Good Friday of the year 1595. By accident, a candle was left lit on the altar of the side chapel, named the Chapel of the Holy Sepulchre, causing a raging fire. The people ran at once to put out the fire and managed to salvage the Blessed Sacrament and the chalice. In the general confusion, six consecrated Hosts fell from the

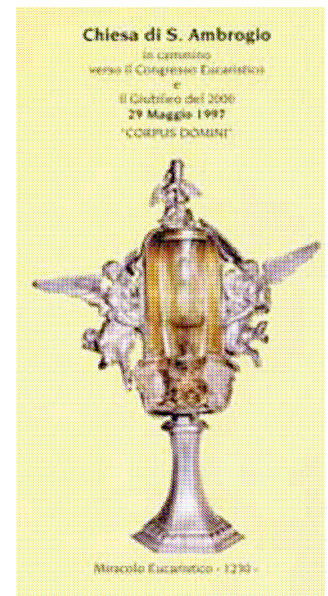
ciborium onto the flaming carpet, and yet despite the fire, the Hosts were recovered intact and still next to each other. In 1628, the Archbishop of Florence, Marzio Medici, after examining them, found them to be incorrupt and so had them placed in a precious reliquary. Each year, during the Forty Hours devotion which takes place, the Relics of the two miracles are exposed together in a reliquary also containing a consecrated Host for public adoration.



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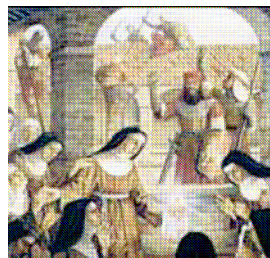
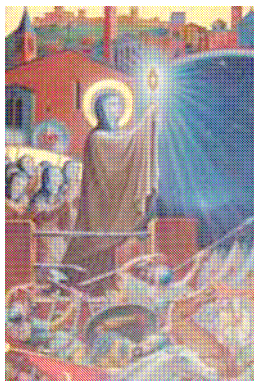
- (1) Basilica of St. Ambrose, Florence
- (2) Interior of the Basilica of St. Ambrose
- (3) The precious Tabernacle, sculpted by Mino of Fiesole, where the Relics of the two Miracles are preserved
- (4) Details of the decorations present in the tabernacle where the Relics of the two Eucharistic Miracles are preserved

ITALY, 1240

Eucharistic Miracle of Assisi



St. Clare of Assisi's great faith in the Eucharist brought about this Eucharistic Miracle, which is described by Thomas of Celano in the *Legend of St. Claire, Virgin*, contained in *Franciscan Sources*. In 1240, Saracen troops employed by Frederick II of Swabia, known for their savagery and cruelty, were assembled at the monastery of San Damiano, where St. Clare and her fellow sisters resided. St. Clare, filled with trust in the Eucharistic Jesus, with great courage took the Blessed Sacrament and went out with it to face the Saracen troops, begging God to spare the life of her sisters and to protect the city of Assisi. The Lord heard the fervent prayers of St. Clare and immediately the Saracens, as if repelled by a mysterious force, moved away from the monastery of San Damiano and departed from the city of Assisi, which did not suffer any damage.



(1) Icon present in the Basilica of St. Clare, Assisi. Clare's faith in the Son of God and Son of Mary, hidden in the poverty of the Eucharistic bread, reduced to nought the power of her enemies

(2) *Saint Clare and the Saracens*, fresco by Piero Casentini, at the Holy Cross Monastery in Pignatore Maggiore



(3) The Monastery of St. Damiano in Assisi

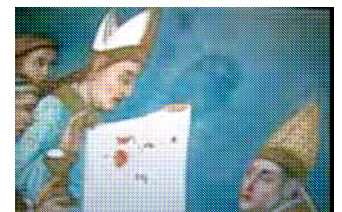
ITALY, 1264

Eucharistic Miracle of Bolsena



In the summer of 1264, a Bohemian priest named Father Peter of Prague came to Italy to be received in audience by Pope Urban IV, who was residing at Orvieto that summer together with numerous cardinals and theologians, among whom St. Thomas Aquinas was also present. Father Peter of Prague, just after being received by the Pope, set out for his return trip to Bohemia. Along the way, he stopped at Bolsena, where he decided to celebrate Mass in the church named in honor of St. Christina. The priest began to celebrate Mass and had just finished pronouncing the words of consecration when he saw that the Host which he held in his hands had been transformed into living Flesh sprinkled with red Blood, which spilled onto the altar, staining the altar cloth and the corporal. Thanks to this Miracle, the Lord strengthened the faith of the priest, who despite his manifest piety and moral uprightness, often nurtured doubts concerning the Real Presence of Christ under the species of the Bread and consecrated Wine. News of the Miracle spread at once, so that both the Pope and

St. Thomas Aquinas could immediately confirm the Miracle in person. After a thorough examination, Pope Urban IV approved the miracle. He then decided to extend the feast of *Corpus Christi*, which up to that time had only been a local feast of the Diocese of Liegi, to the entire Church universal. The Pope assigned St. Thomas the task of drawing up the liturgy which was to accompany the Papal Bull *Transiturus de hoc mundo ad Patrem*, in which the reasons for which the Eucharist is so important for the life of the Church were set out. It is still possible today to venerate the Relics of the altar cloth and the corporal stained with Blood which are preserved in the Cathedral of Orvieto.





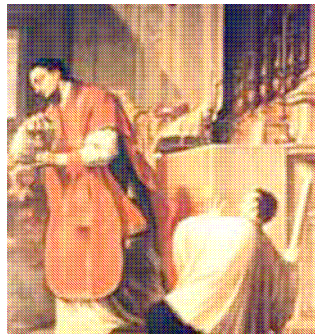
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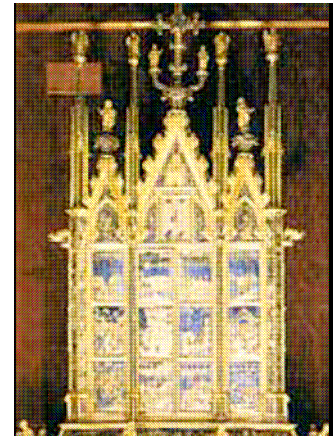
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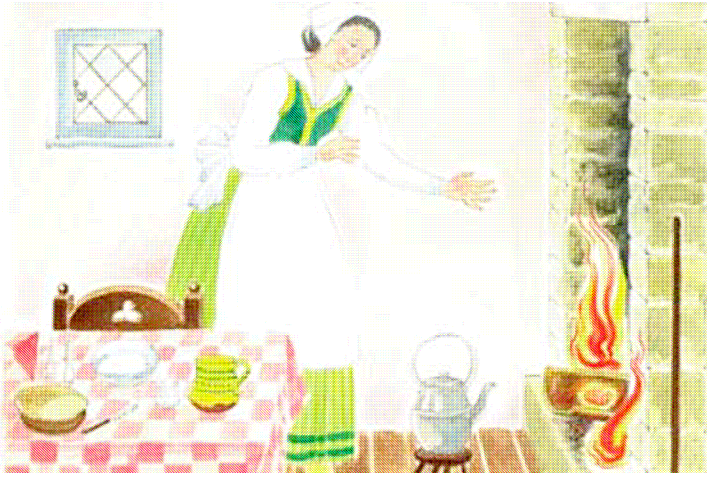


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- (1) Cathedral of St. Christina in Bolsena
- (2) The Church of St. Christina in Bolsena, the altar where the Miracle took place
- (3) Painting by Francesco Rubbio depicting the Holy Mass of Bolsena,
Collection at the Diocesan Museum of Milan
- (4) Painting by Francesco Trevisani
- (5) The Cathedral of Orvieto
- (6) Reliquary containing the corporal, made by Ugolino di Vieri and associates (1338), Orvieto

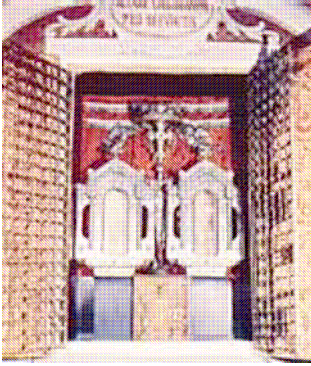
ITALY, 1273

Eucharistic Miracle of Offida



In 1273, at Lanciano, a woman named Ricciarella, in order to regain the affection of her husband Giacomo Stasio, at the suggestion of a sorceress, came up to Holy Communion to steal a consecrated Host. Returning to her house, she put the Host over a fire above an earthenware jar with the intention of reducing it to powder and then putting it in her husband's food. The Host, however, was transformed into bleeding flesh. Ricciarella, terrified by what was

happening, wrapped up the jar and the bleeding Host in a linen cloth and then buried it in a hole under a pile of manure in her husband Giacomo's stable. Giacomo's donkey, every time it entered the stable, knelt down and genuflected towards the place where the miraculous Host was buried, so much so that it made Giacomo suspect that his wife had inflicted a curse on the animal. Seven years later Ricciarella, filled with remorse, confessed her horrible sacrilege to Father Giacomo Diotallevi of Offida, who was prior of the Augustinian monastery in Lanciano at that time. As the earliest accounts tell us, the woman, in tears, began to shout to the priest: "I killed God! I killed God!" The priest, when he arrived at the stable, found the wrapped up bundle intact together with the Relics, which were then handed over to her fellow citizens. To preserve the Sacred Host, the citizens of Offida made a reliquary in the form of a Cross. As an ancient narrative reports, Brother Michael and a fellow religious brother were sent to a goldsmith in Venice. Arriving there, they made the goldsmith promise "that he would not tell anyone what he was about to see and place inside the Cross." The goldsmith then took the pyx containing the miraculous Host into his hand, but was immediately overcome with a high fever. The goldsmith, filled with terror at that point, exclaimed: "What have you brought me, my brother?" The monk then asked him if by chance he was in the state of mortal sin. The goldsmith answered "yes," made his confession, and the fever disappeared immediately. He then took the pyx, took the Host out of it, and placed it in the Cross. There are numerous documents which describe the miracle, among which is an authentic copy of a parchment from the 13th century, transcribed by the notary Giovanni Battista Doria in 1788. There are, in addition, numerous Papal Bulls, beginning with that of Pope Boniface VIII in 1295, up to that of Pope Sixtus V in 1585. Today the Relic of the jar and the cloth stained by Blood together with the Cross containing part of the miraculous Host are exposed in the Church of St. Augustine in Offida. The house of Ricciarella at Lanciano has been in turn converted into a small chapel. In 1973, the seventh centenary of the Miracle was commemorated, and on May 3 of each year, the citizens of Offida celebrate the anniversary of the Miracle.



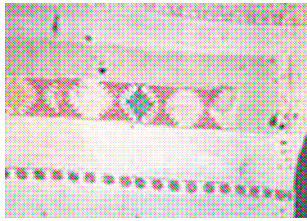
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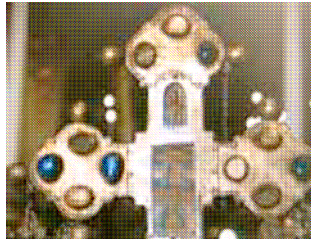
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- (1) Relics of the Miracle
- (2) The earthenware jar where the Miracle took place, Offida
- (3) Relic of the Blood-stained linen in which Ricciarella wrapped the miraculous Host
- (4) Detail of the Blood-stained linen
- (5) Enlarged image of the Relic of the Host contained in this precious Cross made by a Venetian goldsmith (13th century)

ITALY, 1294

Eucharistic Miracle of Gruaro-Valvasone



In 1294 a young housekeeper from the church rectory was heading toward the washhouse of the Versiola to wash the altar-cloth of the Church of Saint Giusto of Gruaro. Unexpectedly, the woman noticed that a consecrated Host had been left by mistake between the three folds of the altar-cloth, from which blood was flowing out. Frightened by this inexplicable event, she ran quickly to inform the Pastor, who in his turn informed the Bishop of Concordia, Giacomo d'Ottonello of Cividale. Once he corroborated the facts, the Bishop requested that the altar-cloth of the Miracle be placed in his Cathedral at Concordia. But the pastor of Gruaro as well as the family of the Counts of Valvasone, patrons of the church in Gruaro and of the one in Valvasone, wanted to keep the altar-cloth. No agreement was reached and so it was decided to have recourse to the Holy See, which in the end gave authority to the Counts to preserve the Relic of the Miracle in Valvasone, on condition that they have a church built there in



honor of the Body of Christ, to be completed by the year 1483. The most authoritative and the earliest document describing the Miracle is a copy made from the original account by Pope Nicholas V. Each year on Thursday of the 5th Week of Lent, the citizens of Valvasone commemorate the Miracle. On the Feast of Corpus Christi, the Relic of the stained altar-cloth is carried in procession together with the Blessed Sacrament.



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- (1) In the Church of Corpus Christi at Valvasone is preserved the altar-cloth with the Blood-stained linen
- (2) Exact site of the brook at Maira where the woman began to wash the Miraculous altar-cloth
- (3) The large monument recalling the Miracle and the reconciliation between Gruario and Valvasone
- (4) Reliquary constructed by a Venetian goldsmith in 1755

ITALY, 1330

Eucharistic Miracle of Cascia



At Cascia, in the Basilica dedicated to St. Rita, there is preserved the Relic of a significant Eucharistic Miracle which took place at Siena in 1330. A priest had been requested to bring Holy Communion to a sick peasant. The priest took a consecrated Host, but placed it irreverently between the pages of his breviary and set out for the peasant's home. Having arrived at the sick peasant's home, after hearing his confession, the priest opened up his breviary to take out the Host which he had placed in it, but to his great surprise, he noticed that the Host had been stained with living blood, enough to penetrate both pages of the breviary between which it had been placed. The priest, perplexed and penitent, immediately went to the Augustinian monastery in Siena to seek the advice of Father Simon Fidati, who was from Cascia and was known by all to be a holy man. When he heard the priest's account, he absolved him and requested that he keep the two pages stained with the Precious

Blood. Numerous Popes have promoted the devotion associated with this Miracle through the granting of indulgences.



(1) The oldest image of St. Rita



(2) Basilica of St. Rita



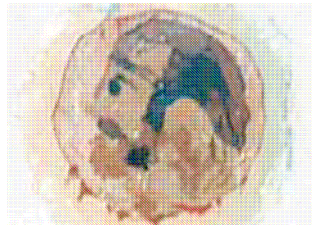
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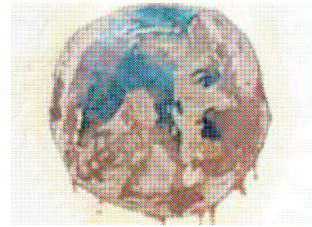
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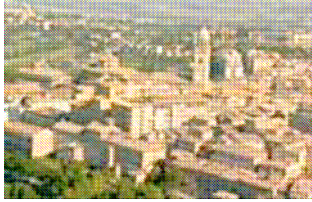
- (3) The old monstrance which contained the Relic of the Miracle
- (4) Painting which depicts Blessed Simon Fidati
- (5) Relic of the Eucharistic Miracle
- (6) Enlarged reproduction of the Face as it appeared on the right page
- (7) Enlarged reproduction of the Face as it appeared on the left page

ITALY, 1356

Eucharistic Miracle of Macerata

At Macerata, in the Cathedral Church of Mary Assumed into Heaven and St. Julian, under the altar of the Blessed Sacrament, it is possible to venerate the “corporal stained with the Precious Blood.” A parchment from the 14th century on which the Miracle is described is likewise preserved in this church. An anonymous priest, during Holy Mass, was filled with strong doubts about the reality of Transubstantiation, and when he broke the big consecrated Host before Holy Communion, he saw living Blood flow out from the Host, which stained the corporal and the chalice underneath. The priest immediately informed the Bishop, Niccoló of San Martino, who ordered that the Relic of the Blood-stained cloth be brought to the Cathedral. In 1494, one of the first Confraternities in honor of the Blessed Sacrament was founded at Macerata, and it was here that the pious tradition of the Forty Hours’ Devotion was born in 1556. Each year, on the occasion of the Feast of Corpus Christi, the corporal from the Miracle is carried in procession behind the Blessed Sacrament.





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(1) View of Macerata

(2) Cathedral of Macerata

(3) Chapel of the Blessed Sacrament, where the Relic is preserved

(4) Relic of the Blood-stained corporal

ITALY, 1472

Eucharistic Miracle of Volterra

In 1472, during the war that broke out between Volterra and Florence, a Florentine soldier who entered the Cathedral of Volterra managed to take possession of the precious ivory chalice containing several consecrated Hosts. After he had just left the church, seized by a fit of anger toward the Eucharistic Jesus, he threw the ciborium together with its precious contents against a wall of the church.



All of the hosts fell out of the ciborium, and illuminated by a mysterious light, they miraculously rose up in mid-air and remained suspended there for an extended period. The soldier then fell to his knees out of fear and as he repented for his deed, he began to weep. There were many witnesses who were present when this happened. Among the most authoritative testimonies which describe the Miracle, we have the account written by Brother Biagio Lisci, who was an eyewitness, preserved today in the archives of the Church of St. Francis, as well as several public testimonies which are preserved in the municipal library of Volterra.



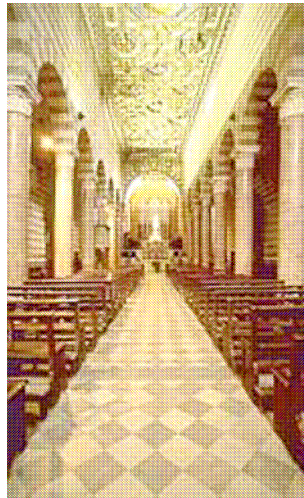
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(1) Panorama of the city

(2) View of Volterra

(3) Church of St. Francis

(4) Inside of the cathedral

Italy 1535 – 1718

Eucharistic Miracles of Asti

The first Miracle at Asti occurred on **July 25, 1535**. When a devout priest, Father Domenico Occelli, around 7 o'clock in the morning, began to celebrate Holy Mass at the main altar of the collegiate church of San Secondo, when he came to the breaking of the Host (before Holy Communion), he saw it turn red with living Blood along the entire length of the crack. At first, Fr. Domenico continued the celebration of the Mass. When he detached the part of the Host to be placed in the chalice, he saw Blood come out of this as well. Amazed, he invited the faithful attending the Mass to approach the altar to see the Miracle. When the priest took the Host to consume it, the Blood had disappeared, and the Host had suddenly regained its original whiteness. This was the series of events which unfolded according to the translation of the official account sent by the Bishop of Asti, Monsignor Scipione Roero, to the Holy See and reproduced in the Papal Brief of November 6, 1535, in which Pope Paul III granted a plenary indulgence to all who “on the anniversary of the Miracle visit the Church of San Secondo and recite three Our Fathers and Hail Marys for the intention of the Holy Father.”



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- (1) Collegiate Church of San Secondo, Asti
- (2) Oil painting on canvas (painter unknown, 17th century) depicting the Eucharistic Miracle which took place in the Collegiate Church of San Secondo in 1535. The painting is preserved in the Chapel of the Miracle.
- (3) Altar of the Crucifixion, also called the Altar of the Miracle at the Collegiate Church of San Secondo, built by G. Badarello (end of the 17th century)

On the morning of **May 10, 1718**, a priest named Father Francesco Scotto made his way to the Milliavacca Institute for Charitable Works in order to celebrate Mass. It was around 8:00 AM. The church of the institute was divided into two parts: the front part, where visitors could come in, and the back part, behind the altar, which was reserved for the residents. In the front part, that is in front of the altar, was only the notary, Scipione Alessandro Ambrogio, who was the Bishop's chancellor and the treasurer of the Institute. In the back part of the church behind the altar were the residents. When the priest came to the elevation of the Host, Ambrogio noticed that the Host was broken into two parts. Just after the priest lifted the chalice, thinking that a broken Host could not be validly consecrated, came up to the altar to inform the priest, Ambrogio ran immediately into the sacristy to bring another host. In the meantime, Father Francesco, the celebrant, lifted the Host up with his fingers and found it actually divided precisely in half, and to his infinite astonishment, saw the longitudinal edge of the two parts appear red with blood, and moreover, the base of the chalice and the cup were stained with



blood, with some small drops of blood on the corporal itself. Ambrogio, meanwhile, had arrived with the new host, and observed that the consecrated Host was bleeding. He at once began to weep, and ran immediately to call the canon Argenta, confessor for the institute, Vaglio, a theologian, and Ferrero, the penitentiary, all of whom were also direct witnesses of the Miracle. At the same time, the other priests as well as three doctors from the city arrived on the scene, all of whom confirmed that the red spots were truly blood. Among those present, one was afflicted with doubt, thinking that perhaps the blood had dripped from the nose or the mouth of the priest, but some surgeons who were present, after close observation, eliminated all doubt on this issue. Afterwards, the deputy vicar along with the secretary of the curia and the vicar of the Inquisition, R. Bordino, drafted an official account of the Miracle. Another important proof of the authenticity of the Miracle comes to us from a document reporting how Monsignor Filippo

in, and the back part, behind the altar, which was reserved for the residents. In the front part, that is in front of the altar, was only the notary, Scipione Alessandro Ambrogio, who was the Bishop's chancellor and the treasurer of the Institute. In the back part of the church behind the altar were the residents. When the priest came to the elevation of the Host, Ambrogio noticed that the Host was broken into two parts. Just after the priest lifted the chalice, thinking that a broken Host could not be validly consecrated, came up to the altar to inform the priest, Ambrogio ran immediately into the sacristy to bring another host. In the meantime, Father Francesco, the celebrant, lifted the Host up with his fingers and found it actually divided precisely in half, and to his infinite astonishment, saw the longitudinal edge of the two parts appear red with blood, and moreover, the base of the chalice and the cup were stained with



Artico, Bishop of Asti, had the chalice and Host of the Miracle examined by several experts in physiology, who confirmed the hematic (blood) origin of the red stains. The Milliavacca Institute for Charitable Works has jealously preserved the relics of the Miracle: the chalice with the blood stains, the Host from the Miracle, though corrupted and reduced to a white film, the paten, the corporal, and the cup of gold-plated silver.



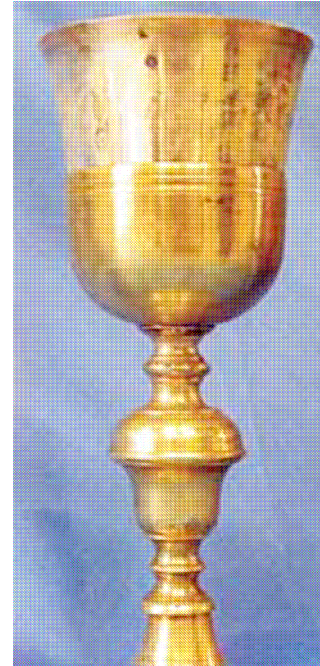
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- (4) Cathedral of Asti
- (5) The Chalice of the Miracle is preserved in the interior of the Cathedral of Asti, in the Chapel dedicated to St. Phillip Neri.
- (6) Detail of the base of the chalice of the Miracle at the Milliavacca Institute for Charitable Works.
- (7) *Milliavacca Institute for Charitable Works*, Chalice of the Miracle of 1718. Noteworthy is the correspondence of the drops of the Blood on the cup and those at the base of the chalice

ITALY, 1560

Eucharistic Miracle of Morrovalle



At Morrovalle, on the night of April 16th and 17th, 1560, during the Octave of Easter, at around 2 o'clock in the morning, a lay brother named Angelo Blasi was awakened suddenly by a violent crackling sound. Looking out from the window of his cell, he saw that the church was completely engulfed in flames and ran at once to inform the other friars. The fire was put out after 7 hours and only on the following days did the work of clearing away the immense pile of debris begin. This in itself was no cause for wonder, but on April 27, when one of the priests, Father Battista da Ascoli, was removing a piece of marble from what had been the main altar, he caught sight of the

ciborium in the hole of the wall, with the corporal slightly burned, on which was preserved the big consecrated Host, still intact and in one piece. Father Battista cried out at the sight of the Miracle, and many people ran at once to the place where it took place. For three entire days, the Blessed Sacrament remained exposed for adoration by the faithful. When the Provincial Superior, Father Evangelista of Morrò d'Alba, arrived at last, the miraculous Host was placed in a small case of ivory. The Bishop of Bertinoro at that time, Monsignor Ludovico di Forlì, was immediately sent by Pope Pius IV to Morrovalle to investigate the authenticity of what happened. Just after receiving the Bishop's report, Pope Pius IV judged the occurrence to be beyond every natural cause and so authorized the devotion surrounding it with the publishing of the Bull *Sacrosancta Romana Ecclesia* (1560).



In accord with the provisions contained in the Papal Bull, the days marking the anniversary of the fire and of the recovery of the miraculous Host (April 17 and 27 respectively) became feast days and were called the feast of “the two *Perdoni* (indulgences).” The Church was then expanded because of the multitude of the faithful which attended the celebrations. Presently, the recurrence of the two dates each year is commemorated with Exposition of the Blessed Sacrament and of the reliquary on the main altar, and the “Perdoni,” that is, the two plenary indulgences, may be obtained at the church of St. Bartholomew. The miraculous Host was preserved intact until 1600, but because of historical circumstances, every trace of the miraculous Host was lost after this date. Today, only the reliquary and the cover of the ciborium which survived the fire still remain

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- (1) Monastery with annex at the Church of St. Frances, where the Miracle took place
- (2) Relics of the Miracle
- (3) Church of St. Bartholomew
- (4) Morrovalle, procession in honor of the miracle

ITALY, 1570

Eucharistic Miracle of Veroli



On Easter of 1570, at the church of St. Erasmus, the consecrated Host, in accord with the traditional rite, was enclosed in a silver case of cylindrical shape with a cover attached by hinges, which was then placed inside a large chalice used for Mass, also made of silver, and then covered with a paten. All of this was then wrapped in an elegant silk cloth. It should be pointed out that the exposition of the Blessed Sacrament in the monstrance was seldom practiced, even though mention had already been made of the monstrance at the Council of Cologne in 1452. There was a custom for each of the city's confraternities to spend an hour of adoration before the exposed Blessed Sacrament. And so it happened that those enlisted in the Confraternity of Mercy, who preceded those from the Confraternity of Corpus Christi and those of the Blessed Virgin Mary, dressed in their black outfits, all

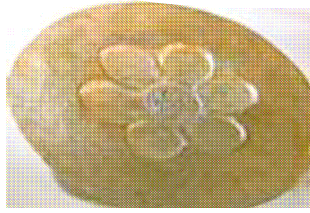
knelt down to pray. The most authoritative document concerning the Eucharistic Miracle which then took place was compiled immediately after the events by the local Curia and preserved in the archives of the church of St. Erasmus. The deposition of a certain Giacomo Meloni, who was among the first witnesses present at the Miracle, contains a very detailed description: "And so, as I raised my eyes toward the chalice, I saw from the cup of the chalice a brilliant star, and above the star the Blessed Sacrament appeared [...]. The miracle reached its high point when around the consecrated Host there appeared some infants, bowed in adoration like little angels..." The Miracle is still commemorated today with a solemn ceremony in which the Bishop also participates each year on Tuesday within the Octave of Easter. The chalice with the paten where the Blessed Sacrament was exposed has been preserved without interruption among the reliquaries of the saints, along with the silver case. The sacred species of the miraculous Host of Veroli, after about 112 years, were consumed. Every First Friday of the month, in the church of the Eucharistic Miracle, adoration of the Blessed Sacrament is held, and all the other churches are closed at that time.



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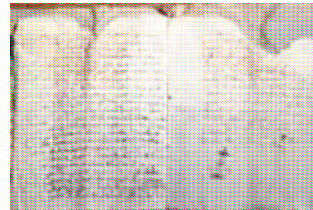
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- (1) Church of St. Erasmus, Veroli
- (2) Chalice and Paten of the Miracle
- (3) Chapel where the miraculous apparition took place
- (4) An early painting depicting the Miracle
- (5) Document reporting the testimonies written under oath by each person present at the apparition

ITALY, 1630

Eucharistic Miracle of Canosio



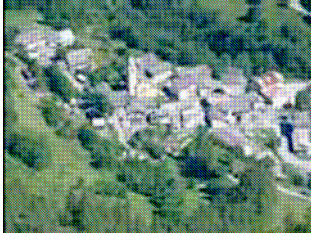
Canosio is a small village in the region of the Maira Valley, in the diocese of Saluzzo. In 1630, the population had become cold in its practice of the faith, because of the spread of the Calvinist heresy. A few days after the Feast of Corpus Christi, the stream in the Maira Valley overflowed due to heavy rains. The force of the flood waters was so great that it dragged along with it huge rocky masses which were torn away from the

mountain and began to fall in the direction of the valley and the village, putting them in danger. Father Antonio Reinardi, pastor of the region, called together the citizens with the ringing of the church bells, exhorting them to pray that the Lord would make the flooding stop. In addition, he proposed that they make a vow: if the village of Canosio were to be spared from the destructive fury of the stream, the citizens would arrange for a special feast to be celebrated during the octave of Corpus Christi every year thereafter. Father Reinardi then took the Blessed Sacrament, placed it in a monstrance, and went out in procession in the direction of the stream, accompanied by some of the faithful, who sang the “Miserere” (Have mercy on me, Lord)

psalm. As he imparted the Benediction, the rain ceased immediately and the level of the stream at once returned to normal. This Miracle helped to revive the faith among the citizens of Canosio, and the residents still keep the vow they made to this very day. Unfortunately, many of the documents which describe the Miracle, preserved in the parish archives until the 17th century, were burned during the war between Spain and France. However, we possess a copy of the report left by the pastor, who was a direct witness of these events.



(1)



(2)



(3)



(1) Panoramic view of Canosio

(2) The Creek at Maira

(3) The parish Church of Canosio

ITALY, 1631

Eucharistic Miracle of Dronero



On Sunday, August 3, 1631, at about the hour for Vespers, a great fire broke out in the town of Dronero, in the marquise of Saluzzo. A young countess carelessly set fire to some dry straw precisely at the moment when the wind was picking up strength due to an impending storm. In a few seconds, the flames spread rapidly, to the point where they reached the homes on Borgo Maria. The people tried in every way to put out the fire, but every attempt turned out to be fruitless. The fire, meanwhile, was getting more and more intense... The priest, Father Maurizio da Ceva, a Capuchin, received the inspiration to have recourse to our Savior's power, concealed under the veil of the Eucharistic species. At once, he organized a solemn procession with the Blessed Sacrament, and followed by all the citizens of Dronero, he headed in the direction of the

fire. At the approach of the Blessed Sacrament, the fire stopped immediately. A stone tablet found in the little church of St. Bridget at Dronero describes the Miracle in detail and each year, on the occasion of the feast of Corpus Christi, the citizens of Dronero honor the memory of the Miracle by holding a solemn procession with the Blessed Sacrament.

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(3)



(1) The landscape surrounding Dronero

(2) Dronero

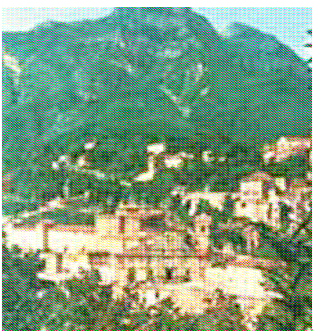
(3) Chapel from which the Blessed Sacrament was stolen.
The stone tablet describes the Miracle

ITALY, 1656

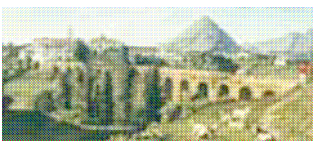
Eucharistic Miracle of Cava dei Tirreni



At Naples, in May of 1656, a terrible epidemic of the Plague was spreading as a result of an invasion by Spanish soldiers who had come from Sardinia. The epidemic spread among the villages and the surrounding countryside quite rapidly, arriving also at the small town of Cava dei Tirreni. There were thousands of victims in the city as well as the countryside. Father Paolo Franco, one of the few spared from the plague, inspired from on high, and challenging every danger, called the people together and ordered a procession of reparation to Mount Castello, located at a distance of a few kilometers. When they reached the top of the mountain, Father Franco blessed Cava dei Tirreni with the Blessed Sacrament. The plague miraculously ceased, and even today, each year in the month of June, the people of Cava dei Tirreni organizes several solemn processions in commemoration of the Miracle.



(1) Panoramic view of Cava dei Tirreni



(2) An early print (around the 18th century) depicting the Miracle



(3) During the “Festival of Montecastello,” the Eucharistic Miracle at Cava is commemorated every year

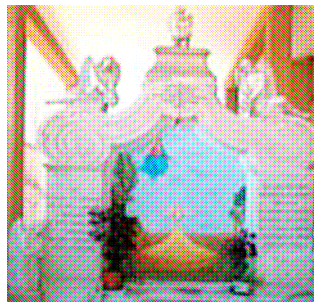
ITALY, 1772

Eucharistic Miracle of Patierno

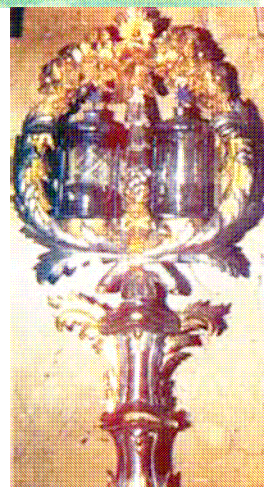
In 1772, unknown robbers escaped with a certain number of consecrated Hosts from the church of St. Peter at Patierno, which were recovered in the territory of the Duke of Grottotelle a month later, under a pile of manure, completely intact. It was possible to discover them thanks to mysterious rays of light and a dove which appeared over the place where they were buried. Saint Alphonsus Maria di Liguori described this Miracle in detail. The circumference of the Particles robbed from the church of St. Peter in addition corresponded perfectly to that of the flat-iron mold used to make them and contained the engraving marking it as the property of the same church of St. Peter. The Vicar General, Monsignor Onorati, compiled the verbal testimonies of the diocesan process which lasted two years, from 1772 to 1774, and approved the cult associated with the Miracle.



(1) Church of St. Peter, Patierno



(2) Stone monument erected at the place where the Hosts were recovered



(3) Reliquary of the Miracle

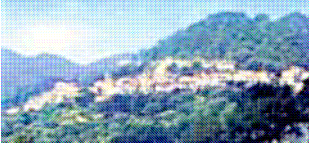
ITALY, 1969

Eucharistic Miracle of San Mauro la Bruca

On the night of July 25, 1969, some thieves secretly entered the parish church of San Mauro la Bruca with the intention of stealing its most precious objects. After forcing open the tabernacle, they also stole from it the ciborium containing numerous consecrated Hosts. After having just left the church, the thieves tossed the Hosts onto a small pathway. The following morning, a small child noticed a small pile of Hosts at the street corner, and after having picked them up, he delivered them at once to the pastor. Only in 1994, after 25 years of thorough analyses, did Monsignor Biagio D'Agostino, Bishop of Vallo della Lucania, officially establish the miraculous conservation of the Hosts and authorized the veneration of the Relics. From the results of analyses carried out by scientists and chemists, it was established that normally unleavened flour disintegrates after six months and in the maximum period of a few years, is reduced to pulp and then to dust.



(1)



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(3)



(4)



(1) View of San Mauro la Bruca

(2) Façade of the church of San Mauro

(3) Interior of the Church

(4) Monstrance where the Hosts of the Miracle are preserved

FRANCE, 1433

Eucharistic Miracle of Avignon



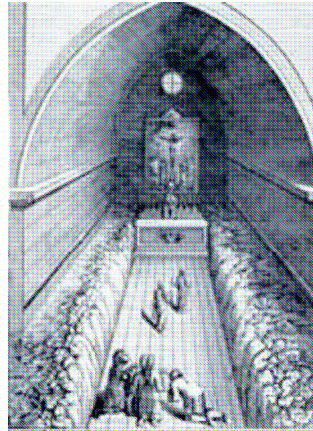
The Eucharistic Miracle of Avignon took place in the Chapel of the Holy Cross, the seat of the Confraternity called the “Gray Penitents,” whose beginnings go back to the distant times of the devout King Louis VIII, who, to celebrate the triumph over the Albigensian heretics, the ones who denied the Real Presence of Jesus in the Eucharist, had organized a solemn act of reparation for September 14, 1226, the liturgical Feast of the Exaltation of the Holy Cross. In the official report, still preserved in the chapel of the “Gray Penitents,” we read that on November 30, 1433, precisely while the Blessed Sacrament was exposed in the small chapel for public adoration, the small town of Avignon was cast into turmoil by a terrible flood which resulted from the overflowing of the Rhone River, provoked by the torrential rains of the preceding days. In the general confusion, Armand and Jehan de Pouzilhac-Farure, head of the Confraternity at that time, spent many hours before successfully reaching the chapel by boat in order to salvage the

monstrance containing the Blessed Sacrament. After arriving, from the gates overhanging the door, they looked toward the altar to see what may have happened to the monstrance and observed that the waters, which had risen to a height of over six feet inside the church, were divided in two to the right and the left of the altar as if to form two walls, and between them, the altar with the monstrance remained dry, protected from the flood. News of the Miracle spread rapidly and the whole population together with the authorities ran to the site, singing hymns of praise and thanksgiving to the Lord. Several hundred people were witnesses of this Miracle. Afterwards, the Confraternity of the Gray Penitents decided that the anniversary of the miracle would be commemorated each year in the chapel on November 30, the Feast of St. Andrew the Apostle.

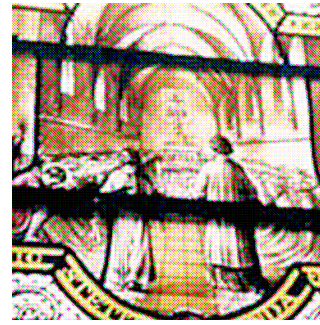
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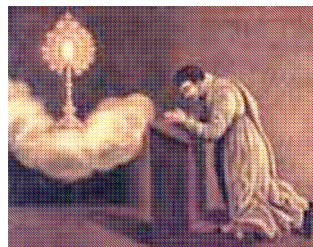
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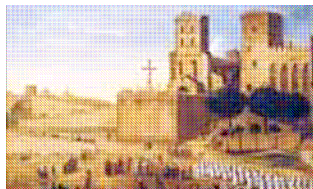
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(7)



- (1) Altar where the Miracle took place
- (2) Early print depicting the Miracle of Avignon
- (3) Stained glass window in the interior of the church in which the Miracle is depicted
- (4) The façade of the Church of the Gray Penitents
- (5) Gabriel de Vidaud Latour, chief minister of the Gray Penitents
- (6) Fresco in the Chapel
- (7) Palace of the Popes, Avignon

FRANCE, 1461

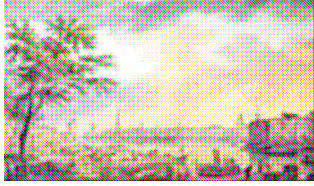
Eucharistic Miracle of La Rochelle



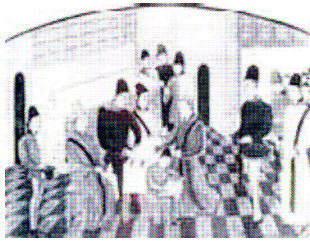
During Easter of 1461, a woman named Jehan Leclerc brought to the church of St. Bartholomew her 12-year old son Bertrand, who from age 6 had been paralyzed and unable to speak because of a terrible accident. At the time for Holy Communion, the boy signaled to his mother that he too wished to receive Jesus in the Eucharist. Initially, the priest did not want to give him Holy Communion because it was impossible for the boy to speak and therefore go to confession. The young boy, however, continued to plead with the priest, who in the end permitted him to receive the Eucharist. Just as he received the Host, Bertrand felt as if he were jolted by a mysterious force. He was able to move and speak; he had been healed. According to the document written by hand just after the miracle, the first words uttered by Bertrand were “Adiutorium nostrum in

nomine Domini” (Our help is in the name of the Lord). The most authoritative document which vividly describes this miracle is the framed manuscript now preserved in the Cathedral of La Rochelle.

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(1) La Rochelle

(2) Exterior of the church where the miraculous healing took place

(3) Copy in black and white of one of the pages of the manuscript which describes the Miracle

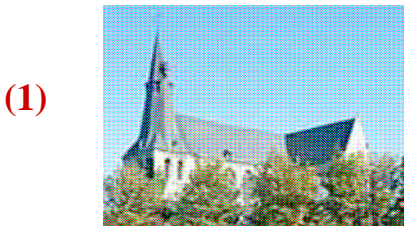
BELGIUM, 1347

Eucharistic Miracle of Middleburg-Louvain



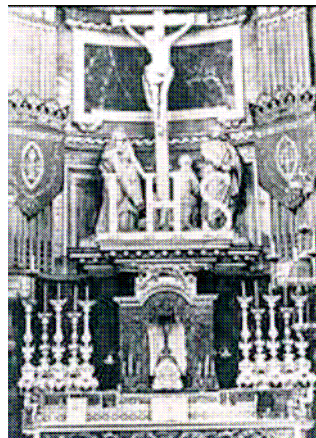
At Middleburg, there lived a noblewoman known to all for her great faith and piety. She was likewise very diligent in caring for the spiritual formation of her children and her servants. During Lent in 1374, as she did each year, she began to do penance in preparation for the coming season of Easter. A few days earlier, she had received into her household a new servant named Jean (John), who had not gone to confession for many years, while leading a very dissolute life. The woman invited all her servants to go with her to Mass. Jean did not dare to turn down the invitation, in order not to disappoint her. He participated in the entire Eucharistic celebration, and when it came his turn to receive Holy Communion, he approached the altar very superficially. Just as he received the Host on his tongue, it was transformed into bleeding Flesh. At that point,

Jean spit the Host out of his mouth at once, as blood from the Host trickled on to the cloth which covered the balustrade in front of the altar. The priest understood immediately what was happening and with great emotion carefully placed the miraculous Host on a tray inside the tabernacle. Jean, repenting, confessed his sins in front of everyone. From that day on, he led an exemplary life and maintained until the end a great devotion to the Blessed Sacrament. All the ecclesiastical and civil authorities of the city were informed of the miraculous event, and the Archbishop, after detailed investigations, approved the devotion surrounding the Miracle. A part of the Host is still preserved today at the Augustinian Fathers monastery in Louvain. The other part is kept at the Church of St. Peter in Middleburg.



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(3)



(1) Church of St. James, Louvain

(2) Altar where the Miracle took place

(3) Illustration in which the Miracle is depicted, the Church of St. James, Louvain

HOLLAND, 1222 and 1465

Eucharistic Miracle of Meerssen

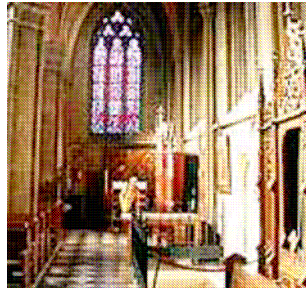


In the small town of Meerssen, there were two Eucharistic miracles which have been authenticated, one in 1222 and the other in 1456. In the first Miracle, during Holy Mass, living Blood dripped from the big consecrated Host and stained the corporal. In the second Miracle, in 1456, a peasant succeeded in recovering the Relic of the first Miracle from a fire which destroyed the entire church. This episode became commemorated by the inhabitants under the name “Miracle of the fire.” Despite the fire, the church was rebuilt at once, and finally, in 1938, Pope Pius XI elevated it to the rank of Minor Basilica. Even today, it is one of the major pilgrimage centers in all of Holland, and the precious Relic of the Miracle is carried in procession each year during the Octave of Corpus Christi.





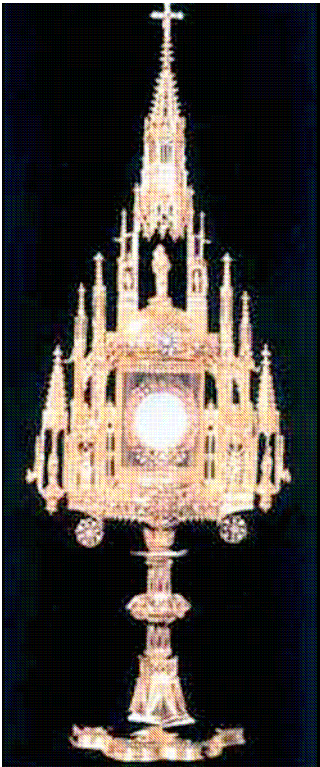
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- (1) Basilica of the Blessed Sacrament
- (2) Interior of the Basilica
- (3) Commemorative medal of the miracle

HOLLAND, 1380

Eucharistic Miracle of Boxtel-Hoogstraten



In 1380, a priest named Father Eligio van der Aker was celebrating Holy Mass at the Church of St. Peter, when just after consecrating the species of wine, he accidentally spilled it on the corporal and on the altar cloth. Despite the fact that he used white wine for the Mass, it was transformed into red Blood. At the end of the Mass, the priest ran into the sacristy and tried to remove the Blood stains from the sacred linens, but every attempt proved fruitless. Not knowing what to do, he hid the altar cloth and the corporal in a trunk under his bed. Only as his death was approaching did he finally reveal the secret to his confessor, Father Henry van Meerheim, who in turn immediately informed Cardinal Pileus, who at that time was the apostolic delegate of Pope Urban VI and Titular Archbishop of the Church of St. Praxedes. The Cardinal, after

conducting a thorough examination of how the events had unfolded, officially authorized the veneration of the Relics from the miracle by the Decree of June 25, 1380. In 1652, because of inter-denominational conflicts, the Relics were transferred to Hoogstraten, at the border with Belgium. Only in 1924, after persistent appeals, was the corporal stained with the Lord's Blood returned to the small town of Boxtel. Each year, the citizens of Boxtel, on the occasion of the Feast of the Most Holy Trinity, organize a solemn procession in commemoration of the Eucharistic Miracle, and expose the Relic for public veneration.

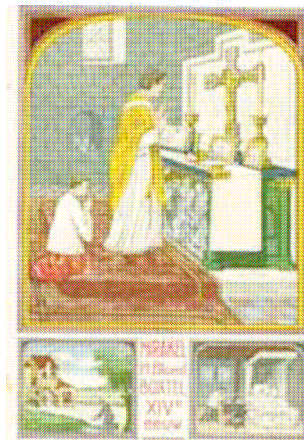
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(1) The Miracle took place at the Church of St. Peter in Bortel

(2) Relic of the Blood of the Miracle, Church of St. Catherine

(3) The Relic being carried in procession

HOLLAND, 1429

Eucharistic Miracle of Alkmaar



In the Cathedral of St. Lawrence at Alkmaar is preserved the precious Reliquary in the shape of an Angel containing the chasuble soaked with the Lord's Blood from the Eucharistic Miracle which occurred in 1429. On May 1st of that year, a priest named Father Folkert was celebrating his first Mass in the Cathedral of St. Lawrence. The pastor, Father Volpert Schult, also attended the celebration. Just after pronouncing the words of consecration over the wine, Father Folkert accidentally spilled the white wine contained in the chalice onto his chasuble, and living red Blood appeared in its place. After finishing Holy Mass, seized with panic, he cut off the border of the chasuble stained with Blood and burned it, and afterward took the part he had cut and began to mend it. After he had just finished mending the chasuble, it again was stained with Blood. The two priests, not knowing what to

do, made their way at once with the chasuble to the Bishop of Utrecht. Only in 1433 did the Bishop, after numerous canonical investigations, grant official approval to the devotion surrounding the miracle.

(1)



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(4)



(1) Church of St. Lawrence

(2) Interior of the church

(3) Reliquary which contains the Blood of the Miracle

(4) Illustration found in the interior of the church, in which the Miracle is depicted

POLAND, 1290

Eucharistic Miracle of Glotowo



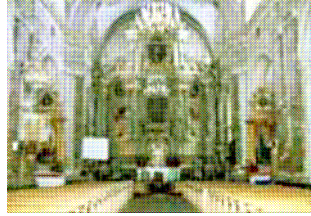
The oldest documents which describe this miracle tell how “some cattle were dragging a plough, behind which a peasant was walking at a regular pace. The sun was slowly descending beyond the horizon, creating long shadows. The man raised his eyes and then incited his animals, after a long day’s work, to go up with great pains to the top of the hill. After so much work – thought the peasant – we will have bread. Suddenly, the plough became stuck, the cattle gave a stronger jolt,

and to the side a big clod of soil was formed. The animals stopped as if petrified. For a moment, the impatient peasant scolded the animals, but however he halted in amazement, noting a sudden change in the environment. The field had become illuminated as if it were noontime, and a most intense light was emitted from the ground and wrapped around the cattle, which were now kneeling. The peasant began to dig and saw that the light came from a pyx muddied with soil and containing a consecrated Host, all in one piece and white as the snow.” News of the event spread rapidly among the people, who quickly ran to the place. The local authorities organized a solemn procession to carry the Host to the Church in Dobre Miasto. According to an ancient chronicle, however, the Host was inexplicably recovered once again at the place where it had been discovered the first time. The occurrence was interpreted as a sign from God and a small church of Corpus Christi was built in honor of the Blessed Sacrament on the site of the Miracle. The popularity of Glotowo continued to grow over the course of the centuries, and in the 18th century, it was decided to enlarge the old church, which was consecrated by Bishop Krzysztof Potocki on August 24, 1726. Even today, the shrine in the village of Glotowo attracts numerous pilgrims each year who gather to venerate the Relic of the Host, which has remained intact since 1290.

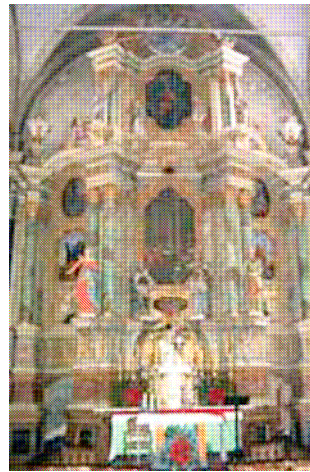
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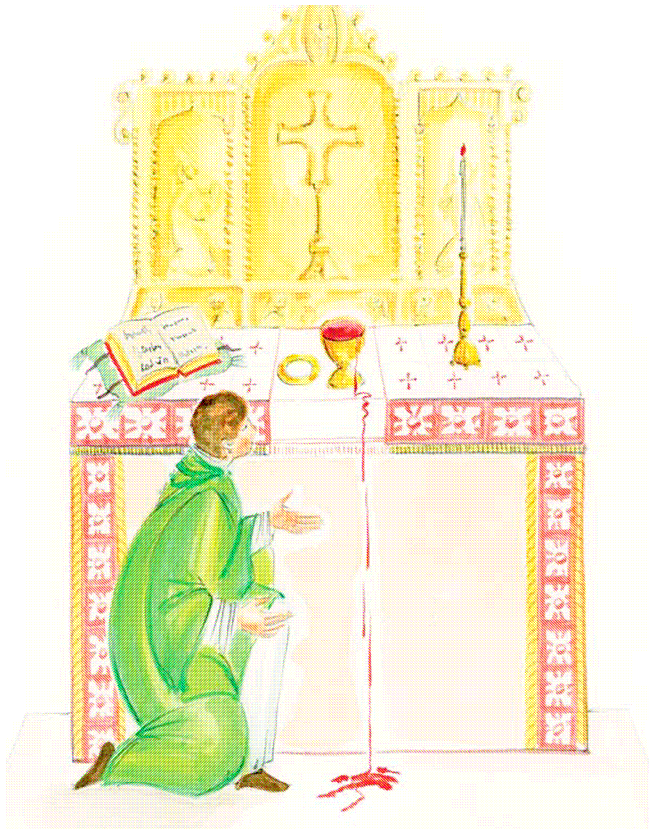
(1) Eucharistic Shrine of Glotowo

(2) Interior of the Shrine

(3) Ciborium containing the Relic of the Miraculous Host;
on either side are depicted the cattle which genuflected
in the field to adore the Host

SPAIN, 1010

Eucharistic Miracle of Ivorra

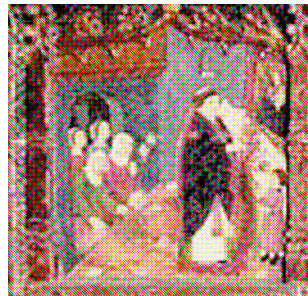


In the 11th century, heretical doctrines which denied the Real Presence of Jesus in the Eucharist began to spread throughout Europe. The priest in Ivorra, Father Bernat Oliver, himself also doubted the truth of Transubstantiation. Precisely while he was celebrating Holy Mass, the Miracle unexpectedly took place: the wine in the chalice turned into Blood and spilled out onto the altar cloth, eventually spilling onto the floor. The Bishop of Urgell in Sant' Ermengol, when he was informed of the occurrence, immediately went to Ivorra himself to find out in person what the facts were, which were then referred at once directly to Pope Sergius IV in Rome. The Pope signed a Papal Bull in which he certified that a true Miracle had taken place. The Relics of the Miracle and the Papal document were placed

under the main altar of the parish church of San Cugat in Ivorra, which was dedicated in the year 1055 by Bishop Guillem of Urgell. Presently, the sacred Relics are preserved in a Gothic reliquary which since 1426 has contained the altar cloth stained with the Precious Blood and other relics donated by Pope Sergius IV to Sant' Ermengol. In 1663, to meet the needs of the great number of pilgrims who were gathering every year to commemorate the Miracle, a new Shrine was built. To this day, every year on the second Sunday of Easter, an important feast called the "la Santa Duda" ("Feast of the Holy Doubt") in reference to the "doubt" experienced by the priest of Ivorra, Father Bernat Oliver, and the great Miracle which dispelled that doubt.



(1) Interior of the shrine



(2)

Detail of one of the paintings found in the interior of the Shrine which depicts the scene of the wine transformed into the Precious Blood spilling out

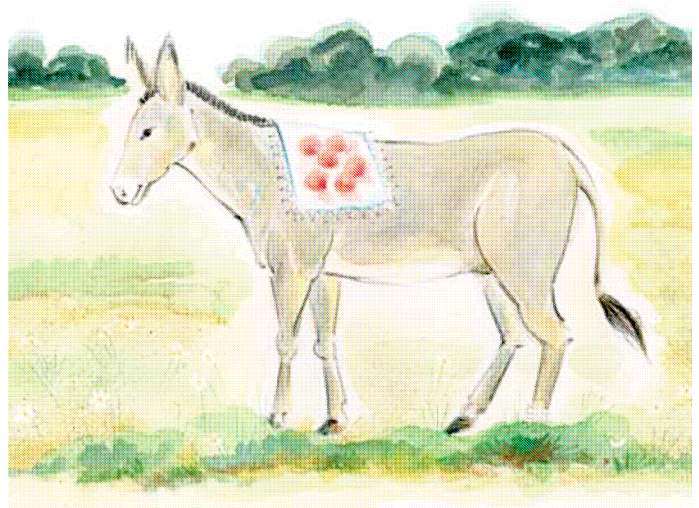
SPAIN, 1239

Eucharistic Miracle of Daroca



This Eucharistic Miracle took place after one of the numerous battles waged by the Spaniards against the Moors. In 1239, the Christian cities of Daroca, Teruel, and Calatayud (in Aragon), joined as allies to reconquer the castle of Chio Luchente from the Moors. The chaplain, Father Mateo Martínez of Daroca, celebrated Holy Mass before the battle, in the course of which he consecrated six Hosts for Holy Communion to be distributed to the six captains who led the troops: Don Jiménez Pérez, Don Fernando Sánchez, Don Pedro, Don Raimundo, Don Guillermo, and Don Simone Carroz. A surprise attack by the enemy obliged the chaplain to suspend the Mass immediately and to wrap the six consecrated Hosts in the corporal, which he hid under a rock. The enemy troops were repelled, and the commanders requested the priest to be able to receive Communion as a sign of thanksgiving for the victory they had achieved. Father Mateo went to the place where he had hid the corporal and there he found the Hosts soaked in Blood. The commanders, interpreting this event as a great sign of divine favor and of

good fortune, received the Hosts in Holy Communion and tied the corporal stained with Blood to a lance so as to make a standard. They went into battle against the Moors with this standard and reconquered the castle of Chio Lucente, attaining in this way a tremendous victory. The merits of this triumph were attributed to the Eucharistic Miracle. The six commanders all came from different regions of Spain, and each one of them began to argue that the corporal should be brought to his own city. A heated discussion followed. Three times, the city of Daroca was selected to be the place where the Relic of the Miracle would be preserved. Finally, a compromise was reached, the corporal would be placed on the back of a mule who would be allowed to wander off freely: the city where the mule stopped would be the place chosen by the will of God as the place where the holy corporal would be preserved. The mule wandered about for 12 days, covering a distance of about 200 miles, until, exhausted, it collapsed in front of the Church of St. Mark in Daroca. Afterwards,

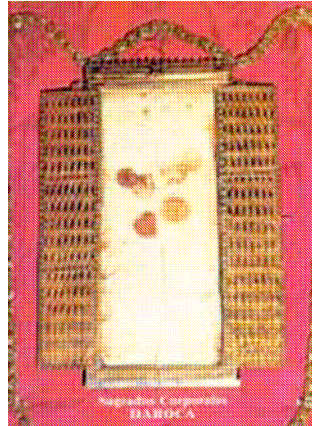


a church dedicated to the Blessed Virgin Mary was built at Daroca along with a precious reliquary, where it is still possible to venerate the corporal stained with the Precious Blood today.

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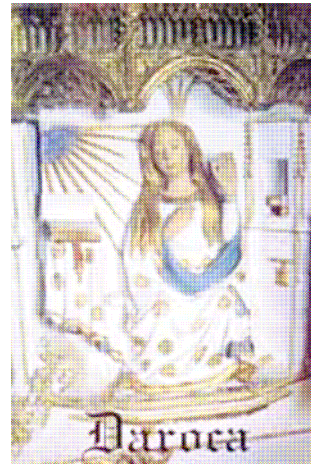
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(1) Basilica of St. Mary

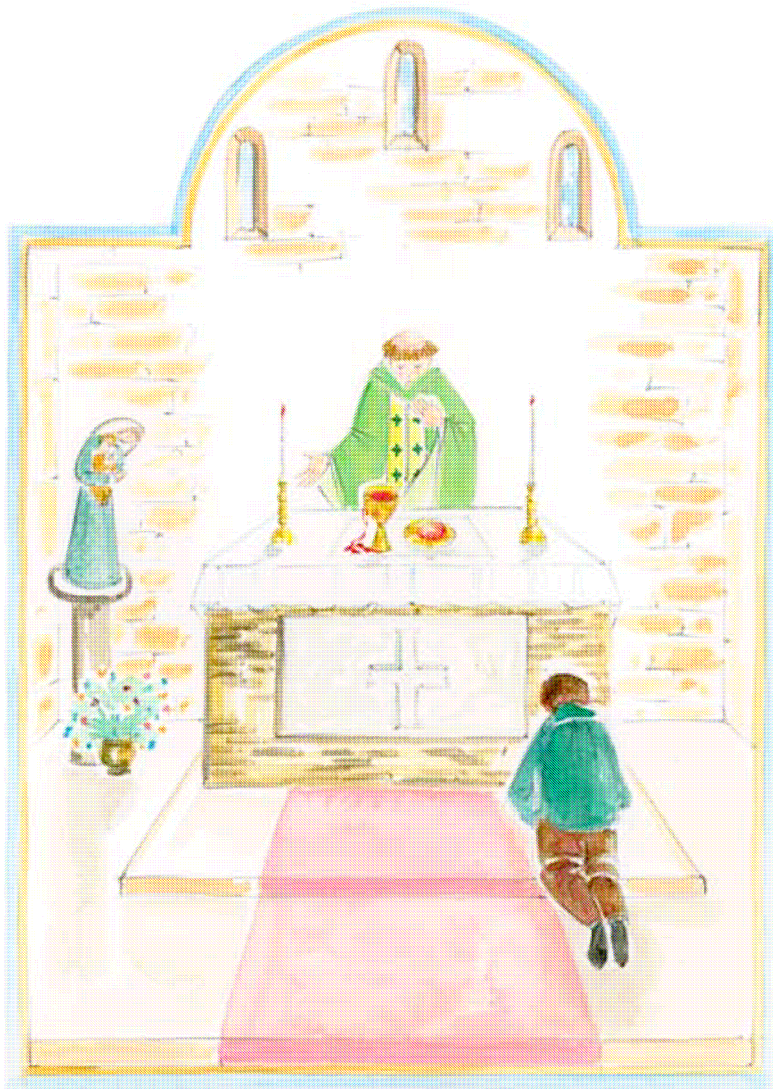
(2) Relic of one of the Corporals stained with the Precious Blood preserved in the Church of Daroca

(3) The Church where the Holy Pall is preserved

(4) Procession which takes place each year in honor of the Miracle of Daroca

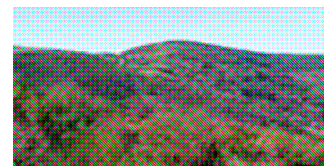
SPAIN, 1300

Eucharistic Miracle of O’Cebreiro



In a freezing winter of 1300, a Benedictine priest was celebrating Holy Mass in a side chapel in the church of the monastery at O’Cebreiro. He assumed that on that harsh winter day, in which snow was falling in abundance and the wind was unbearable, no one would dare come to attend Holy Mass. He was mistaken. A peasant of Barzamaior named Juan Santín made his way up to the monastery to participate in the Mass. The priest celebrating the Mass, who did not believe in the Real Presence of Christ in the Blessed Sacrament, despised the sacrifice in his heart and likewise despised the good will of the peasant. He began to celebrate the Mass with this disposition and just after he pronounced the words of consecration, the Host was turned into Flesh and the wine into Blood, which spilled out of the chalice, staining the corporal. It appears likewise the head of the wooden statue of the Virgin Mary was bowed in adoration at the moment of the Miracle. The people today call it the “Madonna of the

Miracle.” The Lord wished to open the eyes of the unbelieving priest who had doubted and to reward the great devotion of the peasant. For almost two hundred years, the Host turned into Flesh was left on the paten, until Queen Isabella, while making her way on pilgrimage to Saint James of Compostela, passed through O’Cebreiro and came to learn of the Miracle. The Queen at once had a precious reliquary made of crystal and fitted to contain the miraculous Host. Each year, on the Feast of Corpus Christi, August 15th (the Assumption of the BVM), and September 8th (the Nativity of the BVM), the Relics of the Miracle are carried in procession together with the statue of the Virgin Mary. Among the many documents which testify to the authenticity of the miracle, we cite the Bull of Pope Innocent VIII in 1487 and that of Pope Alexander VI in 1496, as well as a report of Father Yepes.



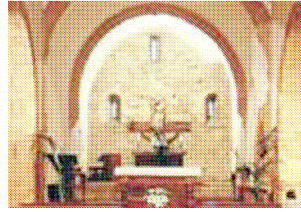
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- (1) Panoramic view of O'Cebreiro
- (2) Shrine of O'Cebreiro
- (3) Altar where the Miracle took place
- (4) The Madonna of the Miracle
- (5) Interior of the Church of St. Mary
- (6) Chapel where the Relics of the Miracle are preserved
- (7) Relics of the Chalice, the Paten, and the Precious Blood of the Miracle

SPAIN, 1370

Eucharistic Miracle of Cimballa

The “Santísimo Misterio Dubio” (The Doubt of the Most Holy Mystery) is the name by which the Eucharistic Miracle which took place at Cimballa in 1370 at the Church of the Purification of Our Lady is now known. The pastor of the Church, Father Tomás, had been tormented for many months by doubts concerning the Real Presence of Jesus in the Sacrament of the Eucharist. During the celebration of Holy Mass one Sunday, after pronouncing the words of consecration, Father Tomás saw the Host turn into Flesh, with living Blood flowing in abundance from it, so that it spilled on to the corporal. The repentant priest began to weep out of remorse, and the faithful, seeing him so upset, ran up to the altar at once and saw the Miracle. The Relic was carried in procession as it was, and the news of the Miracle spread everywhere. Many Miracles were attributed to the “Santísimo Misterio Dubio,” which since that time, has always been an object of great devotion on the part of the faithful. The Relic of the corporal stained with the Precious Blood is exposed every year on September 12 on the occasion of the anniversary of the Miracle.



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(1) Panorama of Cimballa

(2) Church of St. Mary, Cimballa

(3) Interior of the Church

(4) Section of the Relic of the Blood-stained corporal

SPAIN, 1657

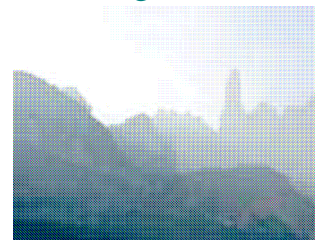
Eucharistic Miracle of Montserrat

In 1657, the Most Reverend Father Bernardo de Ontevieros, General of the Benedictine Order in Spain, along with the Abbot Father Millán de Mirando, were present at the monastery of Our Lady of Montserrat to take part in several conferences.

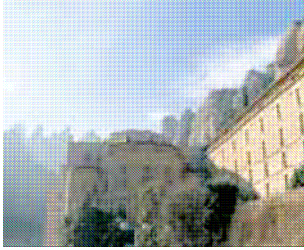


During one of these, a woman with her young daughter came to the monastery, and the little girl began to implore Abbot Millán to celebrate three Masses in memory of her deceased father, deeply convinced that by the merits of these Masses, the soul of her father would be freed from the pains of Purgatory. The good Abbot, moved by the tears of the young girl, began to celebrate the first of these Masses for the dead on the following day, and the little girl, who was present at the Mass with her mother, during the consecration began to declare that she saw her father kneeling at the foot of the main altar, surrounded by dreadful flames. The Father General, who was skeptical, wishing to determine whether the little girl's account was true, told her to bring a handkerchief close to the flames that surrounded her father. The little girl, following his directive, placed the handkerchief in that mysterious fire which only she was able to see, and at once all the monks saw the handkerchief catch fire with a living flame. During the second Mass, the

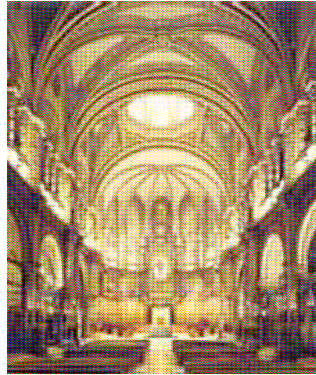
little girl stated that she saw her father standing up next to the deacon and dressed in a garment of brilliant colors. During the third and final Mass, the father appeared to his daughter dressed in a garment that was white as snow. Just as the Mass ended, the little girl exclaimed: "Look, my father is leaving and going up to heaven!" The little girl then thanked the community of monks on behalf of her father, who had instructed her to do so. Those who were present at this Miracle included the Most Reverend Father General of the Benedictine Order in Spain, the Bishop of Astorga, and numerous inhabitants of the country.



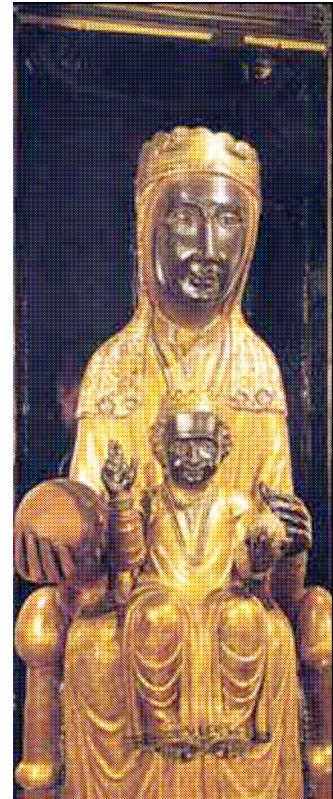
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(1) Shrine of Our Lady of Montserrat

(2) Interior of the Church where the Miracle took place

(3) The Miraculous image of the Virgin of Montserrat

SPAIN, 1824

Eucharistic Miracle of Onil

On November 5, 1824, the monstrance which contained the Blessed Sacrament and several liturgical objects were stolen from the church in Onil by Nicolás Bernabeu, who as a child had been an altar boy in that very church. News of the sacrilegious robbery spread quickly through the whole region. When Nicolás tried to resell the stolen objects in Alicante, a merchant there



became suspicious and decided to inform the authorities. Nicolás Bernabeu was arrested, but did not want to reveal where he had hidden the monstrance, which still contained the Blessed Sacrament. The faithful and the civil authorities looked for several days around the countryside, but it was in fact in a nearby town, at Tibi, where the thief had settled down to live, that a woman named Teresa Carbonell, on November 28, 1824, recovered the stolen monstrance in the part of the town called “la Pedrera.” The woman immediately brought it back to Onil, where it was received with great festivity. Exactly 119 years later, on November 28, 1943, Father Guillermo Hijarrubia, the delegate of the Archbishop of Valencia, confirmed the authenticity of the miracle, verifying that the Host contained in the stolen monstrance had been preserved incorrupt. Today, at the parish church of St. James the Apostle in Onil, one can

still adore the miraculous Host, which has remained intact after almost two centuries. Each year, the Feast of Our Lord “Robat” (“Stolen”) is celebrated in commemoration of the Eucharistic Miracle and the recovery of the Host.

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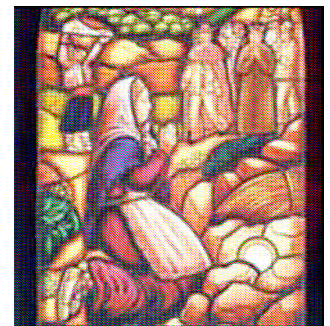
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(1) Reliquary of the Host which is preserved intact

(2) Relic of the Miraculous Host

(3) The Feast in honor of the Miracle called the “Pedreria” to commemorate the place where the Host was recovered

(4) Stained glass windows in the Church of St. James in which the scenes of the Miracle are depicted

SPAIN, 1907

Eucharistic Miracle of Silla



During Holy Mass on March 25, 1907, the Feast of the Annunciation, Father Fernando Gómez, pastor of the Church of Our Lady of the Angels in Silla, was going up to the tabernacle to take out the Hosts in order to distribute Holy Communion to the faithful. To his great dismay, he found the door of the tabernacle already opened and saw that the precious silver ciborium containing the Sacred Hosts was missing. The Sacred Hosts were recovered two days later in a small garden outside the city, concealed under a rock. The pastor therefore brought them back to the church in a solemn procession. In 1934, having established that the Hosts remained “in the same state in which they were recovered under the rock and maintained their original condition unaltered,” the Archbishop of Valencia initiated the process to declare their preservation miraculous and

sealed the reliquary containing them with wax, while drawing up a detailed account of the Miracle. Unfortunately, two years later, the Archbishop’s palace was burned down by communist anarchists, and the precious document was lost. Finally, in 1982, the Archbishop of Valencia in office that year, Monsignor Miguel Roca, initiated a new canonical process, resulting in the official authorization of the devotion surrounding the Sacred Hosts.

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(1) Our Lady of the Angels, Silla

(2) The Hosts of the Miracle

PORTUGAL, 1266

Eucharistic Miracle of Santarém



According to the data recorded on the copy of a document commissioned by King Alfonso IV in 1346, on February 16, 1266 at Santarém (in Portugal), a young woman, seized with jealousy towards her husband, consulted a sorceress, who advised her to go to church and steal a consecrated Host in order to make a love potion from it. The woman stole the Host and hid it in a linen cloth, which at once was stained with Blood. Terrified, she ran to her home, where she opened up the handkerchief to see what happened. With great amazement, she saw that the Blood was gushing from the Host itself. Confused, the woman put the Host in a small drawer in her bedroom, but during the night, beams of light radiated from the drawer, making

the room bright as in daylight. Her husband likewise noticed the strange phenomenon and began to question his wife, who then had to tell him the whole story. The following day, the couple informed the Pastor, who went to their house and picked up the Host, taking it back to the Church of St. Stephen in solemn procession, followed by many religious and laymen. The Host continued to bleed for three consecutive days. It was then placed in a magnificent reliquary made of bees' wax. In 1340, another Miracle took place there, when a priest opened the tabernacle and found the waxen vessel broken in pieces, and in its place was a vessel made of crystal, inside of which the Blood of the Host was found mixed with the wax. Today, the Miraculous Host is preserved in an 18th century monstrance above the main altar. The Church of St. Stephen is known as the Shrine of the Holy Miracle. The Host has dripped Blood on several occasions over the centuries, and various images of Our Lord Jesus Christ have been seen to appear in it. Among the testimonies to the Miracle is likewise St. Francis Xavier, the apostle of India, who visited the Shrine before departing on his mission. Ever since the occurrence of the Miracle, every year on the second Sunday of April, the precious Relic is carried in procession from the married couple's house to the Church of St. Stephen.

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- (1) Shrine of the Most Holy Miracle, Santarém
- (2) Relic of the Miraculous Host
- (3) The cruet containing the Blood which dripped from the Host
- (4) Interior of the Shrine of the Most Holy Miracle, Santarém
- (5) Home of the sacrilegious woman transformed into a small Chapel, Santarém
- (6) Medal commemorating the Miracle of Santarém

COLOMBIA, 1906

Eucharistic Miracle of Tumaco



On January 13, 1906, on the tiny island of Tumaco in the Pacific Ocean, at 10 o'clock in the morning, the earth was heard trembling in a terrifying quake that lasted about ten minutes. All the inhabitants of the village gathered in front of the church, begging the Pastor, Father Gerardo Larrondo and his assistant Father Julián, to organize immediately a procession with the Blessed Sacrament. The sea was rising and had already covered a part of the shore. An enormous mountain of water had already been formed, which would quickly be transformed into an

immense wave. Father Gerardo, terrified, at once consumed all the consecrated Hosts from the ciborium, leaving aside only the big Host. Turning then to the people, he exclaimed: "Let us all go to the beach, my children, and may God have mercy on us!" As if reassured by the presence of Jesus in the Eucharist, all proceeded to march, weeping and crying out to God. Just as he arrived at the beach, Father Larrondo, with the monstrance in hand, courageously went down to the shore-line, and at the exact moment when the wave was arriving, he raised the consecrated Host before all the people with a firm hand and a heart filled with faith, and traced the Sign of the Cross in the air. It was a moment of the highest solemnity. The wave advanced yet a little more, but even before Father Larrondo and Father Julián noticed what had happened, the people, seized with amazement, cried out: "A Miracle, A Miracle!" Indeed, as if stopped by an invisible force superior to that of nature, the powerful wave that threatened to destroy the village of Tumaco had suddenly come to a halt and began to recede, while the sea quickly returned to its normal level. The inhabitants of Tumaco were filled with a sense of euphoria that was uncontainable, rejoicing that they had been saved by Jesus in the Blessed Sacrament, to whom all rendered their heartfelt gratitude. News of the Miracle of Tumaco spread throughout the world, so much so that Father Larrondo received letters with requests for prayer from as far away as Europe as well.

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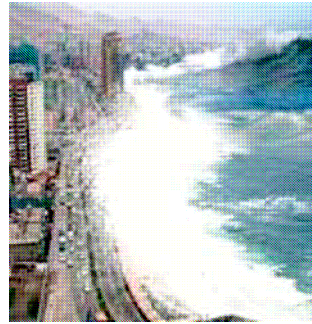
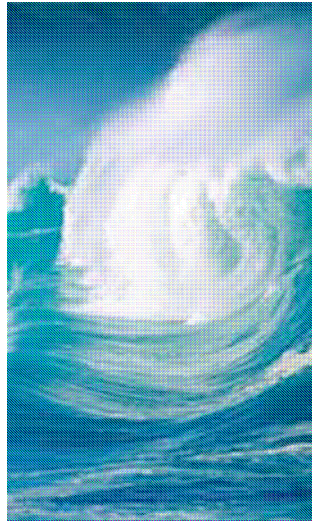


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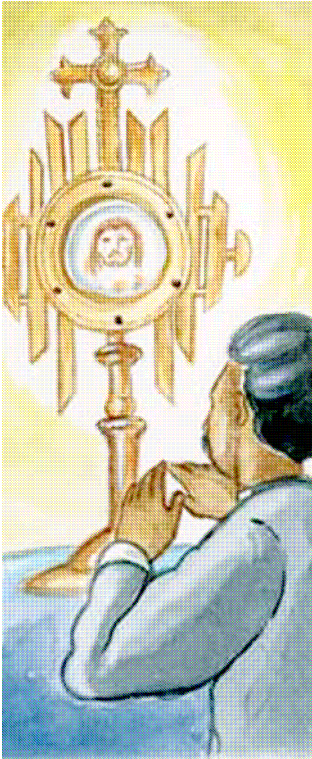
(1) The beach of Tumaco

(2) Tumaco as it appeared at the time of the Miracle in 1906



ARCHDIOCESE OF TRIVANDRUM, INDIA 2001

Eucharistic Miracle of Chirattakonam



This Eucharistic Miracle took place recently, on May 5, 2001 at Trivandrum. In the consecrated Host, the face of a man resembling Christ crowned with thorns appeared. Father Johnson Karoor, pastor of the church where the Miracle occurred, recounts in his report: “On April 28, 2001, in the parish church of St. Mary at Chirattakonam, we began, as we do each year, our Novena to St. Jude Thaddeus. At 8:49 in the morning, I exposed the Blessed Sacrament in the monstrance and began a time for public adoration. After a few minutes, I saw three marks on the Holy Eucharist. At that point, I stopped praying and began to look at the monstrance, inviting the faithful also to wonder at the three marks. I then asked the faithful to remain praying and then put the monstrance back inside the tabernacle. On April 30, I celebrated Holy Mass and the day after I departed for Trivandrum. After returning, on May 5, 2001, I opened the church for the regular Masses, I prepared myself and I went to open the tabernacle to see what had happened to the Eucharistic host of the monstrance, and I at once noticed in it a figure resembling a human face. I was very moved and asked the faithful to kneel down and begin to pray. I thought that it was only I who had seen the face, and then I asked the altar boy what he observed in the monstrance. He

answered, ‘I see the figure of a man.’ I noticed that the rest of the faithful also gazed intently at the monstrance. We began the Adoration and as the minutes passed by, the figure of the man became more clearly defined. I did not have the courage to say anything, and I began to cry. During the time of adoration, we had the custom of reading a passage from Sacred Scripture. The passage which fell upon me that day was the one from Chapter 20 of St. John’s Gospel, which recounts the episode when the Risen Jesus appeared to St. Thomas and asked him to look upon His wounds. I managed to say only a few words in my homily, and as I had to celebrate Holy Mass at the neighboring parish of Kokkodu, I arranged for a photographer to come at once to take a picture of the Holy Eucharist with the human face inside it. The photographs were developed in two hours, and in every photo, the face appeared ever more clear.”

His Blessedness Cyril Mar Baselice, Archbishop of Trivandrum, wrote regarding this Miracle: “[...] For us believers, what we saw is something we have always believed [...] If Our Lord is speaking to us by giving us this sign, this most surely requires a response on our part.” The monstrance containing the Miraculous Host is still preserved in the church.

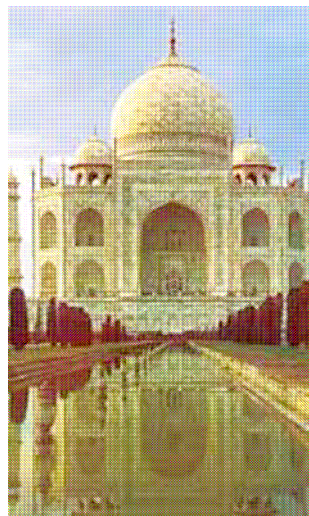
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- (1) The Monstrance containing the Host in which the Face of Jesus appeared
- (2) His Beatitude Cyril Mar Baselice, Archbishop of Trivandrum



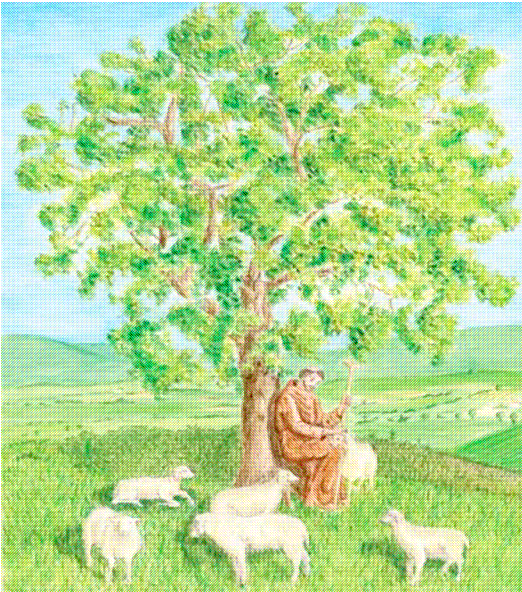


The Saints

And the Eucharist

ITALY, 13th Century

Saint Francis of Assisi



During a stay at Rome, Saint Francis, moved by his great devotion to Christ, often depicted with the symbol of the Paschal Lamb, carried a small lamb with him. Before leaving, he entrusted the lamb to a noble woman, Jacopa dei Sette Soli, his good friend. The lamb seem to have been well trained by Saint Francis; it never left the woman's company, it followed her everywhere, even when she went to church, when she stayed there to pray, and when she returned from there. In the morning, if the woman woke up late, the lamb would jump up and nudge her with its little horns, wake her up with its bleating, and exhorting her with nods and gestures to make haste and hurry to Mass. For this reason, the noble woman nurtured a great love and admiration for this lamb, a "disciple" of St. Francis, which had now become her devotional guide.

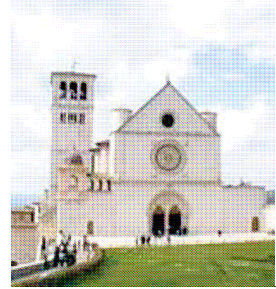
One day, St. Francis found himself on the outskirts of Siena, and along the road he came upon a great flock of sheep grazing in the pasture. As was his custom, he greeted them kindly, and the sheep, which stopped nibbling at the grass, ran up to him all together, lifting up their snouts and gazing on him with their eyes raised. They greeted him this way on so many occasions that the friars and the shepherds were utterly amazed, and news of this occurrence spread all around. On another occasion, in the church of St. Mary of the Porziuncula (at Assisi), the people brought a sheep to St. Francis as a gift, which he accepted with gratitude, since he loved the innocence and simplicity which the sheep shows by its very nature. St. Francis taught the sheep



how to praise God and not to bother the Friars in any way. The sheep, for its part, as if sensing the piety of the Saint, carefully put into practice the training St. Francis imparted. When the sheep heard the Friars chanting in choir, the sheep would also enter the church, and not even needing his master's presence, bent its knee, emitting tender sounds of bleating at the altar of the Virgin, Mother of the Lamb, as if it was anxious to greet her. During the celebration of Holy Mass, at the moment of elevation of the Host, it knelt down with its knees bent on the ground; with this gesture, it seemed that it wished to rebuke those who were less devout for their lack of reverence towards the Eucharist.



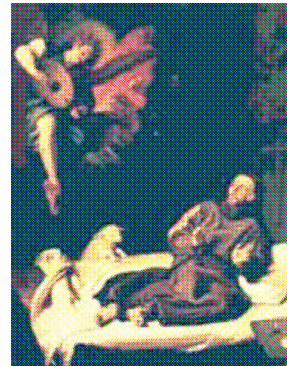
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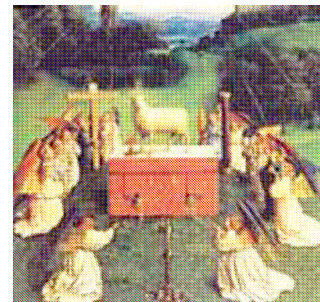
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- (1) Saint Francis of Assisi, fresco by Giotto
- (2) Upper Basilica of Saint Francis, Assisi
- (3) Portrait of St. Francis by Speco
- (4) *Saint Francis*, painting by Francisco Ribalta, Prado Musuem, Madrid
- (5) J. Van Eyck, *The Mystical Lamb*

1320-1333

Blessed Imelda Lambertini



Blessed Imelda Lambertini showed a great love for Jesus in the Eucharist from the time of her childhood, but her chaplain reminded her that she could only receive her First Holy Communion (in those days) when she turned 14 years old. On May 12, 1333, on the Vigil of the Ascension, she went to Mass and presented herself for Holy Communion. The priest ignored her completely, but the Lord wished to grant the desire of little Imelda. As she received the Body of Christ, her radiant soul flew at once up to heaven. Blessed Imelda is patroness of First Communicants.

Mother Teresa of Calcutta

Mother Teresa of Calcutta often said that to increase our charity, we should approach the Eucharist often. According to the Constitutions of the Order she founded, the sisters are obliged to participate in Holy Mass each day and spend one hour in adoration before the Blessed Sacrament.



16th Century

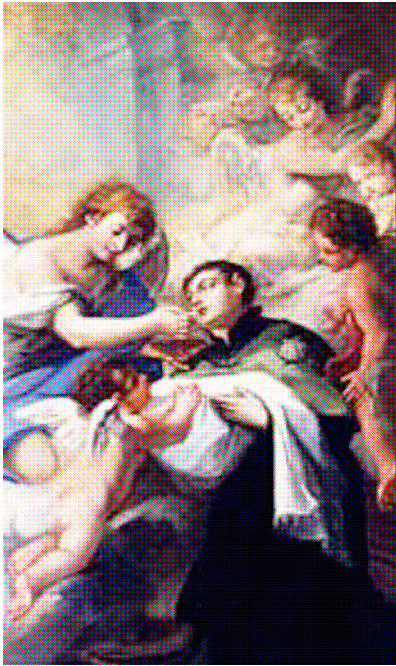
Saint Stanislaus Kostka

Saint Stanislaus Kostka was born in 1550 in Rostków, a few kilometers from Warsaw. In 1564, when he was 14 years old, Stanislaus was sent to Vienna with his older brother to complete his studies with the Jesuits. He liked very much both his studies and the disciplined life of the college and already decided to enter the religious life. Unfortunately, the Jesuits had to close the college and Stanislaus, his brother, and their tutor were forced to leave, eventually accepting the hospitality of a nobleman of the Lutheran faith. Stanislaus maintained his exemplary



devotional lifestyle, despite the pressure from his brother, their tutor, and their host, all of whom criticized him for this. Stanislaus accepted all this with patience and submission, so much so that during the night, he prayed for them. When he was about 17 years old, Stanislaus became gravely ill. We should point out that the young man belonged to the Confraternity of St. Barbara, whose members commend themselves to her as their patron to receive Holy Communion at the hour of death. Stanislaus, therefore, had complete trust that this would take place, and in fact awakened his tutor, who was keeping watch beside him, with the exclamation: “Look, there is St. Barbara! Look, she has come with two Angels! She is bringing me the Blessed Sacrament!” And so it was: the Angels bent over him and gave him Holy Communion. The boy, now serene, lay down again on his bed. Several days later, to the surprise of all, Stanislaus got up, perfectly healed, stating that he wished to go to

church to personally thank the Lord, and disclosing his wish to become a Jesuit. The regional superior of the Jesuits refused him because of his young age and the lack of a *nihil obstat* (permit) from his parents, but Stanislaus did not lose heart and decided at once to attempt to enter the Jesuits in Germany or even in Italy itself. He cast off his expensive clothing and dressed in that of a peasant, traveling on foot towards Augusta, where the great St. Peter Canisius, provincial of the Jesuits, was residing. When his brother discovered his absence, he searched for him for a long time and began to feel remorse for his hostile conduct towards him. Meanwhile, St. Peter Canisius carefully evaluated the young man’s vocation and decided to send him to the Jesuit seminary in Rome. In the letter of presentation for the young Stanislaus he wrote: “Stanislaus, a noble son of Poland, a young man who is upright and full of zeal, was tested for a short time in the boarding house at Dillingen and was shown to be always diligent in fulfilling his duty and firm in his vocation...we expect great things from him.”



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- (1) St. Stanislaus receiving Holy Communion from an Angel, Diocesan Museum of Milan
- (2) Tomb of St. Stanislaus, Church of Sant' Andrea al Quirinale, Rome
- (3) Saint Barbara

1515 – 1582

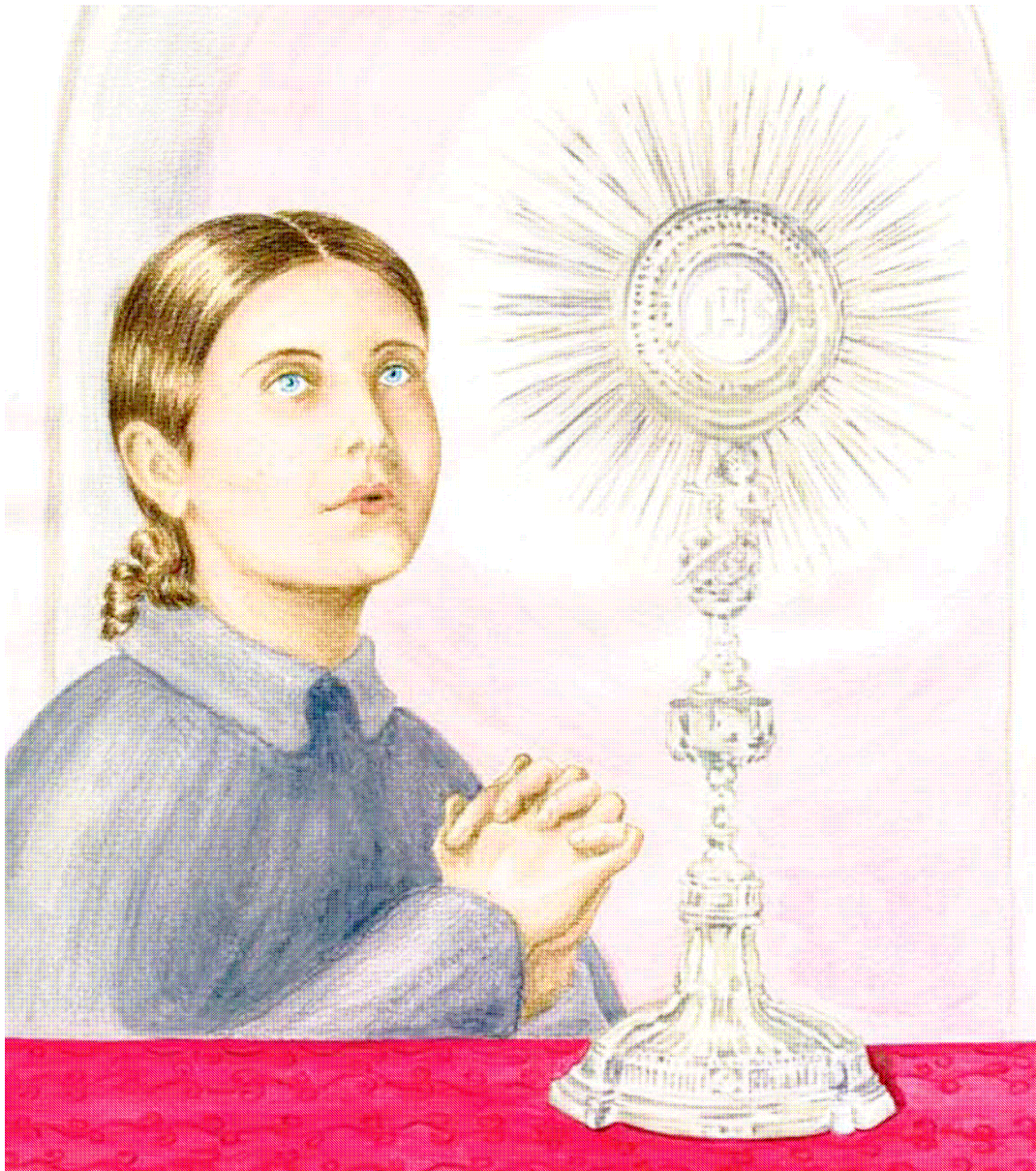
Saint Teresa of Jesus

The great Carmelite mystic, St. Teresa of Avila, wrote regarding Holy Communion: “If when Jesus walked on this earth, the sick were healed merely by touching His garments, there is no doubt that there will be many miracles when we receive Him within us, if we have faith. Jesus, finding Himself in our home (that is, within us) will grant us what we ask of him...His Majesty in fact does not usually repay badly a sign of good hospitality...” Saint Teresa often repeated that “if people received Communion at least once in their life with great faith and love, that one time would be enough to make them become saints.”



Saint Gemma Galgani

When Saint Gemma Galgani became distracted during Holy Mass and began looking around, her Guardian Angel scolded her harshly.



17th Century

Saint Margaret Mary Alacoque



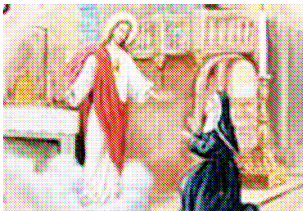
The message received by the Visitation sister of Paray-le-Monial contains the so-called “twelve promises of the Sacred Heart,” in which Jesus revealed to her the graces attached to this devotion. Love for the Sacred Heart of Jesus is closely linked to devotion to the Holy Eucharist. As the great apostle of this devotion, the Jesuit Father Henri Ramière, wrote: “It is in the Eucharist that we actually discover the Heart of Jesus; it is in the Eucharist that He is united in the most intimate way with us, and we with Him.” We list here below the so-called “twelve promises of the Sacred Heart” which the Lord revealed to the Saint:

- 1) To those devoted to My Sacred Heart, I will grant all the graces and aids necessary to their state in life (Letter n. 141)
- 2) I will establish and maintain peace in their families (Letter n. 35)
- 3) I will console them in all their afflictions (Letter n. 141)
- 4) I will be for them a safe refuge in life and above all at the hour of death (Letter n. 141)
- 5) I will pour down abundant blessings on all their labors and undertakings (Letter n. 141)
- 6) Sinners will find in my Heart an inexhaustible fountain of Mercy (Letter n. 132)
- 7) Souls that are lukewarm will become zealous with the practice of this devotion (Letter n. 132)
- 8) Fervent souls will rapidly rise up to a high state of perfection (Letter n. 132)
- 9) My blessing will rest on those places where the image of My Sacred Heart is displayed and venerated (Letter n. 35)
- 10) To all who work for the salvation of souls, I will grant the graces to be able to convert the most hardened of hearts (Letter n. 141).
- 11) Those who spread this devotion will have their names inscribed forever in My Heart (Letter n. 141)
- 12) To those who receive Holy Communion on the First Friday of nine consecutive months, I will grant the grace of final perseverance and eternal salvation (Letter n. 86)

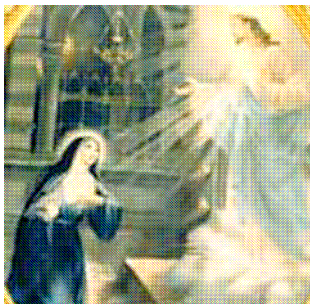


(1) “Jesus is found in the Sacrament of the Holy Eucharist, in which Love binds him as a victim, ever disposed to be sacrificed for the glory of His Father and for our salvation. His life is totally hidden from the eyes of the world, which are only able to perceive the poor or lowly appearances of bread and wine. [...] Jesus is always present alone in the Blessed Sacrament. Make every effort not to miss any Communion, which would only give greater satisfaction to our enemy, the Devil.”

SAINT MARGARET MARY ALACOQUE.



(2) “The Church, true dispenser of the Blood of our Redemption, was born from the pierced Heart of the Redeemer, and from here flows in abundance the grace of the Sacraments, which bestows eternal life on the sons of the Church.” PIUS XII



(3) “The Church wishes to encourage ever greater numbers of the faithful to approach this Holy Sacrament with confidence so that their hearts may be ever more consumed in the flames of that divine charity which burned in the Sacred Heart of the Savior when, in His infinite love, He instituted the Holy Eucharist.”

POPE BENEDICT XV

1786 – 1859

Saint John Marie Vianney, Curé of Ars



St. John Marie Vianney writes regarding Holy Mass:

“If we knew the value of the Holy Sacrifice of the Mass, how much more zeal we would put into participating in it. How fortunate is that Guardian Angel who accompanies a soul to Holy Mass. [...] If I were to meet a priest and an Angel together, I would first honor the priest with my greeting, and then the Angel...If it were not for the priest, the Passion and Death of Jesus would be of no use. To what purpose would it serve to have a treasure chest filled with gold, if there were no one to open it? The priest has the key to the heavenly treasures. Who makes Jesus descend into the snow-white Host? Who places Jesus in our tabernacles? Who gives Jesus to our souls? Who purifies our hearts in order to receive Jesus? The priest, only the priest. He is the ‘minister of the Tabernacle’ (Hebrews 13:10), he is the ‘minister of reconciliation’ (2 Corinthians 5:18), he is the ‘minister of Jesus for the sake of his brothers’ (Colossians 1:7), he is the ‘dispenser of the divine mysteries.’ (1 Corinthians 4:1). And how many instances could be recounted of heroic Priests who sacrifice themselves in order to give Jesus to their brothers? The priest is ‘conformed

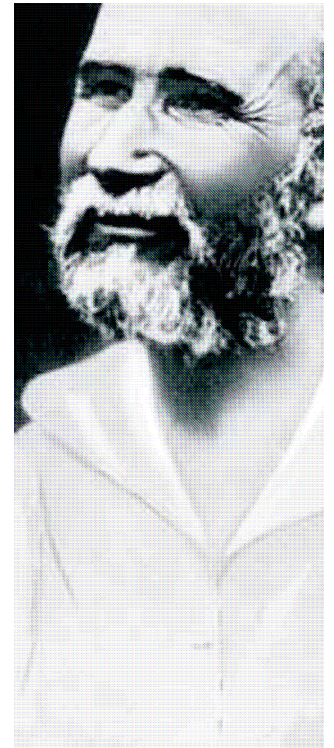


to the likeness of the Son of God’ (Hebrews 7:3), and only in heaven will the measure of his greatness be made known. If he were to comprehend it already here on earth, he would die - but not of fright, but rather of love. After God, the priest is all.”

Blessed Charles de Foucauld

1858 – 1916

Blessed Father Charles de Foucauld, in one of his diaries, writes regarding the Eucharist: “Since Jesus is always with us in the Holy Eucharist, we are always with Him, and we keep Him company at the feet of the tabernacle; God is there, so what will we go to seek elsewhere? All the rest, images, relics, pilgrimages, and books, are worthy of great veneration, but in the Holy Eucharist, there is Jesus, there is all Jesus!”



1911 – 1922

Venerable Anne of Guigné

On July 29, 1915, Anne of Guigné learned the sad news that her father died in the war (World War I). Anne was only 4 years old at the time, and was the eldest child in her family. Everyone knew her to be a spoiled and capricious child who was jealous of her little brothers and deeply proud. From that day on, however Anne decided that she would become kind and obedient, in order to please her mother and console her for the loss of her daddy. The change was immediate: now she carried out her duties in the most perfect manner possible, and above all she strived not to be so proud and capricious. She often said to her mother: “Mother, just think, daddy can now see us; he loves us, and one day we will also be reunited with him. So don’t be sad.” Two weeks after the death of her father, a solemn Mass was celebrated in the church at Annecy-le-Vieux. Anne was with her grandmother and her aunt Jeanne. After the Mass, her aunt stopped to pray a little while longer and at a certain point she remembered about Anne and asked her: “Perhaps we have been here a little too long; do you want me to give you my Rosary?” Anne responded frankly: “Oh no, Aunt Jeanne, I am speaking with the little Jesus in the Tabernacle.” She was only four years and three months old at the time, but between her and Jesus arose, through an extraordinary gift of grace, an intense conversation of love. There was born inside her the desire to prove to Jesus how much love she had for Him, offering Him many sacrifices. Anne had a great desire to make her First Communion: at only 4 years old, she had already perfectly comprehended that the bread and wine become the Body and Blood of Jesus in the Holy Mass. One day, she was walking with her grandfather and explained all this to him. They passed by a store of wheat and Anne saw that there were many Grains scattered on the ground. The grandfather asked her: “Anne, do you know what is done with wheat?” Anne answered, “Tell me, grandpa.” Her grandfather began: “The farmer gathers the wheat and then grinds it and then makes flour for us. We use this flour to make bread and also to make the Hosts that the priest gives us at Mass. Do you know what the Hosts become?” Anne responded, “Little Jesus comes and hides Himself in the white Hosts, which become Jesus.” How happy Anne was when she discussed such things! In 1917, when she was only six years old, Anne received her First Communion. That day, Anne wrote: “My Jesus, I love You, and to please You, I resolve to obey You always.” This was a resolution to become a saint, or rather, to obey the Lord always in order to become a saint. To her mother she wrote: “I will try to be obedient always in order to please Jesus and our heavenly Mother. It seems to me that Jesus has placed this desire in my heart. I said to Him that I wanted to be very obedient and I seemed to hear Him say: “Well then, obey!”

Her catechist, Sister Germaine, one day asked her these questions: “What is your secret? And what is the greatest happiness on earth, according to you?” Anne responded: “Jesus loves me very much and I love Him very much; this is my secret and my greatest happiness is to suffer much for our gracious God.” This Love for the Lord impelled her to wish to see Jesus known and loved by all. Her eyes welled up with tears when she heard about men and women who offended the Lord with their sins. She would repeat at that point: “We ourselves have to love the Lord Jesus even more, for those who do not love Him.” Her practice of frequent Confession and her encounter with the Eucharistic Jesus in daily Communion enabled her to forget herself for the sake of others. “She arrived at the point,” says her catechist, “where she would forget her own self so completely, as if she herself no longer existed.” On December 19, 1921, Anne became gravely ill. Her face had become disfigured from the pain. She resolved: “I wish to offer my sufferings as Jesus did on the Cross.” With incredible strength, she never uttered any lament. “You are comforting Jesus and converting sinners,” her mother reminded her. She responded: “Well then, if this is so, I wish to suffer even more.” Hour after hour, she offered her sufferings for the Church and for those far from God. She did not want to pray for herself, but only for others. In those days between the years 1921 and 1922, Anne prepared herself to meet her greatest Love: the Lord Jesus... and He came for her at 5:25 on Saturday morning, January 14, 1922. On March 3, 1990, Pope John Paul II declared her “heroic in the practice of Christian virtue,” that is, “venerable.”

France, 1830

Saint Catherine Labouré



Catherine Labouré was born on May 2, 1806 into a family of farmers. On April 12, 1830, she entered the religious life at the novitiate of the Daughters of Charity in Paris, at the mother house on the Rue du Bac. Here Catherine, in that same year 1830, had the famous apparition of the Immaculate Virgin Mary, who told her: “Have a medal minted according to what you see; those who wear it on their neck will receive special graces.” During her entire time of residence on the Rue du Bac, Catherine also had the grace of seeing Jesus in the consecrated Host, both at the moment of Holy Communion, and during the exposition of the Blessed Sacrament. Catherine herself so describes the moment of the apparition: “While I was making Eucharistic Adoration in deep silence, I seemed to hear from the side of the apse a sound like the rustling of a silk dress. I cast my gaze upward and I saw the Blessed Virgin. She was of medium height and of indescribable beauty. From her head flowed a white veil which went down almost to her feet, which were planted above a half-globe. Her hands, raised to the level of her waist, were holding up, in a very natural way, another globe that was smaller and golden, surmounted by a cross of pure gold. She had her eyes turned toward Heaven. While I was intent on contemplating her, the Blessed Virgin lowered her eyes towards me and said these words, “This globe that you see represents the entire world – France in particular, and every single person.” And the Virgin added: “The rays are a symbol of the graces that I pour down on the people who request them from me,” words which made me realize how pleasant it is to pray to the Blessed Virgin and how generous She is to those who invoke her. And then I saw forming around the figure of the Blessed Virgin a background rather oval in shape, on which could be read these words, written in golden letters in the form of a semicircle from the right to the left hand of Mary: “O MARY, CONCEIVED WITHOUT SIN, PRAY FOR US WHO HAVE RECOURSE TO THEE.” At this point in the vision, the globe which the Virgin held up in offering to God disappeared; her hands, laden with graces, were opened up and slanted toward the globe on which She planted her feet, crushing the head of a greenish serpent with yellow spots. Suddenly, the background was turned and I was presented with the “reverse side of the medal,” which was the monogram of Mary with a Cross superimposed on it; in the lower foreground there were two Hearts: that of Jesus crowned with thorns and that of Mary pierced by a sword. Around it, as a frame, there was a royal crown of twelve stars. Then I heard a voice which said to me: “Have a medal minted according to what you see. All those who have this medal blessed and wear it, especially around their neck, and who recite the short invocation, will enjoy the special protection of the Mother of God and receive special graces. These graces will be in abundance for those who wear it faithfully.”



(1) Saint Catherine Labouré



(2) Image of the Miraculous Medal



(3) Statue of the Blessed Mother as she appeared to St. Catherine Labouré with the globe, the rays of light, and the Sacred Hearts of Jesus and Mary



(4) The urn containing the body of St. Catherine Labouré

Italy, 1848

Saint John Bosco

Saint John Bosco was always very devoted to the Holy Eucharist, and there are numerous writings in which the Saint speaks of the importance of this Sacrament. On one occasion, when only eight Hosts were left in the ciborium, he began to multiply them in such a way that he was able to give Holy Communion to all 360 boys who were present at the Mass.



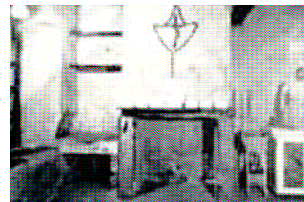
France, 1888

Eucharistic Miracles of Lourdes

On August 22, 1888, at 4 o'clock in the afternoon, there took place for the first time at Lourdes the procession together with the benediction of the sick with the Blessed Sacrament. It was a priest who proposed this pious practice and it has not been abandoned since that time. Once, on August 22, 1888, when the Benediction with the Blessed Sacrament was imparted to the sick gathered in front of the grotto of the apparitions, Pierre Delanoy, who had been suffering for years from ataraxy (an illness which impedes the coordination of voluntary movements, and leads to certain death), was healed instantly as the monstrance passed by him. It was the first Eucharistic Miracle that took place at Lourdes. From that day on, the sick who make their way to Lourdes on pilgrimage are blessed with the Blessed Sacrament, and the miraculous healings that have been confirmed through the Blessed Sacrament passing by are innumerable. The Shrine of Lourdes is a shining example of faith in the Real Presence of Jesus in the Eucharist.



(1) St. Bernadette



(2) Bernadette's Home



(3) One of the earliest photographs of Bernadette at the grotto (1864)



(4) Statue of the Virgin Mary in the grotto where she appeared to Bernadette



(5) The Shrine at Lourdes



(6) Miss Marie Bigot, partially blind and deaf, recovered her hearing and sight when the Blessed Sacrament passed by her in procession



(7) Alice Couteaul, who was cured of sclerosis when the Blessed Sacrament passed by her



(8) Miss Louise Jamain, who was cured of pulmonary-intestinal tuberculosis when the Blessed Sacrament passed by her

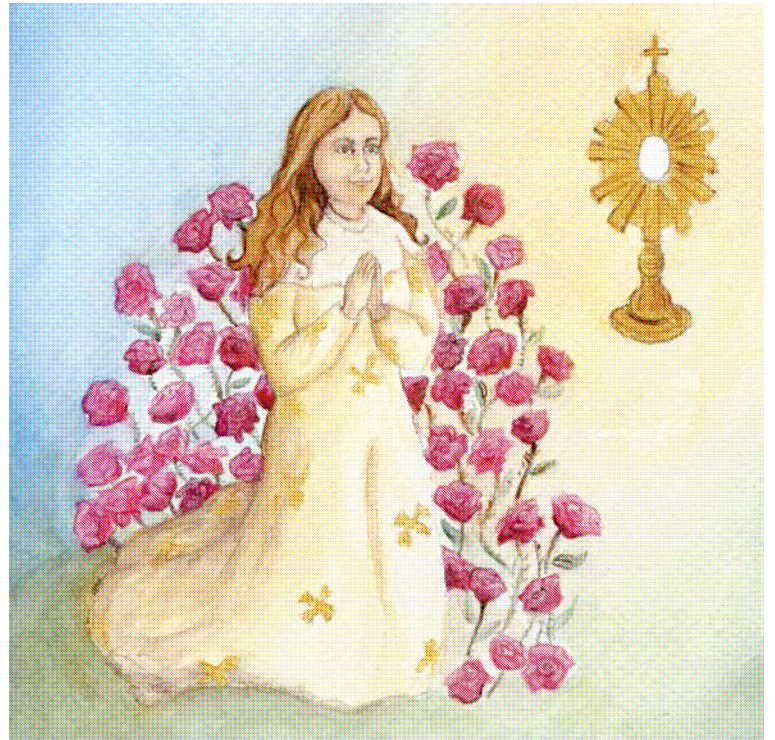
1873 – 1897

Saint Theresa of Lisieux



A Doctor of the Church, Therese Martin was born on January 12, 1873 at Alençon in France into a family that was devoutly Catholic. In 1888, little Therese, at only 15 years of age, crossed the garden into the Carmelite cloister, where she would remain until her death. From the time of her infancy, Therese felt irresistibly attracted to the Eucharist, and with these words describes her First Communion: “What indescribable memories even the smallest details of this day left in my soul!....It was a kiss of love, I felt how much I was loved and within myself I said: “I love you, and I give myself to You forever.” Saint Therese had a special love for processions of the Blessed Sacrament. In her diary, she wrote on this subject: “What joy it was for me to sprinkle flower petals along the path on which our gracious God was moving....I threw the petals as high in the air as I could and I was so happy when I was able to touch the Holy Monstrance with my petals.” Saint Therese says that “it is not to stay in a golden ciborium that Jesus comes down each day from heaven but rather to find another Heaven, that of our soul, where He finds His delight, and when a soul which can receive Jesus in His heart does not wish to receive Him, Jesus weeps. When the devil is not able to enter the sanctuary of a soul with sin, he tries in every way possible to keep the soul far away from the Lord and from Holy Communion.” Therese writes further, “Every morning, Jesus transforms a small white Host into His very self – to communicate to you His own life and to transform you into His likeness.” Therese felt within herself a great missionary vocation: she prayed above all for sinners and for priests.

Saint Therese offered her last Communion before dying for this intention: to obtain the return of a priest who had renounced his vocation. It is now known that the priest repented and died invoking the name of Jesus. Pope Pius XI proclaimed St. Therese and St. Francis Xavier Patrons of all Missionaries and Missions of the world.



FRANCE, 1902-1981

The Servant of God Marthe Robin
Who was nourished only by the Eucharist
For over 53 years



Marthe Robin was born on March 13, 1902 at Châteauneuf-de-Galaure (Drôme) in France, into a family of peasant farmers and lived her entire life in her family home, where she died on February 6, 1981. Marthe's entire existence revolved around Jesus in the Eucharist, Who was for her 'the One who heals, consoles, refreshes, and blesses – My All.' From 1928 on, after a serious neurological sickness, she was left almost completely incapable of making any movements, especially that of swallowing, because the muscles for swallowing were blocked, and in addition, she was constrained, by a sickness in her eyes, to live with almost total blindness. This is the testimony of her spiritual director, Don Finet: "When she received the stigmata at the beginning of the month of October, 1930, Marthe had been living through her own Passion already since 1925, the year in which she offered herself

as a victim of love. The same day, Jesus told her He had chosen her, after the Virgin Mary, to live the Passion more intensely, and no one else would live it in such a complete way. He added that every day she would suffer more and more, and that she would no longer sleep at night. After receiving the stigmata, Marthe could neither eat nor drink. Her ecstasy lasted until Monday or Tuesday." Marthe Robin accepted all her sufferings out of love for Jesus the Redeemer and for sinners whom she wished to save. The great philosopher Jean Guitton, recalling his meeting with the seer, wrote: "I found myself, in that dark room of hers, introduced by one of the most controversial minds of that time, the physician from Anatole, France, Doctor Couchoud, disciple of Alfred Louisy and director of a series of anti-Christian publications. From the first time I met her, I realized that Marthe Robin would become a "sister in charity," on every occasion, as she was for the thousands of her visitors." In fact, aside from the extraordinary mystical phenomena, the work of evangelization which Marthe was able to carry out was quite impressive, despite her condition, thanks to the assistance of Father Finet, with whom she founded sixty "Centers of Light, Charity and Love" scattered all over the globe.



(1) The house where Marthe lived her entire life, Châteauneuf-de-Galure, Drôme



(2) Jesus said to Marthe in one of her ecstasies: “My priests, My priests, give me everything for their sake. My Mother and I love them so much. Give me all your sufferings, all that you endure, all in which you wish my Love wishes to immerse you; give me your loneliness and solitude, and the solitude in which I have placed you; all this without ceasing for the sake of My priests. Offer yourself to the Father with Me, for their sake; do not fear having to suffer so much for My priests; they are so much in need of everything I am about to work in you for their benefit...”



(3) Martha received from the Lord the gift of the Stigmata. From 1930 on, every Thursday evening she experienced in a special way the sufferings which the Lord endured in the Garden of Gethsemane.



(4) Fr. Finet, Marthe’s spiritual director and founder of the “Centers of Light, Charity, and Love.”

PORTUGAL, 1904-1955

Blessed Alexandrina Maria da Costa
Who was nourished only by the Eucharist
For over 13 years



Alexandrina Maria da Costa was born in Balasar (Portugal) on March 30, 1904. At age 14, while fleeing in order safeguard her purity, which was threatened by three male intruders, she did not succeed in jumping out of her window. The consequences were terrible though not immediate, and in fact, after several years, she was constrained to her bed for the remaining 30 years of her life, because of a debilitating paralysis. She did not despair, but decided instead to entrust herself to Jesus with these words: “As You are a prisoner in the tabernacle and I am a prisoner in my bed through Your will, so we can keep each other company.” Later on, she began to live through mystical experiences which became ever more intense, so that from Friday, October 3, 1938 to March 24, 1942, for a total of 182 times, she experienced each Friday the sufferings of the Passion. From 1942

until her death, Alexandrina was nourished only by the Eucharist, and during a stay at the Focel Douro Hospital in Oporto, for forty days and forty nights, she was examined by several doctors during her period of total fasting and anuria (absence of urine). After ten long years of paralysis which she had offered as Eucharistic reparation for the conversion of sinners, Jesus appeared to her on July 30, 1935, saying, “I have placed you in the world, to make you live, nourished only by Me, to testify before the world how great is the power of the Eucharist. [...] The strongest chain that binds souls to Satan is the flesh, that is, impurity. Never has there been seen such a spread of vices, wickedness and crime as there is today! Never has there been so much sin [...] The Eucharist, this is My Body and My Blood! The Eucharist: behold the salvation of the world!” Jesus also appeared to Maria on September 2, 1949 with Rosary beads in His hand, telling her: “The world is in agony and is dying in sin. I ask for prayer, I ask for penance. Protect with this Holy Rosary all those whom you love and the whole world.” On October 13, 1955, on the anniversary of the final apparition of the Blessed Mother at Fatima, Alexandrina was heard exclaiming: “I am happy, because I am going to heaven.” At 7:30 in the evening that same day, she died.





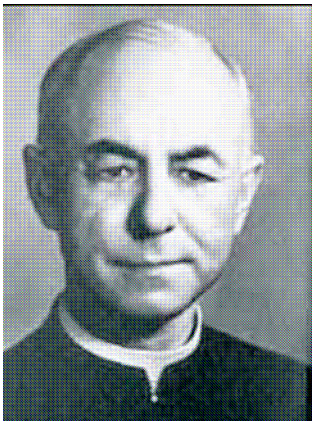
(1) The house of Alexandrina a Balasar



(2) Alexandrina with her mother and sister



(3) Alexandrina likewise relived the sorrows of Jesus' Passion every Friday



(4) The Jesuit Fr. Pinho followed Alexandrina in a special way, and it was thanks to him that many of her writings came to the attention of the Pope



(5) A letter from Alexandrina's own hand

PORTUGAL, 1916

The Angel of Peace, Fatima

The Angel of Peace appeared three times to the little shepherds of Fatima to prepare them for the future apparitions of the Virgin Mary and to lift them up with Holy Communion to the supernatural state. During the third apparition, the Angel gave Holy Communion to Lucia with a Host from which fell some drops of the Precious Blood which were gathered in the chalice. Francisco and Jacinta, who had not yet made their First Communion, were instead given the contents of the chalice in its place. In this apparition the Angel said to them: “Take and drink the Body and Blood of Jesus Christ, which has suffered such horrible outrages from ungrateful men. Make reparation for their crimes and so give consolation to your God.”

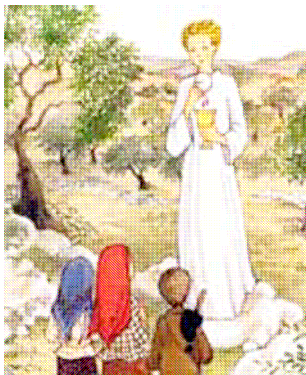




First Apparition of the Angel

“We began to see, at a certain distance, a light that was whiter than snow, more resplendent than a crystal penetrated by the rays of the sun...As it drew closer we came to distinguish its traits: a young man who looked about 14 or 15 years old, of great beauty. We were surprised and in rapture. We did not say a word. As the angel drew near to us, he said: ‘Be not afraid. I am the Angel of Peace. Pray together with me.’ And

kneeling down the earth, he bowed his forehead to the ground. Moved by a supernatural power, we imitated him and repeated the words which we heard him pronounce: ‘My God! I believe, I adore, I hope, and I love Thee. I ask pardon for those who do not believe, do not adore, do not hope, and do not love Thee. Pray in this way. The Hearts of Jesus and Mary are attentive to the voice of your supplications.’ And then he disappeared. The supernatural atmosphere which surrounded us was so intense that for a long period of time, we were unaware of our very existence.”



Second Apparition of the Angel

“The Angel said to us: ‘What are you doing? Pray! Pray very much! The Sacred Heart of Jesus and the Immaculate Heart of Mary have designs of mercy for you. Offer prayers and sacrifices constantly to the Most High.’ ‘How should we make these sacrifices?’ I asked. ‘In every way possible, offer to God a sacrifice as an act of reparation for the sins by which He is offended, and pray for the conversion of sinners. In this way, you will bring peace to your homeland. I am its guardian Angel, the Angel of Portugal. Above all, accept and endure with submission the suffering which the Lord will send you.’ And then the angel disappeared... These words of the Angel were inscribed in our soul, like a light which made us comprehend who God was: how He loved us and wished to be loved; the value of sacrifice, and how it was pleasing to Him; how, because of this, He converted sinners.”



Third Apparition of the Angel

“We saw the Angel with a chalice in his left hand and a Host suspended above it, from which some drops of the Precious Blood fell. Leaving the chalice and the Host suspended in the air, the Angel prostrated himself to the ground and repeated three times the prayer: ‘Most Holy Trinity, Father, Son, and Holy Spirit, I adore Thee profoundly; I offer Thee the most precious Body, Blood, Soul and Divinity of Jesus Christ, present in all the tabernacles of the world, in reparation for the outrages, sacrileges, and indifference by which He is offended. Through the infinite merits of His Most Sacred Heart and the Immaculate Heart of Mary, I beg the conversion of poor sinners.’ Then, getting up, he took again into his hand the chalice and the Host; he gave the Host to me and gave the contents of the chalice to Jacinta and Francisco to drink, saying at the same time: ‘Take and drink the Body and Blood of Jesus Christ, which has suffered such horrible outrages from ungrateful men. Make reparation for their offenses and bring consolation to your God’...and then the Angel disappeared.”



(1) “Francisco, who did not hear the Angel speak, nor would he hear the Virgin speak later, asked Lucia: ‘The Angel gave you Holy Communion, but what did he give to me and Jacinta?’ ‘It was also Holy Communion,’ Jacinta responded with ineffable joy. ‘Did you not see the blood dripping from the Host?’ ‘I felt that God was within me, but I did not know how it would be!’, Francisco responded. And lying prostrate on the ground, he remained there for a long time with his sister, repeating the Angel’s prayer: ‘Most Holy Trinity, etc.’ Among all the apparitions with which Heaven favored him, this was the one which surely had the greatest impact on the good soul of Francisco. The words of the Angel asking him to give comfort to God, saddened because of so many outrages and sins, struck his sensitive heart deeply. From then on, his goal was to give comfort to the Lord. Whereas Jacinta became the apostle on behalf of sinners, Francisco wished to be the comforter of Jesus.”



(4) On October 13, 1917, the pilgrims who gathered (70,000) saw the rain suddenly stop, the clouds split apart, and the disc of the sun appear as a silvery moon which spun over and over upon itself, like a wheel of fire, dispersing in all directions bands of light of every color, which brilliantly lit up the clouds of the sky, the trees, the rocks, and the land, bouncing off

and dazzling the immense crowd. After a few still moments, a dance of light began once again, like a dazzling and splendid windmill of fire. Once more there was a brief interval, and then, for the third time, an explosion of fire, more varied, multi-colored, and brilliant than ever. The crowd had the impression that the sun had detached itself from the firmament and had thrown itself headlong in their direction; and this is why the whole crowd raised a shout in unison: “A miracle, a miracle!” When everything ended, even the clothes which a little earlier had been drenched in water were perfectly dried.



(4) Blessed Jacinta Marto told how the Blessed Virgin told her in one of the apparitions: “Pray, pray much and make sacrifices for sinners. Take note of how many, many souls go to hell because there is no one to pray and make sacrifices for them...” And she continued: “The sins which bring the most souls to Hell are sins of the flesh. Certain fashions will arise which give much offense to Jesus. Those who serve God should not follow the latest fashion. The Church does not change with the times. Jesus is always the same. The sins of the world are very great. If people understood what Eternity is, they would do everything to change their life. Souls are lost because they do not think of the death of Jesus and do not do penance.”

1930 - 1937

Venerable Antonietta Meo, Nennolina



This is what Venerable Antonietta Meo wrote on the vigil of her First Holy Communion: “Dear Jesus, tell God the Father that I am happy that He inspired me to accept the proposal to make my First Communion on Christmas Day, because it is in fact the very day on which Jesus was born on earth to save us and to die on the Cross. The First Communion dress is beautiful, but what is most essential is for the dress of the soul to be beautiful....Dear Eucharistic Jesus, I love You so, so much...Dear Jesus, I know that you suffered much when You were a tiny child! And I wish to go every Sunday to Mass, where the sacrifice of the Cross is renewed and where you make an even greater sacrifice of closing yourself up in the Blessed Sacrament of the Altar. Dear Jesus, I will come to receive you every Sunday, but I would like to receive You every day – but my mother

does not take me there...Dear Jesus! Tomorrow I will make my First Holy Communion in reparation for all the sins of those who indeed want to call out, but without God. Dear Eucharistic Jesus, I love You so much!...but much more!...Not only because You are the Father of the whole world, but also because You are the King of the whole world, I wish to be at all times Your sanctuary lamp that burns night and day before You in the Blessed Sacrament of the Altar. Jesus, I would like to attain these three graces, the first – make me a saint, and this is the most important thing; the second – give me souls for You; the third – make me walk well, though in truth this is not very important. I’m not saying to give me back my leg, for I have given that to you!...”