

The Eucharistic Miracles Of The World



EDIZIONI  SAN CLEMENTE

MIRACULOUS COMMUNIONS



One day, Saint Lucia Filippini was making her way to Pitigliano near Grosseto, to supervise a school for craftsmen which she had founded. First, however, she stopped at the church of the Franciscan Fathers to attend Holy Mass. So great was Lucia's desire to receive Jesus in the Eucharist that the Lord wished to reward her with a miracle. When the priest was breaking the large Host in half to place a small Fragment in the chalice, this very Part escaped his hand and flew into the air, radiating light, and came to rest on the tongue of the future saint. Today, the shrine where the miracle took place is under the care of the devout Filipini Sisters.



Saint Juliana Falconieri was always most devoted to the Holy Eucharist. In the last days of her life, a stomach ailment which had afflicted her for a long time, as it became more acute, prevented her from receiving Communion. Before her death in 1341, she asked that a consecrated Host be placed on her chest, and as she recited a prayer, the Host disappeared and left a violet mark, as if the mark had been branded there. She was beatified in 1678 and canonized in 1737.



Blessed Imelda Lambertini, from childhood, already showed a great love for the Eucharistic Jesus but the chaplain reminded her that she could only receive Communion when she turned 14. Nevertheless on May 12, 1333 (Ascension Vigil), she went to Mass and presented herself to receive Holy Communion. The priest ignored her completely but the Lord wished to grant the desire of little Imelda. A Host radiating light rose up in flight, and stopped in front of Imelda. After she received the Body of Christ, her pure white soul flew straight up to heaven. Blessed Imelda is Patroness of First Communions.



Saint Bernard exorcising a woman with the Blessed Sacrament, The Hieron Museum



Saint Bonaventure receiving Communion from the hand of an Angel, The Hieron Museum



Saint Secondo, before dying, receiving Holy Communion brought by a Dove, The Hieron Museum



One of the miraculous Communions of Saint Jerome



Blessed Thomas of Cori (1655-1729) at age 22, entered the Franciscan Order of Friars Minor, at the monastery of the Most Holy Trinity in Orvieto, Italy. In his apostolate, he was distinguished by his exemplary practice of the Christian virtues. Several times during Mass, he had various apparitions of the Child Jesus.



Blessed Emilia Bicchieri was the foundress of the Dominican Third Order Regular and always nurtured a great love for the Blessed Sacrament. One day while she was taking care of a fellow Sister who was very sick, she lost track of the time and so arrived at the end of the Holy Mass, thus missing Holy Communion. At that point, she began to express her regret to the Lord for not having been able to receive Him, and suddenly an angel miraculously appeared to her and gave her Holy Communion.



Saint Maria Francesca of the Five Wounds, in the last years of her life, was prevented from participating at Holy Mass because of a severe illness that left her bed-ridden. There were many episodes in which some of the priests, especially Father Bianchi, saw a particle of the consecrated large Host and a small amount of the consecrated wine disappear during their Mass; it was the saint's Guardian Angel who brought her Communion.



In earlier times, eight years old was too young an age to receive the Eucharist, but St. Gerard Magella could not resign himself to the fact and would weep with such desolation that Heaven itself was moved to pity. One night, Saint Michael approached him, placed a white Host on his tongue like the one the priest had refused to give him, and vanished from sight. The following morning, happy and triumphant, Gerard admitted candidly: "The priest refused me Holy Communion, but last night St. Michael the Archangel brought Holy Communion to me."



Blessed James of Montieri (Giacomo da Montieri), lived for long periods of time being nourished only by the Eucharist. Jesus Himself gave him Holy Communion on various occasions. An early 16th-century painter depicted the miracle in a well-proportioned picture in which Jesus can be seen giving Holy Communion to Blessed James.

MIRACULOUS COMMUNIONS



During her stay at Proceno, the Dominican Saint Agnes Segni would go into the monastery garden alone to pray near an olive plant. One Sunday morning at the break of dawn she was immersed in prayer from the break of dawn and only after several hours realized that it was a feast day and that she was obliged to attend, attended Holy Mass in the monastery choir. However, an angel of the Lord came bearing an immaculate Host, giving her Holy Communion. This incident was repeated on other occasions as well.



The biographer of Saint Clare of Montefalco recounts in the acts for her canonization process that “one day Clare came up to Holy Communion without her mantle. Sister Giovanna rebuked her harshly, saying to her, ‘Go away - I don’t want you to receive Holy Communion.’ Hearing these words, Clare realized that she was without her mantle and felt such bitter regret that after she returned to her cell, she wept bitterly. And while she was praying, amid her tears, Christ appeared to her, and embracing her, gave her Holy Communion, leaving her deeply consoled.”



Blessed Angela of Foligno recounted that “on one occasion I saw Christ under the guise of a small Child, Who nevertheless appeared great and majestic, like a king: It seemed that, seated on His throne, He held in His hand something like a symbol of authority [...] Then, when the others knelt down, I did not do so, and I don’t know if I ran up close to the altar or if I could not move from sheer delight and contemplation, and I experienced great regret that the priest put the Host back on the altar so quickly.”



The painting represents Saint Frances of Rome with some of her companions in ecstatic wonder at the Monstrance from which radiant beams of light emanated (Civic Art Museum)



One of the miraculous Masses of St. Gregory the Great, in which Christ appeared Crucified (Diocesan Museum of Tier)



The great mystic St. Teresa of Avila often enjoyed visions of heaven during Holy Mass

Eucharistic Miracles of
AUSTRIA



Eucharistic Miracle of FIECHT

AUSTRIA, 1310

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



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



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



A painting depicting the miracle



Interior of the church



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

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

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

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

Eucharistic Miracle of SEEFELD

AUSTRIA, 1384

The little city of Seefeld is the goal of many pilgrimages because of the Eucharistic miracle that took place there in 1384. During the Holy Thursday Mass a nobleman by the name of Oswald Milser expected that the priest would give him Communion with the large Host. At the moment he was about to receive Communion, the pavement began to tremble under him, and Oswald felt as if he was being sucked into it. As the priest was returning the Host to the altar, live Blood began to flow from the Sacred Species.

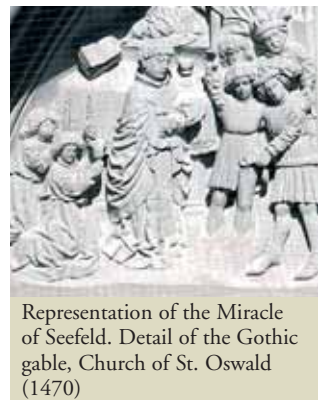
In the little city of Seefeld, Oswald Milser, Lord of Schlosberg, expected, at the Holy Thursday Mass to receive the large Host like that of the celebrating priest. But at the moment he was about to receive Communion, the pavement began to tremble and broke apart. Oswald grasped the altar so as not to fall, and the priest immediately took back the Host from the man's mouth. The trembling stopped, and live Blood began to flow from the Host. There were many witnesses who saw the miracle, and very soon the news spread throughout the whole nation. The Emperor Maximilian I himself was very devoted to the miracle. Today one can visit the Church of St. Oswald where the precious relic of the Host, stained with Blood, is exposed, and also view many paintings depicting the miracle.



Church of St. Oswald



Elsbethenkapelle ad Hopfgarten in the Brixen area of Tyrol, built in 1494 by the pastor Bartholomew Hamersbach



Representation of the Miracle of Seefeld. Detail of the Gothic gable, Church of St. Oswald (1470)



Painting of the Miracle of Seefeld, preserved in the Elsbethenkapelle ad Hopfgarten



Ancient painting of the miracle



Altar of the miracle



Frescoes of the church depicting the miracle



Miracle of Seefeld. Detail of the ceiling



Main altar of the Church of St. Oswald, Seefeld



Banner in the Church of St. Oswald depicting the scene of the miracle

Eucharistic Miracle of **WEITEN-RAXENDORF**

AUSTRIA, 1411



In fifteenth-century Austria there were a number of thefts of consecrated Hosts, so Church authorities began keeping the Hosts in the sacristy. Despite these precautions, in 1411 a thief succeeded in stealing a consecrated Host from the parish church in Weiten. The Host slipped unnoticed to the ground during his journey and was discovered several days later by a pious woman. The Host glowed brilliantly, divided in two Pieces, but was united by threads of Bleeding Flesh.



Panoramic view of Weiten



Ancient painting in the parish of Weiten depicting the miracle



Chapel built on the exact spot where the Host was found



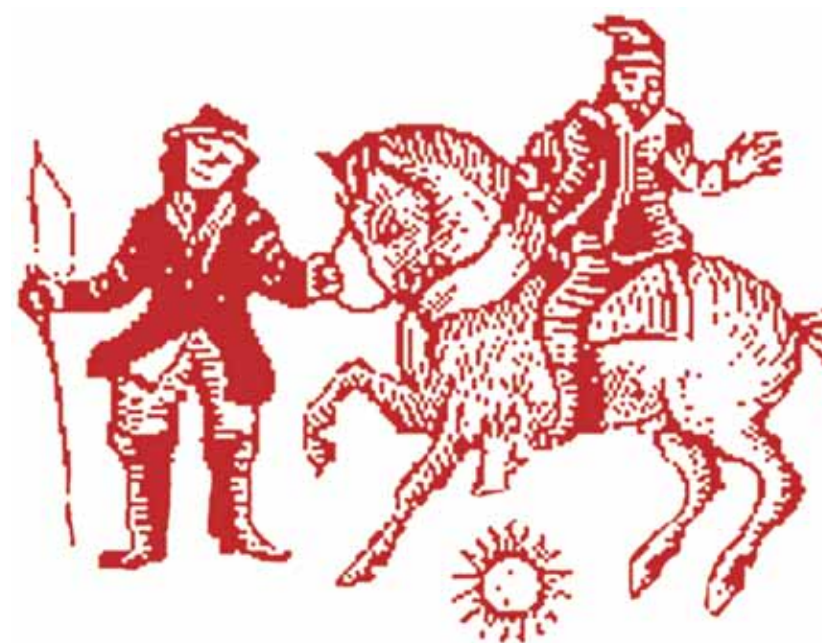
Parish church of Weiten




In the parish church of Weiten, a thief broke into the sacristy and got hold of a consecrated Host that he slipped into one of his gloves. According to reports from the village of Weiten, the theft occurred in 1411. The thief then mounted his horse intending to make for the nearby village of Spitz. Instead of taking the main road, he chose a side road that passes through the valley of Mühldorf and is known as “Am Schuß.” When he arrived at the spot (that today is marked by a chapel in honor of the miracle) his horse halted and would not move, no matter how much the man beat him. Some laborers working in the surrounding fields came to help. But there was no way to make the horse move; it stood still as a statue. Then without warning, the animal leaped to a gallop, and the Sacred

Host hidden in the rider's glove dropped to the ground without anyone noticing.

A few days later, a Mrs. Scheck from Mannersdorf passed by the spot and saw the Host encircled in a strong light. In great wonder, she picked up the Holy Eucharist and noticed that the consecrated Host was broken in two Parts but remained joined together by threads of Bleeding Flesh. Greatly moved and at her own expense, in thanksgiving, she built a small chapel on the spot. As news of the miracle spread, many pilgrims came to the place. Later, it was necessary to build a bigger church to honor the precious reliquary in order to contain the great crowds that came every year on pilgrimage.



Eucharistic Miracles of
BELGIUM



Bruges ♦ ♦ Middleburg-Lovanio ♦ Herentals

♦ Brussels ♦ Herkenrode-Hasselt

♦ Bois-Seigneur-Isaac ♦ Liège

Eucharistic Miracle of BOIS-SEIGNEUR-ISAAC

BELGIUM, 1405



In the Eucharistic miracle at Bois-Seigneur-Isaac, the consecrated Host bled and stained the corporal.

On May 3, 1413, the Bishop of Cambrai, Peter d'Ailly, authorized the devotion of the Holy Relic of the miracle along with a solemn procession. The first procession took place in 1414.

On January 13th, 1424, Pope Martin V approved the building of the Monastery of Bois-Seigneur-Isaac. Today the monastery is the goal of pilgrimages. The corporal stained with Blood is exposed to view in the chapel.



Choir of the Chapel of the Holy Blood



Premonstratensian Abbey, Chapel of the Holy Blood



Main Altar, Laurent Delvaux (18th century)



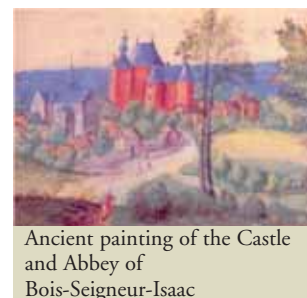
Reliquary of the True Cross



Reliquary of the Eucharistic miracle, corporal stained with Blood



Reliquary of a Thorn from the Crown of Jesus



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



Sanctuary of the Holy Blood, Reliquary Chapel



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



Interior of the Chapel of the Holy Blood

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

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

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

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

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

The Most Precious Blood of Jesus

BRUGES

BELGIUM



The oldest documents concerning the Holy Blood of Bruges date back to 1256. The Holy Blood probably was part of a group of relics of the Passion of Christ preserved at the Imperial Museum of Bucoleon in Constantinople (modern Istanbul). In 1203 Constantinople was besieged and conquered by the crusaders. Baldovin IX, Count of Flanders, after being crowned as the new emperor, sent the relic of the Precious Blood to his native country at Bruges.



Relic of the Most Precious Blood



A knight pretending to be the Count of Flanders bringing back the Most Precious Blood



Procession in honor of the Most Precious Blood



Detail of Bruges



Church of the Most Precious Blood



Interior of the Church of the Most Precious Blood, Bruges



Recent analyses were made on the crystal bottle containing the Holy Blood. The bottle has been dated as of the 11th century. It is also sure it was made in an area near by Constantinople. Although in the Bible there is no explicit mention that the Blood of Christ was ever preserved, in one of the Apocryphal Gospels it is narrated that Joseph of Arimathea preserved some drops of the Blood of Christ.

According to an ancient tradition, Count Diederik van den Elzas brought the bottle containing the Blood of Christ from Jerusalem to Bruges during the second crusade. Recent investigations however have pointed out that the relic arrived in Bruges at a later date, probably around 1250 coming from Constantinople.

The veneration of the relic is at the origin of the internationally famous procession that is held every year through the streets of the city on the day of the Feast of the Ascension.

The citizens of Bruges dress in historical customs and reenact biblical scenes and the arrival of the Count of Flanders who brought the holy relic.

Eucharistic Miracle of BRUSSELS

BELGIUM, 1370



In the Cathedral of Brussels there are many artistic testimonies to a Eucharistic miracle verified in 1370. Desecrators stole Hosts and struck at them with knives as a way of showing their rebellion. From these particles came a flow of living blood. This miracle was celebrated up until some decades ago. There are many reliquaries of different eras that were used to contain the miraculous Hosts of the miracle of the Blessed Sacrament. They have been kept to this day in the museum close to the cathedral in an ancient chapel of the Blessed Sacrament. There are tapestries of the 18th century which represent the miraculous event.



Cathedral of St. Gudala and St. Michael, Brussels



Interior of the Cathedral of St. Gudala and St. Michael, Brussels



The Eucharistic Miracle at Brussels. Hiéron Museum, Paray-le-Monial



Section of a stained glass window in the Cathedral of St. Gudala and St. Michael, in which the Eucharistic miracle is depicted



Old prints that portray the miracle



Stained glass windows of the cathedral depicting events connected with the Eucharistic miracle



The five stained glass windows that grace the side nave of the cathedral take us through stages of the Eucharistic miracle. They were installed at various times from 1436 to 1870. The Kings of Belgium, Leopold I and Leopold II, presented the first windows on the lower level. The others were gifts from various noble families of the country.

The first ten windows represent the story as it came to Brussels in the middle of the 15th century. The ancient document reads : “In 1369 a rich merchant from Enghien who hated the Catholic religion, had some consecrated Hosts stolen. He worked with a young man from Louvain (on windows 1-3). The merchant was assassinated mysteriously a few days later. His widow, surmising it was a punishment from Heaven, got rid of the Hosts by giving

them to friends of her husband. These friends were filled with hatred of things Catholic.

“On Good Friday 1370, the friends met and began to slash the Hosts with knives, and the Hosts began to bleed! The desecrators were badly frightened and entrusted the Hosts to an important Catholic merchant.

“*This merchant revealed* the whole story to the curate of the Church of Notre Dame. The curate took possession of the Hosts and the desecrators were condemned to death by the Duke of Brabant. The Hosts were taken in procession to the cathedral of St. Gudula”. The Eucharistic miracle remains an important part of the traditions of Brussels and is something of a national symbol.

Eucharistic Miracle of HERENTALS

BELGIUM, 1412



In the Eucharistic miracle of Herentals, some Hosts that had been previously stolen were found after eight days, and perfectly intact, in spite of the rain. The Hosts were found in a field near a rabbit burrow, surrounded by a bright light and arranged in the form of a cross. Every year, two paintings of Antoon van Ysendyck, depicting the miracle, are taken in procession to the field where a small shrine, *De Hegge*, was built. Here a commemorative Mass is celebrated before numerous people. The two paintings are presently kept in the Cathedral of Sint-Waldetrudiskerk, Herentals.



Church of San-Waldetrudis, Herentals



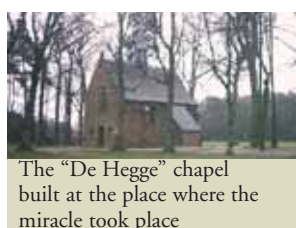
A. Van Ysendyck (1801-1875). A series of paintings by "Het wonder van de Hegge" – *The Holy Miracle of the Fence*, Church of San Waldetrudis



Painting of Van Ysendyck depicting the miracle



Interior of the Church of San-Waldetrudis



The "De Hegge" chapel built at the place where the miracle took place



In 1412, a certain Jan van Langerstede went for lodging to a hotel not far from the little city of Herentals. This professional man was stealing sacred objects from churches and selling them all over Europe. The day after his arrival at Herentals, he went to the nearby village of Poederle. He entered the parish church and without being noticed, stole the chalice and the ciborium containing five consecrated Hosts. As he was returning to Herentals in the place known as "De Hegge" ("the fence"), he felt as if pulled by a mysterious force that was keeping him from continuing his journey. So he tried to get rid of the Hosts by throwing them into the river, but his every attempt to do so was useless. Jan was on the verge of despair when he saw a field not very far away with a big rabbit burrow where he straightaway hid the Hosts. The task took place

without any trouble, and the man was able to peacefully return to Herentals. In the meantime, the city judge, Gilbert De Pape, began an investigation to discover the author of the theft in the church of Poederle. Among the suspects was our Jan. The police searched his luggage and found the chalice and the ciborium.

Jan then confessed everything except the fact that he had thrown the Hosts away. He was to be immediately hanged, and Jan had already climbed the scaffold when, encouraged by the priest to cleanse his soul before dying, completely confessed his guilt. The judge then suspended the execution and ordered Jan to indicate the exact place where he had left the Hosts. A large crowd followed them. As soon as they arrived at the field, they saw the Hosts all

radiant, arranged in the form of a cross. Strangely, the Hosts remained intact, notwithstanding the weather, and they were at once brought back in procession, some to Herentals and some to Poederle, where they remained until the 16th century. On January 2, 1441, the miracle was declared authentic by the magistrate of Herentals. At the place where the Hosts were found a small chapel was built which was visited by numerous prelates, such as Jean Malderus, Bishop of Anvers in 1620, and Pope Benedict XIV in 1749. The daughter of John of Lussembourg, Elizabeth Van Görlitz, paid for the enlargement of the chapel, which later on was transformed into a shrine.

Eucharistic Miracle of

HERKENRODE-HASSELT



BELGIUM, 1317

In the Cathedral of St. Quintinus in Hasselt is exposed the relic of the Eucharistic miracle that took place in Herkenrode in 1317. During the course of the centuries, many tests were done to ascertain the miraculous preservation of the consecrated Host from which Blood flowed. We recall the test done in the 18th century by the Apostolic Nuncio Carafa and the Bishop of Liège or the one done by the Archbishop of Malines during a visit of the Archduchess Isabel. In the cathedral we also find numerous paintings depicting the miracle, done by a pupil of Jordaens, Jan van Boeckhorst.



Church of St. Quintinus in Hasselt



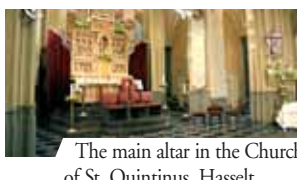
In 1854 the Palmers Family built this small chapel in the place called Sacramentsberg in memory of the Eucharistic miracle



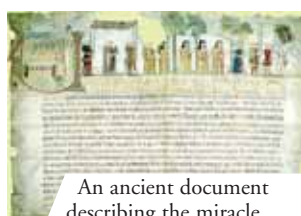
Paintings by Jan van Boeckhorst depicting the scenes of the miracle, Cathedral of Hasselt



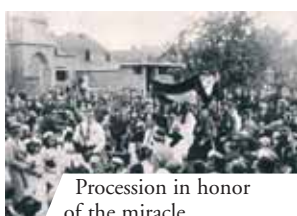
Interior of Church of St. Quintinus, Hasselt



The main altar in the Church of St. Quintinus, Hasselt



An ancient document describing the miracle



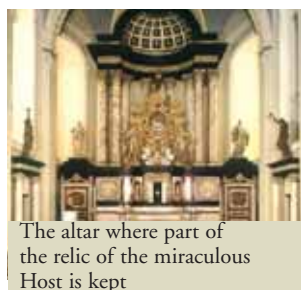
Procession in honor of the miracle



Painting kept in the Cathedral of Hasselt where the flock can be seen respectfully kneeling at the passing of the priest carrying the Sacred Reliquary in the place called Sacramentsberg



Monstrance used to carry the relic of the miraculous Host in procession



The altar where part of the relic of the miraculous Host is kept



Detail of the miraculous Host



Old prints depicting the miracle



Relic of the miraculous Host

On July 25, 1317, the pastor of the church in Viversel was called to the bedside of one his parishioners who was seriously ill, to receive the holy sacraments. Upon his arrival at the house of the sick person, he rested his handbag containing the consecrated Host on a table at the entrance and went to hear the confession of the sick person. One of the family members, curious about the handbag, opened it without being noticed. From it he pulled out the pyx, opened the cover and put his hand into it. As soon as he realized that inside there was a Host, he put everything back in order. In the meantime, the priest came out from the room of the sick person to take out the Host with which to give him Communion. He took the handbag with the pyx inside, and when he opened it he saw that the Host he himself had consecrated during Mass

was stained with Blood and was in some way stuck to the linen that covered the bottom of the container. Troubled and panic-stricken with the excuse that he had forgotten something, he rushed out of the house and went to the pastor of nearby Lumen to tell him what had happened. The latter advised him to bring the Particle to the Abbey of Herkenrode. It was August 1, 1317.

The priest left, taking the pyx with him. Along the road, extraordinary things happened. As soon as he arrived at the Benedictine monastery, he showed everybody the Host stained with Blood. Then, the face of Christ crowned with thorns appeared on the Host. This was attested to by numerous witnesses. In the Cathedral of Hasselt there is a painting

in which there is depicted a flock kneeling as the priest, carrying the sacred relic, passes by. In this place, called Sacramentsberg, a chapel was built as a perpetual memorial. From that time on, "the Blessed Sacrament of the Miracle," which had been placed in a reliquary and exposed to public veneration, more than once protected the monastery of Herkenrode from fire. The reliquary of the miracle was kept at the Abbey until 1796, and in 1804, it was transferred to the Church of St. Quintinus in Hasselt.

The Establishment of the Feast of CORPUS CHRISTI

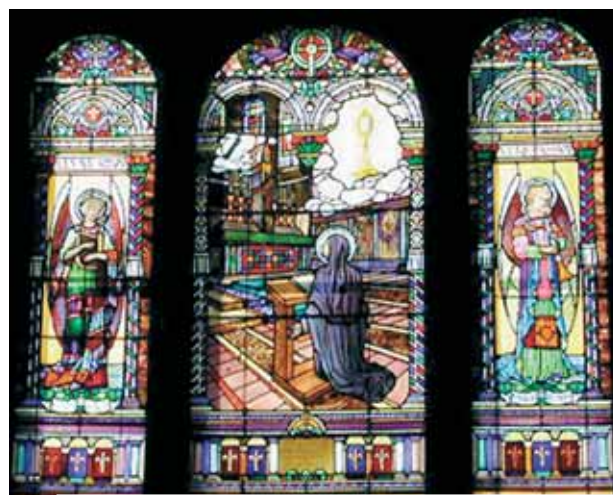
LIÈGE, BELGIUM, 1374



“Even though the Eucharist is solemnly celebrated every day of the year, on one day we pay special honor to the Body of Christ. We may, of course, invoke the Lord with our minds and our spirits at any time, but we do not in this way obtain the Real Presence of Christ. With the Eucharistic commemoration, however, Jesus Christ is actually present with us in his own substance. As the risen Christ told us prior to his Ascension: ‘And behold, I am with you always, until the end of the age.’ (Mt.28, 20) ...He would remain and be with them even by His bodily presence.” Pope Urban IV: *TRANSITURUS DE HOC MUNDO*



Monstrance that is kept in the Sanctuary of Saint Juliana, Liège



Stained glass window depicting the vision of Saint Juliana



Saint Juliana



Blessed Juliana of Cornillon, who lived in 13th century Belgium, had a vision in which she saw a full moon darkened in one spot. She heard a mysterious, heavenly voice state that the moon represented the Church at that time, and the dark spot showed that a great feast in honor of Corpus Christi was missing from the liturgical calendar. She reported this vision to the local ecclesiastical authority, the Archdeacon of Liège, Jacques Pantelón, who was later to become Pope Urban IV.

In 1246, the Bishop of Liège, Roberto of Thourotte, established within his diocese a feast in honor of the Holy Sacrament, and it was celebrated for the first time on June 5, 1249. In 1264, Pope Urban IV (the former Archdeacon of Liège, to whom Blessed Juliana reported her

vision) issued a papal bull extending the celebration to the universal Church. He also commissioned St. Thomas Aquinas to compose the Office for the Mass and Liturgy of the Hours for the feast.

Eucharistic Miracle of **MIDDLEBURG-LOVANIO**

BELGIUM, 1374



This Eucharistic miracle goes back to 1374. In St. Peter's Church in Middleburg, during Holy Communion the consecrated Host changed into bleeding Flesh. A portion of the Host to this day is kept in Louvain by the Augustinian Fathers. The monk, Jean de Gheest, confessor of the Archbishop who approved the cult, asked for the Precious Relic as a gift. The other portion is in St. Peter's Church in Middleburg.



Painting depicting the miracle, Church of St. James, Louvain



Altar where the miracle took place



Church of St. James in Louvain



There exists much documentation on the Eucharistic miracle. In a monograph written in 1905 by historian Joseph Wils, professor of the Catholic University of Louvain, entitled *Le Sacrement du Miracle de Louvain*, are cited almost all the contemporary documents and testimonies. In Middleburg lived a noble woman known by everybody for her great faith and devotion. The woman was also very attentive to the spiritual formation of her family and household staff. During the Lent of 1374, as she did every year in her house, she began to do penance in preparation for the coming of Easter. A few days before, a new manservant by the name of Jan was hired, who had not gone to confession for many years, in spite of the dissolute life he was living. The woman invited all the household staff to

go to Mass. Jan did not dare oppose this invitation so as not to disappoint her. He attended the whole Eucharistic celebration, and when it was time to receive Holy Communion, the man approached the altar with much superficiality.

As soon as he received the Host on his tongue, the Sacrament changed into bleeding Flesh. At once Jan took the Particle from his mouth; Blood dripped from the Sacred Flesh onto the cloth covering the altar rail. The priest realized at once what was happening, and with great emotion, carefully placed the miraculous Particle in a vessel inside the tabernacle. Jan repented and confessed his sin before everyone. From that day on, he led an exemplary life and nourished a great devotion to the Most Blessed

Sacrament to the end of his life. All the church and civil authorities of the city were informed of the miraculous event and after diligent investigation the Archbishop authorized the cult of this miraculous event.

Eucharistic Miracle of

CARRIBEAN ISLAND OF MARTINIQUE

◆ Morne-Rouge



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

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



Parish church of Morne-Rouge



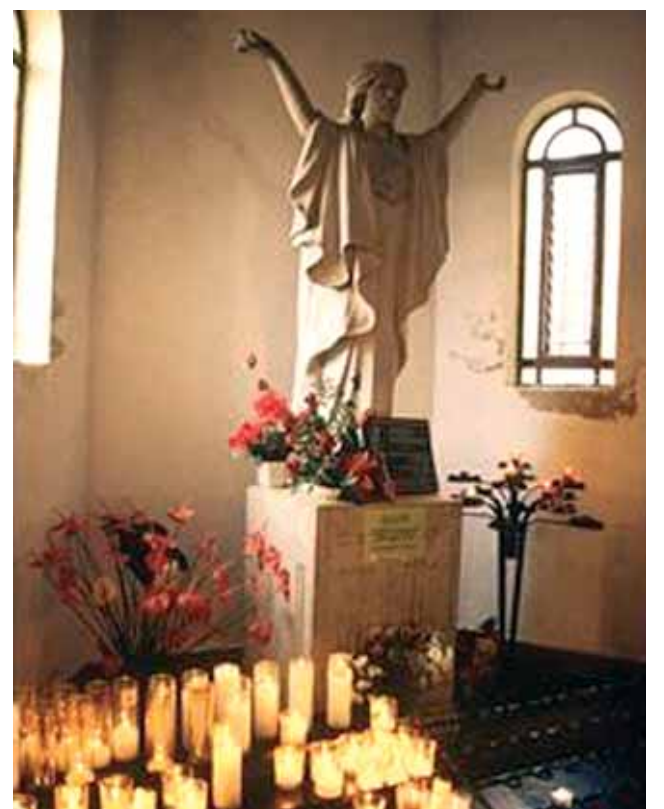
View of Morne-Rouge



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

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

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



Eucharistic Miracle of

COLOMBIA

◆ Tumaco

Eucharistic Miracle of TUMACO

COLOMBIA, 1906



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



Beach at Tumaco



Tumaco at the time of the 1906 miracle



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

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

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

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

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

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

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

Eucharistic Miracle of
CROATIA

◆ Ludbreg

Eucharistic Miracle of LUDBREG

CROATIA, 1411



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



Fresco depicting the scene of the miracle



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



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



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



The chapel of the Batthyany family castle where the miracle occurred



Interior of the chapel of the Batthyany family castle

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

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

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

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

Eucharistic Miracle of LUDBREG

CROATIA, 1411



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



Shrine of the Miracle of the Precious Blood, Ludbreg



Interior of the shrine



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



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



Eucharistic Miracles of
EGYPT



Eucharistic Miracle of ST. MARY OF EGYPT

EGYPT, SIXTH CENTURY



This Eucharistic miracle is related in the life of St. Mary of Egypt who lived in the desert for 47 years. The account of her life was written by the Bishop Sofronio of Jerusalem in the 6th century. St. Mary is said to have walked on the Jordan River to reach the opposite bank and receive Communion from the Monk Zosimus.



Emile Nolde, *Death in the Desert*



Marcantonio Franceschini, *Last Communion of St. Mary of Egypt* (1690)



Jordan River



Monastery of St. Paul



St. Mary of Egypt. Diocesan Museum of Milan

We are told that when St. Mary was 12 years of age she left her parents and went to Alexandria. There she led a very dissolute life for 16 years. One day she came upon a ship about to set sail with different groups of passengers. She inquired who they might be and where they were going. She was told they were pilgrims sailing toward Jerusalem for the feast of the Exaltation of the Cross. She decided to join them. When on the feast day she tried to enter the church, she was seized by a mysterious force. Fearfully she raised her eyes to an image of the Holy Virgin and was overcome with a deep sorrow for the sinful life she had led until that day. Only then was she able to make her way into the church and worship the True Cross.

She did not remain in Jerusalem. "If you go

across the Jordan you will find peace" was the message of the Madonna. The following day after her confession and Communion she made her way across the Jordan to the desert of Arabia.

There she lived for 47 years in solitude encountering neither men nor beasts. Her skin shriveled, her hair was long and white, but the promise of the Virgin proved true, she found her peace of soul.

One day she met up with the Monk Zosimus and asked him to bring her Communion each year. One year Zosimus arrived with the Eucharist, but Mary did not show. In great sorrow Zosimus prayed: "Lord, my God, King and Creator of all, do not deprive me of my

desire, but grant that I may see this holy woman." Then he thought, "Now what will I do if she appears, there is no boat around to get me across? I will not achieve my wish." While he gave into these thoughts, Mary appeared on the opposite shore and Zosimus was consoled. Then he saw her make the sign of the Cross over the water and walk out on it as though it were dry land. When 12 months had passed Zosimus returned but was unable to find the mummified remains of the saintly penitent. A lion had dug her grave and buried the body.

Eucharistic Miracle of SCETE

EGYPT, THIRD - FIFTH CENTURIES



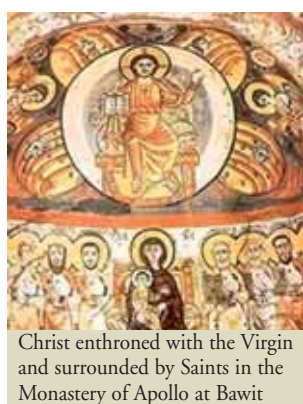
The account of this Eucharistic miracle goes back to the first centuries of Christianity and is found in the apothegm of the Fathers of the Desert who lived in the desert after the example of St. Anthony, Abbot. A monk had doubts regarding the Real Presence of Jesus in the bread and wine consecrated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



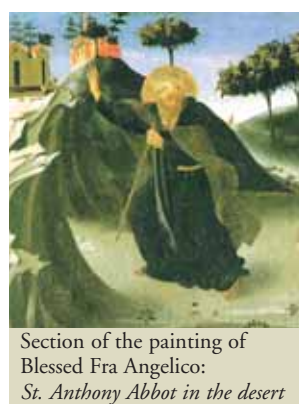
Christ embraces the Abbot Mena (6th century)



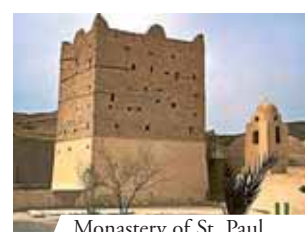
St. Moses, Monk of the Desert



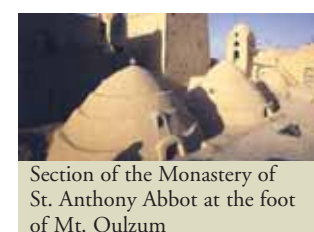
Christ enthroned with the Virgin and surrounded by Saints in the Monastery of Apollo at Bawit



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



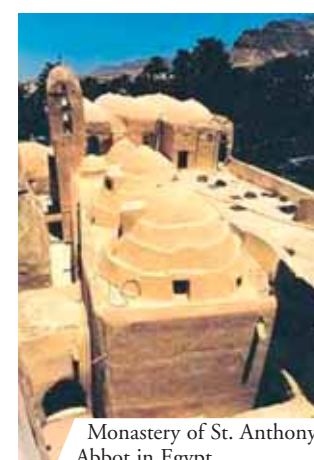
Monastery of St. Paul



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



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



Monastery of St. Anthony Abbot in Egypt

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

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

Eucharistic Miracles of

FRANCE



Eucharistic Miracle of AVIGNON

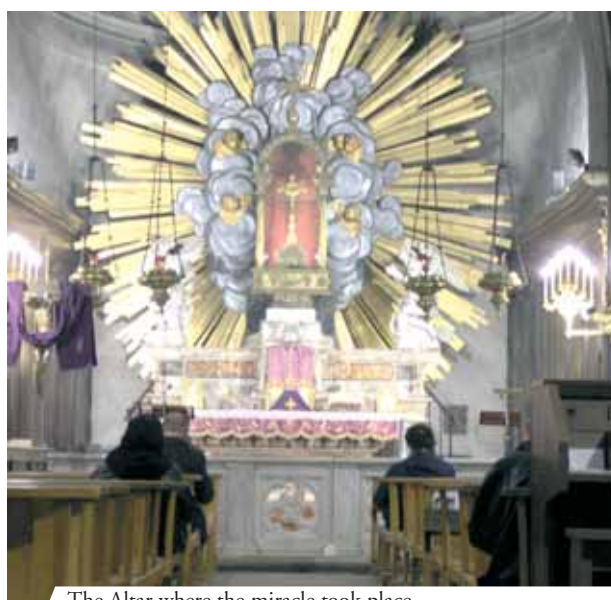
FRANCE, 1433



On November 30, 1433 a small church run by the Gray Penitents of the Franciscan Order was exposing a consecrated Host for Perpetual Adoration. After days of rain the rivers swelled, and surprisingly, Avignon was submerged. By boat, two friars of the Order succeeded in reaching the church where the Holy Sacrament had been left for adoration. When they entered the church, they saw that the waters were divided to the right and to the left, leaving the altar and the Sacrament perfectly dry.



Stained glass window inside the church, depicting the miracle



The Altar where the miracle took place



A carved stone describing the miracle



Ancient engraving of the miracle of Avignon



Stained glass window of the Chapel



Later on, the Gray Penitents determined that the anniversary of the miracle would be celebrated in the church every year on the feast day of St. Andrew the Apostle. Even today, every November 30th, the brothers reunite at the Chapelle des Pénitents Gris to celebrate the memory of the miracle. Before the blessing of the Holy Sacrament, the brothers perform a sacred chant taken from the Canticle of Moses, which was composed after the parting of the Red Sea: *"I will sing to the LORD, for he is gloriously triumphant... At a breath of your anger the waters piled up, the flowing waters stood like a mound, the flood waters congealed in the midst of the sea... In your mercy you led the people you redeemed; in your strength you guided them to your holy dwelling."* (Exodus 15, 1-18).

The Eucharistic miracle of Avignon occurred in the Church of the Holy Cross, home of the Gray Penitents of the Franciscan Order, whose founding goes back to the times of pious King Louis VIII. At the time of this miracle, Avignon was considered the center of Christendom, and the city's "Palais des Papes" was home to a series of seven popes.

After several days of heavy rain, the Sorgue and Rhône Rivers rose steadily and reached a dangerous height. Finally, on November 30, 1433, Avignon, was flooded. The friars were certain that their little church, which stood along the Sorgue, had been destroyed by the raging waters. Fearing that the Blessed Sacrament, which was exposed for Perpetual Adoration, had been swept away, the head of the Order and another friar rowed to the

church. Getting there was difficult, but when they finally arrived they found a miracle. Although water around the church was four feet high, a pathway from the entrance of the church to the altar was perfectly dry.

The Sacred Host was unscathed. The pathway from the entrance to the altar called to mind the parting of the Red Sea in the time of Moses, for all along the sides of the church, water steadily rose, but the pathway remained completely dry. Amazed by what they were seeing, the friars had others from their Order come to the church to verify the miracle. The news spread rapidly, and many people, including those in authority, came to the Church, singing songs of praise and of thanks to the Lord. Several hundred people witnessed this miracle.

Eucharistic Miracle of AVIGNON

FRANCE, 1433



The news spread rapidly, and many people, including those in authority, came to the church singing songs of praise and of thanks to the Lord.



Gabriel de Vidaud Latour, the first leader of the Gray Penitents



Palace of the Popes, Avignon



Cassock of the Gray Penitents



Façade of the Chapel of the Gray Penitents



Fresco in the Chapel



Canal that runs near the Chapel

Eucharistic Miracle of BLANOT

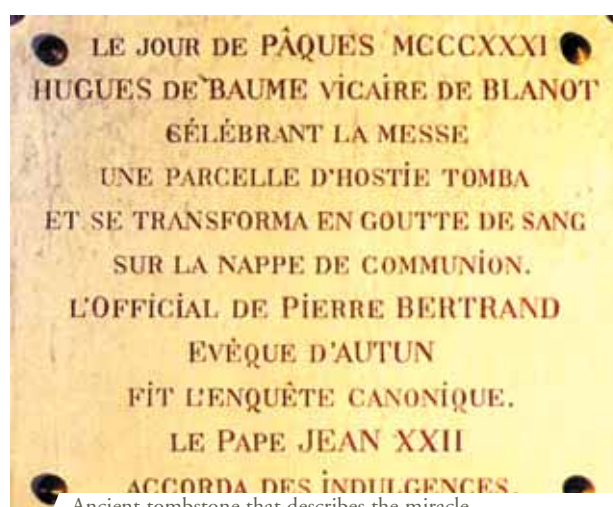
FRANCE, 1331



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



Monstrance containing the relic of the miracle



Ancient tombstone that describes the miracle



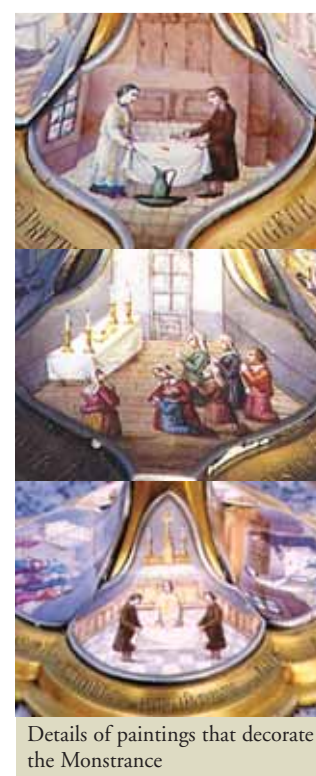
Parish of Blanot



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



View of the village of Blanot



Details of paintings that decorate the Monstrance



Procession in honor of the miracle

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

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

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

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

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

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

Eucharistic Miracle of BORDEAUX

FRANCE, 1822



In the Eucharistic miracle of Bordeaux, Jesus appeared in the Host exposed for public adoration for more than 20 minutes, giving a blessing. Even today it is possible to visit the chapel of the miracle and venerate the precious relic of the Monstrance of the apparition, which is kept in Martillac, France, in the church of the contemplative community “La Solitude”.



Church of St. Eulalia in Bordeaux



Mother Rita Bonnat, first Mother General of the Community, with two little orphans



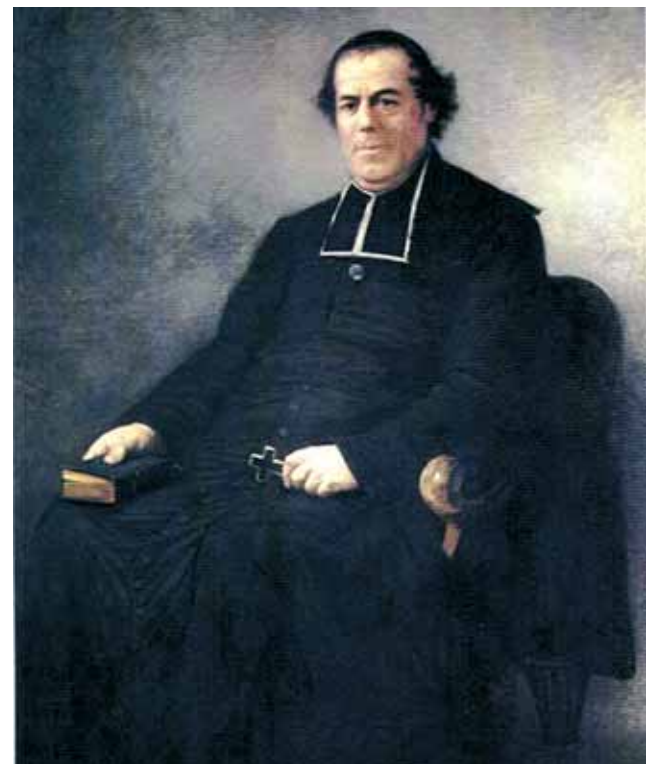
La Solitude, Martillac (France), Monastery of the Holy Family



Monstrance of the miracle



Interior of the church “La Solitude”



Picture of Pierre-Bienvenu Noailles, founder of the religious community of the Holy Family – Lady of Loretto

The Eucharistic miracle of Bordeaux is closely connected to the Community founded in 1820 by the Venerable Father Pierre Noaille. The Community is still active today, especially in Asia and Africa. The marvel occurred twenty months after the foundation of the Community in their Church of St. Eulalia in Rue Mazarin, Bordeaux. Jesus appeared in the Host immediately after Abbot Delort, who that day was substituting for Fr. Noaille in the liturgical celebrations, gave the benediction with the Blessed Sacrament.

The great number of the faithful who were present were able to contemplate for more than twenty minutes, the apparition of Jesus giving a blessing, which was visible on the Host exposed for public adoration. In addition, someone testified to have heard Jesus saying: “*I Am He Who Is*”. This

event was approved by the ecclesiastical authorities, among whom were the Archbishop of Bordeaux, Monsignor D'Aviau, who heard personally the witness of the faithful who attested to the marvel. Even today it is possible to visit the chapel of the miracle and venerate the precious relic of the monstrance of the apparition.

Eucharistic Miracle of DIJON

FRANCE, 1430



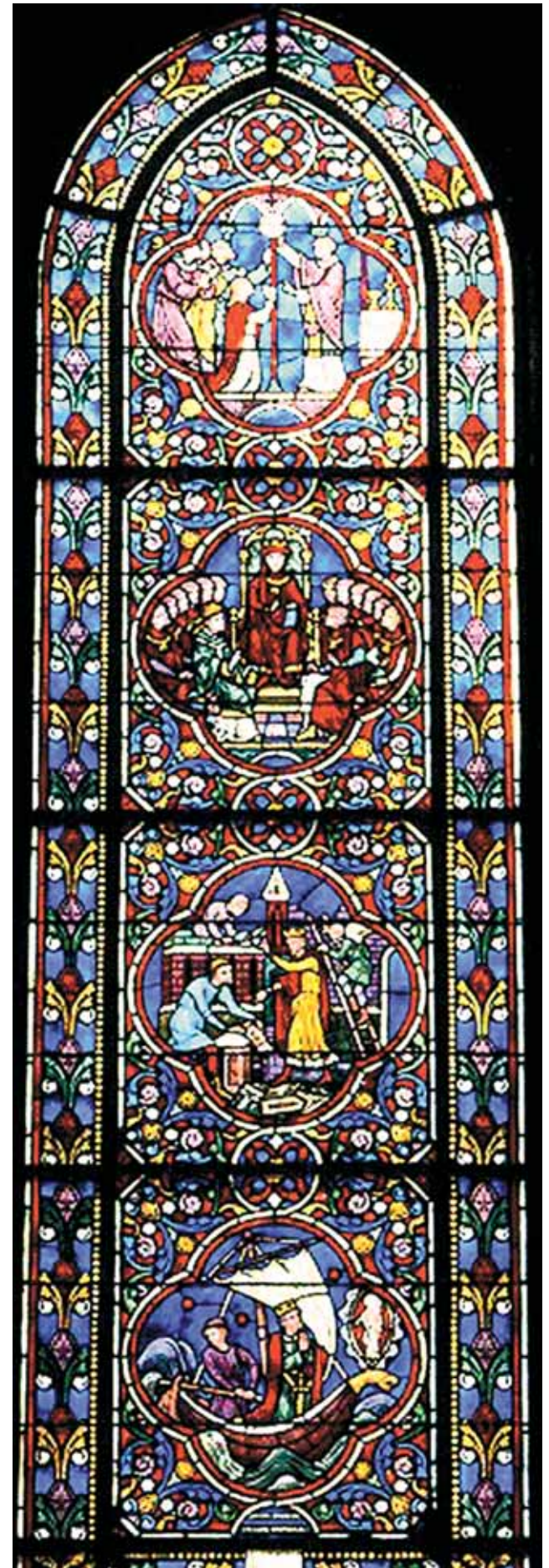
In the Eucharistic miracle of Dijon, a lady purchased a monstrance which by mistake still contained the Sacred Host. The lady decided to use a knife to remove the Host, from which living Blood began to flow. The Blood dried immediately, leaving imprinted on the Host, the image of the Lord seated on a semicircular throne with some of the instruments of the Passion at His side. The Host remained intact for more than 350 years, until the Host was destroyed by the revolutionaries in 1794.



Reliquary containing the Sacred Host, gift of Duchess Isabella in 1454



Basilica of St. Michael, Dijon



Stained glass window of the Holy Chapel in the Cathedral of Dijon. In the first frame a priest presents the miraculous Host which was kept until the French revolution.



Dijon, Host sent in 1433 by Pope Eugene IV to Phillip the Handsome, Duke of Borgogna



Old accurate reproduction of the Holy Host of the Miracle of Dijon

In 1430, in Monaco, a lady purchased a monstrance from a second hand dealer. It was most likely stolen because it still contained the Sacred Host for adoration. The lady, being very ignorant in regard to the Real Presence of Christ in the Eucharist, decided to remove the Host from the monstrance with a knife. Unexpectedly, living blood began to flow from the Host. The blood dried immediately, leaving imprinted on the Host the image of the Lord, seated on a semicircular throne with some of the instruments of the Passion at His side.

The lady, unsettled, went to Canon Anelon, who kept the Host with himself. The episode quickly came to be known even by the Pope, Eugene IV, who desired to donate the miraculous Host to Duke Phillip of Borgogna, who in turn donated

the Host to the city of Dijon. We know with certainty that in 1794 the miraculous Host was still in the Basilica of Saint Michael the Archangel, but on February 9 of that year, the municipality of Dijon requisitioned the church to consecrate it as temple of the new sect "la Raison", that is of the "goddess of reason".

The miraculous Host was burned. Many are the documents and the works of art which illustrate the miracle; for example, one of the stained glass windows of the Cathedral of Dijon in which the main scene of the marvel is portrayed.

Eucharistic Miracle of DOUAI

FRANCE, 1254



In the Eucharistic miracle of Douai, a consecrated Host was unintentionally dropped to the ground while a priest was distributing Communion to the faithful. Immediately he bent down to pick up the Holy Eucharist, but the Host lifted up in flight and lighted on the purificator. A little later, a wonderful Child appeared there, Who all the faithful and religious present in the celebration could contemplate. Although more than 800 years have elapsed, even today it is still possible to admire the Host of the miracle. All Thursdays of the month in the Church of Saint Peter of Douai, many faithful gather in prayer before the miraculous Host.



Year 1975. The Pastor of the Church of St. Peter shows the Host of 1254.



External façade of the Church of St. Peter in Douai



Monstrance containing the relic of the miraculous Host



Our Lady of Douai



Tabernacle where the Host of the miracle is kept



*B*onum universale de Apibus is the work written by an eye witness of the miracle: the Dominican Father Thomas de Cantimpré, doctor of theology and “suffragan” Bishop of Cambrai. On the day of Easter in 1254 in the Church of St. Amato in Douai, a priest who was distributing Holy Communion unintentionally dropped a consecrated Host to the ground. Immediately he bent down to pick up the Sacred Species, but the Host lifted up in flight and lighted on the purificator. A little later, a wonderful Child appeared there Who all the faithful and religious present in the celebration could contemplate. The news spread quickly, and the Bishop of Cambrai, Thomas de Cantimpré, came immediately to Douai to verify the facts in person, which he described in this manner: “I went to the Dean of the Church, followed by many faithful, and

I asked to see the miracle. The Dean opened the small case in which he had reposed the Host of the miracle, but initially I didn't see anything special.

“I was conscious though, that nothing could prevent me from seeing, as was true of the others, the Sacred Body. I didn't even have time to ask myself this type of question, when I scarcely looked at the Host and saw the face of Christ crowned with thorns with two drops of Blood that descended on His forehead. Immediately I knelt, and crying, I began to thank God”. It is certain that already by the year 1356, that is, one century after the apparition, every year on Wednesday of Holy Week, a feast in memory of the miracle of the Blessed Sacrament was celebrated, and the document

which records it indicates that this event was in existence already for a long time. The precious relic of the miracle was conserved and honored until the Revolution. Then all signs of this marvel were lost for many years. In October 1854, the Pastor of the Church of St. Peter by chance discovered underneath the Christ in the Altar of the Dead, a small wooden box containing a small Host, still white, but with damaged edges. A letter written in Latin gives witness: “I, the undersigned, Canon of the distinguished collegial Church of St. Amato, certify it to be the real and true Host of the holy miracle, which I removed from imminent danger of profanation and which I have happily collected. I have placed the Host in this pyx and have left this witness, written by my own hand, for the faithful who will discover the Sacred Miracle in the future (January 5, 1793)”.

Eucharistic Miracle of FAVERNEY

FRANCE, 1608



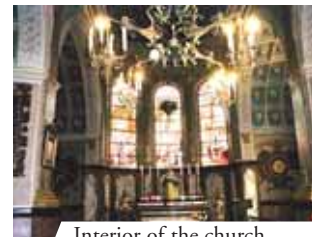
On the Vigil of the Feast of Pentecost, the monks of Favernay decided to expose the Blessed Sacrament for public adoration. During the night, a fire flared up which destroyed the altar and the sacred furnishings, but not the monstrance containing the Sacred Host. The monstrance was retrieved after a few days while it was suspended in the air perfectly intact. The miraculous Host is still kept today and many are the pilgrims who every year hasten to venerate the miracle.



Stained glass window of the church in which the miracle is portrayed



Minor Basilica, Favernay



Interior of the church



Exposition of the Host of the miracle



Old, small print that represents the miracle



Monstrance containing the relic of the miraculous Host

In the 17th century, Protestantism and Calvinism spread quickly in France by means of the many material benefits conceded by the new religions to the members of the nobility and the clergy coming from the Catholic Church. This placed at risk the faith of many and created many uncertainties, even in the monasteries. In the city of Favernay there was a Benedictine Abbey whose monks had departed a great deal from the rule of their founder. They held only the highest esteem for the devotion to the Lady of Notre-Dame la Blanche, known in all the area for its many miracles. Through her intercession many miracles had in fact been verified, among which was even the returning to life of two infants who were not yet baptized. In 1608, on the Vigil of the Feast of Pentecost, the monks decided to prepare an altar for the exposition and adoration of the Blessed Sacrament. The lunette of the monstrance was very

large, and because of this, they decided to put in two Hosts. When Vespers had finished the monks left the monstrance exposed on the provisional altar.

On the next morning, the sacristan opened the church and found it full of smoke, with the provisional altar completely reduced to ashes. He started to yell, and immediately the religious and other people hastened and proceeded to remove the ashes with the hope of finding some part of the monstrance. When the smoke began to clear, they were astonished on seeing that the monstrance was suspended in the air. The multitude increased and crowded to see the Eucharistic marvel, in which the Hosts had remained unharmed regardless of the fire. The religious were astonished and unable to make a decision. They asked the counsel of the Capuchin friars of Vesoul. The friars immediately prepared a

new altar over the burned one and celebrated Holy Mass. During the elevation of the Host, the monstrance slowly descended upon the new altar. When the canonical process finished, on July 10, the Archbishop of Besançon declared that the miracle was authentic, and on September 13, the Archbishop of Rodi, who was the nuncio in Brussels, made it known to Pope Paul V who granted a *Bull of Indulgence*. The miracle rekindled the faith of many. In 1862, the Congregation of Rites authorized the celebration of the miracle. In 1908 the third centenary of the miracle was solemnly commemorated with a National Eucharistic Congress. Even today it is possible to see and venerate the relic containing one of the two Hosts which remained unharmed. The other Host, unfortunately, after it was donated to the Church of Dole, was destroyed by the revolutionaries in 1794.

Eucharistic Miracle of **LA ROCHELLE**

FRANCE, 1461



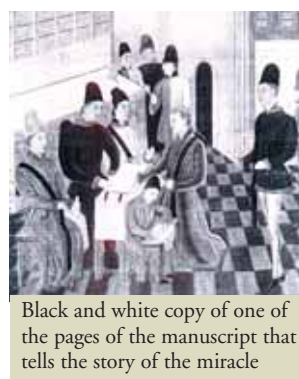
The Eucharistic miracle of La Rochelle concerns the instantaneous cure of a boy, paralyzed and mute since the age of seven, when he received Holy Communion at Mass on Easter Sunday in 1461. He was completely healed of his paralysis and was once again able to speak. The most authoritative document that visually describes this miracle is the painted-manuscript preserved still today in the Cathedral of La Rochelle.



La Rochelle



The exterior of the church where the miraculous cure occurred



Black and white copy of one of the pages of the manuscript that tells the story of the miracle

During Easter of 1461, Mrs. Jehan Leclerc brought her twelve year old son, Bertrand, to the Church of St. Bartholomew. Bertrand had been paralyzed and mute since the age of seven due to a terrible fall. When the time for Holy Communion arrived, he indicated to his mother that he also wanted to receive Jesus in the Eucharist. Initially the priest did not want to give the young man Communion, because the boy was not able to go to Confession given his muteness. The young man, however, continued to beseech the priest for Communion and, in the end, the priest did permit him to receive the Blessed Sacrament. From the first moment that Bertrand received the Host, he began to feel shaken by a mysterious force. He was able to move and to speak. He was cured. According to the hand-written document, immediately after the miraculous event Bertrand's first words were, "Adjutorium nostrum in nomine Domini!" ("Our help is in the name of the Lord!") The most authoritative document that visually describes this miracle is the painted manuscript preserved to this day in the Cathedral of La Rochelle.

The Most Precious Blood of Jesus **NEUVY SAINT SÉPULCRE**

FRANCE, 1257



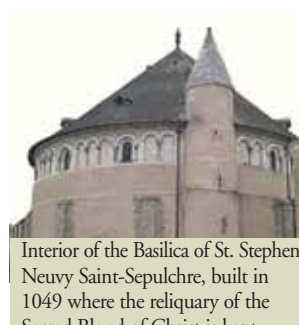
There are two drops of Blood from our Lord, Jesus Christ, collected on Calvary during the Passion, preserved in the church of Neuvy-Saint-Sépulcre in Indre. They were brought to France in 1257 by Cardinal Eudes returning from the Holy Land.



Reliquary of the Precious Blood



Interior of the Basilica



Interior of the Basilica of St. Stephen, Neuvy Saint-Sépulchre, built in 1049 where the reliquary of the Sacred Blood of Christ is kept

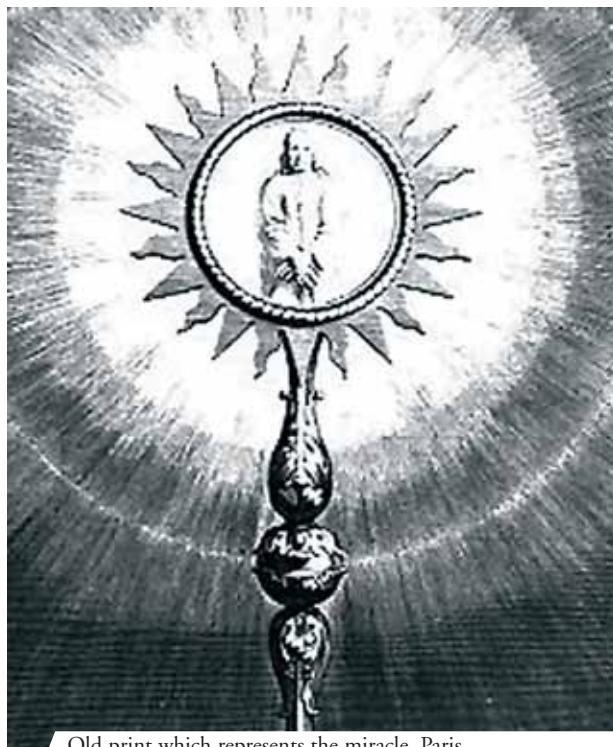
This relic of the coagulated Blood is known to be pure, because the Precious Blood was not mixed with water or earth. From the year 1257, the relic had been kept in this church which was built in the first half of the year 1000 and modeled on the Church of the Holy Sepulchre in Jerusalem. In order to honor the holy relic of the Most Precious Blood of Jesus, numerous indulgences have been granted. The Archbishop of Bruges, André Frémot, founded the Confraternity of the Most Precious Blood in the year 1621. Two years later, Pope Gregory XV granted new indulgences to the faithful devoted to the Sacred Blood. Each Monday of Easter and every first day of July, a Solemn Mass is celebrated and there are processions to adore and honor the Sacred Relic. There have been many graces attributed to invoking the Sacred Blood of Neuvy-Saint-Sépulcre.

Eucharistic Miracle of **LES ULMES**

FRANCE, 1668



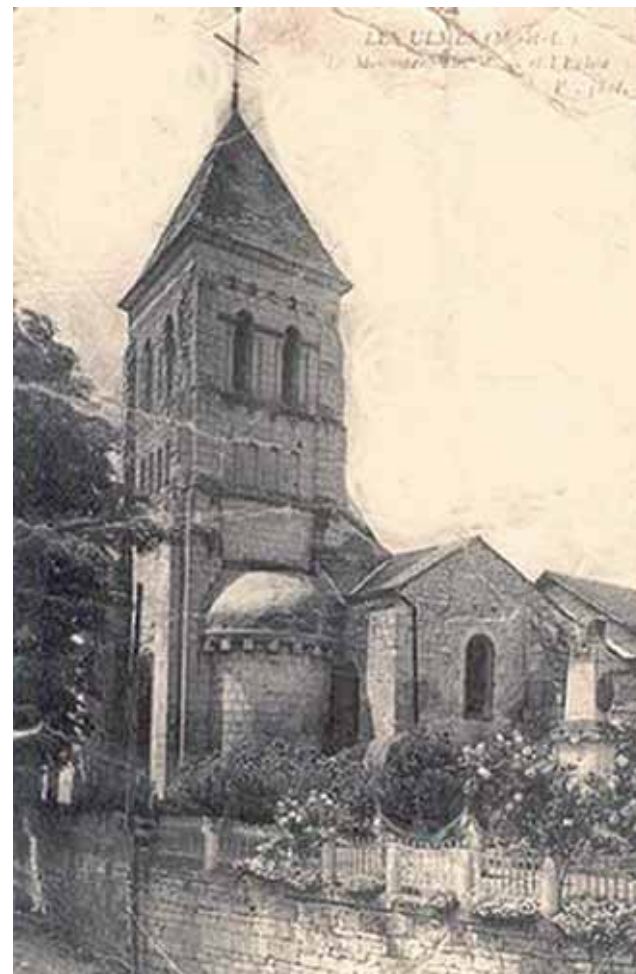
In the Eucharistic miracle of Les Ulmes, it was during the exposition of the Blessed Sacrament for public adoration, that, in place of the Host, there appeared the shape of a man with light-brown hair falling over his back, a luminous face, the hands crossed one over the other, and a white tunic covering the body. After close examination the Bishop authorized devotion to this Eucharistic Miracle. Even today in the church, the recess which contained the miraculous Host for more than 130 years can be seen. The Host was devoutly consumed by the Vicar of Puy Notre Dame during the French Revolution, for fear that this Blessed Sacrament would be profaned.



Old print which represents the miracle, Paris



Parish church of Les Ulmes



On June 2 1668, Saturday of the Octave of Corpus Christi, in the small Church of Les Ulmes, the Blessed Sacrament was exposed for public adoration. The Pastor of the Church, Nicolas Nezan, began to incense the monstrance. While the hymn *Pange Lingua* was being sung, “and having reached the stanza ‘*Verbum caro Panem verum*’, the shape of a man appeared in the monstrance in place of the Host. He appeared to have light brown hair that fell over his back, a luminous face, the hands crossed one over the other, and the body covered by a white tunic. This apparition lasted for more than a quarter of an hour, whether on the tabernacle where the Blessed Sacrament was exposed, or on the altar where the priest had moved the Blessed Sacrament to allow a closer look to all those present.”

On June 13, the pastor immediately sent a message of what had occurred to his Bishop, Henry Arnould, who quickly ordered an inquiry. On June 25 the pastoral letter was published containing the “faithful description” of the marvel. Among the several works which followed and which sought the objective description contained in the letter, we remember that of the Dominican Father Gonet, who describes the event in Volume VIII of his work *Clypeus Theologiae*, published for the first time in 1669 by the French editor Bertier.

The Bishop ordered this fact to be diffused widely, therefore three writings were immediately commissioned: one of Edelynck which is still in Paris, of optimal quality; one of Jean Bidault di Saumur and lastly, one by the

editor Ernoudi Parigi. At the end of the 18th century in the parish of Les Ulmes, every year the anniversary of the apparition was solemnly celebrated. In 1901 the International Eucharistic Congress of Angers was celebrated in this parish and in July 1933, during the National Eucharistic Congress, a complete session of study was dedicated to the miracle of 1668. Even today in the church, the recess can be seen that for 130 years contained the miraculous Host. The Sacred Species was devoutly consumed during the French Revolution by the Vicar of Puy-Notre-Dame who was afraid that the Precious Sacrament would be profaned.

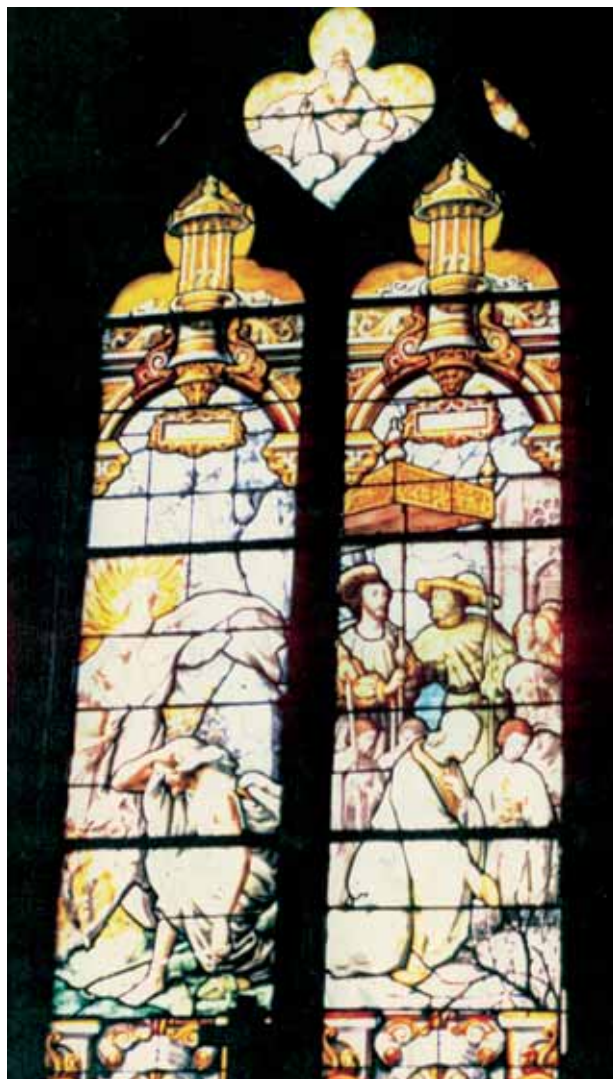
Eucharistic Miracle of

MARSEILLE-EN-BEAUVAIS

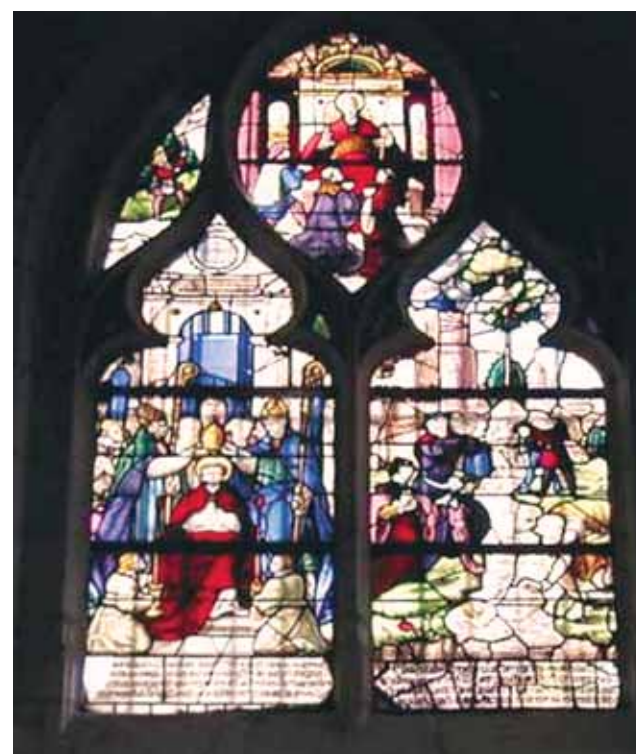


FRANCE, 1533

In 1533, some thieves stole a ciborium containing some consecrated Hosts from a church. The thieves then discarded the Hosts in a field. Unfortunately there was a strong snow storm; however, the following day the Hosts were recovered and miraculously were found to be in perfect condition. The numerous healings and the tremendous popular devotion that followed the miracle were not sufficient to protect the Hosts, which were destroyed by some seeking to profane them.



Window depicting the miracle



In the year 1532, toward the end of the month of December, thieves entered the parish church of Marseille en Beauvais and stole a precious silver ciborium that contained consecrated Hosts. The Hosts were abandoned under a large rock along a main street. The first day of January, Mr. Jean Moucque was walking down that street despite a strong snow storm. While he was walking, a rock on the side of the road captured his attention, because it did not have any snow on it. When he lifted the rock, he was amazed to find the Hosts completely intact. He immediately told the pastor, Father Prothais, who, accompanied by many of the faithful, carried the Hosts into the parish church. They placed a cross on the location where the Hosts were found, and in order to accommodate the large number of devoted

faithful who would come to visit, eventually built the Chapel of the Sacred Hosts. The Lord worked many miracles at this chapel. The historian, Pierre Louvet describes some of these miracles in his *Histoire de la Ville de Beauvais*. There was the extraordinary story of the priest, Father Jacques Sauvage, who was completely healed after being paralyzed and having lost his ability to speak. Mr. d'Autreche, blind from birth, regained his sight.

Despite all of these graces given by God, the Bishop-Count of Beauvais, Odet de Coligny, converted to Calvinism and married Elizabeth of Hauteville. Before publicly renouncing his faith, he ordered the Hosts to be consumed. Today, the Chapel of the Sacred

Hosts still stands and every year on the Second day of January, a Solemn Mass is celebrated in honor of the miracle of 1533.

Eucharistic Miracle of PARIS

FRANCE, 1290



During Easter of 1290 a non-believer who harbored animosity toward the Faith and who did not believe in the Real Presence of Christ in the Eucharist was able to gain possession of a consecrated Host with the intent to desecrate the Holy Eucharist. He stabbed the Host and threw the Blessed Sacrament into boiling water. The Host miraculously came out of the water right in front of the man, who was distressed by this. And so he put the Host in the basin of a pious woman. The woman immediately brought the Host to her pastor.



Window of the Church of St. Etienne representing the miracle des Billetes



Miniature of a cartolario (16th Century), kept in the National Archives which represents the scene of the sacrilege



Demolition of the Church of Saint-Jean-en-Grève. Pierre-Antoine Demachy (1797)



The Church of St. Etienne du Mont

There are numerous documents that testify to the events of this miracle. The Italian historian Giovanni Villani in Book VII, Chapter 136, of his celebrated *History of Florence* reports all the principal facts of the miracle. A deep study of the sources was done by Mrs. Moreau-Rendu in a work entitled. *A Paris, Rue des Jardins* published in 1954 with a preface by Bishop Touzé who was the Auxiliary Bishop of Paris. The author, after a detailed list of the documents, placed them under rigorous examination and declared with confidence the authenticity of the facts. The best known version of the story is found in the *History of the Church of Paris* written by the French archbishop, Archbishop Rupp, who tells of the Eucharistic miracle of Paris in the pages dedicated to the episcopate of Simon Matifas of Busay who held the See of St. Denis

from 1290 to 1304: “Easter Sunday, April 2, 1290, a man named Jonathas, who hated the Catholic Faith and did not believe in the Real Presence of Christ in the Holy Eucharist, was able to gain possession of a consecrated Host.

“*The man stabbed* the Host with a knife and the Host began to bleed. The Blood filled the container in which he had placed the Host. Panic-stricken, the man decided to throw the Blessed Sacrament into the fire, but the Host miraculously arose from the fire. Desperate, he threw the Eucharist into boiling water and the Host arose from the water, hovering in mid-air, and then taking the form of a crucifix. Finally, he deposited the Holy Eucharist in the bowl of a parishioner of Saint-Jean-en-Grève who brought the Blessed Sacrament to her parish priest. Over the centuries, the Sacred

Relic remained in a small reliquary in the church of Saint-Jean. During the French Revolution the Precious Relic was lost without a trace.” Here are some other equally significant facts: The ecclesiastical authorities, the people and the king decided to transform the home of the one who desecrated the Sacred Host into a chapel in which the Holy Eucharist would be kept; the confiscation of the house of Jonathas, called “The House of Miracles” by King Phillip the Fair which was registered in a bill of sale from 1291; the transformation of the house into an oratory after the Bull that was obtained from Pope Boniface VIII; the name of the “Rue du Dieu bouilli” (The Street of God-boiled) given by the people of Paris to the “Rue des Jardins”; the Eucharistic celebration in the Chapel des Billettes of the Department of the Reparation on the second Sundays of Advent and Lent.

Eucharistic Miracle of PARIS

FRANCE, 1290



*Desperate, he
threw the Host
into boiling water
and the Host rose
from the water,
hovering in
mid-air, and then
taking the form
of a crucifix.*



Chapel of the Catechisms, Church of St. Etienne



The Triumph of the Eucharist



Cloister des Billetes which has today become a Protestant church



The interior of the cloister of the church des Billetes



Ancient carvings which represent
the events of the miracle

Eucharistic Miracle of PRESSAC

FRANCE, 1643



In the Eucharistic miracle of Pressac, a chalice in which a consecrated Host had been placed was completely fused after a fire in the parish church. The only thing remaining of the chalice was the foot of the chalice on which had formed a tin bubble under which the Host was found completely intact. The Miraculous Host was consumed the day after, but there are many documents which testify to this miracle still in existence today. Among these documents are the windows of the church of Pressac which depict the different phases of the miracle.



Depiction of the chalice as it appeared after the miracle of Pressac next to the account written by François du Theil, curate of Availles-Limouzine in the year 1643.



View of Pressac



Church of St. Just, Pressac



Sculpted mask on the door of the Church of St. Just at Pressac



Detail of the window of the Church of St. Just at Pressac, above the main altar depicting the miracle



Foot of the Miraculous Chalice

The miracle occurred on Holy Thursday, 1643. After having celebrated Mass and everyone had received Communion, the people of the town returned to their jobs and the priest placed the chalice back into the repository. This was near the altar dedicated to the Blessed Virgin which had four pillars of wood supporting a marble slab on top of which was a corporal. Behind the altar there was a depiction of a Eucharistic scene. A veil covered the chalice and two large candles were lit at the foot of the repository. It was mid-day and the sacristan closed the door of the church. Two hours later, those nearby noticed thick, black smoke coming from the windows of the church. Since the windows had inadvertently been left open, this probably fanned the flames of the candles and accelerated the fire. The people called the sacristan to open

the doors and they all entered to assess the damage. The repository and the painting were destroyed. What was left were the marble slab, the corporal and the foot of the chalice. The report would later say that almost the entire cup was transformed into "drops of tin."

Above what was left of the chalice there formed a bubble of tin under which the Host was found completely intact having withstood the flames and the fusion of the metal. The vicar, Simon Sauvage, came to the place of the miracle and carried the damaged chalice to the main altar for all to see. The Host, light red around the edges, was consumed the next morning during the Divine Office of Good Friday. We should remember that the Liturgy back then held that only one of the consecrated

Hosts should be reserved in the ciborium and placed in a chalice covered by a simple veil. The Abbot of Availles-Limouzine, François du Theil, recorded all of the testimony and gave it to the Bishop of Poitiers, Henri Louis Chastagnier de la Roche-Posay who authorized the cult of the miracle with a solemn act which states: "The Sacred Mysteries are incomprehensible, if the splendor of grace does not illumine the spirit in order to elevate it to the highest understanding of the wondrous effects of the power of God and to obligate all men to adore Him, who is owed their adoration. The ineffable goodness of God is manifested at times in extraordinary ways, working miracles in the Church in order to confirm the Catholic Faith and to confound the errors of the unfaithful spirits."

Eucharistic Miracles of

GERMANY



Eucharistic Miracle of AUGSBURG

GERMANY, 1194



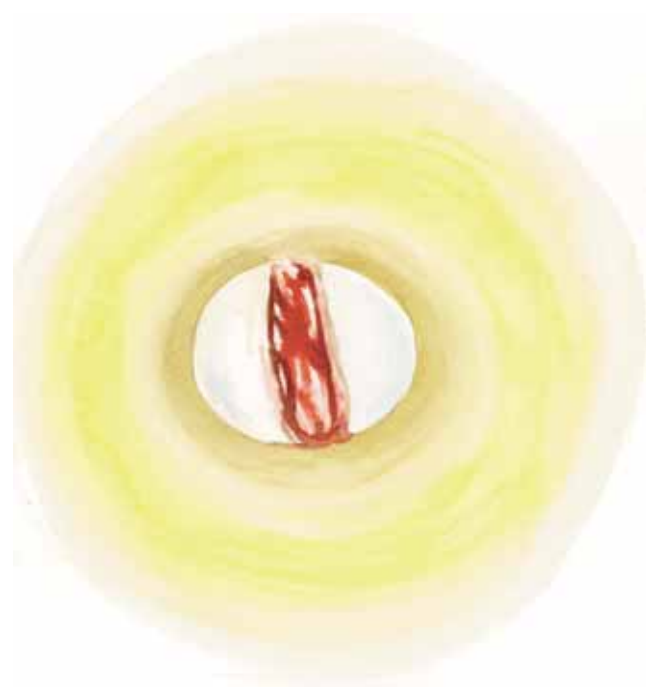
The Eucharistic miracle of Augsburg, is known locally as *Wunderbarlichen Gutes* – “The Miraculous Good”. It is described in numerous books and historical documents that can be consulted in the civic state library of Augsburg. A stolen Host was transformed into bleeding Flesh. In the course of the centuries,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



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



Convent of the Heilig Kreuz (Holy Cross) Augsburg



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

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

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

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

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

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

Eucharistic Miracle of **BENNINGEN**

GERMANY, 1216



In 1216 the village of Benningen was the location of a Eucharistic miracle in which the Host bled. A few years later in 1221, the citizens of Benningen began the construction of a chapel in honor of this miracle which is known as *Riedkapelle zum Hochwürdigen Gut*.

From 1674 to 1718 the Riedkapelle was rebuilt and enlarged to accommodate the large number of pilgrims. Each year, during the Feast of Corpus Domini (Corpus Christi), the parish of Benningen makes a procession to the Riedkapelle, to celebrate the commemoration of the miracle.



Johann Friederich Silbelbein (1640).
Procession of the miraculous Host



Inside the Riedkapelle



The external façade of the Riedkapelle



An ancient document of 1216 tells the story of two millers who, for years, had been at odds with each other. One day, one of them, exasperated by yet another argument, received Holy Communion and then afterwards stole a consecrated Host that he then hid among the stones of the mill of his neighbor with the intent of slandering him. During the Feast of St. Gregory, the Host began to bleed so profusely that all of the village and the Bishop learned about it.

The blasphemous miller repented and confessed his misdeed. The paintings of the chapel built in honor of the miracle were done by Johann Friedrich Sichelbein to illustrate the story. The portrait above the altar shows the Bishop of Augsburg, Frederick, who deposited the Host in

a precious container in the Church of St. Martin in Memmingen. In the course of the centuries, owing to historical events, the traces of the precious relic were lost. For a long time, it was believed that the paintings that adorn the Chapel were copies of those exhibited in the Monastery of Ottobeuren. Only during the restoration of 1987 was it discovered that the paintings were the originals. On the wooden ceiling there are frescoes illustrating the Passion of Christ and scenes from the Old and New Testament.

Eucharistic Miracle of **BETTBRUNN**

GERMANY, 1125



In the Eucharistic miracle of Bettbrunn, a very pious farmer in an excess of zeal stole a sacred Host which he brought to his farm in Viehbrunn. One day, the Host accidentally fell to the ground, but no one could pick up the Sacred Species. Everything was tried, and finally the Bishop of Regensburg intervened. The Bishop was able to pick up the Host only after promising the Lord that he would build a church in honor of the Blessed Sacrament. The report of the miracle spread rapidly and attracted a large number of pilgrims.



Inside the Church of San Salvatore



Church of San Salvatore, Bettbrunn



Ancient representation of the Church of San Salvatore



The faithful on a pilgrimage to Bettbrunn

The building of the village of Bettbrunn and of the present-day Church of the Holy Savior owe their existence to a Eucharistic miracle that took place in 1125. In the place where the town and the church are located now, there was once only a small farm called Viehbrunn; next to it was a well that was used to give water to the livestock. The owner was a man who was deeply devoted to the Most Holy Sacrament. This man lived an hour and a half away from the parish church of Tholling and he was not always able to attend Mass. Because of his zeal, he decided to solve the problem of not always being able to attend church by secretly stealing a Sacred Host and taking the Blessed Sacrament home with him. The farmer took the stick that he always brought with him and made an opening on the top end of it, into which he

placed the Sacred Host. Every day, when the livestock were resting, he stuck his stick into the ground and knelt before the Most Holy Sacrament for many hours. For several months, the man continued in this manner until one day, without thinking, he impulsively threw the stick with the Blessed Sacrament at a herd that had strayed too far.

The Host fell on the ground and the farmer, deeply saddened, bent down to pick up the Blessed Sacrament. Every attempt to lift the Host up proved to be futile and when he did not know what else to do he sent for the parish priest of Tholling. But the priest was also not able to pick up the Blessed Sacrament and finally they approached the Bishop Hartwich of Regensburg, who immediately went to the

place of the miracle with all his clergymen. Only when he promised to build a chapel in that place did he succeed in picking up the Host from the ground. In 1125, the building of the chapel was completed and the precious relic was kept in this place until 1330 when a fire destroyed everything. The chapel was later reconstructed and in its interior they placed one of the pillars that had been saved from the fire.

Eucharistic Miracle of **ERDING**

GERMANY, 1417



On Holy Thursday 1417 a peasant stole a consecrated Host, which, in the course of his journey, escaped from his hands and flew away in the air. He tried in vain to catch the Sacred Host. It was only thanks to the direct intervention of the Bishop that he was able to recover the Sacred Particle. A chapel was immediately built on the site where the miracle occurred. There were many cures and wonders attributed to the veneration of this miracle.



Relic of the Holy Blood



Interior of the Sanctuary



Sanctuary of the Most Precious Blood

A poor peasant of Erding could find no way to improve his economic state, despite working many hours every day. His neighbor on the other hand, who did the same work, succeeded in living prosperously. One day the peasant asked his neighbor how he had succeeded in earning so much and the man confided to him that his success was owed to the fact that he kept the Blessed Sacrament in his house. The poor peasant, ignorant in the faith, thought that the Blessed Sacrament was a type of amulet, and decided to imitate his neighbor. He went to Mass on Holy Thursday and after having received Communion, hid the Host in his clothes and left the church with the Holy Eucharist. During his journey, however, his conscience began to accuse him, so he decided to bring the Sacred Particle back. During the trip, however, the Host slipped

from his hand and disappeared in the air. He searched everywhere, to no avail. Frightened by what had happened, he immediately ran to inform the pastor, who immediately went to the spot where the Host had disappeared.

As soon as he arrived the priest saw the Sacred Particle resting on a clump of dirt, emitting a bright light. He reached for the Sacred Host, which again flew up in the air and disappeared. The priest alerted the Bishop who wanted to go in person to the site of the miracle. And again the Sacred Particle flew up in the air. The Bishop and the townspeople then decided to build a chapel in honor of the Eucharistic Wonder. There were so many crowds of pilgrims that flocked there that in 1675, local authorities decided to construct a

new and bigger sanctuary in the baroque style. On Sept 19, 1677, Bishop Kaspar Kunner of Freising blessed the new church, which was dedicated to the Most Precious Blood. Various relics were brought to the sanctuary among which was that of the Most Precious Blood of Christ. Since 1992 the sanctuary has been under the care of the monks of St. Paul of the Desert.

Eucharistic Miracle of **KRANENBURG, DISTRICT OF KLEVE**

GERMANY, 1280

In 1284, in the small city of Kranenburg in the district of Kleve, there was a Eucharistic miracle known under the name of “Miracle of the Miraculous Crucifix.” A sacred Host was thrown near a tree by a shepherd who was not able to swallow the Holy Eucharist because of an illness. Later, the tree was cut in half and a perfectly carved crucifix fell to the ground. On the place where the crucifix was found, a church was built. That church is still there to this day and numerous pilgrims come to visit it.



Church of St. Peter and Paul where the precious holy relic is kept



Relic of the miraculous crucifix



Ancient document describing the miracle preserved at the church (15th century)



Procession held every year on September 14th in honor of the miracle



Detail of the relic



Many documents describe this miracle that took place in 1280. A shepherd of Kranenburg after taking Holy Communion, was not able to swallow the Sacred Host and threw the Holy Eucharist against a tree in his garden. He was plagued with remorse over the incident and he decided to tell his parish priest. The priest hastened to the place of the evil deed to try to recover the Host, but the search proved fruitless.

A few years later, the shepherd decided to cut the tree down and he split it in two pieces. Right after it was cut down, a perfectly carved crucifix fell out of the tree. The report of the crucifix that “had grown from a sacred Host” spread rapidly from town to town. The Bishops of Cologne and the Count of Kiev took a direct

interest in the miracles, and pilgrims began to come in large numbers. In 1408, the citizens of Kranenburg began the construction of a church in honor of the miracle. The church was completed in 1444 and it represents one of the most significant examples of the Gothic architectural style in the area of the lower Rhine River. Popes and Bishops have always promoted the cult of the Miraculous Crucifix, granting privileges and indulgences, the last of which were granted in the year 2000.

Eucharistic Miracle of **REGENSBURG**

GERMANY, 1255



In the Eucharistic miracle of Regensburg, a priest was assailed by doubts concerning the Real Presence of Jesus in the Eucharist during the Holy Mass. At the moment he was elevating the chalice, the wooden crucifix above the tabernacle came to life, and the Lord slowly extended his arms to the priest, took the chalice from his hands and exhibited the Holy Eucharist for adoration of the faithful.



The Crucifix of the miracle



Antique print depicting the miracle



Origin Chapel of the miracle

On Holy Thursday, March 25, 1255, a priest of Ratisbonne was taking Holy Viaticum to a dying patient when, upon entering the city, he suddenly found himself before a stream overflowing because of an unexpected storm. To allow the people to pass from one bank to the other, they had placed a simple plank of wood. While crossing it, the priest slipped and dropped the ciborium containing the consecrated Hosts. As an act of reparation, the priest, the faithful, and the civil authority decided the same day to construct a chapel on the site of the accident. On September 8, 1255, Bishop Albert consecrated the chapel in honor of the Savior, to which the Blessed Sacrament was carried in solemn procession. From that moment the sanctuary began to be frequented by numerous

faithful. Two years later an extraordinary event confirmed the holiness of the place.

A priest was celebrating the Holy Mass in the little chapel, when he was struck by doubt regarding the Real Presence of Jesus in the Eucharist. He delayed, therefore, in elevating the chalice and suddenly heard a light noise come from the altar. From the wooden crucifix above the altar, the Lord slowly extended his arms to the priest, took the chalice from his hands and exhibited the Blessed Sacrament for the adoration of the faithful. The priest, repentant, fell to his knees and begged forgiveness for having doubted. The Lord returned the chalice to him as a sign of pardon. The miraculous crucifix is still preserved to this

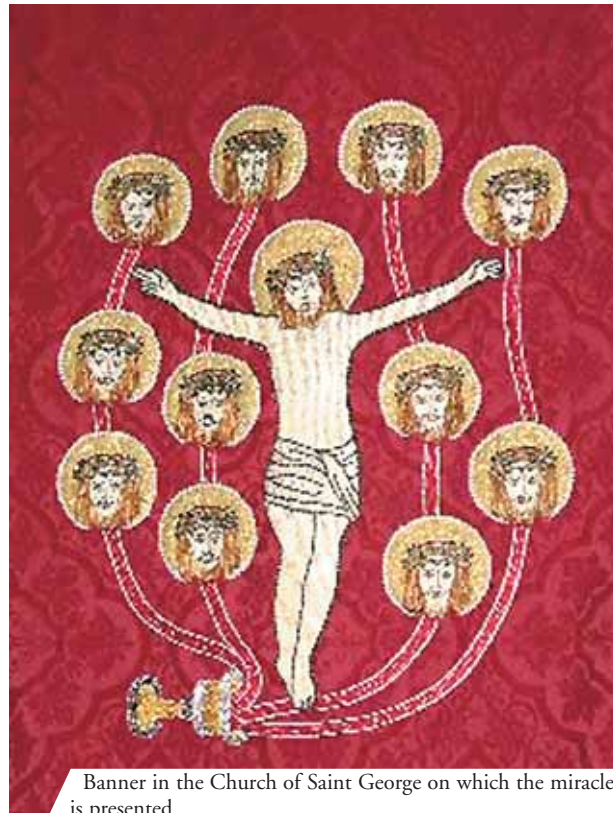
day in the nearby town of Regensburg, and many of the faithful go to the place every year in pilgrimage.

Eucharistic Miracle of WALLDÜRN

GERMANY, 1330



One of the most complete documents about the Eucharistic miracle is told of the Eucharistic miracle of Walldürn Germany in the year 1330 and was written by the Monk Hoffius in 1589. During the Mass, a priest accidentally overturned the Sacred Species of the consecrated Wine onto the corporal. The Sacred Blood formed an Image of the Crucified Christ on the corporal. The relic of the corporal with the Blood is preserved today, placed on the side altar in the minor basilica of Saint George in Walldürn. Every year, several thousands of pilgrims visit Walldürn to venerate the sacred relic.



Banner in the Church of Saint George on which the miracle is presented



Father Otto hides the miraculous corporal. This painting is in the church of Saint George and was painted in 1732



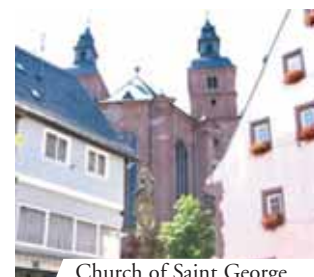
Interior of the Church



Church of Saint George



Procession in honor of the miracle



Church of Saint George



Father Augustine presents the Miraculous Corporal to pilgrims



The Crucified Christ is clearly distinguished under ultra violet lighting

It seems the priest, Heinrich Otta, was celebrating the Holy Mass when he accidentally overturned the chalice containing the Sacred Species; the consecrated Wine that had been transformed into the Blood of Christ. Immediately upon spilling, the Precious Blood formed on the corporal an image of the Crucified Christ, surrounded by eleven identical images of the Head of Christ crowned with thorns. The priest did not have the courage to reveal the miracle and for many years he kept the corporal hidden under the altar. It was only near the point of his death that he confessed, then told the story of the event and revealed the corporal.

From the beginning, the reliquary of the corporal has had much veneration, and many conversions

and miraculous recoveries are attributed to this. Pope Eugene IV confirmed the miracle in 1445 and granted some indulgences. The miracle was famous across Europe and for centuries was depicted by many artists.

The actual basilica was constructed between 1698 and 1728 by Franz Lothar von Schonborn, the Archbishop of Mainz. In 1962, Pope John XXIII elevated the church to a minor basilica. Augustinian monks have protected the basilica since 1938.

The Most Precious Blood of Jesus

WEINGARTEN

GERMANY



For more than 900 years it has been possible to venerate the relic of a portion of the Most Precious Blood of Jesus at the Benedictine Monastery at Weingarten. According to many historians, the soldier Longinus had carried the relic of the Most Precious Blood of Christ to Mantua. Later the Precious Blood was divided into several portions and given to various rulers of the era, the most famous of whom was Charlemagne, and to different popes.



Urn containing the sacred relic



Antique painting depicting *The Ride (or Procession) of the Most Precious Blood* held in Weingarten



Procession in honor of the precious relic



The relic of the Most Precious Blood is preserved in the church of Saint Martin in Weingarten



Relic of the Most Precious Blood



Pope Pius II venerates the precious relic



Relic of a Nail from the Cross, Kunsthistorisches Museum in Vienna



Relic of a fragment from the Holy Cross which is preserved in Rome in the Basilica of The Holy Cross in Jerusalem

The relic of the Most Precious Blood arrived even in Weingarten. According to an ancient document, in the year 1055, Emperor Henry III of the Franks was given part of the Precious Relic. Henry subsequently left the Most Precious Blood as an inheritance to Count Baldovino of Flanders, who in turn gave the Sacred Relic to his daughter, Judith.

When Guelfo IV of Bavaria sought Judith as his spouse, she gave him the Precious Relic, which he himself later gave to the Benedictines at Weingarten, directed at that time by Abbot Wilichon. The solemn ceremony took place March 4, 1094. For this reason the Benedictine Abbey received numerous indulgences from various popes, such that this church became a religious center of extraordinary importance.

Every year a ceremony known as The Ride (or Procession) of the Blood, in honor of the relic, was organized at Weingarten. It was a parade in which nearly 3,000 horses, ridden by representatives of the individual parishes and by the clergy of the individual churches, participated.

The Most Precious Blood of Jesus

WEINGARTEN

GERMANY



Every year a ceremony known as The Ride (or Procession) of the Blood, in honor of the relic, was organized at Weingarten.



A letter from 1278, dated March 1st, in which Albert, abbot of the Benedictine Monastery of Sant'Andrea in Mantua, confirms the Mantuan origin of the relic of the Precious Blood of Jesus, preserved in the monastery at Weingarten



Relics of the Holy Blood, Mantua



The relic of the Precious Blood (17th century).
City Hall at Weingarten



Procession in honor of the Holy Blood at Mantua



Reliquary containing the soil on which the Most Precious Blood of Christ fell from the Cross, Czestochowa, Poland



The relic of the Most Precious Blood of Jesus is preserved in the Basilica of Sant'Andrea in Mantua



Kunsthistorisches Museum, Vienna



Twinning between the cities of Mantua and Weingarten



Monstrances containing some relics of the Passion of Christ, Kunsthistorisches Museum, Vienna



Relic of the Sacred Lance with which the Roman soldier struck the side of Jesus. Kunsthistorisches Museum, Vienna

Eucharistic Miracle of WILSNACK

GERMANY, 1383



During a terrible fire that exploded in the village of Wilsnack in 1383, among the ruins of the parish church were found three completely intact Hosts, which bled continuously. Pilgrims began to go there in great numbers, and for that reason a church was built there in honor of the miracle. Its veneration was approved by two bulls of Pope Eugene IV in 1447.



Antique prints depicting the phases of the miracle



Church of San Nikolai (St. Nicholas) in Wilsnack



Stones honoring the three Miraculous Hosts of Wilsnack



Count Dietrich von Wenckstern recovers his vision after repenting for having doubted the truth of the Bleeding Hosts

In August 1383, the village of Wilsnack was sacked, robbed and set afire by Count Heinrich von Bulow. Among the ruins of the parish church were found three perfectly intact Hosts, from which Blood flowed. After recovering the Bleeding Hosts, numerous miracles began to be verified. For example, Count Dietrich von Wenckstern, who nurtured many doubts regarding the Bleeding of the Hosts, lost his vision, which was restored only when he repented of having doubted the authenticity of the miracle.

This news spread rapidly, and already in 1384 the Bishop of Havelburg had confirmed the miracle of the “Bleeding” Hosts of Wilsnack. Pope Urban VI contributed an endowment for reconstruction of the church, to which

was added offerings by the Archbishop of Magdeburg, and of the Bishops of Brandenburg, Havelberg, and Lebus. Until the 1500s, Wilsnack became one of the most important places of pilgrimage in Europe. Thanks to numerous offerings left by pilgrims who came to venerate the miraculous Hosts, it was possible to finance the construction of the enormous Church of St. Nikolai, dedicated to the miracle. Even today the church offers one of the most important examples of the Gothic style in fired brick typical of northern Germany. The monstrance containing the relics of the three Hosts was destroyed in the fire of 1522. However, numerous written testimonials about the miracle and works of art depicting it survive.



Interior of the Church

Eucharistic Miracle of

INDIA

◆ Chirattakonam

Eucharistic Miracle of **CHIRATTAKONAM**

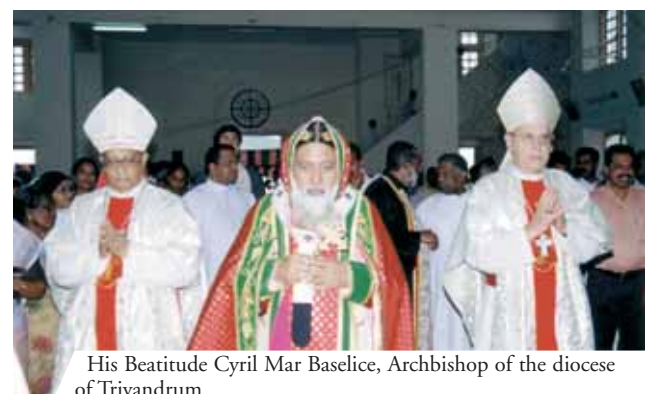
ARCHDIOCESE OF TRIVANDRUM, INDIA, MAY 5, 2001



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



Monstrance containing the Particle in which the image appeared



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

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

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

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

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

Eucharistic Miracle of

ISLAND OF LA RÉUNION

Saint-André de la Réunion ♦

Eucharistic Miracle of SAINT-ANDRÉ DE LA RÉUNION

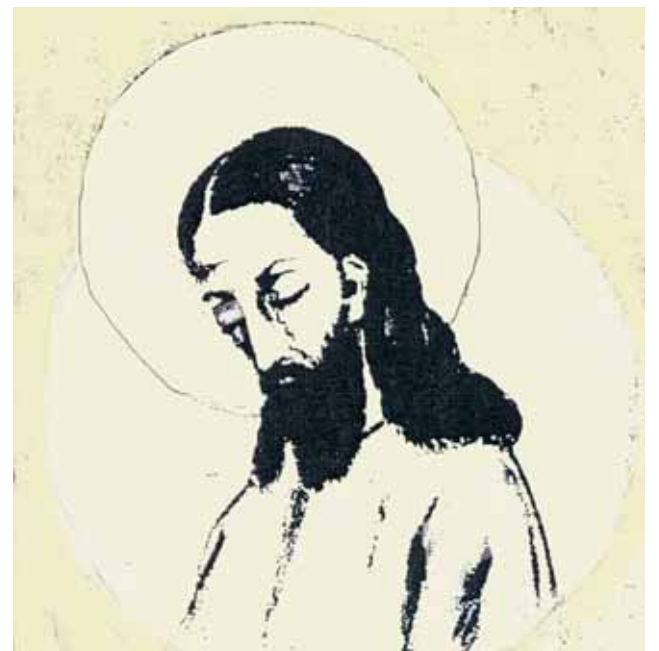
ISLAND OF LA RÉUNION, 1902



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



Réunion Island



Ancient print representing the Prodigy



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

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

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

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

Eucharistic Miracles of

ITALY

Valvasone ♦
Gruaro ♦

Turin ♦
Asti ♦

Dronero ♦
Canosio ♦

Ferrara ♦

Rimini ♦

Florence ♦
Bagno Di Romagna ♦

Volterra ♦
Rosano ♦

Siena ♦
Morrovalle ♦

Assisi ♦
Macerata ♦

Offida ♦

Bolsena ♦
Cascia ♦

Rome ♦
Alatri ♦
Lanciano ♦

Veroli ♦

Trani ♦

Patierno ♦
Scala ♦
Cava Dei Tirreni ♦

San Mauro La Bruca ♦

Mogoro ♦

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Eucharistic Miracle of **CAVA DEI TIRRENI**

ITALY, 1656



The “Feast of the Castello” has been faithfully celebrated since 1657 and it recalls the plague epidemic which visited the City of Cava on May 25, 1656, Ascension Thursday. The plague was stopped by a religious Corpus Christi procession which started from the Castle of the Annunciation and proceeded to the higher terrace of Monte Castello.



The view from the mountain from which the priest blessed the city



The annual fireworks at Cava on the anniversary of the miracle



The Eucharistic miracle is recalled each year during the “Sagra di Montecastello”

In May of 1656, a terrible epidemic of the plague overtook the city of Naples as a result of the invasion by Spanish troops from Sardinia. The plague spread so quickly to the neighboring villages and surrounding countryside that it was soon at the gates of the city of Cava dei Tirreni. The victims numbered in the thousands both in the villages and the urban centers. Fr. Paolo Franco was one of the few priests who had been spared and who had not succumbed to the epidemic. Despite the danger of contagion, he was divinely inspired to lead the people in a procession of reparation within a few kilometers of the summit of the Castello. When they arrived at the summit of the mountain, Fr. Franco blessed Cava dei Tirreni with the Blessed Sacrament. The epidemic miraculously stopped. To this day the townspeople commemorate the miracle with a solemn annual procession during the month of June.



Panoramic view of Cava dei Tirreni



An antique print (ca. 18th Century) depicting the miracle

Eucharistic Miracle of ST. PETER DAMIAN

ITALY, ELEVENTH CENTURY



A sorceress asked a woman to bring her a consecrated Host. The woman went to Mass and during Communion she managed to hide a Host in her handkerchief. The priest noticed what happened and ran after the woman and ordered her to show him what she was hiding. The woman opened the handkerchief, and to their surprise they saw that half of the stolen Particle had been transformed into Flesh and the other half looked like the Host.



St. Peter Damian



Hermitage of Fonte Avellana, where St. Peter Damian lived

In his *Opuscul. XXXIV; Patrol. Lat.*, tom. CXLV. col. 573, St. Peter Damian, a Doctor of the Church, describes an important Eucharistic miracle of which he was a direct witness. We present the Italian translation of the episode as the Saint himself describes it: "This is a Eucharistic event of great importance. It took place in 1050. Giving in to a horrible temptation, a woman was about to take the Eucharistic Bread home to use the Sacred Species for sorcery. But a priest noticed what she had done and ran after her, taking away from her the Host she had sacrilegiously stolen. Then he unfolded the white linen cloth in which the sacred Host had been wrapped and found that the Host had been transformed in such a way that Half had become visibly the Body of Christ, while the other Half preserved the normal look of a Host. With such a clear testimony, God wanted to win over unbelievers and heretics who refused to accept the Real Presence of the Eucharistic mystery: in one half of the consecrated bread the Body of Christ was visible, while in the other the natural form, thus highlighting the reality of the sacramental transubstantiation taking place at the Consecration."

Eucharistic Miracle of SCALA

ITALY, 1732



In 1732 for more than three consecutive months there appeared signs of our Lord's Passion in the consecrated Hosts. This marvelous event took place during exposition of the Most Holy Sacrament in the monastery of the Most Holy Redeemer of Scala in the presence of numerous testimonies, among whom was St. Alphonsus Maria Liguori, the great Doctor of the Church.



Venerable Maria Celeste Crostarosa



Interior of the monastery church



Monstrance of the miracle



Monastery of the Most Holy Redeemer, Scala

The venerable Sister Maria Celeste Crostarosa founded the Monastery of the Most Holy Redeemer together with St. Alphonsus Maria Liguori. Every Thursday the Most Blessed Sacrament was exposed in the monastery for public adoration. From September 11, 1732, for three consecutive months, during the solemn exposition of the Blessed Sacrament, the signs of the Passion of Christ appeared in the Host contained in the monstrance. All this can be confirmed not only by the nuns and the people but also by Bishop Santoro of Scala and by the Bishop of Castellamare. The apparition occurred also in the presence of St. Alphonsus Maria Liguori. Bishop Santoro wrote a letter to Bishop Simonetti, Apostolic Nuncio of Naples, in which he described all the details related to the visions that took place in the Sacred Host that had been exposed. In turn, the Nuncio forwarded the letter to Cardinal Barbieri, then Secretary of State.

Eucharistic Miracle of DRONERO

ITALY, 1631



In 1631, a young farm girl foolishly kindled a fire with dry hay. Because of a heavy wind, the fire spread to the town of Dronero. Every attempt to extinguish the flames proved useless. A Capuchin friar, Maurice da Ceva, inspired by his great love of the Blessed Sacrament, took the monstrance containing the large Host from the Church of St. Brigid and in procession walked to where the fire was raging. The fire at once subsided.



The countryside around Dronero



Dronero



The chapel from which the Blessed Sacrament was taken. The stone tablet describes the miracle

In the afternoon of Sunday, August 3, 1631, a great fire broke out in the commercial district of Saluzzo in the town of Dronero. A young farm girl foolishly kindled a fire with dry hay at the very moment an upwind was developing into a thunderstorm. The flames quickly and violently spread to the home of the Borgo Maira. The townspeople desperately attempted to extinguish the fire, but all their efforts proved useless as the fire developed further. Friar Maurice da Ceva, a Capuchin, was inspired to have recourse to the power of the Lord in the Blessed Sacrament. He immediately organized a procession with the Blessed Sacrament, followed by all the townspeople, to the location of the fire. The moment the Blessed Sacrament arrived, the flames subsided and miraculously were extinguished! This miraculous event is described in details on a stone tablet in the small Church of St. Brigid. On the Feast of Corpus Christi, the citizens of Dronero keep alive the memory of this miracle with a solemn annual procession with the Blessed Sacrament.

Eucharistic Miracle of SAN MAURO LA BRUCA

ITALY, 1969



At San Mauro la Bruca unknown thieves secretly entered the church and stole several sacred objects; one was the pyx (ciborium) that contained consecrated Hosts. The thieves threw the Hosts aside; a child discovered them. The Hosts are preserved to this day.



The façade of the church of San Mauro



The niche where the miraculous Hosts are preserved

On the night of July 25, 1969, some thieves broke into the parish church of San Mauro la Bruca with the intention of stealing some of the more precious objects. After they had pried open the tabernacle, they took a ciborium containing many consecrated Hosts. Once they left the church, the thieves emptied the ciborium and threw the Hosts on a footpath. On the following morning a child noticed the pile of Hosts at the intersection of the road and gathered up the Holy Eucharist, immediately giving the Hosts to the pastor. It was only in 1994, after 25 years of detailed analysis, that Msgr. Biagio D'Agostino, Bishop of Vallo della Lucania, acknowledged the miraculous preservation of the Hosts and authorized the cult. The conclusion of any chemical and scientific analysis acknowledges that after just 6 months wheat flour severely deteriorates and in a few years turns gelatinous and then, finally, to dust.



Inside of the church



View of San Mauro la Bruca

Eucharistic Miracle of FERRARA

ITALY, 1171



This Eucharistic miracle took place in Ferrara, in the Basilica of Saint Mary in Vado, on Easter Sunday, March 28, 1171. While celebrating Easter Mass, Father Pietro da Verona, the prior of the basilica, reached the moment of breaking the consecrated Host. At this point he saw that Blood gushed from the Host, staining the ceiling of the crypt above the altar with droplets. In 1595 the crypt was enclosed within a small shrine and is still visible today in the monumental Basilica of Santa Maria in Vado.



Church of Saint Mary in Vado, Ferrara



Bodini, *The Miracle of the Blood*. Painting on the ceiling near the shrine



Detail of the vault ceiling stained with Blood



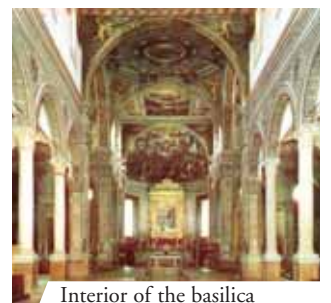
The ceiling crypt stained with Blood



Bull of Eugene IV (1442)



John Paul II pauses before the ceiling vault in Ferrara



Interior of the basilica



Shrine that encloses the Holy Vault Ceiling (1594). Right side of the cross

On March 28, 1171, the prior of the Canons Regular Portuensi, Father Pietro da Verona, was celebrating Easter Mass with three confreres (Bono, Leonardo and Aimone). At the moment of the breaking of the consecrated Host, Blood gushed forth from the Host and threw large drops on the ceiling of the small crypt above the altar. Histories tell of the “holy fear of the celebrant and of the immense wonder of the people who crowded the tiny church.” There were many eyewitnesses who told of seeing the Host take on a Bloody color and having seen in the Host the figure of a Baby. Bishop Amato of Ferrara and Archbishop Gherardo of Ravenna were immediately informed of the event. They witnessed with their own eyes the miracle, namely “the Blood which we saw redden the ceiling of the crypt.” The church immediately

became a pilgrim destination, and later was rebuilt and expanded on the orders of Duke Ercole d’Este beginning in 1495.

There are many sources regarding this miracle. Among the most important is the Bull of Pope Eugene IV (March 30, 1442), in which the pontiff mentions the miracle in reference to the testimonies of the faithful and ancient historical sources. The 1197 manuscript of Gerardo Cambrense, conserved in Canterbury’s Lambeth Library is the oldest document that mentions the miracle. The miracle received recent attention in the “Gemma Ecclesiastica” (Budding of the Church) by historian Antonio Samaritani. Another document which dates to March 6, 1404, is the Bull of Cardinal Migliorati, in which he grants indulgences to

“those who visit the church and adore the Miraculous Blood.” Even today, on the 28th day of every month in the basilica, which is currently under the care of Saint Gaspare del Bufalo’s Missionaries of the Most Precious Blood, Eucharistic Adoration is celebrated in memory of the miracle. And every year, in preparation for the Feast of Corpus Christi, the solemn Forty Hours devotion is celebrated. The eighth centenary of the miracle was celebrated in 1971.

Eucharistic Miracle of FLORENCE

ITALY, 1230-1595



The reliquaries of two Eucharistic miracles which took place in 1230 and 1595 are held in Florence's Church of Saint Ambrose. In the miracle of 1230, a distracted priest left several drops of consecrated wine in the chalice after Mass. The next day, returning to celebrate Mass in the same church, he found in the chalice drops of living Blood coagulated and incarnated. The Blood was immediately placed in a crystal cruet. The other Eucharistic miracle took place on Good Friday in 1595, when several fragments of the Host were miraculously unharmed in a church fire.



Basilica of Saint Ambrose, Florence



Interior of the Basilica of Saint Ambrose



Precious tabernacle, done by Mino da Fiesole, where the reliquaries of the two miracles are kept



Details of the tabernacle where the reliquaries of the two Eucharistic miracles are stored



Fresco in the basilica depicting the first miracle that took place in 1230, showing the priest Uguccione carrying the Blood in procession



Chiesa di S. Ambrogio

Il Congresso Eucaristico

il Giubileo del 2000

29 Maggio 1997

"CORPUS DOMINI"

Miracolo Eucaristico - 1230 -



Reliquary of the drops of wine transformed into living Blood



Reliquary of the Hosts that survived the fire



The first miracle took place on December 30, 1230. A priest named Uguccione, having finished celebrating Mass, did not realize that several drops of consecrated wine remained in the chalice and had turned into blood. The historian, Giovanni Villani, gives a precise description: "A day later, taking up the chalice, he found living blood coagulated [...] and this was shown to all the women of the monastery and to all the locals who were present, to the bishop, and to all the clergy. And then the Precious Blood was revealed to all the Florentines, who gathered with great devotion to see. He took the Precious Blood from the chalice and put the Sacred Species in a crystal cruet and again showed the people, with great reverence." Bishop Ardingo of Pavia ordered that the reliquary be brought to him. He kept the Precious Blood for several weeks before returning

the miraculous Blood to the sisters of the monastery for safe-keeping near the Church of Saint Ambrose. Pope Boniface IX, in 1399, granted the same indulgence as the Portiuncula to those faithful who visited the Church of Saint Ambrose, and contributed to adorning the reliquary of the miracle. The 750th anniversary of the miracle was celebrated in 1980. The relic of the coagulated Blood (several drops of Blood that measure about a square centimeter) is conserved in a reliquary which has been placed inside a white marble tabernacle constructed by Mino da Fiesole.

On Good Friday in 1595, a lit candle on the altar of a side chapel called the Sepulchre, fell to the ground and started a fire. The people immediately rushed to put out

the fire and succeeded in saving the Blessed Sacrament and chalice. In the great commotion, six fragments of consecrated Hosts fell from the pyx onto the smoldering carpet, but despite the fire these were found intact and joined together. In 1628, Archbishop Marzio Medici of Florence examined the fragments of the Hosts, which he found to be incorrupt. He had the Sacred Species placed in a precious reliquary. Every May during the Forty Hours devotion, the two reliquaries are exposed together in a reliquary that also contains a consecrated Host for public adoration.

Eucharistic Miracle of GRUARO (VALVASONE)

ITALY, 1294



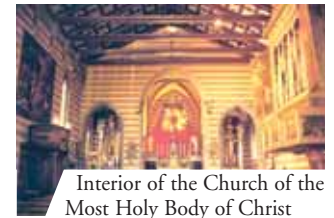
Among the most authoritative documents which describe the Eucharistic miracle which took place at Gruaro in 1294 is that of local historian Antonio Nicoletti (1765). A woman was washing one of the altar linens of the Church of St. Giusto in the public wash house of Versiola. Suddenly she saw the altar linen become tinged with Blood. Observing more closely, she noted that the Blood was flowing from a consecrated Particle remaining among the folds of the cloth.



The Blood-stained linen cloth is kept in the Church of the Most Holy Body of Christ in Valvasone



Church of St. Giusto in Gruaro



Interior of the Church of the Most Holy Body of Christ



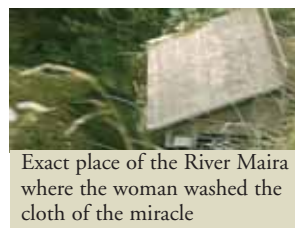
Detail of the corporal



Church of Gruaro. Rose window depicting the miracle



Maira Stream



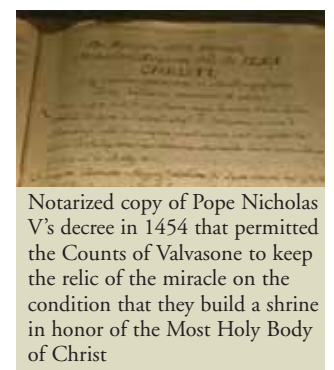
Exact place of the River Maira where the woman washed the cloth of the miracle



Large memorial built to recall the miracle and the reconciliation between Gruaro and Valvasone



Reliquary built by a Venetian craftsman in 1755



Notarized copy of Pope Nicholas V's decree in 1454 that permitted the Counts of Valvasone to keep the relic of the miracle on the condition that they build a shrine in honor of the Most Holy Body of Christ

The relic of this miracle is kept in the Church of the Most Holy Body of Christ in Valvasone, but the miracle happened in Gruaro. In 1294, a young housemaid went to the public wash-house of Versiola to wash the altar linens of the Church of St. Giusto in Gruaro. Suddenly, the woman noticed that a consecrated Host had remained by mistake among the folds of the cloth and that Blood was flowing from the Host. Frightened by this inexplicable event, she immediately ran to alert the pastor who then informed the Bishop of Concordia, Giacomo di Ottonello from Cividade. The Bishop, having learned the facts, asked to be able to keep the cloth of the miracle in his Cathedral in Concordia. However, the pastor of Gruaro and the family of the Counts of Valvasone, patrons of the churches of Gruaro and

of Valvasone, wanted to keep the cloth. No agreement was reached, and so it was decided to seek recourse with the Holy See. In the end, Rome let the Counts keep the relic, on the condition that they would build a church dedicated to the Most Holy Body of Christ. The construction of the church was completed in 1483.

The oldest and most authoritative document describing the miracle is a decree of Pope Nicholas V written in 1454. The title of the parish church, formerly St. Mary and St. John the Evangelist was thereby changed to the Church of the Most Holy Body of Christ (March 28, 1454). Today, the cloth is kept in a crystal cylinder, held by a precious reliquary of silver made by master craftsman Antonio

Calligari. The celebration of the Holy Cloth is commemorated on the 5th Thursday of Lent, at the end of days of adoration of the Blessed Sacrament, with the participation of the priests and of the community of Valvasone. During the celebration of Corpus Christi, the reliquary is carried in procession with the Most Blessed Sacrament.

Eucharistic Miracle of LANCIANO

ITALY, 750 A.D.



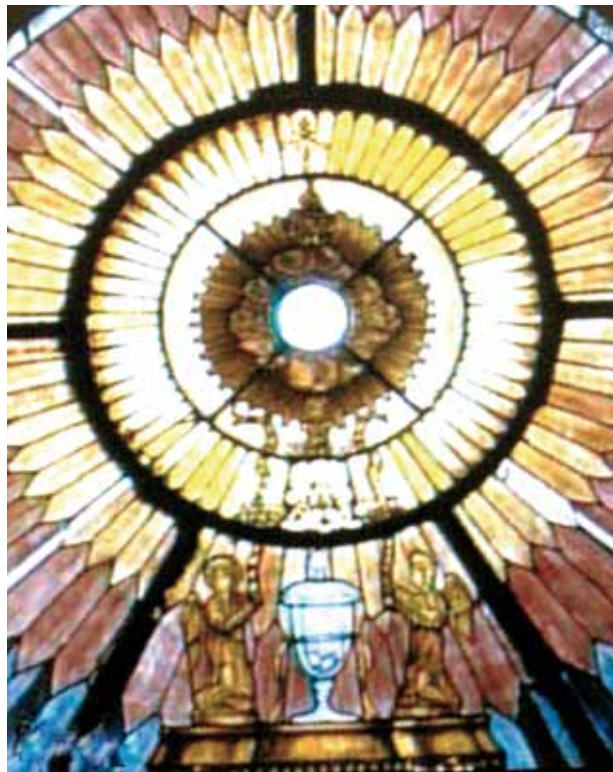
An inscription in marble from the 17th century describes this Eucharistic miracle which occurred at Lanciano in 750 at the Church of St. Francis. “A monastic priest doubted whether the Body of Our Lord was truly present in the consecrated Host. He celebrated Mass and when he said the words of consecration, he saw the host turn into Flesh and the wine turn into Blood. Everything was visible to those in attendance. The Flesh is still intact and the Blood is divided into five unequal parts which together have the exact same weight *as each one* does separately.



Monstrance containing the Holy Relics



Relic of the wine which was transformed into Blood



Painting located in the Valsecca chapel which depicts the miracle



Stone tablet from 1631 which describes the miracle



In 1970, the Archbishop of Lanciano and the Provincial Superior of the Conventual Franciscans at Abruzzo, with Rome’s approval, requested Dr. Edward Linoli, director of the hospital in Arezzo and professor of anatomy, histology, chemistry, and clinical microscopy, to perform a thorough scientific examination on the relics of the miracle which had occurred twelve centuries earlier. On March 4, 1971, the professor presented a detailed report of the various studies carried out. Here are the basic results:

1. The “miraculous Flesh” is authentic flesh consisting of muscular striated tissue of the myocardium.
2. The “miraculous Blood” is truly blood. The chromatographic analysis indicated this with absolute and indisputable certainty.
3. The immunological study shows with certi-

tude that the flesh and the blood are human, and the immuno – hematological test allows us to affirm with complete objectivity and certitude that both belong to the same blood type AB – the same blood type as that of the man of the Shroud and the type most characteristic of Middle Eastern populations.

4. The proteins contained in the blood have the normal distribution, in the identical percentage as that of the serous-proteic chart for normal fresh blood.

5. No histological dissection has revealed any trace of salt infiltrations or preservative substances used in antiquity for the purpose of embalming. Professor Linoli also discarded the hypothesis of a hoax carried out in past centuries. This report was published in *The Sclavo Notebooks in Diagnostics* (Collection #3, 1971) and aroused

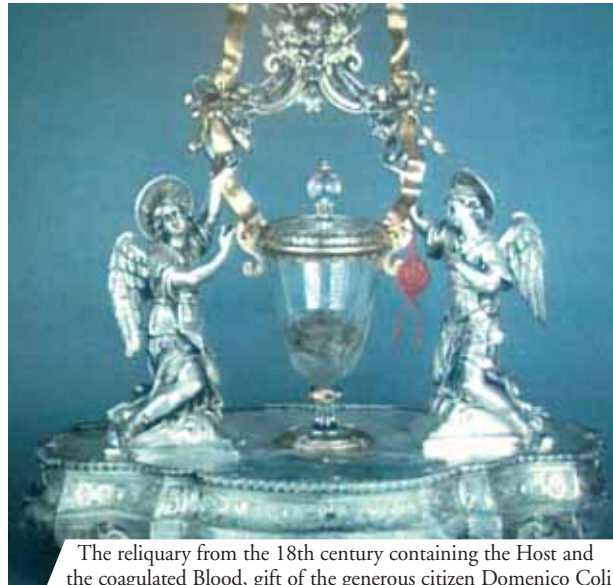
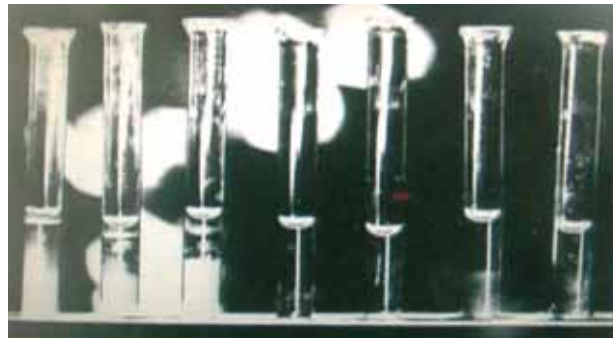
great interest in the scientific world. Also, in 1973, the chief Advisory Board of the World Health Organization appointed a scientific commission to corroborate Linoli’s findings. Their work lasted 15 months and included 500 tests. It was verified that the fragments taken from Lanciano could in no way be likened to embalmed tissue. As to the nature of the fragment of flesh, the commission declared it to be living tissue because it responded rapidly to all the clinical reactions distinctive of living beings. Their reply fully corroborated Professor Linoli’s conclusions. In the extract summarizing the scientific work of the Medical Commission of the WHO and the UN, published in Dec. 1976 in New York and Geneva, declared that science, aware of its limits, has come to a halt, face to face with the impossibility of giving an explanation.

Eucharistic Miracle of LANCIANO

ITALY, 750 A.D.



*The Flesh
and the Blood
of Lanciano
therefore are just
the same as they
would be if
they had been
drawn that
very day from
a living being.*



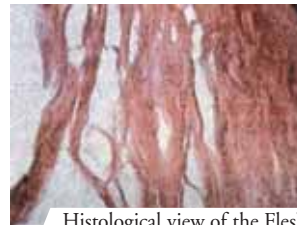
The reliquary from the 18th century containing the Host and the coagulated Blood, gift of the generous citizen Domenico Coli



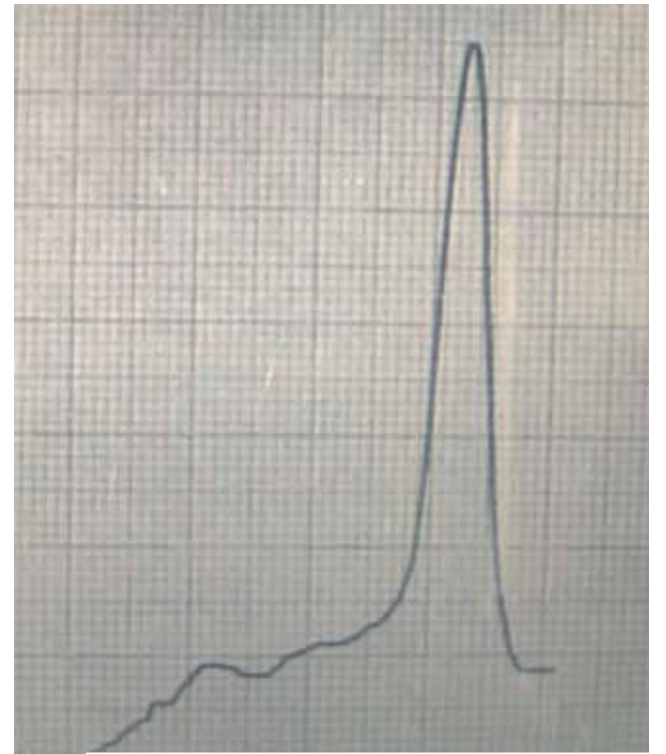
The 5 clots of Blood as seen with a magnifying glass. In the Blood of the miracle can be recognized all the components present in fresh blood, and the miracle within the miracle, each of the 5 clots of Blood weighs 15.85 grams, which is the identical weight of the 5 clots weighed together!



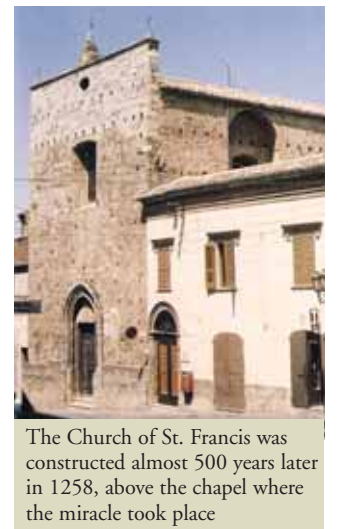
The muscular fiber cells



Histological view of the Flesh



Graph of the electrophoresis of the proteins of the Blood of the miracle. The profile of the protein fractions from the serum could be superimposed on a standard specimen of fresh blood



The Church of St. Francis was constructed almost 500 years later in 1258, above the chapel where the miracle took place



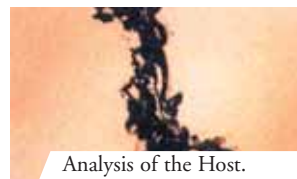
The flesh consists of part of the myocardium, more precisely of the left ventricle. The arteries and veins can be easily identified, as well as a double, slender branch of the vagus nerve. At the time of the miracle, the flesh was living and then submitted to the law of rigor mortis.



The miracle was the object of several official acknowledgements on the part of the ecclesiastical authorities between 1574 and 1886, not to mention most recently in 1970, when it was subjected to a scientific examination carried out by professors from the University of Siena, which concluded: "The Flesh is true human flesh (formed by muscular tissue from the heart); the Blood is true blood (belonging to the same blood type, AB, as the flesh); the component substances are those of human tissues, normal and fresh. The conservation of the Flesh and the Blood, left in their natural state for twelve centuries and exposed to the influence of atmospheric and biological elements, remains an extraordinary phenomenon" (The Linoli Report 4131971).



A vagus nerve



Analysis of the Host. Endocardiac structures



A small lobe of adipose tissue



Cubical lattice in gold-plated cast iron in which the relics were preserved for almost 266 years, today returned to the Valsecca family chapel



An antique painting depicting the Miracle

Eucharistic Miracle of MACERATA

ITALY, 1356



On April 25 1356, at Macerata, a priest whose name is not known was celebrating Mass in the chapel of the Church of St. Catherine, owned by the Benedictine monks. During the breaking of the Eucharistic Bread before Holy Communion, the priest began to doubt the Real Presence of Jesus in the consecrated Host. Precisely at the moment in which he broke the Host, to his great surprise, he saw flow from the Host an abundance of Blood which stained part of the corporal, and the chalice placed on the altar.



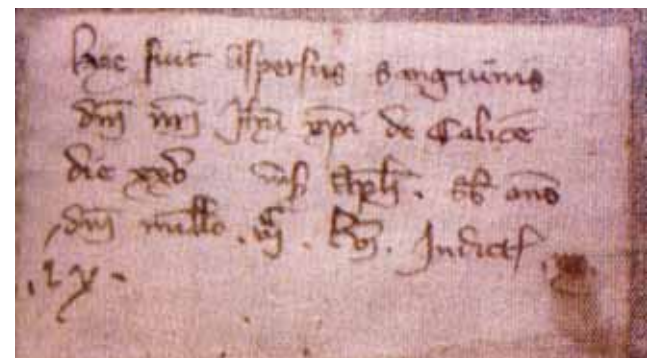
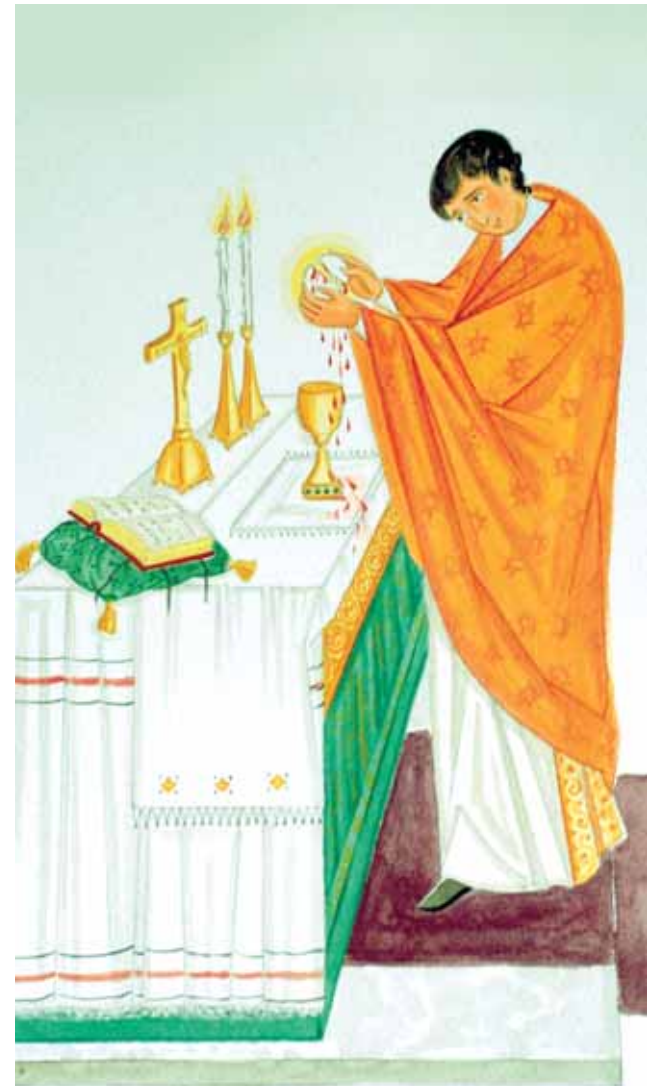
Macerata Cathedral



Relic of the Blood-Stained Corporal



View of Macerata



Small parchment from 1356 on which is written: "Here came the flow of Blood of Our Lord Jesus Christ from the chalice on April 25 in the Year of Our Lord 1356"

At Macerata in the church of the Cathedral of Holy Mary Assumed and St. Giuliano, under the altar of the Most Holy Sacrament, it is possible to venerate the relic of the "corporal marked by Blood." Also preserved in this church is the parchment on which the miracle is described. Furthermore, the historian Ferdinando Ughelli cited this miracle in his work *Sacred Italy* of 1647 and describes how since the fourteenth century "the corporal has been carried in solemn procession through the city, enclosed in an urn of crystal and silver, with the concurrence of all Piceno." All of the documents likewise agree in the description of how the miraculous facts occurred. An anonymous priest, during the Mass, was struck with strong doubts about the reality of the transubstantiation, and when he broke the Great Host, he saw blood drop from

the Host and fall onto the corporal and chalice. The priest immediately informed Bishop Nicholas of San Martino, who ordered that the relic of the Blood-stained cloth be carried into the cathedral and he instituted a regular canonical process.

In 1493 one of the first confraternities in honor of the Most Blessed Sacrament was instituted at Macerata (1494) and it was here that the pious practice of Forty Hours was established in 1556. Every year on the occasion of Corpus Christi, the corporal of the miracle is carried in procession behind the Most Blessed Sacrament.



Chapel of the Most Blessed Sacrament where the relic is kept

Eucharistic Miracle of **MOGORO**

ITALY, 1604

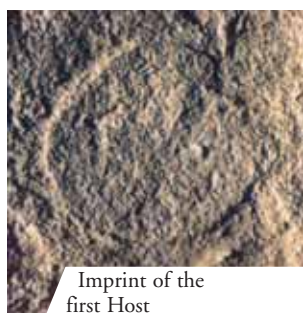


In April 1604,
a Eucharistic miracle took
place in Mogoro that was
described by the historian
Pietro M. Cossu.

During Mass, two men in
mortal sin dropped two
Hosts on the ground,
leaving imprints of the
Hosts on the stone floor.
To commemorate this event
and in reparation for the
sacrilege, there is a solemn
Eucharist procession every
year in Mogoro on the
Sunday after Easter.



Eucharistic Miracle of Mogoro, Francesco Pinna (1604 - 1607)



Imprint of the
first Host



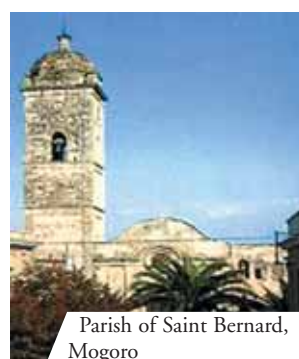
Imprint of the
second Host



Panoramic view of Mogoro



Decorative case containing the
stone of the miracle,
Parish of Saint Bernard



Parish of Saint Bernard,
Mogoro



In Mogoro on the Italian island of Sardinia, on the Monday after Easter in 1604, Father Salvatore Spiga, pastor of the church of Saint Bernard, was celebrating Mass. After the consecration he began distributing Holy Communion to the faithful. At a certain point, he saw in the Communion line two men who were well-known for the dissolute lives they led. The pastor gave them Holy Communion and as soon as they had taken the Host in their mouths, they spit the Holy Eucharist out on the stone floor below the altar rail. The two men justified themselves by saying that the Hosts had become as hot as burning embers, and that the Blessed Sacrament was burning their tongues. Then, taken by remorse at not first having gone to Confession, they ran away. Father Salvatore

went to gather the Sacred Hosts that had fallen and saw that the imprints of the Sacred Hosts remained in the stone as if they had been sculpted there. He ordered the stone to be thoroughly washed in the hope that the imprints would be erased. But every attempt failed miserably. Many historians, including Father Pietro Cossu and Father Casu, described the findings made by the bishop at that time, Antonio Surredo, and by his successors.

Among the most important documents that confirm the miracle is a public act written by the notary Pedro Antonio Escano on May 25, 1686, in which the rector of Mogoro stipulates a contract for the construction of a wooden tabernacle over the main altar. At the base of the tabernacle,

there was to be an opening for the “stone of the miracle,” which was to be enclosed in a decorative case and placed in such a way that the faithful could see it. The stone bears the imprint of the Hosts to this day.

Eucharistic Miracle of MORROVALLE

ITALY, 1560



In 1560 at Morrovalle, a huge fire destroyed the church of the Franciscans but spared a large Host contained in a pyx (which was also completely burned except for the lid). The Eucharistic miracle's Fourth Centenary was celebrated in 1960, and the City Council unanimously decided to place at Morrovalle's main gate the inscription, "Civitas Eucaristica" (Eucharistic City).



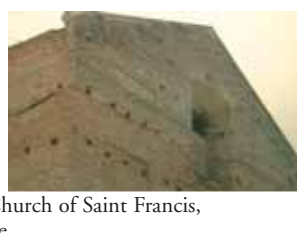
Church of Saint Bartholomew



Reliquary of the miracle



Convent annexed to the Church of Saint Francis, where the miracle took place



Morrovalle procession in honor of the miracle



The Bull "Holy Roman Church," of Pope Pius IV (1560) confirming the miracle



CIVITAS EUCHARISTICA



In Morrovalle, at about two o'clock in the morning of April 17, 1560, during the octave of Easter, Brother Angelo Blasi awoke with a start at the sound of violent crackling. Looking out the window of his cell, he saw the church was completely engulfed in flames, and he immediately ran to notify the other brothers. The fire was extinguished after seven hours, and in the following days began the work of clearing the massive pile of church ruins. On April 27, Father Battista da Ascoli was removing a piece of marble from what used to be the main altar and discovered the pyx in a wall cavity. Its corporal was scorched but the consecrated Host was still intact and in good condition. Father Battista shouted at the sight of the miracle, and many people immediately ran to the marvelous sight. For three entire days, the Blessed

Sacrament was exposed for public adoration. When Franciscan provincial Father Evangelista da Morro d'Alba finally arrived, the miraculous Host was placed in an ivory case.

The then-bishop of Bertinoro, Ludovico di Forlì, was immediately sent by Pope Pius IV to Morrovalle to investigate the authenticity of the event. As soon as he received the bishop's account, Pope Pius IV judged the occurrence to be without natural cause, and he authorized public devotion with the Bull "Holy Roman Church" (1560). The Bull proclaims the anniversaries of the fire and the discovery of the sacred Host (April 17 and 27) as feasts with plenary indulgences (so that they were known locally as the feasts "of the two pardons"). Because of the many faithful who came to the

celebrations, the church was later expanded. Today, the feasts are celebrated with exposition of the Blessed Sacrament and of the pyx on the main altar. The pardons, namely the plenary indulgences, are available at the church of Saint Bartholomew. The miraculous Host was conserved intact until 1600 but due to the vicissitudes of history every trace of it was later lost. All that remains today is the glass ciborium and the pyx lid which survived the flames.

Eucharistic Miracle of OFFIDA

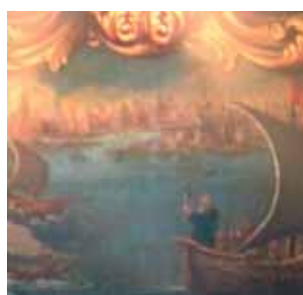
ITALY, 1273-1280



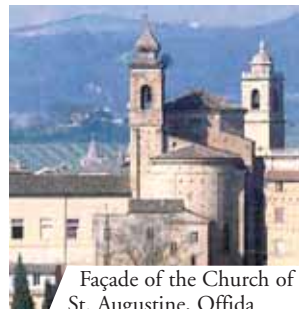
In Offida, near the Church of St. Augustine, are kept the relics of the Eucharistic miracle which took place in 1273, in which the Host became living Flesh. There are many documents which describe this miracle, among which is an authentic copy on a parchment of the 13th century, written by the notary Giovanni Battista Doria in 1788. There are also many official decrees of the popes beginning with that of Boniface VIII (1295), to that of Sixtus V (1585), discourses of Roman congregations, Episcopal decrees, communal statutes, votive gifts, memorial stones, frescoes and testimonies of notable historic figures, among whom we recall the Antinori's and Fella.



Frescoes in the church that illustrate the miracle



Relics of the miracle



Façade of the Church of St. Augustine, Offida



Oil jar where the miracle took place, Offida



Relic of the linen with Blood spots where Richiarella enfolded the miraculous Host



Detail of the Blood-stained linen



Enlarged image of the relic of the Host contained in a precious Cross, made by a Venetian craftsman (13th century)

In 1273 in the town of Lanciano, a woman named Richiarella went to a witch and asked her how she could recover the affection of her husband, Giacomo Stasio. Following the witch's advice, she went to Communion to obtain a consecrated Host. She returned home and put the Host on the fire in an earthenware jar with the intention of turning the Blessed Sacrament into powder to put into her husband's food. The Particles, however, were transformed into living Flesh. Richiarella, horrified by these events, wrapped the jar and the Bloodied Host in a linen handkerchief that she then buried under the manure in her husband's stable. Strange events began to take place inside the stable: every time Giacomo's donkey entered, it would genuflect toward the place where the miraculous Host was buried, and Giacomo began to think that his wife had put a spell on the

beast. Seven years later, Ricchiarella remorsefully confessed her terrible sacrilege to the prior of the Augustinian priory in Lanciano, Giacomo Diotallevi, a native of Offida. According to the oldest stories, the woman, in tears, began screaming, "I killed God! I killed God!" The priest went to the place, found the bundle with the relics, and gave them to his fellow-citizens.

A cross-shaped reliquary was made to contain the Host. An ancient story recounts that two monks, Brother Michele and a confrere, were invited to Venice. When they arrived, they made the craftsman promise with an oath of loyalty "that he would not reveal to anyone what he was about to see and place inside the cross. Having taken the oath, the craftsman took the pyx containing the miraculous Host, but, struck

with a sudden fever, exclaimed, 'What have you brought me, Oh my Brother?' The religious then asked him if he was in mortal sin. The craftsman answered, 'Yes', made his confession to the same priest and, the fever having left him, he took the pyx without any danger. Without extracting the Host, he fixed both Host and pyx, together with the sacred wood, inside the same cross, with a crystal above it, as you can clearly see." The reliquaries of the jar and the Blood-stained linen with the cross containing the miraculous Host are exposed in the Church of St. Augustine in Offida. Richiarella's house was transformed into a small chapel. In 1973, the seventh centenary of the miracle was celebrated, and every year on May 3rd, the citizens of Offida celebrate the anniversary of the miracle.

Eucharistic Miracle of PATIERNO (NAPLES)

ITALY, 1772



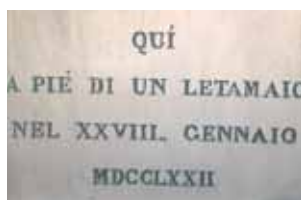
On August 29, 1774, the Curia of the Archbishop expressed itself favorably regarding the miraculous finding and unexplainable preservation of the Hosts stolen from the Church of St. Peter's in Patierno on February 24, 1772. In 1971 the Eucharistic Year of the diocese had been established in order to allow the community to capture the essence of the Eucharistic miracle. Unfortunately in 1978 some unknown thieves were able to steal the relic with the miraculous Hosts of 1772.



St. Peter's Church, Patierno



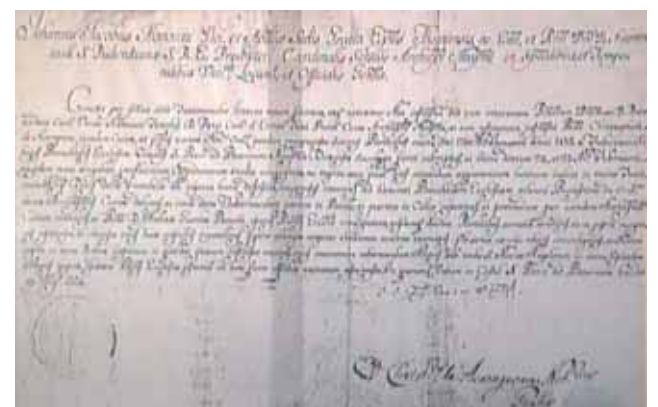
A plaque at the place where the Hosts were found



Reliquary of the miracle



An ancient representation depicting the miracle



Document in which Cardinal Ursi elevates St. Peter's Church to a diocesan Eucharistic shrine



In 1772, unknown thieves stole a certain number of consecrated Hosts that were found a month later in the lands of Duke Delle Grottolelle underneath manure. However the Sacred Hosts were completely intact. The appearance of mysterious lights and a dove made it possible to see where the Hosts were buried. Saint Alphonsus Liguori described this miracle in detail and took the opportunity to reawake the faith and devotion of the people towards the Eucharist.

The Vicar General, Monsignor Onorati drew up the minutes of the diocesan trial which lasted two years from 1772 to 1774. In the minutes it was stated that the appearance of the lights and the intact preservation of the consecrated Hosts "has been and is an authentic miracle operated by God to illustrate more and more the truth of the

Catholic dogma and increase the worship towards the Real Presence of Christ in the Holy Sacrament of the Eucharist."

Among the various testimonies there were also those of three renowned scientists of the time among which was Dr. Domenico Cotugno of the Royal University of Naples and they all agreed in saying that "The intact preservation of the Hosts cannot be explained with physical principles and they surpass the power of natural agents. Therefore, they must be considered as miraculous." In 1972 Professor Pietro De Franciscis, teacher of human physiology at the University of Naples confirmed the above statement.

In 1967, Cardinal Corrado Ursi, on the occasion of the elevation of the Church of St. Peter to a

diocesan Eucharistic Sanctuary said "The prodigious event of St. Peter is a gift and a divine warning for the whole archdiocese. Its voice must never weaken but must urge the faithful of all times to consider the message regarding the 'Bread of Life for the salvation of the world' launched by Christ at Cafarnas."

Eucharistic Miracle of RIMINI

ITALY, 1227



This Eucharistic miracle was performed directly by Saint Anthony after he was challenged by a certain Bonovillo to demonstrate the truth of the Real Presence of Jesus in the Eucharist. The most ancient biography of Saint Anthony, *L'Assidua* (The Untiring), carries Bonovillo's exact words: "Father! I tell you before all these people: I will believe in the Eucharist if my mule, after fasting for three days, adores the Host which you offer him rather than eating the fodder which I give him." The mule, despite the fact that it was exhausted by hunger, knelt before the Host and refused its food.



Temple of the Most Holy Eucharist, Rimini



Eucharistic Miracle of Saint Anthony, Salvaterra de Magos, Matriz Church, Portugal



Donatello di Niccolo di Betto Bardi, called Donatello. *Miracle of the Mule*, (1446-1448) Padua, Basilica of the Saint



Domenico Beccafumi, *Saint Anthony and the Miracle of the Mule* (1537) Louvre, Paris



Altar constructed on the trunk of the column from which Saint Anthony performed the miracle



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



Church of Saint Anthony - Tonara



Miracle of Saint Anthony, Collection of the Diocesan Museum of Milan

In Rimini, it is still possible today to visit the church that was built in honor of the Eucharistic miracle performed by Saint Anthony of Padua in 1227. This episode is also cited in *Begninitas*, considered one of the most ancient sources regarding the life of Saint Anthony. "This saintly man was speaking with a faithless heretic who was opposed to the sacrament of the Eucharist and whom the saint had nearly led to the Catholic faith. But, after numerous arguments, this heretic declared: 'If you, Anthony, produce a miracle and demonstrate to me that the Body of Christ is truly Communion, I will completely renounce my heresy and immediately convert to the Catholic faith. Why don't we have a wager? I'll keep one of my beasts locked up for three days to feel the torments of hunger. Then I will bring it forth in public and show it food. You

will stand in front of it with what you maintain is the Body of Christ. If the beast, leaving aside its food, hurries to adore its God, I will share the faith of your Church.'" Saint Anthony, illuminated and inspired from above, accepted the challenge.

At the chosen day and hour, the priest and heretic entered the Grand Piazza (today the Three Martyrs Piazza). Saint Anthony was followed by Catholic faithful; Bonovillo (this was the name of the Catharist heretic) by his allies in unbelief. The saint held between his hands the consecrated Host, contained in a monstrance; the heretic held his hungry mule. The saint, after having requested and obtained silence, turned to the mule with these words: "In virtue and in the name of your

Creator, Who I, as unworthy as I am, hold in my hands, I tell and order you: Come forward immediately and render homage to the Lord with all due respect so that heretics and evildoers will understand that all creatures must humble themselves before their Creator whom priests hold in their hands at the altar." And immediately the animal, refusing the food offered by its master, docilely approached the priest. It bent its front legs before the Host and paused there reverently. Anthony's adversary was true to his word, and threw himself at the saint's feet denouncing publicly the errors of his ways. From that day, he became one of the most zealous cooperators of the miracle-working saint.

Eucharistic Miracle of ROME

ITALY, SIXTH - SEVENTH CENTURIES



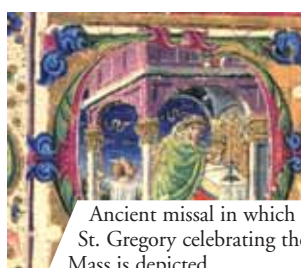
This Eucharistic miracle, whose relic is still preserved in the Benedictine Monastery of Andechs, Germany, is verified by numerous written sources. The authentication took place in Rome in 595 during a Eucharistic celebration presided by Pope St. Gregory the Great. At the moment of receiving Holy Communion, a Roman noblewoman began to laugh because she had doubts about the Real Presence of Christ in the consecrated Bread and Wine. The Pope, troubled by her disbelief, decided not to give her Communion and then the Bread turned into Flesh and Blood.



The shrine that contains the Host of the miracle which is preserved to this day in Andechs



The chapel in Andechs that houses the shrine



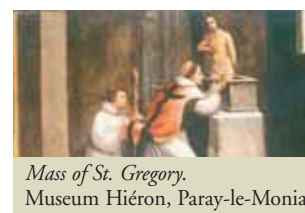
Ancient missal in which St. Gregory celebrating the Mass is depicted



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



The miraculous Mass at which St. Gregory freed numerous souls from purgatory



Mass of St. Gregory. Museum Hiéron, Paray-le-Monial



The church of the Benedictine monastery in Andechs

Among the most important works in which this Eucharistic miracle that occurred in Rome in 595 is mentioned, is *Vita Beati Gregorii Papae* written by Deacon Paul in 787. It was customary in those times to have the Eucharistic bread prepared by the parishioners. Pope St. Gregory the Great was a direct eyewitness to this prodigy.

One Sunday, while celebrating the Sacred Mass in an ancient church dedicated to St. Peter, the Pope was distributing Communion and saw among the faithful in line, one of the women who had prepared the bread for the consecration and she was laughing out loud. Troubled, the Pope cornered her and asked her to explain her behavior. She justified herself by saying that she could not believe that the bread



she made with her very own hands could become the Body and Blood of Christ during the consecration. St. Gregory denied her Communion and asked God to illuminate her. Having just finished praying, he saw that part of the bread prepared by the woman became Flesh and Blood. The woman repented, knelt on the ground and began to cry. To this day, part of the relic of the miracle is housed in Andechs, Germany, near the local Benedictine monastery.



Adrien Ysenbrandt, 16th century. The apparition of Jesus with the signs of the Passion during the Mass of St. Gregory

Eucharistic Miracle of **ROME**

ITALY, SIXTH - SEVENTH CENTURIES



Having just finished praying, he saw that part of the bread prepared by the woman became Flesh and Blood. The woman repented, knelt on the ground, and began to cry.



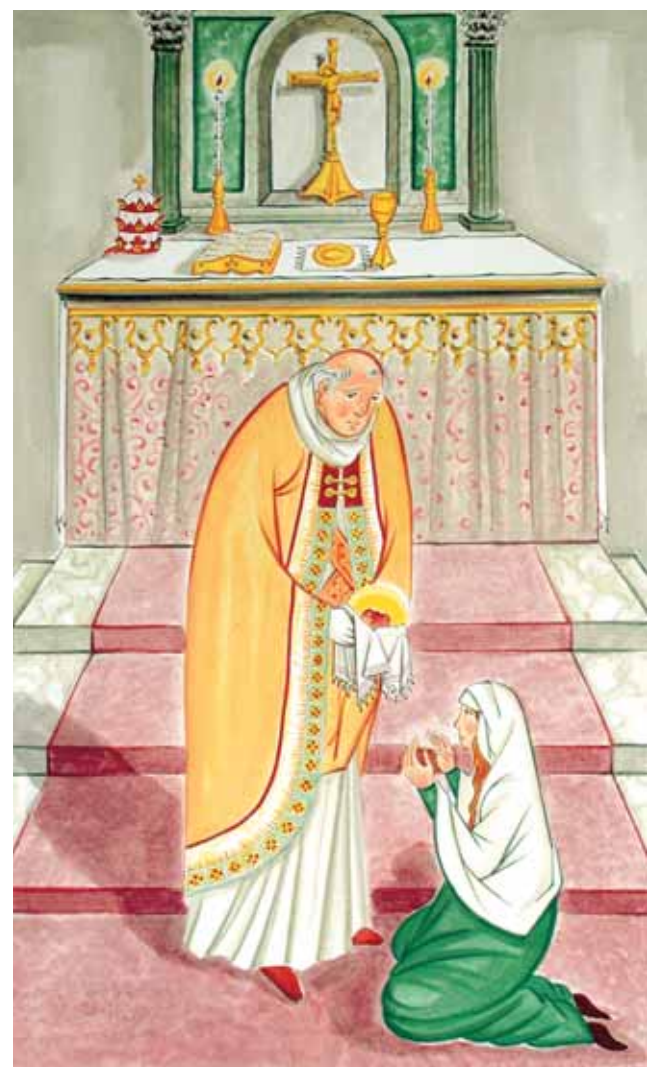
Nicolò Circignani called the Pornarancio, *The Eucharistic Miracle of St. Gregory the Great*.
The lunette of the portico in the entrance of the Church of St. Gregory the Great in Heaven, Rome



Icon of St. Gregory



Church of St. Gregory the Great in Heaven, Rome



Eucharistic Miracle of **ROME**

ITALY, 1610



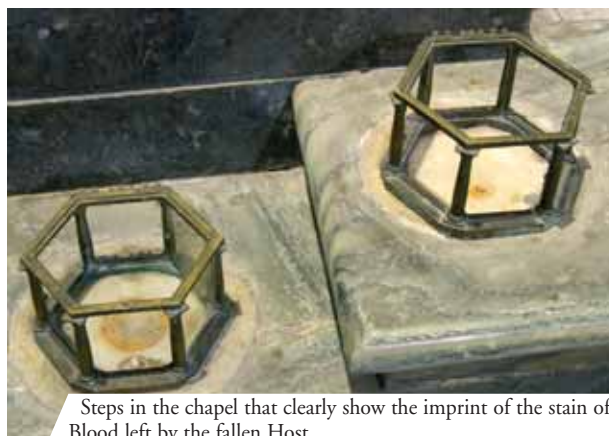
It is still possible today to see the miraculous imprint left by the Host which fell on the steps of the altar in the Caetani Chapel of Santa Pudenziana Church in Rome. The imprint on the step was left when the Host fell from the hands of a priest who, while celebrating Mass, began to doubt the Real Presence of Christ in the sacrament of the Eucharist.



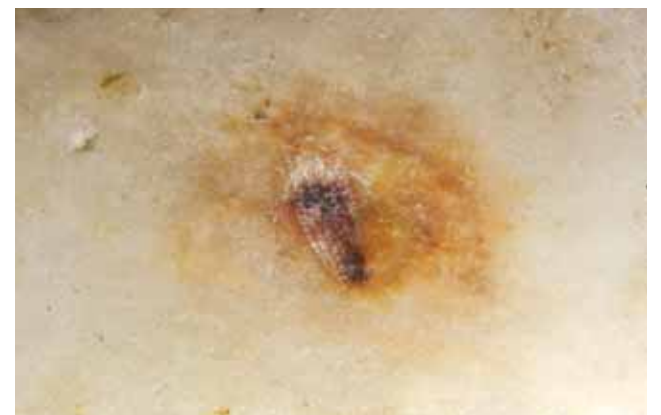
St. Pudenziana Church, Rome



Interior of the Church



Steps in the chapel that clearly show the imprint of the stain of Blood left by the fallen Host.



Detail of the stain of Blood left by the fallen Host

Santa Pudenziana is one of the oldest churches in Rome. According to a great number of historians, the Roman Senator Pudente gave hospitality to the Apostle Peter in his home, which stood exactly where the church's foundation lies. The name of the church is said to derive from the name of the Senator's daughter: Pudenziana.

Pudenziana and her sister Prassede, although never martyred, became famous because they wiped off the blood of the martyrs after they were executed. The church is adorned by numerous Roman mosaics from the early Christian era and was constructed in 145 A.D. on the site where there stood the house of Senator Pudente, according to the wishes of his daughters Prassede and Pudenziana. On the altar steps of the Caetani

Chapel, constructed by the Caetani family, to this day there is the imprint and the stain of Blood left by a Host which fell from the hands of a priest while celebrating the Mass. The man was overtaken by doubts about the Real Presence of Jesus in consecrated Host, and immediately after the consecration, he inadvertently let the Host fall to the ground, where the imprinted mark is still visible today.



Detail of the impression left by the Host that had fallen on the marble floor



In the monastery church of Rosano is venerated the statue of the Sacred Heart which bled and wept on various occasions.

The statue, which is of natural height, was donated in 1948 by a devout person to fulfill a promise made during World War II. Christ's face has an intense expression of manly sweetness which invites all to prayer. The Heart is at the center of his chest, surrounded by a crown of thorns.



Statue of the Sacred Heart that has bled and wept



Refectory of the Abbey



Cloister



According to a 17th century inscription on the façade of the church, the Abbey of S. Maria of Rosano, was founded in 780



The crypt



Entrance to the Abbey of S. Maria of Rosano



From Bishop Luciano Giovanotti's letter of April 4, 1948.

"In the evening of April 4 1948, the first Sunday after Easter, during the chanting of vespers, people noticed for the first time that drops as if of blood were falling from the eyes of the statue. In June of that year, another stunning and unexpected miracle occurred – the flow of blood. These events occurred repeatedly between 1948 and 1950 and were corroborated by many eyewitnesses, by the nuns themselves and particularly by the abbess, Mother Ildegarde Cabitza of holy memory. In the monastery archives are preserved many sworn testimonies even of priests, preachers and visitors, together with medical analyses of the blood, as well as finger towels and purificators soaked with blood. One of the most endearing testimonies is that of Monsignor Angelo Scapechi,

who later became Auxiliary Bishop of the Diocese of Arezzo. From the archives we learn of the investigation of the Visitor, Father Luigi Romoli, O.P., sent by the Holy Office, who personally interrogated all the nuns, imposing the strictest secrecy on the community. Subsequently, on November 14, 1950, the Holy Office ordered the statue to be removed so as to keep it in a secret location. It was brought back to Rosano in 1952. The community of nuns of Rosano lived these events with intimate joy and great devotion but with great reserve; so much so that, as we learn from the chronicles, they were not distracted from their daily duties. On the contrary, they lived their monastic life even more intensely according to the Benedictine motto: *Ora et Labora*. The weeping and the flow of blood were considered inexplicable from a natural and

human point of view. My venerable predecessor, Bishop Giovanni Giorgis, saw in these events of Rosano an appeal from the Lord 'to fidelity, reparation and prayer.' [...] Beloved brothers and sisters, with great devotion and pride let us look back on the events that took place in our diocese fifty years ago and see them as signs of the Lord's benevolence and love and an invitation to a serious and profound reflection. With great ardor let us joyfully renew our devotion to the Sacred Heart of Jesus. And as we receive this message, let us ask for the gift of an ever deeper conversion to His love, for the grace of an increase of apostolic fervor, as well as for the gift of numerous holy vocations to the priesthood and religious life, so as to make Christ the Heart of the world. Looking at the Heart of Jesus, we will joyfully draw life from the fountain of salvation!"

Eucharistic Miracle of SIENA

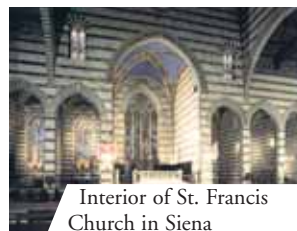
ITALY, 1730



In the Basilica of San Francesco in Siena, 223 *consecrated Hosts* have remained intact for 276 years. (Archbishop Tiberio Borghese sealed *unconsecrated* hosts in a tin box for ten years. The scientific commission put in charge when the box was reopened found only worms and rotted fragments.) The Siena event is against any physical and biological law. The scientist Enrico Medi stated: “This direct intervention from God is the miracle [...], accomplished and maintained for centuries, to testify to the permanent reality of Christ in the Eucharistic Sacrament”.



Basilica of St. Francis, Siena



Interior of St. Francis Church in Siena



The Sacred Hosts of Siena



His Holiness John Paul II in 1980 in Siena in adoration before the Hosts of the miracle



The sacred Hosts in the processional monstrance



Detail of a painting depicting the Hosts of the miracle in Santa Maria in Provenzano



Fourteen tests were made to verify the condition of the Hosts. The most scientific one was the one requested by St. Pius X in 1914, attended by of many scientists



This painting of Master Stefano di Giovanni, known as “il Sassetta,” is preserved in England in the Bowes Museum in Barnard Castle. It depicts the scene of another Eucharistic miracle that took place near Siena in a Carmelite monastery. The painting depicts a Carmelite monk who, tormented by doubts regarding the Real Presence of Jesus in the Blessed Sacrament, is freed from the devil after receiving Communion

Among the most important documents that describe the miracle, is a memoir written by a certain Macchi in 1730, in which is written that on August 14, 1730 thieves were able to enter San Francesco's Church in Siena and steal the chalice containing 351 consecrated Hosts. After three days, on August 17th, the 351 consecrated Hosts were found intact in the dust of the alms box of the sanctuary of Santa Maria in Provengano. The entire population celebrated the finding of the consecrated Hosts which were immediately taken back to the church of San Francesco in a solemn procession. With the passing of time the Hosts did not change in appearance. Many times, distinguished men examined them with every means available and the conclusions were always the same: “The Sacred Hosts are still fresh, intact, uncorrupted, chemically pure, and do not present any sign of

alteration”. In 1914, Pope St. Pius X authorized a test which was attended by many professors of health, chemistry and pharmaceuticals, among whom was also the well-known Professor Siro Grimaldi.

The final conclusion of the edited report of the test stated: “The Sacred Hosts of Siena are the classic example of the perfect conservation of particles from unleavened bread, consecrated in the year 1730, and constitute a unique and most interesting phenomenon which reverses the natural laws of conservation of organic matter... It is strange, surprising, abnormal... the laws of nature have been reversed. In the glass there was mold, the unleavened bread has been more refractory of the crystal [...] it is a unique fact contained in the annals of science.”

Additional tests were done in 1922, on the occasion of the transfer of the Hosts in a cylinder of pure crystal, in 1950 and 1951. Pope John Paul II, during a visit in the city of Siena on September 14, 1980, said regarding the Hosts: “It is the Real Presence!” The permanent miracle of the Sacred Hosts is kept in the Chapel Piccolimini in the summer months, and in the Chapel Martinozzi in the winter months. Numerous are the initiatives that induce the citizens of Siena in honor of the Sacred Hosts: the tribute of the political districts, the respect of children having recently made their First Holy Communion, the solemn procession in the celebration of Corpus Christi, the Eucharistic ceremony at the end of September, the day of Eucharistic adoration on the 17th of each month in memory of the recovery of the Sacred Hosts on August 17, 1730.

Eucharistic Miracle of TRANI

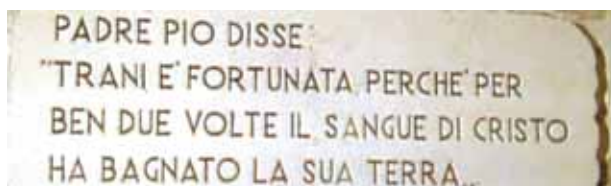
ITALY, ELEVENTH CENTURY



A non-Christian woman who did not believe the true Catholic dogma of the Real Presence of Jesus in the Eucharist, aided by some of her Christian friends, managed to steal a consecrated Host during the celebration of a Sacred Mass. The woman, as if daring God, put the consecrated Host into a frying pan of oil. Suddenly the Host spilled out masses of Blood, which poured to the floor and out the door of the house.



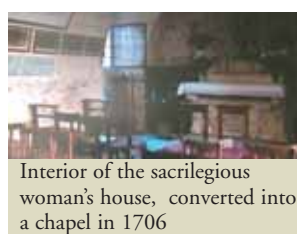
Ancient representation of the prodigy



Father Pio said: "Trani is fortunate because not once, but twice, its land was bathed by the Blood of Christ."



The pan that the woman used to fry the Host



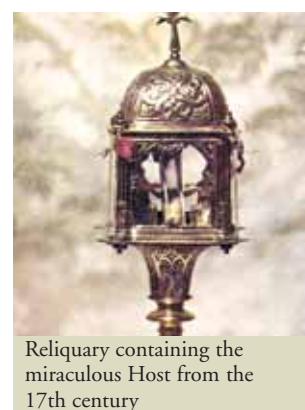
Interior of the sacrilegious woman's house, converted into a chapel in 1706



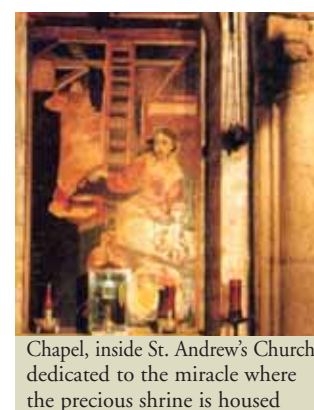
Interior of Trani's cathedral



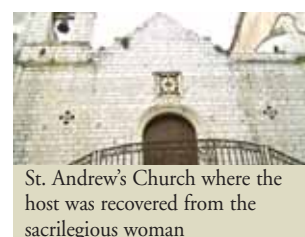
Cathedral Holy Mary of the Assumption in Trani. For many years the relics of this miracle were kept here.



Reliquary containing the miraculous Host from the 17th century



Chapel, inside St. Andrew's Church, dedicated to the miracle where the precious shrine is housed



St. Andrew's Church where the host was recovered from the sacrilegious woman



House where the miracle took place, which has since been converted into a chapel



Detail of the painting by Paolo Uccello that retells the Prodigy. Museum of Urbino

To this day in Trani, Puglia, the relic of this miracle which happened around the year one thousand, is housed in the Cathedral of Holy Mary of the Assumption. There are numerous documents which retell this miracle; among them are Eucharistic monograms, which are on the ancient streets of the city. Brother Bartolomeo Campi describes in his work, "L'Inamorato di Gesù Cristo" (1625), an accurate account of the unfolding of the facts: "Pretending to be Christian, the woman received Communion with the others... and took the consecrated Host from her mouth and transferred the Holy Eucharist to a handkerchief. Once home she wanted to experiment with whether or not the Blessed Sacrament was bread and put the consecrated Host into a heated frying pan filled with oil. Upon contact with the boiling oil, the consecrated

Host miraculously became Bloody Flesh and a hemorrhage, so to speak, would not stop flowing and went from the pan all over the cursed woman and her house. Terrorized, the woman began to scream... and the neighbors ran over to find out the reasons behind her cries...".

The archbishop was immediately informed of the events and he ordered the return of the consecrated Host to the church. That same Cistercian Abbot Ferdinando Ughelli (1670), in his well-known encyclopedic work "Italia Sacra", wrote in a notation of his seventh volume: "In Trani a sacred Host was fried to the dismay of our Faith..., the true Flesh and Blood of Christ was unveiled in the unleavened Bread which fell to the ground". An indirect confirmation to this miracle is also

found in the affirmation of St. Pio from Pietreclina, which exclaimed: "Trani is fortunate to have been bathed by the Blood of Christ twice", the first reference being to this miracle and the later to the miracle of the Colonna Crucifix from which an abundant stream of blood flowed from Jesus' nose. Thanks to the generosity of the nobleman Ottavian Campitelli, the house of the woman was converted into a chapel in 1706. In 1616 the relic of the Host was transferred to an antique silver shrine donated by Fabrizio de Cunio. Throughout various eras, many tests were performed on this sacred relic and verified, the last one took place in 1924 at the Inter-diocesan Eucharistic Congress headed by Monsignor Giuseppe Maria Leo.

Eucharistic Miracle of TURIN

ITALY, 1453



Inside the Corpus Domini Basilica in Turin, there is an iron railing that closes in the place where, in 1453, the first Eucharistic miracle of Turin occurred. An inscription inside the railing describes the miracle: “Here the she-mule that was carrying the Divine Body fell prostrate; here the Sacred Host was miraculously freed from the bag containing the Sacred Species and rose high; here came gently down among the suppliant hands of the people of Turin; here then, the place made holy by the miracle. Remembering, pray on your knees. (June 6, 1453)”.



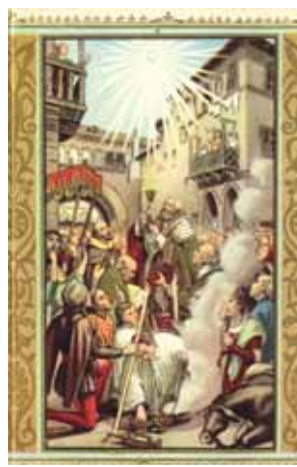
Interior of the Corpus Domini's Basilica



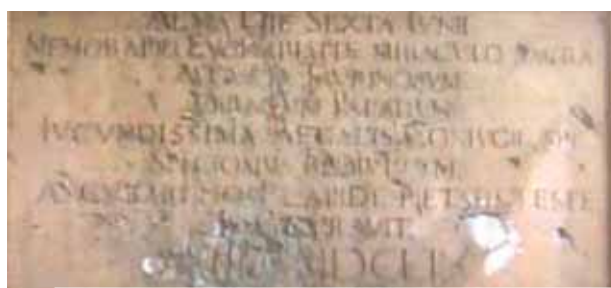
In entering the Basilica of Corpus Domini in Turin, you can soon notice over the altar a painting of Bartolomeo Garavaglia, a painter and follower of the Guercino. It portrays the great Eucharist miracle of 1453.



Representations of the miracle of Turin



Basilica of the Corpus Domini, Turin



Commemorative plaque of the miracle, Turin



Imprints of the Host of the miracle

In the Alta Val Susa, close to Exilles, the army of René D'Angiò met the army of the duke Ludovic of Savoy. Here the soldiers indulged in plundering the town and some of them entered the church. One of them forced open the little door of the tabernacle and stole the monstrance with the consecrated Host. He wrapped up all that he had stolen in a bag and headed for Turin on a mule. On the main plaza close to St. Sylvester's Church (now the Holy Spirit Church, where later the Church of Corpus Domini was built), the she-mule stumbled and fell. Then suddenly the bag fell open and the monstrance with the consecrated Host rose over the surrounding houses while the people were filled with wonder. Among those present there was also Don Bartholomew Coccolo. He ran with this news to the Bishop, Ludovic of the Romagnano's Marquises. The Bishop, accompanied

by a cortege of people and clergy, went to the plaza, prostrated himself in adoration and prayed with the words of the Emmaus disciples, “*Stay with us, Lord*”. Meanwhile a new miracle had happened; the monstrance had fallen on the ground, leaving the consecrated Host free and shining as a second sun. The Bishop who was holding a chalice in his hands lifted it up high, and the consecrated Host slowly started coming down and settled in the chalice.

The devotion for the miracle of 1453 was at once adopted by the town that first promoted the building of an aedicule on the place of the miracle, and then soon substituted by the church dedicated to the Corpus Domini. But the most significant display of this is expressed by the celebrations organized in occasion

of the centenaries and fiftieth anniversaries (1653, 1703, 1853, and partially 1803). The documents that describe the miracles are many. The most ancient are the three Capitulary Acts of 1454, 1455 and 1456, and some writings contemporary of the Turin Municipality. In 1853 the Blessed Pope Pius IX solemnly celebrated the fourth centenary of the miracle. In this celebration Saint John Bosco and Don Rua participated. Furthermore, Pius IX on this occasion approved the Office and the Mass Proper of the miracle for the Turin archdiocese. In 1928 Pius XI raised the Church of Corpus Domini to the dignity of minor basilica. In the XV century the Holy See gave the order to consume the Host of the miracle, “to not oblige God to make the miracle an eternal miracle by keeping always incorrupt, as they had been doing, those very same Eucharistic species”.

Eucharistic Miracle of TURIN

ITALY, 1453



Then suddenly the bag opened and the monstrance with the consecrated Host rose over the surrounding houses while the people were filled with wonder.



To house the miraculous Host, a tabernacle was built in the cathedral in 1455. The miraculous Host was removed from the tabernacle in 1492 when the works for the construction of the new edifice, planned by Meo del Caprino, were started. In 1528, on the spot where the miraculous event took place, the aedicule of Matthew Sanmicheli was built. It was decorated with paintings that were recalling the most important phases of the event. This edifice was replaced by the present church of Corpus Domini, which was started by Ascanio Vittozzi in 1604. The building of Corpus Domini was decided by the municipality in 1598 during the epidemic of the plague, and also to answer to a request made by the Holy Spirit Confraternity.



Reproduction of the miraculous Host taken from the *miracle of Turin* illustrated on the occasion of the first international Eucharistic congress, Turin, Canonica Brothers Typography, 1894 (Simeon Collection, C 9200)



Luigi Vacca (1853), frescoes that decorate the basilica's vault and illustrate the stages of the miracle



G.A. Recchi, frescoes that describe the miracle and that are at the town hall of Turin



Interior of Corpus Domini's Basilica



Chalice of the miracle of Turin



Plaque where the mule fell down



Anonymous, *Miracle of the Blessed Sacrament*, occurred in the very famous and glorious town of Turin, in the year 1453 on June 6 about 8:00 P.M., engraved plate attached to *The Secular Year* (Simeon Collection C 2412). The triptych illustrates the salient phases of the event: the stealing of the consecrated Host at Exilles, the falling down of the she-mule, the ascension of the Host, and its depositing into the chalice. The two lateral arches are surmounted by the city's coat of arms.



Box of cypress made by the town of Turin in 1672 to keep the documents about the miracle



The iron with which the miraculous Host had been engraved was transferred to Turin from Exilles in 1673 and in 1684 it was donated to the municipality that still today keeps it among the deposits of the municipality's historic archives.

per non obbligare Dio
a fare eterno miracolo
col mantenere sempre
incorrotte, come si
mantengono, quelle
stesse eucaristiche
specie

Plaque on which it is said that the Host of the miracle was consumed, "to not oblige God to perform an eternal miracle..."

Eucharistic Miracle of TURIN

ITALY, 1640



During the invasion by Count Harcourt's army, the soldiers entered the Church of St. Maria del Monte and killed many civilians. The lives of the Capuchin friars, however, were spared. A French soldier succeeded in opening the tabernacle which contained a ciborium with several consecrated Hosts. Flames of fire miraculously blazed out to envelop him - burning his face and his clothing. The door of the tabernacle which is adorned with agate and lapislazzuli or blue stones still shows the imprint of the soldier's scorched hand.



The Capuchin Church of the Monte



Interior of the Church



Antique painting of the Del Monte of the Capuchins at Turin



Ancient painting exhibited in the Church portraying the miracle



Detail of the tabernacle of the miracle

In 1640, the French army of Count Harcourt crossed the River Po and advanced to the Capuchin Friars' Church of the Monte. Friar Pier Maria da Cambiano, a Capuchin friar, describes in great detail the Eucharistic miracle that occurred during the French troops' occupation of the Church of Santa Maria del Monte.

The region of Piedmont was overrun with foreign troops. After Casale Monferrato was liberated from the Spaniards, the French advanced to Turin. On May 6, 1640 they arrived at Chieri, on the 7th at Moncalieri, and on the 10th they finally reached Turin. Having occupied the left bank of the Po River, they launched an offensive attack and gained control of the bridge. From there they advanced to the Capuchin Monastery of the Monte. However, it was not that

secure a position. On the morning of May 12, they launched a double attack on the trenches. They were twice repelled. On the third assault, however, our troops were compelled to lay down their arms and flee with the civilian population to seek shelter and safety in the sanctuary of a holy place the church.

The invaders, nevertheless, entered the church and slaughtered the men and women, the young and the old, civilians and troops alike; even those who braced themselves onto the altars or who took refuge in the arms of the Capuchin friars. They pleaded for their lives and for their freedom. None of the friars were wounded but their hearts were distraught at the sight of so much bloodshed and carnage. The soldiers trashed sacred vessels and vestments

and they sacked the friary since the refugees had stored some of their household items and furniture for safe keeping. And after, in the church itself (too horrible to recount!) they committed brutal acts of debauchery!

As if all that were not enough, a French soldier, who was an unbeliever, climbed onto the altar and forced open the tabernacle to seize the ciborium and the sacred Hosts it held in order to desecrate the Hosts. And then, a miracle!! A flame of fire blazed out of the ciborium directly onto the sacrilegious Frenchman; it scorched his uniform and his face! The terrified soldier threw himself to the floor screaming and asking God's forgiveness. The church was suddenly filled with dense smoke. Between the terror and the astonishment felt by all, the vandalism ceased!

Eucharistic Miracle of VEROLI

ITALY, 1570



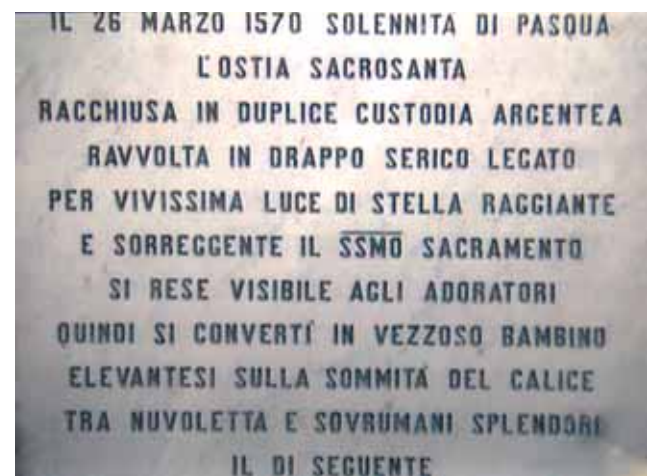
During Easter of 1570 in the Church of St. Erasmus in Veroli, the Blessed Sacrament was exposed (at the time, the Blessed Sacrament was first placed in a round pyx and then placed in a large chalice, covered with a paten) for the Forty Hours of public adoration. The Child Jesus appeared in the exposed Host and manifested many graces. Today, the chalice where the Blessed Sacrament was exposed is kept in the same Church of St. Erasmus and is used once a year at the celebration of Mass on Easter Tuesday.



Old print depicting the miracle



The document which records the sworn and written testimony of those witnesses who were present at the apparition



The commemorative tablet which recalls the miracle



The Church of St. Erasmus, Veroli



The chalice and the paten of the miracle



The chapel where the apparition occurred

At Easter in 1570 in the Church of St. Erasmus, the consecrated Host, according to the traditional rite at the time, was placed in a round silver container (pyx) and placed in a burse-like holder. This was later placed in a large, ceremonial silver chalice with its paten; the whole wrapped in an elegant silk cloth.

It should be mentioned that at that time exposition of the Blessed Sacrament in a monstrance was not a widespread practice, even though the Council of Cologne (1452) specifically referred to the monstrance.

It was the custom for each civil confraternity to be present for an hour of adoration before the exposed Blessed Sacrament. It was at one of these hours of adoration which had the members of the

Confraternity of Mercy (which predated both the Confraternity of Corpus Christi and of our Blessed Lady) vested in their black robes and kneeling in prayer.

The most authentic document about this Eucharistic miracle was taken immediately by the chancery. This document is preserved in the archives of the Church of St. Erasmus. The detailed deposition and account of the miraculous event is given by a Giacomo Meloni who was among the first witnesses. His testimony follows: "Raising my eyes towards the chalice, I saw a most brilliant star at the base of the chalice's cup, and above the star, the Blessed Sacrament in the size of the Host used by the priest at Mass. The star was attached to the Blessed Sacrament (...). The vision ended when small children in

adoration, similar to small angels, were seen around the Sacred Host...". To this day, this miraculous event is commemorated with solemn ceremony in the presence of the bishop.

The chalice, its paten, and the silver pyx where the Blessed Sacrament was exposed, have all been preserved and they remain with the relics/reliquaries of the saints. The Sacred Species (the consecrated Bread) of the miraculous Host of Veroli was consumed after 112 years.

In 1970 on the occasion of the fourth centenary of the miracle, the Third Eucharistic Congress of the Diocese of Veroli-Frosinone was celebrated. The adoration of the Blessed Sacrament takes place every First Friday of the month, with all other churches being closed (...).

Eucharistic Miracle of VOLTERRA

ITALY, 1472



In 1472, during the war that broke between Volterra and Florence, a soldier from Florence, having entered in the Cathedral of Volterra, managed to take possession of the precious Ciborium of ivory which contained numerous consecrated Hosts. As soon as he left the Church, taken by a fit of fury against the sacramental Jesus, he threw the ciborium with its precious content against a Church wall. All the Hosts fell from it, and - illuminated by a mysterious light - elevated into the air and remained suspended for a long time. Many are the witnesses that were present at the event.



Interior of the Cathedral



View of Volterra



Among the principal causes that unchained the pointless Allumiere war, which finished with the sacking of Volterra in 1472 by the army of the Duke of Montefeltro, were above all, the contrast that existed between the different social classes and the personal interests of Lorenzo di Medici. Absorbed by the Florentine state, Volterra was subjected to harsh treatment, which caused the emigration of many wealthy families and the appropriation of their goods at bankruptcy prices.

It was in this historical scenario that in 1472 our Eucharistic miracle was verified. Among the most authoritative witnesses that describe the miracle, we have the written relation of Friar Biagio Lisci, who was a direct witness. The relation is now kept in the archives of the

Church of Saint Francis. We also have some municipal acts preserved in the municipal library of Volterra. A soldier from Florence entered the Cathedral Church and immediately went to the tabernacle, from which he took the ciborium with consecrated Hosts inside, along with many sacred objects. As soon as he left the Church, taken by a very strong hatred against Jesus in the Eucharist, the soldier flung the ciborium against one of the external walls of the Church and all the Sacred Hosts came out from it, which - as if held by an invisible hand - were elevated into the air, all radiant with light. The soldier fell to the ground out of fright, and having repented, began to cry. Many were the witnesses who were present at this marvel.



Church of Saint Francis



View of Volterra

Eucharistic Miracles of

NETHERLANDS



Eucharistic Miracle of ALKMAAR

NETHERLANDS, 1429



In 1429, in Alkmaar's Cathedral of Saint Lawrence, a priest named Folkert was celebrating his first Mass. After the consecration, the priest accidentally knocked over the chalice, spilling consecrated wine on the altar and on his chasuble. The wine was miraculously transformed into Blood. Every attempt to remove the traces of Blood from the chasuble was in vain. The precious reliquary of the chasuble soaked in Blood is preserved even today in the Cathedral of Saint Lawrence in Alkmaar.



Church interior



Procession in honor of the miracle



Reliquary that contains the Blood of the miracle



Painting inside the church that depicts the miracle



Church of Saint Lawrence



With kind permission of the Meertens Institute

In the Cathedral of Saint Lawrence in Alkmaar there is a precious reliquary shaped like an angel that contains the chasuble soaked in Blood from the Eucharistic miracle that happened in 1429.

On May 1, 1429, a priest named Folkert was celebrating his first Mass in the Cathedral of Saint Lawrence. The pastor, Father Volpert Schult, assisted. Shortly after having pronounced the words of consecration, Father Folkert inadvertently knocked over the chalice containing the consecrated wine, and in its place appeared living Blood. After Mass, in a state of panic, he cut off the part of the chasuble that was spotted with Blood and burnt it. He then took the remaining piece and began sewing it up. But as soon as he finished

mending the chasuble, the Blood spots reappeared. The two priests, not knowing what to do, immediately took the chasuble to the Bishop of Utrecht. In 1433, after numerous canonical investigations, the bishop officially approved devotion surrounding the miracle.



Eucharistic Miracle of AMSTERDAM

NETHERLANDS, 1345



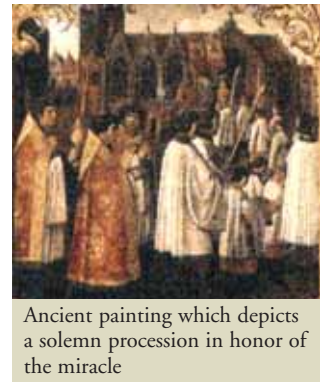
The Eucharistic miracle of Amsterdam regards a consecrated Host that was preserved from flames. Ysbrand Dommer was gravely sick and vomited a Communion Host he received. His maid threw the Holy Eucharist into the lit fireplace. The consecrated Host was found the next day completely intact and suspended in air in the middle of the fireplace. There were many witnesses to the miracle, and the bishop of Utrecht, Jan van Arkel, immediately authorized devotion. Even today in Amsterdam, every year there is a procession in honor of the miracle.



The nine panels in which the painter C. Schenk depicted the scenes of the miracle



Painting depicting the miracle



Ancient painting which depicts a solemn procession in honor of the miracle



Ysbrand Dommer receiving Communion



Tablet describing the miracle



Nieuwezijds, an ancient print of the chapel of the miracle, 1670



First Chapel of Beghine, 1397



Column remaining after the church burned down



Lamp in which the Blessed Sacrament is depicted in honor of the first "Stille Omgang" procession



Case that contained the miraculous Host

On March 12, 1345, a few days before Easter, Ysbrand Dommer, thinking he was near the end of his life, sent for the parish priest of the church of Oude Kerk so he could receive the Last Rites. Shortly after receiving Holy Communion, he vomited everything into a small basin whose contents were then thrown into the flames of the fireplace. The next day Ysbrand was completely restored to health. One of the maids taking care of him approached the fireplace to poke the fire and noticed a strange light centered on the Host that was intact. The woman began to scream and everyone within earshot ran to witness the miracle. Ysbrand recovered the Host and wrapped the Holy Eucharist in a linen cloth that was placed in a case and immediately carried the Blessed Sacrament to the parish priest. But the miracle continued: three times the priest had to

return to Ysbrand's house to recover the Host that miraculously re-appeared there. It was then decided to turn Ysbrand Dommer's house into a chapel. On Easter Sunday, everyone who had witnessed the miracle, and the mayor of Amstel, compiled a report of the events. The report was delivered to the Bishop of Utrecht, Jan van Arkel, who authorized devotion to the miracle.

In 1452 the chapel was destroyed by a fire, but strangely the monstrance containing the miraculous Host remained intact. In 1665 the city council authorized Father Jan Van der Mey to convert one of the houses of the former convent of the Beghine into a chapel. Here the precious monstrance was transferred, but unfortunately was shortly afterwards taken by unknown thieves. Even

today there is perpetual exposition of the Blessed Sacrament in memory of the miracle. The only objects that remain from the Eucharistic miracle are the case that contained the Sacred Host, the documents that describe the miracle, and some paintings housed in the Historical Museum of Amsterdam. Every year there is a silent procession (Stille Omgang) in honor of the miracle on the eve of Palm Sunday.

Eucharistic Miracle of AMSTERDAM

NETHERLANDS, 1345



*In 1452
the chapel was
destroyed by a
fire, but strangely
the monstrance
containing the
miraculous Host
remained intact.*



Façade of the current church of Beghine, Amsterdam



Sculpture of the ancient monstrance which contained the miraculous Host



Modern representation of the miracle



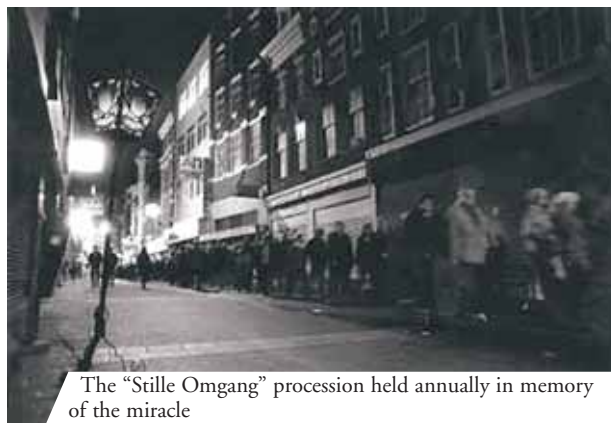
Pamphlet of the "Stille Omgang" procession



Interior of the church



Painting depicting the miracle



The "Stille Omgang" procession held annually in memory of the miracle



Archduke Maximilian of Austria portrayed in adoration before the reliquary of the miraculous Host (1484)



Nun of the Order of Beghine



Chapel of the Blessed Sacrament



The chapel of the church was destroyed again in 1908



Eucharistic Miracle of **BERGEN**

NETHERLANDS, 1421



The city of Bergen is famous not only for its characteristic canals but also for a Eucharistic miracle that took place there in 1421. For many months, the pastor of the Church of Saints Peter and Paul had experienced doubt about whether the Body and the Blood of Christ was truly present in the consecrated Host. The priest showed no devotion towards the Blessed Sacrament, so much so that one day after celebrating Mass he took the remaining consecrated Hosts and threw them in the river. Some months later the Hosts were found again, floating in the water and stained with Blood.



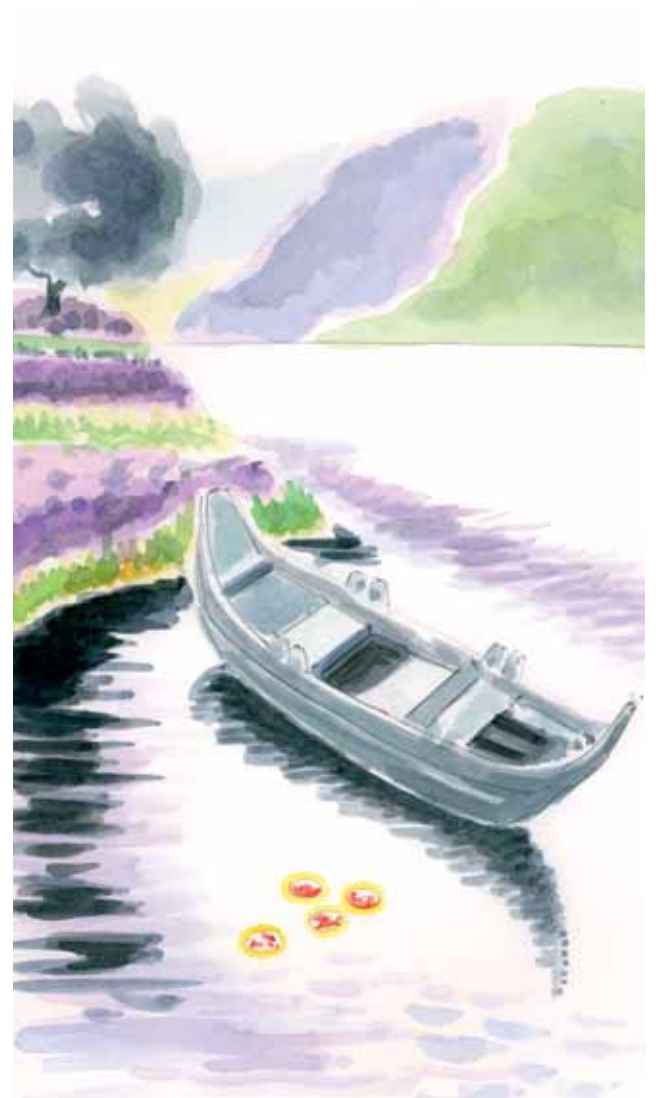
Jules Breton, *Procession of the Blessed Sacrament*, 1857



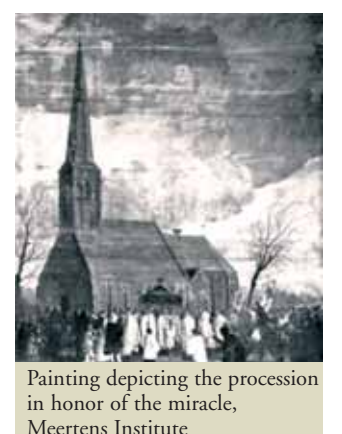
View of the Schelda River



The church of Saints Peter and Paul and the River Schelda



A model of the city of Bergen at the time of the miracle



Painting depicting the procession in honor of the miracle, Meertens Institute

Bergen op Zoom (City on the Border), is located along the estuary of the Schelda River and has many canals running across it. In 1421, on the Sunday before the Feast of Pentecost, the pastor of the Church of Saints Peter and Paul, not believing the truth of the transubstantiation, threw consecrated Hosts left over from Mass into the canal.

Several months later, some fisherman found the Hosts floating in the water and soaked in coagulated Blood. News of the miraculous recovery of the Hosts spread quickly, and immediately many pilgrims came to see. Devotion was approved by the bishop and, though it was banned for a long period during the Protestant

Reformation, Catholics silently continued to keep alive the memory of the miracle. Devotion was restored in the twentieth century and there are numerous public events to commemorate the miracle.

Eucharistic Miracle of BOXMEER

NETHERLANDS, 1400



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



Church of Saints Peter and Paul at Boxmeer



Interior of the church



Reliquary of the Blood



Stained glass inside the church that depicts the miracle



H. BLOED BOXMEER



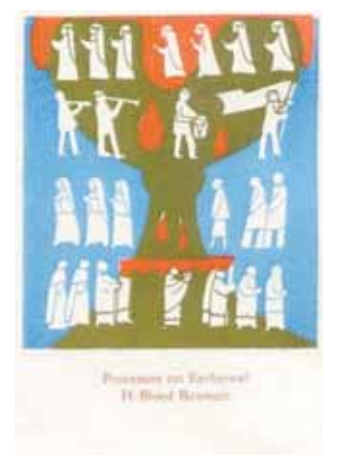
Handenken aan de Bedevaart Boxmeer



Procession in honor of the miracle



Boxmeer, 1 jaar 05 1400



Procession in honor of the Eucharistic Miracle

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

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

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

Eucharistic Miracle of BOXTEL-HOOGSTRATEN

NETHERLANDS, 1380



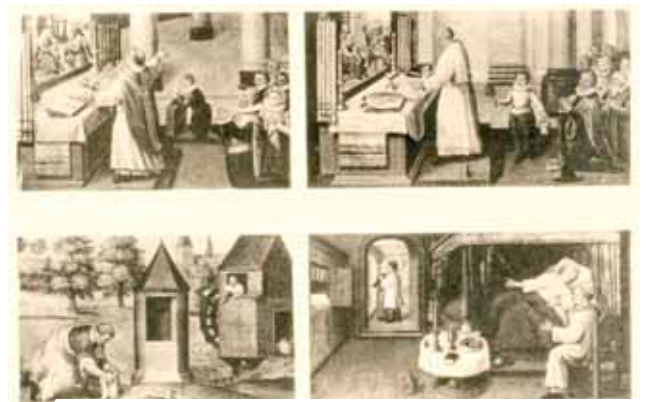
Boxtel is particularly famous for a Eucharistic miracle that occurred around 1380. A priest named Eligius van der Aker was celebrating Mass at the altar of the Three Kings. Immediately after the consecration he inadvertently knocked over the chalice containing consecrated white wine, which immediately changed into Blood and stained the corporal and the altar cloth. The relic of the Blood-stained corporal is still kept in Boxtel, while the altar cloth was given to the town of Hoogstraten. The most authoritative document describing the miracle is a decree issued in 1380 by Cardinal Pileus.



Exterior of St. Catherine's Church, Hoogstraten



Relic of the miraculous Blood, St. Catherine's Church



Ancient depictions of the miracle



Relic of the Blood-stained corporal



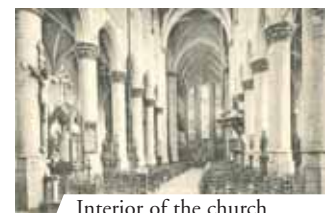
With the kind permission of the Meertens Institute



Relic of the Blood-stained corporal



The Eucharistic miracle took place at St. Peter's Church in Boxtel



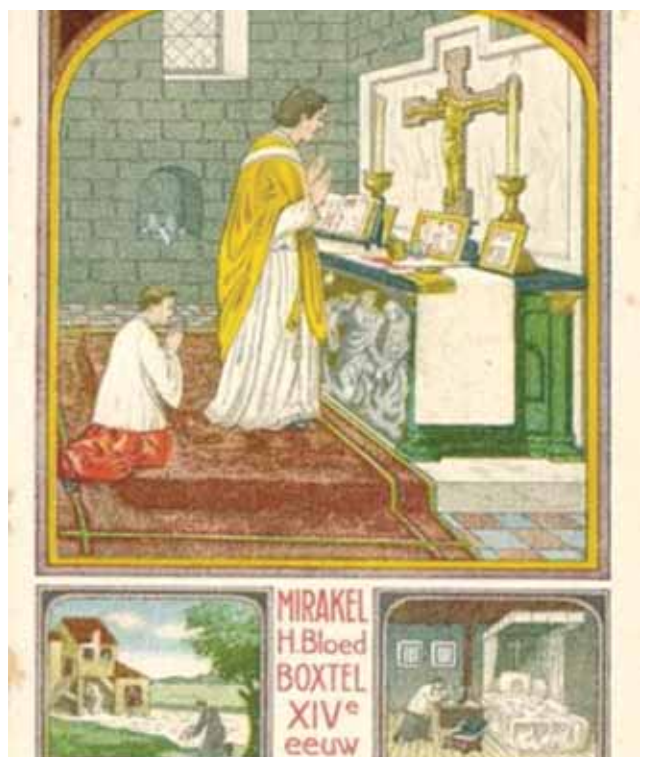
Interior of the church



An ancient painting in the church depicting the miracle



The relic being carried in procession



The Eucharistic miracle took place at St. Peter's Church in Boxtel

In 1380, the priest Eligius van der Aker celebrated Mass at St. Peter's Church. Shortly after consecrating the species of wine, he inadvertently spilled the Precious Blood on the corporal and the altar cloth. Although he had used white wine for the Mass, it turned into Blood.

At the end of Mass the priest ran into the sacristy and tried to remove the Blood stains from the sacred linens, but all his attempts were in vain. Not knowing what to do, he hid the altar cloth and corporal in a travel case under his bed. Only when he was dying did he reveal the secret to his confessor, Fr. Henrijk van Meerheim. He immediately informed Cardinal Pileus, who at the time was the apostolic legate of Pope Urban VI and titular of the Church of

St. Praxedes. After conducting a thorough investigation into what had happened, the Cardinal authorized the veneration of the relics by a decree of June 25, 1380. Due to religious conflicts, the relics were moved in 1652 to Hoogstraten on the Belgian border. Only in 1924, after repeated requests, was the Blood-stained corporal returned to the little town of Boxtel. Every year on the feast of the Holy Trinity, the townspeople of Boxtel organize a solemn procession commemorating the Eucharistic miracle and expose the relic for public veneration.

Eucharistic Miracle of BRED-NIERVAART

NETHERLANDS, 1300



The Eucharistic miracle of Breda-Niervaart occurred on June 24, 1300. At the time, the Netherlands was occupied by Spanish army troops, and during a pillage a soldier stole a consecrated Host, which was found a short while later by a farmer named Jan Bautoen. The Sacred Host was hidden under a lump of dirt and was in perfect condition. One of the most authoritative and complete documents describing the events connected with this miracle is the investigation conducted by the Bishop of Link. Traces of the miracle remain in the church's paintings as well as in the documents.



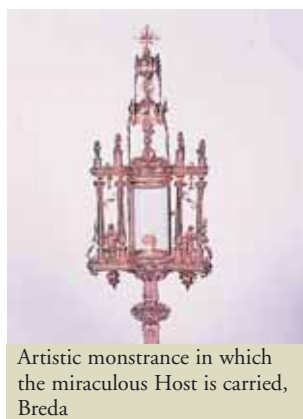
Collegiate Church of Our Lady, Breda



Interior of the church



The procession held every year to honor the miracle



Artistic monstrance in which the miraculous Host is carried, Breda



Banner depicting the finding of the miraculous Host



With the kind permission of the Meertens Institute

On June 24, 1300, a farmer named Jan Bautoen was hoeing a plot of land near the village of Niervaart. As he lifted a clod of earth, he found a completely intact Host, which he immediately gave to the pastor of the village of Niervaart. The Host was placed in a precious container, and despite the passage of time, one could see that the species of the bread remained intact. News quickly spread among the people, who began to venerate the Sacred Host. In 1449 the Holy Eucharist was moved to the Collegiate Church of Our Lady of Breda, and an artistic monstrance was made in which to preserve the Blessed Sacrament.

During the religious conflicts, all traces of the miraculous Host were lost, even though devotion to this Eucharistic miracle was

kept alive by the people. After various ups and downs, veneration was solemnly restored in the 20th century by a confraternity in Breda dedicated to the Blessed Sacrament. To this day, processions and public prayers are held each year in honor of the miracle.



The relic of the miraculous Host is carried in procession (1535), Sacred Museum of Breda

Eucharistic Miracle of **STIPHOUT**

NETHERLANDS, 1342

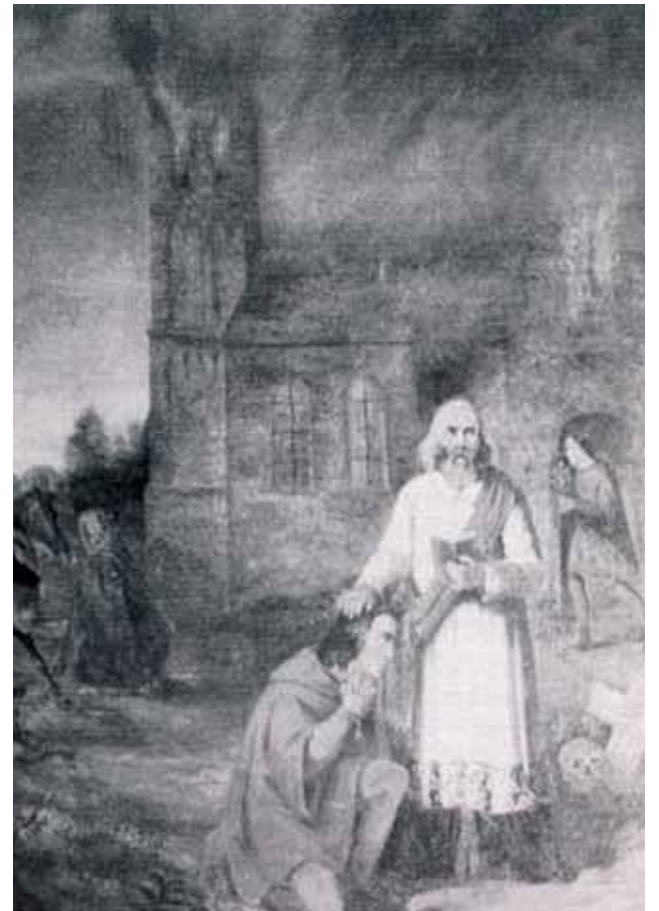


In the Eucharistic miracle of Stiphout, consecrated Hosts were preserved from a raging fire that destroyed the whole church, which was later rebuilt. In addition to the many documents describing the miracle, one can admire a painting depicting the miraculous episode in the parish church where it occurred.

This event is celebrated each year by the residents of Stiphout especially on the feast of Corpus Christi.



Interior of Saint Trudo's Church



Picture showing the miracle.
At the bottom Jan Bollois is seen rescuing the Blessed Sacrament



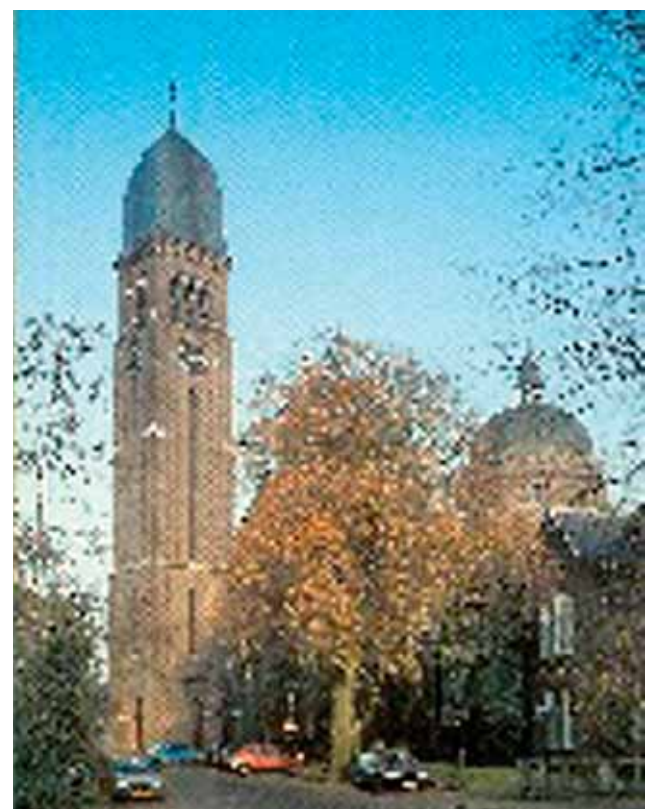
Saint Trudo's Church, Stiphout



In 1342 a violent thunderstorm suddenly broke out in the village of Stiphout. A lightning bolt struck the parish, setting it on fire. The flames quickly spread everywhere and reached the interior of the church. Not knowing what to do, the elderly pastor, Jan Hocaerts, immediately ran to warn the neighbors. A group of the faithful led by Jan Ballois, decided to try to rescue the Blessed Sacrament.

It was impossible to enter the church and the only solution left was for someone to be lowered down through the window. Jan Ballois volunteered. After breaking the glass of the large window near the altar with a bar, he let himself down inside. With great amazement, he saw that the flames which had already destroyed the whole church were being kept away from the area

around the tabernacle. Jan then opened the tabernacle, grabbed the ciborium containing the consecrated Hosts, and carried them to safety. Everyone immediately shouted, "Miracle!". The church was later rebuilt and the Hosts remained intact until 1557. Because of historical vicissitudes and religious wars, every trace of them was subsequently lost.



Eucharistic Miracle of
PERÙ

◆ Eten

Eucharistic Miracle of ETEN

PERÙ, 1649



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



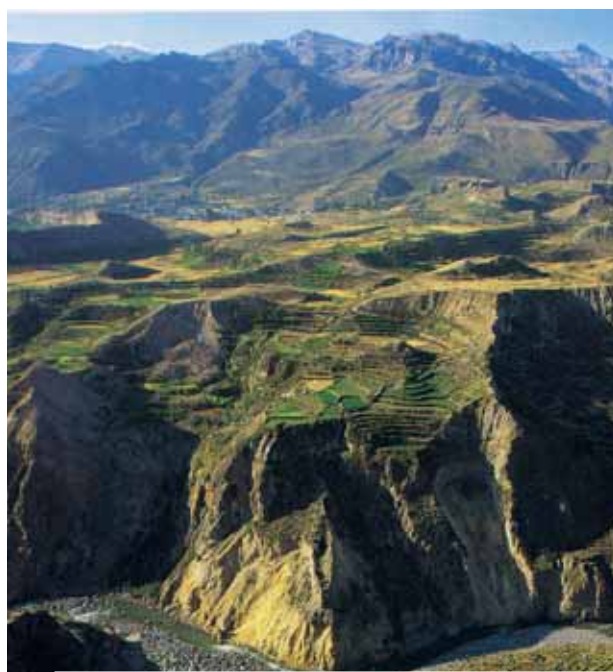
Image of the Divine Child of Eten



Lake Titicaca



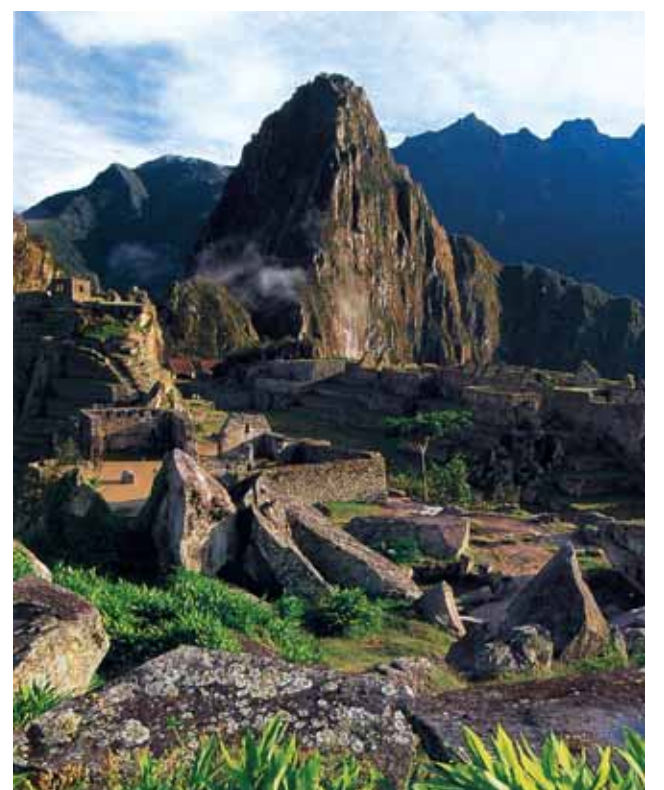
Celebrations in honor of the Divine Child



Colca Valley



Ancient terraces, Peru



Machu Picchu (Inca City)

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

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

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

Eucharistic Miracles of

POLAND

◆ Glotowo

◆ Poznan

◆ Krakow

Eucharistic Miracle of GLOTOWO

POLAND, 1290



In 1290, due to the invasion of the Lithuanians, a priest from the village of Glotowo buried in a field a silver ciborium plated in gold, with a consecrated Host still in it which he missed by mistake. The Lithuanian's troops destroyed the village and the church. None of the survivors knew about the hidden Host. Only a number of years later, while plowing the field in the spring, a farmer found it by chance, thanks to the strange behavior of his oxen. They had bowed to the ground in adoration of the Host which was emanating a very bright light.



Interior of the Sanctuary



The Eucharistic Sanctuary of Glotowo



The ciborium containing the miraculous Host. To the sides the oxen kneeling in adoration



Painting representing the miracle

The most ancient documents describe how the miracle happened. The oxen were pulling the plow, behind which the farmer was walking. The sun was setting at the horizon, creating long shadows. The man lifted his eyes and prodded the animals which were going slowly up the hill. All of sudden, the plow got stuck, the oxen pulled harder and on the side they turned over a big clod of earth.

The animals stopped as if frozen. At first the farmer scolded the beasts, yet paused surprised at the sudden change around him. The light on the field was as if it were noon and a very intense light was coming from the ground shining on the kneeling oxen. The farmer began to dig and noticed that the bright light

was coming from a little ciborium covered with dirt. It contained a perfect Host as white as snow.

The news of the extraordinary event spread rapidly among the people, who rushed immediately to the site. The local authorities organized a solemn procession to bring the Host to the church of Dobre Miasto, though according to an ancient chronicle, inexplicably, the Host disappeared and was found at the same spot as the first time. The event was interpreted as a sign from above and a little church dedicated to the Corpus Christi was built on that location. The popularity of Glotowo grew through the centuries and in the eighteenth century the old medieval church was

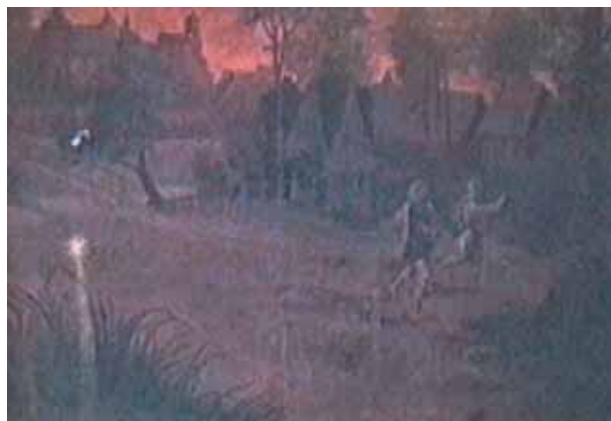
enlarged and consecrated by the bishop Krzysztof Potocki, on July 24, 1726. Even today, every year, the shrine of Glotowo attracts numerous pilgrims who come to venerate the relic of the Host, intact since 1290.

Eucharistic Miracle of KRAKOW

POLAND, 1345



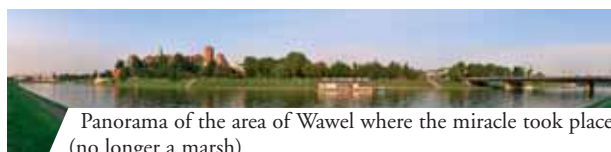
The Eucharistic miracle of Krakow relates to consecrated Hosts that emitted an unusual bright light when they were hidden by thieves in a muddy marsh. The thieves had stolen a monstrance containing consecrated Hosts from a church in the village of Wawel (outside of modern-day Krakow). They ultimately abandoned the monstrance and Hosts in a marsh outside of the village, where the miracle took place. The Church of Corpus Christi in Krakow, Poland contains paintings depicting the miracle as well as documents and depositions relating to the matter.



Painting in the Corpus Christi Church depicting the phenomenon of bright flashes coming from the marsh



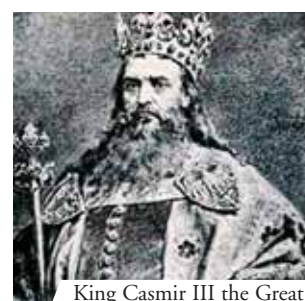
Detail of the painting



Panorama of the area of Wawel where the miracle took place (no longer a marsh)



Inside of the Corpus Christi Church, Krakow



King Casimir III the Great



The Corpus Christi Church, Krakow

In the year 1345, King Casimir III the Great of Poland gave orders to build a church named Corpus Christi in honor of the Eucharistic miracle that was verified that same year. It had taken place in the village of Wawel, near Krakow. Some thieves broke into a little church (The Collegiate Church of All Saints), which was a short distance from Krakow. They forced their way into the tabernacle and stole the monstrance, which contained consecrated Hosts.

They got away, but when they figured out that the monstrance was not made of real gold, they threw it (including the Hosts) into the muddy marshland that was prevalent in the area. Priests from the church began a search, but they did not hold out much hope. When darkness fell, however, a mysterious light emanated from the

spot where the treasure had been abandoned. Bright flashes of light were visible for several kilometers. Frightened villagers approached the area and reported back to the Bishop of Krakow. The bishop called for three days of fasting and prayer. On the third day, he led a procession out to the marsh. There, they found the monstrance, and within it they found the Hosts, which were unbroken and were the source of the unusual lights. The people began to pray and to celebrate the miracle. Annually on the occasion of the feast of Corpus Christi, the miracle is celebrated in the church of Corpus Christi in Krakow.



A representation of the procession of the bishop back into the city after finding the Hosts of the miracle in the marsh

Eucharistic Miracle of POZNAN

POLAND, 1399



In 1399 in the City of Poznan, some desecrators stole three consecrated Hosts and out of contempt, pierced the Sacred Species with pointed instruments. At once, Blood began dripping from the Hosts, and every attempt to destroy the Hosts was to no avail. So as not to be found out, the scoundrels decided to throw the Holy Eucharist into a swamp. But the Hosts rose in the air, giving off powerful rays of light. Only after ardent prayers was the bishop able to recover the Hosts, which people can venerate to this very day in the Church of Corpus Domini in Poznan.



The Eucharistic Shrine



At the Eucharistic Shrine, the precious monstrances donated by the King (Wladyslaw) Jagiello are preserved and are still used for the exposition of the Blessed Sacrament



The sacristy of the Eucharistic shrine constructed around the middle of the 18th century



The original chapel in which the miraculous Hosts were preserved up until the last century



The interior of the shrine



In the central nave, under the altar where the relics of Saint Onufra are preserved, three 18th century sculptures are preserved which depict the desecrators who tried to get rid of the Hosts



A fresco located on the ceiling of the sacristy of the Eucharistic Shrine, in which a scene of the miracle is represented



The stained glass window in which the three miraculous Hosts are depicted



In the city of Poznan, profaners with an intense hatred for the Christian faith persuaded a domestic helper to take three consecrated Hosts from the Dominican (now Jesuit) church. The woman, enticed by a large reward, succeeded in stealing three Hosts. Immediately after they received the Hosts, the malefactors went to the basement of their mansion, put the Hosts on a table and desecrated the Eucharist, piercing the Hosts with pointed instruments. Suddenly, a copious amount of Blood began to drip from the Hosts, which splashed the face of a girl afflicted with blindness, and she immediately regained her sight. The desecrators, seized with panic and anxiety, tried to destroy the Hosts, which nevertheless remained whole. Unable to rid themselves of the Holy Eucharist, they decided to take the Hosts outside the city and cast the

Sacred Species into a marsh in the vicinity of the Warta River. A young shepherd who happened to be passing near the marsh saw the three luminous Hosts suspended in the air. Holding back his emotions, he returned home and recounted everything to his father and the local authorities. The burgomaster was indifferent to the young man's account and ordered him to be jailed. The young shepherd managed to mysteriously escape and again presented himself to the burgomaster, who finally convinced of the facts, made his way to the place of the miracle. In the meantime, the entire population had gathered around the three luminous Hosts suspended in the air. Only Bishop Wojciech Jastrzebiec, after beseeching Heaven with fervent prayers, succeeded in recovering the Hosts, which descended into the pyx he held in his hands. The

bishop immediately directed that a solemn procession be formed to accompany the miraculous Hosts to St. Mary Magdalene Church. At the site of the miracle, a wooden chapel was constructed which became the goal for many pilgrimages. King Wladyslaw Jagiello came to know of the miracle and made a trip to Poznan to venerate the miraculous Hosts. As a sign of devotion, the king ordered that a church dedicated to the Body of Christ (Corpus Domini) be built at the exact spot where the miracle occurred. In the 19th century, in place of the old mansion where the profanation of the Hosts took place, a shrine was constructed where even today the table with the imprints from the Blood that dripped from the Hosts has been preserved. Every Thursday a procession with the Blessed Sacrament takes place at Corpus Domini Church to recall the miracle.

Eucharistic Miracle of

PORTUGAL

◆ Santarem

Eucharistic Miracle of SANTARÉM

PORTUGAL, 1247



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

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



Interior of the Shrine of the Most Holy Miracle, Santarém



Church of the Most Holy Miracle, Santarém



House where the miracle occurred



Altar where the relic of the miracle is preserved



Cruet containing the Blood from the Host



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



Interior of the church



Relic of the miraculous Host

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

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

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

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

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

Eucharistic Miracle of SANTARÉM

PORTUGAL, 1247



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



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



The woman takes communion and steals the Host without realizing it



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



Commemorative medallion of the miracle of Santarém



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



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



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



Eucharistic Miracles of
SPAIN

◆ O'Cebreiro

◆ Ponferrada

Saint John of the Abbesses ◆

Ivorra

◆ Gerona

◆ Zaragoza

◆ Montserrat

Cimballa ◆ ◆ Daroca

◆ El Escorial

◆ Alcalá

◆ Guadalupe

◆ Moncada

Valencia ◆ ◆ Alboraya-Almácer

◆ Silla

◆ Alcoy

◆ Onil

◆ Caravaca de la Cruz

Eucharistic Miracle of ALCOY

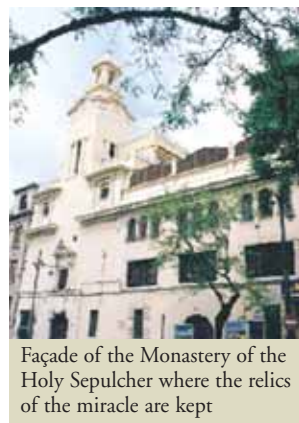
SPAIN, 1568



The Eucharistic miracle that took place in Alcoy in the year 1568 regards the miraculous retrieval of some consecrated Hosts that had been stolen. The miracle is still remembered every year by the inhabitants of Alcoy in a festival that is celebrated on the feast of Corpus Christi. The house of the man who committed the sacrilege was turned into an oratory and can be visited to this day.



Relic of the Eucharistic miracle



Façade of the Monastery of the Holy Sepulcher where the relics of the miracle are kept



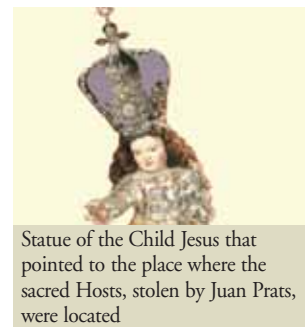
Church built over the place where the miracle took place



Procession in honor of the miracle



View of Alcoy



Statue of the Child Jesus that pointed to the place where the sacred Hosts, stolen by Juan Prats, were located



Dance of the Paloteig that takes place during the procession of the *Jesuset of the Miracle*



Altar where the miraculous little statue of the Child Jesus of the miracle is kept



On the 29th of January in 1568, a citizen of Alcoy by the name of Juan Prats, a man of French origin who needed money, secretly entered the parochial church and stole many sacred objects, among which was a precious silver box containing three consecrated Hosts. Juan Prats consumed the three Hosts immediately and then hid the box in his stable underneath a pile of wood. The next day, the parish priest, Don Antonio, found out about the sacrilegious theft. Distressed, he sounded the church bells to let the people know of the horrendous act. Soon after, all of the people of Alcoy were assembled in prayer in front of the church. The searches began immediately, but were in vain. Near Juan Prats' house lived a pious widow, María Miralles, who had a statue of the Holy Child. The woman, profoundly disturbed by the profane act, began to

pray intensely in front of the statue of Jesus, pleading for the consecrated Hosts to be returned to the citizens of Alcoy. Few hours had passed when she started her fervent prayer when María saw the little hand of the statue of Jesus point its finger to the house of her neighbor, Juan Prats.

The woman, suspicious, decided to tell the civil authorities of what had taken place. In that moment the pastor of the church, moved by a mysterious force, went to the garden of the house of Juan Prats and entered the stable. He rummaged through the pile of wood and immediately recovered the silver box with the three consecrated Hosts. Juan Prats, not understanding how the three Hosts were inside the silver box again, (as he remembered consuming them) repented deeply and confessed the mis-

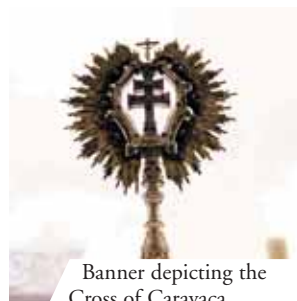
deed. The documents relative to the miracle and the statue of Baby Jesus are still kept today in the monastery of the Holy Sepulcher of Alcoy.

Eucharistic Miracle of **CARAVACA DE LA CRUZ**

SPAIN, 1231



The Eucharistic miracle of Caravaca de la Cruz regards the celebration of a miraculous Mass during which Jesus appeared inside a Host together with a Crucifix. Thanks to this apparition, the Muslim king of Murcia and his family were converted to Catholicism. The most authoritative document describing the miracle is the contemporary testimony of the Franciscan Father Gilles of Zamora, the historian of King St. Ferdinand.



Interior of the Church of Santa Cruz



Fresco of the church



Church of Santa Cruz built where the miracle took place



Cross of Caravaca

Amongst the many documents that report this miracle, the most authoritative is that supplied by King Saint Ferdinand's historian of the time, Father Gilles de Zamora. We know with certainty that a Christian priest, Don Gínes Pérez Chirinos de Cuenca, traveled amongst the Moors of the Kingdom of Murcia with the purpose of preaching the Gospel. He was captured, however, and brought to the presence of the Moorish King Zeyt-Abu-Zeyt who asked him some questions about certain aspects of the Christian faith. The king particularly wanted to deepen his understanding of the Mass. The priest went into detail explaining the importance of the Mass and the king, fascinated by the preaching of the priest, ordered him immediately to celebrate a Mass. Since the priest did not have the necessary equipment for the celebration, the king ordered some of his

men to get them from the nearby country of Cuenca, in Christian territory. But still, the Cross, which needed to be present on the altar during a Mass, had been forgotten. The priest began to celebrate the Mass but, at a certain point, realized the absence of the Cross. He became troubled and stopped.

The king asked him why he was so disturbed and the priest told him that he needed a Cross. The king however immediately responded, "Wouldn't that be it?" In fact, at that moment two angels were placing a Cross upon the altar. The priest was deeply moved and gave thanks to the Lord. He then continued with the glorious celebration. The miracle continued. At the moment of the consecration, the Muslim king saw a beautiful Baby in the

place of the Host Who gazed on him endearingly. After having witnessed the miraculous event, the king and his family converted to Christianity and were baptized. Zeyt-Abu-Zeyt took the name of Vincent and his wife took the name Elena. From that day, the 3rd of March 1231, the country is called Caravaca de la Cruz. Recently, in the jubilee year, the Holy See allowed Caravaca de la Cruz to be the fifth city in the world, after Santiago de Compostela, Santo Toribio de Liebana, Rome and Jerusalem, to celebrate the Perpetual Jubilee (one holy year every seven *in perpetuum*) in the Sanctuary where the Holy Cross is kept.

Eucharistic Miracle of CIMBALLA

SPAIN, 1370



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



Portion of the relic of the Blood-stained corporal



Church of Santa Maria in Cimballa



Panorama of Cimballa



Large relic of the Blood-soaked corporal



Interior of the church

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

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

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



Eucharistic Miracle of DAROCA

SPAIN, 1239



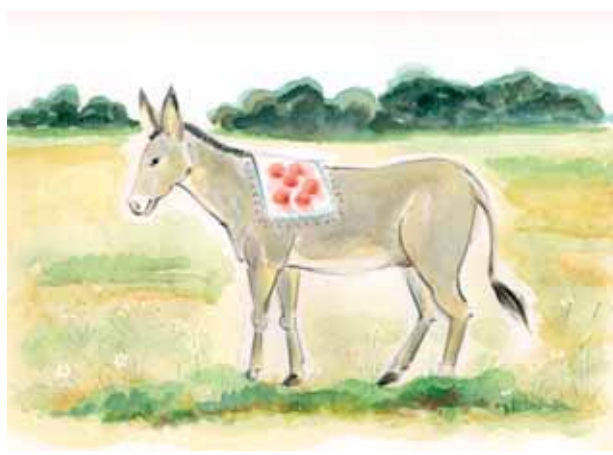
The Eucharistic miracle of Daroca was verified shortly before one of the numerous battles sustained by the Spanish against the Moors. The Christian commanders asked the priest in the field to celebrate Mass, but a few minutes after the consecration, an improvised enemy attack obliged the priest to suspend the Mass and hide the consecrated Hosts amid the sacred linens of the celebration. The Spanish left the battle victorious and the commanders asked the priest to communicate the Hosts previously consecrated. However, they were found completely covered in Blood. Even today, it is possible to venerate the Blood-stained linens.



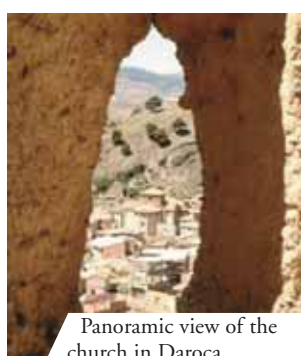
Relic of one of the two Blood-stained corporals preserved in the church of Daroca



Carta de Chiva document describing the miracle, preserved at the collegiate church



Frescos in the Chapel of Santa Hijuela, Carboneras



Panoramic view of the church in Daroca



The Holy Hijuela (Pall) is one of the corporals of the miracle and is preserved at Carboneras



Ancient reproductions of the miracle from the 16th Century



In 1239, the Christian cities of Daroca, Teruel and Calatayud (in Aragon) allied themselves to reconquer the walls of the castle of Chio Luchente. Before the first battle, the chaplain, Don Mateo Martínez of Daroca, celebrated the Holy Mass, during which he consecrated six Hosts designated for Communion for the six captains who led the troops: Don Jiménez Pérez, Don Fernando Sánchez, Don Pedro, Don Raimundo, Don Guillermo and Don Simone Carroz. An improvised attack of the enemy obliged the chaplain to immediately suspend the Mass, and coil the six consecrated Hosts in the corporal and to hide them under a rock. The enemy troops had been forced back and the commanders begged the priest to permit them to receive Holy Communion in thanksgiving for the obtained victory. Don Mateo brought

them to the place where he had hidden the corporal and they found the Hosts drenched in Blood. The commanders interpreted this event as a great sign of predilection on the part of God and of good auspices. They received Communion and tied the Blood-stained corporal to a spear to make a banner. In this way, they brought the banner into battle against the castle walls and reconquered the Castle of Chio, obtaining a miraculous victory.

This triumph was attributed to the Eucharistic miracle. The six commanders went to all the different regions of Spain and each of them began to maintain that the corporal must go into his own city. This began an open discussion. Three times, the city of Daroca was chosen to be the custodial place of the miracle. They arrived

at a compromise. They decided to place the corporal on the back of a mule to be left to freely wander about. The city where the mule would stop would be the place chosen by the Divine Will to be custodian of the corporal. The mule traveled for 12 days, walking about 200 miles, until exhausted. It collapsed in front of the Church of Saint Mark in Daroca. Afterwards, a church dedicated to Our Lady was constructed along with a precious reliquary where, even today, it is possible to venerate the Blood-stained corporal.

Eucharistic Miracle of DAROCA

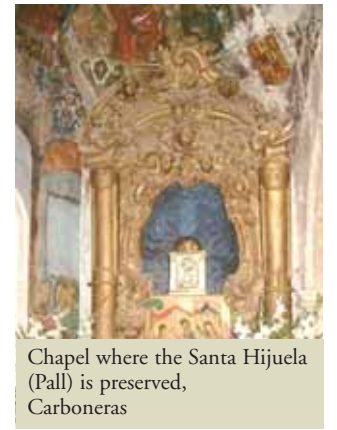
SPAIN, 1239



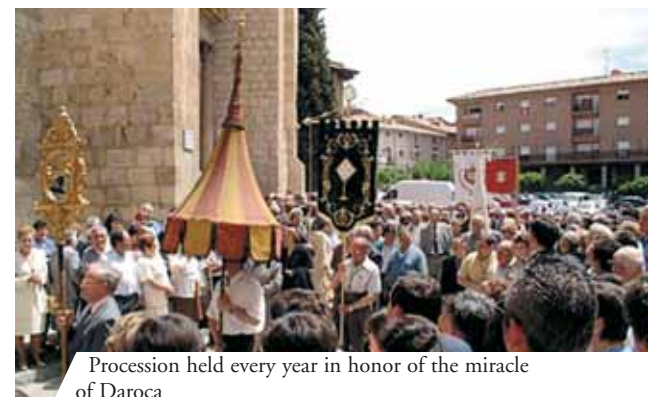
Don Mateo brought them to the place where he had hidden the corporal and they found the Hosts drenched in Blood.



Main altar of the church of Daroca



Chapel where the Santa Hijuela (Pall) is preserved, Carboneras



Procession held every year in honor of the miracle of Daroca



Santa Maria Basilica, Daroca



Interior of the church



Wall paintings in the Chapel of Los Corporales describing the miracle



Chapel of Los Corporales



Ancient pictures depicting the miracle



Eucharistic Miracle of **GORKUM-EL ESCORIAL**

NETHERLANDS-SPAIN, 1572



The relic of the Eucharistic miracle can be venerated even today in Spain. It is kept in the Royal Monastery in El Escorial, but the miracle was verified in Holland. Some Protestant mercenaries entered into the Catholic church in Gorkum and plundered it. As a sign of insult, one of the mercenaries trampled a consecrated Host with a spiked boot, which broke the Blessed Sacrament into three pieces. Live Blood immediately began to drip from these piercings, which in the Hosts formed themselves like three small wounds in the shape of a hoop that is possible to contemplate even today.



Courtyard of the Church of the Royal Monastery "Escorial"



Procession in honor of the miracle - Dignitaries of Court in Adoration before the Sagrada Forma



The "Sagrada Forma"



View of the Royal Monastery of the Escorial



The altar where the painting recounting the Sagrada Forma is kept



Detail of the painting by Claudio Coello



King Filippo II



Painting by Claudio Coello commissioned by Carlos II



The Church where the miracle happened in Holland



Gothic temple designed by Vincente Lopez



The "Sagrada Forma" exposed in the gothic temple

The "Sagrada Forma" (Sacred Form) is kept intact and venerated even today in the sacristy of the Royal Monastery of San Lorenzo in El Escorial (near Madrid). It was desecrated in Gorkum (in Holland) in 1572 by followers of Ulrich Zwingli called the "Sea Beggars" who were paid by the Prince of Orange.

After invading the city, the conquerors began to desecrate it, not sparing even the cathedral. In fact, as soon as they entered, they began striking the tabernacle with bolts of iron, and seized from it the monstrance that contained the Blessed Sacrament. The Host was then thrown onto the ground and trampled with a spiked boot which broke the Host into three Pieces. One of the profaners, penitent and upset by the sight, warned the Canon Jean van der Delft,

who succeeded in making the Hosts safe. The relic, after having passed through various dangers, was given to King Philip II of Spain in 1594, who then placed the Holy Eucharist under the care of the Monastery of San Lorenzo in El Escorial. Above the altar where the miraculous Hosts are preserved, the Italian artist, Filippo Filippini made four bas-reliefs in marble and bronze that represent the phenomenal events. The painting by Claudio Coello (1621–1693) represents the inauguration of the magnificent tabernacle commissioned by King Carlos II specifically to contain the Precious Relic. In El Escorial on September 29th and October 28th, there are solemn festivities in remembrance of the miracle in which there are moments where the precious Host, known by the name of "Sagrada Forma", is exposed and carried in procession.

Eucharistic Miracle of **GERONA**

SPAIN, 1297



In the Eucharistic miracle of Gerona, during the celebration of the Mass, a priest doubted the Real Presence of Christ in the Eucharist. But when the time for Communion arrived, the priest did not succeed in swallowing the Host, which had transformed into Flesh in his mouth. Unfortunately the relic of the Host transformed into Flesh was destroyed in 1936, during the civil war.



Cathedral of Gerona



The miracle happened in the church of an ancient monastery of the Benedictines of San Daniele where, until the past century, a precious reliquary was preserved containing a cloth spotted with Blood, that the people called the "Sant Dubt", the "Holy Doubt". In 1297, while they assisted at Mass in their chapel, the nuns noticed that at the moment of consuming the consecrated Host, the celebrant was impeded and demonstrated bewilderment. A nun that followed the rite from above the altar saw the priest remove something from his mouth, and afterwards wrapped it in the corporal and placed it on the corner of the altar. After the Mass, the nun went immediately to the altar to verify what the priest had hidden in the white cloth and with great amazement discovered that it contained a small piece of Flesh, dripping with Blood.

Questioned, the priest confessed to doubting the Real Presence of Jesus in the Eucharist. And just as he put the Holy Host in his mouth, the size increased to such a volume and consistency that he was not able to swallow the Sacred Species.

This is why he had wrapped the Eucharist in one of the corporals and left the Sacrament on the altar. The little Particle which was changed into Flesh was then placed in a reliquary. Unfortunately, many of the relevant documents to the miracle became lost. The reliquary containing the Incarnate Host and the Blood-soaked corporal were destroyed during the civil war of 1936.



The monstrance which contained the Blood-stained corporal, museum of the Cathedral of Gerona

Eucharistic Miracle of GUADALUPE

SPAIN, 1420



During the celebration of the Mass, a priest saw numerous drops of Blood fall from the consecrated Host. The miracle contributed to strengthening the belief of the priest and many of the faithful, among whom was also the King of Castile. There are numerous documents that testify to the miracle. The relics of the marvel had been exhibited for the veneration of the faithful during the Eucharistic Congress of Toledo in 1926 and even today are the objects of deep devotion to the whole of the Spanish people.



Francisco de Zurbarán, re-creation of the miracle



View of Guadalupe



Relic of the Blood-stained corporal



Church of Nuestra Señora of Guadalupe

Even today in the sanctuary of Guadalupe, it is possible to admire the precious relics of the corporal and of the bloodied pall (the pall is the small rigid linen cloth of square shape that serves to cover the chalice and the paten), used during the miraculous Mass from the Venerable Don Pedro Cabañuelas, in the region of Toledo. He was always distinguished for his deep devotion to the Holy Eucharist, and he spent many hours in adoration, both night and day, before the Blessed Sacrament. He had been brutally tempted to doubt the reality of *transubstantiation*, but in 1420 all of his doubts had disappeared. As he had been accustomed to do daily, Don Pedro began to celebrate the Holy Mass: at the moment of the consecration he saw a dense cloud come down from above and settle itself above the altar. He could not see any more. Then the priest began

to implore the Lord to remove his doubts. Slowly the cloud began to reduce itself and presented this sight: the Host was lifted above the chalice and abundant drops of Blood began to fall that immediately replenished the chalice and even overflowed pouring onto the corporal and on the pall. At that point, the priest heard a voice that said: "Finish the Holy Mass, and for the moment reveal to no one what you saw".

The miracle was later published by the brothers of Don Pedro and the news was spread in all of Spain until it reached the King of Castile, Don Juan II and the Queen, Lady Maria of Aragon, who became so devoted to the miracle that they asked to be buried near the body of the Venerable Father Pedro Cabañuelas.



Retable of the Madonna of Guadalupe

Eucharistic Miracle of **IVORRA**

SPAIN, 1010



The parish priest of this town doubted the Real Presence of Christ in the Eucharist. One day in the year 1010, while celebrating Mass, the miracle occurred: the wine contained in the chalice was converted entirely into live Blood. At present, the Sacred Relics are preserved in a gothic reliquary from 1426 that contains the altar cloth spotted with Blood, and other relics given from Pope Sergius IV to Saint Ermengol.



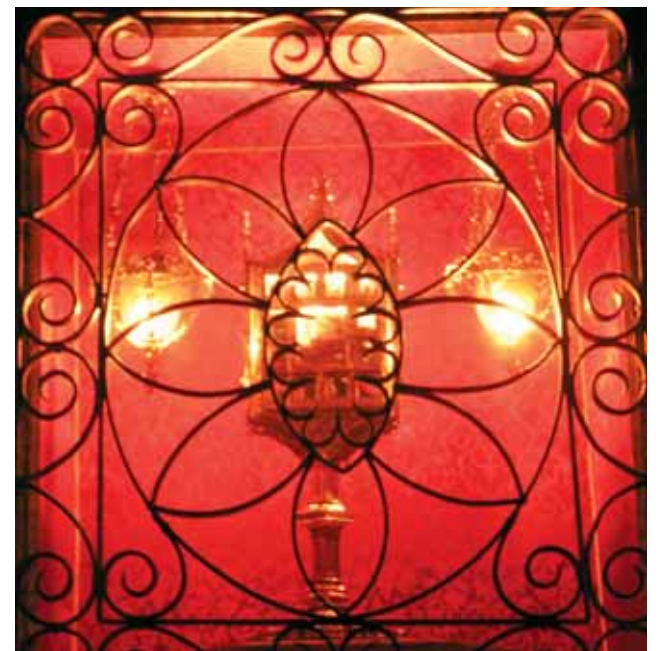
Detail of one of the paintings present inside the sanctuary that recounts the scene of the changing of the wine which was transformed into Blood



Sanctuary where the miracle occurred



Monstrance containing the relics of the miracle



The heretical doctrines that denied the Real Presence of Jesus in the Eucharist began to spread throughout all of Europe in the eleventh century. The priest of Ivorra, Bernat Oliver, also doubted the reality of transubstantiation. While he celebrated Mass, a miracle suddenly occurred: the wine in the chalice was converted into Blood and poured onto the altar cloth, flowing onto the ground. The Bishop of Urgell, Saint Ermengol, informed of what happened, was immediately brought to Ivorra to confirm the facts in person, which were then reported directly to Pope Sergius IV in Rome. He then signed a Pontifical Bull in which it was certified that a true miracle occurred. The relics of the miracle and the pontifical document were placed under the high altar of the parochial church of Ivorra, titled to San Cugat, and inaugurated in the year 1055

from the Bishop Guillem de Urgell. At present the sacred relics are preserved in a gothic reliquary from 1426 that contains the altar cloth stained with Blood and other relics given from Pope Sergius IV to Saint Ermengol.

In 1663, to satisfy the requirements of the great number of pilgrims that went to venerate the miracle every year, the present sanctuary was built. Even today, after all of these years, on the second Sunday of Easter, an important feast is celebrated, known by the name “la Santa Duda” in reference to the “doubt” of Bernat Oliver, the priest of Ivorra, and the great miracle.



Inside the sanctuary

Eucharistic Miracle of **IVORRA**

SPAIN, 1010



The wine in the chalice changed into Blood and the Precious Blood poured onto the altar cloth and flowed to the ground.



Relic of the Blood-stained corporal



Church of San Cugat, where the relics of the miracle are kept



Detail of the monstrance containing the holy relics



Inside the Church of San Cugat



Eucharistic Miracle of

SAINT JOHN OF THE ABBESSES

SPAIN, 1251

In 887, the Count Vifred founded a monastery in the Pirenean region of Catalonia, around which a village developed almost immediately, called even today “Saint John of the Abbesses” (“San Juan of the Abadesas”). Here a crucifix is preserved with a Host, kept intact since 1251, imbedded in the forehead of the statue of Jesus.



Face of the wooden statue of Jesus in which is preserved the miraculous Host



Monastery of Saint John of the Abbesses

In 1251 some artistic works in wood were done in the church of the monastery, depicting the deposition of Jesus from the Cross, with the figures of Jesus and His Mother Mary, Joseph of Arimathea, Nicodemus, Saint John the disciple Jesus loved, and the two thieves. These beautiful statues, saved from the destruction of the 1936 Spanish Civil War, cause great emotion in many people because of their expression. Jesus' head especially, is impressively beautiful.

When the statue was carved the artist made a depression in Jesus' forehead, approximately two and a half inches in diameter, with the idea of preserving the Eucharist in it. In 1251 someone put a consecrated Host there, but the memory of this was lost in time.

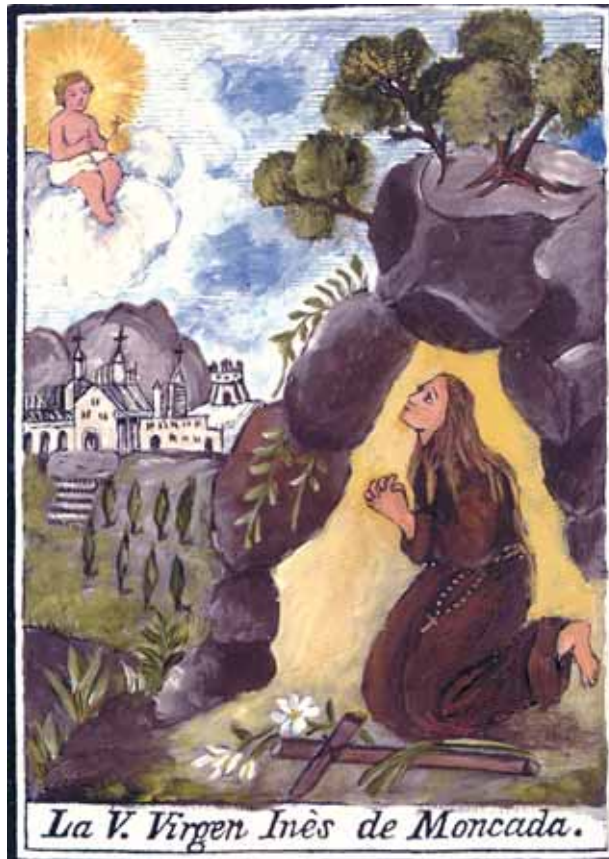
Only in 1426, while working to restore the statues, the cavity in the forehead of the crucifix was discovered, sealed by a small silver plaque. Inside, wrapped in a white linen cloth, the Host consecrated in 1251 was found, totally uncorrupted. Since then, that Host, known as “The Most Holy Mystery of Saint John of the Abbesses”, is adored and visited by numerous pilgrims.

Eucharistic Miracle of MONCADA

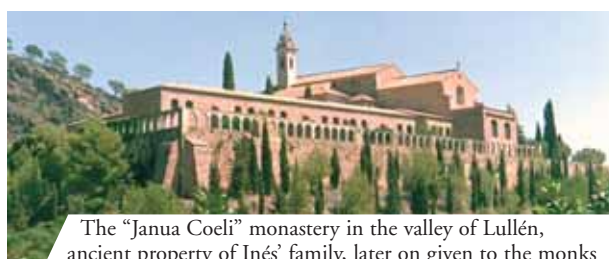
SPAIN, 1392



In the Eucharistic miracle of Moncada, Baby Jesus appeared in the Sacred Host to dissipate the doubts of a priest uncertain about the validity of his priestly ordination. At the end of the 14th century, in fact, the French cardinals elected an antipope hoping that he would transfer the Holy See back to Avignon. This event created great confusion among the clergy, to the point that many priests started doubting whether they had been validly ordained. Fr. Odorico Raynaldi described the fact in his *Anales Ecclesiasticos*. It is also narrated in other numerous documents kept in the archives of the city of Moncada.



Inés lived her whole life as a hermit and penitent in the cave known as *El Rodeno*, which is a pilgrim site still today



The "Janua Coeli" monastery in the valley of Lullén, ancient property of Inés' family, later on given to the monks



Inés in the cave where she lived as a hermit



The church where the miracle took place



Ancient print of the miracle

The election of Pope Urban VI (April 18, 1378) had been strongly opposed by the French cardinals, who hoped that a French Pope would transfer the Holy See back to Avignon. After many events, on September 20, 1378, they elected the antipope Clement VII. The schismatics immediately tried to seize Rome, but their attempts failed. Therefore, they retreated to Avignon where Clement VII continued to act as the legitimate pontiff. During this period of great uncertainties, Fr. Mosén Jaime Carrós, a priest in Moncada, was living in the anguish that his ordination was invalid, since a bishop appointed by the antipope Clement VII had ordained him. Every time he celebrated Mass he greatly feared he was deceiving the faithful by distributing unconsecrated hosts. He was also terrified that none of the other sacraments he was performing were valid. The priest ardently prayed

for the Lord to give him some sign of confirmation. He received an answer on Christmas Day, 1392. That day, the aristocratic woman Angela Alpicat attended Mass with her five year old daughter, Inés (the future St. Inés de Moncada). At the end of Mass, the little girl refused to leave the church, imploring her mother to let her remain there to play with the beautiful child the pastor had held in his arms during Mass.

On December 26, Lady Angela went to Mass again, and when the priest lifted the Host, the little girl saw the child in the hands of the priest. At the end of Mass, Lady Angela referred her daughter's visions to the priest, who immediately examined her. Little Inés answered all the priest's questions without any difficulties. The priest, though, wanted to test her further and

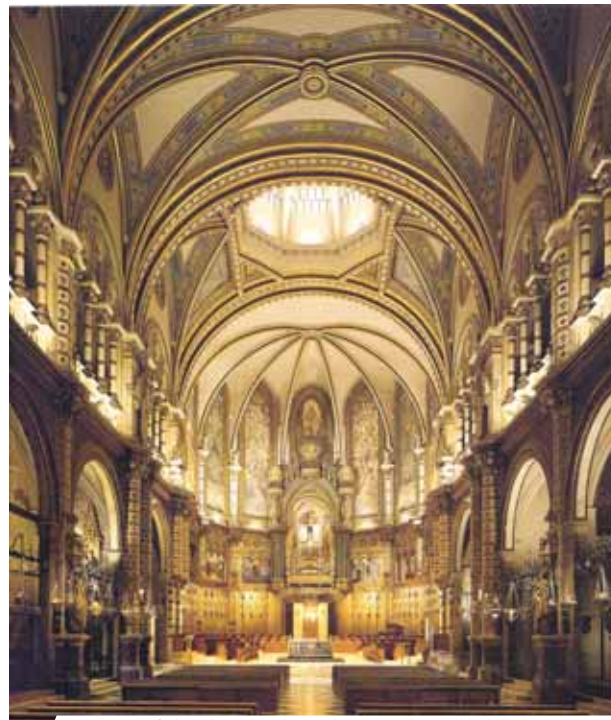
invited her to attend Mass on the following day. At that time, he took two hosts, but he consecrated only one of them. Then, taking the *consecrated* Host, the priest asked the little girl what she could see in his hands. She answered, "I see Baby Jesus." Then he lifted the *unconsecrated* host and asked the same question. "I see a white little disc," Inés answered. The priest was overwhelmed with joy, and the whole congregation exulted in seeing the validity of their pastor's ordination confirmed. Although an antipope had ordained the bishop who ordained Moncada's pastor Fr. Carrós, God had remained faithful to the apostolic succession determined by the imposition of the bishop's hands.

Eucharistic Miracle of **MONTSERRAT**

SPAIN, 1657



The Eucharistic miracle of Montserrat brings us to reflect on the reality of purgatory and reminds us that every Mass has an infinite value because it makes the unique sacrifice of Christ suffering on Calvary present in our minds. This Eucharistic prodigy is reported by the Benedictine priest R.P. Francio de Paula Crusellas, in his text, *New History of the Sanctuary and Monastery of Our Lady of Montserrat*.



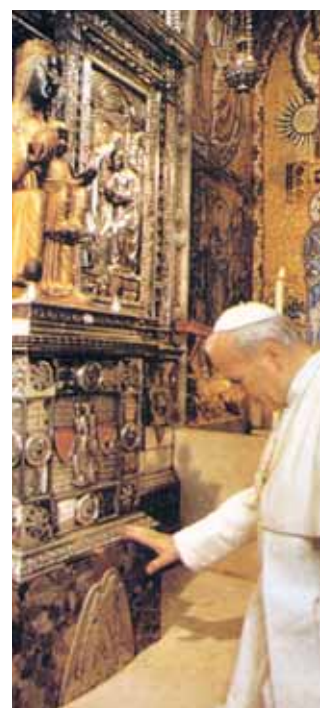
Interior of the church where the miracle took place



Sanctuary of the Madonna of Montserrat



The miraculous Madonna of Montserrat



In 1657, the Most Reverend Father Don Bernardo de Ontevios, General of the Benedictine order in Spain, and Abbot Don Millán de Mirando, arrived at the Monastery of Our Lady of Montserrat in order to participate in some conferences. During one of the conferences, a woman and her young daughter showed up and the daughter began to beg the Abbot Millán de Mirando to celebrate three Masses in memory of her deceased father, whole-heartedly convinced that with these Masses the soul of her father would be freed from the pains of purgatory. The good abbot, moved to tears by the girl, began to celebrate the first Mass of suffering the next day, and the girl, who was present with her mother, confirmed seeing her father kneeling, surrounded by frightening flames at the step of the main altar

during the consecration. The priest and General, dubious, asked the girl to put a tissue close to the flames that surrounded her father in order to verify her story. Following their request, the girl put the tissue into the fire, which only she could see, and the tissue began to burn with a lively flame.

During the second Mass the girl confirmed having seen her father dressed in a vibrantly colored suit standing next to the deacon. At the third Mass, the father appeared to his daughter dressed in a snow-white suit. As soon as the Mass ended the girl exclaimed, "There is my father going away and rising into the sky!" The girl then thanked the community of monks on behalf of her father as he had asked her to do. The

Most Reverend General of the Benedictine order in Spain, the Bishop of Astorga, and numerous citizens of the town were present.

Eucharistic Miracle of **O'CEBREIRO**

SPAIN, 1300



The Eucharistic miracle of O'ebreiro – During the Mass the Host changed to Flesh and the wine changed to Blood and was expelled from the chalice, staining the corporal. The Lord performed this prodigy in order to sustain the little faith of the priest who did not believe in the Real Presence of Jesus in the Eucharist. To this day, the Sacred Relics of the miracle are guarded near the church where this prodigy took place and numerous pilgrims go there annually to honor them.



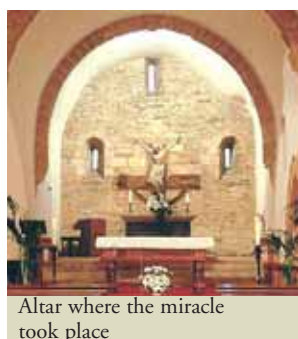
Shrine of the chalice, paten and Holy Blood of the miracle



Mountain where Juan Santin used to retreat and pray



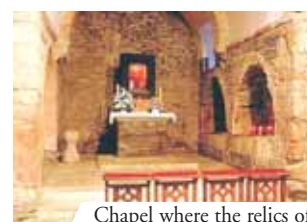
Sanctuary of O'ebreiro



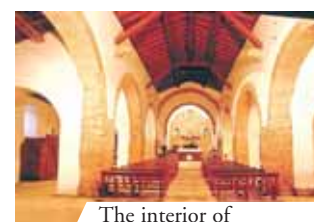
Altar where the miracle took place



The Madonna of the Prodigy



Chapel where the relics of the miracle used to be housed



The interior of Santa Maria



Panoramic view of O'ebreiro



One icy winter in 1300 a Benedictine priest was celebrating the sacred Mass in a chapel beside the church of the convent of O'ebreiro. On that miserable day of unceasing snow and unbearably freezing wind, he thought that no one would dare show up for Mass. He was wrong. A farmer from Barxamaior by the name of Juan Santin, left the convent to attend Mass. The priest saying Mass, who did not believe in the Real Presence of Christ in the Most Holy Sacrament, despised in his heart the farmer's sacrifice of good will. He began in this way to celebrate the Mass, and immediately after having professed the words of the consecration, the Host changed to Flesh and the wine changed to Blood, and was expelled from the chalice and stained the corporal. At that very moment, it seemed that even the head of the wooden statue

of the Madonna was leaning in adoration. The people today call her the "Madonna of the Sacred Miracle". The Lord had wanted to open the eyes of the incredulous priest who had doubted and to compensate the farmer for his great devotion. For almost two hundred years the Host-changed-to-Flesh was left on the paten until Queen Isabella learned about the miracle when she passed through O'ebreiro while on pilgrimage in Santiago de Compostela.

The queen immediately had a precious crystal shrine custom-made to hold the miraculous Host, the chalice and the paten, which to this day, can be admired in this church. Every year on the feast days of Corpus Christi, August 15th, and September 8th, the relics are taken in procession along with the

Madonna. Among the most documented testimonials of the miracle are the bull of Pope Innocent VIII of 1487, that of Pope Alexander VII of 1496, and an account by Father Yepes.

Eucharistic Miracle of **ONIL**

SPAIN, 1824



In the Eucharistic miracle of Onil, a pyx containing a consecrated Host was robbed from a parish church. Days later, a woman from the nearby town of Tibi recovered the stolen pyx with the consecrated Host inside in the middle of a green field. Exactly 119 years later, on November 28, 1943, Don Guillermo Hijarrubia, delegate of the Archbishop of Valencia, confirmed the authenticity of the miracle, verifying the complete preservation of the Host. To this day the consecrated Host has remained intact in spite of the 182 years that have passed.



Feast in honor of the Prodigy called “la Pedredia” in memory of the place where the Host was recovered



Shrine of the Host which remains intact

On November 5, 1824 Nicolás Bernabeu, who had been an altar boy in the church of Onil since the time he was little, stole the pyx that contained the Most Holy Sacrament and some other sacred objects from the church of Onil. The news of the sacrilegious robbery spread so quickly throughout the region that when the thief tried to sell the stolen objects to Alicante he aroused the suspicions of the businessman, who then warned the authorities. Nicolás Bernabeu was arrested, but did not want to reveal where he hid the pyx, which still contained the Blessed Sacrament. The faithful and the civil authorities looked for days all over the countryside but the stolen goods were in the nearby town of Tibi where the thief lived. A woman named Teresa Carbonell found the Hosts on November 28,

1824 in the area called “la Pedrera”. Immediately the woman returned the Blessed Sacrament to Onil where she was received with great celebration. Exactly 119 years later, on November 28, 1943, Don Guillermo Hijarrubia, delegate of the archbishop of Valencia, confirmed the authenticity of the miracle, verifying the complete preservation of the Host contained in the stolen pyx.

To this day one can admire the miraculous Host that has remained intact for almost two centuries in the parish church of St. James the Apostle in Onil. Every year the Feast of Our Lord “Robat” is celebrated in memory of this Eucharistic miracle and the recovery of the Host.



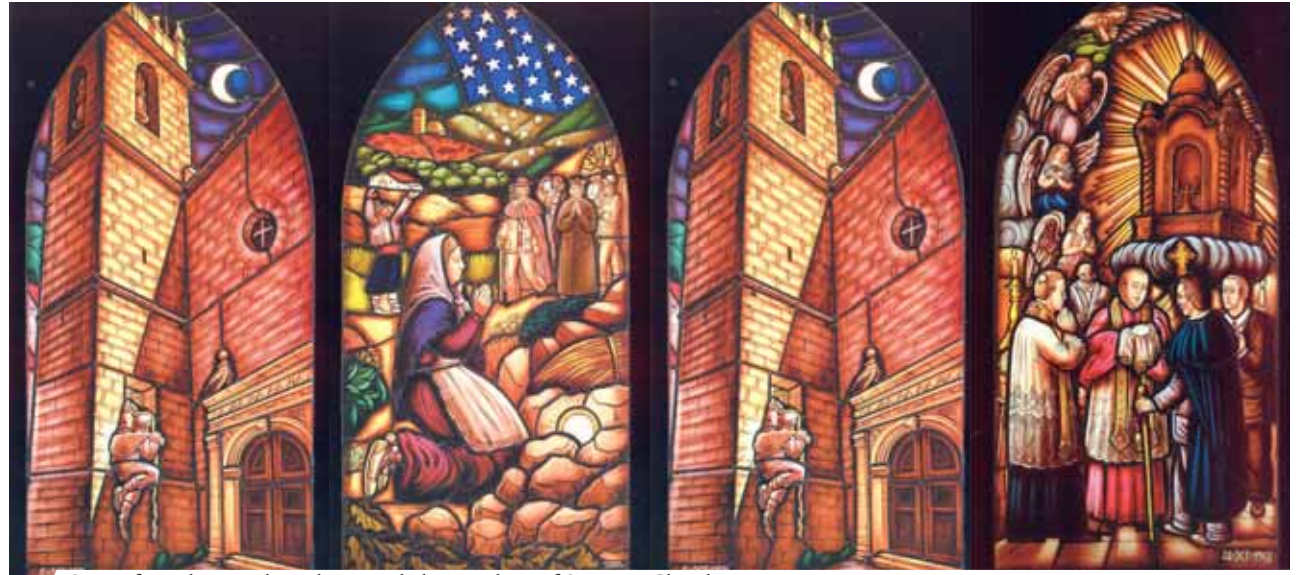
Shrine of the miraculous Host

Eucharistic Miracle of ONIL

SPAIN, 1824



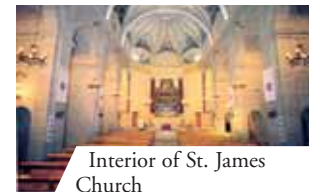
Immediately the woman returned the Sacred Host to Onil where she was received with great celebration.



Scenes from the miracle in the stained glass windows of St. James Church



Church of St. James the Apostle in Onil where the miraculous Host is housed



Interior of St. James Church



Chapel constructed on the site where the Hosts were found



Eucharistic Miracle of PONFERRADA

SPAIN, 1533



In the miracle of Ponferrada, Juan De Benavente decided to steal the tabernacle containing a precious silver ciborium with numerous consecrated Hosts inside from his very own parish. With only the passing of time and miraculous circumstances the recovery of the stolen Hosts, which remained perfectly intact, was made possible.



Painting that depicts the miracle, currently housed in the new church of St. Peter



New Church of St. Peter, Ponferrada



Exact site where the Hosts where found



Sil River, near the Arenal Field, where Juan de Benavente wanted to throw the tabernacle containing the Hosts



Street named in honor of the recovery of the miracle



Ancient church of St. Peter, demolished in the 20th century, where the painting of the miracle was previously housed, Ponferrada



The Virgin of the Evergreen Oak



Church of St. Mary where the miracle took place, Ponferrada

Juan De Benavente lived in Ponferrada with his wife. It was apparent that he was very devout and religious. In fact every evening he stopped in church to pray. One day, during his prayer time, he succumbed to greed and seized the tabernacle, a simple wooden container, in which there was a precious silver ciborium containing some consecrated Hosts. He fled from the church and headed towards the Sil River in order to pitch the cheap wooden tabernacle, but when he tried to launch it into the water he could not because of its sudden immense weight. So he returned home where he hid everything and said nothing to his wife. During the night continuous flashes of light came from the tabernacle, arousing the suspicion of his wife. So Juan decided to go out and dispose of his sacrilegious stolen goods. He reached a place the townspeople called the

Arenal Field and threw the tabernacle and consecrated Hosts into the middle of the blackberry patch. The discovery of the crime brought dismay among all of the population and Juan became increasingly nervous and anxious, also because he did not know how to sell the silver ciborium without getting caught.

Near the Arenal Field, the owner of the land, Diego Nuñez de Losada, set up a target practice for entertainment during the feast days. During the time frame in which the sacred Hosts were still in the blackberry patch, eyewitnesses reported seeing flashes of light at night and strange doves hovering during the day. The crossbowmen tried in vain to hit the doves. The miller Nogaledo decided then to capture the doves with his own hands and

ventured into the blackberry patch, discovering the tabernacle and the sacred Hosts from where the intense flashes of light originated. Disturbed, he went straight towards the church where the bells were ringing in the distance. The return of the sacred Hosts was organized with a solemn procession. Juan was overcome with remorse and decided to admit his guilt. In the place where the miraculous Hosts were recovered a chapel was immediately constructed. In 1570 the parish priest planned the expansion of the building and instituted a solemn annual procession on the eighth day of the Feast of Corpus Christi in memory of the miracle.

Eucharistic Miracle of **SILLA**

SPAIN, 1907



The Eucharistic miracle of Silla happened in 1907. Some Hosts, stolen by unknown thieves, were recovered in perfect condition and were hidden under a stone in a little garden not far from the city. Even today it is possible to adore the miraculous Hosts: they remain intact since almost one hundred years ago. The Hosts are preserved in the church of Our Lady of the Angels in Silla. Still today it is possible to adore the uncorrupted Hosts preserved in the church of this town at the outskirts of Valencia.



Hosts of the miracle



Our Lady of the Angels, Silla



I CENTENARIO DE LAS
SAGRADAS FORMAS INCORRUPTAS
SILLA, 1907 - 2007

During the celebration of the Mass on March 25, 1907, feast of the Annunciation, Fernand Gomez, pastor of the Church of Our Lady of the Angels in Silla, opened the tabernacle to get the Hosts for the Communion of the faithful. Greatly perturbed, he found the little tabernacle door opened and the precious silver ciborium with all the consecrated Hosts missing. The Sacred Species were found two days later in a small garden outside the city, hidden under a stone. The pastor returned them with a solemn procession to the church.

In 1934, realizing that the Hosts remained “in the same way in which they were found under the stone and that they had remained unchanged in the original condition”, the Archbishop of Valencia started a process to

declare their preservation a miracle, and sealed with wax the reliquary containing the Hosts. He also wrote a detailed documentation of the miracle. Unfortunately, two years later the bishop’s residence was burned down by the anarchists-communists and the precious document was lost. In 1982, then-Archbishop of Valencia, Monsignor Miguel Roca, started a new canonical process by which he also determined how to officially worship the Sacred Host of the miracle.



The Holy Grail of VALENCIA

SPAIN



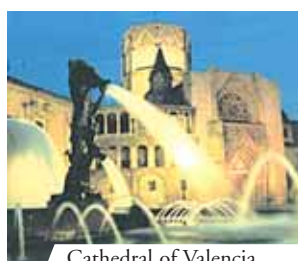
This precious object has always been at the center of extraordinary stories and novels like the legend of the Knights of the Round Table in England, the stories of Perceval in France, and Parzival in Germany of the twelfth and thirteenth century. This genre was used by Wagner in a Christian-esoteric perspective and at the end of the twentieth century the fantastic novels of B. Cornwell favored the birth of the editorial trend still alive today.



The Holy Chalice of Valencia



Route traveled by the Holy Chalice



Cathedral of Valencia



The Last Supper. Juan de Juarez. Prado Museum (Madrid)



Document regarding the reception of the Holy Chalice in the Cathedral of Valencia in 1437



Text of the notation written by John Ribera in which he certifies that "till now the Holy Chalice is preserved in our Cathedral"



John Paul II kisses the Holy Grail of Valencia



The Holy Grail of Valencia is the Chalice used by Jesus in His Last Supper with the apostles to consecrate and offer the Eucharistic wine that is His Blood, but it has also been identified as the cup in which Joseph of Arimathea collected the Blood of Jesus on the Cross.

There are a number of variants to indicate the Grail: *San Greal*, *Holy Grail*, *Sangreal* in England, *Sanct Graal* and *Saint Graal* in the antique and modern French, *Gral* and *Graal* in German. The "grolla" of the Aostan valley is lexically related to the grail and similar to the Latin *gradalis* or *gratalis*, "vase" or glass.

From many sources, we know that a few centuries after the death of Christ the Holy Grail was being shown to Christian pilgrims in Jerusalem.

According to the account of Arculo, a French bishop who lived in the Holy Land in 720 A.D, the Chalice in which the Lord Himself consecrated His own Blood was preserved in the Church of the Holy Sepulcher in Jerusalem.

The venerable Bede adds that the cup was protected by a net and it could be touched and kissed through an opening. No one knows exactly when the Chalice was taken from Jerusalem; most probably as far back as the seventh century. Today, in the gothic chapel of the "Santo Caliz" ("Holy Chalice") in the city's cathedral, a miraculous chalice identified by tradition as the Holy Grail, is kept and shown for the veneration of the faithful. This precious item is constructed in different

portions: the inverted upper part of a Cornelian chalice constitutes the base, the stem is enriched by precious stones and the upper part is a cup, also of Cornelian. These parts are attributed to different eras; the cup is the most antique and the most difficult to date and constitutes the most interesting part. On the base there is an inscription in Arabic of disputed interpretation, but that could be another proof to determine the date. According to professor Salvador Antunano, "When we know the mystery of the Chalice of the Holy Grail we realize that in it there is nothing enigmatic or esoteric. The history of this precious Chalice concerns the most dramatic, most sublime episode ever lived by humanity: the history of the Word made Man and Eucharist".

The Holy Grail of VALENCIA

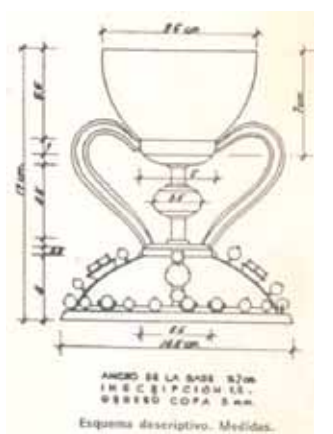
SPAIN



The Holy Grail of Valencia is the Chalice used by Jesus in His Last Supper with the apostles to consecrate and offer the Eucharistic wine that is His Blood, but it has also been identified as the cup in which Joseph of Arimathea collected the Blood of Jesus on the Cross.



Precious Monstrance preserved in the cathedral of Valencia



Eucharistic Miracle of ZARAGOZA

SPAIN, 1427



In the consecrated Host, stolen by a woman of Zaragoza to use in making a love potion, the Baby Jesus appeared. In the town hall archives of the city of Zaragoza is preserved the document that describes the miracle in detail. And in the cathedral, next to the chapel of “San Dominguito del Val” there is a painting accurately depicting the marvelous event.



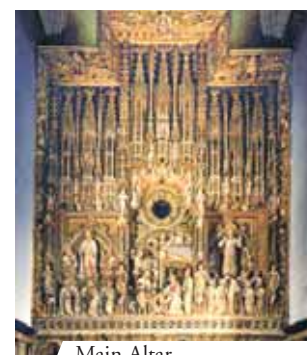
Cathedral of the See, Zaragoza



Exterior side of the Cathedral of the See



Ancient painting in the Cathedral of the See representing the miracle in the Chapel of Little Saint Dominic of the Val. There is also on the wall facing the chapel, a marble plaque describing the miracle



Main Altar



Chapel of the Holy Christ



Choir stalls of the See

This Eucharistic miracle happened in the city of Zaragoza in 1427, when the bishop of the city was don Alonso Arhuello. Don Dorner, archdeacon of the city, left a written report of the event: “A married woman consulted a Moorish evil sorcerer for a remedy to cure her husband of his violent nature and to make him treat her more gently. To change the husband’s behavior, the sorcerer told her he needed a consecrated Host. The very superstitious woman went to the church of Saint Michael, went to confession and received the Eucharist. With diabolical cunning, she took the Blessed Sacrament from her mouth and hid the Host in a small coffer which she took immediately to the sorcerer. When they opened the coffer, instead of the Host they saw, with great terror, a little Baby surrounded by light. The sorcerer told the

woman to take the coffer home, burn the Holy Eucharist, and bring the ashes to him. The unscrupulous woman did as she was told, but with great amazement saw that though the coffer was completely burned, the Baby remained unharmed.

“Stricken with terror and out of her mind she ran to the house of the sorcerer to tell him what happened. The sorcerer on hearing the words of the woman, began to tremble, fearing a vengeance from heaven. They decided to go to the cathedral to inform the bishop don Alonso, confess their sin and ask for baptism.

“The bishop consulted some prelates and theologians of the diocese to shed light on the event and finally decided to take the Miraculous Baby

in solemn procession from the house of the woman to the cathedral. The whole city accompanied the procession and was deeply moved at the sight of the marvelous Baby. Once in the cathedral, the Miraculous Baby was put on the altar of the chapel of Saint Valerio so that the people of Zaragoza could see Him and venerate Him. The following day while the bishop was celebrating Mass at the same altar, at the words of consecration, a Host, immediately consumed by the bishop, appeared where the Baby was. Thanks to this Eucharistic miracle, the people of Zaragoza were renewed in their devotion to the Blessed Sacrament.” This is the document preserved in the town archives.

Eucharistic Miracle of

SWITZERLAND

◆ Ettiswil

Eucharistic Miracle of ETTISWIL

SWITZERLAND, 1447



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



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



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



Ettiswil Shrine



Relic of the miracle



Interior of the Shrine



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

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

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

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

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

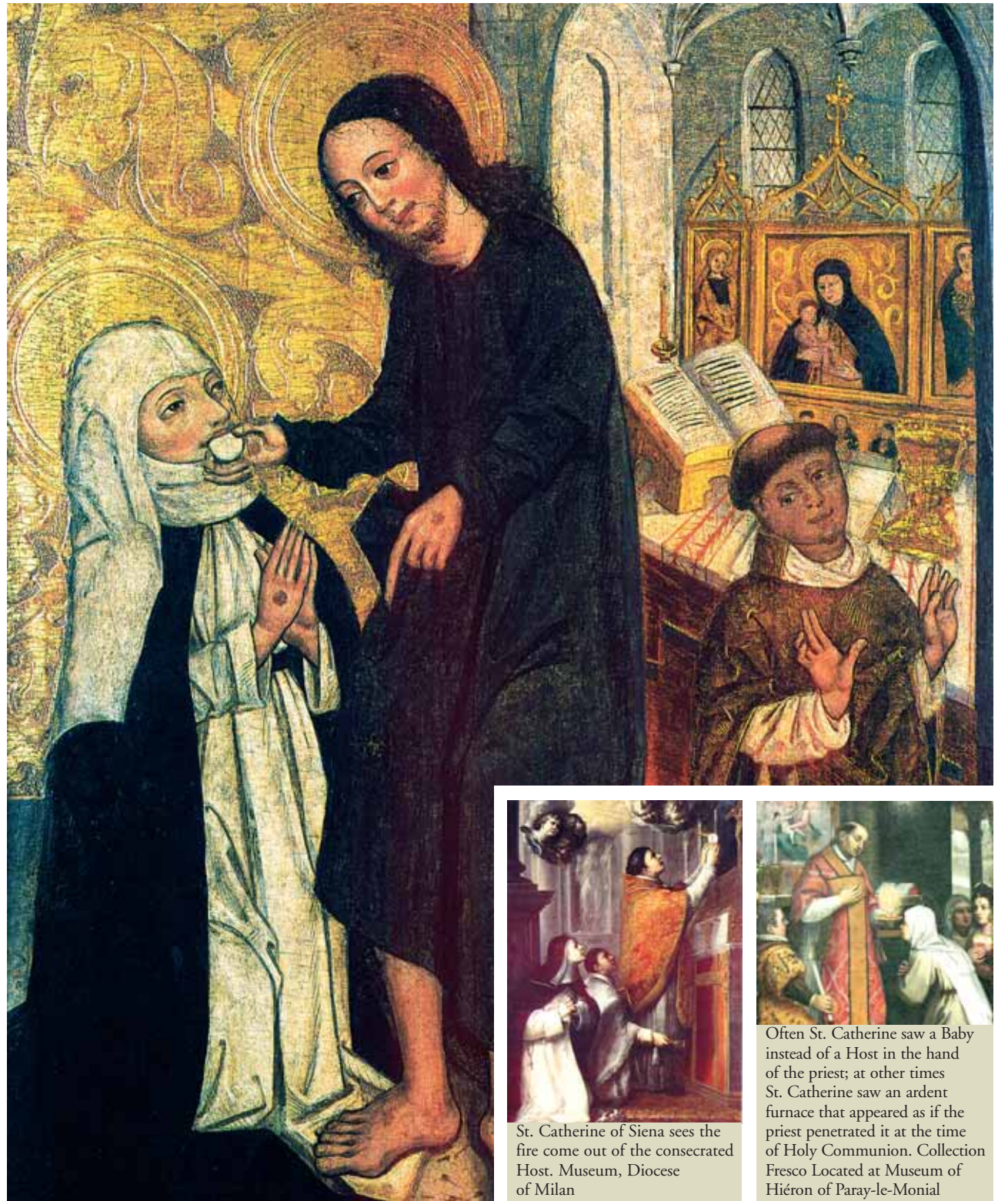
Communion Visions, Visitations, and Miracles



The Eucharist and SAINT CATHERINE OF SIENA

1347-1380

Jesus appeared to St. Catherine of Siena to assure her that a great flame does not diminish, even if it is used to light many candles. Such is the flame of the Holy Eucharist, because it does not weaken while enflaming the loyal faithful who come with their strong or weak faith. The stronger and weaker charity of each of the faithful is symbolic only by the flame's dimension of the candles.



St. Catherine of Siena sees the fire come out of the consecrated Host. Museum, Diocese of Milan

Often St. Catherine saw a Baby instead of a Host in the hand of the priest; at other times St. Catherine saw an ardent furnace that appeared as if the priest penetrated it at the time of Holy Communion. Collection Fresco Located at Museum of Hiéron of Paray-le-Monial

Regarding the Eucharist, Jesus confided the following words to St. Catherine of Siena: “You receive all the divine essence of the sweetest Sacrament in the whiteness in the bread. Just like the sun cannot be divided in the whiteness of the Holy Host. Let us suppose that the Sacred Host could be divided: even if it would be possible to fragment the Holy Eucharist into thousands of tiny Particles, in each one of the tiny Particles there is the presence of Christ, the whole God and the whole Man. In the same manner that a mirror would shatter into thousands of pieces, the Sacred Host will not shatter or divide the image of God and Man that you see in the Host; the image of God and Man is in each fragmented part. Contrary to fire, the image of the Host does not diminish in faith or divinity. Let us look at the following example: If you had

one candle and the whole world would light its candle from that single candle, the light of the candle would not diminish and everybody would have a lighted candle. While it is true that those who participate in the candlelighting may have more or less flame, everyone would receive exactly the amount of fire to light their candle. Until that time that it can be better, this example stands.

“If there were a lot of people bringing candles of all sizes – one person with two candles and one with six candles and one with a candle weighing an ounce and one with a candle weighing a pound or more - then you could see all the lit candles by color. By color, by its light, by its heat, you would judge that the person that has a one-ounce candle has less light than

the one with a pound candle. This is how it is for those receiving the Holy Sacrament. Man carries his own candle so that he can receive the sacrament; however, that candle is unlit, but it is ignited when he receives the Eucharist. As a matter of fact, as you are all alike, made and created in my image and likeness and as Christians you are anointed with Holy Baptism, you can, therefore, grow in virtue as much as you like through my divine grace. You are not changing your spiritual life that I bestowed upon you, but you can grow and increase in love of virtue, using your free will with virtue, with charitable affection, while you still have the time, because once time has elapsed, it will no longer be possible.”

Converts a Duke with the Eucharist

SAINT BERNARD OF CHIARAVALLE

FRANCE, 12TH CENTURY

Saint Bernard was the central character of an important Eucharistic miracle. The Duke of Aquitania separated himself from the Catholic Church, and he had absolutely no intention of returning to it. Saint Bernard, after he celebrated Mass, went outside the door of the church to the duke and presented the Blessed Sacrament to him. The Duke, deeply moved by a mysterious force, fell to the ground on his knees, begging forgiveness for having left the Catholic Church.



Antique image which shows the miracle



Saint Bernard converts the duke

One of the biographies of Saint Bernard recounts that the saint “came to Aquitania to reconcile to the Church the duke of this province – but since he refused such reconciliation, the saint of God went towards the altar to celebrate the Mass while the duke, having been excommunicated, waited for him outside the door of the church. After the consecration, Bernard placed the Host on the paten and exited the church, with his face aflame with sacred ire.

“When he arrived in front of the duke, he admonished him with these words: ‘We prayed for you and you ridiculed us. Here now, He, the Son of the Virgin, the Lord of the Church, He Whom you persecute, has come to you. Here, you have before you that Judge whose hands one day will hold your soul. Perhaps you will reject Him as you have rejected His servant? Resist Him if you can.’ The duke immediately felt his legs fold underneath him and prostrated himself at the feet of Bernard, who then ordered him to stand on his feet to hear the penitential sentence of God. The duke trembled as he stood and he followed all that Bernard ordered him to do.”

Eucharistic Miracle of

SAINT JOHN BOSCO

ITALY, 1848

Saint John Bosco was always very devoted to the Eucharist. Numerous are the writings in which the saint speaks of the importance of this sacrament. Once, having only eight Sacred Hosts remaining in the corporal, he began to multiply the Hosts so that he could distribute Communion to the 360 youth who were present at Mass.



Biographies of Saint John recount that in 1848, during a Mass celebrated in honor of the Feast of the Annunciation, Don Bosco realized at the moment he was to distribute Holy Communion to 360 young people that the corporal in the Tabernacle had only eight Sacred Hosts. Everyone noticed and wondered what Don Bosco would do. Giuseppe Buzzetti, who became one of the first Salesian priests, was serving Mass that day when he saw Don Bosco multiply the Hosts and give Holy Communion to the 360 people.

Don Bosco tells the story of what he saw in a dream: a terrible battle at sea caused by a multitude of boats, both large and small, fighting against a sole majestic ship, a symbol of the Church. Hit many times but always victorious, the ship was guided by the Pope to anchor itself securely between two tall pillars in the sea. The first held up high a huge Host with the writing, “Salvation of the Faithful” and the other which was lower, held a statue of Immaculate Mary, with the writing, “Help of Christians”.

Was Nourished Only By The Eucharist For Over 13 Years

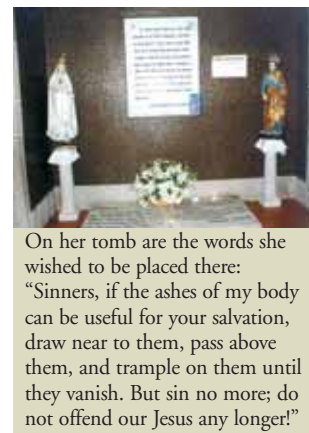
BLESSED ALEXANDRINA MARIA DA COSTA

PORTUGAL, 1904-1955

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



Alexandrina Maria da Costa



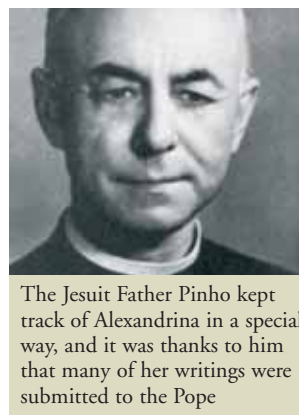
On her tomb are the words she wished to be placed there: “Sinners, if the ashes of my body can be useful for your salvation, draw near to them, pass above them, and trample on them until they vanish. But sin no more; do not offend our Jesus any longer!”



A letter of Alexandrina in her own handwriting



Father Emanuel Vilar, one of Alexandrina's spiritual directors



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



Alexandrina with her mother and sister



Alexandrina with one of her spiritual directors



The home of Alexandrina at Balasar



Alexandrina likewise relived the sorrows of Jesus' Passion every Friday

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

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

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

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

Eucharistic Miracle of **SAINT EGIDIO**

FRANCE

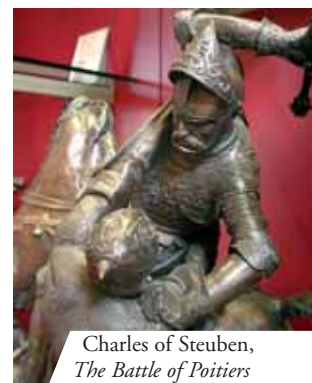
Charles Martel had committed a grave sin, and stricken by remorse, decided to go to Provenza and present himself to a well-known abbot of the time named Egidio, in order to seek absolution for this sin, without actually confessing it and while keeping the crime committed a secret. Saint Egidio was officiating at a Mass when an angel appeared and placed himself near the altar, carrying in his hand a book in which was written the unconfessed fault. As the celebration continued, the writing in the book faded little by little until it completely disappeared, and Charles Martel felt himself absolved.



Saint Egidio and the Faun



The Mass of St. Egidio in the presence of Charles Martel,
National Gallery of London



Charles of Steuben,
The Battle of Poitiers



A window picturing
Charles Martel



Jean-Honoré Gonon. *The Battle of Charles Martel and Abd-er-Rahman, King of the Saracens*

Prior to the victory celebration over the Saracens at Poitiers, Charles Martel had committed the grave sin of incest with his sister. Stricken by remorse, he did not dare confess the sin, so vile was the committed act. He decided therefore to go to Provenza and present himself to a well-known abbot of the time named Egidio, in order to seek absolution for this sin, without actually confessing it and while keeping the crime committed a secret. Saint Egidio was officiating at a Mass, when an angel appeared and placed himself near the altar, carrying in his hand a book in which was written the unconfessed fault. As the celebration continued, the writing in the book faded little by little until it completely disappeared, and Charles Martel felt himself absolved. The story of this sin and miraculous absolution was so

famous that popular fervor often attributed it to Charlemagne, and not to Charles Martel, as if the real participant were not sufficiently authoritative.

The notoriety of Saint Egidio was well established even before performing this miracle. Originally from Athens, he had retreated to a hermitage in a forest of Gard, where a fawn visited him daily to nourish him with her own milk. One day while hunting, the King of the Visigoths followed the animal to the threshold of the grotto where the hermit lived and shot the fawn. In order to correct the sacrilege he had committed, the king had a great monastery built which would take the name of St. Gilles-du-Gard, and which would become an important stop along

the path of the pilgrims going to Compostela, before itself becoming a place of pilgrimage. Saint Egidio has been invoked for help with difficult confessions.

Sustained For More Than 10 Years Solely By The Eucharist

BLESSED ANNE CATHERINE EMMERICH

GERMANY, 1774-1824

Anne Catherine Emmerich was forced to abandon the monastery in which she lived because it was being appropriated by the government. In that period, her health declined and the mystical experiences increased: she received the stigmata and had numerous visions. One of these allowed the finding of the house of Our Lady in Ephesus. In fact, according to antique traditions, it seems that Mary settled, together with John the Apostle, in this city. The miraculous aspect of the life of Anne Catherine is that for years she fed only on the Eucharist.



House where Catherine was born



House where Our Lady lived in Ephesus, found thanks to the visions of Anne Catherine



Portrait of Clemens Brentano



Portrait of Anne Catherine Emmerich



Drawing by Clemens Brentano

Anne Catherine Emmerich was born in Germany on September 8, 1774 into a family of farmers and began to work very early. Later on, a religious vocation matured and she asked to be admitted in several monasteries, but she was always rejected because she was very poor and had no dowry. Only when she was twenty-eight years old she was accepted in the monastery of Agnetenberg, where she joined the monastic life with fervor, always ready to take the most difficult tasks. One night while she was praying, Jesus appeared and offered her a crown of roses and a crown of thorns. She chose the crown of thorns and Jesus put the crown on her head. Suddenly, around her forehead appeared the first stigmata. Later on, after another apparition of Jesus, the wounds also appeared in the hands, feet and side. In 1811, the monastery of Agnetenberg,

was suppressed. Anne Catherine found hospitality, as a housekeeper for a priest; but soon she became ill and was bedridden.

Dr. Wesner, a young doctor, visited her and remained very impressed by the stigmata. During the eleven years that followed, he became her friend and faithful assistant, having also a diary in which he would transcribe her visions. Meanwhile the nun had practically stopped eating: a little bit of water and the Consecrated Host were enough to keep her alive for years. She was very devoted to, and wrote many pages about, the Holy Eucharist: "My desire for the Holy Eucharist was so vehement and irresistible that, at night, I would often leave my cell to enter the Church... Often I would genuflect and prostrate towards the Blessed

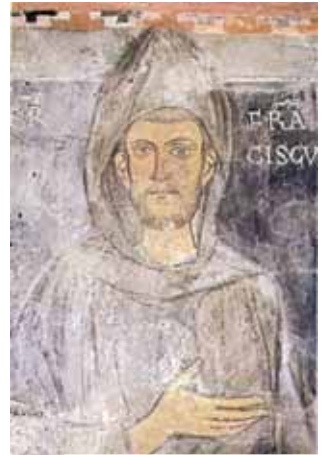
Sacrament with extended arms, and sometimes I would enter into ecstasy". Anne Catherine always joined her suffering with that of Jesus, and offered it for the redemption of men. The most famous biographer of Anne Catherine was the German writer, Clemens von Brentano, who wrote all her visions. Brentano compiled thousands of pages about the Blessed, many of which must still be published. In one of his most famous passages he wrote: "Anne Catherine stands like a cross at the side of the street, to indicate the right direction to the faithful. That which she says is brief but simple, full of depth, warmth and life. I understood everything. Always happy, affectionate, dignified, marvelous; always ill, agonizing, but at the same time delicate and fresh, chaste, tried, lucid. To be seated at her side meant to occupy the most beautiful place in the world".

The Miracle of the Devoted Lambs of the Eucharist

SAINT FRANCIS OF ASSISI

ITALY, 13TH CENTURY

Saint Francis nurtured a particular affection for lambs, to whom Jesus Christ is often paralleled in Sacred Scripture, most especially for His gentle nature.



Portrait (Image) of Saint Francis, Speco



Saint Francis of Assisi, Giotto



J. Van Eyck, *The Mystical Lamb*



Upper Basilica of Saint Francis, Assisi



Saint Francis, Francisco Ribalta
Museum of Prado, Madrid



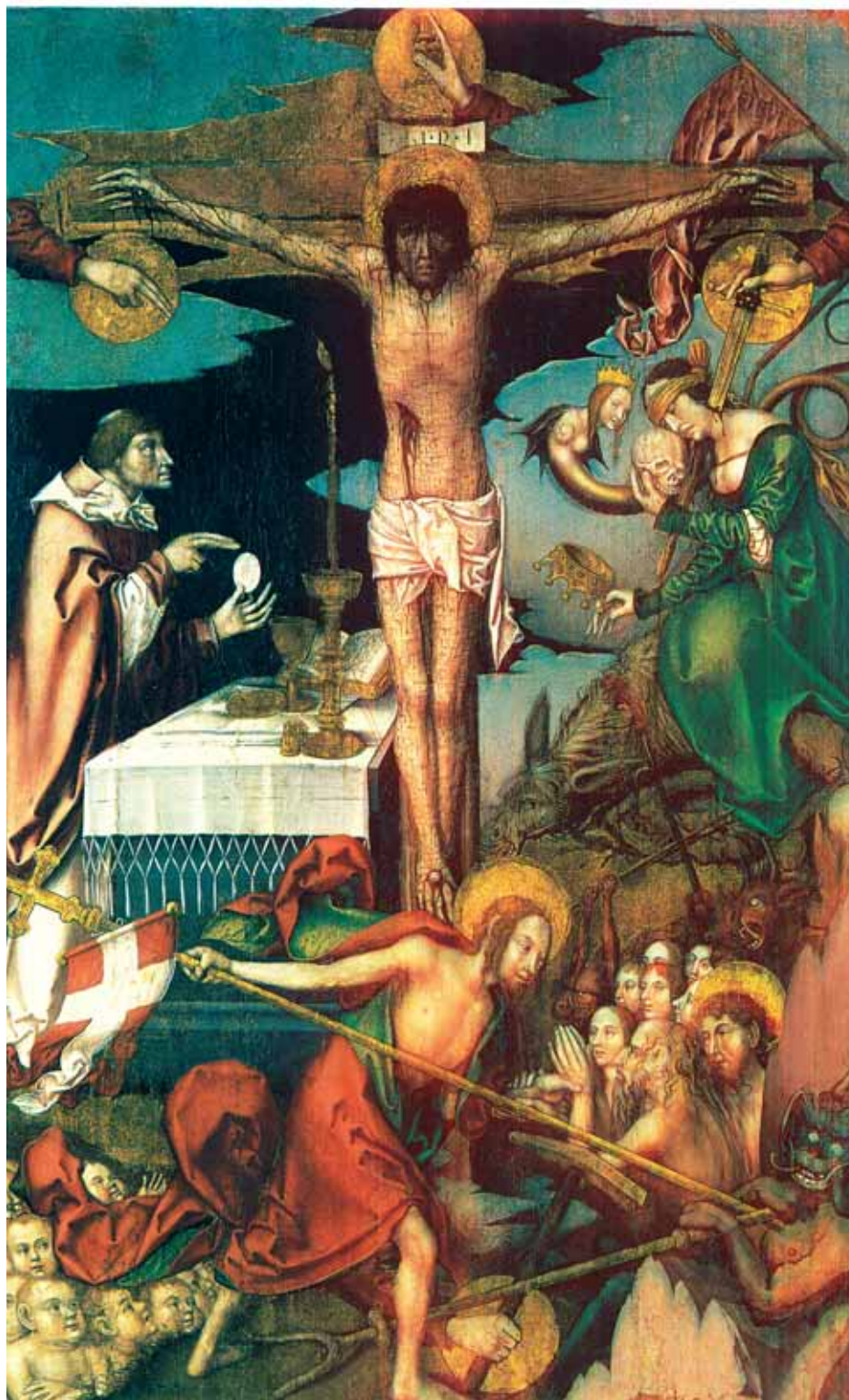
The Franciscan historical chronicles tell the story that “during a trip to Rome, the saint kept with him a little lamb, inspired by his devotion to Christ, his most beloved Lamb. Upon his departure, it was entrusted to a noble matron, Lady Jacopa of the Sette Soli (Seven Suns), so that she would have custody of it in her home. And the lamb, as if spiritually educated by the saint in matters of the soul, would not leave the woman’s side when she went to church, when she stayed, or returned. Some mornings, when the lady was late in awakening, the lamb would gently pounce and nudge her with his little horns, and woke her with his bleats, encouraging her with his gestures and expressions to hurry to church. For this, the lady had much admiration and love for that lamb, disciple of Francis and teacher of devotion. [...] One day

while walking in the outskirts of Siena, Saint Francis encountered a huge herd of sheep at pasture. As he always did, he kindly saluted them, and they, having stopped grazing, all ran towards him, raising their heads and meeting his gaze.

They greeted him with such festivity that the shepherds were stupefied, seeing the lambs and the rams jumping around in such a wondrous way. [...] Another time, at Santa Maria della Porziuncola, some people brought as a gift to this man of God, a sheep, and he accepted it with gratitude, because he loved the innocence and the simplicity that the sheep demonstrated by nature. The man of God admonished the little lamb to praise God and to absolutely not bother the brothers. The

sheep, for his part, sensed the piety of this man of God, and he put these teachings into practice with great care. When he heard the brothers singing in the choir, he would enter the church, bend his knees, and emit tender harmonious bleats in front of the altar of the Virgin Mother of the Lamb, as if with a strong desire to greet her. During the celebration of the Mass, at the moment of elevation, he would bow down, knees bent, as if it were that this devout little animal wished to reproach men of little faith for their irreverence and encourage devout men for their reverence towards the Blessed Sacrament.”

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



Hans Friers, *The living cross*, Fribourg



Portrait of Andre Frossard, 1969. The image is a black and white photograph of the author, Andre Frossard, looking slightly to the side. Below the portrait is a handwritten note in French, which is a quote from his book 'God Exists. I Have Met Him'.



Andre Frossard

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

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

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

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

SAINT STANISLAUS KOSTKA

1550-1568

Saint Stanislaus Kostka, at the age of seventeen, was so gravely ill that he seemed very near the end of his life. In that time, he lived as the guest of a noble Protestant who would not even permit him to be visited by a Catholic priest. Stanislaus was not discouraged and one night, in the presence of his tutor, he received Communion in a miraculous way. A few days later he recovered and decided to enter the Jesuit order.



Saint Stanislaus receives Holy Communion from an Angel. Diocesan Museum of Milan



Tomb of Saint Stanislaus, St. Andrew's Church at the Quirinal, Rome



Saint Barbara



Saint Stanislaus Kostka was born in 1550 in Rostkow, a few kilometers from Warsaw. In 1564, at age fourteen, Stanislaus was sent to Vienna with his older brother to complete their studies with the Jesuits. He liked his studies and life in the college very much, and considered dedicating himself to religious life. Unfortunately the Jesuits had to close the college and Stanislaus, his brother, and their tutor were forced to leave, accepting the hospitality of a Lutheran nobleman. Stanislaus maintained exemplary religious behavior, regardless of the pressures from his brother, tutor, and host - who all criticized him. This was all accepted with patience and submission by Stanislaus, and during the night he even prayed for them. At about age seventeen, Stanislaus became gravely ill. It is necessary to note that he belonged to the Fraternity of Saint Barbara -

whose members trust their patroness to bring them Communion upon the point of death. In this Stanislaus had total faith, and in fact one night woke up his tutor, who was keeping his vigil, exclaiming: "Here is Saint Barbara! Here she is, with two angels! She's bringing me the Blessed Sacrament!"

And so it was, the angels knelt by him and he was given Holy Communion. The young man, serene, laid back on his bed. A few days later, to everyone's surprise, Stanislaus awoke perfectly healed, declaring that he wanted to go personally to thank the Lord and manifest his desire to become a religious. The regional father of the Jesuits rejected him because of his young age and because he had no father or legal guardian, but Stanislaus did not

lose his faith and decided to immediately try Germany or even Italy. He removed his fine clothes, put on those of a farmer, and walked towards Augusta where the great Saint Peter Canisius resided, provincial of the Jesuits in Germany. Noticing his absence, his brother searched for him and began to feel remorse for his hostile conduct. Meanwhile, Saint Peter Canisius seriously evaluated the vocation of the young man and decided to send him to the Jesuit seminary in Rome. In his letter of recommendation of Stanislaus, he wrote: "Stanislaus, noble Pole, a just man full of zeal, admitted for a certain time to the college of Dillingen, showed himself to always be exact in his duty and firm in his vocation... we hope and expect great things from him."

Sacred Heart of Jesus and ST. FAUSTINA KOWALSKA

POLAND, 20TH CENTURY

The most recent practical link to the Sacred Heart of Jesus and the devotional icon of the Lord's Merciful love came from the Polish nun Saint Faustina Kowalska. Jesus appeared to her on February 22, 1931, with His right hand bestowing blessings and His left hand pointing towards His Sacred Heart, which emitted two rays: one pale; the other a bright red. These rays represent the Water and Blood that came out of Jesus' pierced side while on the Cross. This symbolizes the purifying virtues of Baptism and Confession and the regenerative virtue of the Holy Eucharist.



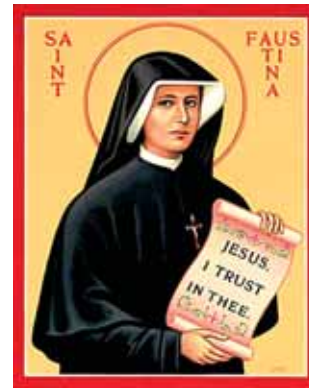
Shrine of the Divine Mercy, Cracow



Jesus to St Faustina: "My daughter, write these words as I tell you: All the souls of the world who adore my Mercy and diffuse this adoration will bring other souls into the fold. Those who trust my Mercy will not fear when the hour of death comes. My Mercy will protect them in their last battle... My daughter, incite souls to recite this Rosary chaplet that I gave you. When this Holy Rosary is recited, I will concede to them everything they ask for."



Saint Faustina said: "During Holy Mass when Jesus was exposed through the Holy Sacrament before Holy Communion, she saw two rays of light coming out of the Holy Host; one very pale and the other a bright red light, just as depicted in this image."



In the year 2000, Pope John Paul II decreed that on the first Sunday after Easter, the Liturgical Feast of Divine Mercy is to be celebrated

Jesus to St. Faustina: "My daughter, help me to save a sinner in agony; recite the Rosary that I taught you for sinners". Sr. Faustina: "When I started to recite the Rosary, I saw a soul on his death bed suffering terrible torture and pain in fighting the last battle of life. The soul was being defended by his guardian angel, who was, however, helpless... A great multitude of demons were waiting for the soul, but while I was reciting the Rosary chaplet, I saw Jesus in the same aspect as depicted in the painting. The bright rays coming out of the Heart of Jesus surrounded the sick soul and the forces of evil ran away... The sick person died serenely. When I regained my consciousness, I realized that the divine chaplet Rosary was an important prayer to be recited around the dying. This placates God's wrath." (St. Faustina Kowalska, *Diary*, Vatican Library Edition, p. 515)



DIVINE MERCY CHAPLET ROSARY

Jesus to St. Faustina: "This prayer serves to placate my wrath. Recite for 9 days with any Rosary beads in the following manner:

First recite the Our Father, Hail Mary and the Apostles' Creed.

Then on the Our Father bead, say the following words:

Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world.

On the Hail Mary bead recite the following words:

For the sake of His Sorrowful Passion, have mercy on us and on the whole world.

Finally, recite these words three times:

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world."

Let's report the words of Jesus to St. Faustina: "I desire that this image be venerated by the entire world. I promise that the souls of those who attribute veneration to this image will not perish. I even promise victory over their enemies, already here on earth, but especially at the hour of death. I will defend that soul in the name of glory." Jesus, Himself explained the significance of this devotion: "My daughter, tell all that I am love and mercy personified. The wound in my Heart signifies the unlimited living waters of Mercy. Tell all the souls that I protect them with my shield of Mercy; it is for them that I fight, bearing the just umbrage of my Father [...] My daughter! Tell suffering humanity to secure itself to the Mercy of my Heart and I will fill them with peace [...] Souls are perishing, regardless of my sorrowful Passion. I concede to them the last table

of salvation, meaning my merciful feast [...] this icon is a sign of the end days, after such, the day of judgment is upon you."

After showing His Infinite Mercy, the Lord also showed St. Faustina "hell". "Today, under the guide of an angel, I went into the abyss of hell. It is a place of extreme torments in the entire, huge, terrifying surroundings. These are the various tortures and torments that I have seen: **First** torture: This consists of hell as being the loss of the Presence of God; **Second**: the continuous remorseful conscience; **Third**: the knowledge that such a destiny will never change; **Fourth**: This torture is a pain that penetrates the soul, but does not nullify it; it is a terrible torture and it is a purely spiritual, living fire lit only by God's wrath. **Fifth**: This is the torture of eternal

darkness, a horrible suffocating, putrid odor; even if it is dark, the demons and the condemned souls can see each other among themselves and see all the evil that others have done as well as their own evil. **Sixth**: This torture is the knowledge of having Satan as a constant companion. **Seventh and last**: This torture is the incomparable desperation of God's wrath, in blasphemy, cursing and swearing. The sinner should realize the same ways that he sins is the way he is going to suffer for all eternity. I am writing this by the Lord's direction, so that no one can say that there is no hell, or that no one has ever been there or that no one knows how it is. I, Sister Faustina, under the Lord's direction, have been in the abyss of hell, for the simple reason of being able to tell everyone and to witness that hell does exist. What I have written is only a weak shadow of what I have actually seen."

A life for the Eucharist

BLESSED MARY OF THE PASSION

ITALY, 1866-1912

On the day of her First Communion, Mary Grace was seven years old, and the Child Jesus appeared to her with wounded and bloody hands and said to her: “People inflicted these wounds on me with their sins!” From that moment Mary Grace consecrated her life to the Eucharist and the salvation of souls. “I am in the Eucharist to dispense graces and extend mercy, but I receive only ingratitude, profanity and sacrileges. The Eucharist is dishonored and nobody cares. My beloved one, you make reparation with your adoration done in my presence.”

Despite the fact that she had made a vow of virginity at the age of five, her father wanted to give her in marriage to a young man by force. When everything seemed lost, Our Lady appeared to her and assured her with these words: “Say yes and then become a nun.” Our Lady was not wrong. On the day of the wedding in the town hall, Mary’s husband took sick and had to be rushed to the hospital. The doctors diagnosed his ailment as a case of severe tuberculosis. His agony lasted eight months.

Notwithstanding that her father had forbidden Mary Grace to visit her husband because the religious ceremony had not yet been celebrated, Mary Grace was often seen at his bedside as she took care of him and taught him catechism. In fact, among her gifts, Mary Grace had the gift of bilocation.



On April 19, 2004, John Paul II declared that the Servant of God, Mary of the Passion, lived the virtues in a heroic way. On January 19, 2005, Benedict XVI promulgated the decree of beatification. On May 14, Mary of the Passion was proclaimed Blessed in the Cathedral of Naples.



Funeral of Blessed Mary of the Passion



The Mother House. The ancient stoves for the making of the hosts



San Giorgio at Cremano. The Mother House where Mary of the Passion lived most of her life as a religious and where she died in 1912.



The portal of the chapel in the Mother House



The little room where Blessed Mary of the Passion died



Grotto of the ecstasy and of the struggle against the devil



San Giorgio at Cremano. Place where the body of Blessed Mary of the Passion was transported, in the chapel of the Mother House on April 20, 1914.



Mary Grace had a special relationship with her Guardian Angel. At night, when she would walk through the corridors of the convent to go to pray at the Grotto of the Agony, the Sisters saw her bathed in a mysterious light. They said that it was the glowing halo of the Angel.



As soon as her husband died, Mary Grace embraced the religious life with the Suore Crocifisse Adoratrici dell'Eucaristia. One day, as the priest was distributing Communion in the convent chapel, a host escaped from his hand and flew to Mary's lips. Out of love for the Lord and for sinners she constantly inflicted severe penances on herself. She had a great intimacy with the souls in Purgatory, who sometimes appeared to her to thank her for her prayers.

During the last years of her life, Mary Grace hardly ate anything and used to tell her confessor: “I receive such fullness from the Lord when I receive the Blessed Sacrament that in no way can I feel a desire for any food!” She spent many hours in adoration before the tabernacle: she was like a Eucharistic lamp that was

burning and shining. Mary's passionate love had an exceptional recompense: one of the most extraordinary gifts in the history of the mystics, the change of heart. The Lord opened her breast and placed his heart in it.

Like all great mystics, Mary was very much tormented by the devil because she tore the souls of sinners from him, so much so that one day, out of spite, the devil went so far as to break her arm. During a vision she experienced the terrifying pains of the crucifixion and Jesus himself pierced her heart with a lance. It was the wound of love, which bound her definitively to her Spouse. From that moment on, Mary of the Passion carried the stigmata until her death. During the last fifteen days of her life, she lived on the Eucharist alone.

For 36 Years, Her Only Nourishment Was The Holy Eucharist

TERESA NEUMANN

GERMANY, 1898-1962

Teresa Neumann's life changed radically after her miraculous recovery from paralysis and total blindness at the age of 25. About a year later, she received the stigmata and began fasting, which lasted 36 years until her death. Her only nourishment was the Holy Eucharist and for this reason the Nazi authorities, during World War II, withdrew her food rationing card and gave her a double rationing of soap to wash her towels and clothing, because every Friday she would be drenched in Blood while she was in ecstasy, experiencing the Passion of Christ. Hitler was very fearful of Teresa.



Teresa's parish



Teresa's Paternal House



Teresa's Tomb at Konnersreuth



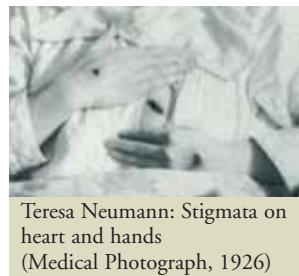
Teresa at 4 years old



Teresa after her infirmities



Teresa while she is receiving Holy Communion on Easter Sunday 1934



Teresa Neumann: Stigmata on heart and hands (Medical Photograph, 1926)



Teresa dies at Konnersreuth 1962



Teresa Neumann was born in Konnersreuth Germany, on April 8th, 1898 from an extremely poor Catholic family. Her greatest ambition was to become a missionary in Africa but that was not possible as she was a victim of an accident at the age of 20 when a horrible fire broke out in a nearby plant and Teresa went to help and in the process of passing buckets of water to stop the flames, she got a horrible lesion in her spinal cord that caused a paralysis in both her legs and complete blindness. Teresa then passed her days in prayer, but one day her miraculous recovery occurred in the presence of Father Naber who wrote: "Teresa described a vision of a great light and an extraordinary, sweet voice that was asking her if she wished to be healed. Teresa gave the most surprising answer when she replied that to her it would not make any difference whether she

would be healed, stay the way she was or even die, as long as it was the will of God. The mysterious voice told her that 'that very day she would receive a small joy; the healing of her infirmities, but that she would still have a lot of suffering to endure in her future.'"

For a little while, Teresa lived in fairly good health, but in 1926 her most important mystical experiences started and lasted until the day she died. She received the stigmata, and she began a complete fasting, with the Eucharist as her only nourishment. Father Naber, who administered Communion to Teresa every day, wrote: "In her, God's promised word is accomplished: 'My Flesh is real food and my Blood is a true drink'". Teresa offered the Lord her physical suffering - due to the loss of blood caused by the

stigmata - that started every Thursday during the day when Jesus' Passion started, until Sunday, His Resurrection. This suffering was offered, through her intercession, for sinners that asked for help. Every time she would be called to a person's death bed, she would be witness to that soul's judgment, as it is usual to happen right after death. Ecclesiastical authorities performed many examinations in regard to Teresa's continuous fasting. Carl Strater, S.J., directed by the Bishop of Ratisbonne, studied and examined the life of the stigmatized Teresa and confirmed: "The significance of Teresa Neumann's fasting is to show the people of the world the value of the Holy Eucharist, to make the world understand that Christ is actually present in the bread of the Eucharist and that through the Holy Eucharist, physical life can actually be preserved."

Eucharistic Miracle of PIBRAC

FRANCE, 1589

The Eucharistic miracle of Pibrac is about Saint Germaine Cousin (1579-1601). In order for St. Germaine Cousin to participate in the Holy Celebration of the Mass, she had to cross through a violent stream with extremely high waters; the waters divided in two and let her pass undisturbed.



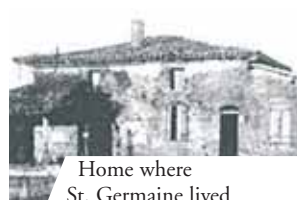
Antique painting in which the miracle is depicted



Tomb of St. Germaine



Basilica dedicated to St. Germaine



Home where St. Germaine lived



Germaine made to live in a basement under the steps by her step-mother



Print depicting the miracle of the unattended herd not ever being attacked by wild animals

From the time that our young shepherd girl became motherless, her father remarried a woman who, from the very start, demonstrated hostility towards her because Germaine's face was full of acne and was not easy to look at. The stepmother, who could not stand the sight of Germaine's face, convinced her husband to make Germaine live in the small basement under the steps. The poor girl found herself so completely isolated in that basement that the rats were often her only companions. Germaine, however, was very close and devoted to the Lord and in particular loved the Blessed Sacrament and prayed and visited on a daily basis.

Every day she would leave her sheep unattended to receive the Holy Eucharist and miraculously the herd would never be attacked by wolves.

To reach the church, however, Germaine had to cross the stream called Courbet. One day the heavy rains had rendered the stream impossible to pass through, but the young girl decided to affront the furious waters of the stream and get through so she could receive Communion.

Before going into the water in order to get across, she made the sign of the Cross and while she was reciting her prayers she saw the waters miraculously separate in two. This happened on the way back, also.

She Was Nourished By The Eucharist Alone For 53 Years

THE SERVANT OF GOD MARTHE ROBIN

FRANCE, 1902-1981

French philosopher Jean Guitton left us a forceful witness on Marthe Robin: “She was a peasant of the French countryside, who for thirty years took neither food nor drink, nourishing herself instead on the Eucharist alone, and every Friday she relived the pains of the Passion of Jesus through her stigmata. A woman who perhaps was the most unusual, most extraordinary and disconcerting of our age, but whom even in the age of television remained unknown to the public, buried in a profound silence... From our first meeting, I understood that Marthe Robin would have been a ‘sister of charity,’ always, as she was for thousands of visitors.”



Jesus said to Marthe when she was in a state of ecstasy: “My priests, my priests; give everything for them. My Mother and I love them very much. Give me all your sufferings, all of you who suffer in this moment, all of you who want to be immersed in my love. Give me your isolation and your solitude, and the solitude in which I place you all, without reservation, for my priests. Offer yourself to the Father with me, for them; don't be afraid for having to suffer too much for my priests; they have a pressing need for those things that I am about to do through you for their advantage.”



Marthe received the gift of the stigmata from the Lord. Beginning in 1930, every Thursday evening she relived the suffering of Jesus at Gethsemane



Father Finet, Marthe's Spiritual Director and founder of the “Foyers of Charity”



The House where Marthe lived all of her life, Châteauneuf-de-Galaure, Drôme (France)

Marthe Robin was born on March 13, 1902, in Châteauneuf-de-Galaure (Drôme), in France, to a family of peasants, and she spent her entire life in her parents' home, where she died February 6, 1981. Marthe's entire existence revolved around the Eucharist, which for her was “the one thing that cures, comforts, lifts, blesses, my *Everything*.” In 1928, after a serious neurological illness, Marthe found it almost impossible to move, especially to swallow because those muscles were affected. Moreover, due to an eye illness, she was forced to live in almost absolute darkness. According to her spiritual director, Father Don Finet: “When she received the stigmata, in early October 1930, Marthe had already lived with the pains of the Passion since 1925, the year in which she offered herself as a victim of love. That day, Jesus said she

was chosen, like the Virgin, to live the Passion more intensely. No one else would experience it so completely. Every day she has endured more pain, and at night she does not sleep. After the stigmata, Marthe was not able to drink or eat. The ecstasy lasted until Monday or Tuesday.”

Marthe Robin accepted all the sufferings for love of Jesus the Redeemer and the sinners He wanted to save. The great philosopher Jean Guitton, recalling his meeting with the visionary, wrote: “I found myself in that dark room of hers, confronted by the best-known contemporary critics of the Church: Novelist Anatole France (a critic whose books were condemned by the Vatican) and Dr. Paul-Louis Couchoud, a disciple of Alfred Loisy (an excommunicated priest whose books were

condemned by the Vatican) and author of a number of books denying the historical reality of Jesus. From our first meeting, I understood that Marthe Robin would have been a ‘sister of charity’ always, as she was for thousands of visitors.” In fact, beyond the extraordinary mystical phenomena, extremely significant was the work of evangelization that Marthe managed to accomplish, despite her condition, thanks to the help of Father Finet, with whom she founded sixty “Foyers of Charity” groups (centers or homes of light, charity and love) throughout the world.

The Twelve Promises Linked to the Devotion to THE SACRED HEART OF JESUS

FRANCE, 17TH CENTURY

The message received by the nun, Saint Margaret Mary Alacoque of Paray-le-Monial, contains the “Twelve Promises of the Sacred Heart,” in which Jesus reveals the graces linked to this devotion. Love for the Sacred Heart of Jesus is directly tied to that of love for the Eucharist. As the great apostle of this devotion, the Jesuit priest Henri Ramiere wrote, “It is in the Eucharist that we truly find the Heart of Jesus nearest to us; it is in the Eucharist that He unites himself in a most intimate way to us, and we to Him.”



“The Church, true minister of the Blood of Redemption, was born from the pierced Heart of the Redeemer, and from that same Heart comes also the grace of the Sacraments in gushing overabundance, which instills eternal life in the children of the Church.” Pope Pius XII



Saint Claude of Colombiere



A design executed by Saint Margaret



The Child Jesus is pictured in an iconograph in the style of the Spanish Counter Reformation, atop a globe of the earth studded with stars of gold. The Child holds His Heart in His hand. From the collection of the Hieron Museum in Paray-le-Monial



“We desire that all of the people who struggle actively to establish the Kingdom of Jesus in the world, take the devotion to the Sacred Heart of Jesus as their banner. [...] Ardently wishing to offer a secure barrier against the impious plottings of the enemies of God and of the Church, and to have families and nations return to the love of God, we do not hesitate to propose devotion to the Sacred Heart of Jesus as the most efficacious school of divine charity, on which charity it is necessary to construct the Kingdom of God in the souls of individuals, in the domestic society and in nations.” (Pope Pius XII, *Haurietis aquas*, 82-83)



“Jesus is found in the Sacrament of the Eucharist, in which love keeps Him tied like a victim, always ready 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 succeed in seeing only the poor and humble appearances of bread and wine. [...] Jesus is always alone in the Blessed Sacrament. Try to never miss any Communion, lest we give great joy to our enemy the devil!” ST. MARGARET MARY ALAQUE



“The Church wishes to incite the faithful even more to draw near with confidence to this Holy Mystery and to consume ever more hearts in the flames of that divine love with which the Sacred Heart burned when, in His infinite love, he instituted the Most Holy Eucharist.” POPE BENEDICT XV



Saint Margaret received many mystical gifts and some revelations from Jesus. We list here below the “Twelve Promises of the Sacred Heart” which the Lord revealed to the saint:

1. To those devoted to My Sacred Heart, I will give all the graces and helps necessary to their state of life (Letter #141).
2. I will establish and safeguard peace in their families (Letter #35).
3. I will console them in all their afflictions (Letter #141).
4. I will be their sure refuge in life, and above all, at the hour of death (Letter #141).
5. I will pour abundant blessings on all of their labors and undertakings (Letter #141).
6. Sinners will find in My Heart an inexhaustible source of mercy (Letter #132).

7. Lukewarm souls will become fervent with the practice of this devotion (Letter #132).
8. Fervent souls will ascend rapidly to a higher perfection (Letter #132).
9. My blessing will remain in those places in which the image of the Sacred Heart will be displayed and venerated (Letter #35).
10. To all those who labor for the salvation of souls, I will give the grace to be able to convert the hardest hearts (Letter #141).
11. Persons who spread this devotion will have their names written forever in My Heart (Letter #141).
12. To all people who receive Communion on the first Fridays of nine consecutive months, I will give the grace of endless perseverance and of eternal salvation (Letter #86).

Saved from Shipwreck by the Eucharist SAINT SATYRUS

4TH CENTURY

In his work, *De excessu fratris Satyri*, St. Ambrose himself describes this Eucharistic miracle in which his brother Satyrus played a key role. St. Satyrus was able to save himself from shipwreck thanks to the Eucharist.



Saint Satyrus and the Eucharist



About his brother, St. Ambrose writes: “What shall I say about his reverence in the worship of God? One episode will suffice. Before being fully initiated into the sublime mysteries (First Communion), he experienced a shipwreck. When the ship on which he was traveling ran aground on some reefs and while, all around, the waves were tearing it apart, he was not afraid of dying but of having to die without having been nourished by the Sacred Mysteries. So he asked for the Eucharist from those whom he knew to be initiated into the Divine Sacrament of the Faithful and placed the Holy Eucharist in a handkerchief, which he hung around his neck. Then he threw himself into the sea and looked for a plank loosened from the hulk of the ship to hang on to, but did not try to swim away to save himself, because he had put his

trust only in the weapons of the faith. Since he was convinced that he was sufficiently protected and defended by this faith, he did not look for any other help.

“Then, as soon as he was saved from the waves and reached land, he paid tribute to the Leader to whom he had entrusted himself. As soon as he was saved and realized all his servants had been saved, he went to the church of God, without complaining about the goods he had lost, to thank Him for having saved him and to get to know His *Eternal Mysteries*. He said there was no more important duty than that of giving thanks... He who had experienced the great help of the *Heavenly Mysteries* wrapped in a handkerchief considered it important to

consume the Holy Eucharist and receive the Eucharistic Christ into the depths of his heart.”

After a youth spent in studying and then in scientific research, Nicolas Steno at age 28 converted to the Catholic Church while watching the Corpus Christi procession, thus realizing the greatness and magnificence of the Eucharist; the Real Presence of Jesus in the Host. He then decided to become a priest and missionary in his own country.



Portrait of Blessed Nicholas Steno



St. Nicholas of Flüe, better known as “Brother Klaus,” was declared patron saint of Switzerland by Pope Pius XII in 1947. He was born of a farmer’s family in 1417 in Flüeli, in the Alpine foothills above Sachseln, in the region of Obwald. He married, had ten children, and conducted a normal life until he was 50. Then he felt a very strong call from God to leave everything and follow Him. He therefore asked for three graces: to obtain the consent of his wife Dorothy and their older children; to never feel the temptation to turn back, and finally, God willing, to be able to live without drinking or eating. All his requests were granted. He lived for twenty years in the forest as a hermit with no food except for the Eucharist, as many witnesses testified.



In Belgium, at Bois-d’Haine, the Servant of God Anne-Louise Lateau lived for twelve years without eating or drinking, and without sleeping, starting on March 26, 1871. On January 11, 1868, she received stigmata at her feet, hands, head, the left side of her chest and at her right shoulder. She lived thus conformed to Our Lord until the end of her life. On April 23, 1873, Pope Leo XIII made the following declarations regarding Anne-Louise’s case, “The Bois-d’Haine event is an extraordinary one. You can affirm on my behalf that medical science will never be able to explain such a fact.” Anne-Louise died on August 25, 1883 at age 33. In 1991 the cause for her beatification was officially opened.

Nicholas Steno was born in Copenhagen, Denmark, on January 10, 1638. Since his youth, he was greatly involved in natural science studies - to the point of being considered among the founding fathers of geology, paleontology and crystallography. His prolific scientific activity caused him to travel all over Europe. On June 24, 1666, in Livorno, Italy, Nicholas Steno received the grace of conversion to the Catholic faith. His biographers wrote, “He observed with curiosity and perplexity the procession for the Feast of Corpus Christi and the fervor around it. The large Piazza d’Armi was bursting with colors and sounds. A loud, prolonged ringing of bells could be heard. The young man was recalling another procession he watched three years before in Lovanio, Belgium, where many students were lined up and dozens of black-robed professors were walking. He could perceive some-

thing different here. Maybe it was a sense of joy, a new warm feeling... or maybe his eyes had changed? Long lines of men in white tunics were processing and singing. Gonfalons and banners were swinging in the gentle breeze coming from the sea. Friars and priests were processing too, dressed in their white surplices adorned with laces and fringes. Even more priests were part of the procession, wearing their copes shining in the sun, and children holding incense burners. Finally, a big golden canopy passed by, and under it a minister of the Church, solemnly dressed, absorbed in his thoughts, carrying close to his chest the precious monstrance with the Sacred Host....

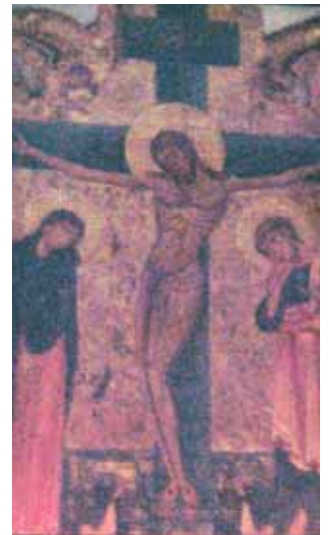
“People knelt as the Blessed Sacrament passed by and eyes were sparkling with love as they gazed upon the Host, all heads bowed down in adoration. Petals and flowers were showering from all corners.

The young Nicholas Steno spent the whole day with a deep uneasiness in his heart. He remembered the Jesuit priest in Paris with whom he had discussed the Real Presence of Jesus in the consecrated Bread. The Jesuit priest had emphasized the value of Jesus’ words at the Last Supper, ‘This is my Body’, and then St. Paul’s first letter to the Corinthians. That day Nicholas Steno decided to convert to Catholicism. He immediately entered the seminary, and after nine years of study he was ordained a priest. He described his conversion: ‘As soon as I attentively pondered God’s favors to me, these appeared to be so many that I couldn’t help but offer to Him the best of myself and in the best way, from the bottom of my heart... Therefore, having come to know the great dignity of priesthood... I asked and obtained that I may offer the Immaculate Host to the Eternal Father for my good and the good of others.’”

Our Lord Appears to ST. THOMAS AQUINAS

1224-1274

During the years of his theological maturity, from 1269 to 1272, St. Thomas Aquinas was called to Paris to resolve the complicated question of the nature of the Eucharistic Sacrament. Before St. Thomas started his dissertation, he went in church to pray and then finally wrote the actual text. Once the exhibit was concluded, St. Thomas returned to church and that is when Our Lord Jesus appeared to him to confirm the righteousness of his writings.



The miracle consists in the Crucifix animating Itself to confirm to St. Thomas that his writings were righteous



G. Francesco Barbieri, called: "Guerelino", *St. Thomas Aquinas writing while assisted by Angels* (1662)



Church of St. Dominic in Naples, Italy

During his second tenure as professor in Paris, St. Thomas found himself in the middle of a dispute taking place among the professors at the Sorbonne University in regard to the Eucharistic sacrament. The dispute was about two points: a) if the senses perceive the presence of the so-called "accident", such as color, taste, durability and quantity, it would be the concrete extension of the true and real Eucharistic Bread and Wine; b) faith confirms that in the sacrament exists the Body and Blood of Christ, which is an apparent contrast with the former theory. Parisian theologians were clearly divided between the objective theory and the value of faith. They decided to ask St. Thomas because they already had the opportunity of experiencing his philosophical intelligence and his theological sanctity. They asked him to offer and communicate his opinion, in that his theological wisdom would become the rule to follow.

Thomas then, as he usually did, retreated himself to prayer and contemplation and started to pray with great fervor and devotion. Soon after, he quickly jotted down in writing the least amount of words with the most precise clarity possible, what his mind was able to understand and what The Lord inspired him to write. He returned in church, went to the altar and laid down his written answers under the eye of the Crucifix and prayed: "Our Lord Jesus, actually and forever present in this Blessed Sacrament, I am asking You to help me understand Your truth and to be able to teach and confer it without any possibility of errors. So, I beseech thee, Oh Lord, to concede me this grace: If the things that I wrote about You and with Your blessing are true, make it possible for me to say and teach them publicly. If, instead, I have written

something that is not in tune to the truth revealed and alien to the mystery of the sacrament, stop me from inferring anything that could deviate from the Catholic faith." This was the humble prayer of the theologian who understands that he is dealing with things much higher than himself and that he has a grave responsibility towards his people. Father Reginaldo, his secretary, and other brethren were fortunate enough to observe St. Thomas while in deep prayer, when suddenly Christ appeared and motioned towards his writings and said: "You wrote well about the sacrament of my Body and you wrote well and according to truth; you also have resolved the question that was posed to you. This understanding of the Truth defines and holds true, as long as man is present on earth." Having heard this, Thomas was filled with joy and thanksgiving, and prostrated himself and knelt down at the altar in front of our Lord.