

# International Exhibition

## MIRACLES OF THE EUCHARIST ACROSS THE WORLD

Devised and planned by Carlo Acutis

CARLO ACUTIS

(London, 3 May 1991 – Milan, 12 October 2006)

«**My life plan is to always be connected to Jesus**». With these few words, Carlo Acutis, who died of leukaemia when he was only fifteen years old, outlined the distinctive feature of his brief existence: living with Jesus, for Jesus and in Jesus<sup>1</sup>. To quote Carlo's own words: **“Our destination must be what is infinite, not what is finite. Infinity is our homeland. We have been expected in Heaven since time immemorial”**. He also said: **“All are born with their own originality, but many die as photocopies”**.



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

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

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

It is possible to take a virtual visit of the sites where these miracles took place and download the panels at [www.carloacutis.com](http://www.carloacutis.com) and [www.miracolieucaristici.org](http://www.miracolieucaristici.org). The exhibition can be requested by writing to the following e-mail address: [info@carloacutis.com](mailto:info@carloacutis.com)

Or by writing to:

**Associazione Amici di Carlo Acutis**

**Via Eremo delle Carceri, 30 - 06081 Assisi**

**Tel: +39 347 4094968**

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



# International Exhibition

## MIRACLES OF THE EUCHARIST ACROSS THE WORLD

### What is a Miracle of the Eucharist?

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

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



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

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

*Father Roberto Coggi O.*



# Eucharistic Miracle of ZARAGOZA

SPAIN, 1427



In the consecrated Host stolen by a woman of Zaragoza, to make a love potion of it, appeared the Baby Jesus. In the town hall archives of the city of Zaragoza is preserved the document that relates the miracle in detail. And in the cathedral, next to the chapel of “San Dominguito del Val” there is a painting depicting accurately 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 host from her mouth and hid it 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 it 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 shake, 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 in solemn procession the Miraculous Baby from the house of the

woman to the cathedral. The whole city accompanied in procession and was deeply moved at the sight of that 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 was renewed in its devotion to the Blessed Sacrament”. This is the document preserved in the town archives.

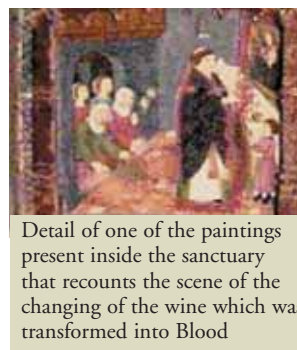


# *Eucharistic Miracle of* **IVORRA**

SPAIN, 1010



The parish priest of this town doubted of 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.



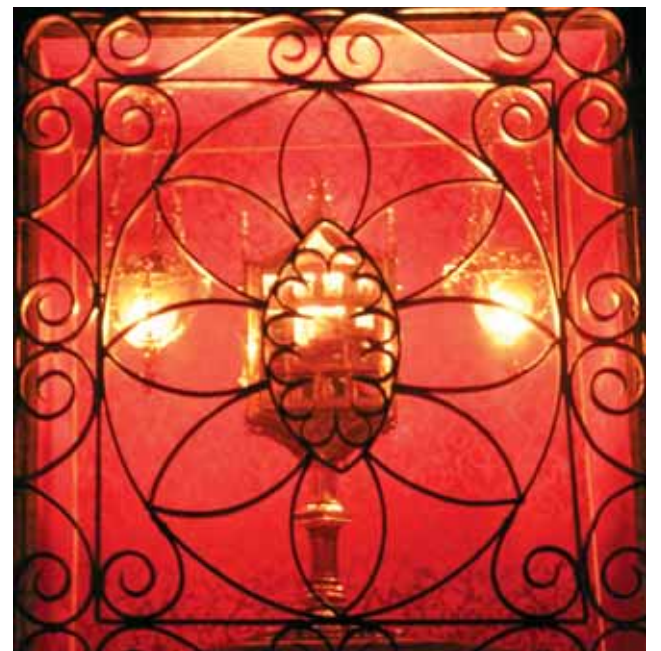
Detail of one of the paintings present inside the sanctuary that recounts the scene of the changing of the wine which was transformed into Blood



Sanctuary where the miracle occurred



Monstrance containing the relics of the miracle



**T**he heretical doctrines that denied the Real Presence of Jesus in the Eucharist began to spread themselves throughout all of Europe in the Eleventh Century. The priest of Ivorra, Bernat Oliver, also doubted the reality of transubstantiation. While he celebrated Mass, suddenly a miracle occurred: the wine in the chalice was converted into Blood and it was poured on the altar cloth flowing until it hit the ground. The Bishop of Urgell, Saint Ermengol, informed of what happened, was immediately brought to Ivorra to establish the facts in person, which were then immediately reported directly to the 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 spotted 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* **ALBORAYA-ALMÁCERA**

SPAIN, 1348



In 1348, a priest while on his way to visit some sick people in order to bring them Communion, slipped in the waters of a small river that he was crossing and overturned the ciborium which contained some consecrated Hosts. The poor priest, who had by now resigned himself to the loss, heard himself being called by some fishermen a short distance away inviting him to come closer to the shore in order to see several fish with discs in their mouth which appeared to be Hosts. The particles were immediately recovered and brought back to the church in a solemn procession in which the whole village participated.



Hermitage Church in Alboraya



Commemorative sculpture of the Miracle in the city-center



Mosaic on the exterior of the Church



In 1348, in the town of Alboraya-Almácer, a Eucharistic miracle occurred which seemed to recall episodes in the life of Saint Francis that demonstrate how, if men were to fully live in the grace of God, all God's creatures would live in harmony.

A priest, carrying a ciborium containing the Viaticum (sacrament) destined for some sick people, was crossing a river on mule-back when he was suddenly swept off his mount by a rushing wave. The priest tumbled into the water along with his ciborium, which was emptied of its precious content. The Hosts fell out and were being carried away by the current toward the mouth of the river nearby. The priest, barely saving himself, full of remorse, and lamenting what had occurred as he tried to free himself from the mud and the

waters, was approached by some fishermen who were stunned to have witnessed, in the place where the river water flowed into the sea, three fish, each with a little white disc in its mouth, resembling Communion Hosts.

*The priest immediately* ran to the church and returned to the river bank with another ciborium. He did everything in such a hurry, that he didn't even stop to ask himself if the fishermen's story was believable. Great was his joy when he saw that the three prodigious fish were there, almost completely out of the water, lifting the Hosts, intact, with their mouths, like little trophies. He fell to his knees, and extending his chalice, prayed as he had never prayed before in his entire life; and thus, he saw the fish deposit the Hosts in the chalice,

one after the other, and then dive and slither rapidly back into the water to disappear into the sea. Only at that moment did the priest notice that he was surrounded by a group of men and women who had witnessed the entire scene.

Today it is still possible to consult numerous documents testifying to the miracle. There even exists a small church, with two fish sculpted on the door, built on the site of the miracle, and two paintings reproducing the entire event.



# Eucharistic Miracle of ALCALÁ

SPAIN, 1597



In the year 1597, a thief stole consecrated Hosts along with some precious objects from a church not far from Alcalá, Spain. A few days later, the thief returned full of profound remorse and went to confess his sins at the church of the Jesuits. The priest who heard his confession had him return the Hosts however, for the sake of prudence, asked him to foster the Eucharist in a silver box, without consuming it. After eleven years the Hosts were still perfectly intact and after careful analysis, both medical and theological, the act was declared miraculous.



Painting depicting a Solemn Procession in honor of the Hosts of the Miracle



Jesuit church where the Hosts were brought back



Interior of the Jesuit church



Cathedral where the miraculous Hosts were kept for a time

In 1597, a penitent bandit brought himself to confession at the Jesuit church of Alcalá. He was said to have been part of a band of Moorish gypsies who, after being dispersed from the nearby mountains, had sacked numerous churches and stole monstrances and other sacred objects in different countries, committing many sacrilegious acts. The penitent brought with him some consecrated Hosts that he delivered to the confessor with many tears. The confessor very moved and went immediately to his superior to inform him. Initially it was agreed to consume the Hosts during a Mass, but later, fearing that the Hosts could be poisoned as had recently been done to some priests in Murcia and Segovia, it was decided to keep the Hosts in a box made of silver and to allow them to decompose naturally. Eleven years later the twenty-four Hosts were

found still intact. The mystic Father Luis de la Palma, in his capacity as Provincial, ordered that the Hosts be placed in a wine cellar along with some unconsecrated hosts. A few months later, the unconsecrated hosts had decomposed from the humidity, while the consecrated Hosts remained intact. Six years later Father Palma decided to make public the Miracle of the Hosts that were still intact. New academic and medical tests from the room of His Majesty, Garcia Carrera, as well as numerous illustrious theologians came to identify this as a true Miracle.

*In 1619* ecclesiastical authorities officially authorized the veracity of the Miracle. The Holy Hosts were publicly adored before King Phillip III, who in 1620 presided over a solemn

procession in which the whole royal family participated. When Charles III expelled the Jesuits from Spain, the Sacred Hosts were moved to the magisterial church. In 1936, when the communist revolutionists burned the church, the priests carefully hid the miraculous Hosts prior to being murdered. However, still today it has not been found where the Hosts were hidden. There have been many surveys in the church and in the crypt, but to no avail. Nobody until today had published any news of the twenty-four Sacred Hosts. "God has made a new miracle!" exclaimed the wise biographer of the city, Don Anselmo Raymundo Tornero, who has transmitted this story to us meticulously in his work.



# GUADALUPE

MEXICO, 1531

The indisputable history of the Eucharist and the Incarnation of the Son of God. “Flesh of Christ, flesh of Mary”, says Saint Augustine. The Church “contemplates Mary with joy in the purest image, that which she desires and hopes to be in her entirety” (SC, 103): tabernacle, womb, pyx. The Madonna appeared in Guadalupe dressed in a gown fastened at the waist with a black belt identical to that worn by the local women during pregnancy.



New Sanctuary of Guadalupe



Old Basilica of Guadalupe



Procession that takes place in honor of the Virgin Mary



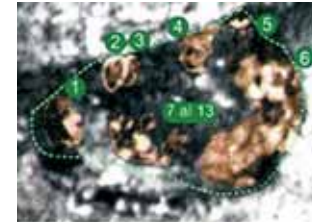
Image of the Virgin of Guadalupe. Like the Shroud of Turin, it is an image created not by the human hand as scientists J.B. Smith and P.S. Callahan have demonstrated through the analysis of the infrared x-rays. Their conclusion is as follows: “The results of the image of Guadalupe are inexplicable”.



On May 6, 1999 Pope John Paul II before the image of the Virgin of Guadalupe during a pilgrimage



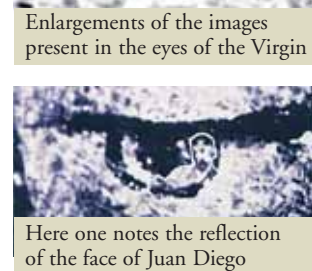
Image of the Virgin appeared on Juan Diego's cloak



Enlargements of the images present in the eyes of the Virgin



Carlos Saslina and the scientist Tönsmann analyzed and discovered imprints of the people present during the apparition of Juan Diego in the irises of the eyes of the Virgin of Guadalupe



Here one notes the reflection of the face of Juan Diego



The belt signifies the pregnancy of the Virgin. It is found above the navel. The shape of the belt, in the náhuatl world, represents the end of a cycle and the birth of a new era. In the image of the Virgin of Guadalupe it symbolizes that with Jesus Christ a new era will begin both for the old and new world.



Ancient paintings that depict Juan Diego and the Virgin

At dawn on December 9, 1531, the young Indian Juan Diego went up the hills of Tepeyac, in the northern outskirts of the City of Mexico, heading towards Tlatelolco, for his usual catechism lesson. Suddenly he heard a soft song and turned towards the source of this sound. He ended up in front of a young woman, with a shiny dress, who revealed herself to be the Virgin Mary. The Madonna begged Juan Diego to ask the bishop of the capital city to build a temple in the place where she appeared so that all can come to honor her son Jesus. Juan Diego obeyed, but the Bishop Juan de Zumárraga did not believe him and asked him to ask Mary for a sign. When the Virgin appeared the third time to Juan Diego, she promised to give him a sign the following day. On Monday however he did not go to his appointment because his uncle got gravely ill, so

much so that he needed his Last Rites. The next day, Juan Diego went out very early, directly to Tlateloclo, where he wanted to look for a priest for his uncle. He decided to avoid the hills of Tepeyac, so he would not bump into Our Lady, but she met up with him during his walk. He then confided in her about his pain and she asked him to have faith in her and announced the cure of his uncle. Then she asked him to go to the top of the hills and collect and bring her any flowers that he could find.

*Juan Diego went* to the place she told him and found it covered with marvelous roses and other flowers, unusual for the winter season and the arid nature of the land. He picked them and put them in his tilma, a typical apron worn by the Aztec farmers, and he took

them to the Virgin who told him to take the flowers to the bishop as proof of the apparition. The man did as he was asked and went to Mexico City, where after a long wait was seen by the prelate. He showed him the tilma and when he spread it out the roses and other flowers fell and on them appeared a blazing image of the Madonna. The Bishop fell to his knees before this miracle marveled and repentant asking the Virgin to forgive him for his defiance. Then he took the tilma and put it in a chapel. The next day Juan Diego returned home anxious to see his uncle, who he left in grave condition. Juan Diego found his uncle completely stabilized and he told him about the Madonna and how she appeared to him the day before presenting herself as the Holy Mary of Guadalupe announcing he would be cured.



# The “Miracle of All Miracles” in CALANDA

SPAIN, 1640

Young Miguel-Juan Pellicer had his leg amputated due to an accident. Thanks to his great devotion, the young man nurtured himself through the most Holy Sacrament and the Virgin of Pilar, a great miracle came upon him, which was immediately recognized and approved by the Archbishop of Zaragoza who presided over the canonic process. In his clear judgment he wrote that “Miguel-Juan Pellicer of Calanda was miraculously given back his right leg, which was amputated years prior and it was not a natural occurrence but a miraculous one”.



Sanctuary of the Virgin of Pilar, Zaragoza



Ancient painting depicting the miracle in the Sanctuary of Pilar



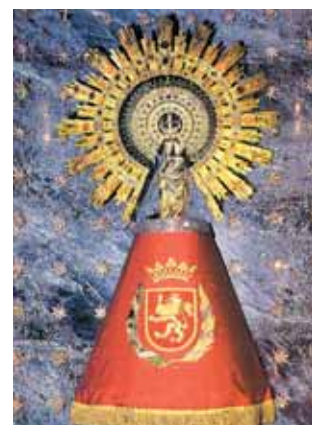
John Paul II pausing in front of the statue of the Virgin of Pilar, Zaragoza



Original document notarized by Miguel Andreu on April 2, 1640 certifying the miracle of Calanda



Pope Pio XII praying before the statue of the Virgin of Pilar that he received as a gift



According to the legend, the first chapel of the sanctuary was to have been built by St. James the Great around the year 40, in memory of the miraculous “coming” of the Virgin from Jerusalem to Zaragoza in order to confront the apostle who was completely disillusioned by the negative results of his preaching. The “Pilar” is in fact the Virgin who would have replaced his lower leg and foot.



Miguel-Juan Pellicer, born in 1617 to a poor family of farmers in Calanda, a village about 100 kilometers from Zaragoza. At 19 years old, he decided to go to work for an uncle near Castellon de la Plata. One day, on the job in the fields, he fell under a wagon full of grain and the wheels fractured his right leg. Miguel-Juan was immediately taken to the local hospital in Valencia. Realizing that it would be impossible for the doctors to cure him, he decided to discharge himself and begin a 13-kilometer trip towards Zaragoza to ask the Madonna of Pilar for help. He walked with crutches, leaning the knee of the fractured and now infected leg on a piece of wood. He reached Zaragoza in October 1637, waning and feverish, he dragged himself to the Sanctuary of Pilar, where he made his confession and received the Eucharist; he then immediately

recovered at Royal Hospital of Grace. Given the status of his gangrene, the doctors established that the only way to save his life was to amputate his leg, so the limb was cut off with a saw and scalpel slightly below the knee and cauterized with red hot metal.

*A young practitioner,* Juan Lorenzo Garcia, took the amputated limb and buried it in the cemetery next to the hospital. From that moment, Miguel-Juan was forced to beg for his livelihood near the Sanctuary of the Virgin of Pilar. Every morning he went to Mass and prayed with fervor before the Holy Sacrament. It was customary for him to oil his mutilated leg with oil from the tabernacle lamp. After three years away from home, he decided to return to his family that lovingly welcomed

him back. In March of 1640, after a vigil in honor of the Virgin, Miguel-Juan, feeling very tired, went to rest in his customary spot and as usual rubbed his leg with oil from the tabernacle lamp in the Sanctuary of the Madonna of Pilar. When his mother went to check to see if her son was okay, she saw him sleeping, and discovered that from beneath the blanket stuck out not one, but two feet. Miguel-Juan had miraculously recovered his lost limb, which was buried three years prior by the practitioner Mr. Garcia. According to the eyewitnesses present and the canonic process, “the leg was pale, smaller in size and muscular mass, but perfectly vital and allowed him to walk.”



# *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 style them 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 hurled long distances causing heavy losses”. The small island of Tumaco was spared by a miracle thanks to the faith of the people and the blessing with the Blessed Sacrament by Fr Gerardo Larrondo.



Tumaco at the time of the 1906 miracle



Beach at Tumaco



**O**n 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 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 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 overflowing 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* **CHIRATTAKONAM**

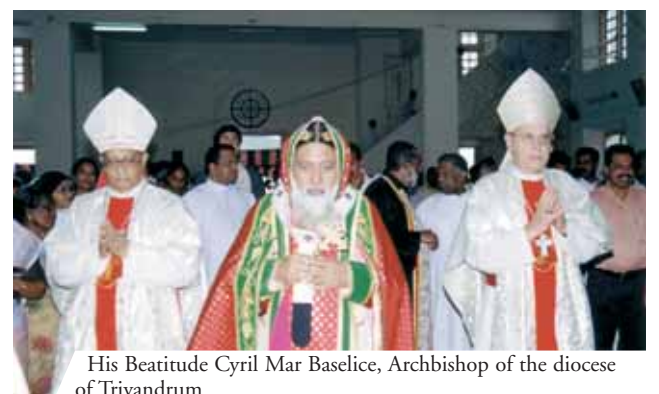
ARCHDIOCESE OF TRIVANDRUM, INDIA, MAY 5, 2001



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 as we did every year the novena to St. Jude Thaddeus. 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 got vested 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 the adoration* and the image, as the minutes went by, 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 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 it 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



Column remaining after the church burned down



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



Nieuwezijds, an ancient print of the Chapel of the Miracle, 1670



First Chapel of Beghine, 1397



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 and sent for the parish priest of the church of Oude Kerk so he could receive the Last Rites. Shortly after receiving 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 it in a linen cloth that was placed in a case and immediately carried to the parish priest. But the miracle kept happening: 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 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* **ROME**

ITALY, 1610



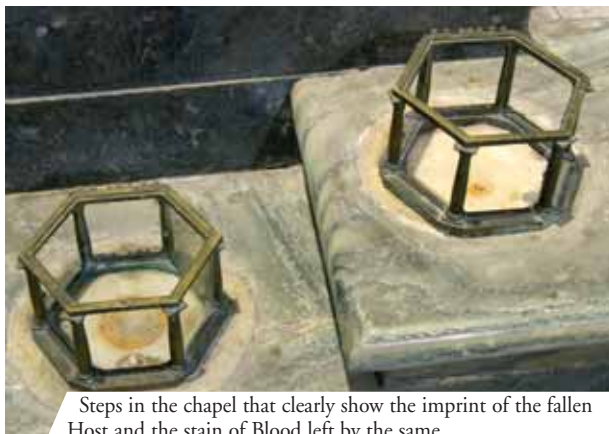
It is still possible today to see the miraculous imprint left by the Host which fell on the steps of the altar in the Caetani Chapel of Santa Pudenziana Church in Rome. The imprint on the step was left when the Host fell from the hands of a priest, who, while celebrating Mass was taken with doubt on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



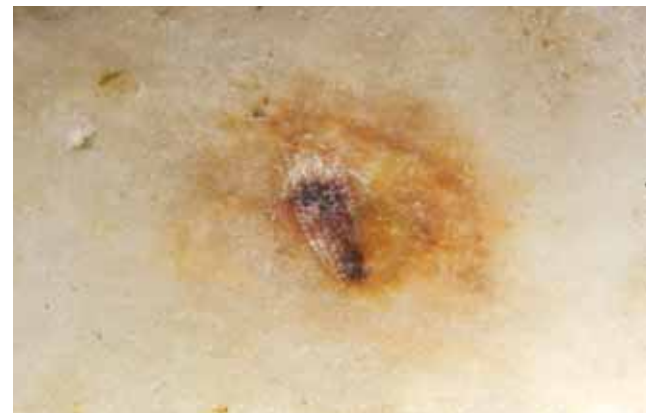
St. Pudenziana Church, Rome



Interior of the Church



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



Detail of the stain of Blood left by the fallen Host

**S**anta 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 martyrs after their execution. 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



# Eucharistic Miracle of ALATRI

ITALY, 1228



In Alatri's Cathedral of Saint Paul the Apostle is kept even today the reliquary of the Eucharistic miracle that occurred in 1228 and consisted in a fragment of the Host turning into flesh. A young woman, in an effort to regain the love of her sweetheart, consulted a sorceress who ordered her to steal a consecrated Host to make a love potion. During Mass, the young woman hid a Host in a cloth. But when she got home, she realized that the Host had been transformed into bleeding flesh. This miracle has extensive documentation, including from Pope Gregory IX.



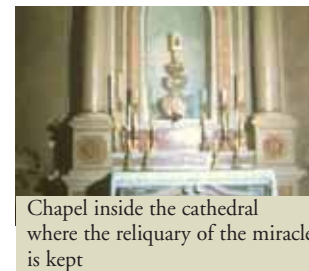
Paintings in the Cathedral of Alatri which illustrate the various phases of the miracle



Cathedral of Saint Paul in Alatri



The chapel where the Incarnate Host is exposed



Chapel inside the cathedral where the reliquary of the miracle is kept



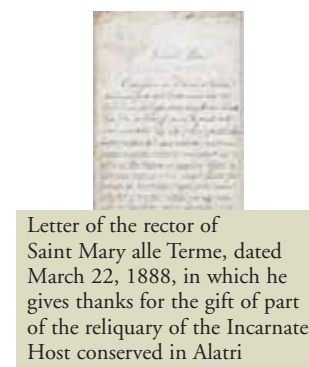
Bull *Fraternitas Tuae* of Pope Gregory IX



Monstrance where the reliquary of the miracle is kept



The 750th anniversary of the miracle was solemnly celebrated in 1978. For the occasion, a medal was coined which on front shows an image of Pope Gregory IX with the Bull and on back, the façade of the cathedral with the Host above



Letter of the rector of Saint Mary alle Terme, dated March 22, 1888, in which he gives thanks for the gift of part of the reliquary of the Incarnate Host conserved in Alatri



Detail of the reliquary

The most authoritative testimony regarding this miracle is found in the Bull "Fraternitas tuae" (March 13, 1228) written by Pope Gregory IX in response to Bishop Giovanni V of Alatri. Here is the text: "Gregory, Bishop and Servant of the Servants of God, to Venerable Brother Bishop of Alatri, greetings and Apostolic blessing. We have received your letter, dearest brother, in which you informed us of a certain young woman misguided by an evil woman, who, after having received from the priest the Most Holy Body of Christ, held it in her mouth until the right moment to conceal it in a cloth. After three days, she discovered the same Body which she had received in the form of bread transformed into flesh, as everyone has been able to verify with their own eyes. Because both women have humbly revealed this to you, you

desire our opinion regarding the punishment that should be imposed on them. First, we give thanks with all our strength to Him who, though He always operates in marvelous ways, in this case repeats miracles and produces new wonders so that He calls to sinners, converts evildoers and confounds heretics while strengthening faith in the truth of the Catholic Church, sustaining hope and re-igniting charity.

*Thus, dearest brother,* by means of this apostolic letter, we dispose that you inflict a milder punishment on the young woman, whom we hold to have done this more from weakness than malice, especially because it can be believed that she has sufficiently repented in confessing her sin. To the instigator, who with her perversion pushed the young

woman to commit sacrilege, apply those disciplinary measures that we believe opportune to leave to your judgment. She should also visit the nearest bishops so that she can humbly confess her crime, imploring pardon with devout submission." The Pope interpreted this episode as a sign against the widespread heresies regarding the Real Presence of Jesus in the Eucharist and pardoned the two repentant women. A commemorative medal was coined on the 750th anniversary of the miracle; one side showed the cathedral façade and the reliquary, while the other a bust of Pope Gregory IX with the Bull.



# Eucharistic Miracle of TURIN

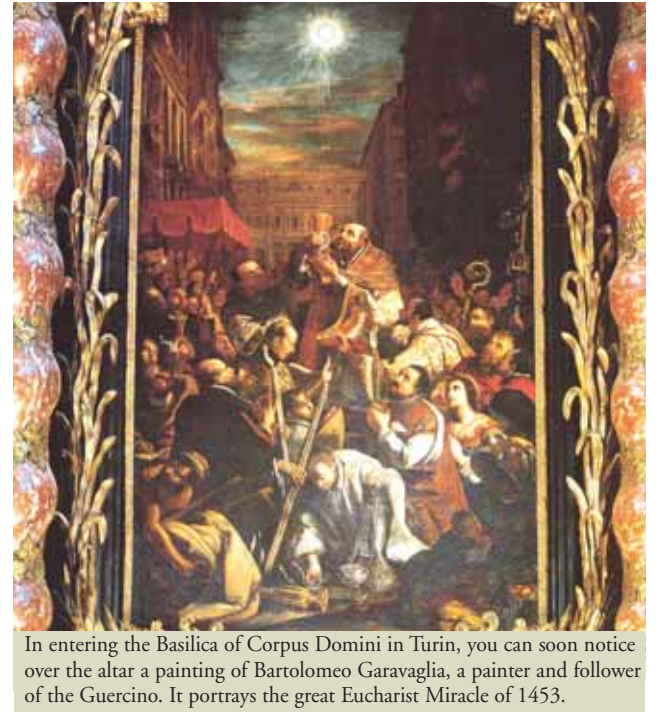
ITALY, 1453



Inside the Corpus Domini Basilica in Turin, there is an iron railing that closes in the place where it came true the first Eucharistic miracle that happened in Turin in 1453. An inscription inside the railing describes the miracle: “Here the she-mule, that was carrying the Divine Body, fell prostrate - here the Sacred Host, having freed Itself from the bag that was imprisoning It, rose by Itself high - here clement came down among the suppliant hands of the Torinese - here then the place made holy by the miracle - remembering it, praying on your knees let it move you to venerate or to be in fear (June 6, 1453)”.



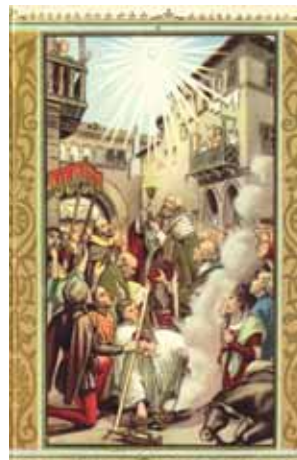
Interior of the Corpus Domini's Basilica



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.



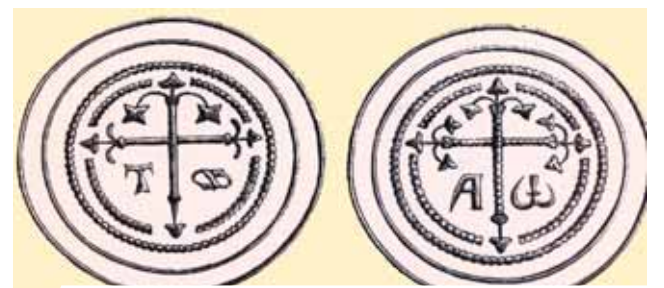
Representations of Miracle of Turin



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 tabernacle's little door and stole the monstrance with the consecrated Host. He wrapped up all that he had stolen in a bag and on a mule he headed for Turin. 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 opened 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, had let 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 landing 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. The Host of the miracle was kept till the XV century when the Holy See gave order to consume it, “to not oblige God to make the miracle an eternal miracle by keeping always incorrupt, as they had being doing, those very same Eucharistic species”.



# Eucharistic Miracle of SIENA

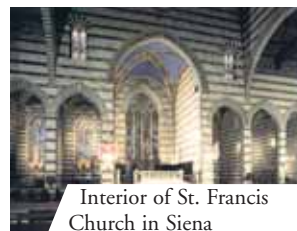
ITALY, 1730



In the Basilica of San Francesco in Siena, 223 consecrated Hosts are kept intact for 276 years. Archbishop Tiberio Borghese closed unconsecrated hosts in a sealed 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 wanted by St. Pius X in 1914, in the presence 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, there is a memoir written by a certain Macchi in 1730, in which is written that on August 14, 1730 some thieves were able to enter San Francesco’s Church in Siena, and stole the chalice containing 351 consecrated Hosts. After three days, on August 17th, in the alms box of the sanctuary of Santa Maria in Provenzano, in the dust, were found the 351 consecrated Hosts intact. The entire population celebrated the finding of the consecrated Hosts which were right away taken back to the church of San Francesco in a solemn procession. With the passing of time the Hosts were not altered. 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 to which many professors of health, chemistry and pharmaceuticals, among whom was also the well-known Professor Siro Grimaldi.

*The final conclusion* of the edited report 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 phenomenon, full of interest 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, in 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 the Eucharistic adoration of the 17th of each month in memory of the finding of August 17, 1730.



# 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 PARIS

FRANCE, 1290



During Easter of 1290 a non-believer who harbored animosity toward the Faith and 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 it. He stabbed the Host and threw it into boiling water. The Host came out of the water by itself right in front of the man who was distressed by this and so 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 consecrated Host, 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 Host into the fire, but the Host came out of the fire by itself. Desperate, he threw the Host into boiling water and the Host freed itself from the water hovering in mid-air and then taking the form of a crucifix. Finally, he deposited the Host in the bowl of a parishioner of Saint-Jean-en-Grève who brought it to her parish priest. Over the centuries, the Host remained in a small

reliquary in the church of Saint-Jean. During the French Revolution it 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 Host into a chapel where the Sacred Host 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.

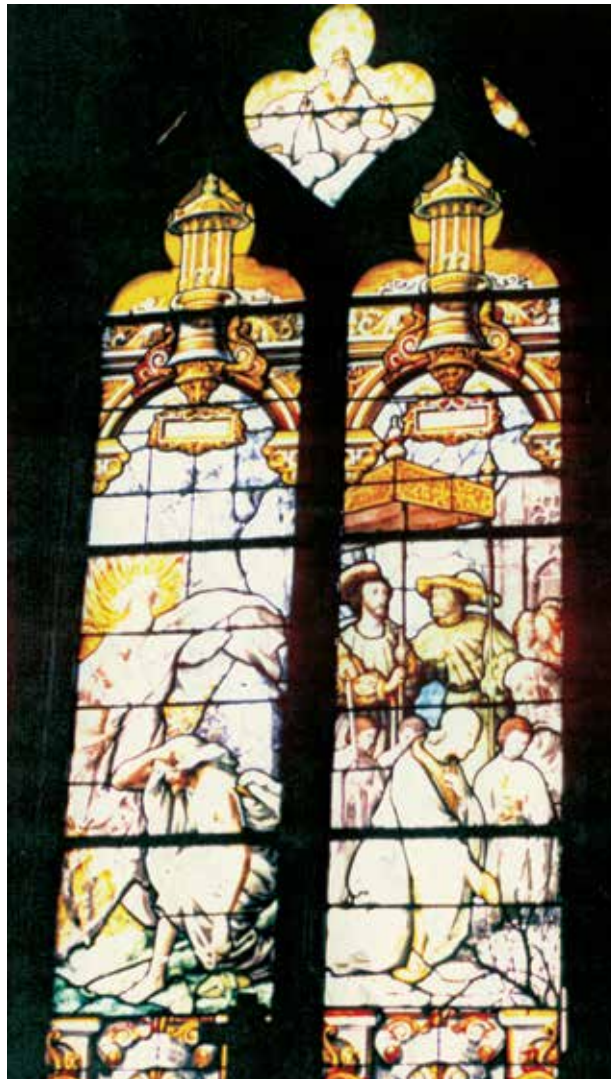


# *Eucharistic Miracle of* **MARSEILLE-EN-BEAUVAIS**

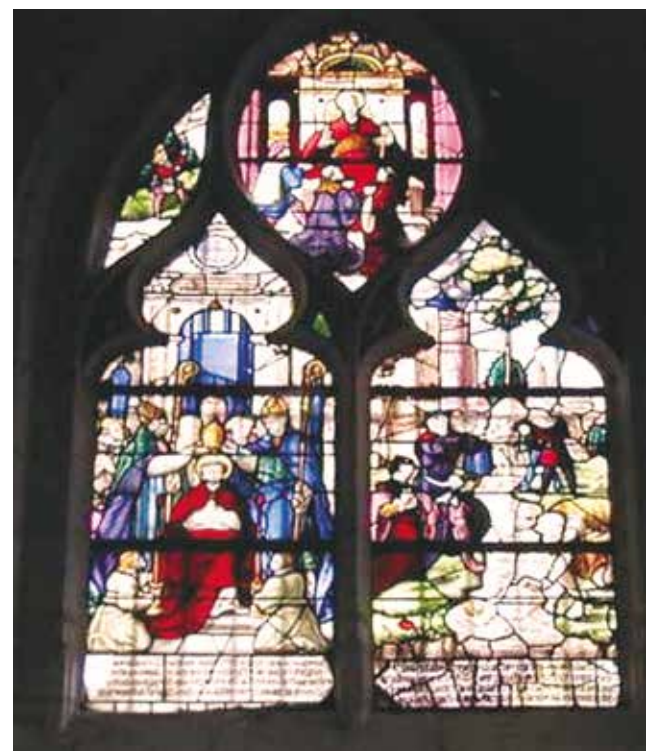
FRANCE, 1533



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 SANTAREM

PORTUGAL, 1247



The Eucharistic Miracle of Santarem, together with that of Lanciano, is considered among the most important. Numerous studies and canonical analysis were carried out on the relics. The Host changed into bleeding Flesh and Blood flowed out of it. Both relics are preserved to this day in the Church of St. Stephen in Santarem.



Interior of the Shrine of the Most Holy Miracle



Church of the Most Holy Miracle, Santarem



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 was miraculously found the Host of the miracle



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 Santarem, 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 Santarem, 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 it 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, also aware of the strange phenomenon 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 it to the church of St. Stephen in solemn procession, accompanied by many religious and lay people. The Host bled for three consecutive days. It 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 it. Among the witness of this prodigy is also 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* **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.

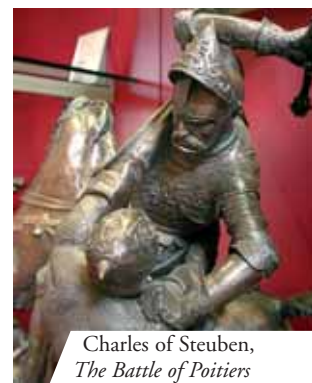
Saint Egidio was officiating at a Mass, when an angel appeared and placed himself near the altar, carrying in his hand a book in which was written the unconfessed fault. As the celebration continued, the writing in the book faded little by little until it completely disappeared, and Charles Martel felt 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.