

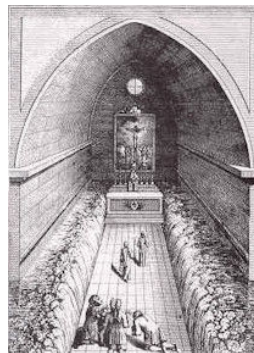
Avignon, France, November 1433 – In order to understand this Eucharistic Miracle better, we have to contemplate a period in French history of 217 years earlier. In the year 1226 the Albigensian heresy had spread throughout almost all of the south of France; they were rejecting all of the sacraments, but most especially marriage, and the Eucharist itself. This heresy had been condemned by the Church ever since the 11th century, however it was not until the powerful Albigenians began attacking the fortresses of the secular governments that the rulers denounced them and tried to deprive them of the protection of laws.



In an effort to curb the Albigensian attacks against the "real presence" of Christ in the Eucharist, King Louis VIII – father of Saint Louis IX – built a chapel near the river Sorgue especially in honor of the most Blessed Sacrament, the Holy Cross Chapel. On the 14th of September 1226 – in reparation for all of the sacrileges that had been committed by the Albigenians – a very solemn public procession of the Blessed Sacrament was conducted through the entire city of Avignon which ended inside the chapel. Awaiting the arrival of the procession and standing beside the Cardinal inside the chapel was King Louis VIII himself dressed in sackcloth, wearing a rope around his waist, and holding a blessed candle in his hand. Practically the whole population of Avignon attended, and the procession wound its way through the city under the direction of the Bishop Corbie. The Blessed Sacrament remained exposed in this Chapel, and so great was the throng of adorers that the Bishop, Pierre de Corbie, judged it expedient to continue the adoration by night, as well as by day, a proposal that was subsequently ratified by the approval of the Holy See.. This custom was continued by the Bishop's successor. The Chapel was guarded by the Penitents Gray – an order of Franciscans – **and after 200 years of perpetual adoration, this Chapel was the scene of a spectacular Miracle.**

After the 10th century, the Sorgue river – being fed by one river – had been diverted to the ditches between the old walls of the fortress city of Avignon, and it flowed into the moats of the eastern walls. At the beginning of the 13th century its flow had dissipated, so a canal was made from yet another river to supplement the water flow of the Sorgue. At the time of this miracle (1433) the branch of the Sorgue which flowed through the fortress city walls on the banks of which the Chapel of the Holy Cross rested, was being fed by two different rivers at the same time – everything controlled by a network of giant medieval hydraulic wheels.

At the end of November 1433 there were strong rains, and there was a great flood swelling the Sorgue. On the evenings of the 29th and the 30th the waters had risen to such a great height that the Penitents Gray, afraid that the Chapel was in danger, decided to try to save the Blessed Sacrament that was enshrined in it and bring it to dry ground. Two of the order's superiors set out in a rowboat, and when they arrived at the door of the chapel discovered that the water had risen to the halfway mark of the door. When they opened the door, they were greatly surprised to observe that the floor tiles in the center aisle were completely dry right from the door all the way up to the altar, and that the water had accumulated in 4 ft. tall walls on both the left and the right sides of the center aisle. Our Lord Jesus, present in the consecrated Eucharist in the monstrance remained royally upon the altar completely dry.



They went and brought two more members of the Penitents Gray back to the Chapel of the Holy Cross so that they could witness the miracle, and then the four friars carried the monstrance containing the Blessed Sacrament back to a Franciscan church on dry ground. The Franciscans then wrote down the testimonies of the four friars, and these documents are still conserved in the Franciscan archives today.

At this time a tradition was started that is still practiced today. Every year on the 30th of November brothers of the Penitents Gray are led by a rope around their necks, and walking on their hands and knees they return to the Chapel following the very same roads that their ancestors did to re-enact the miracle. The friars then give thanks to Our Lord Jesus in the Blessed Sacrament there for having given them such a powerful sign of His Real Presence. The Holy Cross Chapel still stands today on Dyers street (La rue des Teinturiers) in Avignon, and pilgrims – especially those with an attachment to the most Blessed Sacrament – visit this Chapel on the edge of the river to venerate and thank Our Lord for His gift of faith, and for times when even they needed to be in His fortress.

[next, the miracle of Lanciano Italy click here](#) ➡



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Lanciano, Italy 8th century A.D. - "Behold, the Lamb of God!"

Throughout the centuries it has been documented, and books have been written about Eucharistic Miracles happening in a Catholic Mass. The host will become flesh, and the wine blood. Eucharistic miracles have long since been a great sign from Heaven that has also been the basis to authenticate apparitions or saints.

With the approval of Mother Church, scientists have investigated numerous accounts of Eucharistic miracles worldwide. One of the greatest phenomenon of Eucharistic miracles is that God's blood flows from the Sacred Host. Scientists have verified that Eucharistic blood continues to remain fresh with all proteins, enzymes, red and white blood cell counts as with any freshly sampled human blood even though the samples are often hundreds of years old. Other scientific observations prove that the former unleavened bread turned into human heart tissue; another extraordinary witness to the power of God's presence.

Eucharistic Miracles have occurred throughout the Church's history. Saints and Fathers of the Church have noted miracles that have occurred through the Eucharist. For example, St. John Chrysostom (circa 386-397), Archbishop of Constantinople, discusses how he witnessed certain miracles involving people who had not gone to confession before going to Communion and how the Consecrated Communion Bread became as hard as stone, leaving it unable to be swallowed by the unworthy communicants.



Lanciano, Italy 8th Century A.D. This wondrous Event took place in the 8th century A.D. in the little Church of St. Legontian, as a divine response to a Basilian monk's doubt about Jesus' Real Presence in the Eucharist. During Holy Mass, after the two-fold consecration, the host was changed into live Flesh and the wine was changed into live Blood, which coagulated into five globules, irregular and differing in shape and size. The Host-Flesh, as can be very distinctly observed today, has the same dimensions as the large host used today in the Latin church; it is light brown and appears rose-colored when lighted from the back. The Blood is coagulated and has an earthy color resembling the yellow of ochre.



Various ecclesiastical investigation ("Recognitions") were conducted since 1574. In 1970-'71 and taken up again partly in 1981 there took place a scientific investigation by the most illustrious scientist Prof. Odoardo Linoli, eminent Professor in Anatomy and Pathological Histology and in Chemistry and Clinical Microscopy. He was assisted by Prof. Ruggero Bertelli of the University of Siena.

The analyses were conducted with absolute and unquestionable scientific precision and they were documented with a series of microscopic photographs. These analyses sustained the following conclusions:

1. The Flesh is real Flesh. The Blood is real Blood.
2. The Flesh and the Blood belong to the human species.
3. The Flesh consists of the muscular tissue of the heart.
4. In the Flesh we see present in section: the myocardium, the endocardium, the vagus nerve and also the left ventricle of the heart for the large thickness of the myocardium.
5. The Flesh is a "HEART" complete in its essential structure.
6. The Flesh and the Blood have the same blood-type: AB (Blood-type identical to that which Prof. Baima Bollone uncovered in the Holy Shroud of Turin).
7. In the Blood there were found proteins in the same normal proportions (percentage-wise) as are found in the sero-protein make-up of the fresh normal blood.
8. In the Blood there were also found these minerals: chlorides, phosphorus, magnesium, potassium, sodium and calcium.
9. The preservation of the Flesh and of the Blood, which were left in their natural state for twelve centuries and exposed to the action of atmospheric and biological agents, remains an extraordinary phenomenon.



Eosine x 200. Overall histological aspect of a Flesh sample with fibers collected in bundles with longitudinal orientation as it occurs in the outer surface layers of the heart.



Miracle Heart in Lanciano. Mallory x 250. An artery and, very close, a branch of the vagal nerve.



Mallory x 400. Evidence of the "Rough" aspect of the endocardium; the syncytoid structure of the myocardial tissue.



Elution-absorption test x 80. Above: emagglutination test on blood sample in Lanciano: on the left, anti A serum used; on the right, anti-B serum. Below: hemoagglutination test on a Flesh sample in Lanciano: left, with anti-A serum, right, with anti-B serum. It appears thus that the Flesh and the Blood in Lanciano belong to AB blood group.



Electro-phoretic pattern of Blood proteins (Cromoscan photometer). The profile of serum fractions is normal and superimposable to that of a fresh serum sample.

In conclusion, it may be said that Science, when called upon to testify, has given a certain and thorough response as regards the authenticity of the Eucharistic Miracle of Lanciano.



[Avignon, France, November 1433](#)

[Iborra, Spain, 1010 a.d.](#)



Iborra, Spain, 1010 a.d. – There is an ancient chapel in this town which was the site of a Eucharistic miracle, the name of the chapel is Holy Maria. While celebrating the Holy Sacrifice of the Mass Bernardo Oliver, who was the principal Reverend of the chapel, was assaulted with a serious doubting in his heart about the real presence of Jesus Christ in the wine. At the moment of speaking the words of consecration upon the chalice containing the wine, the chalice began to spurt a small fountain of blood which spewed so much that it poured over onto the corporal cloth underneath it, and even more so until some of it had even spilled onto the tiles of the floor beneath the altar. There just aren't enough words to describe the priests excitement under the circumstances, and his assistants along with a few pious women had to use whatever they had on hand in order to stop the fountain of blood. While all of this was going on the bells in the steeple began to flail loudly all by themselves like no one had ever heard them ringing before. Among the many people who had responded to the bells during this event was none other than Saint Ermengol, who was then Bishop of Urgel. After being informed about all of the circumstances surrounding this miracle, and recognizing that something truly supernatural had occurred, Saint Ermengol collected some of the precious blood and then accompanied the stained corporal cloth and part of the blood he collected to Pope Sergio IV. The surprised Pope listened admiringly to Saint Ermengol's story, and then authorized the worship of that miraculous blood. The blood stained corporal is still conserved in Iborra, and is displayed in a solemn procession annually in August. The fact of this miracle is mentioned in a papal Bull given in the 2nd year of Sergio IV's pontificate 1010 a.d. within which he authorizes the veneration and worship of this blood, and again by a decree of the Sacred Congregation of Rites on June 27th 1868 within which this veneration is happily authorized.



[Lanciano, Italy 8th Century](#)

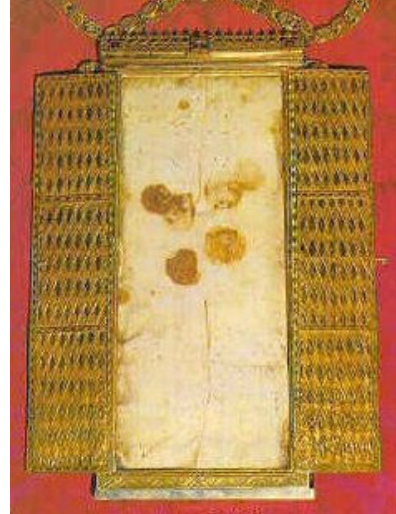
[A.D.](#)

[Daroca, Spain, 1239 a.d.](#)



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Daroca, Spain, 1239 a.d. – In the centuries before this Eucharistic Miracle took place, the Moslems had conquered almost the entire Iberian peninsula and they controlled the city of Valencia. On the 23rd of February 1239, Christian troops from 6 regions of Spain were in formation ready to attempt an attack upon the Moslem stronghold at the castle of Chio. Father D.Mateo Martínez, of Daroca, was celebrating a mass and had just consecrated 6 hosts which were intended for the communion of the 6 commanders of the Christian forces when a surprise attack by the enemy forced him to suspend the Mass. Father Martínez wrapped the Hosts – which were already consecrated – inside of his corporal cloth and hid the corporal in a crevice of mount Codol. The Christian forces successfully repelled the attackers and the commanders asked the father to celebrate a Mass of thanksgiving to our Lord for their victory. When Father Martínez retrieved his corporal cloth containing the consecrated hosts from the mountain, the 6 hosts were found to be soaked in blood and stuck to the cloth. The commanders rejoiced when they saw this miracle and took it as a sign from our Lord that they would be victorious in battle. The priest allowed them to make a frame for his blood stained corporal so that they could hoist it as a banner when they rode into battle, and then they defeated the Moslems and recaptured the castle of Chio. This victory was attributed to the Eucharistic Miracle which Jesus had given them.



The 6 commanders were all from different regions of Spain, and each one of them believed that the blood stained corporal should be enshrined in a cathedral in his own city, so they decided to draw lots. Three times the city of Daroca was chosen, but two of the Captains refused to accept the decision so one of them came up with an idea. They would place the Eucharistic Miracle on the back of an Arab mule which was caught in their conquest, one that had never been in Spain before the Moslem invasion. Where ever the mule stopped would be the city which Jesus wanted to have His miracle enshrined – they agreed. On the 23rd of february the mule left the mountain of Codol, followed closely by priests carrying candles, and accompanied by soldiers. At first the mule took the road to Valencia, but it would not enter the city. The mule continued onwards passing by 3 more cities, but it would not enter those cities. For 12 days the mule traveled a distance of 200 miles before it came to the Church of Saint Frameworks (today known as the Church of the Trinity) in Daroca, whereupon the mule dropped dead.

The date was March 7th – the modern feast day of St. Thomas Aquinas, a great defender of the Eucharist who was only 14 at this time, and who became after his death the patron of the Eucharistic Miracle of Daroca.

There are a lot of legends about that 200 mile trip of the mule: angelic music and songs were heard in the air, people were cleansed of demons as the Eucharistic Miracle passed them, and many unexpected conversions occurred. Unfortunately none of these were documented. There is ample documentation however for the fact that the miracle occurred, the trek of the mule, and the divine choice of Daroca for the miracle's shrine. A beautiful church was built – Holy Maria – to be a home for this special gift to Daroca, and a majestic reliquary was made for it in 1385. Sculptures adorn the church depicting the miracle, Father Martínez raising it as a banner into battle, the trek of the mule etc. In 1261 Pope Urban IV was informed of this Eucharistic Miracle – he was a contemporary of St. Juliana of Mont Cornillon, who spent her life trying to institute a special feast day for the Blessed Sacrament. Urban IV was the Pope who by means of a Papal Bull instituted the "[feast of Corpus Christi](#)" in August 1264. The blood on the corporal has been analyzed and found to be of human origin, although no blood type has been determined.



[Iborra, Spain, 1010 a.d.](#)

[Bolsena, Italy, 1263 a.d.](#)



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Bolsena, Italy, 1263 a.d. - In 1263 a German priest, Peter of Prague, stopped at Bolsena while on a pilgrimage to Rome. He is described as being a pious priest, but one who found it difficult to believe that Christ was actually present in the consecrated Host. While celebrating Holy Mass above the tomb of St. Christina (located in the church named for this martyr), he had barely spoken the words of Consecration when blood started to seep from the consecrated Host and trickle over his hands onto the altar and the corporal. The priest was immediately confused. At first he attempted to hide the blood, but then he interrupted the Mass and asked to be taken to the neighboring city of Orvieto, the city where Pope Urban IV was then residing. The Pope listened to the priest's account and absolved him. He then sent emissaries for an immediate investigation. When all the facts were ascertained, he ordered the Bishop of the diocese to bring to Orvieto the Host and the linen cloth bearing the stains of blood. With archbishops, cardinals and other Church dignitaries in attendance, the Pope met the procession and, amid great pomp, had the relics placed in the cathedral. The linen corporal bearing the spots of blood is still reverently enshrined and exhibited in the Cathedral of Orvieto.

It is said that Pope Urban IV was prompted by this miracle to commission St. Thomas Aquinas to compose the Proper for a Mass and an Office honoring the Holy Eucharist as the Body of Christ. One year after the miracle, in August of 1264, Pope Urban IV introduced the saint's composition, and by means of a papal bull instituted the feast of Corpus Christi. After visiting the Cathedral of Orvieto, many pilgrims and tourists journey to St. Christina's Church in Bolsena to see for themselves the place where the miracle occurred. From the north aisle of the church one can enter the Chapel of the Miracle, where the stains on the paved floor are said to have been made by the blood from the miraculous Host. The altar of the miracle, which is surmounted by a 9th-century canopy, is now situated in the grotto of St. Christina. A reclining statue of the saint is nearby. In 1976 Pope Paul VI visited Bolsena and spoke from there via television to the 41st International Eucharistic Congress. During his address Pope Paul VI spoke of the Eucharist as being *"...a mystery great and inexhaustible."*



[Daroca, Spain, 1239 a.d.](#)

[Siena, Italy, 1330 a.d.](#)



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Siena, Italy, 1330 a.d. – In the first half of the 14th century there was a priest assigned to the Monastery of Augustino in Siena – Blessed Simone Fidati – who despite his young age was known as a very wise and holy man throughout the region. Many priests sought him out as their confessor, and one day a priest came to see him to make a very strange confession. The priest had lost his enthusiasm for his Holy Office, and was just carrying on in a routine, just going through the motions. He no longer had reverence for the Eucharist, and he no longer really believed in the Real Presence. One day the priest received a request from a sick man who asked him to bring communion to him, so he tossed a consecrated Host irreverently between the pages of his breviary instead of carrying our Lord in a pyx close to his heart. When the priest arrived at the patients house and prepared to give communion to him, he opened his breviary and was completely shocked to discover that beside the Holy Host which was now stuck to the page, there were also two round spots of blood on the pages facing each other.

The priest - now panic stricken - immediately sought out Blessed Simone Fidati who was known for his holiness. Blessed Simone listened to the priests confession and his accounting of the miracle, then he gave him absolution, and obtained from him the two pages of his breviary which had the spots of blood. One of them was placed in a tabernacle, and the other one which had the consecrated Host adhered beside the spot of blood was sent to the monastery of Augustino.



This Eucharistic Miracle was verified by the Bishop in Cascia, and has been venerated in the monastery there throughout the centuries. It has been carried in solemn processions during the feast of Corpus Christi, and some of our greatest Popes have granted indulgences to those who have venerated the miracle – for example by Pope Boniface IX in 1401. For the occasion of the 1930 Eucharistic Congress in Norcia, near Cascia, a beautiful reliquary was made for carrying it – this was in honor of the sixth centennial of the Eucharistic Miracle – and all of the documentation pertaining to it was published. When a new church in honor of Holy Rita was built next to the monastery, a special chapel was built especially for this Eucharistic Miracle.

To this miracle is attributed a very strange phenomenon – or rather, a miracle within a miracle. Over the centuries people began to notice a change in one of the pages with the spot of blood.

Almost as if a coloring or darkness is apparent in certain parts of the page, some people claim that they are able to see the face of Christ on it. Whenever the priest opens the tabernacle in the sanctuary of the chapel to show the Eucharistic Miracle to people, he puts his vestments on, and when he places the reliquary upon the altar he shines a flashlight through the rear of the page. There is a perfectly formed profile of a man with a beard and a mustache.

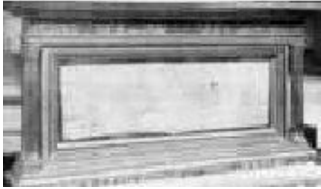


[Bolsena, Italy, 1263 a.d.](#)

[Macerata, Italy, 1356 a.d.](#)



Macerata, Italy, 1356 a.d. – The Catholics in Macerata say that their city is called the "City of the Blessed Sacrament" for two reasons. First of all because a Eucharistic Miracle occurred there, and secondly because it was one of the first cities in the world to form a Confraternity in Honor of the Blessed Sacrament (see also [Avignon 1443](#)).



On the morning of the 25th of April 1356, a Mass was celebrated in the Church of the Benedictine nuns by a priest who, during the consecration of the hosts as he was breaking one, had a doubt about the Real Presence of Jesus in the eucharist. The very moment he completed his consecration, fresh blood began to spill from the edges of the Holy Host. The priest, full of faith and trembling with emotion, began shaking so badly that he tumbled the bleeding host over the side of the chalice and it caused a blood stain on the corporal cloth underneath onto which it fell. After the conclusion of the Mass the priest hurried to inform his Bishop – Bishop Nicolo – of everything that had happened, and Bishop Nicolo immediately rode over to the cathedral to investigate the miracle, and examine the blood stained corporal cloth.

This miracle seemed identical to the ones which had happened a century ago – in [Daroca \(1239\)](#), and [Bolsena \(1263\)](#) – and which gave rise to the institution of the feast of Corpus Christi in 1264. The blood stained corporal cloth was declared to be an authentic Eucharistic Miracle by a canonical commission, after which it was reverently exposed for veneration in a prominent location inside the Cathedral of Macerata. Each year on the 1st Sunday after Pentecost it was carried in a solemn procession through the streets of Macerata – attended not only by locals but by people from all over the province. In 1647 a young man by the name of Orazio Longhi donated a precious reliquary of silver and crystal for the exposition of the miracle.

Over the years this Eucharistic Miracle in it's beautiful reliquary was constantly exposed in processions until 1807, when Napoleon began threatening the Church in Italy, and attempted to suppress the confraternities, and prohibit religious processions. At this time it was necessary to hide the Eucharistic Miracle in a cabinet behind an altar until the middle of the 19th century, although the miracle was never forgotten. On October 1861 the miraculous blood stained corporal was declared authentic for a second time by Msgr. Zangari, and it was declared authentic for a 3rd time by Msgr. Galeati in September 1885. In 1932 the Eucharistic Miracle was once again exposed – this time for perpetual veneration by the public – in a crystal reliquary, in the Chapel of the Blessed Sacrament. However during the Fascist and Nazi threats during the 2nd world war it was necessary to conceal the miracle in a cabinet again for a few short years. Today this miraculous corporal cloth is reserved in the altar of the Blessed Sacrament in the Cathedral of Macerata.



[Siena, Italy, 1330 a.d.](#)

[Turin, Italy, 1453 a.d.](#)



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Turin, Italy, 1453 a.d. – Turin is an industrial and intellectual city, and it is also the beloved city of Saint John Bosco who developed his apostolate here, built the Church of María Auxiliadora here, and founded his famous school for children of the streets here. Many miracles have occurred in this city over the years; Christians received aid in their plights, and Saint John Bosco was helped often – all through the intercession of Our Blessed Mother. Turin is also famous for the miraculous Shroud of Turin which is kept in the Cathedral of Saint John the Baptist. This is also the Church into which for the first time the Bishop of Turin, accompanied by a great multitude of worshippers, carried in a solemn procession the Eucharistic Miracle of Turin.

Historical situation of the Miracle: In 1453 Mohammed II had captured Constantinople, atrociously killing hundreds of thousands of Christians, and he was planning to march over the entire continent of Europe. The logical thing for all of the Christian forces to have done would be to have united against him, however most of the European empires at this time were so busy fighting amongst themselves that they were distracted. Today's cities of Milan, Turin, Venice, and Florence were only small empires at this time, and were constantly feuding with one another. Their dukes were so preoccupied with four years of power struggles between themselves that they had not paid any attention as Mohammed II gathered his strength, seized Constantinople, and continued northwest. Francesco Sforza ended up becoming the duke of Milan, and his only ally was Florence – insufficient to repel the Mohammedans. Desperate, he had to recruit the aid of foreign powers. The dukes of Anjou and Lorraine had been eyeing the kingdoms of Naples and Sicily, so they agreed to help in exchange for them after the war. The armies of Anjou and Lorraine therefore marched towards the defense of Milan, but they had to pass through Piedmont, which was governed by one of Milan's enemies. The attitude of the leader of the armies of Anjou and Lorraine – Ludwig – was that if someone was their ally's enemy, then they were their enemy too. Therefore, when the army approached Piedmont, they had to engage Piedmont's forces in a bloody battle resulting in the retreat by the troops of Anjou. This happened on the outskirts of a city named "Exiles".

History of the Eucharistic Miracle: As the troops of Piedmont crossed through the city of Exiles, and the army of Anjou approached, all of the local inhabitants of the area fled their homes. The soldiers of Piedmont therefore began to sack and loot the houses and churches. One of the soldiers entered the local Church in Exiles, broke open the tabernacle, and made off with the expensive Monstrance knowing fully well what it was – this was a special monstrance used for blessings. He didn't even have the decency to remove the consecrated Host which was reserved inside it, he just threw the Monstrance into a bag and draped it over his donkey. The donkey must have been aware of Our Lord Jesus in the bag on his back because he tumbled and fell frequently. At any rate, the soldier opted to sell his bags of booty to the first merchant to cross his path for a very cheap price. This merchant sold the bags to another, who sold them to another, who then started to convey the bags to Turin – again on the back of a donkey. When the merchant entered Turin and passed by the Church of Saint Wild – as it was called then – the donkey tripped and fell. The merchant tried repeatedly to raise the donkey, whipping him and beating him with increasing ferocity, but the animal refused to budge. A large crowd of onlookers began to assemble, none of whom appreciated seeing a donkey abused like that, and the larger the crowd grew the more desperate and vicious the attacks of the merchant became. The donkey began dashing from side to side to escape the merchant, and at this moment the bag of booty fell to the street and the contents tumbled out of it.

All of the eyes of the onlookers became fixed upon the magnificent Monstrance, especially upon the "brilliant" Host reserved inside it which began to give off such a resplendent and bright light that they had to squint their eyes. Slowly, the Monstrance rose into the air all by itself to a height of about 10 or 12 feet, and remained elevated there in the air. Dumbstruck, sighs and sobs traveled throughout the crowd as they all stood there staring at this miraculous sign. Inside the Church of Saint Wild, Father Cocomo was alerted by the sounds of the crowd and came out into the street to investigate. When he observed the Monstrance floating in the air he told everyone that this was a sign from Jesus, and he took off to inform the Bishop.



The Bishop came immediately from the cathedral in a procession swelling with priests, and followed by almost all of the civic officials – the news had spread from one end of the city to the other like wildfire. When the Bishop arrived he opened the Monstrance and it tumbled immediately to the ground, leaving the Miraculous Host suspended in the air surrounded by a brilliant aura of light. The Bishop, accompanied by the priests began to sing out a hymn in Latin – "...He remains with us.." – and they were joined in by all of the onlookers. The Miraculous Host began to descend, so the Bishop held up a chalice, whereupon the Host continued descending and then slid right into the chalice. The entire population of the city marveled about this miracle and followed the Bishop in procession to the Cathedral. The Vatican was notified immediately, and people traveled from all over Italy and Europe to venerate this Eucharistic Miracle of Turin. The Church of Saint Wild is now called the Basilica of Corpus Domini (Church of the Body and Blood of Jesus).



In 1455 the Archdiocese of Turin built a special tabernacle to honor and conserve this Eucharistic Miracle. The people of Turin were greatly touched by this miracle. They put a plaque at the spot where the donkey fell, and this tiny area became a site for so great a throng of pilgrimages that in 1521 a marble Oratory was erected there for the faithful. In 1525 a religious order was instituted - the "Company of the Body of Christ" – to be protectors of this Eucharistic Miracle. Their symbol was a magnificent Monstrance with a Host suspended over it. They also were responsible for the Oratory, and the memorial where the donkey fell.

In 1584 orders arrived from the Holy See that the Eucharistic Miracle should be consumed. The reason given by the Vatican was not to oblige God to keep this Eucharistic Miracle without corruption forever. The Sacred Host was consumed by a Papal order in 1584 after having been perfectly conserved for 131 years – although the adoration and devotion of this Eucharistic Miracle continued.

In 1598 the plague was threatening the population, as was another war between Piedmonte and France. The Council of Turin believing that Jesus was warning them by these signs, promised Jesus that if He would stop the plague then they would build a completely new Church especially in honor of the Blessed Sacrament in Turin. The plague stopped, and in 1607 they laid the foundation of the new Church, and it was completed in 1671. To the right of the main altar is an area partitioned off to denote the spot where the donkey fell. There is also a plaque mounted there with an inscription written in Latin. Saint John Bosco translated it thusly: **"Here, June 6th 1453, the donkey that was carrying the Body of Christ fell. Here the Sacred Host, free of its Monstrance, was elevated in the air. Here it descended smoothly to the worshipping hands of the Turins. Here therefore, they remember the miracle, they kneel on the soil, and they venerate and look with fear at a sacred place."**

In the small Church in Exiles where the robbery occurred that day in 1453, the broken tabernacle has never been repaired. They conserve it in this condition in honor of this miraculous event. Throughout the centuries solemn processions and festivals have taken place in honor of this Eucharistic Miracle in Turin, and Saint John Bosco wrote about some of the festivities and the large preparations that were undertaken. During one feast Queen Adelaida, wife of Vittorio Emmanuelle II attended, as did Queen Maria Teresa, both of whom received Holy Communion in the Basilica. In 1953 the date of the celebration of the 5th centennial was changed from Sept. 6th, to the 13th, so that it would coincide with the Eucharistic congress that year. **Some of the Popes who have recognized the Eucharistic Miracle of Turin are: Pius II, Gregory XVI, Clement XIII, Benedict XIV, Saint Pius X, Pius XI, and John Paul II.**



[Macerata, Italy, 1356 a.d.](#)

[Sienna, Italy, 1730 a.d.](#)



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Sienna, Italy, 1730 a.d. - On August 14, 1730, during devotions for the vigil of the feast of the Assumption of the Blessed Virgin Mary, while most of the Sienese population and the clergy of the city were attending these services, thieves entered the deserted Church of St. Francis. Taking advantage of the friars' absence, they made for the chapel where the Blessed Sacrament was kept, picked the lock to the tabernacle and carried away the golden ciborium containing consecrated Hosts.

The theft went undiscovered until the next morning, when the priest opened the tabernacle at the Communion of the Mass. Then later, when a parishioner found the lid of the ciborium lying in the street the suspicion of sacrilege was confirmed. The anguish of the parishioners forced the cancellation of the traditional festivities for the feast of Our Lady's Assumption. The Archbishop ordered public prayers of reparation, while the civil authorities began a search for the consecrated Hosts and for the scoundrel who had taken them.

Two days later on August 17 in the Church of St. Mary of Provenzano, a priest's attention was directed to something white protruding from the offering box. Realizing that it was a Host, he informed the other priests of the church who in turn notified the Archbishop and the friars of the Church of St. Francis. When the offering box was opened in the presence of local priests and the representative of the Archbishop, a large number of Hosts were found, some of them suspended by cobwebs. The Hosts were compared with some unconsecrated ones used in the Church of St. Francis and proved to be exactly the same size, and to have the same mark of the irons upon which they were baked. The number of Hosts corresponded exactly to the number the Franciscan friars had estimated were in the ciborium - 348 whole Hosts and six halves. The offering box was opened but once a year, so the Hosts were covered with the dust and debris that had collected there. After being carefully cleaned by the priests, they were enclosed in a ciborium and placed inside the tabernacle of the main altar of the Church of St. Mary. The following day, in the company of a great gathering of townspeople, Archbishop Alessandro Zondadari carried the Sacred Hosts in solemn procession back to the Church of St. Francis.

During the two centuries that followed it has sometimes been wondered why the Hosts were not consumed by a priest during Mass, which would have been the ordinary procedure in such a case. While there is no definite answer, there are two theories. One explanation is that crowds of people from both Sienna and neighboring cities gathered in the church to offer prayers of reparation before the sacred particles, forcing the priests to conserve them for a time. The other reason the priests did not consume them might well have been because of their soiled condition. While the Hosts were superficially cleaned after their discovery, they still retained a great deal of dirt. In such cases it is not necessary to consume consecrated Hosts, but it is permitted to allow them to deteriorate naturally, at which time Christ would no longer be present.

To the amazement of the clergy, they did not deteriorate but remained fresh, and even retained a pleasant scent. With the passage of time the Conventual Franciscans became convinced that they were witnessing a continuing miracle of preservation. Fifty years after the recovery of the stolen Hosts an official investigation was conducted into the authenticity of the miracle. The Minister General of the Franciscan Order, Father Carlo Vipera, examined the Hosts on April 14, 1780, and upon tasting one of them he found it fresh and incorrupt. Since a number of the Hosts had been distributed during the preceding years the Minister General ordered that the remaining 230 particles be placed in a new ciborium and forbade further distribution.



A detailed investigation took place in 1789 by Archbishop Tiberio Borghese of Sienna with a number of theologians and other dignitaries. After examining the Hosts under a microscope, the commission declared that they were perfectly intact and showed no sign of deterioration. The three Franciscans who had been present at the previous investigation of 1780 were questioned under oath by the Archbishop, and it was reaffirmed that the Hosts were the same ones stolen in 1730. As a test to further confirm the authenticity of the miracle, the Archbishop, during this 1789 examination, ordered several unconsecrated hosts to be placed in a sealed box and kept under lock in the chancery office. Ten years later these were examined and found to be not only disfigured, but also withered. In 1850, 61 years after they were placed in a sealed box, these unconsecrated hosts were found reduced to particles of a dark yellow color, while the consecrated Hosts retained their original freshness.

Other examinations were made at intervals over the years, the most significant being that of 1914 undertaken on the authority of Pope St. Pius X. For this inquiry the Archbishop selected a distinguished panel of investigators which included scientists and professors from Sienna and Pisa, as well as the theologians and Church officials. Acid and starch tests performed on one of the fragments indicated a normal starch content. The conclusions reached from microscopic tests indicated that the Hosts had been made of roughly sifted wheat flour which was found to be well preserved. The commission agreed that unleavened bread, if prepared under sterile conditions and kept in an airtight antiseptically cleaned container, could be kept for an extremely long time. Unleavened bread prepared in a normal fashion and exposed to air and the activity of micro-organisms would remain intact for no more than a few years. It was concluded that the stolen Hosts had been both prepared without scientific precautions and kept under ordinary conditions which should have

caused their decay more than a century before. The commission concluded this preservation was extraordinary, "e la scienza stessa che proclama qui lo straordinario."

Professor Siro Grimaldi, professor of chemistry at the University of Sienna and director of the Municipal Chemical Laboratory, as well as the holder of several other distinguished positions in the field of chemistry, was the chief chemical examiner of the holy particles in 1914. Afterward, he gave elaborate statements concerning the miraculous nature of the Hosts, and wrote a book about the miracle entitled *Uno Scienziato Adora* (A Scientific Adorer). In 1914 he declared:

"The Holy particles of unleavened bread represent an example of perfect preservation ... a singular phenomenon that inverts the natural law of the conservation of organic material. It is a fact unique in the annals of science."

In 1922 another investigation was conducted -- this one in the presence of Cardinal Giovanni Tacci, who was accompanied by the Archbishop of Sienna and the Bishops of Montepulciano, Foligno, and Grosseto. Again the results were the same: the Hosts tasted like unleavened bread, were starchy in composition and were completely preserved.

In 1950 the miraculous Hosts were taken from the old ciborium and placed in a more elaborate and costly one, which caught the eye of another thief. Thus, despite the precautions of the clergy, another sacrilegious theft occurred on the night of August 5, 1951. This time the thief was considerate enough to take only the container and left the Hosts in a corner of the tabernacle. After counting 133 Hosts, the Archbishop himself sealed them in a silver ciborium. Later, after being photographed, they were placed in an elaborate container which replaced the one that had been stolen.

The miraculously preserved Hosts are displayed publicly on various occasions, but especially on the 17th of each month, which commemorates the day they were found after the first theft in 1730. On the feast of Corpus Christi the Sacred Hosts are placed in their processional monstrance and triumphantly carried in procession from the church through the streets of the town, an observance in which the whole populace participates. **Among many distinguished visitors who have adored the Hosts was St. John Bosco. They were likewise venerated by Pope John XXIII, who signed the album of visitors on May 29, 1954, when he was still the Patriarch of Venice. And although unable to visit the miraculous Hosts, Popes Pius X, Benedict XV, Pius XI and Pius XII issued statements of profound interest and admiration.**

With a unanimous voice, the faithful, priests, bishops, cardinals and popes have marveled at and worshiped the holy Hosts, recognizing in them a permanent miracle, both complete and perfect, that has endured for over 250 years. By this miracle the Hosts have remained whole and shiny, and have maintained the characteristic scent of unleavened bread. Since they are in such a perfect state of conservation, maintaining the appearances of bread, the Catholic Church assures us that although they were consecrated in the year 1730, these Eucharistic Hosts are still really and truly the Body of Christ. The miraculous Hosts have been cherished and venerated in the Basilica of St. Francis in Sienna for over 250 years.

Eucharistic Miracles are a reminder to all of us never to take the miracle of the Divine Liturgy for granted and to always approach Communion with holy fear and loving adoration as well as with a clear and penitent conscience.

One of the greatest signs of God in our world today is found in the Holy Eucharist. Throughout the history of the Church, Eucharistic miracles have occurred to witness to this great Truth of the Catholic Church. All Christians are called to worship and adore their Lord and Savior who is truly present body, blood, soul, and divinity in the Holy Eucharist.

 [Turin, Italy, 1453 a.d.](#)

[Closing thoughts about Holy Eucharist](#) 



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Some closing meditations about the Lord's Supper

"Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you"

- Jesus Christ, our Lord and our God, John: 6: 53

"Every time, then, you eat this bread and drink this cup, you proclaim the death of the Lord until he comes! This means that whoever eats the bread or drinks the cup of the Lord unworthily sins against the body and blood of the Lord."

- 1 Cor. 11:26-27

"Consider how contrary to the mind of God are the heterodox..... They abstain from the Eucharist and from prayer, because they do not admit that the Eucharist is the flesh of our Savior Jesus Christ, the flesh which suffered for our sins and which the Father, in His graciousness, raised from the dead."

- St. Ignatius of Antioch, Letter to the Smyrnaeans, circa 80-110 A.D.

"This food we call the Eucharist, of which no one is allowed to partake except one who believes that the things we teach are true, and has received the washing for forgiveness of sins and for rebirth, and who lives as Christ handed down to us. For we do not receive these things as common bread or common drink; but as Jesus Christ our Savior being incarnate by God's Word took flesh and blood for our salvation, so also we have been taught that the food consecrated by the Word of prayer which comes from him, from which our flesh and blood are nourished by transformation, is the flesh and blood of that incarnate Jesus."

- St. Justin Martyr, circa 148-155 A.D.

"For just as the bread which comes from the earth, having received the invocation of God, is no longer ordinary bread, but the Eucharist, consisting of two realities, earthly and heavenly, so our bodies, having received the Eucharist, are no longer corruptible, because they have the hope of the resurrection."

- St. Irenaeus of Lyons, circa 180 A.D.

"Contemplate therefore the Bread and Wine not as bare elements, for they are, according to the Lord's declaration, the Body and Blood of Christ; for though sense suggests this to thee, let faith stablish thee. Judge not the matter from taste, but from faith be fully assured without misgiving, that thou hast been vouchsafed the Body and Blood of Christ."

- St. Cyril of Jerusalem, circa 350 A.D.

"You ought to know what you have received, what you are going to receive, and what you ought to receive daily. That Bread which you see on the altar, having been sanctified by the word of God, is the Body of Christ. The chalice, or rather, what is in that chalice, having been sanctified by the word of God, is the Blood of Christ."

- St. Augustine, Sermons, 227,21, circa 400 A.D.

"It is not the power of man which makes what is put before us the Body and Blood of Christ, but the power of Christ Himself who was crucified for us. The priest standing there in the place of Christ says these words but their power and grace are from God. 'This is My Body,' he says, and these words transform what lies before him."

- St. John Chrysostom, Homilies on the Treachery of Judas, 407 A.D.

"We have been instructed in these matters and filled with an unshakable faith, that that which seems to be bread, is not bread, though it tastes like it, but the Body of Christ, and that which seems to be wine, is not wine, though it too tastes as such, but the Blood of Christ; draw inner strength by receiving this bread as spiritual food and your soul will rejoice."

- St. Cyril of Alexandria, Catechesis, 444 A.D.

"Lord Jesus, Who in the Eucharist make your dwelling among us and become our traveling companion, sustain our Christian communities so that they may be ever more open to listening and accepting your Word. May they draw from the Eucharist a renewed commitment to spreading in society, by the proclamation of your Gospel, the signs and deeds of an attentive and active charity."

- Pope John Paul II

"I charge you in the presence of God and of Christ Jesus, who will judge the living and the dead, and by his appearing and his kingly power: proclaim the word; be persistent whether it is convenient or inconvenient; convince, reprimand, encourage through all patience and teaching. For the time will come when people will not tolerate sound doctrine but, following their own desires and insatiable curiosity, will accumulate teachers and will stop listening to the truth and will be diverted to myths."

- (2 Tim 4:1-4)

read John Paul II's encyclical about the Holy Eucharist called: [ECCLESIA DE EUCHARISTIA](#)



[Sienna, Italy, 1730 a.d.](#)