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# Faith Affirmed Through Eucharistic Miracles

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FAITH AFFIRMED THROUGH EUCHARISTIC MIRACLES

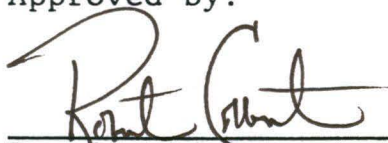
A Practicum  
Presented to the Pastoral Institute  
Incarnate Word College, in partial  
fulfillment of the requirements for  
the degree of Master of Arts in  
Religious Studies

by

Mother Teresa Santoyo, P.C.I., B.A.

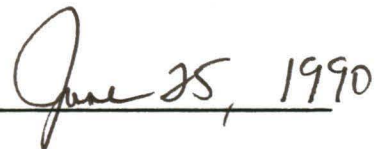
June 1990

Approved by:



Faculty Advisor

Date





Dedicated

to

His Holiness, John Paul II

and

Members of the Pax Christi Institute  
whose aim is  
to take Jesus Christ our Peace to all the world  
through the leading of the People of God to a more  
profound understanding of the  
Most Sacred Mystery of the Eucharist.

and

All the People of God who through  
Jesus Christ our Peace have been called  
to worship around the table  
of the Lord and in Oneness in Him  
and through Him offer and celebrate the  
Eucharistic Mystery of our Faith,  
the  
Sacrifice of Jesus Christ.

Pax Christi Prayer

Jesus lives in me  
I live in Jesus  
Jesus and I are  
One

## ACNOWLEDGMENTS

TO

Sister Mary Elva Reyes, P.C.I., MTS, MSW, Advisor for Practicum, who generously dedicated her time and talent in providing organization, insight depth, and assessment to the Practicum until it was completed.

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## I. INTRODUCTION

As one approaches the awesome realm of the mystery of God, one hears the same voice which Moses once heard, "Take off your shoes, for the place on which you stand is holy ground." (Ex. 3:5)

"Without any doubt, the mystery of our religion is very deep indeed:

He was made visible in the flesh,  
attested by the Spirit,  
seen by angels,  
proclaimed to the pagans,  
believed in by the world,  
taken up in glory." (1 Tim. 3:16)

God's plan of salvation is a divine mystery. This divine mystery is "Christ in you, your hope in glory."  
(Col. 1:27) Hebrews chapter 11:1 defines divine mystery in terms of faith, Christ in you." Only faith can guarantee the blessings that we hope for, or prove the existence of the realities that at present remain unseen." (Heb. 11:1)

This written testimony is my proclamation of faith, Christ in me, of my belief in the "Real Presence" of Jesus Christ in the mystery of the Holy Eucharist.

"We do not explain or solve mysteries of faith; we rather open up to people of faith the greatness and depth of the mystery of a Savior God." (Rom. 11:33-36)

A. STATEMENT OF PROBLEM

Is it necessary that a person be informed about the mystery of our faith "the Real Presence" in order to have a full and active participation at the Holy Sacrifice of the Mass?

B. SCOPE OF PROJECT

The purpose of this project is to explore what is the relationship between the declining participation of the faithful in the celebration of the Mystery of the Eucharist and their respective understanding of the term "Real Presence" as it relates to the mystery of the eucharist.

To the best of my knowledge there has been no study done on this area.

C. HYPOTHESIS

If a person receives the proper instruction on the "Real Presence" then, there will be an increased participation of the faithful in the celebration of the Mystery of the Eucharist.

D. METHOD

The study was conducted on a wide geographical area. It involved a total of 300 persons. Data was gathered on large group administered class-room settings, thus it produced a reliable result.



E. INDEPENDENT VARIABLES

1. Age
2. Sex
3. Religion
4. Understanding of term before conference
5. Understanding of term after conference

F. RESULTS

This study reveals astounding information about our known to be "catholic population." Of 300 persons who participated in this project and completed the evaluation form, 275 were Roman Catholics; from this, 150 persons had never heard about the term "Real Presence" and 100 persons had heard about it, but did not understand. After the conference or participation in this study, 240 persons understood the term better. The findings of this study support the hypothesis that was set for this particular project.

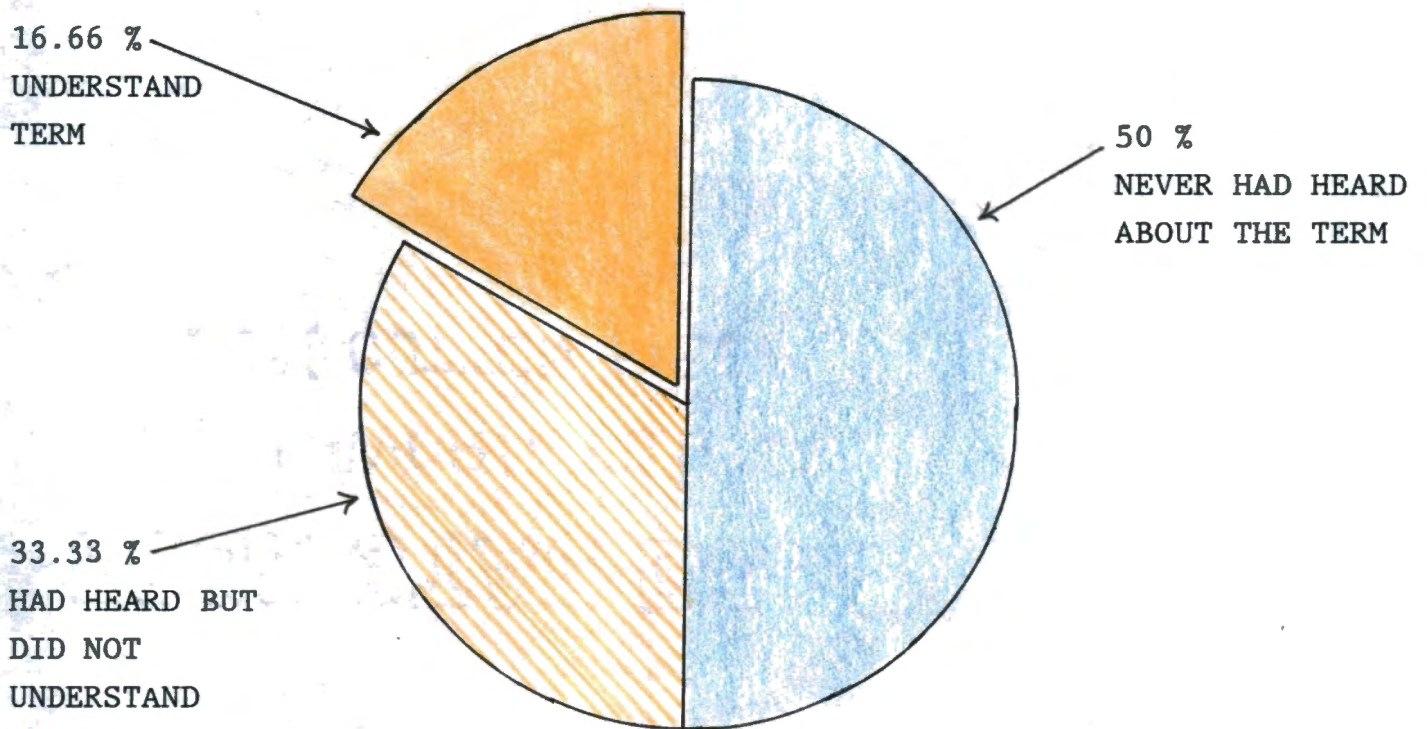
Further study is recommended in this area.

G. DURATION OF PROJECT

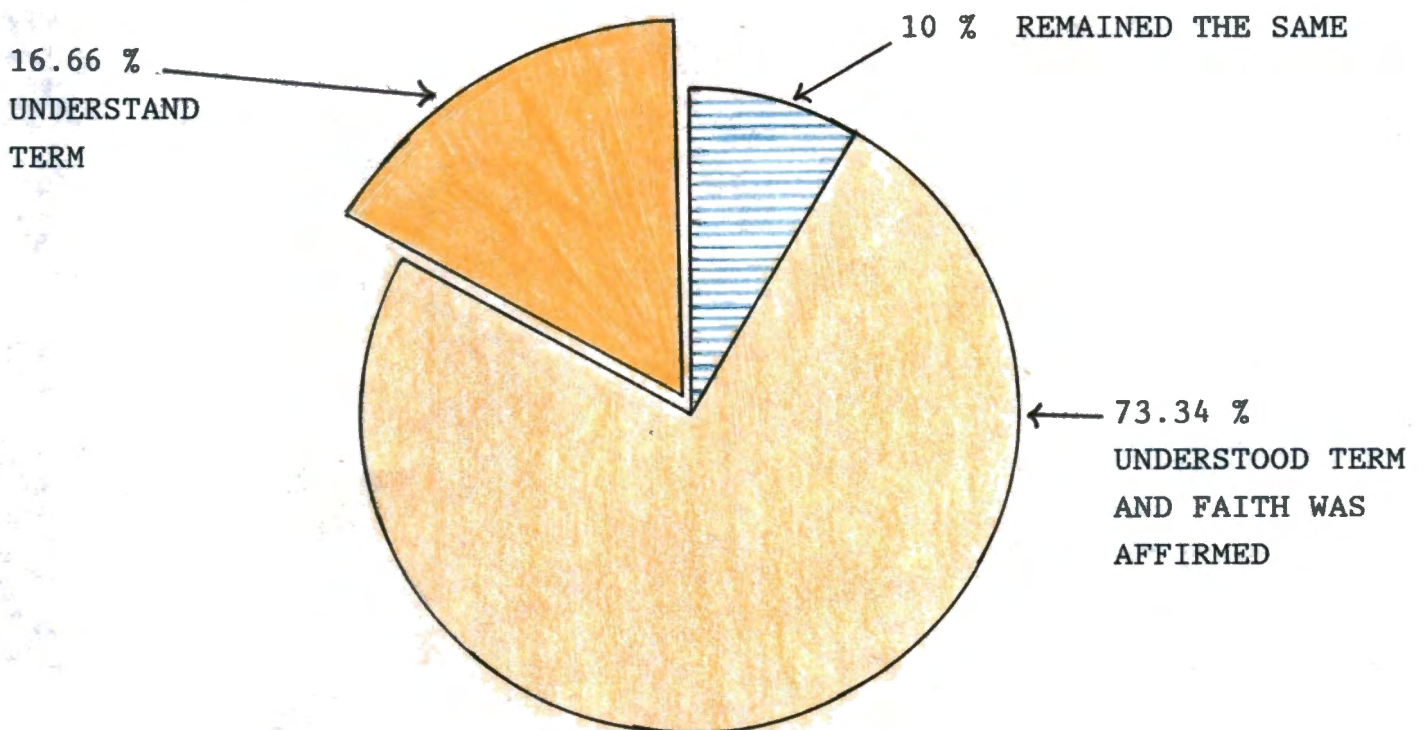
This project was begun on August 1, 1989 and was brought to completion on April 1, 1990.

BEFORE PRESENTATION OF TEACHING MODEL

4



AFTER PRESENTATION OF TEACHING MODEL



## II. PROJECT SELECTION CRITERIA

### A. Mandate of Vatican II

Through Sacrosanctum Concilium, the Constitution on the Sacred Liturgy, it is ~~mandated~~ <sup>mandates</sup> that clergy, religious, and laity be provided quality instruction on the sacred liturgy. <sup>review</sup>

1. "In the restoration and promotion of the sacred liturgy the full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the Christian Spirit." (S.C. 14)

2. "The study of the sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies." (S.C. 16)

3. "With zeal and patience pastors of souls must promote the liturgical instruction of the faithful. (S.C. 18)

4. "Professors who are appointed to teach liturgy in, seminaries, religious houses of study, and theological faculties, must be properly trained for their work in institutes which specialize in the subject." (S.C. 15)

### B. Particularization of Mandate

The specific element of the most sacred mystery of

the Eucharist which has been singled out to accept in faith, explain or negate is what is known to be the term, "Real Presence." *Note*

The when, how, and what transformation occurs in the bread and wine after what is known as the consecration has been delved with intensity by diverse persuasion groups. The term "transubstantiation" which was coined influenced by Aristotelian philosophy, though not totally, because the word substance was used during the Patristic Period in relation to the Eucharist, has continuously been the subject of controversy, division, and ultimately, of the weakening of the belief and participation in the offering and celebration of the Holy Sacrifice of the Mass. *Note* *examples?* *Acc. to whom?*

*archaic terms*  
The term "transubstantiation" has been the focus of contention for centuries. Transubstantiation was the term arbitrarily chosen at that particular period to express the divine action and consequence of the uttering of the words of institution during the celebration of the Mystery of the Eucharist. *Note* *Which is?*

No term will ever suffice to encapsulate a mystery, and thus to exhaust one's effort on explaining an arbitrary term is self-defeating, because the human mind does not have the faculty to comprehend a mystery, and therefore is

not an authentic authority to name what it cannot understand. Perhaps consideration might be given by the Magisterium in the official substitution of the term transubstantiation with the term, mystery of faith, which is anchored in Holy Scripture, and would be more acceptable to Christians of most denominations, while at the same time less vulnerable to controversy. *Interesting point*

Therefore, because of the above stated reasons I have chosen to center my area of study in the Real Presence of Jesus Christ in the Mystery of the Eucharist sustained with my firm belief that I through the grace of God can affirm a mystery of faith, but never explain it.

C. Decline of Roman Catholics participating in the offering and celebrating of the Eucharist.

1. The article, "On My Mind - 15,000,000 Alienated American Catholics," written for the August, 1988, "New Theology Review" by Flavian A. Walsh, O.F.M. provides a summary <sup>of</sup> unstructured research on Catholics in the United States who have either joined other churches or who have stopped participating in Church worship or functions. Both factors which together sum up to the astounding fifteen million figure translate and respond to the why of the decline of Roman Catholics participation in the offering and *Euchar*

celebration of the Eucharist.<sup>1</sup>

2. There is a tendency to blame Protestants for luring Catholics and also a tendency to blame Vatican II for the diluted condition of religious teaching and for the need to secularize in many parishes.<sup>2</sup> Edith Myers responds to the first charge that "Nothing would lure them away if the Catholic Religion were being taught as it should be."<sup>3</sup>

To the second charge, she responds, "In reality, Vatican II nowhere advocates watered-down doctrine. Catholics who attribute these to Vatican II have never read the Council Documents."<sup>4</sup>

*How does this relate to the subject?*

D. Roman Catholics leaving the Church give as one reason, "I find no meaning in the Mass."

Catholics who come back home, the Church, through the nationwide evangelization project, Come Home, "are not seeking compromise on their journey. They desire inner integrity, purification, and peace of heart. They desire the Eucharist."<sup>5</sup>

*doesn't respond to point - weak explanation.*

### III. THEOLOGICAL - HISTORICAL DIMENSIONS OF THE PRESENCE OF JESUS CHRIST AT THE CELEBRATION OF THE SACRIFICE OF JESUS CHRIST.

As a statement of my faith and my ardent desire and zeal to present to the People of God the mystery of

*not the real presence?*

our faith. *not a sentence!*

It is very difficult in itself to affirm through faith testimonial instruction on the mystery of our faith; but said challenge is aggravated if the mystery which through the power of the Holy Spirit one is going to open up to people of faith has been named by such terms that one has to use considerable time just explaining the given names and then stretching it to accomodate and justify whichever term is used.

*What  
do you  
mean?*

The term Sacrifice of Jesus Christ is self-explanatory.

*for an educated  
believer...*

#### A. Word of Jesus-Word of God

"In the beginning was the Word:  
the word was with God  
and the word was God." (John 1:1)  
The Word was made flesh,  
He lived among us,  
and we saw his glory,  
the glory that is his as the only Son of the Father,  
full of grace and truth." (John 1:14)

The Incarnate Word for whom the Apostle John testifies is Jesus Christ. In the Prologue in the Gospel according to Saint John verses 1 and 14 a series of divine mysteries are stated:

1. The Word is eternal
2. The Word was with God
3. The Word was God

4. The Word was made flesh
5. The Word lived among us
6. The Word is the only Son of the Father
7. The Word is full of grace and truth

*How does this list indicate the real presence?*

<sup>ese</sup>  
 These statements of faith contained in the Holy Bible which contain the written word of God are the credentials of authenticity for the uttered words of Jesus Christ who is the Eternal Truth.

*How does*

*this relate to the theological-historical or stated in III.?*

What further proof is needed if we have the same Incarnate Word revealing the Mystery of the Holy Eucharist to us?

#### B. Institution narratives

The Ipsissima Verbum of Our Lord Jesus Christ of the institution of the Eucharistic rite on the night before he died during the celebration of the Paschal Meal is handed down to us through the four New Testament accounts which are:

1. Matt. 26:26-28: While they were at supper, Jesus took bread, and blessed and broke it, and gave it to His disciples, saying: "Take, eat, This is My body."

And taking the chalice, He gave thanks and gave it to His disciples saying: "Drink, all of you, for this is my blood of the New Testament, shed for many unto the remission of sins."



Luke 22: 19-20: And taking bread, he gave thanks, broke it, and gave it to them, saying: "This is My body, given for you. Do this for a commemoration of Me."

And so also with the chalice, when supper was ended, saying: "This chalice is the New Testament of My Blood, which is shed for you."

Mark 14:22-24: While they were at supper, Jesus took bread, and blessed, and broke it, and gave it to them, saying: "Take This; This is My body."

And taking the chalice, giving thanks, He gave it to them; and they all drank of it.

And He said to them: "This is My blood of the New Testament, shed for many."

1 Cor. II: 23-25: For I have received from the Lord that which I have also handed on to you, that the Lord Jesus on the night when He was betrayed, took bread, and gave thanks, and broke it, saying: "This is My body, for you. Do this for a commemoration of Me."

And so also with the chalice, when supper was ended, saying: "This is the New Testaent of My blood. Do this  
6  
for a commemoration of Me."

The factual, clear, and concise declaration of His Presence in the Eucharist stated in the Ipsissima Verbum of Our Lord is also found in the Gospel according to St.

John:

"I am the living bread which has come down from heaven.  
 Anyone who eats this bread will live for ever;  
 and the bread that I shall give  
 is my flesh, for the life of the world." (John 6:51)  
 "For my flesh is real food"  
 and my blood is real drink." (John 6:55)

To Lussier, "The phrase, "the bread that I shall give  
 is my flesh for the life of the world, is no doubt, John's  
 version of the formula of consecration." <sup>7</sup> "The Johannine  
 gospel is one long prayerful meditation on the part of the  
 Church concerning the celebration of the Eucharist, and the  
 enthusiasm of the Church's celebration can still be savored  
 afterwards in theological speculation, for if revelation  
 has become "theology" anywhere, it is in the gospel of St.  
 John!" <sup>8</sup>

#### C. Apostolic Period

The period of the early Christian Church is well documented in the Acts of the Apostles, the Didache, or Teachings of the Apostles, the epistles of some of the Apostles and the epistle of St. Ignatius of Antioch. "The main idea predominating the end of the first century is that what the Lord established at the Last Supper and what the Church has since been celebrating <sup>as</sup> Eucharist." <sup>9</sup> *Churchward construction?*

"The knowledge of the victoriously risen Lord and the consciousness of a fellowship with him must have been the reason for this exultation. They knew that at their gatherings, and in particular when they celebrated the Eucharist,

it was the Lord who was there "in their midst" as he himself had said (Mathew 18:20). They knew that in the Eucharist was continued the fellowship of the Lord's table enjoyed by his disciples during his earthly life as well as after his resurrection (Luke 24:41-43; John 21:12-13; Acts 10:41). In their sacred meal they saw the beginning and the mystical anticipation of the messianic banquet of which the Lord had spoken in his parables.

Hence, too, the invocation "Marana tha, come, Lord!" in the gatherings of the first Christian community. This is one of the few words preserved for us in the original language of their liturgy (1 Cor. 16:22; Didache 10:6; see Apoc. 22:20). In Jesus Christ they recognized their "Lord," their Kyrios, who was their host in his invisible presence, and from whose hands they received his flesh and blood." 10

#### D. Fathers of the Church

Because of the overwhelming written testimony of the Presence of Our Lord Jesus Christ in the Eucharist and the number of Fathers of the Church, I refer you for further information to the writings of the Fathers of the Church which is published in English in a series of seventy volumes. Publication was started in 1947 and still is in progress, though most of the books have been completed.

#### IV. THEOLOGICAL-HISTORICAL DIMENSIONS OF THE TERM "REAL PRESENCE" IN RELATION TO THE CELEBRATION OF THE EUCHARIST.

John A. Hardon, S.J. in the book Modern Catholic Dictionary defines the term Real Presence as follows:

*Patristic Period  
Medieval Period - Trent*

*Acceptable*

Juste "The manner of Christ's presence in the holy Eucharist."

In its definition on the subject, the Council of Trent in 1551 declared that "in the sacrament of the most Holy Eucharist is contained truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently the whole Christ" (Denzinger 1636, 1640). Hence Christ is present truly or actually and not symbolically. He is present really, that is objectively in the Eucharist and not subjectively in the mind of the believer. <sup>e.g.</sup> And he is present substantially, that is with all that makes Christ Christ and not only spiritually imparting blessings on those who receive the sacrament. The one who is present in the whole Christ (totus Christus), with all the attributes of his divinity and all the parts and properties of his humanity. (Etym. Latin prae-esse, to be at hand, to be immediately efficacious.)<sup>11</sup>

#### A. Duns Scotus

"It was not until the time of Scotus that the real presence of Christ was identified for the first time with his specific presence in the Eucharist." <sup>12</sup>

Duns Scotus held that "Christ's Body could be locally present in different places at the same time. Cf. In Sent., 17, dist x q. II and III, pp. 190-228." <sup>13</sup>

## B. Urban IV

Urban IV in 1264 published the bull Transiturus by which he decreed the celebration of the Feast of Corpus Christi, which had originated in Belgium in the Diocese of Leige in the 1240's, throughout the entire church.<sup>14</sup>

"In addition to its lyrical exuberance, the document is filled with fine theology, more Patristic than Scholastic in its approach. It also contains what may be the first use of the term Real Presence in respect to the Eucharist, a term that became common thereafter."<sup>15</sup> "Other things whose memory we keep we embrace spiritually and mentally: we do not obtain their real presence."<sup>16</sup>

## C. Council of Trent

The Council of Trent in Session~~s~~ XII, October 1551 issued Decrees and Canons on the Eucharist.

Precedence in the procession of Eucharistic Dogmas was given to the decree on the Real Presence of Jesus Christ in the Eucharist which is as follows:

Chapter 1: On the Real Presence of Our Lord Jesus Christ in the Most Holy Sacrament of the Eucharist.

*Title?*

The holy synod teaches and openly and simply professes that, in the nourishing Sacrament of the Holy Eucharist, after the Consecration of the Bread and Wine, Our Lord Jesus Christ, true God and true man, is truly, really,

and substantially contained under the species of those sensible realities (cf. Canon 1). For it is not contrary to say that our Savior himself always sits at the right hand of the Father in heaven, according to his natural mode of existing, and that, nevertheless, he is in many other places present to us sacramentally in his own substance, by a manner of existing that is possible to God, even though we can hardly express it in words, but that we, by an understanding illuminated by faith, are able to perceive and ought most firmly believe. <sup>17</sup>

#### D. Paul VI - Mysterium Fidei

Mysterium Fidei an Encyclical Letter of His Holiness Pope Paul VI on the Holy Mystery of the Eucharist issued on September 3, 1965, affirms, explains, expands, and defends the Decrees on the Eucharist promulgated by the Council of Trent in 1521. Particular consideration is given to Chapter I of Trent, the Decree which concerns the Real Presence of Our Lord Jesus Christ in the Holy Eucharist.

( Of profound value is the gift of a definition of the term Real Presence given to the Church by the Successor of Peter the Apostle, His Holiness, Paul VI.) This definition affirms and compliments Chapter I of Trent.

*Unnecessary*

Article 39 of Mysterium Fidei states:

"This presence is called 'real' - by which it is not

intended to exclude all other types of presence as if they were not 'real,' but it is in the fullest sense: because it is a substantial presence by which the whole and complete Christ, God and Man, is present. One would therefore falsely explain this manner of presence by conceiving a so-called "pneumatic" nature of the body of the glorified Christ everywhere present, or by restricting it to the limits of symbolism as if this most august sacrament consisted of nothing else than an efficacious sign "of the spiritual presence of Christ and of His intimate union with the faithful members of His Mystical Body." 18

*Switch D. w/ E.*

E. Vatican II - Sacrosanctum Concilium

Sacrosanctum Concilium, the Constitution on the Sacred Liturgy of the Second Vatican Council was issued on December 4, 1963. It is the first document set forth by Vatican II which in the opening paragraph clearly states the purpose for which it is intended.

Of such high regard is the liturgy, that the Council Fathers are of firm conviction that "it is the Liturgy through which, especially in the divine sacrifice of the Eucharist, "the work of our redemption is accomplished." and it is through the liturgy, especially, that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the

of the true Church. (S.C. 1-2)

Sacrosanctum Concilium underlines and affirms the Presence of Christ in the Eucharistic species. "To accomplish so great a work Christ is always present in the Church, especially in the liturgical celebrations. He is present in the Sacrifice of the Mass not only in the person of the minister," the same now offering, through the ministry of the priests, who formerly offered himself on the cross, but especially in the eucharistic species." (S.C. 7)

With a solemn declaration "the liturgy is the summit toward which the activity is directed." The Council Fathers invite "all who are sons and daughters of God by faith to come together, to praise God in the midst of his Church, to take part in the Sacrifice and to eat the Lord's Supper." ( S.C. 10)

#### V. EUCHARISTIC MIRACLES

*What is the importance and relationship of the following miracles to current theological/pastoral endeavours?*

Faith in the Real Presence of Our Lord Jesus Christ in the Most Holy Mystery of the Eucharist is affirmed through Church recognized Miracles. A divine miracle is a sign, manifestation, of God's power and love toward his people which can be grasped through the senses. It is an affirmation of Faith and thus Faith on the part of the subject must be present.



The Eucharistic Miracles are no different than other miracles, other than they affirm the Real Presence of Christ in the Eucharist for those who believe, but seldom serve as a catalyst to the unbeliever, so to speak, to launch the person to conversion. *Why?*

The most divine and awesome Eucharistic Miracle takes place daily as we gather round the table of the Lord in the Celebration of the Mystery of the Eucharist. It is there where we meet Our Lord in his Real Presence and the longing of old, "When shall I see my God face to face," is fulfilled.

There are many recognized Miracles of the Eucharist, but I will limit myself to a brief summary statement of the three which I considered most prominent.

#### A. Eucharistic Miracle of Lanciano

Lanciano, is an ancient small city situated in northern Italy by the Adriatic coast. For over twelve centuries it has been the faithful guardian of what is known as the Miracle of Lanciano. "This Miracle is the greatest and most perfect of our Catholic Faith, and for twelve centuries, stands out as proof of Christ's love and irrefutable proof of the Real Presence of Jesus in the Eucharistic Mystery." 19

The account of the Eucharistic Miracle is brief and factual. Twelve centuries ago a Basilian priest was celebrating the Sacrifice of the Mass, as he was uttering the Words of Consecration he was overcome with doubt in the Mystery of the Real Presence. As a divine response to his doubts about the Real Presence the Wonderous Divine Event took place, the bread transformed into living Flesh and the wine into living Blood. Without preservatives this Gift from heaven remains in silent Witness to the faith and affirmation of the Real Presence.

The Eucharistic Miracle has been the subject and object of numerous scientific studies, the latest having been in "1970-71 and taken up again partly in 1981 when there took place a scientific investigation by the most illustrious <sup>AP.</sup> scientist Prof. Odoardo Linoli, eminent Professor in Anatomy and Pathological Histology and in Chemistry and in Clinical Microscopy. He was assisted by Prof. Ruggero Bertelli of the University of Sienna. 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: The Flesh is real Flesh. The Blood is real Blood. The Flesh and Blood belong to the human species. The Flesh consists of the muscular tissue of the heart.

In the Flesh we see present in sections: the myocardium, the endocardium, the fagus nerve and also the left ventricle of the heart for the large thickness of the myocardium.

The flesh is a "HEART" complete in its essential structure.

The Flesh and the Blood have the same blood-type:

AB. (Blood-type identical to that which Prof. Baima Bollone uncovered on the Holy Shroud of Turin).

In the Blood there were found proteins in the normal proportions (percentage-wise) as are found in the sero-proteic make-up of the fresh normal blood.

In the Blood there were also found these mineral: chlorides, phosphorus, magnesium, potassium, sodium and calcium.

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.

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." 20

Thousands of pilgrims visit Lanciano every year. Among those pilgrims in November 3, 1974 was his Holiness John Paul II.

In 1987 and 1988 I visited Lanciano. I have always believed in the Mystery of the Real Presence, but the divine experience of kneeling before my Lord and my God is a mystery in itself. The pilgrims each in their own simple way having been affirmed in their faith are transformed into authentic witness of the Mystery of the Real Presence.

It is significant to take note, no shrine which contained a Eucharistic Miracle had been commercialized.

#### B. MIRACLE OF SIENNA

" The miraculous preservation of 223 Hosts against all physical, chemical, and biological laws constitutes the Eucharistic miracle of Sienna." <sup>21</sup>

On August 14, 1730 during devotions in preparation for the Feast of the Assumption thieves entered into the Church of St. Francis and picked the lock of the Adoration Chapel and removed the gold ciborium with the Consecrated Hosts. They carried away the gold ciborium and threw away the Hosts. Two days later the Hosts were found in the offering box in the Church of St. Mary Provenzano. Since the offering box was opened but once a year the Hosts were soiled with cobwebs, dust, and debris. After having been cleaned and counted the Hosts were placed in a ciborium and placed in a tabernacle on the main altar of the Church of St. Mary.

"Two centuries have passed and the 348 Hosts are still intact. Studies on the Hosts have periodically been performed and all agree it is unexplainable, a Miracle. In 1914 Professor Giro Girmaldi, professor of chemistry at the University of Sienna and director of the Municipal Chemical Laboratory was the chief examiner of the Holy Particles. Afterward, he gave elaborate statements concerning the miraculous nature of the Hosts, and wrote a book about the miracle entitled, A Scientific Adorer. He wrote:

"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: <sup>22</sup>It is a fact unique in the annals of science.

On September 14, 1980 His holiness John Paul II during his visit to Sienna was deeply moved and exclaimed, <sup>23</sup>"This is the Presence."

#### C. Miracle of Santarem, Portugal

The Eucharistic Miracle of Santarem occurred in the early thirteen century and after seven hundred <sup>years</sup> it remains intact with us.

The miracle occurred when a woman unhappy with her marriage sought the services of a sorceress who told her that in exchange for deliverance she should bring to her a consecrated Host. The next day the woman after having attended Mass and having received Holy Communion she left the church and removed the Sacred Host from her mouth, the Host started to bleed. Frightened, she wrapped the bleeding Host in her veil, ran home, and hid the bloody veil in a

trunk, but a radiant light revealed the Sacred Presence. The parish priest was called and informed of the occurrence. He took the Host and placed it inside of a wax container inside the Tabernacle. When later they opened the tabernacle the bleeding consecrated Host was encased in an irregular crystal container where it remains to this day.

No documented scientific studies are available, perhaps, because it necessitates breaking the sealed crystal container. The Church of the Miracle is prayerful and a certain abiding embracing warmth welcomes the pilgrims. The ostensorium custom made to fit the crystal reliquary, bearing the Eucharistic Miracle of Santarem is brought out of the tabernacle. Our Lord Jesus in affirmation of the Mystery the Real Presence receives His People.

Each of the Eucharistic Miracles is unique, but each is an emphatic affirmation <sup>pro</sup>clamation of the Mystery of the Real Presence of Our Lord Jesus Christ in the Holy Eucharist.

#### VI. PROCEDURE-TEACHING MODEL

- A. Oral presentation adopted to specific group taught.
- B. Video presentation of Eucharistic Miracle of Lanciano

- C. Immediate reflection and group sharing
- D. Participant's written evaluation

## VII. CONCLUSION

"Pray for us especially to show us opportunities for announcing the message and the mystery of Christ. Pray that I may proclaim it as clearly as possible." Col. 4:3

## FOOTNOTES

<sup>1</sup>Flavian A. Wals, "On My Mind," New Theology Review, p. 89, August, 1988.

<sup>2</sup>Edith Myers. "Why are Catholics leaving the Church?," Homeletic and Pastoral Review, p. 22, May, 1987.

<sup>3</sup>Ibid., p. 22.

<sup>4</sup>Ibid., p. 22.

<sup>5</sup>Wals, p. 89.

<sup>6</sup>Antonio Piolanti, The Holy Eucharist (New York: Desclee Co., 1961), p. 23.

<sup>7</sup>Ernest Lussier, Getting to know the Eucharist (New York: Alba House, 1974), p. 19.

<sup>8</sup>Edward Schillebeeckx, The Eucharist (London: Sheed and Ward, 1983), p. 19.

<sup>9</sup>Pope Paul VI, Mysterium Fidei on the Eucharist (Washington, D.C.: National Catholic Welfare Conference, 1965), p. 9.

<sup>10</sup>Joseph Jungman, The Mass (Collegeville: The Liturgical Press, 1975), p. 19.

<sup>11</sup>John A. Hardon, Modern Catholic Dictionary (Garden City, New York: Doubleday and Company, Inc., 1979), p. 257.



<sup>12</sup>Schillebeeckx, p. 43.

<sup>13</sup>James T. O'Connor, The Hidden Manna (Madrid: La Editorial Católica, 1974), p. 137.

<sup>14</sup>Ibid., p. 192.

<sup>15</sup>*Ibid*  
O'Connor, p. 196.

<sup>16</sup>Ibid., p. 193.

<sup>17</sup>Ibid., pp. 212-13.

<sup>18</sup>Pope Paul VI, p. 10.

<sup>19</sup>Bruno Sammaciccia, The Eucharistic Miracle of Lenciano (Italy: 1976), p. 7.

<sup>20</sup>\_\_\_\_\_. Sanctuary of the Eucharistic Miracle of Lenciano. (Lenciano, Italy).

<sup>21</sup>\_\_\_\_\_. The Eucharistic Miracle of Siena. (Basilica of S. Francesco. Siena, Italy).

<sup>22</sup>Joan Carrol Cruz, Eucharistic Miracles (Rockford, Illinois: Tan Books and Publishers, Inc., 1987), pp. 90-1.

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The Eucharistic Miracle of Siena. Basilica of S. Francesco. Siena, Italy.

## VITA

Mother Teresa Santoyo, P.C.I. was born in El Paso, Texas on January 23, 1929, the daughter of the late Blanca Alonzo Santoyo and Juan Manuel Santoyo. After completing her work at Ursuline Academy, Laredo, Texas, in 1950 she enrolled in Our Lady of the Lake College and did most of her studies through summer sessions. On May, 1969, she received the degree of Bachelor of Arts from the same university.

Mother Teresa Santoyo is the Foundress of the Pax Christi Institute, a faith community of religious women founded in the Diocese of Corpus Christi, Corpus Christi, Texas.

During summer sessions she furthered her graduate studies in Guidance and Counseling at Our Lady of the Lake University at San Antonio, Texas, Texas A and I University at Kingsville, Texas and Sam Houston State University at Huntsville, Texas. On September 1988, she entered the Master of Arts, graduate program, in Religious Studies at Incarnate Word College.

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This practicum was typed by Sister Marina Zarate, P.C.I.

EVALUATION  
EVALUACION

1. NAME (optional)  
(nombre) \_\_\_\_\_
2. SEX (sexo)                      A. MALE (masc.) ☐                      B. FEMALE (fem.) ☐
3. AGE (edad)                      A. Less than 20 (menos de 20) ☐                      B. More than 20 (mas de 20) ☐
4. DIRECCION \_\_\_\_\_  
\_\_\_\_\_
5. DO YOU CONSIDER YOURSELF:  
(se considera Ud.)
- |                        |                          |                             |                          |
|------------------------|--------------------------|-----------------------------|--------------------------|
| A. Catholic (catolico) | <input type="checkbox"/> | B. Protestant (protestante) | <input type="checkbox"/> |
| C. Jew (judio)         | <input type="checkbox"/> | D. Other (otro)             | <input type="checkbox"/> |
| D. None (ninguno)      | <input type="checkbox"/> |                             |                          |
6. WHAT IS YOUR UNDERSTANDING OF THE TERM "REAL PRESENCE" IN  
RELATION TO THE HOLY SACRIFICE OF THE MASS?  
(que entiende Ud por la expresion PRESENCIA REAL en relacion  
al santo sacrificio de la Misa)
- |                                                                              |                          |
|------------------------------------------------------------------------------|--------------------------|
| A. Never heard about it (nunca habia oido)                                   | <input type="checkbox"/> |
| B. Heard about it but did not understand it (habia oido pero no lo entendia) | <input type="checkbox"/> |
| C. Understand the term very well (entiendo la expresion muy bien)            | <input type="checkbox"/> |

7. WHAT IS YOUR UNDERSTANDING OF THE TERM "REAL PRESENCE"

AFTER THE CONFERENCE AND VIDEO PRESENTATION?

(cual es su conocimiento de la expresion PRESENCIA REAL despues de la conferecia y presentacion del video?)

A. Same as before  
(igual que antes)

☐

B. Understand it better  
(lo entiendo mejor)

☐

C. Understand it very well  
(lo entiendo muy bien)

☐

8. DO YOU BELIEVE IN THE "REAL PRESENCE" OF CHRIST DURING THE  
CELEBRATION OF THE SACRIFICE OF THE MASS?

( cree usted en la PRESENCIA REAL de Cristo durante la  
celebracion del santo sacrificio de la Misa?)

A. yes

☐

B. no

☐

OTHER COMMENTS:

otros comentarios:

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EUCCHARISTIC

MIRACLE



OF

LANCIANO







*Jesus Christ and Mother Teresa Santoyo, Foundress of the Pax Christi Institute. Lanciano, Italy — June 27, 1987.*





## **THE EUCHARISTIC MIRACLE**

**"The Host changed into Flesh the Wine into Blood"**

**I ANCIANO**

## **PRAYER**

**O Jesus, living Bread descended from heaven, how infinitely great and good is Your love! In order to perpetuate and strengthen our faith in Your Real Presence in the Eucharist, you changed the consecrated species of bread and wine into Flesh and Blood, which are perpetually reserved in the Eucharistic Sanctuary of Lancia. Oh, increase ever more our faith in You, Sacramental Lord.**

**Grant that burning with love for You, we may come to seek comfort in dangers, in necessities and in anxieties, only at your feet, O Divine Prisoner of our tabernacles, O perpetual fount of every grace.**

**Excite in us hunger and thirst for Your Eucharistic food, so that in keeping Your Word, tasting this heavenly Bread, we may be able to enjoy true life now and forever. Amen.**

**SANTUARIO DEL MIRACOLO EUCARISTICO**

tel. 0872/23289 - 66034 LANCIANO (CH) - Italy



## The Eucharistic Miracle of Lanciano

Ancient Anxanum, the city of the Frentanese, has contained for over twelve centuries the first and greatest Eucharistic Miracle of the Catholic Church. 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 doubt about Jesus' Real Presence in the Eucharist.



*Silver monstrance with the Holy Relics (1713)*



*The Flesh consists of the muscular tissue of the heart (myocardium)*

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.

Since 1713 the Flesh has been reserved in an artistic silver Ostensorium, delicately embossed by an artisan of the Neapolitan school.

The Blood is enclosed in a rich and very old cup made of Rock-crystal.

The Minor Conventual Friars have been the custodians of the Sanctuary since 1252; their appointment was the wish of Bishop Landulf of Chieti; their appointment was confirmed by a Pontifical Bull dated April, 20. 1252.

The church was in charge of the Basilian monks until

1176; from 1176 until 1252 the Benedictines staffed the church.

In 1258 the Franciscans built the present church. In 1700 its architectural style was changed from romanesque-gothic to baroque.

The "Miracle" was first reserved in a chapel situated at the side of the main altar.

Then, from 1636 it was reserved in a side-altar of the nave which still contains the old iron chest and commemorative inscription.

In 1902 it was transferred into the present monumental marble altar which the people of Lanciano erected.

Various ecclesiastical investigations ("Recognitions") were conducted since 1574.



*Miracle Altar (1902)*





*Plebiscite*

970-'71 and taken up again partly in 1981 there place a scientific investigation by the most illustrious scientist Prof. Odoardo Linoli, eminent Professor in Anatomy and Pathological Histology and in Microbiology and Clinical Microscopy. He was assisted by Prof. Ruggero Bertelli of the University of Siena.

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:

**Flesh is real Flesh. The Blood is real Blood.**

**Flesh and the Blood belong to the human species.**

**Flesh consists of the muscular tissue of the heart.**

**In the Flesh we see present in sections: the myocardium, the endocardium, the vagus nerve and also the ventricle of the heart for the large thickness of the myocardium.**

**Flesh is a "HEART" complete in its essential structure.**

**Flesh and the Blood have the same blood-type: (Blood-type identical to that which Prof. Baima**

**Bollone uncovered on the Holy Shroud of Turin).**

**In the Blood there were found proteins in the same normal proportions (percentage-wise) as are found in the sero-proteic make-up of the fresh normal blood.**

**In the Blood there were also found these minerals: chlorides, phosphorus, magnesium, potassium, sodium and calcium.**

**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.**

**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.**

Imprimatur: † LEOPOLDO TEOFILI  
Archbishop of Lanciano.



*For information, books, pamphlets, slides, postcards, souvenirs of the Sanctuary, please apply to:*

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EUCHARISTIC MIRACLE  
LANCIANO (Ch) Italy**



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# **[[ MILAGRE DE ]] SANTAREM**

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OF

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