

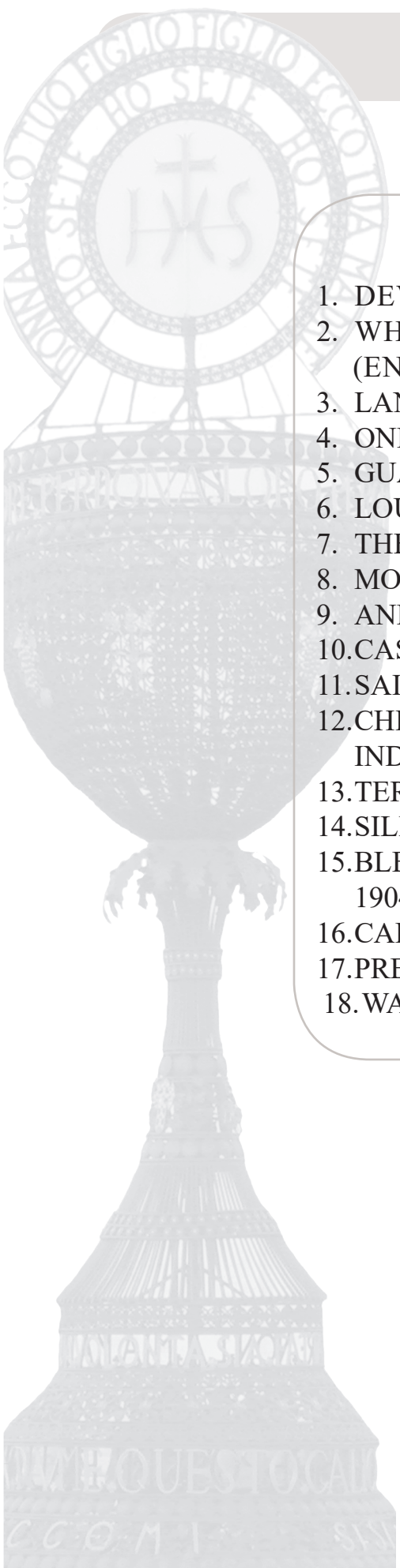


International Exhibition

THE EUCHARISTIC MIRACLES OF THE WORLD



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International Exhibition

MIRACLES OF THE EUCHARIST ACROSS THE WORLD

What is a Miracle of the Eucharist?

Miracles 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 theologiae 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. is is why we can worship Christ in his real presence beneath the species of the flesh and blood.

Father Roberto Coggi O.





International Exhibition

MIRACLES OF THE EUCHARIST

ACROSS THE WORLD

DEvised AND PLANNED BY CARLO ACUTIS
BLESSED CARLOS ACUTIS

(London, 3 May 1991 — Milan, 11 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”. 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 Fatima 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 and www.miracolieucaistici.org. [he exhibition is free and can be requested by sending an email to: info@carloacutis.com

Or by writing to:

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

Eucharistic Miracles of The World

LANCIANO

ITALY, 750 A.D

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

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

1. The “*miraculous flesh*” is authentic flesh consisting of muscular striated tissue of the myocardium
2. The “*miraculous Blood*” is truly blood. The chromatographic analysis indicated this with absolute and indisputable certainty.
3. The immunological study shows with certitude that the flesh and the blood are human, and the immunological — hematological test allows us to affirm with complete objectivity and certitude that both belong to the same blood type AB, the same blood type as that of the man of the Shroud and the type most characteristic of Middle Eastern populations.
4. The proteins contained in the Blood have the normal distribution, in the identical percentage as that of the serum proteic chart for normal fresh blood.

5. No histological dissection has revealed any trace of salt infiltrations or preservative substances used in antiquity for the purpose of embalming.

Professor Linoli also discarded the hypothesis of a hoax carried out in past centuries. This report was published in *The Sclavo Notebooks in Diagnostics (Collection #3, 1971)* and aroused great interest in the scientific world. Also, in 1973, the chief Advisory Board of the World Health Organization appointed a scientific commission to corroborate Linoli's findings. Their work lasted 15 months and included 500 tests. It was verified that the fragments taken from Lanciano could in no way be likened to embalmed tissue. As to the nature of the fragment of Flesh, the commission declared it to be living tissue because it responded rapidly to all the clinical reactions distinctive of living beings. Their reply fully corroborated Professor Linoli's conclusions. In the extract summarizing the scientific work of the Medical Commission of the WHO and the UN, published in Dec. 1996 in New York and Geneva, declared that science, aware of its limits, has come to a halt, face to face with the impossibility of giving an explanation.

