

# Saints and the Eucharist

**ST. JULIANA OF LIÈGE – 13<sup>TH</sup> CENTURY:** Pope Urban IV, who extended the Feast of Corpus Christi wrote: "Even though the Eucharist is solemnly celebrated every day of the year, on one day we pay special honor to the Body of Christ. We may, of course, invoke the Lord with our minds and our spirits at any time, but we do not in this way obtain the Real Presence of Christ. With the Eucharistic commemoration, however, Jesus Christ is actually present with us in his own substance. As the risen Christ told us prior to his Ascension: 'And behold, I am with you always, until the end of the age.' (Mt 28, 20) ...He would remain and be with them even by His bodily presence." Pope Urban IV: TRANSITURUS DE HOC MUNDO.

St. Juliana, who lived in 13th century Belgium, had a vision in which she saw a full moon darkened in one spot. She heard a mysterious, heavenly voice state that the moon represented the Church at that time, and the dark spot showed that a great feast in honor of Corpus Christi was missing from the liturgical calendar. She reported

this vision to the local ecclesiastical authority, the Archdeacon of Liège, Jacques Pantelèon, who was later to become Pope Urban IV. In 1246, the Bishop of Liège, Roberto of Thourotte, established within his diocese a feast in honor of the Holy Sacrament, and it was celebrated for the first time on June 5, 1249. In 1264, Pope Urban IV issued a papal bull extending the celebration of the Feast of Corpus Christi to the universal Church. He also commissioned St. Thomas Aquinas to compose the Office for the Mass and Liturgy of the Hours for the feast.



Monstrance in the Sanctuary of St. Juliana

**SAINT CATHERINE OF SIENA – 1347-1380:** Jesus appeared to St. Catherine of Siena to assure her that a great flame does not diminish, even if it is used to light many candles. Such is the flame of the Holy Eucharist, because it does not weaken while enflaming the loyal faithful who come with their strong or weak faith. The stronger and weaker charity of each of the faithful is symbolic only by the flame's dimension of the candles.

In this regard, Jesus confided the following words to St. Catherine of Siena: "You receive all the divine essence of the sweetest Sacrament in the whiteness in the bread. Just like the sun cannot be divided in the whiteness of the Holy Host. Let us suppose that the Sacred Host could be divided: even if it would be possible to fragment the Holy Eucharist into thousands of tiny Particles, in each one of the tiny Particles there is the presence of Christ, the whole God and the whole Man. In the same manner that a mirror would shatter into thousands of pieces, the Sacred Host will not shatter or divide the image of God and Man that you see in the Host; the image of God and Man is in each fragmented part. Contrary to fire, the image of the Host does not diminish in faith or divinity. Let us look at the following example: If you had one candle and the whole world would light its candle from that single candle, the light of the candle would not diminish and everybody would have a lighted candle. While it is true that those who participate in the candle-lighting may have more or less flame, everyone would

receive exactly the amount of fire to light their candle. Until that time that it can be better, this example stands.

"If there were a lot of people bringing candles of all sizes – one person with two candles and one with six candles and one with a candle weighing an ounce and one with a candle weighing a pound or more – then you could see all the lit candles by color. By color, by its light, by its heat, you would judge that the person that has a one-ounce candle has less light than the one with a pound candle. This is how it is for those receiving the Holy Sacrament. Man carries his own candle so that he can receive the sacrament; however, that candle is unlit, but it is ignited when he receives the Eucharist. As a matter of fact, as you are all alike, made and created in my image and likeness and as Christians you are anointed with Holy Baptism, you can, therefore, grow in virtue as much as you like through my divine grace. You are not changing your spiritual life that I bestowed upon you, but you can grow and increase in love of virtue, using your free will with virtue, with charitable affection, while you still have the time, because once time has elapsed, it will no longer be possible."

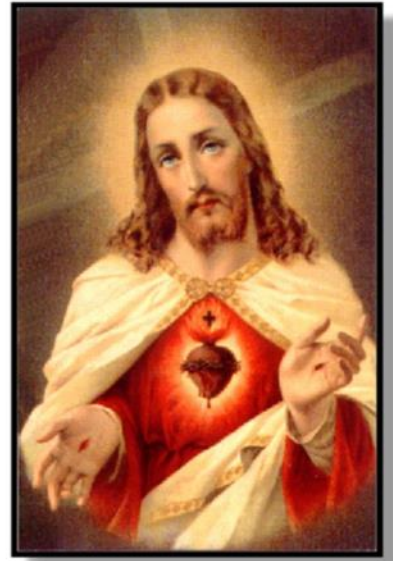


Painting of St. Catherine seeing fire emitted from the consecrated Host

**ST. MARGARET MARY ALACOQUE – 17<sup>TH</sup> CENTURY:** The

messages received by the nun, Saint Margaret Mary Alacoque of Paray-le-Monial, contain the **Twelve Promises of the Sacred Heart**, in which Jesus reveals the graces linked to this devotion. Love for the Sacred Heart of Jesus is directly tied to love for the Eucharist. As the great apostle of this devotion, the Jesuit priest Henri Ramiere wrote, "It is in the Eucharist that we truly find the Heart of Jesus nearest to us; it is in the Eucharist that He unites himself in a most intimate way to us, and we to Him." The Twelve Promises follow: (1) To those devoted to My Sacred Heart, I will give all the graces and helps necessary to their state of life (Letter #141); (2) I will establish and safeguard peace in their families (Letter #35); (3) I will console them in all their afflictions (Letter #141); (4) I will be their sure refuge in life, and above all, at the hour of death (Letter #141); (5) I will pour abundant blessings on all of their labors and undertakings (Letter #141); (6) Sinners will find in My

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



**SAINT CATHERINE LABOURÉ – 19<sup>TH</sup> CENTURY:** St. Catherine Labouré was born on May 2, 1806 to a family of farmers. On April 21, 1830, she entered as a novitiate into the religious order, Daughters of Charity, in the motherhouse of Paris near Rue du Bac. There in 1830 while making Eucharistic Adoration, Catherine had the famous apparition of the Immaculate Mary concerning the Miraculous Medal, who told her, "Have a medal of this style coined; those who wear it around their neck will receive great graces." During her entire stay at Rue du Bac, St. Catherine also had the grace of seeing Jesus in the consecrated Host, at both the moment of Holy Communion and during the Exposition of the Holy Sacrament.

Statue of Mary as she appeared to St. Catherine with the globe, rays and the Sacred Heart of Jesus

Miraculous Medal

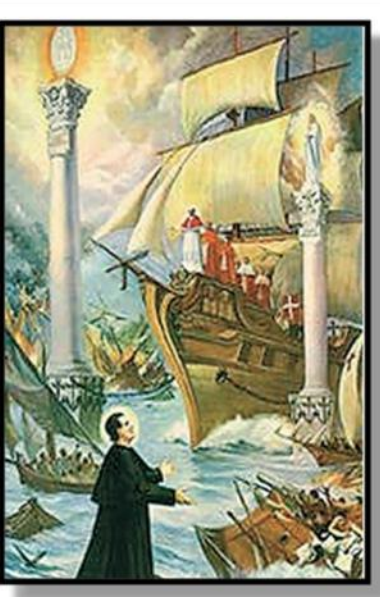


**ST. JOHN BOSCO, 19<sup>TH</sup> CENTURY:** Saint John Bosco was always very devoted to the Eucharist. Numerous are the writings in which the saint speaks of the importance of this sacrament. Biographies of Saint John recount that in 1848, during a Mass celebrated in honor of the Feast of the Annunciation, Don Bosco had only eight Sacred Hosts to distribute Holy Communion to 360 young people. Everyone noticed and wondered what Don Bosco would do. Giuseppe Buzzetti, who became one of the first Salesian priests, was serving Mass that day when he saw that the Hosts had multiplied enabling Don Bosco to give Holy Communion to the 360 people.

Don Bosco tells the story of what he saw in a dream: a terrible battle at sea caused by a multitude of boats, both large and small, fight-

ing against a sole majestic ship, a symbol of the Church. Hit many times but always victorious, the ship was guided by the Pope to anchor itself securely between two tall pillars in the sea. The first held up high a huge Host with the writing, "Salvation of the Faithful" and the other which was lower, held a statue of Immaculate Mary, with the writing, "Help of Christians".

Painting depicting the dream



**SAINT BERNADETTE & LOURDES, FRANCE – 19<sup>TH</sup> CENTURY:** Lourdes, France is the site of the apparitions of the Blessed Mother to the 12-year old Bernadette Soubirous in 1856. After thorough investigation Church authorities confirmed the authenticity of the apparitions in 1862. The Marian shrine at Lourdes went on to become a major pilgrimage site, attracting over five million pilgrims of all denominations each year. On December 8, 1933, Pope Pius XI declared Bernadette Soubirous a Saint.

In 1888, a French priest of the National Pilgrimage proposed the creation of a procession with the Blessed Sacrament in Lourdes; a miraculous healing was then realized. Since then, the sick make pilgrimages to Lourdes and they are blessed by the Holy Sacrament and countless pilgrims have been cured of illnesses during the procession of the Blessed Sacrament. The Sanctuary of Lourdes is a clear example of the Real Presence of Jesus in the Eucharist.

St. Bernadette Soubirous



Marian shrine at Lourdes

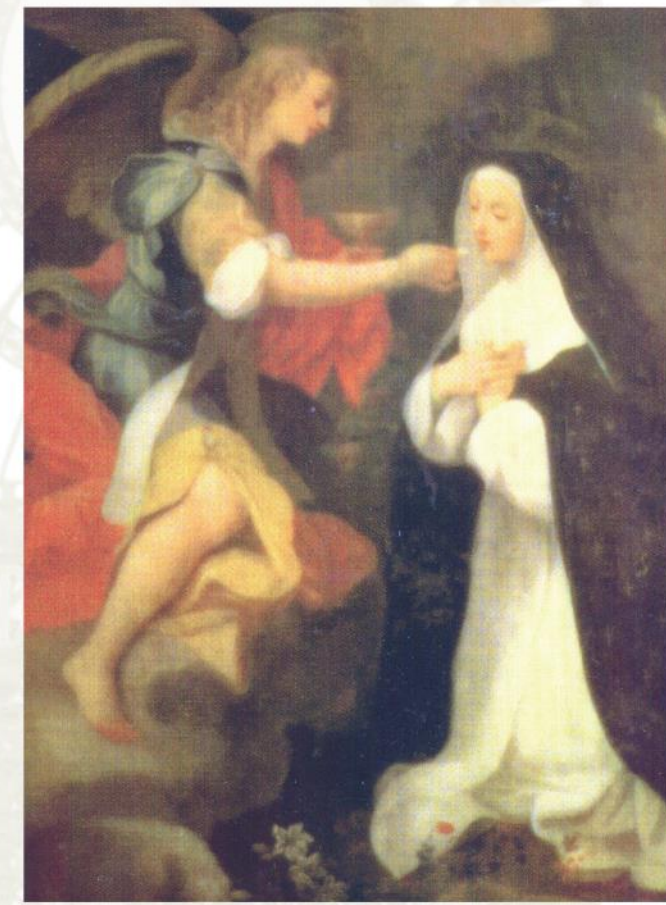
**ST. FAUSTINA KOWALSKA, 20<sup>TH</sup> CENTURY:** The most recent practical link to the Sacred Heart of Jesus and the devotional icon of the Lord's Merciful love came from the Polish nun Saint Faustina Kowalska. Jesus appeared to her on February 22, 1931, with His right hand bestowing blessings and His left hand pointing towards His Sacred Heart, which emitted two rays: one pale; the other a bright red. These rays represent the Water and Blood that came out of Jesus' pierced side while on the Cross. This symbolizes the purifying virtues of Baptism and Confession and the regenerative virtue of the Holy Eucharist.

St. Faustina said that during Holy Mass when Jesus was exposed through the Holy Sacrament before Holy Communion, she saw two rays of light coming out of the Holy Host; one very pale and the other a bright red light, as depicted in the image on left. On the right is the initial image painted under St. Faustina's personal direction of her visions of Jesus with the rays emitted from His Heart.

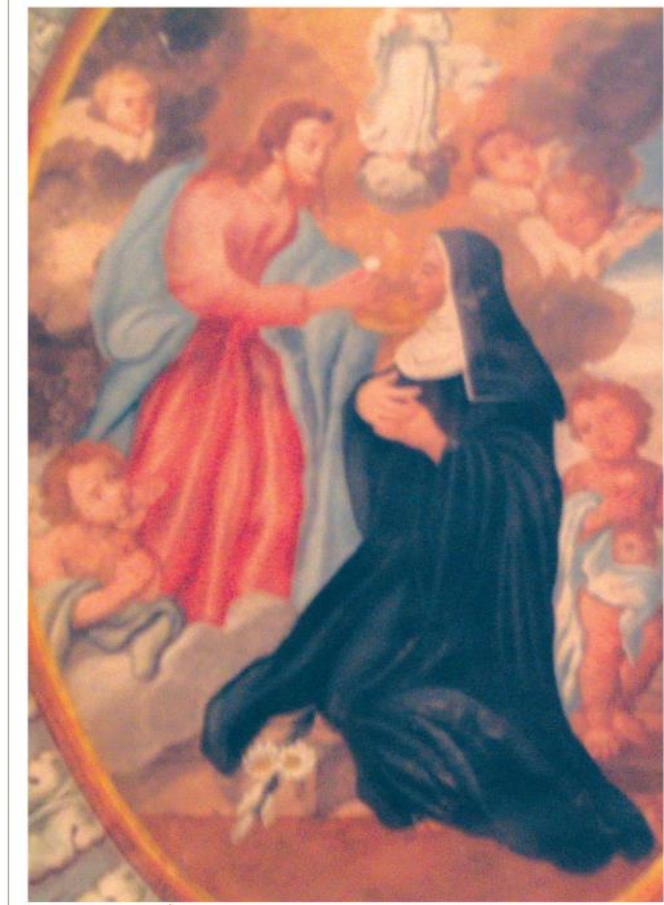


# Miraculous Communion

## MIRACULOUS COMMUNIONS



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



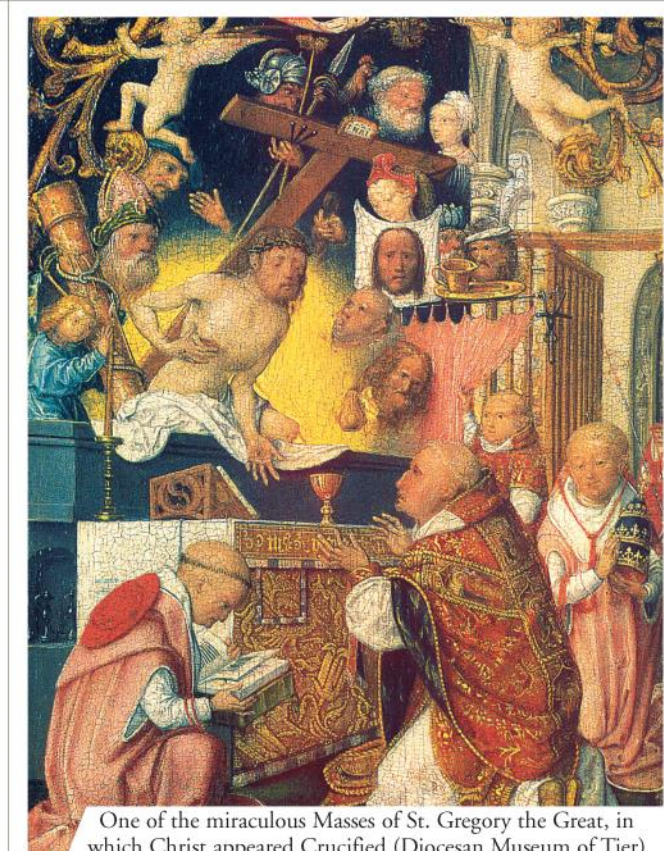
The biographer of Saint Clare of Montefalco recounts in the acts for her canonization process that "one day Clare came up to Holy Communion without her mantle. Sister Giovanna rebuked her harshly, saying to her, 'Go away - I don't want you to receive Holy Communion.' Hearing these words, Clare realized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



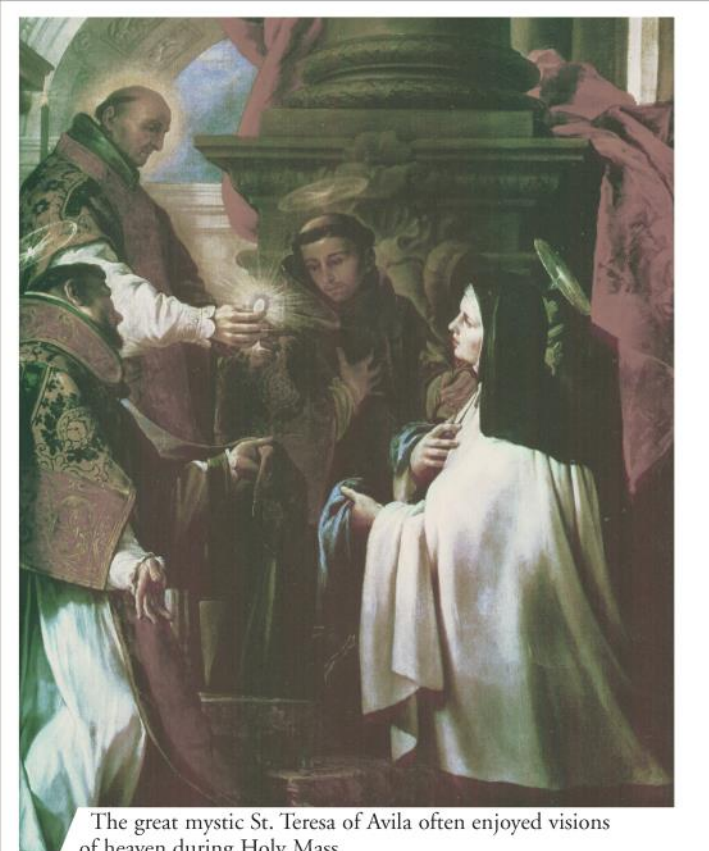
Blessed Angela of Foligno recounted that on one occasion I saw Christ under the guise of a small Child, Who nevertheless appeared great and majestic, like a king; It seemed that, seated on His throne, He held in His hand something like a symbol of authority [...] Then, when the others knelt down, I did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



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



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

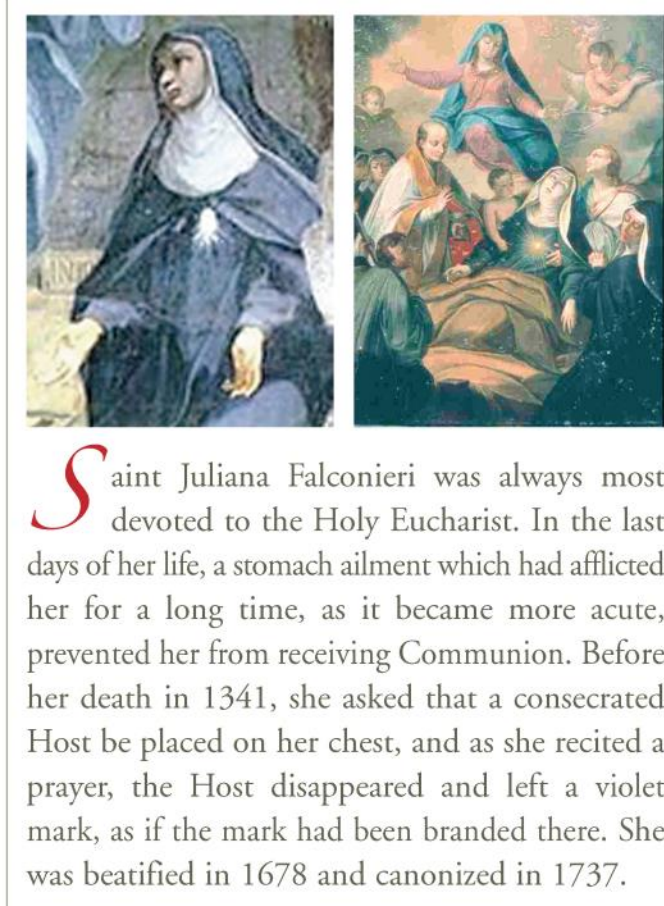


The great mystic St. Teresa of Avila often enjoyed visions of heaven during Holy Mass

## MIRACULOUS COMMUNIONS



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



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



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



The source of the above information in English is the 'International Exhibition of the Eucharistic Miracles of the World' at: [www.miracoleucharistici.org](http://www.miracoleucharistici.org)

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