



# The Real Presence Project Transcript

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## Introduction

Welcome to the Real Presence Project! On this episode of Faith Minutes, we'll discuss the Catholic Church's belief that Jesus Christ is truly present in the Blessed Sacrament, the Holy Eucharist.

Sacred Scripture, the Bible, tells us that at the Last Supper, Jesus turned ordinary bread and wine into His Body and Blood when He said, This is my Body<sup>1</sup>; This is my Blood<sup>2</sup>. And, this very same miracle happens every time Mass is validly celebrated throughout all time.

To help better understand this great mystery, we'll look to Sacred Scripture to see how the Eucharist is prefigured in the Old Testament and becomes reality New Testament; we'll learn what the early Church Fathers believed and how they worshipped; we'll

examine nearly 2000 years of official Church teachings on the Real Presence of Jesus in the Breaking of the Bread; and finally, we'll back everything up with evidence from Church approved Eucharistic Miracles that have been independently verified by scientific research and analysis.

And so let's begin our journey of discovery by taking a look at our first Eucharistic Miracle at Lanciano, Italy in the year 750 A.D.

## Miracle at Lanciano<sup>3</sup>

The first Eucharistic Miracle that we'll examine is Lanciano, Italy where in the year 750 A.D., a priest celebrating Mass doubted whether the bread and wine really became the Body and Blood of Jesus Christ.

As he said the words of consecration—this

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### INTRODUCTION

1 Mt 6:26; Mk 14:22; Lk 22:19; 1 Cor 11:24

2 Mt 6:28; Mk 14:22; Lk 22:20; 1 Cor 11:25

### MIRACLE AT LANCIANO

3 See <http://www.miracolieucaistici.org>

is My Body; this is My Blood—he saw the host turn into Flesh and the wine turn into Blood. Everyone present at the Mass saw it too! (YELLOW POST-IT NOTE: At the time of the miracle, the flesh was living and then submitted to the law of rigor mortis) And, after nearly 1300 years, the Flesh and Blood are still unchanged to this very day!

In 1970, the Archbishop of Lanciano, with Rome's approval, commissioned Dr. Edward Linoli—an expert in scientific examination—to perform a thorough investigation on the Flesh and Blood.

On March 4, 1971, he presented a detailed report<sup>4</sup> citing that the Flesh is human flesh from the heart muscle; the Blood is human blood type AB, and the proteins in the blood are identical to normal fresh blood.

There is also a miracle within the miracle: Of the five miraculous clots of blood, each is unique in size and different from all the others – but, they all weigh exactly the same amount: 15.85 grams each. What's even more amazing is that when all five clots are placed together on a scale, their combined weight is NOT the expected 79.25 grams BUT only 15.85 grams! (YELLOW POST-IT NOTE: This is an ongoing miracle in which the laws of nature remain suspended to this very day). And so the miracle within the miracle is further proof of Jesus Real Presence in the Holy Eucharist since only God can suspend the laws of nature.

He did this for our benefit; so we can believe that His words are true: This is My Body.

Dr. Linoli further declared that there were no traces of embalming substances to preserve the Flesh and Blood and therefore concluded that there could not have been a hoax carried out in the past centuries. He later published a report that aroused great interest in the scientific community.

In 1973, the chief Advisory Board of the World Health Organization appointed a scientific commission to verify Linoli's findings. After performing 500 tests over a 15 month period, the commission declared the Flesh to be living tissue, and in 1996 declared that science, aware of its limitations, has come to a halt, face to face with the impossibility of giving an explanation.<sup>5</sup>

## The Power of God's Word

To better understand Jesus' Real Presence in the Holy Eucharist, let's turn to Sacred Scripture, the Bible, and begin our study by first examining the Power of God's Word.

Through the Old Testament prophet, Isaiah, God said that just as the rain waters and fertilizes the earth before returning to the heavens, so also does His Word go forth to accomplish His Will; His Word NEVER returns void.<sup>6</sup>

<sup>4</sup> *The Sclavo Notebooks in Diagnostics (Collection #3, 1971)*

<sup>5</sup> In the extract summarizing the scientific work of the Medical Commission of the WHO and the UN, published in Dec. 1976 in New York and Geneva  
**THE POWER OF GOD'S WORD**

<sup>6</sup> Is 55:10-11

By the Power of God's Word all things were created: When God said, "Let there be light"<sup>7</sup>, there was light. When He said, "Let the earth bring forth vegetation,"<sup>8</sup> it brought forth vegetation. Same for all of the fish of the sea, birds of the air<sup>9</sup> and wild beasts of the field.<sup>10</sup> Then God said, "Let us make man in our image and after our likeness" and so it happened: first Adam, then Eve.<sup>11</sup>

There is not one single instance in the Old Testament where God's Word, whether spoken directly or through one of His prophets, FAILED to become reality. Having said that, let's fast forward to the Gospel of John.

Speaking about Jesus, John said that in the beginning the Word was with God, that the Word was God, and that all things came into existence through Him.<sup>12</sup> John is confirming that Jesus is the Word of God Who brought all things into existence.

During Jesus' public ministry, we continue to see the Power of His Word in the miracles He performed like turning water into wine,<sup>13</sup> multiplying the loaves and fishes,<sup>14</sup> casting out

demons,<sup>15</sup> healing the sick,<sup>16</sup> giving sight to the blind<sup>17</sup> and raising the dead to life.<sup>18</sup>

Which brings us to The Real Presence of Jesus in the Holy Eucharist. On the night before He died, Jesus, the High Priest like Melchizedek of Old,<sup>19</sup> turned ordinary bread wine into His body and blood when He said, "This is My Body; this is My Blood."<sup>20</sup>

It was in that moment that Jesus also instituted the New Testament Priesthood when He told His Apostles to "Do this in remembrance of Me."<sup>21</sup> And, through the Eucharistic Sacrifice (which is a memorial, a re-presentation, of the Last Supper and Jesus' Death on the Cross), Jesus fulfills His promise to be with us always until the end of time.<sup>22</sup>

And so as the Christian community grew,<sup>23</sup> The Apostles ordained new men into the priesthood<sup>24</sup> in order to obey Jesus' command to "Do this in remembrance of Me."<sup>25</sup> That is: to perpetuate the Eucharistic Sacrifice in the celebration of the Holy Mass.

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7 Gn 1:3

8 Gn 1:11

9 Gn 1:20-22

10 Gn 1:24-25

11 Gn 1:26-27; Gn 2:7, 21-23

12 Jn 1:1-3

13 Jn 2:1-11

14 Mt 14:16-21; Lk 9:13-17

15 Mt 4:10, 8:16, 8:31-32, 9:33; Mk 1:34, 1:39; 5:8, 9:25, 16:19; Lk 4:35, 8:29, 11:14

16 Mt 9:35; Mk 2:9-12; Lk 17:12-16

17 Jn 9:1-12; Mk 8:22-26; Lk 18:35-43

18 Lk 7:13-15; Mt 9:25; Jn 11:43-44

19 Gn 14:18

20 Mt 6:26, 28; Mk 14:22; Lk 22:19-20; 1 Cor 11:24-25

21 Lk 22:19; 1 Cor 11:24-25

22 Mt 28:20; 1 Cor 11:26

23 Acts 2:41, 4:4

24 Eph 2:20, 4:11; 1 Cor 12:28-29; Acts 1:20, 25-26; 1 Tim 3:1, 8; 1 Tim 4:14, 5:17, 5:22; Acts 14:23; 2 Tim 2:2; Titus 1:5

25 Lk 22:19; 1 Cor 11:24-25

Finally, after nearly 2000 years, the Catholic Church continues to obey Jesus' command by following in the footsteps of the Apostles.<sup>26</sup> More than 300,000 times every day<sup>27</sup> and at every hour, the Mass is being celebrated somewhere in the world in order to make Jesus' Sacrifice on Calvary present to us in the breaking of the bread.<sup>28</sup>

## The Necessity of Faith & Jesus Eucharistic Discourse

In this segment, we'll see how God calls each one of us to know, love and serve Him in faith, that our relationship with Him is based on faith, and that only through faith are we able to recognize Jesus in the Breaking of the Bread, the Holy Eucharist.

The great St. Paul defined faith as being "the realization of what is hoped for and evidence of things not seen."<sup>29</sup> He said that as believers in Jesus Christ, "We walk by faith and not by sight,"<sup>30</sup> and that it is not possible to please God without faith.<sup>31</sup>

Sacred Scripture refers to faith as "believing, trusting or having confidence in God and in His works;<sup>32</sup> it is based on a spiritual understanding rather than on proof."<sup>33</sup>

We see the evidence of this truth hundreds of times throughout the Old and New Testaments of the Bible. For example: When God told Noah to build an ark because He was going to destroy the world by way of a massive flood; Noah believed God and built the ark.<sup>34</sup>

When God promised Abraham that his descendants would be as numerous as the stars in the sky, Abraham believed even though he was an old man and his wife, Sarah, was sterile.<sup>35</sup>

When God told Abraham to offer up Isaac as a sacrifice, Abraham obeyed, trusting that God was able to raise Isaac, even from the dead.<sup>36</sup>

By faith Moses crossed the Red Sea as if it were dry land.<sup>37</sup>

26 Jn 20:22; Acts 6:6, 13:3, 14:22; 1 Tim 4:14; 2 Tim 1:6; Tit 1:5

27 "There is an estimated (at least) 350,000 Catholic Masses celebrated every day on planet Earth. It is celebrated in every nook and cranny on the planet, by every race and nationality, and using every language. And each of these Masses is celebrated (generally) using the same scripture readings and the same prayers. Every single one of these 350,000 Masses is actually doing exactly what Jesus said to do in scripture (Luke 22:19, 1 Cor 11:23-29) when he said 'Do this in memory of me.' Catholics live that out as a Church over 350,000 times a day. That means there are 4 priests saying those precise words, 'Do this in memory of me,' every single second of every single day" (<http://forcatholicolymass.blogspot.com/2010/08/now-this-is-communion.html>).

28 Lk 24:30-35; Mt 26:26; Acts 2:42; Acts 20:7, 11; Lk 24:30; 1 Cor 10:16-17, 11:24-25; Acts 27:35; Mk 14:22

THE NECESSITY OF FAITH & JESUS' EUCHARISTIC DISCOURSE

29 Heb 11:1

30 2 Cor 5:7

31 Cf. Heb 11:6

32 Jn 10:38

33 (1). complete trust or confidence in someone or something. (2). strong belief in God or in the doctrines of a religion, based on spiritual apprehension rather than proof (Google definition search: faith).

34 Cf. Heb 11:7

35 Heb 11:11-16

36 Heb 11:17-19

37 Heb 11:27-28

And in one of the greatest acts of faith ever, the Blessed Virgin Mary believed the Archangel Gabriel when he said that she would conceive and bear a child who would be the Savior of the world.<sup>38</sup>

Throughout His public ministry, Jesus constantly emphasized the necessity of faith. For example, Jesus' disciples asked Him why they were unable to cast out a demon from a young boy. He told them that it was because of their little faith.<sup>39</sup> After restoring sight to the blind man<sup>40</sup> and curing the 10 lepers, Jesus said, "Your faith has made you well."<sup>41</sup>

And in this last example, the Apostle Thomas would not believe that Jesus rose from the dead until he put his fingers in Jesus' wounds and his hand in His side. Jesus responded by saying, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."<sup>42</sup>

This brings us to Jesus' Real Presence in the Breaking of the Bread which can only be understood in the light of faith.

In the Gospels of Matthew, Mark and Luke, we see how Jesus instituted the Eucharist at the Last Supper when He took ordinary bread and wine and said the blessing, "This is My Body; this is My Blood."<sup>43</sup>

Then, Jesus memorialized His Sacrifice so that men of every age—until the end of time—would be able to "eat His flesh and drink His blood" when He said to His Apostles, "Do this in remembrance of Me."<sup>44</sup>

The deeper meaning of Jesus' actions and words at the Last Supper can be found in the 6th Chapter of John's Gospel: Jesus said, "I am the bread of life. Your ancestors ate the manna in the desert, but they died . . . I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world."<sup>45</sup>

That caused quite a commotion among Jesus' followers just like it still does today! They said, "How can this man give us [his] flesh to eat?" But Jesus doubled down: "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you."<sup>46</sup>

Unable to believe, the majority of Jesus disciples returned to their former way of life and no longer followed Him.<sup>47</sup> As a side note, we find the story of their unbelief in Chapter 6, Verse 66 of John's Gospel – in other words, 6..6..6.

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38 Lk 1:26-38

39 Mt 17:19-20

40 Mk 10:52

41 Lk 17:19

42 Jn 20:29

43 Mt 26:26-28; Mk 14:22-24; Lk 22:19-20

44 Lk 22:19; 1 Cor 11:23-26

45 Jn 6:48-51

46 Jn 6:52-53

47 Jn 6:66

Then He turned to His Apostles and asked, “Do you also want to leave?” Simon Peter answered him, “Master, to whom shall we go? You have the words of eternal life. We have come to believe and are convinced that you are the Holy One of God.”<sup>48</sup>

Not only did Jesus Apostles believe that the bread and wine actually become the Body and Blood of Christ, so did the Apostle St. Paul after his conversion<sup>49</sup> as we’ll see later in this program, especially when we examine the beliefs of the early Church and how they worshipped God.

## The Priesthood and Sacrifice

In this segment of the program, we’ll be reflecting on the “Priesthood” and “Sacrifice” relative to the Holy Eucharist.

St. Augustine basically said, that the Old Testament Priesthood and Sacrifice, prefigured the New Testament Priesthood of Jesus and His Sacrificial Death on the Cross.<sup>50</sup> Let us see how this unfolds.

Throughout the Old Testament, God gradually revealed how He wanted to be worshipped; that is, through an unbloody sacrifice of bread<sup>51</sup> and wine;<sup>52</sup> and a bloody sacrifice of an animal like a lamb or goat.<sup>53</sup>

Before departing Egypt, the father (or head of the household) offered sacrifices to God. For example, Abel offered the first and best of his flock;<sup>54</sup> Noah offered sacrifice by choosing from every clean animal and bird;<sup>55</sup> Melchizedek offered bread and wine;<sup>56</sup> and Abraham offered up his only beloved son, Isaac.<sup>57</sup> In fact, those sacrifices actually prefigured (and then became) the Passover meal of the Old Covenant.<sup>58</sup>

After departing Egypt, God chose Aaron as High Priest,<sup>59</sup> and designated that his first born son (and all subsequent first born sons through his descendants), would follow in his footsteps.<sup>60</sup> As High Priest,<sup>61</sup> Aaron became a special mediator between God and the People of the Old Covenant, and the spiritual head of the synagogue.<sup>62</sup> He alone could enter the holy of holies, and had overall responsibility for the Ark of the Covenant and the Temple.<sup>63</sup>

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48 Jn 6:68-69

49 1 Cor 11:27

### THE PRIESTHOOD AND SACRIFICE

50 *Quaestiones in Heptateuchum PL 34, 623*

51 Gn 14:18; Lev 2

52 Gn 14:18

53 Lev 1:3

54 Gn 4:4

55 Gn 8:20

56 Gn 14:18

57 Gn 22:1-18

58 Ex 12:1-20

59 Ex 28:1; Lev 8:1-12

60 1 Chr 24:1-31; Num 3:10; Lev 8

61 Ex 28:1-3

62 Lev 8:1-12; Ex 28:1-2

63 Lev 16; This includes Aaron and those of his descendant who become High Priests

Other male decedents of Aaron could also perform acts of public worship, like, offering sacrifices of lambs.<sup>64</sup> And, to show their priestly status, God set them apart by clothing them in sacred vestments.<sup>65</sup>

The important thing to take from all of this is: the primary sacrifice was bread, wine and a one-year-old lamb or goat.<sup>66</sup> And, that the sacrifices which were offered by fathers (and heads of households) became sacrifices offered by consecrated priests; all according to God's own design and purpose.<sup>67</sup>

This brings us to the New Testament Priesthood and Sacrifice. Just as Aaron was High Priest and special mediator between God and the people of the Old Covenant,<sup>68</sup> Jesus is now High Priest and sole mediator between God and man in the New Covenant of His Blood,<sup>69</sup> which began at the Last Supper and ended with His Death on the Cross; the Memorial Sacrifice.

Where the Old Testament priests offered daily sacrifices that could never take away sins,<sup>71</sup> Jesus (as both High Priest and Victim) offered one sacrifice for the sins of the world,<sup>72</sup> and then took his seat at the right hand of God.<sup>73</sup>

And just like the Old Testament sacrifice of bread, wine and lamb;<sup>74</sup> Jesus offered bread and wine<sup>75</sup> (which became His Body and Blood) and Himself as Victim;<sup>76</sup> "the Lamb of God who takes away the sin of the world."<sup>77</sup>

Also, the New Testament priesthood is prefigured in the Old. In both cases, God set priests apart in order to lead public worship.<sup>78</sup> This setting apart (in the New Covenant) was done by the laying on of hands<sup>79</sup> and anointing with oil; and in later times by clothing them in sacred vestments.

Finally, unlike the Old Testament sacrifice which had to be repeated daily,<sup>81</sup> Jesus' Sacrifice was done once and for all.<sup>82</sup> And so when Jesus said, "Do this in memory of Me,"<sup>83</sup>

64 Lev 3:8, 21:1; Num 10:8; Josh 21:4; 1 Chr 24:1; Neh 2:47)

65 Ex 28, 29:21

66 Ex 12:5

67 Lev 8

68 Ex 28:1

69 Heb 5:5-6, 8:6

71 Heb 5:1-3

72 Heb 5:5-10

73 Cf. Heb 10:11-12

74 See Footnotes #51-53

75 Mk 14:12-27; Mt 26:17-30; Lk 22:7-39

76 Heb 9:26

77 Jn 1:29

78 "See that ye all follow the bishop, even as Jesus Christ does the Father, and the presbytery as ye would the apostles; and reverence the deacons, as being the institution of God. Let no man do anything connected with the Church without the bishop. Let that be deemed a proper Eucharist, which is [administered] either by the bishop, or by one to whom he has entrusted it. Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the Catholic Church" (The Epistle of Ignatius to the Smyrnaeans, Chapter 8; circa 107 A.D.).

79 Acts 6:6, 13:3; 1 Tim 4:14; 2 Tim 1:6

81 Heb 10:11

82 Heb 7:24-27; 10:12

83 Lk 22:19; 1 Cor 11:24-25

the Memorial Sacrifice became an unbloody presentation of His the Last Supper meal<sup>84</sup> and Death on the Cross;<sup>85</sup> it is the same sacrifice of Calvary made present to us in the breaking of the bread.

At this point, I would like clarify how a priest of the New Covenant can turn ordinary bread and wine into the Body and Blood of Christ.

At the words of consecration, “This is My Body; This is My Blood,” it is Jesus who effects the change through the actions and words of the priest. In other words, it’s like the priest is standing in for Jesus, even though it is Jesus who actually changes the bread and wine into His own Body and Blood.

This is why Jesus consecrated His Apostles as priests, in order to perpetuate the memorial sacrifice until the end of time: “Do this in memory of Me.”<sup>87</sup>

Then, after Jesus’ Resurrection from the Dead (and before His Ascension into Heaven), He commissioned them by saying, “As the Father sent me, so do I send you.”<sup>88</sup> And so as the Apostles preached the Good News throughout the region, the Church grew.<sup>89</sup>

To keep pace, they, in turn, consecrated new men as bishops and priests to succeed them

in passing on the Faith, especially in the celebration of the Memorial Sacrifice.<sup>90</sup>

And finally, Jesus’ words, “Behold, I am with you always, until the end of the age”<sup>91</sup> are fulfilled in the breaking of the bread, the Holy Eucharist. Why? Because through the words and actions of the priest, the bread and wine become Jesus Christ!

## Miracle at Tixtla<sup>92</sup>

The second Eucharistic Miracle we’ll examine occurred on October 21, 2006.

The parish of St. Martin of Tours was holding a spiritual retreat for its members when, during the distribution of Holy Communion, one of the consecrated Hosts began to bleed.

Three years later, the Bishop of Tixtla ordered an investigation and invited Dr. Ricardo Gomez to head up a scientific study to verify the event. Dr. Gomez was selected because he also led the scientific investigation of two miraculous Hosts that bled in Buenos Aires in 1996. (POST-IT NOTE: The two miracles in Buenos Aires were confirmed to be true and authentic).

The conclusions of his three year study were that the reddish substance contained

84 Mk 14:12-27; Mt 26:17-30; Lk 22:7-39

85 Mt 27:32-44; Mk 15:21-32; Lk 23:26-43; Jn 19:16-27

87 Lk 22:19; 1 Cor 11:24-25

88 Jn 20:22

89 Acts 2:41; 4:4

90 Eph 2:20, 4:11; 1 Cor 12:28-29; Acts 1:20, 25-26; 1 Tim 3:1, 8; 1 Tim 4:14, 5:17, 5:22; Acts 14:23; 2 Tim 2:2; Titus 1:5

91 Mt 28:20

hemoglobin and DNA of human origin. But, while there was the presence DNA, the scientists were not able to finish sequencing because they were not able to extract the genetic profile. Theologians said that since Jesus did not have a human father, it was not possible to obtain His genetic profile.

Two independent studies using different methods showed that the blood originated from the interior of the Host. And so they were able to rule out any possibility that someone had placed the blood on the Host as a hoax. The blood is type AB, the same blood type as Lanciano which we discussed earlier.

In 2010, a microscopic analysis revealed the presence of fresh blood within the interior of the Host. They also found intact white and red blood cells which is a perpetuation of the original miracle in 2006. (POST-IT NOTE: This is an ongoing miracle in which the laws of nature remain suspended to this very day).

And lastly, the tissue came from the Myocardium which is heart muscle, same as Lanciano!

On October 12, 2013, the Bishop announced that there was no natural explanation for what occurred; that it did not have paranormal origins; and that it was not traceable to any outside manipulation.

While miracles are not necessary for us to believe, they do in fact help strengthen our faith, otherwise God would not suspend the laws of nature to give us these beautiful witnesses to the truth.

And finally, the miracles God performs today are just as important as those He performed throughout the Old and New Testaments of Sacred Scripture, the Bible. Why? Because God is taking the initiative to give us evidence so that we can believe and participate more fully in His divine life!

## The Church Fathers

In this segment, I would like to tell you what the early Christians believed about Jesus in the breaking of the bread and others who did not believe.

In First Corinthians 11, verses 23-34 St. Paul told the Corinthians that the bread and wine really do become the Body and Blood of Jesus Christ. And, whoever eats and drinks His Body and Blood unworthily brings judgment upon himself.<sup>93</sup>

The Church Fathers spoke about receiving the Body and Blood of Christ unworthily and also the Real Presence: For example, St. Cyprian, in the year 250 A.D., said that Our Lord removes Himself from one who denies Him, and that receiving Our Lord's Holy Body brings no blessing to the unworthy.<sup>94</sup>

Around the year 100 A.D. St. Ignatius said, people who do not believe as we believe "abstain from the Eucharist and from prayer, because they do not admit that the Eucharist is the flesh of our Savior Jesus Christ."<sup>95</sup>

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### THE CHURCH FATHERS

<sup>93</sup> 1 Cor 11:27

<sup>94</sup> "The Lapsed" Ch. 26, circa 249-258 A.D.

<sup>95</sup> The Epistle of Ignatius to the Smyrnaeans, Chapter 7.

St. Justin Martyr, around 148 A.D. said, no one is allowed to partake in the food we call the Eucharist except one who believes that the things we teach are true which is: the food consecrated by the Word of prayer is the flesh and blood of that incarnate Jesus.<sup>96</sup>

St. Ignatius of Antioch said of the Eucharist, "I want the Bread of God which is the Flesh of Christ, who was the seed of David; and for drink I desire His Blood."<sup>97</sup>

In 180 A.D. St. Irenaeus proclaimed, "The bread which comes from the earth, having received the invocation of God, is no longer ordinary bread, but the Eucharist."<sup>98</sup>

St. Clement of Alexandria, in the year 202 A.D. wrote, "The Word is everything to a child: both Father and Mother, both Instructor and Nurse. 'Eat My Flesh,' He says, and 'drink My Blood.' The Lord supplies us with these intimate nutrients. He delivers over His Flesh, and pours out His Blood; and nothing is lacking for the growth of His children. O incredible mystery!"<sup>99</sup>

St. Gregory of Nyssa, in a sermon given in the year 383 A.D. said, "The bread is at first common bread; but when the mystery sanctifies it, it is called and actually becomes the Body of Christ."<sup>100</sup>

And this quote is from St. Augustine at the onset of the 5th Century, "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."<sup>101</sup>

## Church Teachings

In a previous segment, we learned that St. Paul and all of the early Church Fathers—and thus all Christians—believed that Jesus Christ was truly present in the breaking of the bread.

In fact, belief in the Real Presence was one of the great hallmarks of Christian unity until the mid-sixteenth century, when, the Protestant Reformation caused confusion about Jesus being present in the Holy Eucharist.

So let's take a brief look at history.

According to theologians who have studied Mathew's Gospel, Ch 16, v 19, Jesus gave Peter the keys to the kingdom in order to govern, teach authoritatively, and impose or lift the ban of excommunication.<sup>102</sup> In other words, Our Lord founded a Church that is both spiritual and physical in nature. He did

<sup>96</sup> First Apology, Ch. 66, inter A.D. 148-155.

<sup>97</sup> The Epistle of Ignatius to the Roman, Chapter 7.

<sup>98</sup> "Five Books on the Unmasking and Refutation of the Falsely named Gnosis". Book 4:18 4-5, circa 180 A.D.

<sup>99</sup> "The Instructor of the Children" [1,6,41,3] ante 202 A.D.

<sup>100</sup> "Orations and Sermons" [Jaeger Vol 9, pp. 225-226] ca. 383 A.D.

<sup>101</sup> "Sermons"; [227, 21]

### CHURCH TEACHINGS

<sup>102</sup> New American Bible, Revised Edition, Mt 16:19: See Footnote

so in order to save souls and insure that His teachings would perpetuate until the end of time.

We see the physical nature of the Church when Peter led his brother Apostles to fill the vacancy left when Judas hanged himself.<sup>103</sup> As the Church grew, the Apostles conferred their teaching authority to bishops,<sup>104</sup> some of whom we referred to in the early Church Fathers segment. As more and more Jewish and Gentile converts flooded into the Church, new questions arose, or false doctrines began to surface that required a response, and so the bishops of the Church would meet to either define or defend Church doctrine and discipline.

Those meetings were called synods or councils. The first council--which was a prototype of those to follow--was held in Jerusalem by the Apostles and bishops under Peter's leadership. In that council, the assembly declared that neither circumcision nor the law should be imposed on Gentile converts.<sup>105</sup>

Following that example, subsequent councils were convened under the Pope's authority as successor of Peter and Vicar of Christ. Bishops from around the world would then meet to answer questions about the faith, or address false doctrines that were confusing the faithful. Finally, after receiving papal confirmation, a

decree would be issued that was binding on all Christians.<sup>106</sup>

For example, sometime during or before the fourth century, Deacons began distributing the Holy Eucharist to the very priests who actually consecrated the bread and wine into the Body and Blood of Christ. To put things in right order, the First Church Council of Nicea in 325 A.D. declared that Deacons were to receive the Eucharist from either a Bishop or Priest, not the other way around.<sup>107</sup>

Then came the Protestant Reformation in 1517. Pope Paul the 3rd convened the Council of Trent in 1545 to clarify and defend nearly 1500 years of Catholic teachings, and to remedy abuses that were taking place in the Church during that period.<sup>108</sup>

The Council of Trent reaffirmed what the Church has taught from the very beginning; that is, at the words of consecration, "This is My Body; This is My Blood", the bread and wine truly become the Body and Blood of Jesus Christ in the Holy Eucharist.<sup>109</sup>

Those words, recorded by Matthew, Mark, Luke and John, and afterwards repeated by St. Paul, were understood in the very same way by the early Church Fathers whom we learned about earlier in this program.

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103 Acts 1:21-26

104 Acts 2:41; 4:4; Eph 2:20, 4:11; 1 Cor 12:28-29; Acts 1:20, 25-26; 1 Tim 3:1, 8; 1 Tim 4:14, 5:17, 5:22; Acts 14:23; 2 Tim 2:2; Titus 1:5

105 Acts 15

106 [https://en.wikipedia.org/wiki/Catholic\\_Ecumenical\\_Councils](https://en.wikipedia.org/wiki/Catholic_Ecumenical_Councils); <http://www.newadvent.org/cathen/04423f.htm>

107 The Canons of the Council of Nicea, Canon 18.

108 Council of Trent 1545-63, <http://www.newadvent.org/cathen/15030c.htm>.

109 Council of Trent, Session 13.

In regard to false doctrines, the Council of Trent said that it was contemptible—even satanical--to twist Jesus' words of Consecration to deny that the bread and wine become the Body and Blood of Christ.<sup>110</sup>

Finally, the Second Vatican Council clarified nearly 2,000 years of Church belief and teaching by stating that the Eucharist is the source and summit of the Christian life.<sup>111</sup> Why? Because the Eucharist is Jesus Christ.

## Miracle at Buenos Aires<sup>112</sup>

On August 18, 1996, after distribution of Holy Communion, a consecrated Host was found abandoned in the church. Fr. Pezet, a parish priest, placed the Host in a vessel of water and put it in the tabernacle in order to dissolve, according to Church directives.

When he opened the tabernacle 8 days later, it had not dissolved. Rather, a blood-like substance appeared on the Host. So Fr. Pezet put the vessel into another tabernacle in the priest's residence where the blood-like substance continued to increase in size.

Finally, the transformed Host was put into a test tube filled with distilled water, sealed and placed in a safe location. Three years later in 1999, Archbishop Bergoglio of Buenos Aires asked Dr. Ricardo Castanon Gomez to conduct a scientific investigation on the Host.

After certifying the samples, the blood-like substance was taken to the Forensic Analytical Genetics Laboratory in San Francisco where the lab found the presence of human DNA.

Encouraged by the results, the sample was then delivered to Dr. Robert Lawrence, one of the top experts on tissues, who found human skin and intact white blood cells. That was in 2000.

In 2001, Dr. Linoli, who examined the Lanciano miracle in 1971, said the tissue was possibly muscle from the heart.

And then in 2004, Professor Frederick Zugibe, one of the most knowledgeable experts in cardiac and forensic pathology of the heart of Columbia University in New York was asked to analyze the sample; he was NOT told that the sample came from a consecrated Host.

The professor confirmed that the tissue was from the left ventricle of the heart. He also said that the tissue came from a person who could not breathe: he was not getting oxygen and he labored and suffered greatly because every breath was extremely painful.

The official findings of the investigation, dated March 13, 2006, which were submitted to Cardinal Bergoglio, stated, in part, that the presence of human DNA had been found; the flesh corresponded to tissue from the myocardium, the left ventricle of the heart muscle; that the trauma to the heart was consistent with someone who had either suffered a heart attack or had received a very strong blow to the chest; and that all of the scientists found intact white blood cells in the analyzed material, which should not have been there. Why? Because white blood cells dissolve very quickly when put in water, usually within minutes .

<sup>110</sup> Cf. Council Of Trent, Session 13, Concerning the Most Holy Sacrament of the Eucharist, First Decree, Chapter 1.

<sup>111</sup> Vatican II Dogmatic Constitution on the Church: Lumen Gentium, 11.

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<sup>112</sup> See <http://www.miracolieuaristici.org>

Finally, at the conclusion of Dr. Zugibe's examination, the white blood cells had been alive for more than 5 years, which is another miracle within the miracle!

And when he was told that the sample came from a consecrated Host, he said in amazement: "I do not believe it!" Needless to say, he was greatly moved.

## Conclusion and Summary

During the course of this program, we examined 7 key concepts in order to better understand how Jesus can truly be present in the Holy Eucharist, in the Breaking of the Bread. Each and every one of these concepts (standing on its own merit) give testimony that Jesus' Words are true and that He meant what He said.

Think about it. If Jesus didn't mean what He said, why did even He say, "Take and eat, this is My Body, This is My Blood?"<sup>113</sup> At the wedding feast of Cana (when the wine ran short and at His Mother's request), He had the servants fill six stone jars with water and then said, "Draw some out now and take it to the headwaiter."<sup>114</sup> That was enough to turn water into wine. Could that miracle have been a prelude of Jesus turning wine into His Own Blood? Could the multiplication of the loaves and fishes have been a prelude to Jesus turning

bread into His Own Sacred Body?<sup>115</sup> If not, wouldn't it have better if He said nothing at all?

In the 6th Chapter of John's Gospel, Jesus made the strong exhortation, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you do not have life within you."<sup>116</sup> As you recall, the majority of His disciples walked away in disbelief.<sup>117</sup> And yet, Jesus didn't stop them. He didn't say, "Wait, you misunderstood." No. He let them go. Why? Because He wasn't talking symbolically, He meant what He said.

So how do we know that's true, that He meant what He said? (Pause) Well (pause), What did the Apostles believe?<sup>118</sup> What did the early Church Fathers believe? What about St. Paul? He wasn't present at the Last Supper. Yet, in his letter to the Corinthians, Paul said, "The Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' Whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord... Anyone who eats and drinks without discerning the body, eats and drinks judgment on himself."<sup>119</sup>

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### CLOSING AND SUMMARY

113 Mt 6:26; Mk 14:22; Lk 22:19; 1 Cor 11:24

114 Jn 2:1-11

115 Mt 14:13-21; Lk 9:10-16; Mk 8:1-10

116 Jn 6:53

117 Jn 6:60-66

118 Jn 6:67-69

119 1 Cor 11:23-29

Is it possible (as St. Paul said) for someone to bring judgment upon himself for simply eating bread and drinking wine? No. Only by eating and drinking Jesus' Body and Blood unworthily (in other words, receiving His Body and Blood in a state of serious and unconfessed sin), can this possibly be true.

Consider this: At Baptism, we became children of God and received the gift of faith.<sup>120</sup> Now, recall that in an earlier segment, we learned that the only way to know, love and please God is through faith. Through faith, we believe that God's Word brought all things into existence from nothing.<sup>121</sup> And from that, we know that when God says something, it becomes Reality.

Okay, let's fast forward to the first Chapter John's Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be."<sup>122</sup> Jesus is the Word of God Who brought all things into existence! Through the power of His words, He turned water into wine<sup>123</sup>, healed the sick<sup>124</sup>, gave sight to the blind<sup>125</sup> and raised the dead to life.<sup>126</sup>

All of the works that Jesus performed were miracles to strengthen the faith of His disciples

and followers. In fact, those very miracles were an important part of Jesus' public ministry. So much so, that Jesus said, "If you do not believe me, believe in the works that I do so that you may know that the Father is in me and I am in the Father."<sup>127</sup>

Having said that, Sacred Scripture tells us that "Jesus Christ is the same yesterday, today, and forever."<sup>128</sup> Over the centuries, many people (and even priests) have doubted Jesus' Real Presence in the Holy Eucharist. To strengthen their faith, Jesus gave those people (and the Church) proof by way of more than 150 Eucharistic Miracles<sup>129</sup> dating back as far as the Fifth Century. All of them testify to the truth of Jesus' Words becoming reality, "This is My Body; This is My Blood."<sup>130</sup>

So far in this program, we examined three such miracles: Lanciano, Tixtla and Buenos Aires. These three were chosen specifically because they were officially approved by the Church, and they withstood the scrutiny of independent scientific examination. In each case, science could only confirm that the host had become tissue from the left ventricle of the heart, that the blood was type AB, and that they were able to rule out any possibility of a hoax. Beyond that, science was unable to give any further explanation.

120 Mt: 3:6-16; Mt 28:19-20; Mk 16:16; Jn 3:5; Acts 2:38, 8:35-38, 16:31-34, 19:1-7; Rom 6:3-6; 1 Cor 12:13; Gal 3:26-28; Eph 4:4-6; Col 2:11-12; Tt 3:5-6; Heb 10:22-23; 1 Pt 3:20-21

121 Gen 1 and 2

122 Jn 1:1-3

123 Jn 2:1-11

124 Mt 9:35; Mk 2:9-12; Lk 17:12-16

125 Jn 9:1-12; Mk 8:22-26; Lk 18:35-43

126 Lk 7:13-15; Mt 9:25; Jn 11:43-44

127 Jn 10:37-38

128 Heb 13:8

129 See [www.miracolieucaaristici.org](http://www.miracolieucaaristici.org)

130 Mt 6:26-28; Mk 14:22; Lk 22:19-20; 1 Cor 11:24-25

And finally, if we're still in doubt, we need to ask the question: Is it possible that Jesus' Words failed to become reality at the Last Supper; the first time in Biblical History? Probably the first time in eternity as well? In this program, we have shown that seven key concepts (not just one, but all) point to the truth about Jesus Real Presence in the Holy Eucharist.

Those 7 concepts are:

1. God's Word is Reality;<sup>131</sup>
2. Faith is Necessary to Believe;<sup>132</sup>
3. Jesus teaches and defends His Real Presence in John's Gospel;<sup>133</sup>
4. The Old Testament Sacrifice prefigured the New Testament Sacrifice;<sup>134</sup>
5. The Old Testament Priesthood prefigured the New Testament Priesthood;<sup>135</sup>
6. The Early Church Fathers Believed in Jesus' Real Presence;<sup>136</sup>

And

7. Official Church Teachings from the Time of the Apostles confirm Jesus' Real Presence in the Holy Eucharist.<sup>137</sup>

Not only that, but all 7 are simultaneously present at the words of consecration spoken by an ordained priest, "This is My Body; This is My Blood."

In closing, I would like to present one final miracle from Jesus that testifies to His Real Presence in the breaking of the bread. Like the other miracles we talked about early, this miracle was also subjected to an independent scientific examination.

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Last Supper Picture: United States Public Domain

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**131 See: Power of God's Word**

**132 See: The Necessity of Faith & Jesus' Eucharistic Discourse**

**133 See: The Necessity of Faith & Jesus' Eucharistic Discourse**

**134 See: Priesthood & Sacrifice**

**135 See: Priesthood & Sacrifice**

**136 See: Early Church Fathers**

**137 See: Church Teachings**