



Scientifically Investigated Miracles of the Holy Eucharist Part One

Background – The Eucharistic Words

1. “This is my body” (Mt. 26:26).
 - “*soma*” versus “*sarx*”.
 - “Didomenon” (being given) present participle implying now – Lk. 22:19
 - The understanding of John 6:51-52 (the Jews’ response).
 - Understanding in the early Church fathers.
2. “This is my blood of the covenant” (Mt 26:28).
 - Blood and sin offering.
 - Blood and paschal sacrifice – freedom from death, sin, and evil.
 - Blood of the covenant – the guarantee of a blood pact.

The Real Presence

- 1. The prophetic word – the collapse of the future into the present.**
 - **Jesus' reference to the present blood "being poured out" ("ekchunomenon") on Calvary is retrojected from the future into the wine/blood he hands to his disciples. It is as if the Calvary event is being made "*now*," and being made present through the wine.**
- 2. "Anamnesis" – (anamēnēsīn) (Lk. 22:19) this word in semitic context does not mean calling something to mind but rather making something in the past exist in the present – see M Eliade, J. Jeremias, J. Betz, and G. von Rad.**
 - **When the priest repeats the words of institution, he takes on the prophetic function and power by Jesus at the last supper (Lk. 22:19) and collapses the time between Jesus' words at the Last Supper and his own words, making real the body and the blood.**

The Real Presence continued

1. **Since all time exists through the mind of God (time can only exist through a transcendent intelligence – Bergson, Spitzer), God can collapse any temporal sequence into the same instant.**
2. **“Poured out for the many for the forgiveness of sins” – Mt. 26:28**
 - **Recounting Is. 53:12 Jesus considers himself to be the fulfillment of the messianic prophecy of suffering servant.**
 - **“*to pollōn*” – not Greek expression; likely semitism directly translating “*rabbim*” with the definite article – meaning “all.” *Rabbim* is same word for many and for all. When accompanied by a definite article “*Rabbim*” means “all.”**

New Developments in Eucharistic Miracles

- The scientific testing of the Lanciano Host (1971,1981) – Scientist: Dr. Eodardo Linoli.
- Scientific test of Buenos Aires Host (1996) overseen by Cardinal Bergoglio and chief scientist: Dr. Ricardo Castanon Gomez; chief pathologist – Dr. Frederick Zugibe.
- Tixtla, Mexico Miracle (2006) – Approval by Bishop of Chilpancingo-Chilapa – Chief scientist Dr. Ricardo Castanon Gomez and ten specialists/experts.
- Sokolka, Poland (2008) – Still pending ecclesiastical approval – Chief scientists: Drs. Maria Elżbieta Sobaniec-Łotkowska and Prof. Stanislaw Solkowski.

The Scientific Test of the Lanciano Host

1. First Eucharistic host to be subjected to scientific testing – Dr. Eodardo Linoli. Purported origin – 8th Century in Lanciano, Italy – Unverified.
2. The problems: unverified chain of custody and age of the host.
3. Notable features:
 - There is tissue growing out of host (as in other Eucharistic miracles).
 - The tissue has muscular striated texture similar to heart tissue (like other hosts).
 - The blood is human blood – AB blood type (like other hosts).
 - Hosts can be verified over one century old without any sign of preservatives in tissue or blood.

The Lanciano Host



References

1. Robert Spitzer S.J. “The Sacred Eucharistic Liturgy” – Credible Catholic Big Book – Volume 7.
<https://www.crediblecatholic.com/pdf/M9/BB9.pdf#P1V9>
2. Robert Spitzer S.J., *God So Loved the World* Chapter 3.
3. John P. Meier “The Eucharist at the Last Supper – Did it happen?”
Theology Digest (1995-96) pp. 1-17
4. Joachim Jeremias *The Eucharistic Words of Jesus*
5. Johannes Betz “The Eucharist” in *Sacramentum Mundi* Vol. 2