

Pearls *of the* Mother of the Eucharist

“MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL’EUCARISTIA” - YEAR XXII - N. 150

Feast of the Mother of the Eucharist



“My little children, it is time to bring groups of people to you (...) God the Father wants this, after twenty-two years of silence and concealment”.

With this announcement, on June 20, 1993, Our Lady asked our Bishop and Marisa to give themselves up to the will of God, thus beginning the public apparitions of the Mother of the Eucharist.

A few months later, on 24th October 1993, this extraordinary gift for the good of all souls began. Unfortunately the men of the Church have fought it with every means, and our two dear little children have suffered years of suffering: calumnies and defamations rained on them; however they never forsook their mission and went on until the end.

Just ten years later, in May 2003, Our Lady announced the triumph of the Mother of the Eucharist in the Church and in the world: “My name, Mother of the Eucharist, is now known throughout the world. Everyone knows the Mother of the Eucharist, everyone knows the Bishop ordained by God, Bishop Claudio Gatti and the seer Marisa Rossi”.

In addition to Our Lady’s triumph, God the Father blessed and announced the triumph of his two sons he called to the great mission. It is also their triumph because one of the most important missions entrusted by the Lord to the Bishop and the seer is to work for the rebirth of the Church, for the triumph of Jesus the Eucharist and the Mother of the Eucharist.

In this issue...

Homily of H.E. Mons. Claudio Gatti of June 10, 2007

Homily of H.E. Mons. Claudio Gatti of June 11, 2007

Homily of H.E. Mons. Claudio Gatti of June 17, 2007

Prayer formulated by H.E. Mons. Claudio Gatti on October 28, 2007



Homily of June 10, 2007

CORPUS DOMINI (YEAR C)

1st Reading: Gen 14:18-20; Psalm 109; 2nd Reading: 1 Cor 11:23-26; Gospel: Lk 9:11-17

I have often invited you, and I believe I have also taught you to find, in the Word of God, a logical and chronological disposition and to analyze the texts that are offered for reading in the Sunday Eucharistic celebration. You will always find a single theme that has a logic, clear sequence, so that those who manage to read them intelligently are at ease in following the homilies I want to illustrate, to make them understood, to taste and assimilate them. What is the logic and chronologic arrangement to give to these texts? First of all comes the passage from Genesis, then the Gospel of Luke, and finally the First Letter to the Corinthians. These are passages you all know, especially Luke and Paul, perhaps a little in the shadows is the Genesis passage, but we cannot always give great importance and relevance to the whole scripture because the books are many and what has been written is plentiful indeed. But now, calmly and asking for help and light from the Holy Spirit, we are moving towards the contemplation of what the Lord told us, even if the passages we have read and that were written at its time have a time distance of several centuries between them, especially between the first, the second and third. Let us begin to understand the passage from Genesis.

Then Melchizedek king of Salem brought out bread and wine. He was priest of God Most High, and he blessed Abram, saying, "Blessed be Abram by God Most High, creator of heaven and earth. And praise be to God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything (Gn 14:18-20).

As you know Abraham was called by God from the city of Ur, in Chaldea, to the territory that the Lord would have indicated to him, Cana, and there would be born a nation that would have kept a covenant with God and that would have been the depository of the Word of God and the promise of the birth of the messiah, the redeemer. To clearly remember from time to time what the Jewish people were called to do, the Lord gave some teachings and here is a teaching that anticipates realities that will then be actualized and made present in the New Testament. Abraham has won over his enemies and meets this character, Melchizedek, of whom we know nothing, yet he is an important character because he anticipates the character of Christ as the supreme and eternal priest. In Genesis the qualifications of Melchizedek are highlighted, he is a King and he is a priest and the expression: *"He offered bread and wine"* should not be understood as a kind of banquet to celebrate a victory but it is a real offertory act, that is to say the gifts of the earth are offered to God to thank Him for His assistance, therefore this king carries out an exquisitely priestly task, so much so that, that in the books of the New Testament, this character is presented as a prefiguration of Christ's priesthood, but allow me to add also the Eucharistic sacrifice because bread and wine are the elements with which the Eucharist is celebrated, the elements indicated by Christ. So this choice of nourishment is made many centuries before and it is maintained by the Jewish people as something alive and vibrant, which must find a counterpart in the reality of things. Unfortunately, for the Jewish people it will not be so, but it will be so for many other peoples who approach the Lord not only through the testimony of the word, through teaching, but also through the great miracles and great interventions.

Let's move on to the Gospel passage.

But the crowds learned about it and followed him. He welcomed them and spoke to them about the kingdom of God, and healed those who needed healing. Late in the afternoon the Twelve came to him and said, "Send the crowd away so they can go to the surrounding villages and countryside and find food and lodging, because we are in a remote place here."

He replied, "You give them something to eat." They answered, "We have only five loaves of bread and two fish - unless we go and buy food for all this crowd." (About five thousand men were there.) But he said to his disciples, "Have them sit down in groups of about fifty each." The disciples did so, and everyone sat down.

Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke them. Then he gave them to the disciples to distribute to the people. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. (Lk 9:11-17)

Why does Luke tell and dwell on the multiplication of the loaves? Because the multiplication of the loaves, which is a miraculous intervention of our Lord, is a condition and an anticipation of the great Eucharistic miracle. In Luke we do not find, after the miracle of the multiplication of the loaves, the great discourse that is contained in the sixth chapter of St. John on the institution of the Eucharist: *"You want to make me King because I gave you a bread with which you were fed but I will give you another bread which is my body..."* We must keep in mind, to well understand its meaning, that this passage was chosen because it must bring us back to the announcement, to the message of the great Eucharistic miracle because every time we priests celebrate the Eucharist we accomplish a great event, a great miracle because making God present is the event, it is the greatest miracle that could take place and unfortunately this has not been understood, as yet. Making Christ present in Body, Blood, Soul and Divinity is the greatest event and today you have felt Our Lady's unhappiness: *"Instead of praising Christ the Eucharist, they praised the one who should be the servant of Jesus the Eucharist"* but unfortunately, after two thousand years, we priests and bishops have not yet been able to make them understand what could be understood by the presence and importance of the Eucharist. And I hope that through our Lord's intervention, the Eucharistic miracles that happened in this place will be a precious boost so that the Christian people can truly understand the Eucharistic reality. So the multiplication of the loaves is an event that anticipates the great discourse that is symbol and figure of the Eucharist. There is a detail on which I invite you to linger: when the apostles went to Jesus and asked him: *"Dismiss this crowd because they must eat"*, what did Jesus say? You give them to eat! But isn't this a provocation? Isn't it a challenge? It seems that the Lord has this style and way and He did it many times and I remember, by reading this, that many times He also put us in situations of having to ask ourselves how is it possible, how can we do what He is asking us to do? But probably, indeed certainly, he does it to arouse within us the true faith in Him because we do not feel up to the task or anyway capable, instead You are capable, and Jesus replies: *"Didn't*



You have placed on our weak shoulders the greatest mission of all the Church History: the triumph of the Eucharist, the triumph of the Mother of the Eucharist, the triumph of the Church, the latter is the only one that has not yet been realized, because you want it to coincide with our triumph. We want to follow you, humble and simple, behind the chariot of the winner, we dare not ask you to climb on it, it is enough for us to sing: "Christus vincit, Christus regnat, Christus imperat". Jesus, we are waiting for you to triumph in Rome, in the whole Church. But now look at our tiredness, look at our weakness, look at our limits. We groan under the cross, but we say: "We want to reach the goal that you have decided and established".

(From the prayer written by H.E. Mons. Claudio Gatti on May 25, 2008)

you understand? So I will see to it", so it was regarding the multiplication of the loaves.

Now we come to Paul, to this passage taken from the First Letter to the Corinthians.

I received a tradition from the Lord, which I also handed on to you: on the night on which he was betrayed, the Lord Jesus took bread. After giving thanks, he broke it and said, "This is my body, which is for you; do this to remember me." He did the same thing with the cup, after they had eaten, saying, "This cup is the new covenant in my blood. Every time you drink it, do this to remember me." Every time you eat this bread and drink this cup, you broadcast the death of the Lord until he comes. (1 Cor 11:23-26)

Four times we find in the scripture the story of the institution of the Eucharist: in the Gospel of Matthew, in the Gospel of Mark, in the Gospel of Luke and in Paul's First Letter to the Corinthians, but out of the four texts, the closest to the time of the institution is Paul's text because this passage was written by Paul some thirty years after the last supper, while the written version of the Gospels by the evangelists come later. Some may even have some doubts and wonder: Matthew is an apostle, Luke and Mark are not apostles but they are disciples and they heard directly from the apostles the story of the last supper, and Paul? Here we find ourselves in the same situation as when we asked ourselves about Paul's episcopal ordination and we were told that Paul received episcopal ordination directly from Christ. Paul makes this statement *"I have received from the Lord what I have passed on to you"*. Many exegetes, those who study and explain the Word of God, have given to this expression a figurative and metaphorical meaning and since the apostles have received from the Lord the task of explaining, announcing his Word, Paul, just as the others, received the story of the institution of the Eucharist and priesthood from the apostles, but when Paul says: *"I have received from the Lord"* the most obvious thing, the simplest explanation is that Paul was ordained bishop by Jesus and had a series of conversations with the Lord who prepared him for his apostolic mission, then he received directly from Christ the teaching of the Word of God and he treasured it and understood what was his first task *"I preach Christ and the Christ crucified"*. Paul was sent, and he says it, to announce the Word and reserved this task for himself, but the importance of the announcement of the Word was properly placed in his heart by the talks and meetings he had with Jesus. There is yet another remark to make regarding the expression: *"On the night he was betrayed"*. Why does Paul draw the moment of the institution of the Eucharist close to what is perhaps most ugly in human relationship which is betrayal, specifically the betrayal by Judas? Oh No, my dear! Here is present some other thing going back to the teaching Paul received from Christ. Christ is God, for Him there is no distinction between future, present and past, therefore in the moment of the institution of the Eucharistic mystery, Christ felt the suffering of all the betrayals that men would be showing over the centuries against Him in different ways: sacrilegious masses, sacrilegious communions, profanations of the Eucharist, celebrations of the Eucharist without believing in what was done, but simply forced by needs and commitments undertaken in order to do it. Therefore, when the apostles certainly rejoiced because they were prepared to accept this mystery, when the apostles rejoiced because they understood that they were before the Eucharistic reality, Christ suffered because He was facing all the betrayals. What then? We are keen to console those who suffer, first of all our relatives, friends, acquaintances, so Christ also saw, beyond betrayals, those who would have loved him, he saw each of us; are you amazed by this? But He is God, for us it is almost impossible to think of it, while it costs Him nothing to implement it. So He saw each of us, saw the spiritual dispositions in our heart, saw the faith in the Eucharist, our love for Him, Jesus the Eucharist, and if He suffered because of the betrayals, He was also comforted by these testimonies in His regard. Therefore, at this point, what could we promise and commit to achieve but to continue, insist, improve the relationship and grow daily in faith, in love for the Eucharist, which is truly the center of life. Every priest, but I believe that this could be extended to all the faithful, should say: *"the Eucharist is the reason for my Mass, or rather, the Eucharist is the reason for my life"*; this was written in the holy card of my first mass, I said *"of my mass"* on purpose because I have recollected and connected the two facts, *"the Eucharist is the reason of my life"*. This task

however is not just up to the priest, it is also the task of those who truly love Christ, so here there are the teachings of the Mother of the Eucharist: *"Go to Mass every day and if you cannot go for any serious reason, receive the spiritual communion and I"*, she said, *"who is your mother, and know how things go, can assure you that Jesus will still come within you"*. This is a really big and huge gift that the Mother of the Eucharist has given to us today. It had always been said that with spiritual communion we have the moral, figurative presence of Jesus because we did not have the audacity to say *"real presence"*; Today Our Lady, and it is a gift that she made to the whole Church, said to us: *"My son Jesus comes"*, but is Jesus forced by situations and circumstances? No, Jesus is free, He is God, but you see how slowly we are debunking so many things that we have been taught, unfortunately in an incomplete and even erroneous way. The called Christ comes within us. But, basically, also in the Gospel there is this certainty that was neglected for reasons I do not know: *"the Father and I will come to you and make our abode with you"*, this is what Jesus said. But how petty or rather, presumptuous we are, if we claim to tell God what He must do and how He must do it; this is a huge sin, this is awful, but instead we want to enjoy this gift and then, pay attention, we can, during the day, multiply Jesus' entry into our soul, we can accommodate Him, invite Him to be really present within us every time we want and this is really something beautiful, great; so today, in the moment of communion when Jesus will be within you, have an appointment every day and several times during the day so that He can return and be present within your soul. We praise God for this, we are grateful to God for this and move forward.
Praised be Jesus Christ.



Homily of June 11, 2007

1st reading: Acts 11:21-26, 13:1-3; Psalm 97; Gospel Mt 10:7-13

I have decided to celebrate the anniversary of the great Eucharistic miracle that took place on June 11, 2000, every year at the feast of Pentecost. It is good that this great miracle, which took place in my hands in the presence of about two hundred people, in one of the most important liturgical feasts of the Church, should always be remembered on the day of Pentecost, even when we will no longer be here.

Today, June 11, we could not fail to remember it again.

Who, among you, will ever forget what happened that day, what your eyes saw and your nose perceived? You will remember that living, throbbing blood, which had spread over most of the host after the rite of the bread consecration and, despite being wet, was intact. You will remember that particular scent, which you have certainly felt at other times, but which must have exerted a particular emotion on you throughout the day and you will remember as one of the most beautiful of your life.

What happened is indelible in my mind because, in addition to what you have also experienced, the Lord has given me the possibility and the grace to savor the sweetness of His Blood; I can guarantee you that it has an indescribable taste and sweetness, it is something heavenly, it is Jesus' Blood!

Normally, the sight of blood is upsetting and someone might even feel sick or faint, but before Jesus' Blood, and you have seen it several times, all this has not happened. Some of you, when they see just a few drops of blood coming out of your finger, feel sick; in contrast, when they saw the blood spilling from the newly consecrated Eucharist or from the Eucharist brought by Jesus and Our Lady taken away from profanation, felt neither fear nor discomfort, but a great joy. You have experienced joy and almost wanted to remain permanently before it.

You have lived in a small way the experience of Peter, James and John at the time of Jesus' transfiguration, when Peter said: "*Lord, let us put up three shelters!*" (Lk 9:33), that is: "*I am not going to move from here, I remain in this continuous contemplation*" because he really wished to continue to taste and admire the marvelous sight of Jesus' transfiguration. You too have had the joy of contemplating these events several times; they have not only excited your heart, but have regenerated also the soul and have pushed it to take more and more decisive steps towards the Christ. Although men often turn away from Christ, He continues to shout: "*I thirst for souls, I want souls!*"

Seven years have passed since the great Eucharistic miracle took place. You know that in the Bible the number seven has particular meanings, it is among the important numbers, the same as three. Today we celebrate the seventh anniversary and we wonder: "*What happened to that work of God, of that intervention of God?*" When God intervenes, He does it for men, to whom He always asks for consent, he does not act as a dictator or a tyrant who imposes, but as a father who proposes. Being a work of God, as we have been told many times by the Mother of the Eucharist, it has brought about a great deal of good and many conversions within the Church. This has happened in simple souls, who are not only children or illiterate people, but also consecrated souls, priests and bishops, because simplicity does not indicate a moment of life, but a condition of the soul. The simple ones are those who understand God the most, because they do not reason according to human categories, but according to the logic of God. We have not seen all that much happening in our city but we have seen something outside Rome.

Remember that human responsibility is something appalling and awful.

God put the freedom in our hands, because He wanted us to be free so we could decide for the good but, unfortunately, we also choose evil and this happens so many times. What is written in John: "*He came to that which was his own, but his own did not receive him*" (Jn 1:11), this is particularly painful for our city. The responsibility, or rather the fault, belongs to those who are not simple and even

young people may not be so.

Do you see how mental categories turn upside down? Priests, bishops, intellectuals, those who are satisfied with their own culture, may not be simple and therefore the acceptance of God's intervention is biased. The humble and the simple accept God, they go towards Him, while the proud one goes towards himself and his contentment, he places himself where God should stand: all this entails huge responsibilities, frightening detachments. Not only the mercenary shepherds go far from God, but also the souls they are entrusted with are dragged behind them.

I invite you to turn your eyes and see the whole world, so you will see some wonderful changes. In places where human action, through the missionaries, has shown in a modest and simple way, fires of love, faith and acceptance of the Gospel have developed. As the Mother of the Eucharist said, the merit does not belong to the missionary, but to God's action accepted by humble and simple souls. The Eucharist was welcomed and loved; several people not belonging to Christianity have opened their hearts to Jesus the Eucharist thus reaching true faith, the true Church and the one God. All this happened thanks to the intervention of God, who in these years did not act by chance or out of habit, but with a specific purpose: the redemption and conversion of souls. Even the Mother of the Eucharist is loved all over the world and she is even invoked by people who are not part of the Christian religion: Muslims, Buddhists, Hindus.

Therefore, if the Church today is larger and experiencing an initial phase of rebirth and cleanliness, we owe it to the blood of Christ poured out mystically each time, but always really present into the Eucharist and, by its intervention, also poured out in a visible and miraculous way for men to see it. That day, June 11th 2000, must be handed down, must be part of Christian memory and in this you must be responsible and bear witness.

Now I entrust you with a task that seems simple, but nonetheless it is important. Today I wear the same chasuble of 11th June 2000 and I am particularly fond of it, because it reminds me of that great Eucharistic miracle. As long as I live, I will be the only one to wear it and when God will call me to go and keep Him company up there, then this chasuble will have to be removed from liturgical use and kept in a place where people can see it and remember what happened. I entrust this task in a special way to the younger people, who have also the duty to preserve everything that happened here.

Today we have had Eucharistic adoration with the Eucharist that shed blood and which you too had seen. Here we keep five hosts bathed in Jesus's blood, together with a sixth host that is the fruit of another Eucharistic miracle. These hosts are five just as the continents, so I was thinking that each of them must be in a continent: one in Europe, one in Asia, one in Africa, one in Australia, one in the Americas; each must be taken from one country to another, but remaining within the continent itself. We are already organizing the future a little bit and this too is entrusted to those who will come after me and you because the memory of God's action and God's love must be handed down from generation to generation to bless God, to praise him for his interventions and to adapt our lives to the indications contained in the Gospel.

We love Jesus the Eucharist, let's make other people love him, spread the testimony of this love and please, wherever you go, even on vacation, if you realize that Jesus in his churches has little respect or is not sufficiently covered by adequate worship, you must go and protest with those who should take care of the cult, telling them that there is a lack of respect for God. Be apostles of the Eucharist and Jesus will open the door for you when you will receive the telegram where it is written: "*Come, today you will be with me in Heaven*".

Praised be Jesus Christ.

Festa della Madre dell'Eucaristia



29 ottobre 2017



Letter of God of June 17, 2007

Our Lady - Praised be Jesus Christ, my dear children.

It is my duty as your Mummy to come when and where you are gathering, even if you are a little cenance. I don't go where a lot of people are gathering, where they celebrate the festivities, but they don't know how to love. Jesus loves the feasts celebrated with the heart, with charity and with love. I am here because I want to lead you to full charity, love, joy and, as Jesus has said, I want to bring you all to Heaven. When the time of sister death will come, all of you must be in a state of grace and I will bring you to Heaven.

My dear children, think to the repented Magdalene who washed Jesus' feet. Last night Jesus has washed your sister's feet and legs, for she was suffering a lot. She had terrible pains and Jesus bended over her and washed her feet and legs. My Son Jesus is full of charity, Jesus is love. Jesus, St. Joseph and I, as little Marisa has been suffering terribly since many years, are helping her with much love. Jesus bended over her, He washed and made a massage to her legs, to her feet and then He turned her a little on her side so she may have a better rest. She did not sleep much, but the little she did was enough to dream about Heaven. You too when you are in a sad or painful moment think to this scene, think to Jesus who may be near you and may help you to quell the pains and make you fall asleep.

Oh, the scene is really beautiful, it is not the one of the repented Magdalene because there she washed Jesus' feet, here it is Jesus, Our Lord, washing the feet to your sister and thus helping her to sleep. There are nights, nights and nights that she is sleepless, but during the day she is happy, she is smiling, she jokes and laughs with the household people, and it is not easy, believe me. You too, when you have some affliction, don't pull a long face, but be happy, invent something so you may laugh or smile with the others; some people do it and I am pleased about this.

I do not want to linger longer, for I want you to listen properly to the H. Mass. As I told you many times, listen to it as if it were the last of your life. Join the H. Mass with all your heart. You, my dear Bishop, celebrate it as if it were the last of your life, but you will have so many more to celebrate.

My dear children, my wishes and a hug to everybody, small ones and grown-ups, so that you may do what Jesus has asked you: love and sensibility towards everybody.

Together with my holy Bishop I bless you, your dear ones, your sacred articles, all the children and above all the sick people. One of you has received a grace, however it is necessary to keep on praying; I am with her. I bless also those people who went away from this thaumaturgical place, for the priests steered them away and sent them to other places. I hold all of you tight to my heart and I cover you with my maternal mantle. Go in the peace of God the Father, God the Son, God the Holy Spirit..

Praised be Jesus Christ.

Thank you, Chiara, for what you are doing for my two children. God bless you.

Marisa - Bye-bye. She has gone away.

Homily of June 17, 2007

1st reading: 2 Sam 12:7-10, 13; Psalm 31; 2nd reading Gal 2, 16:19-21; Gospel Lk 7:36-8, 3

Before the beginning of the apparition, while we were connecting the television camera to allow Marisa to follow, from her room, the Holy Mass that we celebrate here, we saw an impressive celebration in Assisi, presided over by the Pope (*On June 17, 2007, Benedetto XVI made a Pastoral Visit to Assisi on the occasion of the Eighth Centenary of the Conversion of Saint Francis, ed. note*). Did you hear what Our Lady said today? God continues to send His Mother only here, in this place, and not elsewhere. I tell you this because you absolutely have to take back your situation and also to have a rest.

In last Friday's letter of God, on the occasion of the feast of the Sacred Heart of Jesus, He gently invited us to have a rest and advised us, almost commanded us, to avoid anything that could cause bitterness, tension and suffering. In particular, He told us not to pray for priests anymore because it is a thought that arouses grief; in fact, almost all of you, if not all of you, have had unpleasant experiences and, from this moment it is enough to pray for them.

Until recently, both God and Our Lady, invited us, insistently, to pray for the priests but that's enough, we said too many prayers for them; enough meetings, we have had so many of them and we don't even have to talk anymore about it among us. If, by hypothesis, you were to meet them or they would call you, do not lengthen the discussion, whatever they would have told you. Jesus added not to talk about the relatives who caused suffering. You have all suffered because of your relatives because it is easy for someone within the family circle to think differently and show it in a disrespectful way.

I wondered: "*Why did our Lord come to this decision*"?

For us it can be a relief, but there is also another aspect to reflect on: God has given each one of them much more than what he would have needed to convert, so that's enough, what's done is done.

Reflect on your personal experience: the Lord has given each of us much more than we needed, the opportunities for grace and conversion have been many, many. Here then we go to the assumption of responsibility and everyone, before God, will have to answer for what he has done. We cannot forget the one hundred and eighty-five Eucharistic miracles, the numerous Trinitarian theophanies and the manifestations of God the Father. We cannot forget the apparitions of Jesus, of the Mother of the Eucharist and all the letters of God that have been published and read on our bulletins and on our website. Our Lady revealed to us that many people read the letters of God, more than the already conspicuous number of accesses to our site; therefore, everyone knows them, because the Lord arrives with means that we cannot even imagine.

Now, everyone must draw conclusions, but we need to give a rest to the soul, the heart and the mind and therefore not to think of unpleasant things, do not let ourselves be taken by fear, anxiety or nerviness. Our soul will be oriented only towards beautiful thoughts, towards God's gentleness, towards his love. We must also give the body a rest: the best way is to immerse it in serenity, peace and joy. This is why God showed once again with surprise, with astonishment: He loves us infinitely and can give the best indications for the physical and spiritual recovery of man, as understood in its two components: body and soul.

I believe that to savor the beauty of God again, we must remember all that happened in this place since the famous 24th October 1993 until today. Do not just listen to the account, albeit suggestive, of our story. Read and know properly what God has done here, impress the memories of God's action well in your mind because in the future, which is getting closer and closer, you will be called to give testimony of these great works of God. Do it with the knowledge of the facts, with conscience, without uncertainties or hesitations; this is not tiring, because by reading again certain pages of our history, truly fills us with enthusiasm, joy and peace. When, at times, I am sad, I read again what God the Father in His infinite goodness said to Marisa and to me and I rediscover strength and peace.

Prayer formulated by H.E. Mons. Claudio Gatti

28th October 2007

What is more beautiful, sweeter than the word dad, than the word brother and friend? The Mother of the Eucharist has confided to us that she is moved when she pronounces these words and also when we pronounce them. For this reason, my One and Triune God, I say this in my name, on Marisa's behalf and those who live in this house and all those who truly love us and are united with us and share this painful and suffered path; on behalf of all of them I cry to You, Father: "*Dad come to our help!*"

Last year, on the occasion of the celebration of the feast of the Mother of the Eucharist, I and many of us thought that it would be the last feast that we would have lived in this Gethsemane and on the Calvary. However, after a year, I must acknowledge and You God have confirmed it that this is certainly the most excruciating, most painful and thorniest celebration I have ever celebrated.

I speak to you like a son, because I know that you are here, really present, and you promised me that every time I would have turned to You, You would come to Earth to listen to these simple words spoken by Your Bishop, the Bishop you have ordained. Now I do not see You, but I know that you are here before us listening to these words, then I say to You: "*My God, look into our hearts, deeply observe our souls; in our hearts and in our souls You find so much bitterness, so much discouragement, so much suffering. I know You asked us to drink the cup to the end, but I repeat to you the words of Your Son: "Let this cup pass", may soon come the moment when we will have to drink the last drop of its content, which becomes more and more unpleasant and bitter*".

My God, we are here and we implore You, through the merits of Your Son, for the merits of the Mother of the Eucharist, for the poured blood, for the copious tears that have come down from our eyes, for all the good we have done. My God, look at the situation we are driven to, let me tell You, and I believe I also have the right, to offer us what we are asking. You have converted, You have miraculously treated so many people, but in this community there are many others who grieve, who suffer; it is useless to give You the names, You know them one by one, from the youngest to the oldest soul and, at this moment, I entrust each of them to You.

My God, do you remember how many times, in moments when tension reached its peak, I shouted: "*My God, where are you?*" And You answered me immediately: "*I am near you my son and I am helping you, even if you don't notice it*". Often we do not notice this help from God, perhaps because we would like a more tangible, a more visible act and instead You are helping us according to the measure of Your Divine Providence, which does not coincide with our desires.

My God, as You said, in this world it is difficult to find clean hearts, loving and crying to You: "*Abba, Father*". And You, even in the enraging storm and wind, can hear the voices and cries of these pleading, crying, panting children of yours who turn to You. In my heart you are also reading what lips do not say; you also know all the emotions present in my soul: it is right that I keep them for me and show them to You only. At this

moment You only can understand, as always, me and Marisa; men cannot understand and those who do not understand, often condemn and then I say to You: "*My God, defend us from evil, from all evil*". Remove the arrows stuck in our body, the swords that have pierced our soul, take them out one by one; heal, look after our wounds, wash our sores, truly give us the gift of peace, serenity and happiness, which is rightful to meet in life.

At times, in this house, the only cheerful voices and laughter are those of the little ones, who fortunately, are far from tensions and sufferings.

Oh Daddy God, oh Brother God, oh Friend God, I would have more to tell You, but this is enough for those who have listened to me. Furthermore, You already read in my heart and, before my mouth utters a word, You already know it; before I can decipher a feeling, You feel it already and then we implore You: "*Come to our help*".

Among the members of our community there have been fragilities, failures, omissions, but how many times have I wondered: when will the law that the innocent has to pay for the sinner end and the just has to pay for the unjust? When will this law end? I hope soon, because Your Kingdom, a Kingdom of peace, can finally begin to be visible on this Earth, which, at the moment, knows dirt, pride, selfishness, a frantic search for wealth and sinful pursuit of pleasure.

My God, thanks for having listened to me and I ask You to forgive me if, unintentionally, I might have displeased you with a few words or expressions. And now let me turn to the Mother. How many times she said to us: "*Cheer up, cheer up*" and then she, the Mother of the Eucharist, suffered and wept with us because of our situation and confided to us: "*My children, I feel so sorry, I can hardly manage to tell you: «Cheer up»*". Oh Mother, if you do not help us, if you do not defend us, if you do not support us, if you do not intercede with God, who can do it on our behalf? Please collect all the prayers that have been addressed to you, especially those that have remained hidden in the secret of the heart of each of us and bring them to God because your hands are spotless, your heart is pure, your soul is immersed in the fullness of grace. Here it is, God cannot continue to say to you to still wait and, as in the wedding



*Our Lady - The name Mother of the Eucharist is the greatest. God wanted to give me this title and delivered it to you, unfortunately it is not known, it is not accepted. But the mother does not need much..., because I have made myself known everywhere: some have accepted me, others have refused me. If you are present here, it means that you accept this name of mine: "Mother of the Eucharist", Mother of Jesus.
(Letter of God, 18th August 1996)*

of Cana, as in the cenacle, while the apostles awaited the descent of the Holy Spirit, you have accelerated the action of God, so also now intercede to our advantage and for those who truly love you.

Mom, we are here, I know you are listening to me and you are gathering my every word to bring it to God, please do it and, as always, despite our weaknesses and fragility we say: "*My God, may your will be done*", but we say it together with you because, in this way, we feel more comprehended, protected, caressed and embraced.

Thank you mom, for listening to us and never getting tired of being close to each of us, especially those who suffer in body and soul; all for the Glory of God, all for the salvation of souls, for the rebirth of the Church, for ever to You, or God, Praise, Honor and Glory. Forever and ever. Amen.

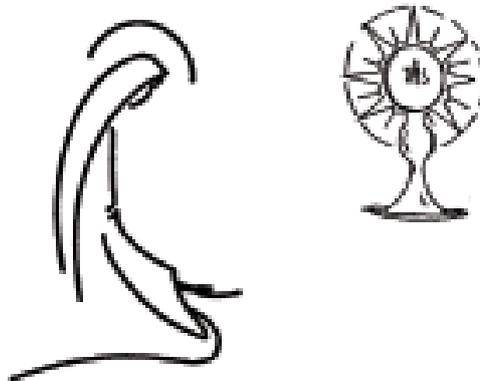
20TH ANNIVERSARY OF THE EUCHARISTIC MIRACLE OF NOVEMBER 11, 1999

On November 11, 1999 a new great Eucharistic miracle took place. A host that had previously been laid by Our Lady on the chalice of the white statue of the Mother of the Eucharist bled; for the ninth time a Eucharist bled in the thaumaturgic place.

The host bled at three different times. We quote the testimony of Mons. Claudio Gatti, the Bishop ordained by God and was the first to see the Eucharist bleed: *"It was around 1:00 pm when I went to pray before the particle that was placed on November 3 by Our Lady on the chalice of the white statue. I immediately saw inside the particle a patch of blood of circular shape and drops that bubbled and escaped from its interior. I immediately called the people who were at home so that they too could see and witness the Eucharistic miracle. We prayed and sang, and then everyone went back to his normal duties."*

Later the Bishop went back to the Eucharist and noted with surprise that not only did the bloodshed not stop, but it continued abundantly. In fact, while previously the blood had stained only the central part of the particle, in the second moment it began to overflow and stained the upper part and partially the chalice base. Furthermore a drop fell on the statue base. *"I called the people again - goes on Mons. Claudio - and we adored the Eucharist and found that the blood had kept flowing. Then we went to eat; we had a very quick lunch. At 2.45 pm I went back to pray and noticed that in the meantime the effusion of blood had intensely increased and went on to wet the hand, the chalice, the dress, Our Lady's foot and several drops had rested on the statue base"*.

We members of the group wondered on the reason of this great sign of God, but above all we wondered why when a statue of Our Lady cries or sheds tears of blood everyone rushes and instead when Jesus the Eucharist bleeds few come to adore Him? Who collects the divine blood? The Mother of the Eucharist during the apparition that took place on the same day answered these questions and, addressing Marisa, said: *"Today I*

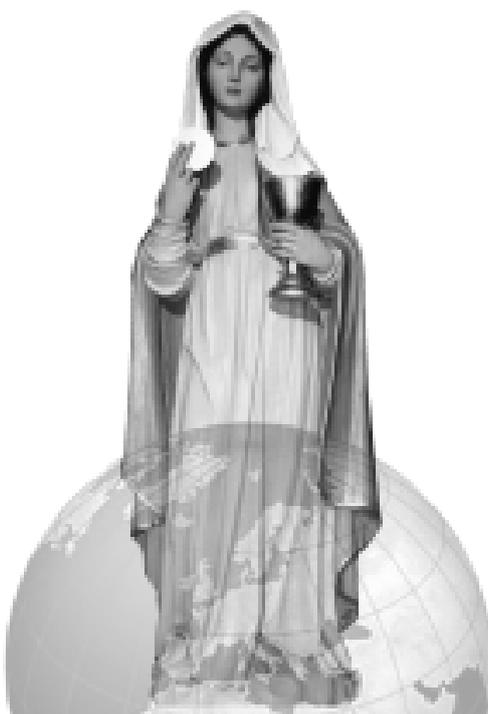


have said that the world is getting worse and worse; I must defend my son Jesus from the men who hate Him and hate you. Blood is a gesture of love for you and gesture of suffering for those who do not believe. As long as the world does not change my Heart and Jesus' will bleed".

Never in the Church history has it happened that so many important Eucharistic miracles have taken place in the same spot and that the Eucharist has bled nine times. If Jesus the Eucharist bleeds it is not a good sign for men on Earth, especially for those who say they are Christians and continue to offend God. This is the hardest and most difficult moment in the whole Church history and the Lord, who is merciful, still awaits the conversion of souls, but in the end He will be just and will intervene with justice. The Lord asks to welcome Him, to love Him, to adore Him and keep him company before all the tabernacles on Earth.

The Mother of the Eucharist during the apparition spoke again of the great Eucharistic miracle and urged the faithful of the community to spread the news of this very important event: *"Do not keep this miracle for you; it must spread everywhere: at homes, in squares, neighborhoods and churches. Without fear, bring and show the pictures reproducing the Eucharistic miracle. The situation must burst out because the miracle is great; once again Jesus bled in the host. When it bleeds in the big host it is for all priests, from the pope to the smallest of priests and when it bleeds in the small host it is for all men. You know that man does not know how to love, does not love and kills".*

Will we be able to answer this maternal call, so sad and dramatic? About 6 months later, on May 18, 2000, the same host bled a second time. After celebrating the H. Mass, when the Bishop was about to return home was overwhelmed by a strong scent coming from the room where the hosts that bled are kept. He opened the door of the room and his gaze was attracted by the white statue, where the Eucharist that had





bled was placed by Our Lady on 11th November 1999. Mons. Claudio whispered: "My God!" and prostrated to worship the divine blood that came out of the same host for the second time. The scene before the Bishop's eyes has always remained indelible in his mind and in his heart. The bright red blood contrasted with the statue's whiteness. Moreover, unlike the first time, when a few drops of blood had stained small tracts of Our Lady's chalice and dress, this time the blood escaped so abundantly that it completely covered part of the chalice; so a thick and long stream was formed that from the base of the chalice extended to the base of the statue. In some places the fresh blood covered the previous, by now, dark blood and in others it took a different path.

The following day, the Mother of the Eucharist spoke of this last Eucharistic miracle: *"My dear children, the host resting on the small white statue has bled again. The miracle is clear and means that men do not convert. My poor Jesus who was persecuted, slandered and killed 2,000 years ago is today in an even more awful and sad condition. It is not a good sign that from a host that had already bled, blood and water have spurted out again"*.

Movimento Impegno e Testimonianza "Madre dell'Eucaristia"

Via delle Benedettine, 91 - 00135 Rome, Italy

Tel. +39.06.33.80.587

Internet <http://www.madredelleucaristia.it>

Facebook: <https://it-it.facebook.com/MIT-Madre-dellEucaristia-135976513124957/>

E-mail: mov.imp.test@madredelleucaristia.it

