

Pearls *of the* Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XXII - N. 153

Ascension of Our Lord

Jesus sends the apostles into the world to continue his mission. He assures them that He will be with his disciples every day until the end of the world. Jesus is really present in the body, blood, soul and divinity in the Eucharist; the Eucharist is the Church. The Son of God, under the gaze of the Mother of the Eucharist, the apostles and disciples, ascends to Heaven from where He descended and returns to the Father. (Text expounded by Bishop Claudio Gatti and the seer Marisa Rossi)



Every Christian is called to commit to a journey of life, step by step, towards holiness, to testify not so much with words but with deeds the Gospel message: in the family, at work and in every frequented place. "Behold, I am with you every day, even unto the end of the world" (Mt 28:20), the Lord never forsakes us and we receive His help, His strength and all of Himself through the Eucharist, thus with grace in our hearts we can accomplish, in the best possible way, all the good that we are called to do in our daily life.

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Prayer formulated by H.E. Mons. Claudio Gatti on May 18, 2008



Homily of October 8, 2006

27TH SUNDAY OF ORDINARY TIME (YEAR B)

1st reading: Gen 2:18-24; Psalm 127; 2nd reading: Heb 2:9-11; Gospel: Mk 10:2-16

Today I invite you to open your intelligence to the theological understanding of two fundamental points which are part of our faith and need an explanation. You know the story of the creation of man and woman, but, probably, it escapes you that in this passage the Lord wants to indicate and demonstrate the perfect identity, similitude and similarity between man and woman.

The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him." Now the Lord God had formed out of the ground all the wild animals and all the birds in the sky. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds in the sky and all the wild animals. But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and then closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." That is why a man leaves his father and mother and is united to his wife, and they become one flesh. (Gen 2:18-24)

The passage from the first reading was written many centuries before female emancipation; therefore, those who rely on the Old or New Testament to highlight the subordination of women towards man lose the cause because this is not the will of God. If we consider the (italian) words uomo (man) and donna (woman), you notice the difference between the two terms, yet, they have something in common. In Latin and in Hebrew there is a phonetic assonance because they derive from the same root. In fact in Latin man is called vir and woman is called virago; in Hebrew this similitude and identity is even more accentuated: man is called is and woman is called issa. Therefore in the passage "*This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man*" the Lord wants to highlight that everything derives directly from Him, so that between man and woman there must be mutual respect. The voice of God, the authority of God intervenes to affirm this identity by saying what Christ will then say in his preaching, reported in today's passage of the Gospel: "*Man will leave his father and mother, he will join his wife and they become one flesh.*" Hence, through today's readings, we see that in God's plan the unity of the marriage bond has been present since the beginning of creation. To go against this will of God is an offense that is done to God. If we consider our body, our person, coming into conflict with ourselves is an indication of a malady, a mental disorder, in fact we cannot be in conflict with ourselves, this is an absurdity that must be healed. Since unity between man and woman is achieved in marriage, it must be safeguarded; therefore conflicts, personalisms, envies, being touchy, have no reason to exist, because, whatever it is, small or big, what the husband says against his wife and vice-versa, after all is an offense not only and not so much towards the other, but to self. If the spouses quarrel with each other, first of all they offend themselves, this means the love talk must be carried forward and respected. Look at how many couples, and we hope you are not among them, offend each other, but by offending their spouse, they offend themselves and go

against the precise will of God who established that with marriage a perfect unity is achieved which no temporal, civil or ecclesiastical power can dissolve. Can we divide the body by cutting half of it on one side and half on the other? No, because death takes over. So, when you are attempting to the unity of marriage, and you can do it with words, with attitudes, even with non-serious expressions, you are actually attempting to your life, to your existence. You have never heard of this. Today you hear it for the first time and then become champions, be the first to defend the unity of marriage, to respect your spouse with gestures, with words, with terminology, with actions, with conversations because only in this way will you respect yourself. Respect, for those who are married, for their own person is indissoluble and goes through the respect for the other, to whom it must be manifested. Then the quarrels, touchiness, arguments must not be there, otherwise it goes against the will of God and against the unnatural principle that one goes against himself. If you understand it, put it into practice.

Let's move on to the second reading. St. Paul, when he begins to speak about Christ, goes so high that we can no longer reach him, but every now and then we have to bring him down, among us and ask him what he meant.

But we see Jesus, who was made a little lower than the angels, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the leader of their salvation perfect through sufferings. For both he that sanctifies and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. (Heb 2:9-11)

Sometimes translations are not all that good, in fact in the first expression of the passage to the Hebrews it is written that *Jesus was made a little lower than the angels*, but, evidently, this is not possible. Here Paul clearly highlights the human nature of Jesus who is one person with divine nature. The theologically exact translation, and I do not understand why the wrong one is still used, is: "*Jesus who was made for a little lower than the angels*". "*For a little*" means for a short time, that is, during the three days of his death. Angels do not die, therefore it is the human nature, limited to this period, which was inferior to angels.

"*We now see him, for the suffering of death, crowned with glory and honor*": the death that momentarily made him inferior to the angels, in the sense that angels do not experience it, and it is the same death, because this was the plan of God, that by his nature, his body would triumph and we find the first manifestation of this triumph in the transfiguration and thereafter bursting with the ascension, as God, to the right of the Father.

"*That he, by the grace of God, should taste death for every man*": here it is very clear that this was in the Father's plans: *you gave me a body so that I would offer it to you*.

"*And it was right that the one for whom and from whom all things are, wanting to bring many children to glory, would make the leader who led them to salvation perfect through suffering*". To understand this passage we must make a small digression. In the Old Testament animals or products of the earth were offered to God in sacrifice, but it was an imperfect sacrifice because through the blood of animals man could not reach his justification and redemption. Man reached justification, that is, freedom from sins, through the perfect sacrifice of Christ, whereby the death of Christ, wanted by the Father, hence the body the Father gave to the Son through Mary's cooperation, was the perfect sacrifice by which justification and redemption was accomplished.

"*Wanting to bring many children to glory*" means that redemption is universal, that is, there are no limits; in Heaven there are Muslims, Jews, Buddhists, Hindus and those belonging to other religions, because, potentially, the sacrifice of Christ is so perfect that it is universal, therefore it is not limited only to Christians or Catholics. God can intervene, if and when He wants, to save all men and this salvation depends on the sacrifice of Christ which has a range, a benefit, a fertility that exceeds the limits of the sacraments themselves. To say that only through baptism there is salvation is an affirmation that goes against the will of God; baptism is a normal, natural condition, but if one says that whoever does not receive it, because he lives in another context, is a damned soul, goes against the exact understanding of the word of God, who wanted to save all men.

"*For both he that sanctifies and they who are sanctified*", that is, for us, in every way, is enough to reach salvation, "they are all of one", that is, we are all children of God; the Lord did not teach the Our Father only to the Jews, but to everyone.

"*This is why he is not ashamed to call them brothers*", because Christ himself is man, son of Mary. It seems that the Lord is lowering Christ, but, in actual fact he is raising all men to him.

I leave you to enjoy these statements, these truths. Calmly re-read the two passages that I have mentioned and commented on. If we are all brothers, the first conclusion we draw is that living in fear, wars and attacks are not the will of God. If we are brothers, divisions, struggles, misunderstandings, bad things are not the will of God, but in order that we could all be brothers, God decided that his Son would incarnate and die; He paid his tribute and we turn our backs on this truth. Someone is wondering why the others don't know these things, but soon they will know them and we will find them also in the mouth of some bishops, the same applies to a few things that left this place and reached the Pope's mouth. I don't know when it will happen, but this what the Lord made clear and wants us to live; this you must teach with your life and your word. Praised be Jesus Christ.



Homily of October 15, 2006

28TH SUNDAY OF ORDINARY TIME (YEAR B)

1st reading: Wis 7:7-11; Psalm 89; 2nd reading: Heb 4:12-13; Gospel: Mk 10:17-30

As Jesus started on his way, a man ran up to him and fell on his knees before him. "Good teacher," he asked, "what must I do to inherit eternal life?" "Why do you call me good?" Jesus answered. "No one is good except God alone. You know the commandments: 'You shall not murder, you shall not commit adultery, you shall not steal, you shall not give false testimony, you shall not defraud, honor your father and mother.'" "Teacher," he declared, "all these I have kept since I was a boy." Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me." At this the man's face fell. He went away sad, because he had great wealth. Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!" The disciples were amazed at his words. But Jesus said again, "Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." The disciples were even more amazed, and said to each other, "Who then can be saved?" Jesus looked at them and said, "With man this is impossible, but not with God; all things are possible with God." Then Peter spoke up, "We have left everything to follow you!" Truly I tell you," Jesus replied, "no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields, along with persecutions, and in the age to come eternal life. (Mk 10:17-30)

Today's readings put me in a big strain because the Gospel is so beautiful, so rich and fertile with reflections that having to reduce everything to a few minutes is difficult, but I will try to give you some ideas so then, if you want, you can continue to reflect on it and if I have some time during the bible classes I will comment on this page which is extremely important to me.

Let's proceed with order. You must keep in mind the episode preceding today's Gospel story, when children flock around Jesus to be caressed; this annoys the disciples, who instead try to drive them away, but Jesus defends them by saying: "*Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these*" (Mk 10:14). Keep this in mind for two reasons: to understand well the words that Jesus utters to the rich young man and to better understand the young man's attitude.

Children are deprived of wealth, their parents may possibly have it, but the little ones manage nothing and therefore are in the same conditions as the poor. What are the two privileged categories that go to Heaven? The poor and the children. So to go to Heaven one must detach from material goods and be simple and pure like children. This teaching deserves to be pondered, but I will go on with my reflection.

Imagine this young man approaching Jesus, is good mannered, educated, is a good Israelite, a perfect observer of the law, but something is missing in his heart. Jesus also overturns a mental setting of the Jewish world where riches were a blessing from God, therefore the rich man was the one who had received a particular blessing from Yahweh. However, Jesus also

gets rid of this way of thinking by favoring just the opposite, that is, not wealth, but poverty. The young man turns to Jesus calling him: "*good teacher*". He still does not have faith, he cannot understand that he is facing the Messiah, the Son of God, but he considers Him a doctor of the law, a good and talented teacher. "*Good*", because certainly the rich young man saw the scene of Jesus going to meet the children and was moved to see Jesus' paternal feelings. That is why he says: "*Good teacher*". When you read the Gospel you must always meditate every single word, because it is of incalculable richness and sublime beauty.

Keep in mind what Paul said about the Word of God and you will better understand what I am trying to tell you. "*Good Master, what must I do to inherit eternal life?*" (Mk 10:17). Eternal life is not just the one after death, but it is really a life of uninterrupted union with God, which must also begin on Earth. It will be sublimated, it will be perfected in Heaven, after death, but in any case we will reap in Heaven what we have lived and nurtured during our earthly life. Here it is, his anxiety is already promising, because instead of locking himself up in enjoying his wealth, he also thinks of his future, to the afterlife. Jesus replies: "*Why do you call me good? Nobody is good, except God alone*" (Mk 10:18). Heretics have chosen this verse to endorse their theory that Jesus is not God. However, Jesus does not say that He is not good, does not say that He is not the Son of God, does not say that He is not the Messiah, but tries to stimulate a reflection from this young man, that is: "*why do you call me good since only God is good?*" What does it mean? It means that in the heart of this young man, faith begins to take root, even if, unfortunately, it will not develop. So, if God is good, even if what He asks of you is not to your liking, you have to accept it even if it is difficult, just because what God asks of you is equally good. In a nutshell, you must keep this reality in mind: Jesus begins to nurture this young man, because in His plan, unfortunately not coming to fruition because of the young man's non-correspondence, he should have been another apostle. "*Come and follow me*", therefore the young man should have been one of his intimate, his disciple. Jesus illuminates the young man's mind, begins to give right suggestions to his heart, gives the strength to welcome them and puts him in a position to accept them, but He stops because of human freedom. Man is free to follow or reject the Lord's call. This is the correct meaning of the verse: "*Why do you call me good? Nobody is good, except God alone*". I say it again, Jesus does not say "*I am not God, I am not good*", but "*Trust God, whatever he tells you, it will always be for your good, even if you do not understand it, much less to your liking*". "*Master, I have observed all these things since I was a boy*" (Mk 10:20), with this confession the young man draws closer to Jesus. "*Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me."*" (Mk 10:21). Now think carefully about this situation and think about what Jesus felt: He is faced with a candid soul, an honest soul, a young man who could truly do good and bring his teachings among the Jewish people and all over the world. Try to understand what goes through Jesus' heart; I believe that it has not been sufficiently said how great his suffering and sadness was for the refusal of this young man. He could have been the thirteenth apostle, the fourteenth if we also count Paul, but He was not.

Mark the evangelist highlights this great love. In fact, the Latin expression is more significant: "*Iesus autem intuitus eum dilexit eum*" that is: "*Jesus looked at him with a look that reaches the bottom of the soul*", a look full of love: He looked at him and loved him. When Jesus loves a person, He wants him to become completely His, but He leaves him to freely decide and unfortunately this refusal makes Him suffer.

We must not forget that Jesus, because He is God, in this rich young man who refused to follow him because he was attached to his belongings, saw apostles, priests, bishops and popes who, throughout history, have remained attached to their wealth. Even today, for many clergymen power and money are the desire they nurture with more passion and is the goal they want to reach; they make Christ suffer like the rich young man. As Christ suffered because the one He called did not accept poverty, so still today He continues to suffer because some of the called, instead of distributing their wealth to the poor, keep it for themselves or, at most, for the small circle of their families. This attitude goes against the will of God; the Church must be poor, must make the choice of the poor, must privilege the poor, must be closer to them, because she is the mother of those in need, she is not only a teacher, but also a mother who protects, defends and feeds.

"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" (Mt 25:35-36); these recommendations from Jesus are primarily applicable to all of us. A priest, a bishop, a cardinal, a Pope who lives in wealth, who tries to hoard more and more without helping those who have nothing, goes against the will of God; for them - I declare it with authority because this has been revealed to me many times - there is no salvation, for them there is no Heaven. Remember what Our Lady said today: *"Muslims, Orthodox, evangelists and members of all other religions will go up to Heaven with her; they are saved for having made an act of charity, a gesture of love. It is not true that those who do not belong to our religion are not saved. Those who perform works of love, understanding, and solidarity are saved."* Why will Jews, Evangelists, Protestants and members of other religions have the bliss of enjoying God? Because they did an act of love, a gesture of charity.

I remember once when we were in Chiavari, Marisa was already in her wheelchair and we literally got bogged down with the wheels in the sand, so I could no longer get her out. Four workers, who were working nearby, saw the incident, stopped their work, ran down, took the wheelchair by the four sides and raised it and brought it onto the tarmac, so we could go on with our journey. Shortly afterwards, Our Lady appeared, telling us that thanks to that gesture of love, the four workers would be saved and would go to Heaven. You see, this is the confirmation, we go to Heaven only if there is love, otherwise we don't go there: this applies to us and everyone. Remember: love is the pass for Heaven, "*Love is the Telepass for Heaven*". See how beautiful the Word of God is, how many horizons it opens!

After this young man goes away, Jesus makes this reflection which sums up all that I have said to you: "*How difficult it is for those who have riches to enter the kingdom of God!*" (Mk 10:23). I believe that the Church will certainly change and be reborn. I ask you to pray forcefully, so that whoever will guide her is truly according to the heart of God and has the strength, the courage to proclaim and make the Church live in poverty; so that all mercenaries who approached the Church only to receive honors, offices, power and wealth will be turned away. The words of Jesus sound appropriate, even if He said them in another context: "*With man this is impossible, but not with God; all things are possible with God*" (Mk 10:27), therefore the Church should not rely on earthly wealth, but on evangelical poverty. This is possible, this must be done and obtained with the help and grace of God.



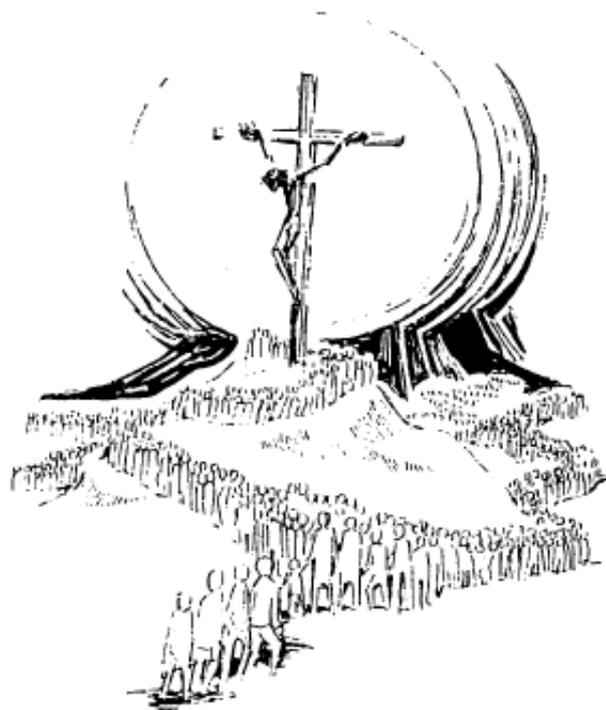
Homily of November 1, 2006

ALL SAINTS DAY

1st reading: Apoc 7:2-4, 9-14; Psalm 23; 2nd reading: 1Jn 3:1-3; Gospel: Mt 5:1-12

Today is the Feast of all Saints and we could even say it is the Feast of holiness. I, perhaps for the first time, have made a particular reflection on this. We celebrate all saints, and it is right to do so, remembering them as our friends and protectors and taking them as an example to follow, but we cannot detach the Saints from the holiness of God. So I believe we can say that we must distinguish between a generating holiness and a participatory holiness and these are new terms in theology, mysticism and in asceticism. Generative holiness belongs to God: He is holy and we proclaim this at the beginning of the Canon: "*Holy, Holy, Holy!*" Holy is the appellation par excellence of God, it is His holiness that places him in a situation of extreme detachment from us, because the holiness of God is infinite and unreachable. But just because it is infinite and unreachable, God generates his holiness and wants men to participate in it. Our Lady can say of herself that she is the first saint by the will of God because the holiness accumulated in her as a gift, and grown in her for her commitment as an answer to this gift, is so high, so great, immense, that the holiness of the Mother of the Eucharist alone is superior to the added holiness of all people. It is enough to think about this, placing us before this holiness and not to just for the sake of praising it, to say that if in Mary there is a holiness so great, so immense that it cannot be quantified, how infinite and astounding is holiness in God? This is why today, giving our praise to the saints, we must first of all attribute it to God: He is the operative cause of holiness, the saints are the effects of the holiness of God. We can still discover other great truths that lately have been told, with some insistence, by God the Father, Jesus and the Mother of the Eucharist: Heaven is a reality open to all. In fact, if we had the opportunity to have a dialogue with some saints in Heaven, entities who therefore enjoy the beatific vision of God, we would be surprised because when asked: "*What religion did you used to belong to?*", We would hear different answers: "*I was a Muslim, a Jew, a Buddhist, Hindu, Protestant, Orthodox or member of other religions*"; and how come, if you are not a Christian, if you are not a Catholic, if you hadn't had Baptism, you are here in Heaven? The answer has been revealed to us many times lately: "*Because I loved, because God saw love in me, gave me love and I responded to his love*", as Jesus said today. "*I could not follow the canons of the religion revealed by Jesus because they were unknown to me*", or at worst "*Even if I knew them, I knew them very little*", or even "*I was convinced, in good conscience, that following my religion was the right choice, but I still respected the great commandment of love*", where all of us should be. Regardless of our religion, in fact, the discourse of loving one's neighbor is not an exclusive topic of Christianity, but must be put into practice by everyone. Then, for this reason, the doors of Heaven are opened to the Hindu who loved, to the Jew who loved, to the Muslim who loved, but I can tell you more: people belonging to Catholicism but, according to certain commonplaces, were considered outside the Church, are found in Heaven because they loved. God will judge us in particular on love; it is the love of Christ that has redeemed humanity, just as personal love redeems the conscience, even if sinful, of every man. I loved, I made a

commitment to love, I did not make people suffer, I joyfully gave part of what I had to those who needed it, and here comes a beautiful passage from the Gospel: "*For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me*" (Mt 25:35-36). Jesus will judge on all of this. Well, they have done it and for this they have heard the invitation of God: "*Enter into the joy of Heaven prepared for you*". This is holiness, holiness means love, love means Heaven. Those who do not give love and do not live in love, even if we consider them holy because they can speak well, preach well and, apparently, even act well, if they do not have love, they will not have the call to enjoy God. Jesus said: "*They have already received their reward, the reward of men*", but we are interested in the reward of God. In these days I have been begging for some needs, and you have responded generously, not for our needs, not for my needs, but for the needs of many children who are literally starving to death. I deepened this speech and I remembered how many times the Mother of the Eucharist said that there are millions of people without food, medicine and assistance. Well, this is one of the FAO reports: there are 854 million people in the world who are poorly fed and many of them are starving to death. The lack of food and the lack of drinking water produce many diseases and one of the most awful is blindness affecting children. Every hour 600 children go blind. Every hour! And do you know what the absurdity is? It would be enough a tube of cream, the cost of which is equal to 2.50 euros, to heal these children if they are at the first stage of the disease. The disease is given by a microorganism present in unhealthy and non-drinking waters that these children drink and the aggravating factor is that this disease is also contagious, therefore by getting sick they infect the rest of the family too. This microorganism affects the cornea, progressively paralyzing the entire ocular system and, passing on to the following stages, makes these children blind. To heal them, if they are at the first stage, a tube of cream costing just 2.50 euros would be enough. Fifteen



euros would be enough to perform surgery if they are in the second stage. Just think about it! And we think about armaments! Then I came to the conclusion that when any type of armament or a fighter-bomber, a bomb or a machine gun is built, they kill even before being put into operation. If the cost required to build death bombs were donated for the assistance of those who are hungry, of those who do not have food, of those who do not have drinking water, of those who have no medicines, how much better would the world be! There wouldn't be 854 million hungry people, there would no longer be 600 children who lose their sight and become blind every hour. But I cannot just blame politicians, I must also blame the men of the Church, and I do it because I am stimulated by the Mother of the Eucharist. How much money administered by them, if they were donated to works of charity, could make the smile on the faces of children return, serenity in the hearts of parents, hope in the soul of those who suffer from all deprivation? "*Woe to you!*" This is the "*woe!*" of God, and it's dreadful. It is not wealth as such that is unhealthy, but it is the negative use of wealth that becomes unhealthy. I was amazed when, reading some newspapers, I learned that on the occasion of the fiftieth anniversary of the priestly ordination of John Paul II, just the cardinals had donated the sum of one billion old liras to the Pope. How is it possible? There is money somewhere! How is it possible that one hundred and thirty people raised one billion? Last Sunday, with all our goodwill, we collected 2550 euros for the hungry, but there we are talking about 500 thousand euros! The Church cannot go on like this, the Church must give her riches to the poor and not only in simple material assistance, but also in building social realities that can give jobs and ensure economic serenity. Perhaps it is the second time in many years that you have heard me talking like this but, knowing many things directly from above, I have come to say: "*Enough my God, it is no longer possible to go on like that*". And you have heard the prayer that Marisa recited to Jesus, it was exactly for this purpose: to help and assist these poor people. God is doing his utmost by sending his servants in bilocation, and you know it, including the Mother of the Eucharist and other saints in Heaven, to materially help these people. Men, politicians and ecclesiastics talk, they just talk, but we want deeds, deeds and deeds. I was hungry, I was thirsty, I was sick, I was in prison. It is on this that we must keep in mind the quality of Christian commitment. So we glorify these saints today, including those canonized by the Church and those unknown and non-canonized by the Church, and raise them to God, author and factor of holiness. These saints, and primarily God himself, tell us not only to look upward, but also to look lower towards the Earth, to see how much love and how much charity is needed, but the first to have to do it and to really give to those in need, is us. It will come to this, God willing, but we hope soon because, in this way, society and the world can truly be changed. It won't be high-level meetings, it won't be all things written on memorandums and documents that change the world and the Church. The world and the Church change through love. This is why, for some time, and I will continue it in the future, I will try and we will try to give out of our own pocket, because we cannot just say do it, we begin to do it ourselves. We started and, although we are small, even if we are just a few, we have generously given what we had and I hope we will continue to give. Then we will receive

praise from the Lord, like the poor widow when she gave a few pennies, which represented her essentials, and was praised. The priests, the doctors, the Pharisees who threw punches of change into the temple chest so it would jingle and everyone would realize that they had given a lot of money, did not receive praise or approval from the Lord because there was pride in them, ostentation, the desire to appear and look good. We must not look good before God, but we must be good and goodness is manifested and comes true with love. At this moment I raise, also on your behalf, this invocation to God calling him Father and saying: *"Oh God, Father of us all, turn Your gaze, Your care on those who have nothing, who live in poverty, in need. I ask you to be forgiven, oh Lord, for all the times that we priests and bishops have not loved, and we have behaved like that priest who, although he had the duty, did not help, passing by him, the one who lay on the ground after being plundered and beaten by thieves. The Samaritan instead, although not obliged to do so because there was rivalry between Samaritans and Jews, stopped, gave out of his own and would have given more, if needed. Oh Lord, make each one of us the good Samaritan of those who suffer, of those who cry, of those who must hope in your love."*



Prayer formulated by H.E. Mons. Claudio Gatti

18TH MAY 2008

Jesus the Eucharist, You are here before us, truly present. We adore You and before You we bow our heads, bend our knees, but at the same time allow us to cry out to You. This morning, you could have prevented the rain that forced us to give up a great joy, but if You didn't do it, You surely had your reasons. We had prepared a solemn procession to bring You, the Mother of the Eucharist, the Immaculate Conception and also the relic You gave us containing Your hair, Your Mother and St. Joseph's hair. Unfortunately, because of the rain it was not possible to taste this moment, and I am reminded of a Latin say "quod differtur non aufertur", that is "what is postponed is not cancelled", it is not abolished but postponed for the future, when, dear Jesus, only joy will be present in our hearts.

You, who are God, You, who are our brother, read in our hearts and you know that if we were to take stock of our life now, suffering and sadness are more present than joy.

Allow us to tell You with much familiarity and sincerity that when our mom, your mom invites us to be smiling and joyful, we wonder about the reason. We don't want to go against this advice, but we can't understand: why smile and about what?

You see how much we struggle, day after day, night after night; today we are like Isaiah: exhausted, looking for shelter and refuge under a tree that would give us some peace, rest and tranquility. It is You, Jesus, this tree and we are Your leaves, perhaps a little yellowed, because opposing and evil winds have tried to separate us from You, have crashed against us to make us perish. Rapacious hands attempted to tear us away, thinking that we would give in to their bad intentions. Instead, here we are, yellowed, tested, tired, but assured that by staying united with You, we made the best choice.

You, Jesus, can confirm it: in spite of everything, we remained faithful to You, we made the best choice, a choice we would like to share with a greater number of brothers and sisters, not for self-exaltation, but because You, our God, may be glorified.

It is true, we believe that You are the only reason for our existence, outside of you we have no other goal, no other aim, no other target; we only want You Jesus, despite our weaknesses, our complaints and our disappointments. We believe in You only, we love You and Heaven only. The Earth instead is frightening us, the world is disgusting us, the Church is worrying us.

Lord, make yourself present as soon as possible and realize what You promised without making us wait any longer, because this waiting is stressing us, is wearing us down and is crippling us.

Jesus, only in You our praise, our love, our faith, our hope forever and ever. Amen.

Letter of God

4th June 2000 - Ascension of Our Lord

Jesus - My beloved bride, the blood you shed and the passion you are experiencing will be visible to everyone for a short time, then it will be invisible as you want, but it is right that today you give testimony. Your suffering is really big, but in this way you are saving many souls, you help them to convert, to believe in God with all the love, by approaching Holy Communion in grace.

The Father said to me: "*Jesus, go to your bride, go and help her*" and last night we prayed together for a long time to save and to convert many souls. All of this is needed for the great mission that you are waiting to be accomplished, but in the meantime, those who suffer from all this are your sister and the bishop who is close to her. What is the great mission? The one to make you act big and become famous? No. Stay in humility and simplicity, my dear children, this is the great mission for you today, for I come from humility and continue to be here with you in humility, otherwise I would have gone to other more striking places, where there are more lights, flowers and flags waving. I am here, facing the path of the Eucharist.

My heart beats with joy to see how you got everything ready and I would like you to enthrone the statue on which the Eucharist bled three times in the small cave built with so much love; it looks small, but it is big in the eyes of God and in the heart of the Mother of the Eucharist. Here is the way of the Eucharist. I have always been with you, I appeared here as Jesus the Eucharist, the Eucharist you have seen bleeding several times. Believe me, your sister's pain is immense and when the stigmata are invisible they are even more painful because they don't purge.

Cheer up. I invite you to pray for your sister. The words you wrote: "*Way of the Eucharist*", may they be written in your heart; my heart is the way of the Eucharist, because I am within you.





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