

# Pearls *of the* Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XXII - N. 154

*Feast of the Triumph of the Eucharist and of the episcopal ordination  
of K. E. Mons. Claudio Gatti*

---



*"I, Jesus of Nazareth, have ordained your priest Bishop. I, Jesus of Nazareth, in the name of God the Father, of God the Holy Spirit and Me, God the Son, have ordained the priest Don Claudio Gatti as Bishop.*

*I am Jesus, I am God, I alone can do anything I want and no man on Earth can prevent me from doing something. Why did I give him the episcopate? Because your priest has suffered all his life, but has never betrayed God the Father, God the Holy Spirit and Me, God the Son; he never betrayed the Eucharist that shed blood, he never betrayed the Mother of the Eucharist." (From the Letter of God, June 26, 1999).*

## **In this issue...**

*Homily of H.E. Mons. Claudio Gatti of November 5, 2006*

*Homily of H.E. Mons. Claudio Gatti of November 12, 2006*

*Homily of H.E. Mons. Claudio Gatti of November 19, 2006*

*Prayer formulated by H.E. Mons. Claudio Gatti on June 10, 2007*



# Homily of November 5, 2006

---

1st reading: Dt 6:2-6; Psalm 17; 2nd reading: Heb 7:23-28; Gospel: Mk 12:28-34

**I** address my thoughts, my affection and my words, in a particular way, to the two creatures who will shortly receive Baptism: Miriam and Ismaele Maria. They will understand neither a gesture nor a word of what I will do and say, but it is the task of their parents, at the right time, to remember what we all adults have experienced. It is above all a joy for me to welcome them, in the name of the whole Church, into the Church itself. If we want to make a comparison between how a child is treated, accepted and considered when he is born, by the State and by God, we see that there is a considerable difference. The State acknowledges that a creature was born and subsequently destines him to be subjected to rights and duties. Instead, God acts according to his nature, with love. He welcomes this creature where he has already infused the soul through his direct intervention and makes him similar to Himself in the grace of Baptism, attributing, first of all, the wonderful appellation of son or daughter of God. His love does not end only in calling or allowing men to call themselves children of God, but make sure that this sonship, which postulates a paternity at the origin and it is that of God, can be lived in the best way. Providentially, for us everything falls within the plans of divine Providence and today's Gospel really emphasizes the importance of love. One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him: *"Of all the commandments, which is the most important?"* *"The most important one,"* answered Jesus, *"is this: 'Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these."* *"Well said, teacher,"* the man replied. *"You are right in saying that God is one and there is no other but him. To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices".* *When Jesus saw that he had answered wisely, he said to him: "You are not far from the kingdom of God."* *And from then on no one dared ask him any more questions.* (Mk 12:28-34). The love that must be given to God and neighbor is the love that is subjected, from the early instant of his life, a creature born on Earth and will live all the years that we wish long and happy, so that at the right time, this happiness is strengthened, transformed, improved by the happiness of Heaven. According to God - and what matters is his judgment - men are called to live in the happiness of Earth and Heaven. If we are unable to be happy, and each of us can question himself and his own experience and ask his conscience why he has not been happy in different situations of his life, you can find the answer in your heart: not because God has accepted to love you, but because men did not love you. By saying men I embrace all human relationships. These children are lucky because they have a family that has welcomed them with love. The parents poured out, even before they began to live, before their little heart began to beat in the womb, on Miriam, by Domenico and Federica, and on Ismaele Maria by Fabrizio and Giulia, so much love that would be enough to satisfy the needs for other children and we wish them so, if this is the will of God. They are lucky

because they are loved, they were loved before birth, they are loved now when they are small and, of course, they will be loved when they grow older. We wish them that they can grow and be healthy, bursting in all its potential in the physical and spiritual field. These parents are responsible for this: taking care of the body, taking care of the soul and being concerned, as they grow, that their soul may always be fruit of God, enjoying the union with God. Sometimes we pride ourselves on having relationships with more or less famous people, with VIPs, but even if we are the most unknown person on Earth, but live a strong and harmonious union with God can boast of having the best and most qualified relationship. What does it mean to be friends with the powerful and then be disunited with God? The Mass that I am going to celebrate has as the intention that the grace, which will soon enter their soul and cancel the original sin and put them into the family of God, may never cease. Today the great Paul comes to meet us again, reminding us that Christ is a priest and his priesthood will never set, so it is the person of the Bishop who instills on these children the virtues of love, faith and hope, but I am not the one giving the grace, it is God who uses me as an instrument and as a minister to transform these creatures. Apparently, when they leave the Church at the end of the celebration, we will not notice anything different in them, compared to when they entered, but God does. Then God will turn with an eye of predilection and will repeat to each of them the same words that he said to his son at the moment of Baptism: *"You are my beloved son, in you I find - and this is the wish - my gratification and my satisfaction"*. What is God's gratification, what is its manifestation? In making sure that every man can call him father and He can call every creature, son. Here is the relationship that will begin in a few minutes. Baptism is an exceptional gift, it is an immense grace, what disturbs me is that, at times, it is celebrated with the indifference and insensitivity of people. Instead here I am saying: "Look, do not let yourself be influenced by external appearances in any way, go inside reality and enjoy because in a few minutes God will perform, even if externally this will not be visible, such a transformation, we can even say a transfiguration from an opaque being to a luminous being, by grace, from a being distant from God to a being united to God, from those who did not belong to the family of God to those who can instead call God "Father". Are you aware of it? This is Baptism, this is the greatness of the celebration we are performing. I cannot forget the one who prayed so much for these children and I am referring to the Mother of the Eucharist. She watched over the months of pregnancy, a quieter one for one of them less quiet for the other, but what matters is the final result, what you have in your arms right now. I can assure you that Our Lady's maternal mantle enveloped you, especially the mothers, at the moment their creatures were born, so that they could have the joy of holding, close to their heart, those who are now present and were hosted in their womb for nine months. The parents are the ones who must thank God in a particular way today, the parents are the ones who must take on the responsibilities of being educators and teachers as well. Next to the figure of the father and the mother, even if in a more downsized reality, must be placed the godparents who are not just those who have to make the most expensive gifts compared to the others; this is not the godfather's duty in Catholic ideology and theology. The godfather and the godmother are those who must accompany

the parents by example, testimony, word, encouragement, and sometimes, if necessary, even with a sweet reproach because they too are responsible for the education. Otherwise, the presence of the godparents is useless in this celebration. You too, godparents, must feel responsible, must feel to be part of the family of Ismaele Maria and Miriam in a wider way, never forget that today, you too, godparents and godmothers, take on your responsibilities and must carry them forward in harmony with the children's parents. To all the others, relatives, friends, acquaintances, I ask, on behalf of the parents, to live this moment as you are living it now: in silence, in recollection and in prayer. Ask God, and God will grant them, all those gifts and graces that they will need in life; it is a heritage that today begins to be consistent and the children will have to use it during their existence. You must be more concerned about offering prayer and assistance than giving gifts. Those are also important, but the responsibility of those who make the gift ends in paying the receipt and everything then returns as before. Instead, you all must feel responsible, parents, godparents, relatives, friends, acquaintances, because you have heard what Our Lady said: all of you should feel like godparents and godmothers of these two creatures and this is to raise responsibility. Now, by placing them under the mantle of the Mother of the Eucharist, we begin the rite of Baptism and the only ones who can speak, in addition to the Bishop, are the children. Please observe total silence, complete recollection, affectionate participation.



# Homily of November 12, 2006

XXXII SUNDAY OF ORDINARY TIME (YEAR B)

*1st reading: 1 Kings 17:10-16; Psalm 145; 2nd reading: Heb 9:24-28; Gospel: Mk 12:38-44*

**B**riefly I believe that we can summarize the word of God that you have heard in the readings, I am referring in particular to that of the Old Testament and that of the New Testament and exactly to the Gospel of Mark, in two expressions, respectively: the providence of God and God's love for the virtue of poverty.

*So he went to Zarephath. When he came to the town gate, a widow was there gathering sticks. He called to her and asked, "Would you bring me a little water in a jar so I may have a drink?" As she was going to get it, he called, "And bring me, please, a piece of bread." "As surely as the Lord your God lives," she replied, "I don't have any bread - only a handful of flour in a jar and a little olive oil in a jug. I am gathering a few sticks to take home and make a meal for myself and my son, that we may eat it - and die." Elijah said to her, "Don't be afraid. Go home and do as you have said. But first make a small loaf of bread for me from what you have and bring it to me, and then make something for yourself and your son. For this is what the Lord, the God of Israel, says: 'The jar of flour will not be used up and the jug of oil will not run dry until the day the Lord sends rain on the land.'" She went away and did as Elijah had told her. So there was food every day for Elijah and for the woman and her family. For the jar of flour was not used up and the jug of oil did not run dry, in keeping with the word of the Lord spoken by Elijah. (1 Kings 17:10-16).*

Providence expressed through the story concerning the widow of Zarephath where, initially, one feels anxiety, tension, fear and sadness. This widow is aware that by now, the supplies she can still make use of are very small and after she has baked the last bread and put the last drops of oil in it, there will be no other possibility of subsistence for her and her son. With a sadness affecting his son's life more than hers, she says they would eat and then die. In this widow, with her orphaned child, deprived of the necessary, I see today, ideally, all men of the Earth who, similarly, are deprived of the necessary, live with difficulties and are even below the poverty line. These weeping children's voices, these mummy's tears who have nothing and move God's heart, the innocent lamentations and the tears of mothers deprived of everything, find only the heart of God ready to respond and not the heart of men.

At the beginning of its history, the Church, and you can find confirmation in the Acts of the Apostles, lived in poverty, preached poverty. The early Christians had everything in common and, even when they sold their property, the proceeds were donated to the Church. In particular, we find that emblematic and meaningful episode of the couple who did not give all the proceeds from the sale of their property and was sharply reprimanded by Peter and unfortunately punished with death. It seems an exaggeration, but I would like to shout to today's Church to return to being like the Church of the first century, as the Church closest to Christ, not only regarding the time of its existence but, above all, regarding its lifestyle. Poverty is a condition that unfortunately, after two thousand years of Christianity, not only has not diminished but has even dramatically and painfully

deteriorated. How many widows, like Zarephath's, still have nothing to give their children? And how many children are still waiting for the opulent Christian nations and the Church to give bread to the poor and, if necessary, sell their treasures for charity and to give money to these people? I want to quote a sentence from John Paul II, which today should resound all over the world: "*Should Christ return, would he recognize his Church?*" But how is it possible for Christ to recognize his Church, since his teachings have been disregarded? Today you have understood that Christianity can be gathered and summed up in one sentence, the one that Jesus said: "*Love God and your neighbor as yourself*". It was the truth of the Old Testament, it is the truth, made even more luminous in the New Testament, by the teachings and example of Christ: Christ, the Son of God, has no home where to be born, has no financial security to rely on, despite being the king of the universe that we will celebrate in 15 days, even if he never wanted to crown himself with the sign of royalty, which we know and identify in the image of the crown.

This widow, who represents all the poor in the world, gives a teaching that is repeated by another poor, small and weak creature during the life of Christ. Today, here, before you they are towering and are characters that must be taken as example: the Zarephath's widow and the poor elderly woman who throws, in the mouths where the offerings to the temple are collected, her necessary, although it consists of a few small coins.

*As he taught, Jesus said, "Watch out for the teachers of the law. They like to walk around in flowing robes and be greeted with respect in the marketplaces, and have the most important seats in the synagogues and the places of honor at banquets. They devour widows' houses and for a show make lengthy prayers. These men will be punished most severely." Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a few cents. Calling his disciples to him, Jesus said, "Truly I tell you, this poor widow has put more into the treasury than all the others. They all gave out of their wealth; but she, out of her poverty, put in everything - all she had to live on." (Mk 12:38-44)*

Today these are the people I offer to your admiration and to the admiration of the whole Church, they are more generous than those who materially give much, but do so only for ostentation, to draw upon them esteem, praise, approval and gratitude. These people will receive nothing from God because they have already received from men. For those who give, who could give and who have riches, these words of Christ resonate as a warning: "*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*". I don't want to make anti-class speeches, discourses for one social class compared to another, but I say that, if you are Christians, if you are pastors, if you are priests and bishops, look at the example of these two simple and poor women and follow them, depriving yourself of what is necessary for you to save them. How is it possible that churchmen live in luxury, in the abundance of comforts, in the most brazen safety, in the most absolute elegance? How is this possible when there are people who are starving? Oh Lord, I ask you to illuminate these minds, give evangelic poverty back to your Church. Remember that the poorer the Church, the more powerful the Church is; the more the Church clings to God, the more the Church finds ways to reach men.

We must try to give everything we can give. Have you realized that, in the path of our formation, the chapter of giving to receive has now arrived? Give to others to receive from God. This must not be a speech that only affects emotions, which can melt the heart only at certain times of the year, but must be a condition of constant spirit, to look beyond one's own laid table. If, on your table there is the sign of Providence, why there isn't in others? Why are the others less worthy of us or are they not worthy of receiving what they need to live? Simply because wealth has been stolen from the others, what was in their countries was looted and stolen by European nations. Today their countries, could be, potentially, quite rich, yet they are still in poverty because they have been devastated by the greed and thirst for gain of the so-called western nations and many of them call themselves Christians too.

Is there anything Christian when you make the poor cry and suffer? Here, then, the words of Christ resound strong and modern: beware of the scribes, those who go around with elegant clothes and imposing brazen elegance. They love to be at the forefront and be honored, they even show compassion, but it is a false compassion that does not go to God and just satisfies one's vanity and pride. In the Gospel there is an awful sentence: "*They devour the houses of widows*", that is, the heritage of the widows, these two widows that, today, I consign and bring to your attention. They summarize all the widows and people of the world suffering the greed of brothers who should give spiritual and wise advice, but want to get paid handsomely for the service they do and do nothing if they do not hear the sound of coins or the scent, not quite nice, which is emanated from money of a certain value. This is why I too tell you to beware of those who speak of poverty, who ask for the poor, but do not give anything personal of their own in order to meet the poor. Beware of them: they have luxurious clothes, comfortable houses and economic security, but they are far from God. Look, instead, at these two women who give. That is why, in this community, and also in the Church, I hope that soon the desire will come to help those who do not have, to give to those who do not have.

Remember that God never lets himself to be overcome in generosity, I have personally been able to experience this many times. I have helped, I have given during my many years of priesthood, but God has given me much more than what I have given to those who were in need and, if this is the way God acts, if God did act in this way with me, he will behave equally with you. But the most beautiful, most consoling thing, the thing that fills most with enthusiasm, will be when we will be before God in Heaven and next to us, in giving praise and honor to God, there will be many brothers and sisters that we loved and helped without knowing them, but united by the same love that makes us feel all brothers and children of God. Pray so the Church may have the strength to get descaled from the power and wealth and may return to shine in the evangelical poverty desired by its founder.

# Homily of November 19, 2006

XXXIII SUNDAY OF ORDINARY TIME (YEAR B)

---

1st reading: Dan 12:1-3; Ps 15; 2nd reading: Heb 10:11-14,18; Gospel Mk 13:24-32

**A**t that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people - everyone whose name is found written in the book - will be delivered.

Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.

Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever. (Dan 12:1-3)

But in those days, following that distress, the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.

At that time people will see the Son of Man coming in clouds with great power and glory. And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens.

Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see these things happening, you know that it is near, right at the door.

Truly I tell you, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away.

But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father. (Mk 13:24-32)

Today's readings, 23rd Sunday of the year, are difficult to understand, there are hues of light and shade where something is eluding us: one believes he has understood a reality and then discovers that there is another underneath. The exegetes, especially in the face of today's gospel, have given different and contrasting interpretations.

If we want to simplify things, the first reading taken from the book of the prophet Daniel and the passage from the gospel of Mark are apparently confused because in them there is an apocalyptic and prophetic style that is not familiar to us. In these passages, future phenomena, facts and realities are announced, therefore distant from us and are not part of our present or past experience. Nobody has experienced the future, only God knows it, for this reason when future events are presented in the scriptures we cannot fully understand them. With an effort of understanding, helped always by the Holy Spirit, we can say that two future events are presented in today's readings concerning not only the people of Israel, but all peoples. These two events are the destruction of Jerusalem and the end of the world.

I remind you that Jesus, while speaking, was addressing the Jews who have their own history, the Old Testament and their traditions. The dominant thought of the Jewish people was that as long as Jerusalem remained intact and preserved, the world would also be preserved; if Jerusalem were destroyed, its history would be over and the whole world would also meet its fate. So for the Jews these two events are interdependent, historically they happen almost at the same time. Now it is clearer why we broadly speak of the end of Jerusalem and the end of the world. Its apocalyptic genre clearly arises by reading it because I think you have read it personally, in addition to having heard it today, and the legitimate question is: but what does it mean?

Let's stop at the first event: the destruction of Jerusalem.

Historians, including Pliny and Suetonius, who told the story of the Roman Empire, described earthquakes and famines that had occurred a few years before the destruction of Jerusalem, of which they were unaware, because Emperor Titus still had not decided to conquer and destroy it. These natural events in the eyes of the pagans had a supernatural origin, therefore they appeared as magical and fatal. When Jesus, with an apocalyptic description, says that the sun will darken, the moon will no longer shine, the stars will fall, the powers that are in the heavens will be upset, he is describing natural phenomena. I add another reflection: Our Lady has repeatedly told Marisa and me that what is usually seen by people as a simple natural phenomenon, for the two of us, instead, is a supernatural manifestation. While certain events or situations are interpreted in a strictly human way, we observe them in a purely spiritual key. I give you an example. When the Trinity was manifesting in the form of three luminous doves, enclosed in a huge Eucharist, all the others probably saw simple doves, but did not understand the supernatural reality in which they were inserted, nor the brightness, the majesty, the swiftness, nor the size of these doves, because our Lord, in his greatness, decides by whom certain realities must be understood.

The destruction of Jerusalem is properly announced in the passage of the Gospel: "*This generation will certainly not pass away until all these things have happened*" (Mk 13:30). And in addition to the destruction of Jerusalem, which for the Jews represented the end of the world, there is the announcement of the end of the world. We are therefore, on the one hand, facing an earthly and historically outdated reality, on the other, a future reality that affects us all. As far as the destruction of Jerusalem is concerned, we must broaden our reflection, trying to understand all the events through which the action and presence of God is manifested.

The coming of Christ represents a particular intervention of God; there have been and there will be in our history. The same future reality that concerns us is to be ascribed to an intervention by our Lord. In a recent letter from God, Our Lady said that her Son will come and we will not see him. Do you remember this? What does it mean? It means that God's intervention will take place, so the righteous people will finally find themselves in a favorable situation and will be rewarded, while the dishonest and the bad people will suffer the consequences of their wickedness and their injustice. Why is the Lord continually postponing the moment of his interventions? Because he hopes - and the hope of God is absolute certainty - that different people from the field of the dishonest or the

bad ones will pass, through conversion, to that of the good ones. How many times did God the Father say: "*I cannot witness the failure of my Son*"? Out of six and a half billion people currently living on Earth, how many people could be taken to Heaven when they die? It is a pain for our Lord to see or know, because for God there is no difference between past, present and future, that many of his children will not enjoy Heaven for all eternity. He then waits before intervening and still today the attribute of God's mercy is dominant, so that justice can be manifested later. So we are waiting for these events that I don't know what they will be, nobody knows them, but only the person to whom God has already revealed them or will reveal them in the future. We can rest assured, because whatever happens and in whatever way God's intervention will manifest in history, we will enjoy his protection, his help; each of us will not suffer any damage, because we have chosen the path that the Mother of the Eucharist has shown us and Jesus, through grace and redemption, is helping us to follow. I say it again, whatever happens, keep calm; we must be calm and secure, because the righteous one enjoys the help and protection of God. God may allow some righteous people to walk the path of His Son in the ordinary phase, from the Praetorium to Calvary, with a previous stop in Gethsemane, but only a few. The rest of his children live their vocation in a calm and peaceful way. You will be disturbed by those who oppose God, who do not know him, not in the theological sense, but because they do not love him and do not have a bond or a relationship with Him. And those who do not love God, do not even love His children either.

As far as the end of the world is concerned, a reality we have to believe in, it will happen when God wills. Pay attention also to the expression "*But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father*" (Mk 13:32), some heretics have used it to affirm that Christ is not true God, because otherwise he would know it, but these heretics forget that in Christ there are two natures: human and divine. So there is a human and a divine knowledge, there is a human and a divine will, so that Christ, as a man, may not know how and in what time the end of the world will take place, because it is an event so far away, projected in such a distant time that human reason cannot grasp, but, as God, He certainly knows it.

God is in three equal and distinct persons: God the Father, God the Son and God the Holy Spirit. They have the same divinity, therefore to say that only God knows when the end of the world will happen, means that the whole Trinity knows it in the same way. And we, who are much in advance of this event, how can we live it? Trying to follow the teaching of Christ, as it is explicitly mentioned in Daniel: "*Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever*" (Dn 12:3). The wise are those who wisely agreed to follow Christ, it is not human wisdom, but it is divine wisdom, it is a gift that God gives to those who call him Father and behave like children. "*Those who lead many to righteousness, like the stars for ever and ever*" or whoever will help a brother to save himself will have the Heaven assured.

You see, therefore, that some expressions of apparent simplicity are actually of a theological depth that can be correctly interpreted only by those who know the authentic doctrine and rigorous truth.

"At that time people will see the Son of Man coming in clouds with great power and glory. And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens" (Mk 13:26-27). This picture is quite beautiful, as Jesus describes it, where his coming will be sudden and impetuous and Christ will sit at the right hand of the Father after he has overcome all his enemies. Here is hope, here is certainty: the enemies of God, one after the other, will be defeated, the victory will belong to God and it cannot be otherwise. In historical events it sometimes seems the opposite, but whoever has a strong faith in God, as Our Lady has spoken again today, will enjoy Heaven: "*You too must believe in God, have faith in Him when there are sufferings, worries. Stay united with God, have faith and great trust in God. When the time comes, you will all go up to Heaven. Dream of Heaven, live as if you were in Heaven*" (From the letter of God, November 19, 2006).

There will probably be painful and suffering moments, but the final victory belongs to God. And remember that every soul that goes up to Heaven is His victory and next Sunday we can say that God will gain his victory for 18 million times. He also revealed to us that if we are faithful, we will also experience this leap to Heaven, so we will enjoy God and it will be possible from the first moment, immediately after our physical death.

Here, you see, today's scripture ignites hope and faith in us, it pushes us to love, because only by pursuing this path, aided by these theological virtues, we will truly be able to reach Heaven and enjoy it forever. Probably, before having known the Mother of the Eucharist, before having witnessed these Eucharistic miracles, before having known the true doctrine emerging from the scripture, we wondered: "*Who will be saved?*" It is the same question that the apostles asked: "*Who will be saved?*" The answer has been given to us many times: all those who have loved.

So then, have courage, strength, perseverance, humility, and next year it will be the year of humility, because only in this way will we experience the events of God, which will also concern us. The last event in human history will be the resurrection of the flesh, when the reunification between soul and body will take place; then we will enjoy the beatific vision of God, in the infinite and incomprehensible joy of Heaven, in the love enhanced to the maximum of its realities and possibilities. What's better than all this? Nothing. Only God is the one who can fulfill our immense desire for happiness. Remember that in man there is thirst for happiness, but earthly realities do not exhaust this thirst. This thirst for infinity can only be filled by God, by the union with God. This is what I wish to each of you, wish it to each other and wish it to all your relatives and friends, wish it to every man who, thanks to the redemption and will of God, is our brother and every woman is our sister.

# Prayer formulated by H.E. Mons. Claudio Gatti

---

10<sup>TH</sup> JUNE 2007

**T**oday we want to contemplate, in a particular way, the Eucharistic mystery, so that we may enrich ourselves. We are here before You, Jesus the Eucharist, truly present in Body, Blood, Soul and Divinity.

We carried you in a procession, moved and joyful and, as the path unfolded, I wondered, actually I asked You: *"Jesus, does this procession follow in the footsteps that led you to Gethsemane, where your Passion began? Or does it follow in the footsteps of the procession that accompanied You to the place indicated by You, from where you then ascended to the Father, in a blaze of glory that belongs to You, as God?"*

You can give the answer to our heart, Jesus. To me, as I have already heard in spontaneous prayers, which have been offered to You with much love by the members of this community, Your community, my community, our community, it seems to having heard, to a greater extent in my heart, that it was like the procession that accompanied you to Gethsemane.

Lord, You have not yet finished suffering for your Church and You are asking from those who love You to join in this suffering. You are God, You have infinite strength and power supporting You. You have a courage that makes You unique and, above all, You have a love that is always offered infinitely, continuously, to every creature. Despite our goodwill that want us to be close to You, we still invoke You: "Lord", remembering your words: *"Come to Me all you who are tired and exhausted and I will give you relief and bread"*, and we come after You. It is true Jesus, we are tired, very tired, I am tired, Marisa is tired, young people are tired, the adults of the community are tired. Fortunately, children are excluded from this tiredness. Lord, You know, many years have passed by now, and our mission has almost reached its thirty-sixth milestone, this will happen in about a month. All these years have united us to Your suffering in a bloody and bloodless way and now, humbly, we say to You: *"Lord, aren't all these years enough for You, all these tests of love, of testimony that each of us has offered You, since we met in this thaumaturgic and blessed place? Since then we have never abandoned you even if, at times, there were moments of weakness. Jesus, only You can give us, in the most beautiful way, what many times you promised."* We, at this moment, are afraid, but not of men, not of opponents, we are not even afraid of the devil, we are only afraid of our tiredness that could paralyze us, block us and stop us. So, take each of us by the hand, restore serenity and peace to our hearts, give us a word of hope. We have always professed our smallness, our weakness; we have never felt like heroes, but small creatures who, only with your grace, with your help, can support weights greater than our strength. Jesus, we love You, we believe in You, we don't distrust You, we are attached to You, as you taught us to do. At this moment I entrust these intentions to Mary's immaculate heart, to Your Mother. You see Jesus, here before You, a symbol representing our situation, the blue of the mantle of Your and our Mother extending over the whole world and covering all her children, including You. In fact, that bouquet of roses, in the shape of a heart, is You Jesus,

as a man, as a Son: even on You the mother extends her protection. Those little petals, on the other hand, are all of us and all the men in the world who are looking for their mother's protection as little chickens wanting to feel her warmth, wanting to be grown, trained and supported by the masterly ability of this mother. All our love is contained within two sentences: Jesus the Eucharist, Mother of the Eucharist, everything is in there: our spirituality, our starting point, our goal. Lord, when You speak to us, the heart always opens to hope, when God the Father speaks to us, we feel, in those moments, a new fervor being born in our soul. When the Mother of the Eucharist speaks to us, we no longer feel alone or abandoned. This is why I ask you: keep talking to us, keep showing up, because, like children when they wake up in the middle of the night they need to hear the parents' voice, so we need to hear You pushing us. Never get tired of telling us that You love us, that You are with us thus releasing our hearts from any emotion, any agitation, any fear. Yes, now it is true, and it is your merit, Jesus, we feel free to speak to you sincerely, to externalize what we have inside. Some time ago we would not have had the courage to say publicly what we had in our hearts out of modesty, out of fear, but now it's different, You taught us to open ourselves in a sincere and frank way. Behold, Jesus, this is what I, shepherd of this community, ask You, express to You, expose to You. Although it has been a hard year, full of suffering, uncertainties, even if, at times, we have known the breakdown, discouragement and disappointment, it has been a year that has seen, in an incisive and powerful way, the beginning of the Church rebirth. In Jeremiah it is written: "*I will give you shepherds according to my heart and they will pasture with intelligence and wisdom*". What You had promised in the Old Testament, you kept and realized in the New, you are giving us new pastors, honest pastors, pure pastors and, to them you have given the seal of episcopate, of priesthood, through the bishop You ordained. This is an enormous, great, beautiful realization that men and, by saying men, I mean those of the Church, are not able to appreciate and recognize. Jesus, do speed up your action of purification in the Church, let her face finally shine, let there be no pride or filth in it. Let the Church become the one You founded that walked in persecution, poverty and suffering in the first decades of its history. The Church must return to shine with that light that You have given her and men have darkened; this is our great desire. We want your interventions to be speeded up, because we want to see the Church, finally, as our mother, as the bride of the Holy Spirit, as the daughter of God the Father. Thank You Lord, because you have listened to us patiently, thank You, above all, because You continue to guarantee and assure us that you will not forsake us and thank You because You are with us day after day, hour after hour, minute after minute. Jesus, true God and true Man, to the glory of the Father, of the Son and of the Holy Spirit. Amen.

# Letter of God

---

29th June 2000

*Jesus* - little Marisa, you are my beloved bride; look at me and do not be sad and suffering for me.

*Marisa* - I would like to entrust You all the people here present, the sick children, the sick old people and all of us. Today especially, I entrust You your and our bishop to whom you have given the fullness of priesthood.

*Jesus* - Don Claudio, you are bishop forever ordained by God, bishop of the Eucharist, of souls. Even for the high prelates it is difficult to understand these words. Those who understand them do not accept them and those who accept them are afraid. My dear children, this is a great and very important day for you, even if outside the thaumaturgic place there is confusion, noise and dissipation. Try to gather in prayer in your heart, to make inner silence and listen to me. Everything that God does is perfect. Oh, how many, many people say: "God does not make episcopal ordinations". Why not? Did God create the world and then go to sleep? God continues his work, and as those who were to ordain Don Claudio as bishop did not do it, God intervened on June 20, 1999 and ordained him bishop. I, God, have indicated the day of June 29, holyday of obligation in Rome, to celebrate the anniversary of Don Claudio's episcopal ordination. Not everyone understands the importance of this feast, but I want you to participate in the Holy Mass with all your love and pray for your bishop. You must rejoice and enjoy with him; I beg you, don't you make him suffer, because together with him also those close to him suffer: his sister. Little Marisa, you wanted the voice to sing, but God decided otherwise; surrender to God. I know it is difficult and hard, because I too sang a lot with my young people. God has chosen you and is asking from you so much suffering to help this planet Earth that is not doing well.

*Marisa* - Peter and Paul have just arrived! How beautiful you are!

*St. Peter* - I Peter, Most Reverend Excellency, I am the first Pope, I am the one who was chosen by Jesus when he said to me: "You are Peter and on this stone I will build my Church". I say to you: "You are Claudio and on ...". Don't hear anyone, but go ahead with our Jesus. He called us and we can't say no. Peter and Claudio have been called by God. Around Jesus the Eucharist and the Mother of the Eucharist there are popes, angels, saints and saved souls. God has given me the task of reading the letter, poor Peter. God did not choose great men, but chose me: a poor, crude and ignorant fisherman. I had nothing and went to work every day. God does not need big characters, but humble and simple people. Today, one year after his ordination, you celebrate your bishop: Claudio Gatti. My dear children, you must help him, I will never get tired of repeating to you what is written in the letter of God: continue to help your bishop. Make known the great miracle of June 11, this miracle closes history, because with it everything is accomplished; it is the seal placed by God on all previous Eucharistic miracles.



*My God, thank you, because you supported this community this year, a community that has been attacked, both from within and from outside, by forces that seemed predominant, but have not won, You have won once again and we can sing "Christus Vincit, Christus Regnat, Christus Imperat". Yes, One and Triune God, You must triumph, You must reign, You must overcome the evil that is in men and replace it with Your love and Your grace. (...) Oh Mother, oh Mommy, oh sweet friend and sister, infuse a little of your love into our heart; we want to love your and our God, but our love is too much below and then make up for it with your being, give us your love as a Mother, make us feel and convince each of us of how nice it is to turn our own love to God who, as a loving Father, is ready to extend His arms to us.*

*(From the prayer of H. E. Mons. Claudio Gatti, June 29, 2008)*

*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](mailto:mov.imp.test@madredelleucaristia.it)*

