

Pearls *of the* Mother of the Eucharist

“MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA” - YEAR XXIII - N. 155

FEAST OF THE EXALTATION OF THE HOLY CROSS



14th September 2013

Jesus - You have prayed so much, my dear children, and I am here, triumphantly descended from the cross. The cross should not frighten you but give you joy. Last night I said: "I'm thirsty, give me to drink"; someone answered and gave me to drink because I was thirsty. If, at this moment, I am here among you it is to make you understand that the cross is not sadness, but it is joy, it is salvation. (...)

The cross is love; it is only out of love for you that I died on the cross. I love you. Learn to love the cross, even when it is very, very heavy. Isn't it true my dear beloved priest and my sweet bride? The cross is bending you; the more you love it, the more you feel its weight, but sometimes those close to you do not understand this and demand a smile. You have felt how heavy it is to carry my cross, but I have not just left the cross on your shoulders, I have also left my love. I love and you love. Remember: whoever loves, suffers, whoever does not love, does not suffer; whoever loves pays attention if his brother is troubled and crushed by the cross, whoever does not love, does not realize where the cross is. (From the Letter of God, September 14, 1998).

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Prayer formulated by H.E. Mons. Claudio Gatti on July 16, 2008



Homily of September 24, 2006

25TH SUNDAY OF ORDINARY TIME (YEAR B)

1st reading: Wis 2:12, 17-20; Psalm 53:3-6, 8; 2nd reading: Jas 3:16-4:3; Gospel: Mk 9:30-37

For where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace reap a harvest of righteousness.

What causes fights and quarrels among you? Don't they come from your desires that battle within you? You desire but do not have, so you kill. You covet but you cannot get what you want, so you quarrel and fight. You do not have because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures. (Jas 3:16-4:3)

After Paul's fourteen letters, we find grouped together some letters from different authors: one is James' letter we have read today, then there is Judas', two from Peter and lastly, three belong to John. Unlike Paul's letters, which had recipients, the others are called Catholic letters. The term Catholic means universal, therefore they are letters that the authors, inspired by God, have written to everyone, without nationality limits.

The author of this letter, perhaps little known, is James, but historians have doubts about the precise identity among Apostle James, son of Alphaeus, called the Minor, to distinguish him from James, John's brother and James the Just, Jesus' cousin, who became the first bishop of Jerusalem, killed in 62.

We cannot know for sure who, from the three above, the author is, but what matters is the particular reason why it was written. The author certainly belongs to the Jewish world, so he wrote this letter to hearten and encourage Christians coming from the Jewish religion, who suffered insults and persecutions from both Jews and pagans.

Furthermore, it is a letter directed against a specific group of Christians, the so-called laxers, or those who denied the need to also perform good works to have salvation, because according to them it was enough to believe. They had misunderstood the teaching of St. Paul, when he affirms that man lives for the faith, in fact Paul himself many times also spoke of the importance of living by doing good works.

This letter is an encouragement for everyone, regardless of whether they come from the Christian or the pagan world, to calmly face all those misunderstandings that are created within the community and the persecutions that break out outside it.

It is a letter that I would address to all rulers concerned with the spiritual, material, political, civil and judicial nature because effectively if everyone behaved in the way indicated in this letter, everything would be easier, even within families.

Fights usually take place between strangers, but there are conflicts, suffering, misunderstandings, mistrust, obstacles and difficulties even within the context of our own family, from the small one to the larger one, which includes all relatives. If I ask those of you who have not had problems within your own families, we should all be with our hands down, because unfortunately when there is jealousy and a spirit of contention, there is no possibility of living in peace within the family.

"For where you have envy and selfish ambition, there you find disorder and every evil practice" (Jas 3:16); the jealous is the one who is holding back, because he does not want to share with others whatever belongs to him, both in the economic field and in the field of ideas and achievements. So, for example, if someone in the family acts by manifesting their personality, quarrels and discussions occur.

Jealousy is an element of division, opposition and conflict even in religious or lay communities united for certain purposes, such as praying or believing in certain revelations; we too have experienced it. So, if we don't want to have struggles, divisions, disorders, if we don't want bad deeds, the advice given by this wise apostle is to fight and fight within oneself the spirit of contention and jealousy. Where there is contention, nothing is achieved, because if one builds, the other destroys, if one tries to do something, the other hinders him to the point of preventing him from achieving anything. And this, unfortunately, how many times is happening! Politics is an example of this. If you look at the political lines in any nation, if one in the government says it is white, the other says it is black; it is difficult, almost impossible, that they agree and give the same judgment.

Unfortunately, the same thing happens in the Church, with the aggravating circumstance that the numerous Don Abbondio always go towards those in power, without looking if, at the other side, there is truth, justice and love. They only follow the power, so they hope, first of all, not to be troubled. As Don Abbondio said: "I am with you, because you are more powerful than the other" and turning to the other, he said: "I cannot stay with you, because you are less powerful, if you were more powerful I would be on your side". Then there are constant changes and so one is praised as long as he holds power, as soon as he loses it he is scorned. There is no character before, there is no character after.

"But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere" (Jas 3:17): there is a close link between this verse and St. Paul's hymn to charity, the same adjectives. Ultimately, we must live in God's grace to produce something good: both with the wisdom that comes from above, and with the charity that Paul praises. In fact, if the heart is good, good thoughts, actions and desires come out, if the heart is bad, bad thoughts, actions and desires come out.

Those who commit evil and voluntarily make people suffer, those whose goal is to destroy those who get in their way because they do not accept their directives, cannot be called children of God and members of the mystical body, even if they are highly placed.

Remember that the sign of union with God is to be in the truth and you find this sign in the love and wisdom of God, which is peaceful, meek, compliant and full of mercy. This only. We cannot say: "*This is an authority, therefore he is in the grace of God*", because here too we are disproved by Jesus, who said: "*Blessed are the last!*" and also "*Tax collectors and prostitutes precede you into the kingdom of heaven*" (Mt 21:32), therefore true holiness, the true greatness of man, the true wisdom that comes from above, the true love that has God as its source, we only find in the children of God. If we look around us and ask ourselves who are these children of God, we see many lay people, many simple people, who have no power, while all the others are far from God because they have exercised power and hoarded wealth only for themselves, they struggled and worked to reach important milestones only for their own career growth. They cannot say that they have brought forth fruits of justice or sown peace.

"A fruit of justice is sown in peace for those who work for peace" (Jas 3:18); if I have love, if justice is within me, I act and create peace around me, on the other hand, if in me there is no love, there is no justice, I produce divisions, struggles, misunderstandings and danger of wars. The chronicle of recent days should make you reflect on this dramatic truth.

"What causes fights and quarrels among you? Don't they come from your desires that battle within you?" (Jas 4:1). If there were any doubts, James explains the origin of wars, fights and quarrels that are not only fought with weapons, but also with bad behavior within families, communities, condominiums, associations and small groups. The cause of all this are passions: envy, jealousy, greed, pride and vanity. Those who have one, or more, or all, are necessarily opposed to the other. The greedy one cannot love. Whoever is false cannot love. Whoever is selfish cannot love. Those who voluntarily make others suffer cannot love. Therefore, whoever does not love is not with God, is hostile, he is an enemy of God; I cannot dwell at length on this dissertation, but please enjoy this passage word by word. Immerse yourself in this wisdom and remember that every book of Scripture, being inspired by God, contains the wisdom, the wisdom of God.

"You crave but do not have" (Jas 4:2). Who is craving? Those who, in a spasmodic, avid way want something and go to war if they fail to possess the object of their greed. This is true for all the wars that are in the world. Do you believe that all Western armies moved to Iraq to do charity work? Why has no one intervened in Sudan and other countries? Because the war in Sudan is of no interest to anyone. People die and who cares? On the other hand, in Iraq, where is the interest? Oil fields. Here is the dramatic and unfortunate reality.

"You covet but you cannot get what you want" (Jas 4:2). The envious one is always ill, suffers all the time because he always wants something belonging to someone and is unable to get it. From someone you may desire beauty, from another intelligence, from yet another wealth, from another fame, the ability to speak, draw or sculpt, but all this causes envy. So what does the envious do? He tries to get what he does not have, he fights and makes war. As I said, it is not just a war fought with weapons, but also with the tongue, with slander. The tongue kills more often than the sword.

Then reflect on everything that has happened around our Movement, around you and especially around my person and Marisa. There was and there is a lot of envy. Some characters fight, they say that the apparitions are not true because they would like to manage them, because they know very well that they will pass and a few years after their death no one will remember them. Instead, even after decades and centuries, there will always be some talking about those who had this great mission from God, those who had the gift from God of seeing Our Lady and the one who received from God the shocking responsibility of the episcopate.

Here is envy. And then one may come to the point of saying: "*I will destroy him, I will fight him!*" Oh, you wretched, you are not fighting against me, you are not fighting against Marisa, you are fighting against God! And if you are fighting against God, at the end you will become ashes, while others will rise higher and higher in the knowledge of peoples that will succeed throughout the Church history.

"You do not have because you do not ask God" (Jas 4:2). What must we have and what does God give generously? Love, charity; if you do not ask for love, you will not have it, if you do not put yourself in the situation of welcoming the love coming from God, you will not have the other spiritual gifts. You ask, but you don't get it, because you ask badly: I want this, I want this grace, this supernatural gift because in this way the others will regard me more, will respect me more.

Let's be careful because this temptation has also infiltrated the soul of some of the members of our community: "I am here so that one day I will be able to participate in the triumph". This is not the reason why you should come to this place; those who have thought of living like this are no longer coming because they have not withstood the impact of suffering. So, let's go back and live as we were taught, the Year of Love is about to end, but it is the end of a particular year and after that we will have to love even more.

In these days I was just thinking whether another special year will succeed to this one. I thought it will be the Year of Holiness, that is, a general year, not a particular one. Now God can no longer be satisfied with half measures, half choices: either with Him or away from Him; either with Him or against Him; either with Him or with evil. It is no longer possible to continue with one foot on this side and the other one on the other side.

I am somewhat sorry that several people have gone away because it is always sad that some brothers leave the Father's house, but on the other hand I am comforted by the fact that they were not ready, because they were here for themselves, not for God.

You must come here for God, not for the Bishop or for the Seer, not because there are apparitions, not because the Bishop speaks well and enters your hearts, but you must come because God is showing here. I don't know of other places where God has shown with the same frequency as He is doing to Marisa and me in these days. That's why you have to come here; there might be a good memory of the people, but men pass away; remember that only God remains, you too will pass and when you are before God, what will He be asking you? *"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink"* (Mt 25:35). He will test you on charity and love.

This is the Year of Love, the next will be the Year of Holiness, not to glue a halo on our head like a carnival character, but to work so that the heart expands more and more in a greater love, in unshakable faith, in fearless hope. Only then will the strength of the theological virtues increase within you, the ability to have an ever more abundant grace and a holiness that will bring you ever closer to God. So, looking forward to December 8, 2006, best wishes of holiness!

Homily of October 22, 2006

29TH SUNDAY OF ORDINARY TIME (YEAR B)

1st reading: Is 53:10-11; psalm 32; 2nd reading Heb 4:14-16; Gospel: Mk 10:35-45

You know that some years ago, some theologians, experts in sacred scriptures, to whom the letters of God brought by the Mother of the Eucharist were presented, after having read them carefully and critically, affirmed that they are full of references contained in the sacred scriptures. If you have carefully followed the letter of God that Our Lady gave us today and then the readings, you should have come to the conclusion that today's homily, as it has happened so many other times, was prepared by the Mother of the Eucharist. In fact, Our Lady explained the concepts in a simpler way than they can be gathered here, especially in Paul's letter to the Jews; she has broken them up and made them accessible to all in such a way that, if you have been careful, you should come to the same conclusion which you will reach at the end of the homily. What is today's central theme? It is Jesus who suffers and dies to atone for the sins of all, so that all may become children of God. Well, today's readings immediately highlight two fundamental concepts: that Christ is both priest and victim and that He continues to exercise His ministry to the Church benefit.

"Therefore, since we have a great high priest who has ascended into heaven, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are - yet he did not sin. Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need" (Heb 4:14-16).

Paul, and we must insist on this because it is the word of God, does not say that we have had a great high priest in the past, but that we have Him in the present, a present that continues in the Church history. The expression "*we have a great priest*" can be attributed to all those who were present and were born from the beginning of Redemption, from the day of Christ's death to the present time. "*We have a great high priest*" could have been said by the apostles, the disciples and, after more than twenty centuries, we can say it too. As I have stated and even written many times to the great men of the Church, Christ, and this is clear from the Sacred Scripture, never retired, never abdicated His role; the Church belongs to Christ, the Church is founded by Christ, the Church is under the power of Christ. All those who are part of the Church, from those who occupy the highest authority to those lower in the ecclesiastical hierarchy, must be before Christ in a situation of submission, obedience and docility. Who is the priest? He is the one uniting God and man. The term Pontiff means precisely the bridge that joins the two banks where the same river flows. So to get to God, to receive the grace of the sacraments and Communion, we must make use of those who exercise priestly power and have the opportunity to get in touch with Him. Who has the power, more than anyone else, to put us in contact with God? He is Christ and therefore we cannot ignore Him. Those who claim that Christ delegated everything to the ecclesiastical authority and almost retired in good order demonstrate that they are ignorant of the scriptures or are in bad faith. They know very well how things are, but they say the opposite because, for their choices, for what they want to achieve, it is convenient to ignore what God wants. Let us be well aware that without Christ, the Church would not even last a minute, because in twenty centuries men have done nothing but try to destroy it. I have quoted several times the phrase that Cardinal Gracias referred to the enemies of the Church but I apply instead to those who should support it: "*The Church*

continues quietly to bury its gravediggers". Therefore Christ is the high priest, we must keep this truth unmoved in our hearts and we must show it. We must show and defend all the truths of faith, and one of the truths of faith is this, we must have the courage to say it, to repeat it and to oppose everything that is said differently from the truth of faith. Have you heard what Our Lady said today? *"If they tell you something that is contrary to Sacred Scripture or the letters of God, either say bye bye and leave if you are not up to the task or you stop and fight to reaffirm the truth"*. This is exactly what you did in the great mission during which you experienced the ignorance and lack of preparation of many and the bad faith of others. Christ is always the head of the Church; it is a firm point of the Sacred Scriptures. The Church must be with Christ and stand before Him in a situation of listening and submission. Jesus, the high priest, understands all human frailties, He is not limited in time like the high priests of the Old Testament, but we must consider a time piercing the centuries and reaching the end of the world. Christ is high priest, but Christ is also a victim, and you should remember that Christ is also a victim every time you see the consecrated host. Do you know what the word "host" means? It means victim. It should not be difficult for you, when you are facing the Eucharist, to have the clear concept that you are facing the first, eternal, high priest. That Christ is a victim is already evident from the Old Testament, especially when reading Isaiah.

"Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand. After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities" (Is 53:10-11).

Indeed, it is impressive to read Isaiah, not only this passage, but also the following ones, where he speaks of Christ and where he describes in detail the sufferings, the pain that the servant of Yahweh will face. Look, taste, savor the words: *"He was despised and rejected by mankind, a man of suffering, and familiar with pain"* (Is 53:3). God wanted all this to be known seven and a half centuries before Christ was born, and to speak of His Son as *"a man of pain, despised and rejected by men, the Lord willed to prostrate him with pain"*. The term "willed" means that His will was this. But what were the consequences of this suffering? Our Lady said it today; read again God's letters. He suffered for everyone and especially for sinners, and please reflect on Isaiah's words: *"And though the Lord makes his life an offering for sin, he will see his offspring, and prolong his days, (the sacrifice, until the end of the world), the will of the Lord will be fulfilled through him"* and, after his suffering and death, he will see the light, that is, the Resurrection: *"After his intimate torment he will see the light... my righteous servant will justify many and he will bear their iniquities"*. Therefore in Isaiah, for those who can understand it, the Holy Mass is prophesied, which is passion, death and resurrection of Christ. Have you thus understood why we must be grateful to God? Because He makes available to us the riches that are in Him and that are shown in many ways. Today, for example, it shows through His Wisdom, which He may have bestowed on one of your brothers so that you can enjoy His word. Christ is the eternal high priest and victim, but Christ also called men to cooperate with Him. Let us now go on and comment the Gospel passage.

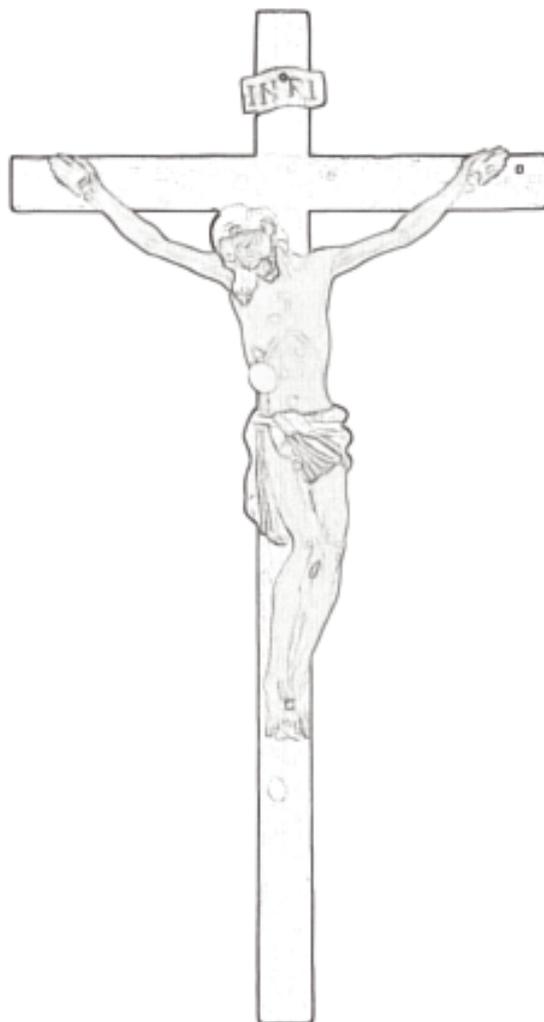
"Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask" "What do you want me to do for you?" he asked. They replied, "Let one of us sit at your right and the other at your left in your glory."

"You don't know what you are asking" Jesus said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with?" "We can" they answered. Jesus said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared."

When the ten heard about this, they became indignant with James and John. Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mk10:35-45).

Let's try to highlight some apostles; accidentally they are the same that Our Lady had always mentioned previously: Peter, Paul, James and John. Do you know what these four apostles had in common? They were impetuous. Jesus will call the two brothers James and John sons of thunder, precisely because of their impetuosity, and impetuosity is typical of those who live in the truth, it is like a river that carries forward and throws up any barrier that may hinder its path. The impetuous is the one who has a strong personality, he is not one who is slave to his weakness but one who uses his strength to carry out God's plan. Then, you too, never confuse the good and the holy with the one who is mawkish; no saint was such or manifested by being mawkish, all saints manifested as the strong Christ, the infinitely good Christ, the infinitely loving Christ, but also the Christ of strong words like "woe", or "go away Satan". If we talk about impetuous people, the first and greatest is Him but for the reasons I told you about. James and John, the two brothers, approach the Lord to ask for something. The Lord highlights the essential conditions to be able to be with Him for all eternity and enjoy the happiness of Heaven together with Him, that's why Christ is asking them: can you suffer, can you drink the cup that I drink, the cup of suffering, can you receive the Baptism that I receive, the Baptism of pain, of passion? They said yes, then the Lord, as soon as they said "yes, we can drink it", had a motion of delicacy and a smile bloomed on His lips, because He saw that the answers from these two apostles, who had shown their will to follow Him forever, were authentic and sincere, The other apostles did not understand all this, but Jesus reads in the heart. Here too another reflection develops: how many times do we judge by appearances, by exteriority? If you only knew how many things there are underneath! We declare holy some people who will go to hell, we declare some people full of imperfections, yet, they will leave for Heaven as soon as they die. Why? Because we still have certain mental categories given to us by a false and useless devotion believing that saints are the ones with joined hands, crooked neck and stupid smile on their lips. These are not saints, forget it! The saint is the one who has this impetuous force that comes from God and fights against evil to defeat it. This is the saint, even if, in his apostolic work, he can be hard, because he has to be hard. A doctor or parent who is mushy with their patients or children will not heal them if they are doctors, they will not educate them if they are parents. So, today I have to tell my brothers, priests and bishops, that if they want to be in eternity with Christ, they must live their priesthood by paying in person, suffering if necessary, crying if necessary, shedding tears if necessary. If they do not do this and carve out a life full of comfort, convenience, wealth, a life in which their only goal is to conquer seats and power, then I say, in the light of the Gospel, woe to them, because they have already received their recompense, and at the moment of their judgment they will hear the strong and powerful words of Christ: "Go into the eternal fire prepared since eternity". This is the Gospel, this is the word of God, it must not be cloyingly tainted but must be communicated

in its authentic truth, strength and power. This is what Christ teaches, this is what we invoke as Mother and teacher taught us today, this you must do if you want to be as Christ wants, that is, small hosts, small victims. Remember that these concepts shine also in the signs: the big host is Christ, the high and eternal priest is the man priest when he is one with Christ, the small hosts are all of you. But if you take the Holy Communion and refuse this reality of being hosts, of being victims of the Eucharist, you have little understanding. Then try to understand more by invoking the Holy Spirit because these things, in order to be understood and above all to be realized need human understanding, need someone who exposes them clearly so that you can adopt them, but to be implemented they solely need the aid and the grace of God that I am invoking upon you abundant and copious for all days of your life.



Homily of October 24, 2006

FEAST OF THE MOTHER OF THE EUCHARIST

I Lettura: Ef 2,12-22; Salmo 84; Vangelo: Lc 12,35-38

On September 12, 2006, Pope Benedict XVI gave a keynote address at the University of Regensburg, where, quoting a sentence from Manuel II Palaeologus, he aroused harsh reactions from the Islamic world. On the following September 17, the Mother of the Eucharist, in a letter of God, launched a heartfelt appeal: *"You know that there is a lot of tension between Muslims and the Holy Father. We in Heaven ask the Holy Father to apologize in order to return to a You know that there is a lot of tension between Muslims and the Holy Father. We in Heaven ask the Holy Father to apologize in order to return to a peaceful situation. (...) If someone made a mistake, whether small or big, priest or Pope, he must apologize. We hope this happens, because from Heaven we see that the situation is getting worse and worse. (...) You have been informed by newspapers and television, but the situation is even worse than what journalists say. Listen to me, Mary, who is bringing you the message from God. Pray for the Pope to bow his head and apologize. I just want him to apologize. If he doesn't do it, a very, very harsh war will break out for everyone."* Unfortunately, Benedict XVI did not listen to this maternal appeal and on October 9, 2006, when the Regensburg speech was officially published, it was accompanied by 13 notes trying to mitigate the conflict, but with no apology. Clashes and violent reactions took place all over the world and several Catholic places of worship were attacked and burned.

In the homily of the following 24th October that we publish below, Mons. Claudio Gatti comments on the letter of God of October 22 where Our Lady defends her dear little children for the courage to have divulged the divine appeal, despite the fierce opposition of the ecclesiastical authority.

Rome, 22nd October 2006 - h. 10:00 p.m.

Letter of God

Our Lady - I, Mother of the Eucharist, have never spoken badly of the Pope, I only said that he had to apologize to non-Christians.

The Seer, whom someone wants to destroy, is not to blame for anything; she only repeats what I say in the name of God.

Why do men misunderstand what I say and strike the innocent? What harm is there if I, the Mother of the Eucharist, have said that the Pope must apologize to non-Christians?

Is it possible that the big men called by God always understand what they want and hurt my two little children?

Every time I made a maternal reminder to the men of the Church, they were offended and then attacked my two little children.

I, Mother of the Eucharist, say that this wickedness must stop. I invite my priests to go forward in the name of God the Father, God the Son, God the Holy Spirit.

It's so nice to ask for forgiveness and forgive each other.

It would be the time to ask for forgiveness also from Bishop Claudio Gatti: you made him suffer a lot and you continue to make him suffer.

Go in peace and approach Jesus the Eucharist in a state of grace.

The Mother covers you with her maternal mantle and holds you all tight to her heart.

Go in the peace of God the Father, God the Son, God the Holy Spirit.

The Lord is very skilled in changing programs and this evening too he succeeded in the best way, because while reading the Gospel I had a succession of reflections, which I will now try to donate to you.

The Word of God is for everyone and can be adapted to realities and situations that can also be different from each other. I want to interpret today's Gospel in a strictly communal way.

At that time, Jesus said to his disciples:

"Stay dressed for action and keep your lamps burning, and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. If he comes in the second watch, or in the third, and finds them awake, blessed are those servants!" (Lk 12:35-38).

Jesus' exhortation: *"Stay dressed for action and keep your lamps burning"*, is quite suitable for our community. In fact, we could reply: *"Lord, we have been ready for some time now. We have already tied our belts since some time, the lamps already lit since some time. We find ourselves in the situation of waiting for You to come"*.

"Be similar to those who wait for the master when he returns from the wedding, to open him immediately, as soon as he comes and knocks", we could reply: *"Lord, we have long ago opened both gates, one of them open on via delle Benedettine and the other gate on via Rosa Gattorno. They are both electrically controlled in order to open them faster..."*

Certainly there is someone on this side who is smiling, because they fully share my interpretation. We are waiting for the Lord; of course He is continually among us, but we long for His intervention from the bottom of our hearts.

It seems that these nuptials never end because the time goes on ceaseless. Also in this expression: *"Blessed are those servants whom the master finds awake when he comes"*, we feel totally involved because we are ready and awake; we have everything we need to welcome the Lord in the best way, when He will come and we would like this to happen as soon as possible. Unfortunately, for reasons that you well know, this coming is postponed, as the Mother of the Eucharist said today.

Today I will comment on the letter of God of Sunday evening (22nd October 2006). Keeping in mind what Our Lady said a little while ago: *"Unfortunately the situation in the Church is sad, the men of the Church do not behave properly. When I give them maternal reminders, they are not angry against me, who am the Mother, the Mother of the Eucharist, but against the Seer and the Bishop. If I say that a clergyman made a mistake and I try to correct him maternally, as I do with you, they do not accept it and are ready to speak badly of my two little children."* (Letter of God, October 24, 2006).

To every work or action performed by God, unfortunately, the reactions of the big men of the Church have always been negative and we have experienced it on our skin. In fact, the ecclesiastical authority, not being able to lay the blame directly on our Lord or Our Lady, has directed its criticism and even slander towards those whom God has chosen to spread his messages, namely the Bishop and the Seer.

And every time Our Lady intervened to make a maternal correction, or as she calls them maternal caresses, the reactions were negative, as on the occasion of the divine appeal of last September: *"You know that there is a lot of tension between Muslims and the Holy Father. We in Heaven ask the Holy Father to apologize in order to return to a peaceful situation, otherwise a very harsh and tough war will break out and many innocents will pay a heavy price"* (From the letter of God, September 17, 2006).

Pay attention: every time Our Lady speaks, she does it in the name of God, because everything starts from God. The Mother of the Eucharist often said: "*I am the postwoman of God, I tell you what He says to me*"; at other times she confided to us that, like Mother, even though she wanted to tell us more, she too had to obey God the Father.

"I very much wanted to announce something important, great, that could help your Bishop, but this is the letter of God. He said this, and I repeat what He said, I behave like your Bishop who does not change a single word of the letters of God that I bring to you. Many times I have given very strong messages and little Marisa, naively, told him: "Do not publish this sentence, Excellency, because we will have harsh reactions from the priests", and he always replied: "I publish everything that Our Lady says, I'm not going to change a single word". Who would do this? Have you ever read messages from God so long and so full of love? Because of his loyalty to God, the Bishop is the most harassed person in the whole Church."
(From the letter of God, October 24, 2006)

What our Heavenly Mother said is comforting me; also the Bishop, by obeying God, behaves in the same way as Our Lady. I have never censored a single word of what the Mother of the Eucharist said, despite knowing that certain contents would arouse enmity and touchiness. I had to publish it thus showing what God said. Who am I to censor God? I am a creature and I would have sinned for lack of respect to God if I had thought of changing or replacing even a single word.

Benedict XVI speech in Regensburg motivated the sensitivity and touchiness of the Islamic world. There have been negative events, which you do not know about, against Catholic churches, against priests and faithful whose only fault was to be Christians. Some were killed and many were beaten up. In our civilized Italy, our Don Ernesto was also beaten up by some Moroccans. All this could have been avoided! It would have been enough for those who made a mistake to say: "*I made a mistake, I beg your pardon*", as asked by Our Lady in the letter of God of September 17 last.

But how was this maternal call received? What was the reaction of the one who should have apologized and knew this important letter from God? What about the others? It was completely negative.

They whimpered, this is the exact term, like children: "*Our Lady cannot say this, she cannot speak badly of priests*". Our Lady, the Mother of the Eucharist intervened and clarified: "*I have never spoken badly of the Pope*", this is one of the accusations they made to us, after the message of September 17 was issued, "*I only said that he had to apologize to non-Christians*". But do they know the Gospel of Matthew, where there is talk of fraternal correction? We can all make mistakes, only God is never wrong. Our Lady is never wrong, being full of grace. She never committed an imperfection; but all the others, including my dear friend St. Joseph, made mistakes, even if they are small and slight imperfections. It is human nature that carries the weight of weakness. Is it an offense, therefore, to say that Saint Joseph, and you know how much I love Saint Joseph, is imperfect? I feel he is nodding his head and saying, "*it's true, that's true*." Why don't we take an example from the saints?

How many popes have made mistakes over the centuries, you don't know the Church history, if you did, you would tear your hair out for the many mistakes that have been made! So am I speaking badly of the past popes? No.

The greatness of redemption is really this: people like me, like you, full of imperfections and weaknesses can become saints and be declared saints by God. However, if we look within, we must recognize that we have so many aspects that must be straightened. If Our Lady is correcting us she is making an act of love, an act of trust; she says: "*Courage, my son, you were wrong, but you can change and become a saint*". Does this mean speaking badly? See how the words

of God are misinterpreted. *"The seer someone wants to destroy is not guilty of anything, she just repeats what I say in the name of God"*, then if you are honest, blame God.

"Why do men misunderstand what I say and strike the innocent?" Because they are cowards, this is the talking, they are cowards. *"What harm is there if I, the Mother of the Eucharist, said that the Pope must apologize to non-Christians?"* He would have done all Christians a favor. Had this apology been uttered, how many fewer tears, how much less suffering there would have been! How many churches would not have been burned, how many faithful would not have been beaten up! *"Is it possible that the big men called by God always understand what they want to hurt my two little children?"* Then it means that these are just ploys. They are aware that these messages are authentic and come from God, but they go on with commonplaces, they repeat some nonsense, even raising themselves as judges of God. This is awful! They hit the prophet, the one whom God has called to make His will known. *"Every time I made a maternal call, the men of the Church were offended and attacked the two little children"*. I celebrate the H. Mass here; at the moment I exhaust my ministry in this restricted area, but let's go back to Don Ernesto. They prohibited him from celebrating the H. Mass in various places where he used to go because he was spreading the message of September 17 last.

"I, Mother of the Eucharist, say that this wickedness must stop", it is real wickedness; whoever has a little sensitivity, if he has caused a person to suffer, even unwillingly, he feels bad. How can they strike, make people suffer and feel no remorse, no discomfort? They killed the conscience.

"I invite my priests to go forward in the name of God the Father, God the Son, God the Holy Spirit. It is so beautiful to ask for forgiveness and to forgive each other", they are acts of love, a love that asks to be forgiven, and the other love that is happy to give forgiveness: two loves that meet.

If this were done in families, between spouses, between brothers, between relatives, between friends, how much less suffering there would be! Instead, we always put ourselves in situations of fighting one against the other. One should recognize one's mistakes and ask forgiveness from the other and be aware that on another occasion it will be the other who will make mistakes and ask for forgiveness. I grant you my forgiveness because I love you; you offer me your forgiveness because you love me.

This is what we must always keep in mind: *"It would be time to ask for forgiveness also from Bishop Claudio Gatti"*, these are words coming from God. *"You made him suffer a lot and you continue to make him suffer"*, you heard it today too, tonight, but here is the Mother who suffers from the wrong behavior of her children, *"Go in peace and approach Jesus the Eucharist in a state of grace"*. Today she said that again because, unfortunately, they approach the Eucharist and commit sacrileges.

"The Mother covers you with her maternal mantle and holds you all tight to her heart".

Here, faced with the love of God, faced with the love of Our Lady and her maternal solicitude, we, once more, must take it as an example. Each of us has someone to forgive and someone else to ask for forgiveness; if we are with God let's do it, if we are children of God let's do it, if we are children of Our Lady let's do it. If, on the other hand, you are children and servants of evil, then continue to do what you have done wrong so far, but it is not your case, I am not addressing you, I am not speaking to you because I know that you strive to do everything that God, Our Lady and the Bishop are pointing out to you and teaching you.

Praised be Jesus Christ.

Prayer formulated by H.E. Mons. Claudio Gatti

16TH JULY 2008

Mary, I ask you to help us, to help me, but above all, help Marisa. I bow in front of your will, You want her, in this last stretch of road, to continue her mission and her suffering. You know that I asked this last stretch of the road to be different. But I am a creature, You are my God, and I bow to You. But don't go beyond, my God, the limits that You have specified. Do not allow men to go beyond, with their insensitivity and selfishness, those limits that You do not allow yourself to cross because, when You said that the pain caused to Marisa by those kicks would have been greater than those of the Passion, my God, this is the limit that men have exceeded and that You would never have wanted to reach. You can do everything, if You want, You can do everything, if your will allows it and I, we who love you, we ask you: have mercy for this daughter, let her live more peacefully. Did you see yesterday, during the walk, it should have been like an escape, a recovery, a distraction, how many times did she faint? She was always feeling sick and I always heard this lament and this request coming from her mouth: "*Lord, come quickly and take me, I can't take it anymore!*" You are our Dad, then I ask: "*Are these the holidays that you had thought, organized, decided for us?*" Oh, I know very well, they are not, it is the men who have ruined your plans and, once again, we have been victims. It is absurd to admit it, it is awful to admit it, but Ratzinger, Ruini and Bertone made me suffer more than the people you put by my side, within the household, and I'm not afraid to mention names: Laura, Don Ernesto, Elena and Titti. The first three I call the garbage triad and, the second, the quadrilateral of death because, if you had not been there, how many times, because of them, little Marisa would have taken flight towards the sky, with her great happiness and joy, but with my great sadness and suffering? Because it is not the way, and You are the one who said it first, this is not the way she has to depart from the Earth towards the sky. My God, stay close to us, at this moment we feel like lost, confused, and tired children. We are like those travelers who have been surprised by the storm in a forest and no longer know where the beginning and the end of this forest is and the trees representing the worries, pains and sufferings, cover the light coming from above. You send your light, but we do not receive it, because so much is the suffering that it prevents us from noticing it. My God, I know well that, at this moment, Heaven is in adoration before You and are adopting the words coming from a troubled and tried heart and first of all there is the one you gave us as Mother, who is crying for us and, next to her, grandmother Iolanda. Is it possible, my God, that they should continually cry and we should continually suffer? You showed me a preview of Heaven a few days ago. I know, and You promised it, that it will be Marisa's final place of eternal happiness and, when You decide, You will also take me to Heaven. I must, and this is Your will, carry out a mission that is inferior only to that of Your Son. He founded and instituted the Church, I have the task of cleaning up this Church that exists, but it is dirty. But it takes energy, collaborators, strength, enthusiasm, courage, passion, perseverance and love. Perhaps, the only thing that is in our hearts is love, nothing is left beyond that. It is true, You said it, we will drag this poor wretched flesh without a bitter word of rebellion coming out from our mouth. This is true in the moral and psychological field, in the material and physical field. You have seen, my God, how I drag myself, I not even have the strength to stand up during the Holy Mass. Give me the strength, let Marisa feel better, I can't go on like this.

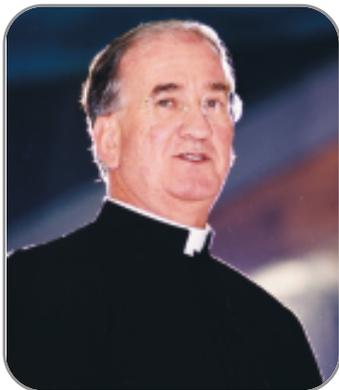
25TH ANNIVERSARY OF THE FIRST EUCHARISTIC MIRACLE



14th September 1995

While the believers were gathered in the chapel praying, Marisa was in her wheelchair at the foot of the staircase just outside the chapel. Bringing the Cross, I placed myself at the head of the procession and set off towards Marisa. When I arrived within a few meters from her, I saw her stand up without any external help and walk towards the Cross, following Our Lady's particular order, as she explained to me afterwards. Marisa kissed the Crucified on Jesus' forehead and according to what she has said, she saw the Holy Host coming out of the chest. I didn't see this "emission" because I was bringing the Cross, but immediately after I saw the Holy Host on Marisa's left hand palm. *(From the report by the Bishop Claudio Gatti)*

26TH ANNIVERSARY OF THE BEGINNING OF MONS. CLAUDIO GATTI'S EPISCOPAL SERVICE



14th September 1999

I, Jesus of Nazareth, have ordained bishop your priest. I, Jesus of Nazareth, in the name of God the Father, of God the Holy Spirit and of Me, God the Son, have ordained Bishop the priest Don Claudio Gatti. I ordained the first Pope and the apostles bishops, but everything has been changed... It's not important that men give you the fullness of priesthood: I am Jesus, I am God, only I can do all that I want and no man of the Earth can prevent Me from doing something". *(Letter of God of 26th June 1999)*

20TH ANNIVERSARY OF THE SIGNATURE OF THE DECREE



14th September 2000

H.E. Mons. Claudio Gatti signed the decree to acknowledge the supernatural origin of the apparitions of the Mother of the Eucharist to the visionary Marisa Rossi and the authenticity of the eucharistic miracles. Just after the signature, happened in the Basilica Mother of the Eucharist in the presence of the whole community, the Most Holy Trinity appeared to Marisa and the Second Holy Person spoke: "I, Jesus, speak in the name of the Most Holy Trinity. God the Father, God the Holy Spirit, I, God the Son, the angels, the saints and above all my and your Mother, Mary, the Mother of the Eucharist, rejoiced for the obedience done. You signed the decree, Excellency, you obeyed God, as usual".

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