

# Pearls *of the* Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XXIII - N. 158

## *Feast of Priesthood*

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*The feast of priesthood is celebrated by our community to coincide with the anniversary of the priestly ordination of our spiritual father, Monsignor Claudio Gatti. He taught us to love the sacrament of priesthood and to pray for the beloved children of the Lord and for the whole Church.*

*"I ask you to continue to pray always and insistently for the Church. If you love Jesus the Eucharist, if you love the Mother of the Eucharist, if you love the Church of God the Father, God the Son, God the Holy Spirit, and, allow me to add, if you love the Bishop ordained by God, then pray a lot for the Church. We must accelerate, if possible, God's interventions and with this prayer we ask the Lord to give strength and courage to the honest and the good ones" (From the homily of H.E. Mons. Claudio Gatti, December 16, 2007)*

## In this issue...

*Homily of H.E. Mons. Claudio Gatti of January 15, 2006*

*Homily of H.E. Mons. Claudio Gatti of January 29, 2006*

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

*Prayer formulated by H.E. Mons. Claudio Gatti on March 9, 2008*



# Homily of January 15, 2006

1st reading: 1 Sam 3:3-10, 19; Psalm 39; 2nd reading: 1 Cor 6:13-15, 17-20; Gospel: Jn 1:35-42

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If we want to distinguish this Sunday from the others that preceded it and from those that will follow, we can identify and define it as that of the call, of the vocation. In fact, the first passage taken from the Old Testament and the one taken from the Gospel of John speak distinctly and clearly of a call. The author of the call, both in the first and in the second situation, is always God who turns to men asking for their collaboration in carrying out his mission. God continues to call men to collaborate with him in the work of redemption, even if he does not need anyone to carry out his plans and his intentions, as he is infinitely omniscient and omnipotent. Therefore, God does not call us because he needs men, but because he is a loving father, he wants his children to be able to collaborate with him. From God this is a sign of love, trust and respect for men. To make it clear, I want to reiterate that God continues to call and will call until the end of time and those he calls are referred to as prophets. I also want to reiterate once again that in the Christian and in the biblical conception, the prophet is not so much the one who has the task of announcing or let it transpire, in some way, future facts and events, even if sometimes he does just that, as for example when Isaiah indicated the servant of Yahweh, but the prophet's precise task is to enforce and indicate what the will of God is, that is, what God wants over the centuries and in the course of history. Whoever does this is the true prophet. There are people who accepted and then refused the mission, because the assignment is always combined with a strong dose of suffering, but there were also prophets, and for this we must be grateful to each of them, who, despite suffering, have carried out the mission entrusted to them with an enthusiasm that never failed.

Samuel, in the Old Testament, is the one who, in a certain sense, represents all the prophets. He is young and enthusiastic and ever since he was in his mother's womb he was consecrated to God by his mother who, as you know, in no way could have children but with God's help and his intervention, she gave birth to Samuel. Here, then, is the enthusiasm: "*Speak, O Lord, your servant listens!*" with this I would like to imply and indicate the attitude of all those who hear what the prophet says and in this case each of you is involved. When the prophet speaks, people must listen with the same enthusiasm with which the prophet listens to the voice of God. The people to whom the prophet talks must know how to welcome, with the same enthusiasm, what comes from God, even if it goes through a human instrument. "*Speak, O Lord, your servant listens!*" This should be our inner attitude that we should always have for the word of God, especially for the Sacred Scripture and for the Gospel because it is God who speaks, teaches and places himself as a teacher for his own children.

The great calling of the first apostles is described in the New Testament. You have to imagine the scene by the Jordan. John the Baptist continues his work in baptizing and you know that his Baptism simply has a meaning of purification, recognition of sins and detachment from sins; it is not the sacrament of Baptism instituted by Christ. John is working with more enthusiasm because he knows that his mission is about to come to an end. His mission was to point out and prepare the way for the Messiah. The precursor had almost completed his task with an even greater enthusiasm than he had in the previous days, he is continuing his mission with an even stronger courage than he showed in opposing the priests and Pharisees when he called them a race of vipers and whitewashed tombs. John is happy because his mission is about to come to an end, he is the one who said: "*I must decrease and He must grow*", and showed his complete adherence to Christ by speaking to his disciples, always with enthusiasm.

Now we need to make a small clarification. The rabbis, the masters, in Israel were different from each other and each of them had a more or less significant number of disciples following them. The disciples were so attached to their master that they would never have made a different choice by becoming disciples of other masters because each master would try to keep them tied to him. Instead, John did not do all this, in fact, he said: "*I must decrease and He must grow*" he also manifested it when he was talking with his disciples and when he indicated, in this young man, whom he baptized, the Messiah awaited by the people. So John has completed his work and, when he raises his eyes, try to imagine this scene, and sees again, after a few days after he baptized Jesus, the Messiah approaching, he gives the indication: "*Here is the lamb of God*". This is the reason why his disciples, John and Andrew, go immediately after the Christ who has not called them as yet, but they follow him immediately because it was John the Baptist who prepared the meeting and invited them to follow the Master. John's two disciples go immediately after the Christ and, try to imagine this scene too, the Lord is happy because he begins to call the first apostles. The Lord sees clearly these two followers of the Baptist who are following him, he knows very well that John and Andrew will become his disciples and that one of these, John, will be loved with a particular love. John is the youngest of the apostles, the pure one, because until then he had not had, nor will he ever have, the opportunity to get married. Jesus goes on and these two disciples go after him and at a certain point he says to them: "*Who are you looking for? What do you want?*" It is a fairly clear question but the answer does not seem to be directed to Jesus' question, in fact they ask him: "*Master, where do you live?*" Then they are answering with another question. "*Come and see*" Jesus tells them. The two future apostles from the rear position are now standing beside the Lord and go on forward. Jesus, as he will later do with all the other apostles, begins to speak to his two future disciples. In fact, the light of his word becomes strong and all-pervading in them, so they decided to stay with him for as long as possible and, in these future apostles, something was highlighted that we were already able to grasp in the shepherds. In fact, the shepherds who go to Bethlehem see, as the angel told them, the baby in a manger and go back home praising the Lord and talking about it to everyone. Therefore, even the shepherds were touched by the enthusiasm and, in the same way, the two future apostles, John and Andrew too had such great enthusiasm because they believed in the words of John the Baptist who had indicated Jesus as the Messiah but above all because they listened to Jesus and were convinced that he was the Messiah. That is why they go to their respective brothers (John to James, as it is told in the Gospel, and Andrew to Simon Peter) and say to them: "*We have met the Messiah*".

Now we focus on Peter's character. Peter for sure, like every Jew, was waiting for the Messiah and this wait, which had lasted for several centuries, is becoming extremely long. When Peter hears his brother saying that he met the Messiah, he does not ask questions or makes objections and also in this we see the usual Peter, whom we will meet in other episodes, full of enthusiasm: Peter runs and goes, because by now he too had been struck by the light of the Lord that entered his heart. Just imagine what Peter's attitude must have been when he was told: "*You are Peter, and on this rock I will build my Church*", imagine how Peter, or rather, Simon, may have felt at that moment. The enthusiasm, adherence, faith and acceptance of Christ was total, he did not raise any difficulty or objection, he did not ask for explanations but he completely accepted what the Master, with a penetrating gaze, was saying to him, that same gaze where, from time to time, its beauty and greatness are highlighted in the Gospel, as in the case of the rich young man: "*He looked at him and loved him*".

This greatness of the Lord's gaze stays on, his gaze was not exhausted during his earthly life but continues to operate and to be felt and manifested even now. During the celebration of the Holy Mass, every time we face the Eucharist, we meet the gaze of our Lord and we feel a force, springing from the corporeity of the Christ, probing us. Let us be clear, my dear, maybe we don't think about it or we have never thought about it in depth but every time we kneel in adoration before the Eucharist we get up richer and more different because the presence of the Lord in the Eucharist in body, blood, soul and divinity is so great and so generous that the Lord, every time we meet him, leaves in us the sign of his presence. It might be a grace, a strength, an illumination because the more we are in contact with Jesus the Eucharist, the more we will be able to be better. This is the reason why our whole life as Christians must revolve around the Eucharist, because without it there is no holiness.

I just mention it, because time goes so fast, but everything stated by the other great apostle, our friend, that we have acquired through the knowledge and reading of his wonderful letters, everything that Paul says to the Corinthians will be observed, that is the importance of respecting one's body and treating one's body as a temple of God and of the Holy Spirit because it is a member of the body of our Lord. In fact, this body, which will feel the sting of death but will be awakened to a particular splendor by the power of God, will be able to live and always be in compliance with God's law only if the Eucharist is present in us in a particular way. And you know that the Eucharist is the root and source of our future resurrection, the Eucharist gives us the opportunity to live according to God's law, to behave like angels and to be, before God, pure and respectful towards the others.

My dear, all this comes from the Lord and so let us thank him because he has given us the possibility of reaching holiness that was not even conceivable in the Old Testament for the simple reason that holiness is the presence of God's grace within us. The holiest person is Mary, the full of grace, the one closest to God, we cannot reach her spiritual height, but we can place ourselves behind her and, by taking her as an example, try to move forward and get to that holiness which is the call for everyone.

Today we said at the beginning that it is the day of the call, but today we can also say that it is the day of the call to holiness. We all are called to become saints, some may be called to become priests, others to become a religious person, and others may be called to a married life, still others to a celibate life. They are different calls but we all are called, equally, to become saints and we can do it. Nothing is impossible to God and if he tells us that it is possible to become saints, then we must believe in it and we will be able to grasp the certainty of this when we will be together in Heaven where we will remember the wish that the Lord has given: "*Be perfect as your heavenly Father who is in Heaven is perfect*".

To the glory of God, for our salvation and the rebirth of the Church. Amen.



# Homily of January 29, 2006

1st reading: Dt 18:15-20; Psalm 94; 2nd reading: 1 Cor 7:32-35; Gospel: Mk 1:21-28

**T**oday I will take a cue from the readings in order to expound a new topic I have never spoken about.

Paul the apostle, in the second reading, taken from the letter to the Corinthians, offers me a reason for meditation: "*I would like you to be without worries*" (1 Cor 7:32); it is clearly a conditional, St. Paul well knows that both those who dedicate themselves to the Lord and those who marry have concerns because they are part of our life. We wish those we love to live peacefully and quietly, without worries, but we are the first to know that this is impossible as long as we are on Earth.

In fact, worries are inherent in the human nature because it decayed after sin and appears in history as sick and weak. Illnesses, whatever they may be, and death are the consequences of sin and sooner or later they exercise apprehension over everyone. The Lord in His goodness and in His mercy has come to meet these anxieties of ours, concerning sickness and death, just to help us living in the best way, to overcome the reasons for apprehension and to have the strength to reach the final encounter with Him in the most fitting way.

I told you that I was going to talk about a subject that, at least in my memory, I have never dealt with. I intend to do it today, speaking to you about the Anointing of the Sick and yesterday I gave this sacrament to Marisa: it was Our Lady herself who recommended it, as our sister's health condition suddenly worsened.

I know what you think and now in your heart you may be restless. Some already knew it but it is right that today everyone knows it. We are part of the same community and when some of us are in such situation it is good for the whole community to know it, to accompany with prayer, to show affection and understanding.

Understanding: this is the exact word that I must attribute to Jesus. What was Jesus' attitude towards the sick? If you open the Gospel and even if you read it quickly, many times you will come across the great miracles performed by our Lord. Of course, as the John the Evangelist says, miracles are signs that He is God because only God can raise the dead, only He can heal people who have incurable diseases and Jesus did all this. However, it is equally true that our Lord intervened to help the sick, healing many of them simply because he was driven by His love, mercy and compassion: He was moved to tears in front of the tomb of his friend Lazarus and during the funeral procession of the young son of the widow of Naim.

The Lord therefore wanted this love of him, this delicacy and concern for the sick to remain in the Church, among those he would have called to be his ministers. He instituted the sacrament of the Anointing of the Sick so that we could continue to have a respectful and affectionate attitude towards the sick. Mark the Evangelist makes a brief, almost hasty mention of this sacrament, but the one who speaks extensively is the Apostle James. We must keep in mind that the teaching of an apostle in the Sacred Scripture is part of the revelation and therefore must be accepted and believed with faith. Why this sacrament? What are its effects? The Anointing of the Sick generates grace, the grace of being united with the Lord; it generates strength, the strength to be able to endure disease and suffering. Suffering is frightening, our Lord tried and experienced it, for this reason he is resting next to the sick to overcome the fear of those who are suffering; so he instituted a sacrament that gives strength, balance, peace and serenity.

I used the expression: "*Anointing of the Sick*" which today is the recurring one in the texts of catechism, instead we reject the other expression "*Last rites*", which can generate fear and despair. Each sacrament is a sign of the merciful love of Christ, therefore it must be loved because it is instituted and willed by him. All sacraments are the effect and consequence of Jesus' death and passion, they pass through his side, they come out from his side. The Anointing of the Sick must be accepted in this light and not lived only as a function of death; sometimes the Anointing of the Sick has the ability, by the will of God, to restore life.

Yesterday Marisa was dying and today you heard that the Mother of the Eucharist, in the letter of God, said that she has gone through that critical moment; God wanted this, he made use of this. I don't think he allowed all this so I could talk about it to you, but certainly this experience was a drive for me to make you know and accept, in the light of redemption and resurrection, the sacrament of the Anointing of the Sick.

For us, in fact, the last word to be attributed to man is not "*He is dead*", but "*He is risen*". Death is an unappealable reality, which every man encounters and experiences, yet, it is not the last reality, the resurrection is, it is the triumph of redemption that will take place in the resurrection of the body.

Then let's begin to see this sacrament differently, with different eyes, since it is not intended solely for those who are about to die. Probably no one has ever done it but it is enough to have a precarious state of health, giving concern, such as undergoing a risky operation, to receive the Anointing of the Sick.

You can receive this sacrament when you reach an old age, so much so that I am thinking of giving it publicly, if so you wish, to elderly people with poor health, just to make it clear how important it is and how nice it is to experience it in a different light. It is a comfort, an aid, it is the Lord who is approaching and bows to those who suffer.

So let's include this sacrament in our catechesis, in our industriousness, in our planning that can be publicly given here and conferred to all those who have an age that we assume that they are closer to departure.

Now I would like to give you one final and clear indication. We pray for many intentions, some are suggested by Our Lady, others by the necessities of life, but it would be nice, it would be a manifestation of love and charity if, during the day, we would address, for a brief moment, a thought and a prayer for all those who during the day will be called by our Lord to show to His tribunal.

Isn't this a beautiful act of charity as thousands and thousands of people die every day? I don't ask for a long prayer, an Our Father, a Glory be and a Hail Mary with a final ejaculation are enough. Who knows if many of them will convert, thanks to our prayers, so when our turn comes, and I hope that we will all go to Heaven, they will be the first to welcome us.

Remember, this is one of Our Lady's teachings: God, even after death, still gives all men an opportunity for salvation. Think how good God is! If someone dies and did not repent during his earthly life, we do not know if he was saved because before showing to the divine tribunal, the Lord still grants everyone an opportunity to be saved and repent. This is God's love, this is his mercy, this is the effect of the great Redemption. Then it is in that instant that many gamble their eternity, so a short and small prayer of ours is the greatest good, it is the greatest gift to push and encourage towards eternal salvation the souls that we do not know and, because of ours prayers, we will meet tomorrow in the eternal joy of Heaven.

Think about these things, live in serenity and in peace as much as possible.

Eternal glory to God the Father, God the Son and God the Holy Spirit.

# Homily of February 5, 2006

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1st reading: Jb 7:1-4, 6-7; Psalm 146; 2nd reading: 1 Cor 9:16-19, 22-23, Gospel: Mk 1:29-39

**T**he passages taken from Paul and the Gospel of Mark must be intrinsically and intimately united and you will see that from the reading of one and the other, something extremely important emerges and, even today, retains its profound relevance throughout the Church. Let's start with the Gospel passage, Probably up to now only the thaumaturgic activity of our Lord has been highlighted. Many people had come to know about the miraculous healing of Peter's mother-in-law, so much so that relatives and friends of many sick and possessed people took their loved ones to Jesus to heal them. Jesus meets the needs, sufferings and torments of these people by healing them and casting out demons. Demons try to break that messianic silence that Jesus imposed on Him and on the apostles. Messianic silence meant that the time was not yet ripe for Christ to present himself as the Son of God. For the Jewish mentality, this affirmation will be the very cause for the condemnation of Jesus by the high priests and the Sanhedrin. This statement was, in fact, incomprehensible, it was even considered a blasphemy. Well, the demons show themselves and say: "*You are the Son of God*", beware, not as an act of homage to Christ but to confuse people and set them against Him. This, in fact, should not be seen as a positive affirmation that even the devil recognizes Jesus as the Son of God, but as an intelligent and diabolical attempt to create confusion around Christ. If Christ had consented and allowed these demons to continue to affirm "*You are the Son of God*", even the disciples, who were just at the beginning of their formation, would have had some problems to understand and they would have been confused.

Many sick people are healed, but it is not on this aspect that I intend to fix my and your attention, rather on what happens the day following the many miraculous healings performed by our Lord. What would another person instead of Christ, have done? By now his fame as a great thaumaturge was established and a multitude of people were joining him and many others would have come to him, if he had continued his thaumaturgic work. The Lord, on the other hand, escapes this affectionate but somewhat interested embrace; from this, we priests, who have the mission and mandate to proclaim the Gospel, must take the example with humility and gratitude. Jesus is God, he can work miracles at any occasion and whenever his will decides. No disease can be in the condition of not being able to be eradicated by the Lord. Jesus can do everything but he wants us to understand that more than physical healing and liberation from demons, what matters to him is preaching. In fact, Jesus says: "*I must also preach elsewhere*". This is the mission of Christ: preaching and redemption. We have always said that redemption consists of passion, death and resurrection because this is the Eucharistic sacrifice, but to this we must now add preaching. There can be no redemption, Eucharistic sacrifice and communion if there is no preaching. This is what the Lord wanted to highlight and we priests have often set aside in our homilies because we focus on what most affects people's intelligence, sensitivity and imagination. Look also at our experience and compare it with others where, as it happened in this thaumaturgic place, there were manifestations of the presence and action of God. Here, our Lord, directly and through His Mother, has spoken a great deal and this is what bothered. We have filled volumes and volumes of messages where the Most Holy Trinity, the Mother of the Eucharist, the Apostles, St. Joseph and



other saints spoke. This is the word that God continues to give to men, not to make up for his teachings but to make them accept and understand what men have not yet understood, including those who are above. For example, we know how much Jesus and Mary have always been strongly united and it is not possible to think that the Son has forgotten the Mother; the Mother of the Word and the Eucharist have always been intimately united by love and respect.

Let's return to the central point: our Lord wants us to understand that his job is to preach. Between preaching and healing, it is the first that must prevail, between proclamation and miracle, it is the proclamation of the Word that must have priority. Unfortunately, we have confused the Christians, having placed the attention and emphasis on miracles, because they attract. A heart that opens to the word of God and is transformed by it is not noticed while a sick person who heals is more striking; for God it is more important for a person to open to his Word rather than regain health thanks to his intervention. The Word is for eternal life while health is for earthly life, but the latter is limited in importance to the cycle of natural life.

Among all the people, the one who was closest to Christ, even though he did not meet him during his earthly life, is Paul. And here is Paul, in this passage, reminds us of what Christ said: "*It is necessary that I preach elsewhere*", and he maintains to have the compelling duty to preach. It is not a glory to preach but a duty of every priest, bishop and of the Pope who should always proclaim the Gospel and the word of God. Before making abstract speeches or speeches of too earthly content, the true priest has an urgent duty, because this is evinced by the word of God, to preach and announce the Gospel. This is done by all who are truly united with God.

Nobody can accuse us of not giving the Word of God the right importance: bible meetings, catechesis and homilies are always nourished and based on the word of God, quotations outside the Sacred Scripture are rare. I have a duty to preach, woe to me if I don't preach the Gospel! Why is all this not really felt by priests? If every priest had done it, the situation in the Church would be different. It is sad to have to acknowledge that, even today, learned people, according to human culture, are profoundly ignorant according to Christian formation. I remember, and it was a painful and negative experience for me when, in those moments when public attention was focused on this place and many reporters from various newspapers came to get an interview, how they lived in ignorance. I spoke and they did not understand, I described the events and they were unable to write so much so that, more than once, I said: "*I beg your pardon, but why don't they send people with whom it is possible to talk?*" Even though they sometimes went to church and continue to attend it, they knew almost nothing.

The beautiful thing that Paul points out is that I, as a priest and bishop, must preach and I must not expect a reward from this because it is my duty as Christ has called me and has given me this assignment and, since it is not my initiative, I cannot expect a reward of any kind.

Now let's stop for a moment and talk about those to whom the Word of God is announced. By now, you have a certain preparation and, therefore, you are able to follow me even with a certain ease, but both for you, to renew your commitment, and for others you invite to know Christ, what can we say, what can we do? Listen to the Gospel attentively, silently and with respect. How many times has the Mother of the Eucharist invited us to read it because there we find everything. Instead, it happens that we read everything, sometimes even silly magazines, but it is rare to find

people who, in the intimacy of their own home or in the silence of the Church, have the Gospel in their hands and read it. I understand that they may find difficulties, they may be in a position not to understand, but what are the priests doing there? If you go to them and they refuse to help you, you can quote just this passage from Paul to the Corinthians where he says that it is their duty to announce the Word of God and make it known; but this is not done by anyone, for reasons of convenience and for reasons of lack of commitment. Just know that if so far we have highlighted the duties of the announcer, now we are talking about the duties of the listener. You have the duty to be informed and to be placed in the condition of knowing the Word of God in the most suitable way. If priests don't do this, you have the right, in their regard, to make the so-called fraternal correction. It is the priest's duty to do it and if he doesn't God will ask him to account for having refused to fulfill a specific task of his. If, despite everything (I am not talking about you attending a place where the word of God is loved and respected), others who are not in the same situation and condition as you are, even after asking and denouncing, find their requests unheeded, all the same invite them to read the word of God. When there is no human help, the Lord, if so he wishes, can intervene directly and make people understand what is being read in the Gospel. Today, you have heard of that moment and the wonderful experience by the Jordan. Behold, this is what Jesus does: he takes you by the arm, places his arm on your shoulders (because he is tall, beautiful, imposing), he holds you tight, almost making you feel the beat of his heart and speaks to you. Here is what you have to think. It is up to you to curl up in his arms, look into his eyes, listen to his Word which is the same that he spoke two thousand years ago and which is perennial, eternal and valid until the end of time. Love the Word, love the Scripture, love the Gospel, know it, put it in practice and only then will you be able to state: "*I am truly a disciple of Christ*". When you know Christ you love him, if you don't know him you don't love him. But remember that just as love is inexhaustible in its continuous ascent, so too the knowledge of the Lord is continuous. I can say that today I know Christ better than last year and next year, God willing, I will know him more than today. Knowledge of the Lord, also through the reading of Scriptures, increases and is qualified over time, in succession, in the cadence of time when there is love, union with him and with the support from the Holy Spirit.

This is the warm advice that I offer you, the strong recommendation that I make to you because this is our life, our style: to know Christ in order to come to love him, to come to know him as Word, thus to be able to love him as Eucharist.

Praised be Jesus Christ.

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

9<sup>th</sup> March 2008

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**J**esus the Eucharist, God, our Brother, to you, at this moment, I raise a thank you and show gratitude because you have given us once again the joy and the possibility of admiring, singing and praising You. For us, your creatures raised to the dignity of brothers through your merit, we are proud to be able to praise, adore and make the Eucharist triumph. Today, more than ever, this thank you extends to all forty-five years of my priestly life: 9<sup>th</sup> March 1963 - 9<sup>th</sup> March, 2008, forty-five years of priesthood. I thank you because, as you have said to me and today I humbly repeat it before my brothers, in these forty-five years you have assisted, helped, protected and sustained me in such a way that, blushing at the thought of my weakness, but rejoicing at the thought of yours grace, I can say thank you Jesus because I have never betrayed you in all these years.

On March 9, 1963, a young man, at the foot of the altar, excited and moved, while the others were singing the litany of the saints, I was talking with You, my God, and I did not know that, at that moment, because I felt unworthy of so much predilection and it was impossible for me to think about it, the Mother of the Eucharist was there, close to me, praying for me together with Marisa. On that day You told me: "*You are a priest forever according to the order of Melchizedek*" and to Marisa: "*Your vocation is not a sacrament, but supports the sacrament*". In the following years you made us understand that, in order to be effective, the priestly action needs to have the victim at the side and for all these forty-five years the priest and the victim have united their efforts with their pure, chaste and sincere love. You have given us many gifts and now, after forty-five years, we are presenting the fruits of our work, enclosed in a single large gold coin studded with precious stones. Gold represents the love you taught us to live and practice and the precious stones represent the sufferings that you have given us under various names, necessary sufferings to make the Eucharist and the Mother of the Eucharist triumph and, finally, for the rebirth of the Church. This triptych of works, actions and commitments give shivers, but two thirds have now been completed because your grace has never abandoned us and now my Lord, we are, I hope, in the imminence of the third triumph, the triumph of the Church. They have condemned and accused us of not loving the Church, but now, here before you, I am not afraid to state that no one loved the Church so much as Marisa and me have loved. I can say this because you have said it all the times when you thanked us for everything we did, we are doing and will do for the Church, which is our mother and for us it is, unfortunately, a suffering to see her still offended and humiliated by those who should defend and serve it.

O Jesus the Eucharist, head and founder of the Church, I entrust her to you, I place her in the slashed wound of Your side, there it can be kept, revitalized and vigorously exposed to become again light, guide and comfort for the whole world. Only You, Lord, can make the disfigured face of the Church beautiful, young, luminous and brilliant again.

Jesus, our Brother, they say that your life has lasted for about thirty-seven years and we too are now approaching the threshold of the thirty-seventh year of the mission. This gives us hope; thirty-seven years of the life of the Messiah, of Christ, of Jesus the Eucharist and, please excuse me, it is not presumption, but allow me to draw your thirty-seven years close to our thirty-seven years where we have tasted all the bitterness and hatred that the world and Church through her ministers, unworthy to bear this name, made us taste.

For the second reading of today's Mass I have chosen Paul's wonderful, vibrant, passionate passage where, with frankness and suffering, he tells everything he has suffered for you. If Marisa and I had to do the same, and allow me to tell you frankly and without presumption, perhaps the lines that Paul used would not be enough for us. If you have said that no saint has suffered as much as we have, then what I say is right. It is not presumption because you have always said that humility is truth and you know that mendacities, lies and falsehood are repugnant.

Jesus the Eucharist, today in addition to the Church I entrust all the clergy to you; You, at this moment, because you are God, you can look into the heart of every priest, from the highest to the smallest authority and you let me and Marisa look into the hearts of these priests as well, but, like You, we withdrew in horror and fright. How is it possible, my Jesus, that your priests have fallen so low? Bring them back to that purity of life, to that generosity of existence, to the suffered and crucified love that is necessary for the shepherds. Jesus, I, your little servant, have at the moment by my side the Mother of the Eucharist, Saint Joseph, grandmother Iolanda, Marisa, all the angels and saints, my brothers, my sisters, my children, all the Heaven and the good and honest men of the Earth, in front of You, God our Dad, God the Brother, God the Friend, we bow and cry: *"My God, save the Church and make her anew"*.

Please Bless, God our Dad, God the Brother, God the Friend the letter you asked me to write. While I was writing it I felt that you were there with me, you almost suggested the words to me, or rather, you suggested the words to me because as you know, and I cannot hide it, I am very tired and busy with so many problems, I would not have been humanly able to write what I wrote in a short time and in a clear and incisive way. We want, Jesus, at least, to close the wound of the priests who offend you by going against the sixth commandment. Our Lady will tell me to whom to address this letter, we wait, pray and do prepare the way for your people to be able to read it.

Now, Jesus, bless each of us. To each of the people present here goes my thanks and your blessing because they resisted the attacks, defended the truth in order to be faithful to you and to this thaumaturgic place, they also encountered resistance and struggles within their families, between relatives, friends and acquaintances. Each of them can be a little apostle who has testified to you and may, O Lord, that from so much distributed and shared suffering, rise the hope that is certainty of the implementation of your plan and allow me to add, as soon as possible.

Thank you, God the Brother because you have listened to me, because you have the patience to hear, even now, my small, poor words coming from people who love you. Thank you, Jesus, for everything, praise, honor and glory to you forever and ever. Amen.

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