

# Pearls *of the* Mother of the Eucharist

“MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL’EUCARISTIA” - YEAR XIX - N. 165

## *Feast of the Consecrated Souls*



*Today, for our community, is a very heartfelt day; it is the feast of our spiritual mother. It is a feast that involves not only our spirituality, but also our feelings and emotions. May 13 is a date that we have always associated to Marisa since we met her because she particularly loved the event recollecting the vows of chastity, obedience and poverty that she had made with her Spouse. These vows sanctioned an even deeper union and every year the emotion she felt in celebrating this day became more and more intense.*

*It was clear how, as time passed, this love grew more and more every day and on the eve of May 13 of each year, her heart was, even more so, filled with love for God.*

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# Homily of May 14, 2006

## FEAST OF THE CONSECRATED SOULS

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*1st Reading: Acts 9:26-31; Psalm 21; 2nd Reading: 1 Jn 3:18-24; Gospel: Jn 15:1-8*

**I**n God's plans nothing is coincidence and everything is providence. Once again, today's readings, which have been indicated by liturgical experts, fit perfectly and are perfectly in tune with today's celebration, when, as you all know, we raise all our prayers for the consecrated souls to God. The consecration of man to God means, first of all, the choice the Gospel speaks about, when Jesus says that man cannot serve two masters, God and mammon: he either loves the one or loves the other, or hates the one or hates the other. In this sense we can all enter into the concept of consecration because, with Baptism, even if we are small, a choice is made in our name. Those words that we repeat with cadence, *"I renounce, I renounce, I believe, I believe"*, indicate the first choice that man makes towards God, but consecration is a reality on the rise because it is renewed in other moments of our life. In fact, the celebration of the sacrament of marriage is also a consecration, where a choice is made: to celebrate the sacrament of marriage or it is a marriage which is just a simple contract that, according to human law, can even be dissolved. The consecration is the moment when we are confirmed and rise to the dignity of soldiers of Christ whom we choose as leader instead of other leaders. Marriage is a choice, a consecration, where the love of the protagonists must also be oriented longitudinally, as well as vertically, because we have specific actors and objectives: the spouse towards the other and both of them are concerned with the children.

The moment of highest consecration is when man chooses to serve God only because, by serving God, he also serves his brothers and his whole life is lived with this purpose. The day of our consecration is the moment of priestly ordination, but there are also lay people who dedicate their life completely to God through a triple bond with the vows of chastity, poverty and obedience. Many consider this bond so tight that it prevents them from exercising their freedom, but the most beautiful thing in a relationship of love is donation. Giving oneself and bowing to the will, without undergoing a process of depersonalization, is the true consecration and gives the best of oneself to God: one gives up the security of life with the vow of poverty, one gives up the legitimate joy of marriage with the vow of chastity and one binds completely to God and to men, if they are in harmony with God, with the vow of obedience.

The true consecrated soul is found in the definition that Jesus gives when he speaks of the vine and the branches: *"He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes"* (Jn 15:1-3). Thus, consecration has, in itself, the concept of immolation, which means the total renunciation of oneself, which includes, if God wills, the renunciation of one's life, in the sense of offering it to God, in such a way that the Lord may take it up again when and how he deems fit and, above all, after having passed a long ordeal that always begins with the awful test of Gethsemane, that is, the abandonment, of not feeling loved by God. Even if we do not understand it, God loves us and I confess that I, at times, find it hard to understand that the love of God is present, when I see only great suffering.

John makes us understand, in a clear way, what the love of God is and the fact that it is superior to the love of man: "God is greater than our heart". The heart is the symbol of love, so we love ourselves, but John says that God loves us with a love infinitely superior to what we can give, show and pour on ourselves, because the first object of love is the loving subject. God loves Himself, man must love himself, but God loves man more than man is able to love himself. I took a Pindaric flight, something like this is almost incomprehensible, but this is the word of God that enlightens us and even if there is no full understanding, we are in a position to adhere to it. Praying for the consecrated souls means praying for those who are, every day, like lighted lamps burning before God. This is the moment that by loving and praying today, especially for our sister, who unfortunately is in a situation of total immolation, remembering her with the broadest, most generous and total love, we also remember all consecrated souls, so that all may be worthy of the call and commitment they have undertaken. It is not easy to be a burning lamp before God. The lamps, in order to burn and lighten, need fuel, otherwise the flame is extinguished and dies. If in the consecrated soul there is no love, its every action is empty and meaningless. True love has an incomprehensible fertility, even surpassing human intelligence.

See how the language of coincidences also occurs in the external civil situation: today the figure of the mother is celebrated. Perhaps this is, for many children, the only occasion, even if stimulated by the mass media and economic interests, when some of them remember to say "thank you" to their mother, but the children who love express their "thank you" every day. Today the feast of motherhood brings out even more the character of the consecrated soul: the mother is a person who generates and therefore, in the case of our sister, being a person generating with her own sacrifice and suffering, she can rise to the height of mother. The "thank you" that each of us has a reason to say to Marisa is a manifestation of gratitude for her service so hard and suffered. Each of you has asked her, at least once, to pray for your own intention, for a member of your family, for an illness afflicting you or other people, so today is the time when, as children say "thank you" to their mother, so we, as brothers, say thank you to the one who bears within herself the signs of the passion of Christ and supplementing with her own participation in sickness and suffering, to the rebirth of the Church. In our name, this thank you is an expression that we must say to her through constant prayer, asking our Lord to call her immediately or to allow her to feel a little better. This is what Our Lady said today and this is also part of God's plan, in the language of coincidences. She asked to pray, and we will do it, so that God's will be done, but it is clear that this will has to converge from two sides: either by taking her or leaving her here on Earth, but in a situation where she can at least succeed in managing a minimum of her human and personal life.

Our Lady also said that Marisa would be present in bilocation. Since the consecration has not yet taken place, we do not yet have the presence of Jesus the Eucharist, but we have, because this has been assured to us so many times, the presence of the Mother of the Eucharist who is here next to the Bishop by the altar. Today, as she gave the letter of God to us, she wept and plenty of tears flowed from her immaculate, pure and chaste eyes. She is a mother and so we take advantage of the fact that she is present to say her thank you and to entrust our sister to her maternal heart, so that, when Jesus arrives at the moment of the consecration, she is the one, who collected all our prayers, to show them to the Most Holy Trinity, to the Father, to the Son and to the Holy Spirit, present in the Eucharist. In this way, if our prayers were to have some negative aspect, Mary's pure love will be able to take away all that is even the least impure and offer it generously and beautifully to God who will certainly welcome our prayers presented by Our Lady's hands and heart. Now let's raise our faith by reciting the Creed.

# Homily of May 28, 2006

## ASCENSION OF THE LORD (YEAR B)

*1st Reading: Acts 1:1-11; Psalm 46; 2nd Reading: Eph 4:1-13; Gospel: Mk 16:15-20*

**T**oday you will allow me to address, almost exclusively, Jacopo. It is his day and the fact that I came down from the altar to be closer to him also means exactly that the shepherd's attention today is directed in a particular way to one of his youngest lambs. I felt tenderness when I learned that from the central position you wanted to move, as if to have protection, towards your parents. Well, dear Jacopo, this gesture that served to overcome your shyness, once you have overcome it, must continue, that is, always seek in your parents that support, that protection, that love that you will certainly be able to find elsewhere, but not with the same intensity as in your parents.

Today is, inappropriately, your First Communion because, as we will see as we continue with the homily, today is something even more important for you. You, from an early age and in the first years of your life, when you still did not have the use of reason, you received Jesus the Eucharist, as if, first of all, the good things had to enter your heart in order to be able to reject and be ready to reject everything evil that in various forms tries to appear in your young existence. In the years of your childhood you lived a unique experience, not only by receiving Jesus the Eucharist, but, as many of you who have spent a few years in this community will remember, at about nine months you began to be the extraordinary minister of 'Eucharist. It is significant, it is important, and if you close your eyes and go with your mind to the past, you will see this nine-month-old baby in the arms of his father and mother taking fragments of hosts that Our Lady and Jesus had brought and give them in communion to those present. This is why for you today is not the day of your First Communion, but it is an even more important day, because today you show your intention and will to follow Jesus the Eucharist before the whole community. It is a commitment that you undertake, it is not simply receiving the Eucharist, a gift that you have already experienced many times, but also to profess to Jesus the Eucharist a choice of life that must accompany you for the rest of your years and this also happens in a particularly important liturgical moment, in fact today is the Ascension.

*In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. After his suffering, he presented himself to them and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit."*

*Then they gathered around him and asked him, "Lord, are you at this time going to restore the kingdom to Israel?" He said to them: "It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

*After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them. "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" (Acts 1:1-11).*

Upon a somewhat superficial and hasty reading of the first passage of the scripture that we have just heard, we almost get the impression that on the day of the Ascension Jesus greeted his apostles and disciples exclaiming: *"Goodbye, we will see you at the end"*. No, this did not happen, because Jesus, ascending and returning to the Father to sit on his right hand, as the Son of God, left something important and above all fulfilled his promise, that is, *"I will not leave you orphans"*. This constitutes a different presence unlike the one that was experienced by those who saw and heard him in Palestine, it is an equally great reality showing how Christ continues to be present in his Church as head and founder. He has not abdicated his role as head, but continues to exercise it while remaining present, albeit in a mysterious way, in the midst of the Church. Jesus first of all left his word, the importance of Scripture, because it gives us the opportunity to put his teachings into practice; he left us the sacraments, which the Church has the task of administering, including the sacrament that you today will receive; Jesus left us the Church, this huge community that overcomes divisions, conflicts, diversity of languages and unites everyone to form a single body where you are a small member. But above all, Jesus left Himself, He left His presence in a different and, as I said, mysterious way; it is the same Jesus who caressed children, who healed the sick, who preached to crowds, who performed miraculous works, is the same Jesus who will soon be present in body, blood, soul and divinity on the altar under the appearances of bread and wine and within a few minutes will enter your innocent and pure heart again with joy and infinite love. So, you see, Jesus left Himself in the Eucharist, you commit yourself to love the Eucharist and these two faces, which seem different, but form a single medal, stand side by side to form one whole. The Eucharist, love for the Eucharist, must be the element that distinguishes the true disciple of Christ from false disciples and above all from those who, while worth of respect, practice and follow other religions. The Eucharist is not an empty rite, it is not a symbol, it is not something that can be experienced simply as emotion and devotion, but the Eucharist implies, the Eucharist shows what you are experiencing, that is, a relation with Jesus the Eucharist. Faith must be nourished, love must grow and to do this, my dear, only Jesus the Eucharist is needed.



*Today, May 13, your sister celebrates the 50th anniversary of her deed of gift to God, of her vows of poverty, chastity and obedience. Celebrate her, sing as best you can, sing for her too, because her voice is going to never come back. This makes her suffer a lot and she, through tears and crying, accepted this too.*

*These are the saints: those who do God's will. At times it seems difficult, but it is so beautiful to do God's will, it is so beautiful to love and give oneself to others.*

*(From the Letter of God, May 13, 2005)*

Today you love a limited circle of people, starting with your family, grandparents, uncles, cousins, but you will realize that, as you grow up, the landscape of love will increase more and more and embrace more and more people and then you will not have to see the others as strangers, different from you in the life you lead, but in every man, in every woman you will have to meet a brother and a sister. Christian love is this, this is true love, as Our Lady repeated today we must love those who are strangers to us, even those who are indifferent to us, even worse, from a human point of view, those who are hostile to us and have made us suffer. Only love can change hearts, bend characters, renew the Church and improve society. It is useless for us to complain about bad or unpleasant situations that we may encounter in life, each of us must make a commitment and this is the first day in which this commitment of yours must be brought to its highest realization. Everyone must commit to modifying, improving or at least striving to improve the environment. The Mother of the Eucharist, who wished you well, will certainly accompany you throughout your life and then, with Jesus in your heart, and enjoying Our Lady's protection, you will be able to go forward peacefully and serenely. You will have to prepare yourself for the responsibilities and tasks of your future that only God well knows, starting today and giving your maximum commitment in your life as a little boy. Giving also means collaboration, giving means ensuring that the approval is not only limited to the hours you spend at school, but can also include the hours you live outside of it. This is the moment when you must ask the Lord, who enters your heart for the umpteenth time, that strength, that courage and above all that perseverance to achieve, every day, something more, every day a higher step, every day an improvement in your character. This, dear Jacopo, is my wish to you, on behalf of each one of us. I will accompany you for the rest of my life because, God willing, it is logical that nature wants me to leave first and you to leave much later, but I will assure you the same love I've always had.

At this moment I am reminded of an image that has remained in my heart, when you were just over a year old and you began to walk with some uncertainty here, in the house hallway. Sometimes we played that little game that is typical of all children: I would get on my knees, you would take a run and you would come towards me, I would hug you, I would hold you, then you would free yourself and start the second and third run again. Here, the moment I embraced you, I prayed to the Lord that the embrace I gave you, almost as a protection, would be his embrace and today you feel this embrace. We men can be there and we may not be there, but the one who will always be at your side, remember, is Jesus. Then for this you will be calm, you will be balanced, for this reason your wisdom will increase more and more until it is also given to others. *"When I was a little child"*, says our friend Saint Paul, *"I behaved like a child"*, but you have to look ahead and when you are an adult you will have to behave like adults, and you are lucky enough to have before you models of good, wise and honest adults. You have models, so take these people as models who are part of your life and truly know how to love in the best way, in order to take this torch and carry it forward, because love is light, love is strength, love is joy.

Now me let us be in the situation of showing what we want to ask the Lord for this boy, because from today he is no longer a child, but a boy and you too must no longer call him a child, but a boy, because he is a responsible person, capable of taking on his own responsibility. The conclusion of the final prayers will be the prayer that you recite and that you have written; I don't know it, but, knowing you, I know it will certainly be a prayer full of meaning and filled of emotions.

# Homily of June 4, 2006

PENTECOST (YEAR B)

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*1st Reading: Acts 2:1-11; Psalm 103; 2nd Reading: Gal 5:16-25; Gospel: Jn 15:26-27; 16:12-15*

**T**hroughout the Church history, between past, present and future, there is a common thread that is carefully safeguarded by God himself and it is his presence. This truth, with the Incarnation, thanks to the action of the Holy Spirit, has become increasingly clear and strong, starting with the apostles up to their successors.

All this is present in the so-called Collect, the prayer at the beginning of the celebration of the Holy Mass: *"It goes on today, in the community of believers, the wonders you worked at the beginning of the preaching of the Gospel"*. Even if two thousand years have passed between the great intervention of God we read today in the Acts of the Apostles and the great Eucharistic miracle of June 11, 2000, it is always God the protagonist who, with his divine action, works wonders. Today we celebrate two great miracles performed by God: the prodigy of speaking and understanding languages by the apostles and above all by Peter and the miracle that took place in my hands during the Holy Mass on the feast of Pentecost, when I had just finished reciting the consecration rite of bread.

We must remember this miracle and be grateful to God the Holy Spirit, because with his outpouring he transforms the bread and wine into the real presence of Christ in Body, Blood, Soul and Divinity. In fact, the thaumaturgic intervention that goes against the laws of nature is attributed to the Third Person of the Holy Trinity: God has established these laws and He only can derogate from them. In the face of a phenomenon that goes against the laws of nature, we must bow down and recognize the presence of God. Remember, it has been said several times, it is a serious and heavy theological error to attribute a work of God to the devil.

Unfortunately, this was said to try to obscure the great miracle of June 11, 2000, but it belongs only to God. Today we enjoy all this, also because we realize that God has not retired, has not forgotten the Church. Jesus does not become an emeritus, the Holy Spirit does not retire to Heaven leaving to us men the responsibility of guiding and teaching the Gospel, because if that were the case, my dear, the Church would already be a memory belonging to the past. If the Church, despite the errors of men and pastors, still exists and is present, it is due exclusively to the presence of God.

Well, we see the first miracle, the first great intervention of God. When the Lord calls someone to fulfill a certain mission, he also gives the possibility to carry out what He is asking.

If you remember, in the last verses of the Gospel of Matthew there are the last recommendations of Jesus to the Apostles: *"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you"* (Mt 28:19-20). Here the universality of the Church is amazingly defined, where despite the diversity of languages, nations, cultures and peoples, they are united thanks to the action of God.

We take it for granted, reading the Acts of the Apostles, that the apostles preached the Gospel in every corner of the then known world. But how did they make themselves understood by the inhabitants of Mesopotamia, Spain, Greece, Rome and the inhabitants of the East? Did all these peoples speak only one language? Do you believe the apostles went to school to learn languages? They never had this chance. Remember who the apostles were: simple people, of the populace, committed to work and who were called by Jesus to become shepherds and apostles. Only Paul had a good education, but the others had a modest education, so how did they preach, announce and teach?

The explanation is present in the passage from the Acts of the Apostles that was read today: the gift of languages. *"When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked: "Aren't all these who are speaking Galileans? Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome, both Jews and converts to Judaism; Cretans and Arabs and we hear them declaring the wonders of God in our own tongues!" Amazed and perplexed, they asked one another, "What does this mean?"* (Acts 2:6-12).

How much wonder this miracle aroused. On the day of Pentecost the apostles received from God the gift to speak and understand all languages, at least those of the peoples they would evangelize. All this is also supported by the authority of various fathers of the Church and in particular by St. Thomas Aquinas, the greatest theologian in the entire Church history. There is a fairly open and precise agreement on this. Pay attention: there is a difference between this gift and the one called "speaking in tongues"; the latter is manifested, under the immediate action of the Holy Spirit, when songs and prayers are raised to God with words incomprehensible to those present. Therefore, the gift of "speaking in tongues" is not given by God as a function of others and therefore the latter is inconsistent with Christ's order to proclaim the Holy Gospel to all peoples. On the day of Pentecost, however, the people present testify that they benefited from the gift of tongues: *"Everyone was amazed and perplexed, asking each other: 'What does this mean?'"*. They are amazed at how each of them, while speaking different languages, listens to and understands the apostles speaking and preaching in their own language. But why be surprised? Nothing is impossible to God. Why get defensive and seek explanations that reduce and detract from God's works? Instead they must be received and accepted in their entire splendor.

After all, I myself have been involved in similar experiences, but I don't go into details so as not to put anyone in difficulty. I met people of different nationalities who conversed in their own language while I listened to them speaking in Italian and when I spoke to them in Italian, each of them understood very well my words in their own language. So why wonder? You know that bilocation is another miraculous action of God that still exists today and Our Lady has often spoken about: my two dear children will go to Africa, Asia, Latin America, etc... There are no interpreters for these occasions to assist people or to announce the Word of God.

I do not want to go beyond the authority of the fathers of the Church and the great theologian Thomas Aquinas, but I believe I can affirm that Peter, on the day of Pentecost, had the gift of languages a "step" above the apostles. In fact, in this case he spoke in his own language, speaking with authority and power to the people of different nationalities present in Jerusalem and each one, at the same time, understood Peter's speech. In this I see the other promise of Christ fulfilled, when he gave Peter the supreme command: *"Feed my sheep"*. To feed means to instruct, to speak, to address people. Jesus said it, the sheep hear the voice of the shepherd: *"I am the good shepherd; I know my sheep and my sheep know me, just as the Father knows me and I know the Father and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd"* (Jn 10:14-16). Here Peter, Head of the Church, foundation of the unity of the Church, begins to exercise his role as head of the Apostolic Institution, Head of the whole Church, in an even greater and more extraordinary way than the apostles themselves.

Now it is legitimate to ask whether what the Holy Spirit accomplished at the beginning of the Church history can be repeated even after twenty centuries. In part it has already happened, as I explained to you, but I want to be even more daring: I believe that the great portent will also be repeated, as when people speaking different languages understood, at the same time, Peter's sentences. Everything depends exclusively on God, it does not depend on us. God has done it and will be able to do it again; he has done it and will be able not to do it again. So why say it? So that you have the exact understanding of God's word and action and you can better understand the portentous events of the past and, if needed, be ready for future events. We must be prepared to understand God's great works.

Let me show you an example; you young people are carrying out the mission that God has entrusted to you, that is to go and speak to priests. How is it possible that you, young and objectively less prepared on theological topics, have spoken with more wisdom and intelligence than the priests, to the point of putting them in difficulty? All this also happened because the Holy Spirit helped and enlightened you.

*"When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say"* (Lk 12:11-12). You have experienced it, but you probably have not fully understood it, because it is something so great and portentous that it is easy to wonder *"how is it possible that the Lord uses me to do these great things?"* Why not? The Lord confuses the proud and helps the humble, spreads the truth to oppose, fight and overcome the lie. How many lies, how many heretical statements, how much malice and slander have you heard? Yet you have had the strength and the light to reply. Remember the text of the prayer of today's Collect: *"Continue today, in the community of believers, the wonders you worked at the beginning of the preaching of the Gospel"*, actually today it is reality too.

In the past it was the apostles who had to speak and convert people from the Jewish religion or from paganism to Christianity and today it is still a matter of converting, not the faithful, but the pastors, unfortunately. The Lord is fulfilling and assisting you in this mission towards the priests: they too have a soul and are loved by God.

I conclude by recalling the great Eucharistic miracle which, as you young people have discovered, puts some priests in such difficulty that they say heretical and ridiculous things.

You see, even in this case there is a similarity with the miracle that took place on the day of Pentecost. In fact, some of the people, faced with the wonder of understanding the language of the apostles in their own language, claimed that they were drunk.

Here, everything is repeated. It is a grave slander, a sin and an offense above all to God more than to the apostles. There are the stupid, the ignorant, the enemies of God who think they are ridiculing these portents and instead they expose themselves, cutting a very ugly and bad figure and will be severely judged and condemned by God in the future. For them there is no salvation. There is no salvation for those who offend the Eucharist and for those who attribute to the devil what belongs to God. You young people do well to stand up when faced by these people and answer that you are not the ones outside the Church but those who are offending God and profaning the Eucharist thus sinning gravely against the Holy Spirit who worked this miracle.

The miracle of June 11 arouses something special in me, I feel it is mine. Sometimes I am tempted to keep this experience in my heart, embracing it and keeping it just for me, but then I understand instead that God has done it for the others. I am therefore happy to share with all of you those emotions and manifestations of faith and love that I experienced when I began to see the blood flowing from the newly consecrated Eucharist. Decades may pass, but I will certainly always remember with clarity and precision of details what I experienced on that day. You too are called to be witnesses, especially those who were present, but also those who heard my story; all of you have tasted the beauty and grandeur of this great miracle.

You all must be witnesses, above all those who defend and announce to others these great works of God. Remember the Eucharistic prayer: *“Truly Holy Father, source of all holiness, sanctify these gifts with the outpouring of Your Spirit, so that they become for us the Body and Blood of Jesus Christ our Lord”*. God the Holy Spirit cannot be separated from the Eucharist because the actualization and presence of Christ’s sacrifice is perpetuated in the Church through the action and power of the Holy Spirit. We must not forget this truth of faith.

True, we turn our attention and prayer more to Jesus, the Second Person of the Trinity. Then in the last few years we have also learned to know God the Father who manifested to us, allowing us to talk and to turn to him as “Daddy God”. Instead, God the Holy Spirit, through our fault and responsibility, is not sufficiently honored. It is a bit neglected: prayers, love, faith in God the Holy Spirit is not as adequate as it should be. It is true that God is one and Trine but we cannot neglect any of the divine persons, because it is the same God who must be the goal of worship, love and faith.

God the Holy Spirit has miracles as a peculiarity of his action and above all the great Eucharistic miracle that I have reminded you of, but the other persons of the Trinity are not strangers to it, therefore we can never disunite the Three divine Persons, but we must address them all at the same time, because God is one, he is the source of truth and he is the source of love.

May the Holy Spirit help us too to understand all that must be practiced and spread, help us to fulfill the commitments we took on when we were not yet conscious on the day of our baptism and repeated on the day of Confirmation. Every day we must continually renew our commitment which must not be practiced just a few days, but must embrace every day of the year.

Without the action of the Holy Spirit, as without the Eucharist and without the love of God the Father, we cannot live. We need God the Father, God the Son and God the Holy Spirit. So let’s try to add to our prayers a hymn of thanksgiving and praise to the Father, to the Son and to the Holy Spirit.

Praised be Jesus Christ.

# Remembering the Eucharistic Miracles...

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**16th may 2000**

On May 16 the Mother of the Eucharist brought into the thaumaturgical place a big bleeding host and she put it on a little plant full of flowers.

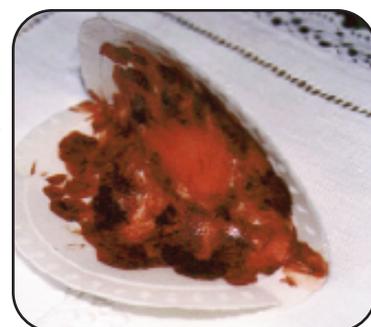
Marisa, obeying Our Lady, told Don Claudio how this last Eucharistic miracle had happened. A clergyman, who still occupies a very important place in the ecclesiastical hierarchy and whose identity was revealed by Our Lady first only to the bishop and the visionary and then also to the young people, after the consecration saw some drops of blood coming out of the big host. Instead of being delighted, he got bored for what was happening under his eyes, with an angry gesture he took away the blood-stained host and asked the attendant an other host in order to continue the celebration of the H. Mass and not to allow the people

present to realize the Eucharistic miracle. The celebrant was going to use the blood-stained host in a black mass, so Our Lady immediately subtracted it to the sacrilegious celebrant and brought it to us, because she knew very well that we would have welcome it with love and faith.

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**17th may 1998**

On May 17, 1998, in Marisa's bedroom Jesus put on some flowers a big host that was issuing some drops of blood. (...) The Mother of the Eucharist told us how the miracle of the bleeding host happened: *"Jesus brought the host which was taken away from a priest who was celebrating for habit and who was not believing in what he was doing in that moment. The blood began to gush and I told Jesus: "Let's take that host and bring it to the little corner of Paradise, the thaumaturgical place, because there it will be loved, adored and respected"*.



**18th may 2000**

On May 18, 2000, the Bishop, after celebrating the H. Mass, while was coming back into the house, he was assailed by a strong perfume, coming from the room where are kept the hosts that bled. He opened the door of the room and his glance was attracted by the white statue, on which had bled the Eucharist put by Our Lady on November 11, 1999.. (...) Don Claudio murmured: "My God" and prostrated himself to adore the divine blood that was coming out for the second time, after some months, from the same host.

The following day the Mother of the Eucharist said: *"My beloved children, a host put on the little white statue has bled again. The miracle speaks clearly and says that men don't convert their heart. My poor Jesus who was persecuted, slandered and killed 2000 years ago, today is in still sadder and more horrible conditions. It is not a good sign that from a host that already bled, blood and water have come out again"*.

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**31st may 1997**

On 31st May Eucharistic miracles followed one another. At 5:45 p.m. Our Lady brought twelve hosts that she put on the flowers of a plant in Marisa's bedroom. As soon as the adoration for the closing of the month of May ended, some young people came back into the church and they saw on the altar the hostensory which was not there before; it contained a big blood-stained host.

Our Lady had brought the blood-stained Eucharist, she had taken the hostensory and put the host inside.

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