

# Pearls *of the* Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XIX - N. 166

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

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*"God ordained you Bishop, he gave you the fullness of priesthood. You are a priest forever according to the order of Melchizedek; you have the episcopate given by God, because you have always loved the Church, the men of the Church and the souls I saved with my death.*

*Those who love accept God's order. God did not say: "You are free to accept or not to accept", God said: "I ordain you Bishop". (From the Letter of God, June 27, 1999)*

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# Homily of June 11, 2006

## MOST HOLY TRINITY (YEAR B)

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*1st Reading: Deut 4:32-34, 39-40; Psalm 32; 2nd Reading: Rom 8:14-17; Gospel: Mt 28:16-20*

**L**iturgically, when the Solemnity of the Holy Trinity is celebrated, I believe that every priest in the homily, having to explain part of the mystery, can only stammer concepts and express words; but all this remains far from reality, because we must not forget, my dear, that we are talking about God who is infinite and cannot be understood by human intellect and intelligence. The Lord, however, comes to the rescue of our weakness and allows us to understand something more about Him, about the mystery, also through Theophanies and manifestations of Himself that occur to certain people. Today we celebrate the One and Triune God and already in the face of such a statement the human mind falters, because unity with Trinity cannot be resolved. In the Creed we recite that the Son was born from the Father, then we speak of the Holy Spirit and profess our faith in Him by declaring him Lord and God and asserting that the Holy Spirit proceeds from the Father and the Son. You have said these words many times and professed this formula, but what have you really felt and understood? God makes us understand this very lofty mystery, as far as possible for human intelligence to understand it, through manifestations. We were on vacation; I think it was July 1992, when the apparitions for everyone had not yet begun, when, for the first time, Marisa told me about the manifestation of God the Father, God the Son and God the Holy Spirit she had witnessed, a Trinitarian theophany. Today Our Lady herself reported something of this event that over the years occurred again. You know first of all that God cannot be seen by man, we will only be able to see and enjoy God when we are in Heaven. Jesus, by having human nature, therefore a human body, shows in a visual way, sensitive to men, but the Father and the Holy Spirit, being pure spirit, do not show because man, as long as he is on earth, is unable to tolerate the sight of God; then there are symbols through which God the Father and God the Holy Spirit show to us, one of these, for example, is the dove. It is not a mystery, for example, that in His infinite goodness the Holy Trinity also showed to me; I say this almost blushing, but it is also a duty for me to report it because it is now written in the books that talk of the apparitions. I once saw a very large host in the sky and three very bright doves in it, this is because the Father wanted to show in the form of a dove, the Holy Spirit showed in the form of a dove and Jesus too showed in the form of a dove, just to underline this perfect equality existing between the Father, the Son and the Holy Spirit. But there is another way, and this was seen by Marisa several times, through which the Holy Trinity manifested when both the Father and the Holy Spirit assumed the semblance of Jesus and this was the first Trinitarian Theophany that took place before Marisa's eyes. She saw a very bright Jesus and then, as Our Lady reminded us today, she saw a second Jesus emerging from the first Jesus identical to the first, not smaller or larger, but perfectly identical to the first and immediately after, from the first Jesus, who is the Father, God the Holy Spirit came out, always in the likeness of the first Jesus. This means: *"He is born and proceeds"*, and God has made us understand this concept through this image. In the Father who is the source of divinity there is the Son and the Holy Spirit who are different and distinct from Him, but equal to Him. At the end of the Trinitarian theophany, God the Holy Spirit and God the Son returned in the Father so that we could better understand this mystery. Our Lady also recalled that the three Persons of the Trinity are equal but distinct. When they were before Marisa, God the Son had the stigmata and God the Holy Spirit had a dove in his hand, but they are just ways through which God relates to man and make them understand something of his nature, of his divine being. We, as I have already said, will be able to enjoy God in Heaven, but when we

speaking of Heaven, and this was also said by John Paul II with my great joy, we must not think of a place, a physical place as if we were talking about another continent; when speaking of Heaven we must remember: Heaven equals God. Therefore, as God is infinite, consequently, Heaven is an infinite reality because it is identified with God. What is Heaven? It is the enjoyment of God, it is the presence of God, it is the manifestation of God. I realize that minds are probably wavering a little but, my dear, I am talking about an infinite reality and I lack the proper words, the proper concepts, I do not have the tools as I, limited and finite, am striving to point out to you a reality that is infinitely superior to my being and therefore to my understanding, but, equally, infinitely superior to your being and your understanding. God cannot be seen as long as we are on Earth, but he can be met. We can meet the same God, One and Triune, showing in all his splendor, in all His divinity, perennial and eternal source of happiness for the angels and saints, in the Eucharist, because, remember, where there is the Father, there is the Son and the Holy Spirit, where the Son is, there is the Father and the Holy Spirit, where the Holy Spirit is, there is the Father and the Son. Of this Eucharistic mystery, inaccessible to human understanding, we can taste its reality through what God tells us and God told us, through his mother, the Mother of the Eucharist, that the Father, the Son and the Spirit Holy are present in the Eucharist. The absurd thing is that, when entering a church, we see that they are places of dissipation and distraction, we pass before the tabernacle and, at times, even the priests themselves do not bow and acknowledge that they are before God One and Triune. You will remember that when God showed to Moses, through the famous burning bush that was not consumed, Moses heard a voice coming out of the bush saying: *"Take off your shoes because this place is holy and is sanctified by My presence"*. When we enter a church we are not asked to take off our shoes and cover our faces, but we must have an attitude of respect, of attention, because we are before God and we must assume this attitude and we priests must be the first to do that, revealing ourselves, if necessary, even to face any negative reactions of the people we are inviting to be reverential and respectful because of the presence of God. It is in the Eucharist that we meet God the Father, Son and Holy Spirit and, as I have said and showed many times, this standing of ours before God is not sterile because when we stand before God and then leave the church, we move away from His presence, but we are not in the exact same situation we were when we entered. Whenever we are before God, He pours graces, light, gifts and strength into our soul; therefore, if we want to be children of God, we must cultivate this relationship with regularity and a constant presence because our conversion and transformation is brought to its maximum potential only when we are before God. Now you understand why this miracle that took place six years ago, just on June 11, 2000, is not just a memory, now secured in a picture, but it is a reality perpetually in action and acting continuously. You, I am referring mainly to those who are carrying out the mission of going to speak to priests, must have the certainty that the strength, light, courage and clarity with which you face and speak to priests comes to you from the Eucharist, it comes from this intervention of God, which is not over yet, has not ceased, but continues to gush forth whatever men need to be able to understand God, to be able to speak of God. There is also another reality to underline: when the Eucharist is in the presence of people far from God, who have evil and the devil inside their soul, they have negative reactions. So why do you wonder if, at times, when speaking about the miracle, you hear priests having negative reactions? There cannot be God and the devil at the same time, it is Jesus reminding this to us, either we love one or we love the other; if we love God we despise the devil, but if we follow the devil we put man in the situation of distancing himself from God; two masters cannot be served, these are the words of Jesus, God and Mammon cannot be served, one or the other, so it is necessary and inevitable that there are reactions.

*“For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, “Abba, Father.”*

*The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs, heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory” (Rom 8:14-17).*

There are hearts close to God, hearts feeling the relationship with God as father and son, as Paul says in the passage we have just read, having within them the spirit of God and allowing them, when turning to God, to call him Father; therefore, if God is present within us we turn to him and call him Father, but if God is not present within us how can we think of turning to him? We turn to his adversary, then you understand certain reactions. Instead of rejoicing, instead of appreciating, you are faced with people denying the evidence, they even went so far as to profane the Eucharist saying that the devil can work miracles, that the shedding of blood is the work of the devil, as if the devil could be stronger and more powerful than God. Everything is appreciated, everything is understood when we are in the light of God, good includes good, good rejects evil, whoever is with God fights against evil, whoever fights against God becomes a slave to evil, reaching aberrations of thought and action that are truly surprising. Go forward with confidence, go forward with serenity, we all can meet God in the Eucharist and we must defend this mystery that has been manifested to us. We must follow Our Lady’s example. If you could only see what our sister has seen so many times: that is the attitude of the Mother of God, the Mother of the Eucharist when she is before the Eucharist. She is meditating deeply, she assumes an extremely collected attitude and this is a great and wise teaching for us. How many people in the past have said: *“During the mass Our Lady told me..., Our Lady revealed to me..., Our Lady spoke to me...”*, but the Mother of the Eucharist has always said: *“It’s not me, I don’t speak when there is Jesus, I do not say anything when there is Mass, but together with you I participate in the Mass and I bow before my Son, because, yes, he is my Son, but he is also my God”*. These are the teachings we have received, but they are not just ours and we simply give them to everyone. Let us too stand behind the Mother of the Eucharist and adore in silence when, soon, God the Father, God the Son, God the Holy Spirit, God One and Triune will be truly present in the Most Holy Eucharist.

Praised be Jesus Christ.

# Homily of June 18, 2006

CORPUS DOMINI (YEAR B)

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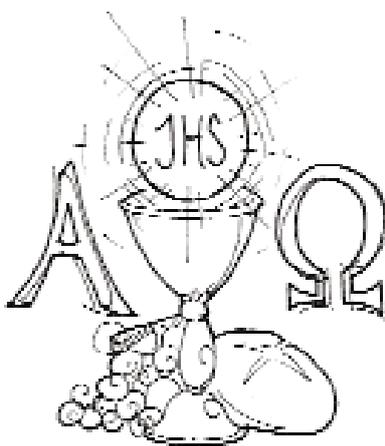
*1st Reading: Ex 24:3-8; Psalm 115; 2nd Reading: Heb 9:11-15; Gospel: Mk 14:12-16, 22-26*

**T**oday I invite you, with affection, to stand before the Cenacle to look closely at what is happening and hear what is being said. Eucharist and priesthood are two distinct but interdependent realities. There can be no Eucharist without priesthood, whose main function is to make Jesus the Eucharist present. At the beginning of the Church history, the Lord wished to add a third reality to these two distinct realities: that of apostolate. So we are faced with a trilogy: Eucharist, priesthood, apostolate. The apostle is the one who is called and sent by Christ, and the eleven have this characteristic, they have been called and sent to preach to all peoples. They are apostles but, at the same time, they are ordained bishops by the Lord. I wish to clarify once again that God, in order to ordain a bishop, does not need either to recite formulas, or to lay hands, or to perform any liturgical rite because His will is more than sufficient, through which he manifests the power performing certain actions. Of the four Gospels, only in Luke's are the words where Jesus instituted the priesthood after instituting the Eucharist. Neither Matthew nor Mark say: "*Do this in memory of me*" and, in addition to Luke, only Paul, in the first letter to the Corinthians, highlights the institution of the sacrament of Holy Order. John does not speak of it and he does not even speak of the institution of the Eucharist because the previous Evangelists had spoken of it but he focused on the promise of the institution of the Eucharist. I believe that Matthew and Mark did not mention it because it was so evident to the people to whom the apostles' preaching was addressed that there was no need to emphasize even more the institution of the sacrament of the Order, on the day and at the moment of the institution of the Eucharist.

Christ reserved to Himself the fact of carrying out a few and precise episcopal ordinations, he ordained the eleven and Paul, but you realize how much unpreparedness there is and, I would say, there is unfortunately also ignorance in priests concerning who had consecrated Paul a bishop. After twenty centuries, I have to talk about it with blush because I look at my unworthiness, but also with warmth because in this too I try to imitate Paul who, for all his life, had to fight to be recognized as a bishop. I don't think I will have to fight all my life to be recognized as a bishop, but next Tuesday is the seventh anniversary of this ordination and, until today, I have been fighting for seven years, and you together with me, to have this great and third intervention of God recognized. Christ ordained few bishops because that was His will. We can infer about those who were ordained bishops by the eleven and we know that Paul ordained Titus and Timothy bishops and to the bishop ordained by God in the twentieth century he said: "*You will ordain many more bishops.*" When priests speak of apostolic succession and the sacrament, you can always take exception that, as far as human intervention is concerned, the sacrament is needed but, regarding the intervention of God, the Lord is superior to the sacraments therefore he can do without them in order to carry out His will, and this is perfect theology.

Priesthood, Eucharist, apostolate: in the opening prayer I thanked God because he continues to assist his Church by sending apostles, as he has done in the centuries that have followed the foundation of the Church, because when it met with some great danger and encountered some critical situations, God has always intervened and always assisted her directly or through people he called. The apostles need the strength that comes from the Eucharist: *"Cling to the Eucharist, cling to the tabernacle and I will give you strength to go forward"*, Jesus said to me, especially in the moment of suffering and trial. The Lord does not take away the struggles and does not abolish tiredness but he gives the strength to overcome all of this. Believe me, if it had not been for God's help, no human being, no matter how young, sturdy and strong, could have endured such fierce struggles, sufferings and wickedness that for sure would have crushed younger, stronger and sturdier people than myself.

At the beginning of the homily I invited you to be in a listening attitude: see, taste, assimilate and familiarize into your heart. Look how carefully Jesus prepared the Passover, not because it was the last that he celebrated with his apostles but because it would be the most important Passover in his life, where Jesus the Eucharist would institute the Eucharist. The apostles had a methodical, precise and detailed preparation from Christ regarding the sacrament of the Eucharist, they did not find themselves stunned and unprepared, as it is sometimes described by the brush of some painters but they were aware of what Christ was doing. When the Lord calls an apostle to carry out his task, he first prepares him for long years, just as it was for Paul and for others you know. Therefore, even the first apostles, those who in a certain sense have the most right to be called apostles, had such a preparation from Christ that, when the time came, they lived it with a particular sentiment and emotion but even more so Our Lady who lived the moment of the institution of the Eucharist and, certainly, in her heart and in her mind, those words resounded when little Jesus, on the day of circumcision, said to His Mother: *"You are the Mother of Eucharist"*, words that she only heard, because she only was given the privilege of hearing her son and the Son of God speak. These words resounded in the heart of Our Lady in a strong and impetuous way and, while Jesus instituted the sacrament, she certainly prayed for all those who would later repeat the sacramental gesture of celebrating the Eucharist. The Mother of the Eucharist prayed for all the priests of all times and I see myself among them and, therefore, I feel supported by her strong and powerful prayer to God. We must try to go forward with the same courage as the apostles. When Jesus gave the mandate to the apostles, Judas was no longer there, certainly he could not ordain bishop who would betray Jesus and this is a great consolation but over the centuries, unfortunately, the betrayals inside the Church were repeated and, even today, they occur on the part of many high-ranking ecclesiastics, some of them you know name and surname and over them I spread a veil of silence, pity and commiseration.



Let's go back to the moment of the institution of the Eucharist. Look at Our Lady, learn from her, ask her for a strong love for the Eucharist, she adores her son present under the appearances of bread and wine, she prays for all her children and this is what we must see and you must preserve, I am offering this for your reflection and commitment. Let us join in prayer for all priests. Some of you are carrying out the mission that Our Lady has spoken of many times and Jesus too has spoken about it, even today. This mission too has its strength, which dates back twenty centuries ago because the Mother of the Eucharist certainly prayed for this mission which, in God's plan, has a unique and particular importance. You must truly feel that you are little apostolates, you have been entrusted with the mission of going and meeting the priests, you too have received a mandate. You are apostles, but I call you little apostles, so that you may not indulge in thoughts of presumption and pride but live the commitment you are carrying out in the simplest, most modest and most humble way. This is an important commitment which, by now, is coming to its conclusion. In fact, I told you that it must be completed a few days before the 29th and each of you will be able to repeat those beautiful words of Christ: *"Everything is accomplished"*. You will have done what you had to do, then withdraw without expecting recognition but simply feel as useless servants, because this is what the Lord taught us, since He alone is indispensable and necessary. Live these last days of the mission and pray with this spirit.

From now on I solemnly entrust you with the mandate to pray for the Church of Rome and the Diocese of Rome. They accused us of fueling a schism, a heresy within this particular Church and this diocese, but they do not know that we are giving blood, tears, suffering, love and commitment for the rebirth of this Church. If Rome is reborn, the whole Church will be reborn, but if Rome is not reborn, the Church will not be reborn. Therefore, feel the responsibility of the other churches on your shoulders because, in this way, you show that you love the Church, One, Holy, Catholic, Apostolic, Roman, instituted by Christ but often badly served and, worse still, badly governed by men. Despite this, let us go on listening to the words of Christ: *"I have conquered the world"*. It is hard to carry out the missions that the Lord has entrusted us and I do not know if you have understood something that Jesus said today concerning Marisa: she too went to fulfill this mission but she encountered obstacles that were much heavier, harder and more serious than yours and I think you will also have understood how far these people have gone, having felt disavowed, exposed and, consequently, have reacted; one in particular, with diabolical ferocity and satanic malice but the triumph belongs to God and the sentence of the Mother of the Eucharist is beginning to be realized: *"They will go down like Nineveh"*. Jesus the Eucharist, we love you and follow you because we have discovered how important it is to be close to you. Never allow any of us to separate from You, but help us to live day by day in strong and enduring union with You, because You are the Way, Truth and Life.

Praised be Jesus Christ.

# Homily of June 20, 2006

PENTECOST (YEAR B)

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*1st reading: 1 Kings 21:17-29; Psalm 50; Gospel: Mt 5:43-48*

**I**f someone, before 1971, had wished me to become a bishop, in those years I would have believed it because, humanly speaking, I had several opportunities to undertake an ecclesiastical career that sooner or later would have reached the episcopate as a logical conclusion. In the following years, from 1971 to 1998, on the contrary, I considered the idea of becoming a bishop crazy because from a human point of view there were no conditions.

When on July 26, 1998, Jesus announced that I would become a bishop, I could not tell Him that he was mad or that he was delirious. I believed it blindly, as I always have; I had only the doubt as to who would nominate me and how I would be nominated. I almost borrow the words from John Paul I when he said that the morning he went to vote in the conclave he would never have imagined that he would be appointed Pope; so I too would never have allowed myself to think that God himself would have ordained me bishop, because all this did not fit into my mental categories.

On April 25, 1999 we were outside Rome, at Nadia's home, who is present here and she can testify to it. There was a sudden appearance of the Mother of the Eucharist who, turning to me, announced: *"God told me that at the end of the war, if men do not change, He will directly and personally ordain you Bishop"*.

We come to June 20, 1999. God's works take place without the sound of fanfare, without praises, hymns or songs; it all occurs in a silent way. Jesus was born in silence, died in silence, rose in silence and instituted the Eucharist in silence, with few people: this is God's way. His style did not fail even in this intervention of his that he defined unique after the ordination of the apostles and unrepeatable in the whole Church history. Only on that day I understood what was said and in this I was a good prophet. In fact, I was certain that an ordination performed from above, instead of guaranteeing serenity and joy because it was a gift from God to his Church, it would have aroused all that opposition that still persists seven years later.

You too have had the opportunity and the possibility to become aware of this by meeting the priests. I remember that I and sometimes even Marisa, asked Our Lady many times the reason for this ordination, what it was used for if not to put me in a difficult situation of collision with the bishops and priests. And the answer is this: when the Lord entrusts a mission, he also gives all the necessary help so that it can be carried out to the end.

And, in this case, the grace of the episcopate seemed indispensable to his divine will and omniscience. The priesthood is the second step of the sacred order; in fact first there is the diaconate, then the presbyterate and then the episcopate. With the grace alone that flows from the priestly ministry, not in all its fullness, I would not have had that strength necessary to carry out the mission.

God prepares his work in silence and shares it only with those he wants and when he wants. In fact, not even I, who was directly interested, became aware of this episcopal reality until a year earlier. Certainly this too was part of one of the secrets that Marisa had to jealously guard. I can affirm that this episcopate would not have existed had it not been for her immolation and her state of victim.

Today, for this reason, I have the opportunity to thank her a lot even if all this is making her feel uncomfortable, it is right and proper to express our thanks to her openly. This episcopate and her immolation and suffering are closely united.

Today Our Lady stated that I am the main cause, not the fault, of Marisa's sufferings. She willingly suffers because she knows that her immolation is for the benefit of my episcopate and something else that will happen later. So it is an episcopate closely linked to her role as a victim.

Now I can reveal, and I have already told someone, what is the reason why I had suggested June 29 as the day of departure of our sister Marisa for Heaven; Jesus took me by surprise when last Sunday he openly revealed this desire of mine. I'll explain the reason for this choice. July 15th next is my birthday and coincides with the thirty-fifth anniversary of my first meeting with Marisa. June 20th is Marisa's birthday, so I asked the Lord that my episcopal ordination to take place precisely on this date as it concerns both of us personally, a sign of our spiritual union. And you know that Jesus himself arranged for the feast of my episcopal ordination to be celebrated on June 29th; so I would have liked that every year in the day when I would have celebrated the episcopate, I would have also celebrated her just reward, her just reward in Heaven.

But as it always happens I don't know if God will accept all this. What I know, and it was the first assertion that Our Lady said today, is that Marisa will still have to suffer a lot; therefore, her role as a victim will have to continue even if she is exhausted and tired. She is ready to accept, heroically, this additional immolation and suffering for the Bishop ordained by God, and he, in turn, will have to work to revive the Church.

I wish to celebrate this H. Mass exclusively for Marisa. It is a way to say thank you, to show my gratitude; and it is also a way to ask the Lord that this is the date for her departure, together with the Mother of the Eucharist, grandmother Iolanda and all our other friends who are in Heaven.

Then, as I said during the apparition, if this does not happen, we are ready to do God's will. This Holy Mass is a more precious gift than what I gave her yesterday, a Mass accompanied by the prayers of all participants. I invite all of you to listen to and participate with this intention in this Eucharistic celebration. Certainly each of you here has a different reason to thank our sister, reasons of spiritual, physical and material nature. And here, then, the most we can give are prayers, so we will offer them to her.

This is what I had to say, this is what I entrust to your prayers and to your heart. Seven years of episcopate have passed, and only God knows how many will follow. One thing is certain, I have been told that I will never retire but I will be a Bishop until the end, this is God's will. Also, I will ordain many other bishops and I think it would be wonderful to start a new series of ordinations in the Church. so that, even if valid, that chain of episcopal ordinations where there are several rotten links, full of rust that must be absolutely replaced, is interrupted. This can only happen with the help of God and the assistance of his grace. Well, that's it.

Think how good the Lord is. Today I asked Our Lady: *"Since you have crushed the head of the snake so many times, why don't you crush also the head of that snake Ruini?"* Yes, I asked for this and the answer couldn't be different. This is not God's style, the devil is one thing, men another. All this torment will end with the death of Ruini and Benedict.

I hope that before struggles and clashes occur within the Church other things will happen, also because the Lord attached great importance to your mission, he said it was very important and positive. Let's not stop on the cases that may have been negative and it is normal because there are priests who are freemasons, pedophiles, homosexuals, heterosexuals, sacrilegious, excommunicated and so on. Then a mechanism will have to be set in motion by God giving us very positive results.

Praised be Jesus Christ.



*You ordained bishop Peter, you ordained bishop Paul, you ordained me, your humble servant, bishop just like them.*

*So, dear brothers in the episcopate, give me your faith, your ardor, your anxiety for the Churches, your desire to put yourselves at the service of all, so that I can follow in your footsteps and having one of you on one side and the other on the other, walking together towards our Jesus, our Brother, our Savior, our Messiah, the one who called us to be ministers of the Word, ministers of the Eucharist in the Church that He founded and continues to hold up despite men trying to unseat him as you, Paul, were called by Jesus. Jesus is powerful and he succeeded with you, but men will not be able to unseat Him because before Christ present in Body, Blood, Soul and Divinity we bend our knees, we bow and we say: "You are Jesus our God, our Brother, true Man, true Savior".*

*Amen and Alleluia.*

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



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

18th June 2009 - CORPUS DOMINI

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**“W**hen I knock at Your door, I will utter my name; there is no need because you have followed me, you have loved me, you have known me for all my life and therefore I am not a stranger to you”.

Oh Lord, even if these words are not exactly the exact ones of a song to us familiar, the concept is still very clear: among friends we do not introduce ourselves, but we simply hug. I will not say my name, because You know me, I will just say one word: *“Thank you”*.

In this small, simple word there is all the gratitude and recognition for all that You, O Lord, have accomplished and given to humanity.

I feel small, but at this moment I believe I can affirm that, for the mission you have entrusted to me, I can represent the entire Church: its hierarchy and its faithful.

I, Lord, say thank you, thank you because you have given us yourself in the wonderful sacrament of the Eucharist.

Thank you because you have given us humans the opportunity, through the sacrament of the Order, to make yourself truly present in Body, Blood, Soul and Divinity in every corner of the earth and in every moment of its history.

Thank you, O Lord, because in these centuries You have always affirmed Your sovereignty over the Church, of which you are the founder and head. You have never abdicated this power of yours: you have exercised it and continue to do so in different ways: directly, thanks to your interventions and indirectly with your faithful ministers. That is why, O Lord, the Church is Yours and remains so. No man, I stress, no man can govern it with his own authority, but only as an exercise and mandate of Your authority.

Thank you, Lord, because along the centuries you have continued to call new apostles as well. We know, in fact, that you have chosen others besides those you called along the roads of Palestine and to whom you have reserved moments, nights, days of evangelization, catechesis and teaching. Thank you, Lord, because even through the apostles of our times you make us feel Your presence.

The Spirit radiates where he wants and no one can hold him back. This is why the apostles indicate that You are present.

O Lord, Your Church cost You blood and tears and to your apostles too, from the first to the last. This is your road, but it is a road that does not end at Golgotha, but reaches mount Tabor, to the Transfiguration, the manifestation of Your power and Your divinity and You allow sharing your triumphs with those you have called and who have been faithful.

Thank you, Lord, for all that you have done and forgive us if we have not always been aware of the greatness and beauty of your gifts.

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