

Pearls *of the* Mother of the Eucharist

“MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA” - YEAR XXV - N. 169

Christus vincit, Christus regnat, Christus imperat



Today we gather, like chicks under the wings of the hen, to praise and celebrate You together with the saints and angels of Heaven, above all, with the Mother of the Eucharist, because, seven years ago (January 10, 2002, Editor's note), You have achieved the Triumph of the Eucharist and you gained a victory over your enemies.

They were taking you away from the centrality of the Church, they were trying to reduce the Eucharistic mystery to a simple commemoration, they were taking souls away from the Bread of Angels, and You endured for a long time these regrettable and conceited attempts by some men of the Church, but in the end you triumphed over them, as you triumphed over death.

Your Triumph was aided by two small, simple and weak creatures, to one of them you have given the Episcopate and to the other the gift of clairvoyance and the intimate and profound sharing of Your passion. You attributed your victory to the Bishop's courage and to the seer's suffering, together with the lively and throbbing participation of a few other creatures, not because we could make a difference, but because You are God, and when you want something, nothing and no one can resist.

(From the prayer of H.E. Mons. Claudio Gatti, January 11, 2009)

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Homily of March 1, 2009

1st LENT SUNDAY (YEAR B)

1st reading: Gn 9:8-15; Psalm 24; 2nd reading: 1 Pt 3:18-22; Gospel: Mk 1:12-15

You certainly wondered why there was no apparition today. As frequently happens, before the public apparition there was a private one, only for the Bishop and the Seer. It was a very dramatic, immensely dramatic appearance and I'm not exaggerating. It was so painful that Marisa fainted, she felt bad and therefore it was not possible to continue with the message for everyone. I can't tell you anything else at the moment, I don't have to add anything else...

When Our Lady comes to Earth she enters human reality, in fact many times she told us: "*I am a person like you*", therefore subjected to suffering, emotions, tensions, just know that during the private apparition she was no longer able to continue the message, because she was crying profusely.

This is the atmosphere with which we enter Lent, an atmosphere of extreme suffering and tension. It's true, everything is in God's plan, we have personally verified and paid for it, for the good of souls, the rebirth of the Church, the conversion of that significant number of people that you know and again for the triumph of the Eucharist and the Mother of the Eucharist. The Lord asked it and did not exempt us from huge suffering.

After all, John Paul II when in Fulda, Germany, in front of some people who were a bit nagging him to know something about the third secret of Fatima, took the rosary in his hand and said: "*The Church will be reborn from the blood of his children*". By showing the rosary, the Pope wanted to say that prayer can save the Church together with the "*Blood of her children*". You know how much blood and how many tears were shed here in the thaumaturgic place by the Bishop and the Seer; you too have given a contribution.

Someone was shocked by what is written in the letters of God: "*The Church will be reborn*", yet, the Pope too said the same thing. God does not need human approval, let's get this straight into our heads: God is free to speak, to intervene how and when he wants. So it is not necessary for the Pope, with his authority, to certify the authenticity of a message that comes from God.

Lent indicates the preparation for the resurrection, for the triumph, for the victory of Christ. How many Lents we have celebrated! I am not referring those experienced by you individually, but those experienced here in this place as a community. If we want to calculate them, bearing in mind the years since the beginning of the public apparitions, i.e. since 1993, they are sixteen years. Sixteen Lents, all of them strong, dramatic, hard and painful.

Lent is the preparation for God's great intervention: the resurrection. Christ is God and therefore the resurrection sprung from his power. However, he himself, before reaching resurrection, spent about three years of public life which then culminated in the dramatic moment of passion and death.

How did Christ prepare himself for the public life? It is clearly indicated in today's Gospel of Mark: "At once the Spirit sent him out into the wilderness, and he was in the wilderness forty days, being tempted by Satan. He was with the wild animals, and angels attended him. After John was put in prison, Jesus went into Galilee, proclaiming the good news of God "*The time has come*" he said. "*The kingdom of God has come near. Repent and believe the good news!*" (Mk 1:12-15). Some might be surprised that Jesus Christ, who is God, was attacked and tempted by the devil. Remember that Jesus is true God and true man, so this is the explanation: Jesus is tempted by the devil as a man; He has human nature and therefore everything that belongs to us, except sin and the inclination to it.

For us, on the other hand, very often temptations arise from our heart, from our weakness, from our fragility, from our inclination to evil, from our concupiscence and disordered desire. In Christ all this cannot happen, therefore temptation never has an internal starting point as we do; therefore, the diabolical attack can only be external, because he is true man but also true God, therefore perfect, free from any shadow of imperfection.

Today, for the first time, I am going to disclose a detail: Jesus, up to the moment of incarnation, could not be tempted by the devil; when he became a man, even though he is God, he is attacked and tempted. "*Then the Spirit drove him into the desert*": pay attention, here it is highlighted the action of the Holy Spirit on Jesus-Man. The pronoun "*him*" indicates precisely that the Third Person of the Holy Trinity influences the Christ-Man to take refuge in the desert for forty days.

Forty is a biblical number that occurs quite often: forty are the years of permanence in the desert of the Jewish people, because they had no total trust in God, forty are the days of waiting before Moses could receive the Decalogue, forty are the days spent in the desert also for Elijah before receiving the great revelation of God, the great experience at Mount Oreb, and also Lent lasts forty days. You see how this biblical number always returns, I would say it is extremely significant.

As I just explained to you, Jesus can be tempted, as a man, by Satan. Satan is the typical expression that Mark uses to indicate the devil. Satan means adversary, therefore the struggle between the two contenders continues and intensifies: Jesus Christ on one side and the adversary, who is the devil, on the other. If you remember the temptation as described by Matthew, you can reach this conclusion: Jesus as a man, and I still have to reiterate it, had two paths open before him: follow the path of triumph, through power, or the path of humiliation and the cross. The devil urged him on the path of triumph and Christ defeated him by choosing instead the path of humiliation, the path of suffering. Today the gospel becomes a little bit clearer to you than in past.

The humanity of Christ becomes for us a living example: "*he was with the wild beasts*"; the Gospel of Mark has the characteristic of highlighting some details: why was he with the wild beasts? Doesn't this image remind you of Heaven on Earth? When Adam strolled peacefully in Eden surrounded by lions, tigers and all other wild animals, they respected the man. What broke this relationship of coexistence? Sin. Sin is always the source of struggle, division, tension and war. Pay attention, all wars, from the beginning up to the present day, always have sin as their source: the pride of the king, the emperor, the dictator, the government; there is always this diabolical manifestation of overpowering the weak to make him servant and slave, this is war. "*He was with the wild beasts*": in this scene God wants us to understand that if sin is canceled, as Paul says, all creation will benefit from it. In fact, with the redemption, not only man, but all creation has had notable benefits. "*And the angels served him*", another detail, God is served by angels; therefore, you see how in the person of Jesus Christ, human and divine nature coexist. Jesus as a man suffers, but as God he has the right to be served by the angelic creatures.

I have always told you to read the Word of God with intelligence and attention. "*After John was arrested, Jesus went to Galilee preaching the gospel of God*" (Mk 1:14), here the gospel says that John was arrested; however, the Greek verb is more precise and the correct translation is: "*arrested for treason*". Did you know that John the Baptist was betrayed? How do we know that he was betrayed? Because he was imprisoned by Herod in a territory over which he had no jurisdiction. So not having jurisdiction how did he manage? Herod, "*that fox*", as defined by Jesus, is cunning and will have used some trick to jail him.

Just as there is a betrayal at the beginning of Christ's passion, so also at the beginning of John's drama there is a betrayal. The precursor resembles the one who has to announce. So it happens that *"After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. "The time has come," he said, "The kingdom of God has come near. Repent and believe the good news!"* (Mk 1:14-15); the gospel is mentioned twice: *"Proclaiming the good news"* and when Jesus says: *"Believe the good news"*, what do the words *"good news"* mean here, what is the theological concept? In this case *"good news"* is the revelation of God's plans for salvation operated through Christ, in a nutshell, redemption. *"Believe the good news"* means *"Believe in Me redeeming you, believe in the redemption that I accomplish"* but be careful, to believe and accept Christ the Redeemer, you need to change your mind, *"metanoete"* say the Greeks, that is, change your way of thinking. What is conversion? It is the transition from one way of living, of reasoning, of being to another way. I recognize, I accept Christ as redeemer if I change my way of being, living and reasoning.

To get closer to Christ we must reason as He reasons, we must strive to live as He lives and then in this way we can realize that *"The time is fulfilled and the kingdom of God is near"*, that is, redemption.

The Kingdom of God is the redemptive work of Christ and at this point Lent begins for us. We cannot retire into the desert, even if it could be so convenient for me: I would pray more and rest. We cannot retire into the desert, but remember that the world we live in is already a desert, in fact we always suffer temptations. In the bible mentality the desert is a place where man can meet God, it is the place where prayers can be raised more easily to God, it is the place where penance and fasting can be lived in a more precise and attentive way. However, it is also understood that our desert is this world, there is no need to go to the Sahara or the desert of Judah where Jesus went. This world is the desert for us, we have no excuses, we have no justifications. Therefore we can, being in the world, approach Christ with prayer and penance, no one is exempt from all this.

Therefore we all are in the same condition and if we want we can reach Christ and receive the benefits because we belong to his Kingdom, that is to say, we are his conquest.

Everything that has been said today is beautiful, you have grown up in theological culture and religious formation, but all of this requires a commitment. I can make an effort to make you understand some realities, but you must conquer them with your commitment, with your dedication and testimony. As I said on Ash Wednesday, Lent is a strong liturgical and favorable moment when man can draw closer to God.

What is the difference between Jesus and us? He is in the desert and we are in the desert; the wild beasts didn't bother him, but the wild beasts of our desert bother us. What are the wild beasts that annoy us? The mentality of the world, its ideas, values and interests. This is why Jesus made that wonderful prayer to the Father: *"My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it"* (Jn 17:15-16). We can and must live immersed in this society, but let's try to detach ourselves from what pollutes the society where we live.

The world is heading, and Our Lady said this many times, towards its own self-destruction. The world is falling apart, you've heard it, but these shocking and dramatic truths are under our eyes every day. Newspapers, television and magazines report the troubles of our society: murders of innocents, unjust wars, pedophilia, victims of all forms of abuse, including sexual abuse. It is enough to open the newspapers and you always have an ugly vision of our society.

Jesus lived with wild beasts because they recognized his power. We can modify, transform the environment in which we live by changing ourselves only. Who said: "*For them I sanctify myself, that they too may be truly sanctified*"? Jesus did (Jn 17:19). Then the holier we are, the more committed we will be, trying to make God's grace flourish within us and the more we will be benefactors of society. The benefactors of society are not those who donate money to build beautiful or deserving things: hospitals, schools, leper hospitals and so on... The true benefactors are those who, through their holiness, attract graces from God onto the world where they live.

It is not true that only benefactors of material goods offer benefits to humanity. Remember the evangelical episode of the widow who donated a few coins; she was praised by Jesus. In the treasury of the temple she donated what was necessary for her living, even if just a few coins, it was not her superfluous. Instead, the Pharisees, that cunning lot, would toss a lot of small coins, in this way the noise was so loud that when people passed by they praised them for their generosity. It's the same Pharisees who would start praying in the squares and when they fast they transfigure their look, donning sadness.

When we do good, we must do it without interest, without anyone remembering it. It shouldn't matter to us if men don't remember. Only God's judgment counts and God is not wrong even if at times his way of working seems unfathomable to us.

This is a demanding lent, I tell you that it is the most important of all the previous sixteen Lents, not because it is the last, but because I feel that something is steeping, something positive and beautiful will blossom. I feel this, I want to feel it. And so I ask you to collaborate with the Bishop and with the Seer because we really have to wrest from God the famous word: "*Enough!*" Will we make it? It depends only on us, it depends only on you, and therefore every day of Lent, in prayers, in the Holy Mass, in the thanksgiving after communion, in the rosary, in fasting, in vigils, even at night we must continually insist and say: "*Lord, hurry up and say enough*".

Do you remember last year what Jesus said on June 29? "*I, Jesus, tell you: courage, Don Claudio, courage, Excellency. Did you want a little word that was close to "Enough"? Here it is: "Soon!"*" Then we can ask Jesus, with insistence and perseverance: "*Isn't it time to say enough?*"

I want to hope that these words are followed by facts and actual things because believe me, for me speaking to you, for so many reasons that you know and others that you don't know, it would be sad and dramatic if God were to move forward once again his "*Enough*".

Praised be Jesus Christ.

Homily of March 9, 2009

46TH ANNIVERSARY OF THE PRIESTLY ORDINATION OF MONS. CLAUDIO GATTI

"There is a time to speak and a time to keep silent", so it is written in the Ecclesiastes, one of the books of the Old Testament. This evening, before the Holy Mass, will be a time to speak, while during the Eucharistic celebration, it will be a time to be silent. The times when I have not given the homily during holidays are rare, you can count them on the fingers of one hand. The expression: "There is a time to keep silent" we modify it: "There is a time to pray". This evening the time we normally use for homily and prayer of the faithful will be replaced by silence. There will be no homily, there will be no loud prayers uttered by the faithful. You all will have the opportunity to address God directly in the silence of your heart and I too will join in this choral and individual prayer. Do not pray for other intentions, pray for those that Our Lady has recently indicated to you: pray for the bishop of the Eucharist and for the victim of the Eucharist. Believe me, I thought more people would have come tonight. It was an opportunity to truly demonstrate attachment to the bishop and the seer. I notice that one comes to ask and not to give, it is sad to see that people often are limited to loving with words. I am certainly not addressing you here, but it is sad to note this! The church was supposed to be full tonight.

Last Sunday I told you about God's trials. He didn't just ask Abraham for a leap of faith. I explained to you that in the Church history there are many Abrahams to whom God turned and, depending on the case, asked for total trust and complete abandonment from his friends. God wants this: a total and complete trust; I would say, almost superhuman, irrational, so that even the intellect finds difficulties when facing all this. Don't worry, it's not for you but those who live this experience have a deep laceration, they are physically, psychologically, morally and spiritually ill. We have the wrong idea of God. He can change his programs as he wants and when he wants, without having to ask anyone's permission. For example, he can reveal to you that one day you will be fine, but then, that day, you feel bad instead and you must still have faith in God. He is not just any person, he is God! And apart from infinite love, he also has infinite omniscience, He knows the reason for all this. You cannot contest God and say to him: "Why did you change things?" Then you have to repress the natural rebellion, almost resentment you have inside you. You cannot say to God: "But you told me...", because He can answer: "But I am God and who are you to say this to Me?" God doesn't say it in a hard way, as to crush you, but He tells you with love, but the fact still remains that you don't understand anything.

What year are we celebrating? The Year of Faith and therefore it must not be just an abstract discourse, it must be made concrete, because this is the concreteness.

Today is the exact day on which the anniversary of my priestly ordination occurs. On March 9, 1963, a few minutes before receiving the ordination, I was joined by Our Lady and Marisa and this union was formed for the first time and was later made solid. Think how slow God's plans are, no less than seven years went by. It was a beautiful day, at least for me and Marisa. What would you think if I tell you that today is the hardest, most suffered, saddest day ever? For a long time now this is the day where the soul is most torn apart. Perhaps it is the hardest day ever of all the thirty-eight years, more or less, that we went through. God promised me one thing, but before my eyes there is another one.

Since last night Marisa began to feel very bad and when God came this morning, I think I demonstrated total faith and total surrender in Him. For the umpteenth time I stated explicitly that everything depends only on Him, only He can change our situation, Marisa's and mine.

Marisa, as long as she will remain on Earth, she will continue to feel bad, I will feel bad, whoever lives in this house will feel bad and you too will feel bad, all of us will suffer. God told us that everything will change when He takes Marisa to Heaven and that I will be the first to know the day. Other times we were told that Marisa's departure was near but then God's plans changed. I would have liked to insist on knowing the day right away, since it has been postponed several times. But can this be said to God? When He deems worth speaking to us, even if we have a turmoil, a storm, within us, we must always think about who we are talking to, how is then the virtue of faith exercised? Faith is not exercised with men, but with God.

Total faith and complete surrender is only towards God. If He points to something impossible, you still have to believe it. Whatever He asks, you must be ready and willing to say yes, even if you cry inside, even if you are oppressed and crushed by fear, even if tiredness destroys you. The good Christian is not the one who participates, serene and peaceful, in the Holy Mass and then goes back home, but is the one who takes up the cross and follows it, as Christ said: "*Whoever wants to be my disciple must deny themselves and take up their cross and follow me*" (Mt 16:24). This is the true disciple: all of this has been forgotten in the Church, however the Lord continues to call up some victims and I have no hesitation in stating that the victim to whom God has asked the most is indeed our sister Marisa: he asked her everything and the opposite of everything, to her nothing was spared.

Today it was supposed to be a good day, but since one o'clock last night, a devastating and atrocious suffering has been poured upon her. This morning God came and said to us: "*I am always with you, Jesus is always with you, the Holy Spirit is always with you, Our Lady, Saint Joseph, grandmother Iolanda, all of the Heaven is always with you*", but I saw a soul that moaned and was torn apart by pains. Oh Lord, how are you with us?

My dears, the Church needs these victims and also priests and bishops. The Pope needs victims, you can't do it alone, even with a retinue of expert and competent secretaries. The work of the Pope is spiritual: with speeches, with chatter, with the homilies that others have prepared, you are not going to manage the Church or a diocese. The Church is managed by climbing the cross with Christ and, under the cross of Christ, there was Mary. Every celebrating priest who must have a victim close by, so that the benefits of the Holy Mass reach everyone's heart, this is Christianity. This is the year of faith, what did you think? Easy to think that God would turn the tables, wow, what kind of faith is this? Faith is when God tells you one thing and does another. This is true faith, that is, when you continue to believe, you continue to accept and bow your head. This is faith, this is the way that the Church is reborn!

Then now you understand why yesterday Our Lady said to Marisa: "*Tomorrow you will not come down*", but the awful sentence is: "*On the fifteenth you will come down, if God wills*". Humanly speaking, Marisa is dying out and I think this is the last year we are going to celebrate it together. Here is faith, we will celebrate it together, but as God wills.

We were very keen on this morning's meeting with God, but we had to interrupt the conversation because Marisa was too sick. And yet, usually, pain is not felt during ecstasy, instead Marisa was suffering and God said: "*My son, I have to close, because your sister is feeling sick*". This morning Marisa and I strongly desired to be able to experience the Holy Mass, she and I alone, on the occurrence of my priestly anniversary; we had everything ready, but she lay down on the bed and, thanking God, she fell asleep. And our Holy Mass? It was celebrated with the victim present but not conscious, yet, Our Lady had told us to prepare the feast.

Did you think I would come here smiling tonight? My heart sank when I saw that you were just a few. I am not referring to you who are here, but to others who are not here today. It is not a personal thing, those who did not come, have not responded to God's call, to Our Lady's invitation. Are you tired from work? But the Bishop and the Seer stay awake for whole nights, but we are always here. Sunday morning I'm here, Friday the same, even if I haven't slept for a single hour; then I can say with Paul: "*Be imitators of me, as I am of Christ*". Do you see how many things must be corrected? If I had to listen to my impulse right now, I would go home because they are working and struggling to find a vein to administer a sedative. My place is close to my suffering sister, yet I am here among you and I would like you to understand the depth of what I am saying. I'm not saying this to show off, but to encourage you: if I did it, why don't you do it too? This evening I struggled to get dressed and I used violence on myself, but I had to do it, first of all out of respect for God. I was ordained Bishop, and it is right that on great solemnities I wear the most elegant clothes. As Our Lady revealed to us, the same happens in Heaven: on great solemnities God wants the saints to dress in the most elegant way.

As I put on the ring, buttoned the buttons and got ready, believe me, I said to myself: "*Why on earth should I do it? Why should I do it?*" and the answer was: "*For the love of God and souls*". Am I the only one to love God and souls? Is only Marisa loving God and souls? Don't you have to love God and souls? Not with words, facts are needed, even going against yourselves, your own comforts and certainties. Holiness is something demanding, but I can assure you that if one puts all the effort into it, one reaches holiness without even realizing it because one tries to do everything in the best way; and when God comes and says: "*You are holy*", even here an act of faith is required.

Today the bishop and the victim are like Mary under the cross. During her Son's suffering and until his death, the famous sword of her pain pierced her soul: today this sword has also stuck in our heart and, believe me, it's awful!

This is why I have spoken now, but during Mass I ask you to put aside any other intentions and to pray exclusively for the bishop and the seer. This is all I ask you, and it is also the gift I ask you and that I want you to offer throughout this week, until Sunday. All the prayers, the little sacrifices, the way of the cross, the rosary, the Holy Mass and also the fasting, all must be done for the bishop, the seer and their intentions. I thank you in advance and I tell you: truly love God with deeds not with words, truly love Christ, paying in person and not by reciting formulas, love the Holy Spirit by trying to nurture the gifts he has given you. Love the Mother of the Eucharist, listen to her words and put them into practice, do not make her cry. Love St. Joseph, the man of total surrender and don't remember him only on the occasion when you eat St. Joseph's cream puffs. Love grandmother Iolanda and put her words into practice: "*Do not make my two children, Marisa and the Bishop, suffer*".

Praised be Jesus Christ.

Homily of March 15, 2009

3rd LENT SUNDAY (YEAR B)

1st reading: Ex 20:1-17; Ps 18; 2nd reading: 1 Cor 1:22-25; Gospel: Jn 2:13-25

After the creation of man by God and after man disobeyed him, a clear and precise “no” loomed over the world and in no way could be erased by any human action and would have weighed like a boulder, but God, the one who was offended by that “no”, canceled it. The Second Person of the Holy Trinity, entering the world says, addressing his Father: “Behold, I come, Father, to do your will” and on the world the “no” is replaced by an immensely greater and more luminous “yes”. Man’s “no” is canceled by God, becoming similar to man, except for sin, as Paul reminds us. God could do without human collaboration, instead he wants humanity to collaborate with him and sends the Messiah, the Christ, who by his nature is the only mediator between God and man. Jesus needs no human collaboration to carry out the work of redemption, but, in God’s plan, man must give his contribution and the first human being to give it, alongside the yes of God the Man, is Mary with her human “yes”. And here, next to the Eucharist there is the Mother of the Eucharist, next to the Redeemer there is a co-redeemer, even if it is not yet a truth of Faith, next to the only true mediator there is Mary, mediatrix of all graces, even if it is not yet a dogma.

Two figures are towering over the world: the figure of Jesus the Eucharist and the figure of Mary, Mother of the Eucharist. Jesus the Redeemer, mediator, supreme, unique, first priest and, at the same time, divine victim is present in the Eucharist. The function of mother is present in Mary, as she gave God a body that had to be pierced and the blood that had to be shed, according to his will, to bring about the Redemption, but the function of mediation and co-redemption is also present in her. Jesus the Eucharist could do without the Mother of the Eucharist, instead he wanted not only a human creature like his mother, but also that men were his representatives in the world to bring the grace, to proclaim the Word, to show the way, that is, he wanted priesthood, in a particular way, to be a function of the Eucharist. If, by an unfortunate hypothesis, all priests were to die at the same time, there would be no more Eucharist in the world and if it is true that the priesthood is in function of the Eucharist, the Eucharist is the first office, the highest worship that the priest, in the name of all men, can and must raise to God. Here then is the Eucharist in its triple function of presence, communion and sacrifice: presence of Jesus in body and blood, fruit of Mary’s yes; soul, creation by the Father; divinity, because he is son of God. The presence of God in body, blood, soul and divinity would be already an immense thing, but God goes further, he even surprises us by becoming man’s spiritual food. Christ makes himself a prisoner, almost dependent on man, Almighty God chooses to be a prisoner of man who, through this food, raises his dignity to a height that, otherwise, he could never have reached, because the sonship of God springs, is nourished and perfected through the Eucharist.

Presence is a great gift, communion is an immense gift, but sacrifice is a shocking gift. One or two drops of Jesus’ blood would have been enough to redeem man, instead Jesus came to live the painful experiences that is shaking all of us, as announced in the Old Testament. This is why I made you read a part of a passage from Isaiah, who is also defined as the fifth evangelist because in that chapter and in the previous ones, under the inspiration of God, he described Jesus’ passion in a precise and peculiar way. If we place this announcement of the passion alongside the account of Christ’s passion, which we will read shortly on the occasion of Holy Week, if we manage to put a little intelligence and love into it, we cannot finish the Passion without being overwhelmed by what

Christ wanted to voluntarily inflict on himself to demonstrate his infinite, immense, endless love. It would already be immense if the death and passion of the Son of God had happened once two thousand years ago and we could live in the memory of this event, but God goes further, he surprises us, above all, amazes us, because what he accomplished two thousand years ago becomes a reality and actualization in every place on earth, in every moment of history, every time a properly ordained priest repeats the words that Jesus spoke during the Last Supper.

We, as men, when facing all this, have reacted with ignorance, detachment, indifference and disinterest, partly due to serious shortcomings of priests who are the historical continuation of the action and presence of Jesus Christ. Our first task is to catechize, preach, make Jesus and what he taught known. After so many centuries there has been this detachment from the Eucharist because we priests have omitted for centuries what was truly important and we have brought our attention and that of men to situations that are immensely less important and less incisive in human reality. So, she who pronounced her yes and placed it side by side with God's yes, Mary, the woman of Nazareth, the mother of the Messiah, continued the work she began under the cross. Mary's yes pronounced at the incarnation, pronounced at redemption, continues in history. If man has returned to love the Eucharist we owe it not to the Pope, to bishops, to cardinals and priests, but to her, with her interventions and apparitions in the world and, in a particular way, with the apparitions that have taken place in this place, bombed, slandered, denigrated by men who behaved like the enemies of Christ, who sentenced him to death. We love the Eucharist because the Mother of the Eucharist taught it to us and I always remember that bishop who asked me: "*But how did the apparitions of the Mother of the Eucharist help you?*" I replied that they taught to love the Eucharist, to believe in the Eucharist, to preach the Eucharist. Then the role of the priest and, in this specific case, the Bishop ordained by God, is extended in the Church to restore her love for the Eucharist and, as you wonderfully said yesterday during the vigil, and for this I am grateful to you, alongside the Bishop God has placed a creature without great human characteristics, a humble, simple, sick and suffering creature. From this fusion of the Bishop and the Seer came the triumph of the Eucharist, declared by God on January 10, 2002. God attributed the triumph of the Eucharist to the Bishop and the Seer, but also to you, very subordinately. You know how fierce the devil was against us and yesterday I told you something and just its description makes the mind waver.

God wanted humble and simple people to be alongside the Bishop and the Seer. When I said to the Lord, in a conversation: *"My God, you know that for years I have considered my other confreres better than me, more intelligent, more cultured, more prepared"*, He replied: *"That's why I have appointed you bishop"*. We must be aware of our limitations, not to grow proud, but be aware of our littleness and Our Lady repeated this, quoting Jesus' words: *"I thank you, Father, because you have kept these things hidden from the proud and have revealed them to the little ones"*. Remember that the little ones of the Gospel are the greatest in the kingdom of Heaven, in fact, for example, towards a creature who lived in complete hiding like grandmother Iolanda, in Heaven there is extreme respect from God. When the Seer, and hopefully soon if we love her, will leave the earth to reach the Heaven, you don't even imagine what will be the feast that she will be welcomed with. God told me something about this feast and you too will know it when the time comes. The same feast will be repeated when, in turn, but unfortunately years will have to pass, even the Bishop, no longer a bishop, but with another office, will join the Father. I think Marisa can promise you that she will go to prepare a place for you in Heaven and we can say that this place is guaranteed to you because you have loved and defended the Eucharist, the Eucharistic miracles and the apparitions of the Mother of the Eucharist. On these works of God, men sometimes even in high places and, sometimes, even those who have been part of this community, have thrown sarcasm, mud and contempt. I wouldn't like to be in their place when the moment comes and they will show before God, because in that moment, as he already mentioned many times publicly and, privately, to Marisa and me, his dreadful words will resound: *"Go away, cursed, in hell! Woe to you! Woe to those who slander my Bishop, the Bishop I ordained."* God's "woe" is awful, but the words will sound different for you: *"Come, you blessed by my Father, enter the joy of Heaven prepared for you since eternity"*. Yes, my dear, we are present in God's mind since eternity and everything is present in God, therefore Marisa and I are present, but you are also present for what you are now and we all are present for what we will be tomorrow. So when Jesus said: *"Prepared for you since eternity"* he meant that God, since eternity, thought of us and loved us, but he loves us because we love the Eucharist. This is the safe-conduct! Now you understand why in the canon of the Mass I say and pray *"for priests who love the Eucharist"*. This is theologically correct, this is the reality. For those priests who do not love the Eucharist I cannot waste my time, for them there will be condemnation, for the laity who do not love the Eucharist even if they pretend to love it, there will be no salvation, but we love the Eucharist.

I believe that the greatest joy that the Bishop of the Eucharist and the Victim of the Eucharist can have is to have instilled in you with our preaching, witnessing and suffering a great love that continually expanding towards the Eucharist. During the prayer I said that in the name of the new Church I professed obedience and docility to God and I had every right to do so, as He ordained me a bishop precisely in function of the new Church, but next to my yes there is it is the yes of the Seer and you must place your yes as well. Be faithful to this yes, bring it to the world, do not be intimidated by the no of people who are enemies of God. Let it be the distinguishing mark: yes to Jesus the Eucharist, yes to the Eucharistic miracles, yes to the apparitions of the Mother of the Eucharist, yes to the Bishop of the Eucharist, yes to the Victim of the Eucharist. At that point you will be protected from any storm and tornado which, unfortunately, will hit the world and the Church, when God will intervene to fulfill his promises. My dear, thank you for being here, but thank the Father, the Son and the Holy Spirit for calling you here. Praised be Jesus Christ.

Homily of March 19, 2009

ST. JOSEPH

1st reading: 2 Sam 7:4-5, 12-14, 16; Ps 88; 2nd reading: Rom 4:13, 16-18, 22; Gospel: Mt 1:16, 18-21, 24

Today, to the three titles of St. Joseph, which we repeat when we say the litany addressing Mary's spouse, we add a fourth one. I think he has the right, as the love I feel for this saint is now well known. The title is: "*Man of Sorrows*". We don't know much about St. Joseph's life, we learned something about it by reading Our Lady's life and very little from the Gospel; I think no one has ever succeeded to enter the soul of this great saint, the greatest just after Our Lady. A man of pain because he is the father, even if putative, of the Redeemer, the husband of the Co-redemptrix and could not fail to be united to the Bride and his Son, even in pain and suffering.

Speaking of pain and suffering, we focus on what little we know, the famous doubt we have heard the story today. I believe that if we put ourselves in a situation of listening, if we ask for light to the Holy Spirit, we can also lift, just a little, the veil concerning the interior life of this great saint.

As Our Lady says in the book of her life, Saint Joseph got married around the age of 33 which at that time was already, unlike today, an advanced age. He had to fight, toil, suffer because when you make vows, you make commitments to God, you make careful and scrupulous preparations and for a long time as well. During his youth and adulthood, Joseph knew, like any good Jew, that God's greatest blessing is in marriage and children, so he must have looked around but Mary wasn't there yet. This was already a suffering, it created a stress worsened by the fact that in meeting girls, even good ones, between him and each of these there was a huge spiritual difference and when you perceive it you can't help but feel uncomfortable. Instead, in meeting Our Lady, his heart rejoiced.

They had been married for a short time, according to Jewish custom they didn't live together as yet, when his bride expressed the desire to undertake a long journey and only Mary knew she was pregnant by the work of the Holy Spirit because there weren't, as yet, the early signs of maternity. This journey triggered a series of heavy criticisms and judgments from relatives, friends and acquaintances that made the bride and the groom suffer. Joseph escorted Mary, left her with Elizabeth and returned alone: once again loneliness and suffering. When he goes back to pick her up and finally brings her back to Nazareth, shortly thereafter the great suffering comes. In my opinion too much emphasis has been placed on the legal aspect of the famous paper of divorce, but no one knows in depth Joseph's great pain. He was sure, very sure of the holiness of his bride but he saw something that left him breathless, a tragedy for him. He continually wondered: "*If she is Holy, and I am sure of it, how come she is a mother, since we have never had, nor will we ever have, because we have offered our purity to God, any sexual encounter and contact?*" This is his great suffering, he was not thinking of himself but of his wife, because her holiness could not fail to appear, the imposing holiness of Our Lady, the greatness of this young girl. So this too was a huge suffering for him. Then again the great adventure of the journey to Bethlehem: bringing a woman, now at the end of her pregnancy, using a donkey, the means of locomotion at that time. There were no hotels and even if there had been they could not have afforded the luxury of paying for them; and also they had quite poor food because they couldn't afford more and Joseph's great suffering was not being able to give his beloved wife everything he had wanted. The anxiety of finding a home that would welcome them. Do you think that he gladly accepted the decision to take refuge in a cave? Thoughts and memories are sweet today, but how much did Joseph suffer? Certainly in those moments he felt like

a failure: *"I was unable to give my wife even the possibility of a roof, however small and modest."* The joy of birth and then the flight. Here too we enter Joseph's soul. Do you think that he too did not have the same reactions that we could have had: *"He is God, the Messiah, why is he escaping with a flight, why doesn't he defend himself, he is Almighty! Is there a need for all three of us to embark on this long, tiring, uncertain and dangerous journey, when he could have put himself in a situation of safety and tranquility with a snap of his fingers?"* God created the world and all its elements but some are not pleasant. The Ghibli, a dusty wind in the desert, is not pleasant and there too, Joseph would shield and defend the little one with his body. Then the return to Nazareth. Even there they could have spent peaceful, serene, joyful years but the disease took over, it lasted 8 years. According to what Our Lady told us, even in private conversations, Joseph experienced tremendous pain and suffered a lot. God was close by. Death comes. No one thought that it would have been better for Joseph to live than to die because by living he would have had Jesus and Our Lady at his side. When he died he did not immediately go to Heaven but to the underworld where Jesus would then go to pick him up, there is no contact with God in such a place, there is no vision of Jesus so his situation had worsened. Is anybody thinking about it? If anything, he could have lengthened Joseph's life and die shortly before he began his public life; instead, Joseph died when Jesus was 18 years old, and only after another 17 years did he begin his public life. We know for sure that Joseph was also near the cross. Our Lady said many times that when she comes to Earth she suffers as we suffer, this means that Joseph suffered under the cross and his suffering was directed towards the Son, the one whom he loved as a son, and suffered for his wife who, while demonstrating strength and courage, was torn apart by pain. Isn't it right then to call him the man of pain, the man of suffering?

No one has ever presented Joseph's character in this way. Why this evening? I believe because we too have matured, Marisa and I, encountering so much suffering, especially last night which I do not hesitate to define as hellish. You cannot understand Joseph's suffering, we cannot understand it but neither can you understand the suffering of the bishop and the seer last night. It seemed to us that we had to wrestle with God, like Joseph under the cross who, witnessing that awful show, must have thought that the few drops of blood on the day of circumcision would have been enough. All the suffering of Joseph, father of the Redeemer and husband of the co-redeemer, is for all men, for all of us. Last night, unlike other nights spent in pain, we felt neither help nor presence; isn't this the Gethsemane? Yet, they were all present, the same people who were on the Calvary, plus a few others like grandmother Iolanda.

There have been terrible nights in the last few days, but we knew that with us, because Marisa saw them, were present Our Lady, Saint Joseph, grandmother Iolanda, Fatina, my nephew Stefano and other people, and they were all crying. Not just that, Marisa also saw all these people going before God and on their behalf Our Lady spoke, pleading with God for these two children of hers who had been suffering and a lot for a long time. Instead last night we thought we were going crazy because we felt alone and forsaken. Our Lady showed for a moment and she said an awful thing, that is, this suffering was for the Church. Aren't we the people who have given the most to the Church? We have given our lives, renounced everything: honors, friendships, relatives, successes, I think I can say that we are the people who have given the most. Last night God made us climb the Calvary for this Church which is getting worse every day and you know it. Then you understand what Joseph said: "*I saw you and I wondered: in the place of the Bishop and the seer, what could I have done?*" The answer is simple and then he gave it: he would have done what he did. He has an advantage over us, our ordeal is much longer, his ordeal was shorter, harder, dreadful but certainly shorter. Joseph gave his contribution to the Redemption of men, the Church was born from the pierced side of Christ and as long as it was fed by the blood and body of Christ it went well. When men detached the Eucharist from the Church, it has begun to weaken, not to collapse or be destroyed because there is the word of Christ: "*The gates of Hell shall not prevail against it*", but this poor Church is occupied, mistreated, humiliated, spoiled and offended. Today your contribution is more than ever necessary to ensure that God soon decides to do what he must do. If you love Marisa, and I don't think you have remained unmoved at her tears, her supplication, her request, do not give in to false and useless doubts. She wants to leave, she is tired, she is exhausted, if you love her you cannot but ask God to take her with him and, in the future, you will bear witness to me that I have publicly asked for it several times. Joseph died and went to the underworld but he didn't enjoy it; instead, our sister will die and go to Heaven to enjoy it because she is still now enchained to this Earth which is every day more and more estranged to her; she is not happy in the world because she knows many more things than we do. A dirty world, soiled by men.

Benedict XVI, quoting Saint Paul to the Galatians, said that in the Church we devour each other. We devour each other because there is no love, there is a desire for a career, for money and the desire to experiment sexual pleasures in all ways. The Pope is now in Cameroon and the Italian newspapers have reported an investigation into the current Bishops of Cameroon, 25 more or less, led by a cardinal, whose name I don't remember. According to the investigation by Cameroon journalists, they have reached the conclusion that few bishops lead a life in line with the Gospel, most are involved in business, the proof is that the cathedral of the capital of Cameroon was not finished because tens of thousands euros disappeared. We are in Africa. It should be added, according to the news reported by these newspapers, that the majority of bishops do not even respect the vow of chastity, have regular intercourse and even some natural children. Here are the Bishop and the seer, who suffered martyrdom for this Church where there are one million Aids patients. I don't remember how much the total population is. In Africa, 25 million people have already died of Aids and there are 20 million people sick. When today I read the controversies, the criticisms regarding the Pope, at the same time a probable solution to that problem came to my mind but, for the moment, I cannot talk about it. If our Lord tells me it is right, we will have to write again to bishops and cardinals and suggest this solution. For the time being I ask for prayer and light from the Holy Spirit.

One of Joseph's three classic titles is Protector of the Church and certainly he too, seeing the Church founded by his Son, cannot help but suffer. So now I turn to God and ask him until when will he ask for suffering and martyrdom from the children who love him the most. When today St. Joseph said *"My two little children have suffered and will suffer more"* I was shocked because to live such a time is absurd. If you are scandalized when I tell you that in those moments death is truly a liberation, you are false, hypocrite and insensitive. I am scared, and Marisa with me, of our immediate future, that's why I offer the Mass I am about to celebrate to God, only for one single intention. I will ask him to continue to pray for the Church, but this is not the intention with which I celebrate today and offer this Mass to God. I promised it to Marisa, I'm telling you, I celebrate this Mass, I offer it to God so that he may soon make his voice resound and say to Marisa: *"Come my daughter, come in the joy of your Father"* and you must help me and you must be united with this single intention. I'm sure Our Lady and St. Joseph are on our side. I think I can say, and I say it with a smile, that everyone except God is on our side; let's see if we can bring Him too to our side. He is a Dad, He sees things better than all of us, and often, lately, He has repeated a sentence that made me feel a certain bitterness and anxiety: *"I am God and I know what I do"*. At least help us understand, don't leave us in silence, don't leave us in torment, we have an intelligence. *"A day will laugh those who cry"*. Which day? Hopefully soon. Marisa will be able to repeat her laughter in Heaven, not on Earth. Afterwards we hope that we can go back to being serene and joyful. Suffering purifies and we see who has true intentions, who is faithful and who, among you, I'm not saying you present here but those who attend this place, is an opportunist; there are opportunists among us. Let's get rid of these opportunists and hope that finally, God will make his voice resound.

Let us repeat this invocation every day, every hour of the day, and if you love Marisa you must do it and she will be grateful to you as I too will be grateful to you: *"My God, send the Mother of the Eucharist soon and all the celestial court to take this soul that by now, for too many decades, has been consuming herself without ever reaching an end to her martyrdom and existence"*.

Praised be Jesus Christ.

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