

Pearls of the Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XXV - N. 170

Feast of Priesthood



March 9, 1963, I am prostrate at the foot of the altar, moved and stirred and while the others sing the litanies of the saints, I am conversing with You, my God. I didn't know that at that moment the Mother of the Eucharist was near me, and she was praying for me together with Marisa. That day you said to me: "You are a priest forever according to the order of Melchisedek", and to Marisa: "Your vocation is not a sacrament, but it supports the sacrament". In the following years you made us understand that in order to be effective in the pastoral action, the priest needs to have a victim beside him. All along these 45 years the priest and the victim have united their suffering and their pure, chaste, sincere love. You have given us many gifts and now, after 45 years, we present to you the fruits of our work enclosed in a single large golden casket studded with precious stones. Gold represents the love that you have taught us to live and practice, the precious stones represent the suffering that, under various names, you have given us as a gift. In your plans, these sufferings were necessary for the triumph of the Eucharist, the Mother of the Eucharist and for the Church to be reborn.

(From the prayer of H.E. Mons. Claudio Gatti, March 9, 2008)

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Homily of March 29, 2009

5TH LENT SUNDAY (YEAR B)

Jer 31:31-34; Psalm 50; Heb 5:7-9; Jn 12:20-33

Now there were some Greeks among those who went up to worship at the festival. They came to Philip, who was from Bethsaida in Galilee, with a request. "Sir" they said, "We would like to see Jesus." Philip went to tell Andrew; Andrew and Philip in turn told Jesus. Jesus replied: "The hour has come for the Son of Man to be glorified. Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me. "Now my soul is troubled, and what shall I say? 'Father, save me from this hour?' No, it was for this very reason I came to this hour. Father, glorify your name!" Then a voice came from heaven, "I have glorified it, and will glorify it again." The crowd that was there and heard it said it had thundered; others said an angel had spoken to him. Jesus said, "This voice was for your benefit, not mine. Now is the time for judgment on this world; now the prince of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself." He said this to show the kind of death he was going to die. (Jn 12:20-33)

The Gospel passage we just read is one of the most shocking as it goes radically against some commonplaces, so much so that it affirms as something is better than what, according to the mentality of men, is worse.

It is also good to clarify the context of this Gospel passage.

Jesus has recently triumphantly entered Jerusalem and the Holy Triduum is about to begin: the institution of the Eucharist, his passion, death and resurrection. The Lord is now living the last week of his life and during these last days he is committed to completing his teaching, so as not to leave any doubts to his disciples.

There is an opportunity to meet people who do not belong to the Jewish people but have converted to the Jewish religion: they are some Greeks mentioned by John. They are specifically addressing Philip and Andrew. Indeed, their names are of Greek origin and, probably, the two also knew the language. It can be deduced that these Greeks made a wise and brief investigation and when they discovered that among Jesus' disciples there were some who spoke their own language, they immediately got in touch with them, asking to see him. "They came to Philip, who was from Bethsaida in Galilee, with a request: «Sir, we want to see Jesus»" (Jn 12:21). The desire to "see Jesus" does not end with gazing in admiration as we might when we are facing a work of art, a painting, a sculpture or even a work of art made by God, for example a marvelous landscape; "To see" is meant in the sense of speaking and knowing. We remind that the Greeks love philosophy, they are dialectical; they want to delve into things. The two apostles, therefore, take them before Jesus who, however, does not consider them at all; not at all due of lack of respect, but because he takes the cue to extend his teachings as much as possible even over a long time. In fact he knows very well that those are the last teachings and wants to extend them to all his disciples, including those in the centuries to come. Only God can do such a thing, for Him time or distance are not obstacles.

And now we should really taste, feel the depth, the consistency, the sweetness of these last words of Jesus. These are his last teachings; if some of you did not understand them, now he can follow Jesus' talk with greater attention: "*The hour has come for the Son of man to be glorified*" (Jn 12:23). This is the statement we too would like to hear, applied to our situation. At other times, in the Gospel, this expression has been used in a negative sense "*This is not the time*" but, in this case, Jesus says that the time has come. In fact, God's plan is about to come true which envisages that Jesus is taken prisoner, brought before the judges, spit upon, humiliated, punished with the terrible Roman scourge, worse than the Greek one, and finally unjustly condemned and taken to Golgotha to die before his enemies, satisfied because they believed they got rid of him, but all this was part of God's plan.

I want to point out an aspect concerning God's friends and enemies. In theory, friends are those who should respect his provisions to the letter and with absolute fidelity, but often fail to do so due to tiredness, weakness and frailty.

And here is the absurdity that makes me smile. I was pleased to note that the greatest enemies of the Eucharist are now among those who underwent a transformation and now they talk about it with enthusiasm in catechesis and homilies; they defend it, organize processions, vigils and Eucharistic congresses. They do all this with great effort, despite being the enemy, as they have to mask their hostility. The same thing happens with Christ: the enemies of God were then the Pharisees, the Sadducees, the Herodians, priests and high priests who, out of hatred, revenge and the desire to get rid of him, carried out God's plan to perfection. God had already announced it in the Old Testament, just read prophet Isaiah who described all that the servant of Javhe would have to suffer. Well, they fulfilled to the letter what had been prophesied seven centuries earlier. They had never thought about this. And yet, it is just like that: God's enemies did his bidding out of wickedness and thus accomplished exactly what God had planned.

"*The hour has come for the Son of man to be glorified*" (Jn 12:23). Then we would have expected carpets, silver trumpets, processions of people, applause and cheers, but, once again, God surprises us, confuses us: what is the glory he is talking about? We close our eyes and see Jesus covered with blood, wounded, spit upon, made the object of irony, treated as a mocking king: what kind of glory is this? On the other hand Jesus says and affirms that the time has come to be glorified. "*For this reason, entering the world, Christ says: Behold, I come, father, to do your will*" (Heb 10:5-9). Paul reminds us of Jesus' desire: to totally fulfill the Father's will. And the Father's will is that he incarnates, suffers, dies and is resurrected. Behold, this is the glory our Lord talks about, he talks of his glory, he does not refer to that of others or the apostles. And to give a solemn tone to what he is saying, he uses those rhetorical grammatical forms used by the rabbis to highlight the solemnity of the moment and that that teaching was the most important truth. "*Truly, truly, I tell you: if the grain of wheat that falls to the ground does not die, it remains alone; but if it dies, it produces much fruit*" (Jn 12:24). And here is this very short parable. We know that a grain produces an ear and, in turn, this ear will produce many other grains and many other ears. But the production process begins with death and all this goes against human logic. What life begins with death? None. But according to God, life for oneself and for others must begin with death. Whoever accepts this becomes a true follower of Christ, instead, whoever rejects it, even if it were the highest State or church authority, places himself in opposition to God. "*If instead the grain dies, it produces much fruit*", Jesus applies this solely to himself. But what he says afterward is for all peoples, he extends the discourse to all his disciples regardless of civilization, culture or ethnicity. "*Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life*" (Jn 12:25). It is a statement that once again leaves us dumbfounded. He mentions words that logically cannot be related: love and hate. What does it

mean to say: those who love their own life? Whoever in his life should reach the greatest goal of success or occupy the highest position of power but without God is lost because he has made the wrong choice. *"He who hates his life will keep it"*; pay attention: for the Jews, for the Semitic style, the contrasts must be evident to be understood, in this case the meaning of hating one's life is not to despise it, but to consider something much more important.

Today, men are attached to their own lives and therefore lose God's life. Those who, on the other hand, give importance to God's life, also acquire their own lives and, at this point, I must remind you: *"The last will be the first and the first will be the last"*. And we are the "last", those condemned by the world and by the Church. In this case by Church I simply mean some men of the Church. It's time to stop saying: *"the Church says this"*, because the Church says what is written in the Gospel, the rest is human chatter. It's time to stop it, we come to the absurdity of denying what God has done: the Eucharistic miracles, the ordination of the bishop, the apparitions of Our Lady. *"The Church says that the devil is here"*, are we kidding? *"If anyone wants to serve me, let him follow me, and where I am, there will also be my servant. If anyone serves me, the Father will honor him"* (Jn 12:26).

To be with Christ, however, one must carry the cross, to be honored by the Father we must respect all commandments and this already puts us in a situation of opposition with the world. We must keep all Ten Commandments. The men of the Church have attempted to eliminate some of them. Like fools they were trying to take away two of them: honoring the holy days and not committing impure acts. What fools! The commandments are from God! Who can afford to remove them? Still, they tried. Of course, the Commandments are demanding, but we must absolutely respect them, even if we may encounter obstacles, difficulties and struggles.

Back to the Gospel passage: there are only a few days left until Jesus will sit with the apostles in the upper room. He is God and therefore he is already beginning to experience the atmosphere of Holy Thursday when he will institute the Eucharist, but just because He is God, he will also see all the sins committed by men against the Eucharist throughout the centuries and, believe me, it must have been a dreadful sight.

I can add my own interpretation: Jesus in the Garden of Gethsemane, sweats blood and is in agony, because he felt rejected, betrayed, deceived, above all in the Eucharist. He saw all the sins that men would commit: the sacrilegious communions, the profanations of the Eucharist, all attempts of the devil, later successful, to distance people from the Eucharist. Could all this leave Christ indifferent? This is the reason for his great suffering.

"Now my soul is troubled; and what should I say? Father, save me from this hour? But that is why I have come to this hour! Father, glorify your name". (Jn 12:27-28). Men will be redeemed and purified by the passion and death of Christ and Jesus, God the Son, will, in this way, make the highest act of worship to God the Father. Once again there is the cross, suffering and passion and then: *"A voice came from heaven: 'I have glorified him and will glorify him again!'"* (Jn 12:28). He glorified him in working miracles, making it clear that only God is the author, even if men continue to deny it. Indeed, even the greatest Eucharistic miracle in the entire Church history, that of June 11, 2000, was rejected by men. Do you realize how far we've gone? This is diabolical.

God the Father glorified God the Son by working miracles and revealing, during his earthly life, the will of the Father: this is truly the most glorious work he could do. And he adds "*Again I will glorify him*" and here he is clearly referring to the Resurrection, thereafter Jesus will return to occupy his rightful place in Heaven alongside the Father. And in the face of this great and extraordinary manifestation of God, how do men react despite having heard it? "*The crowd that was there and heard it said it had thundered; others said an angel had spoken to him*" (Jn 12:29). It was thunder or angel, had there been at least one who said he had heard the voice of God! And centuries later, faced with the great works of God, those who should have immediately taken their defense, what have they done? When there was the Bolsena miracle, erroneously called Orvieto miracle, the Pope, cardinals, bishops, all of them immediately ran to the place, to recognize the work of God.

In this place, 185 Eucharistic miracles took place and also the great Eucharistic miracle of June 11, which happened during the Holy Mass. And no one came to see it. After eight centuries, no one has come. I wouldn't want to be in their place when the time comes to go before God, it will be awful but it will be right. Let's stop at this.

You have indirectly heard the voice of God the Father, of Jesus, of the Holy Spirit, of Our Lady and of Saint Joseph through Marisa, his instrument. Remember that you are to bear witness and will be asked what you have done with all of these gifts. Let's try to be balanced, prepared and strong, this is the true Christian and it is the model that all of you must strive for. The Church must be like this; those who do not want to be like this model may remain quietly outside because God wants people who are convinced.

Praised be Jesus Christ.

With great joy I see your sister among you, but she and I have always seen you praying, praying, praying for your Bishop, and above all for the Church. Today is the anniversary of your Bishop's priestly ordination, but he wanted you to pray for all priests, because there is so much need of it. Yes, my dear children, you cannot imagine how much need there is in the Church for holy priests, bishops and cardinals, but unfortunately they are not there.

Yes, it's true, this world that God created is not nice; there are too many scandals, viciousness and slander; for this reason your Bishop is sick, prays, and suffers.

(From the letter of God, March 9, 2008)



Homily April 1, 2009

Eleven years ago, more or less at this time, I was speaking to those who were in Marisa's room and the most significant sentence I uttered, that I have engraved in my mind and heart, is when I said that for me it is a source of pride and glory to suffer for the Eucharist. I don't want to recount that day again because, if you are interested, it has already been written in detail in the books that have been published, but this evening, together with you, I would like to reflect on what happened in this community, a small particle of the Church but alive and vital. We must joyfully keep in mind the memory of events describing this story, because you will see how from smiles came tears, from joy came sadness and from delight came suffering. I entrust to you the memory of what happened and the younger ones will have to pass it on to their children. The Church will not forget this day which, as Our Lady has told us several times, will become part of her history, and if I wanted to condense the emotions, the reflections that gathered within my soul on this day, I believe that we could describe everything that happened with this double expression: from death to life, from the condemnation of men to the glorification of God.

From death to life: death is not only physical. I had the joy of undergoing the moral death which is the hardest from every point of view because while physical death places us in the blessed contemplation of God, moral death instead leaves us on earth and makes us feel that others have profaned something beautiful and great that God has placed in our hearts. Death scares those who are not prepared, but when there is a preparation, everything is accepted and here, then, what comes to mind is what we have just read to you and was already said last Sunday: "*Christ, in the days of His earthly life, offered prayers and supplications with loud cries and tears to God who could save him from death and for His full abandonment to Him he was fulfilled*". It is not a contradiction, because Christ came into the world to do the Father's will and accordingly he should have consumed his life on the Cross after an awful passion. Thus our resemblance to Christ is emphasized in the moments when suffering becomes more atrocious, but we must also remember another sentence found in John: whoever loves his life loses it and whoever hates it in this world will keep it for eternal life. In the word life, being the greatest and most beautiful gift that God has given us, we must contemplate everything that belongs to it: honor, fame, friendships and relationships with others; therefore, if God asks for a renunciation of all this, we lose nothing but we manage to transform it into grace and joy according to the law of the Cross. Loving and hating are antithetical expressions. Christ does not tell us that we must hate life, but makes us understand, while addressing a Jewish audience, that man must not consider life the maximum of what he can reach because beyond life there is God, His love and His grace. This life that Jesus speaks about is a life that begins during our being on earth and reaches perfection when we will be before God, therefore losing life means regaining it, hating life means placing it in the best situation.

From the condemnation of men to the glorification of God. This glorification does not necessarily have to take place exclusively in the afterlife, but it can also come during earthly life. In fact, Peter says: "*We have left everything, but in the end what can we get?*" Jesus replies that he will receive a hundred times as much on earth and will also have eternal life. When the man, both religious and political, unjustly condemns his brother and believes he has won, right at that moment, he receives the most resounding defeat because he becomes like Cain who killed the just Abel. The new Cains who show up along the centuries always kill Abel, the innocent brother, out of anger, jealousy and envy, but Abel will receive the reward and Cain will receive a sentence and even a heavy sentence during his earthly life, as happened for the first Cain. Therefore the glorification of God also takes place during the earthly life; in fact, it may seem that one is defeated, but in that very moment the defeat turns into victory.

Our example is enough to make this conviction take root within you. It had already been announced several times that 1999 would be the year of triumph and victory, indeed, on the anniversary of my priestly ordination, March 9, 1998, in an apparition Our Lady told Marisa to write 666 which is the number of the beast; thereafter, she told her to turn upside down the three 6s and put the number 1 in front of it. In this way she had obtained the year she said would be of our victory: 1999. Our Lady repeated it other times until January 1, 1999, but then it was not so, because God asked the Seer and the Bishop for the strongest immolation and a rather painful one for you too, for what you could have said to relatives, friends and acquaintances and then did not occur. Despite this, God said that the greatest triumph in the entire Church history was born from that immolation.

On 10th January 2002, through the immolation of the innocents, the Triumph of the Eucharist took place in the Church through the courage, suffering and prayers of a simple and humble Bishop, of a simple and humble Seer and of simple and humble people. This is what God manages to do: even the defeats that seem the most burning are then transformed into luminous victories. In fifty, a hundred or a thousand years it will not be said that there was no victory in 1999, but that there was the triumph of the Eucharist decreed by God and we will speak not of those who unjustly condemned the Bishop, but of the one who has been convicted. God can overturn human plans, this is why this day must be committed to memory and must not be the exaltation of an individual but the exaltation of God's action. If you do this, it means that you will have understood exactly what I am trying to make you understand, therefore this day must be characterized by this expression: in actual fact we are witnessing the passage from death to life, from the condemnation of men to the glorification of God.

Finally, I cannot fail to quote Paul when he says that the sufferings of the present time do not have a value proportionate to the glory that will be shown in us. So Paul also talks of the passage from the condemnation of men to the glorification of God; this is not my invention, however beautiful, but it is a truth present in the Word of God. So all this long labor for the reconstruction of the Church will also come to the end; those who have been chosen by God to do this work have been praying, suffering and sacrificing for decades, but there is no suffering that is proportionate to glory. In Heaven the people closest to God are those who have been most powerful during their lifetime only if they have fulfilled their office well; therefore what guarantees us a place closer to God on the other side is how we lived life on earth and the humblest, simplest and most unknown person during earthly life could be now before us and then very high in Heaven. A handful of years are nothing compared to eternity, but even if they are moments that have worn us out and stressed us out, Jesus said to us: *"come to Me all of you who are weary and oppressed and I will give you rest and peace"*. I have always said, and today I say it again and again, that it was my Mass celebrated every day and the Eucharist that saved me. I believe that in my entire life I haven't celebrated it just a few times, only when I was very sick, otherwise, even when I was feverish or had some health problems, I have always celebrated it and this saved me. It is the Eucharistic Bread that saved the Seer and the Bishop and do remember that God will judge us on our love for the Eucharist. Those who deeply and authentically love the Eucharist will also love their brothers and sisters, so by loving their brothers God will judge us, precisely on love.

Only God can change situations. I look ahead and perhaps I can glimpse the dawn of the resurrection that you cannot see because you do not have the knowledge of facts and situations that have been manifested to us by God.

As you will remember, it was written that the fifteenth station of our Via Crucis will be written when our resurrection will take place and I think I will have to start writing it shortly. Let us truly keep our hearts steady, let us bend our knees before God's plan, let us make an effort to welcome the plan in the best possible way and continue to beg him to hasten his promises, but above all to give the Bishop and the Seer the strength to go forward.

On 25th March of this year, feast of the Annunciation, Our Lady said to Marisa: *"Little Marisa, go on for a little while longer, along the path that must take you to Heaven"*. She then turned to the Bishop: *"Excellency, your journey will be harder, but I will be close to you"*. The paths of the Bishop and the Seer will never be disunited. Our Lady has always been close to Jesus even if she was not physically in bilocation, therefore it is not true, and she said it, that Jesus neglected her, as someone said in a document against which, except us, no one objected. As Our Lady was always close to Jesus, so the Bishop and the Seer will continue to be united and when she is in Heaven, she will be closer to me and the union will be stronger. In fact, in the preface that is recited in the Mass of the dead it is written that the relationship is not interrupted, but it is transformed and is for the better, because the physical one is loosened and the spiritual one is perfected, which is the authentic one. Between me and God there is a spiritual relationship and it is all the more beautiful. Between me and a soul who is in Heaven there is a spiritual relationship which is stronger than what can exist between me and each of you as long as you are alive. With this reflection the Mass now resumes and is offered to God so that He may soon make His voice resound, as He said to Jesus: *"This is my beloved son"* and say to Marisa: *"This is my beloved daughter, come, enter in Heaven where I have been waiting for you for a long time"*.

Praised be Jesus Christ.



Homily of April 17, 2009

Friday within the Octave of Easter

1st reading: Acts 4:1-12; Psalm 117; Gospel Jn 21:1-14

Afterward Jesus appeared again to his disciples, by the Sea of Galilee. It happened this way: Simon Peter, Thomas (also known as Didymus), Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. "I'm going out to fish" Simon Peter told them, and they said, "We'll go with you." So they went out and got into the boat, but that night they caught nothing. Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. He called out to them, "Friends, haven't you any fish?" "No" they answered. He said, "Throw your net on the right side of the boat and you will find some." When they did, they were unable to haul the net in because of the large number of fish. Then the disciple whom Jesus loved said to Peter, "It is the Lord!" As soon as Simon Peter heard him say, "It is the Lord," he wrapped his outer garment around him (for he had taken it off) and jumped into the water. The other disciples followed in the boat, towing the net full of fish, for they were not far from shore, about a hundred yards. When they landed, they saw a fire of burning coals there with fish on it, and some bread. Jesus said to them, "Bring some of the fish you have just caught." So Simon Peter climbed back into the boat and dragged the net ashore. It was full of large fish, 153 of them, but even with so many the net was not torn. Jesus said to them: "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came, took the bread and gave it to them, and did the same with the fish. This was now the third time Jesus appeared to his disciples after he was raised from the dead. (Jn 21:1-14)

I would like to share some reflections with you. We have fallen into the habit of living with little fervor the bible classes, the readings of the Gospel and the apparitions. Just think of how many people in the community no longer participate in our meetings but one day, as they say in Rome, they will be kicking themselves. Then remember the Eucharistic miracles. In today's Gospel, one hundred and fifty-three fish are mentioned, there are one hundred and eighty-four Eucharistic miracles and in the end, as it happens, out of habit we no longer pay attention to them: there is no more elation, emotion and excitement. Now we miss it very much, we miss the experience of receiving Jesus the Eucharist, brought by Our Lady, leaving a taste and a particular scent in the hands and mouth of those who received Communion and the scent persisted for some time.

In today's Gospel, the apostles go fishing; this is often mentioned in other evangelical episodes; Peter, the most impulsive of all of them, takes the initiative first. Remember that the apostles were recently ordained bishops and one of them, Peter, in a few days' time, will be confirmed as head of the apostolic college, that is, Pope.

Despite this, their hands are hardened and handle nets and fish. Compare the simplicity of the apostles with the excessive elegance and display of the Church characters. It is a scandal but even more scandalous is that these realities are not reported. When, unfortunately, a catastrophe occurs, the big characters do not move because there are no carpets, fanfares and flowers. This is not Christianity. Jesus said: "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you" (Jn 13:14-15). Instead, the men of the Church flaunt power, excelling over others, subduing others. How far we are from the authentic spirit of the Church! Every time I read these pages I feel full of fear because I realize how difficult the task that the Lord has entrusted to me is; it will be hard to persuade the powerful men of the Church to sobriety. For the cult, it is sufficient to have neat and elegant clothes without overdoing it with very expensive fabrics. I have before my eyes some ceremonies where the clergyman presiding over the celebration sat on a throne with luxurious drapes and clothes, but no one deploras the scandal: "Get off the throne and bow down before the King of Kings, before God present in the Eucharist".

There is a lot to do, but where are the people willing to collaborate? You too love the first places, you love to look and feel different and better than others. This is not gospel, my dear. "So you too, when you have done all that has been ordered to you, say: «We are useless servants. We have done what we had to do»" (Lk 17:10). This sentence is not uttered because one is afraid of it.

These apparitions will certainly leave a mark in the Church history because they have brought the Eucharist back to the center of the Church, but there is also another important aspect: the repeated and continuous insistence of the word love; in all God's messages and letters there is an invitation to love, love, love, love. Love? Where is love? Just with words!

How much we still have to beat our breasts to change! You thought you had arrived, that you were ahead of the others. Oh no! For all that you received you had to be far ahead. I say that this community is called: Movement of Commitment and Testimony, but where is the commitment? How many times did God the Father, Jesus and Our Lady speak of the importance of the bible classes. You go shopping when it rains, when it's hot or cold; you go to friends by car, bus or taxi to be together in joy, but you do not participate in the bible class. How many times has it been said in the letters of God: "The Bishop out of each line makes a poem, no priest..." And what is your answer? Now I could end the Holy Mass by saying to you: "See you next Sunday", but I don't do it because I would blame you, present here, and give you a penance you don't deserve.

When I see empty chairs I feel bad, but not for me, believe me, I suffer from the big waste of grace. Personal prayer is grace, community prayer is grace, the apparition of Our Lady is grace and so are the Holy Mass and the Word of God.

All these reflections came to my mind while reading today's Gospel passage because I didn't even know what it was. During the reading, these thoughts went on clarifying and placing one after the other and I have given them to you.

Holiness is not made up of crooked necks, joined hands, stupid expressions, no, this is not holiness. Holiness is authenticity, resembling Christ, doing God's will, serving your brothers and sisters and not setting yourself up as anyone's teacher because only one is your teacher.

You must be thinking on what I want to convey: nothing, I have no hidden intention, I have no secret goals, I just want to speak clearly to you, because, remember, I have already said it and I repeat it, I won't do one minute in Purgatory because I have done my duty for you. As far as my personal problems, flaws and sins are concerned, it is between me and God, but I cannot remain silent in the face of things that are wrong. I will never do it and if everyone would do it, we wouldn't have gotten where we are today.

I don't talk behind their backs, I talk to people's faces, you too can do it. Many times Our Lady said: "Do not talk behind their backs". In Marisa's spiritual testament, read on 5th April, there was this very recommendation: "Don't talk behind their backs". It means that you still continue to do so.

Take off the halo, if you put it on your head. No one has the right to wear a halo, only God can say: "You man are holy, you woman are holy", we are not. I can't say it about you either and you can't say it about others. You can only repeat what God says.

Well, I've scolded you enough and now let's go back to the Holy Mass.

Praised be Jesus Christ.

Homily of June 21, 2009

12TH SUNDAY IN ORDINARY TIME (YEAR B)

1st reading: Job 38:1, 8-11; Psalm 106; 2nd reading: 2 Cor 5:14-17; Gospel: Mk 4:35-41

All of you present here, or almost all of you, have witnessed, once at least, the announcement that is made in St. Peter's when the election of the new Pope is announced. The Protodeacon Cardinal, the first of the cardinals of the diaconal service, in a pompous and solemn voice, announces: "*Nuntio vobis gaudium magnum: habemus Papam!*", or: "*I announce to you a great joy: we have the Pope*". The Lord wants me to sort things out in the Church and I am tired of having to hear, and I have heard many, "*Habemus Papam*". I want to hear: "*Habemus novam Ecclesiam*" or "*We have a new Church*". Popes pass, they can also be saints, they can leave memories, they can leave marks in history, but they pass. Who, among you, remembers a Pope from another century? The Church, on the other hand, the community of the living, must be remembered and kept in mind. Indeed, it was generated by the death of Christ and came out of his pierced side. The Church is the fruit of his passion, death and resurrection. Jesus never abdicated his role as Head and Founder of the Church and gave a great gift to humanity and entrusted its government to men: "*Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven*" (Mt 16:19). And this was the big trouble: we had bishops, cardinals, priests both saints and unworthy. Today it is not difficult to understand what the situation of the Church is: it is enough to read newspapers or watch television services concerning it, continually disclosing things mainly with the intention of striking than healing, some are even scandalmongers in exaggerated tones, however, as Our Lady told us, they always tell much less than the painful reality. Who, among you, does not hear jokes about the Church, with negative and heavy speeches. That is why I am finally awaiting the announcement: "*Habemus novam Ecclesiam*", not from a cardinal but from God.

The Church is being reborn and will be reborn; we have waited for this for decades and when I say "*we*" I mean the Bishop and Marisa only; you all joined later. None of you can claim a birthright you do not have; that is why I am waiting for the announcement of a new Church. Let it be known that the announcement of every victory is always preceded by great suffering. A victory in sport, in scientific research, in diplomacy, in society does not arise spontaneously like a flower in the desert but is the result of effort, renunciation and suffering. Then we can say that God's will shows in a surprising way, most of the time clearly but sometimes less so. We act like those old people who don't see or hear, but would not admit it. From this point of view, all of you here, starting from those who are twenty to those who are eighty, all behave in the same way: we are all presumptuous to be able to listen and understand everything, but we are wrong.

It is not possible to understand God as we would like, unfortunately it is so. You know the story of some mothers who voluntarily gave up their lives and died in order to bring their children into the world. I don't remember the names now, but some have even been beatified or canonized even quite recently. I think there are many more of them, but they haven't been canonized because many people don't care. It is more interesting to canonize a founder or foundress of some religious order than a simple and humble mother, who lived in concealment and offered her life to give it to her own creature. All this does not cause a sensation and consequently human interest before all this decreases. God works differently, he doesn't have to ask anyone's permission to act as he wants, neither to the Pope nor the entire College of Cardinals or the college of bishops. Should he ask permission to all the four hundred thousand and more priests who set themselves up as pastors of the Church? And why do they demand it?

Remember when the apostles quarreled among themselves about who was the greatest and Jesus took a child and placed him among them saying: *"Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven"* (Mt 18:4). So from this point of view you understand why Jesus and Our Lady several times told Marisa to never grow up and to always remain a child, because children are the symbol of simplicity, innocence and immediacy. We adults are tortuous, confusing and complex. How many times it happened that I told you one thing and you understood another; I wasn't wrong, it was you who didn't understand! If a child has a doubt, he goes to his mother or father to ask what he should do; instead, you did not come to me to ask for explanations. What overconfidence you have! All of you feel like spiritual mothers or confessors to decide what to do, and you were wrong. And the Bishop resented it. At your home if a child doesn't do what you say, do you bring him a treat and pat him on the cheek? You are indignant if the Bishop gets angry and reproaches you. The absurdity is that the reproached person feels right and thinks of himself: *"After all, what did I do wrong?"* Hypocrite! Do you want to be with God? You must be humble and simple. Marisa and I have given our contribution of humility and simplicity, we have given up everything and what have you given up? Many of you feel fine because they come here to pray on Sundays, but what about the other days? Why don't you come and pray? Why don't you come and give? How many times have you been told that when the Bishop is gone you will cry, you will kick yourself, as they say in Rome.

God makes use of the little and the humble ones and Marisa is the smallest person to whom God has given the greatest gifts and charisms, as well as many sufferings. Our sister has tried to keep all these gifts hidden away; instead, years ago some people came here, despite not having any gift, introduced themselves as seers or claiming to have inner locutions, but they were only cheaters. I had to treat them harshly and chase them away: there is no mercy for those deceiving the others. Jesus said: *"If anyone causes one of these little ones, those who believe in me, to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea. Woe to the world because of the things that cause people to stumble! Such things must come, but woe to the person through whom they come"* (Mt 18:6-7). Scandals are awful. Some of you believe more in certain fairy tales than in the truth. Today I'm giving you a good trashing but you deserve it. Sometimes you believe more in false people rather than in those who told you the truth because you wanted to hear what was convenient for you. They deceived you and you made the Bishop and the Seer suffer; you will always have this on your conscience. I am not forgetting it, not because I don't want to forgive you, but to highlight all the mistakes we have made as a community and from which we have freed ourselves.

If Our Lady, God the Father, God the Son and God the Holy Spirit hadn't been among us, most of you present here now would be in a disastrous situation, identical to that of some who went away throwing mud towards the sky. Unfortunately, they get covered in slime and mud and stink so much that it's best to stay away from them. The little and the simple are the ones who win. *"I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children"* (Mt 11:25) and I repeat that the one who lived in the most childlike and simple way was indeed Marisa. I have never heard her boast of a gift or tell of some supernatural adventure of hers; I, her spiritual father, have sometimes had to force her, even recently, to publicly tell her extraordinary experiences. On the contrary, people who saw a woman dressed in red came here, those who felt one thing and those who felt another. How many lies have been said! I have always harshly reproached these hypocrisies. If they were authentic instruments, they should have worked elsewhere and not come here to just sow discord. I had to be strong and tough to save the truth because you weren't humble like Marisa but proud and arrogant just like the other people.

"Habemus novam Ecclesiam", may this new Church come, made up of honest, sincere, just, pure, generous, chaste, obedient, balanced, wise and prepared pastors. And no more thieves, immoral, homosexuals, pedophiles and so on.

My dear, if it hadn't been for God, right now, instead of hearing the Bishop ordained by God, you might have been hearing someone cheating you. And here then we have that the death of the righteous becomes a victory for God, he does not need men, however once Our Lady said a sentence that shocked Marisa and me: *"God needs the two of you"* and then he extended twenty-four hours Marisa's life; she was really displeased because only tomorrow she will be able to go up to God the Father. Do you know why? To try to convert at the last minute some of the priests I mentioned. In this way, one day, the Bishop ordained by God will be able to count on a few more collaborators. And Marisa said *"Yes"*, but I would have said no.

It is very hard to keep on staying on Earth, even for just twenty-four hours, in the midst of great suffering. Yesterday was her birthday and we celebrated it as best as we could. Marisa celebrated it throughout the day in her martyrdom and especially in the evening she lived a dreadful passion; what a beautiful celebration Jesus reserved for her! But who am I to judge Him; he might answer: *"Why are you complaining? I'm preparing your collaborators!"* Jesus, prepare a few less of them because I can't see Marisa suffer so much. None of you understood the suffering of this woman who kept it hidden in every way. None of us would be able to sustain even one minute of her enormous suffering that God has given her for years, a life lasting seventy-seven years.

In the past it happened that God announced the day of Marisa's departure but then he changed it. And Marisa worried about what people would say. I reassured her saying that she doesn't have to care less. *"If you believe it, fine, otherwise there is the door, go away and leave us alone"*. I speak clearly, I don't have to give explanations to you; if God does not give them to me, what must I say to you? After the Eucharistic miracles, the physical and spiritual healings that have taken place here, what more do you want? Today, dozens of people present here would have been in the cemetery if they hadn't received graces. You will never have another Bishop who loves you, who talks straight to you, you will regret him. All other priests who show themselves sweet and smiling are false and hypocrites, they do not serve the good of the Church.

Do you know what the most beautiful appreciation Jesus gave me was? His goodness, he gave me so many, but the most beautiful praise that he addressed to me was this: *"You have never reached the harshness and severity with which I, Jesus Christ, spoke"*. Did you know it? And someone has complained that at times I have been too severe, but if I have to tell the truth I always say what I think, even to the Pope. I say what I think even before cardinals, bishops and priests. Must I justify before you? Don't you want to come? Stay away, this is my house, I'm in charge here and no one can dispute it. If I didn't do this, I would be putting my successor in an awful situation.

During the summer holidays you grilled that poor Don Ernesto over and over again: some said one thing, some another and that poor fellow, like Buridan's donkey, didn't know which way to turn. The priest is a teacher, sometimes difficult but loyal and no one can say that I have deceived you or told you something that is not true. Jesus told me: *"Don't worry, you have a long way to go before you reach my severity!"* Marisa's most beautiful characteristic was that she said things to my face. How do you think our young people have changed? Do you think they were already saints when they arrived here? How do you think they have changed? With sternness. Is there anyone among you young people I have not made you cry? I made everyone cry: my goodness how harsh I am! You don't imagine how much love this is and before they cried, I was destroyed inside. But now, God willing, I can leave and leave the community in safe hands. My young people are my children and they take absolute precedence over all others. Am I clear? You too with white hair or wrinkles, do you want to be my children? Are you willing to drink the bitter chalice that I have drunk and I will drink? Be aware that the chalice bitter is.

And then, as I have already told you, Marisa's departure must be an element of union. I repeat, whoever wants to commit himself is welcome, whoever doesn't feel like it, please go away. Anyone who wants to come here to be a teacher, please don't even go near the gate. It's not presumption. God has given me this task, assuring me that I will be helped by Our Lady, by Saint Joseph, by Marisa and by grandmother Iolanda. I demand humility from you. Stop complaining: "*Our Lady said this at one time, but then the opposite.*" But who are you? One of the things I learned the hard way from God is total abandonment to his will and even with me at times he was not tender: "*I am God and I do what I want. I can change the plan as I want. Who are you to impose on me? Nobody*". And you are upset if I reproach you.

We thank God for having given us Marisa for so many years, but she has not been appreciated, respected, considered by most of the people: acquaintances, relatives and members of the community. I proposed as her defense attorney without looking at anyone. When Cardinal Ruini said that some parish priests had told him that Marisa had psychological problems, I got up, took the paper with the diagnosis written by Professor Amato, head of psychiatry at the University of Rome and his collaborators, and I slammed it before him and I told him that I would sue anyone who said otherwise. Would you have done it? When it comes to defending the truth, I have never backed down. I personally paid for betrayals and abandonments, but Marisa and I can say that we have never betrayed God. And now it is right that we accompany her on this journey. Today she is still with us. Tomorrow I don't know when the time will come, I hope soon because she is tired; even half an hour more is a lot for her.

Marisa sacrificed in a particular way for her brother, the bishop: we have come to be united as one. She and I are more than husband and wife, brother and sister, father and daughter. They tried to stain this union, but they didn't succeed because Our Lady said: "*Lilies, even submerged in mud, are still lilies*". The human mud has never reached us. Are you capable of loving? Do you want to love? (Everyone answers "*yes*"). I want to hear your answer louder (Everyone repeats "*yes*" louder). And if you betray me, I'll kick you out! Remember this meeting. Be holy, or go away. There are no half measures. Yesterday you greeted Marisa by going up to her room. We will do the same today. Woe to anyone who dares to shake her hand. Don't try to be clever, today, those who didn't go up yesterday will pay a short visit. Marisa wants all of you to have a memory of her. After her departure, if you deserve it, I will also give you something more precious: the gauze wet with her blood during her passion.

How beautiful it is to speak like that: freely, without touchiness and without inhibitions.

I don't know when the funeral will take place, actually, it would be better to call it: "*mystical marriage*". I want a really beautiful basilica, with white and light blue flowers, with the flags showing the places where she was in bilocation; I want the most beautiful carpets and the light blue pall, which is the most beautiful, the most solemn sacred vessels and the most elegant episcopal cloth. It will be the most beautiful of all the weddings celebrated here! I hope the Lord won't make me wait so long before seeing her again and if you behave well, if you live in God's grace, it is possible that you too may see her together with Our Lady.

Enough with the gossip behind the back; speak face-to-face, don't tell lies, put up with each other, pray for the Church, don't feel better than others, accept living in the last place, forgive those who even voluntarily cause suffering. I'm treating you like children.

Love God the Father, God the Son and God the Holy Spirit, Our Lady and Saint Joseph because this is my and Marisa's family. It is useless for you to cry now, you will cry later. You have to change your heart. It is useless for you to complain: "*I work more than others, I do this and that*". If you are very interested, go to the person in charge and ask him to collaborate more. You all have to work for the house of God, according to your possibilities and if you can't iron, then sew; if you can't wash the floor, then dust it. You all have to make a contribution. If someone just can't make it, we'll take him to the hospital. I'm kidding, it's nice to talk like that.

After the Holy Mass I want all my young people to accompany me to the sacristy where I will have to speak to you. Give your best contribution with joy and willingness. I want the day of the "mystical wedding" to be the most beautiful, the most solemn of all the days we have lived. Can I count on you? (Everyone answers "yes"). Can I count on it? (Everyone repeats "yes"). Is there anyone who will back down? (Everyone answers "no").

Love each other, be fond of each other.

Live in anticipation of joining your sister in Heaven, when God wills it. I prayed to God to take me with her because I too am tired of living, but God entrusted me with the mission to fix the Church. And believe me, it's hard, maybe harder than dying; indeed, to die is a gain, to live is a loss.

I am fond of you and I hope you too are fond of me.

That said, we can just resume the Holy Mass.

Praised be Jesus Christ.

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