

Pearls *of the* Mother of the Eucharist

“MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA” - YEAR XXV - N. 172

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



On June 29, our community celebrates the Feast of the Triumph of the Eucharist and the episcopal ordination of H.E. Mons. Claudio Gatti.

The episcopal ordination of the priest Claudio Gatti, through the direct intervention of God, is one of the great works that the Lord accomplished in this thaumaturgic place, but it is certainly one that was fought most by the men of the Church, because it aroused so much envy and jealousy.

Dad God said in 2002: “When I ordained bishop your priest I said: “I ordain you Bishop”, I did not say: “If you want, I will ordain you Bishop”; the speech is very different. But men didn't accept it, my men didn't accept it. This is why there is so much need to pray for the men of the Church who receive Christ not in a state of grace and for the men of power who talk and never get anything done to save the world. (From the letter of God, June 29, 2002)

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Reflection on the Way of the Cross of Good Friday

6TH APRIL 2007

Probably not everyone knows that the text of the Station of the Cross that we recited was born spontaneously in Lourdes in 1991, during a pilgrimage.

At that time we would have preferred to withdraw, unlike other pilgrims, to make the Stations of the Cross more peacefully and to have more space for reflection and prayer. Then these Stations of the Cross had done good to the pilgrims present and I believe that, today, it will do good to you too: words that come from the heart were spoken and, certainly, with help and inspiration from Our Lady. When I preached these Stations of the Cross I didn't think it would be transcribed; instead, Our Lady intervened asking to be published and, since some had recorded it, she also wanted it to be printed. These Stations of the Cross were even translated into other languages and read in different parts of the world. This text does good to those who meditate on it, not because of the particular merits of whoever preached it but, simply, because our Lord, in his goodness, wanted the words that were spoken to have a particular light and strength, in order to reach the hearts of those who listen to it. The reading of these Stations of the Cross can also be done privately, each in his own home; you will have the benefit of re-reading the passion of Jesus because, together with the meditation, the evangelical passage is also reported.

I can say that today, Good Friday, is the hardest and suffered day: morally, physically and spiritually by both the Bishop and the Seer. We have truly experienced, on our skin, the sense of abandonment by God: what Christ experienced in Gethsemane, the Lord wanted us too to experience. I can assure you that it is a test that strips and destroys to such an extent that, without the help of God's grace, one collapses and falls down without being able to rise again.

This Good Friday day was the most painful one compared to others, so strong that we hope it could be the last one. I want to hope so and, for this reason, I also ask you to join me in prayer, in adoration of the cross so that, effectively, this can happen as soon as possible. And then there will certainly be joy for those who have suffered so much and a little serenity will come for those who have carried this cross which, believe me, the more time passes the heavier it becomes, because energy and strength diminish.

The Church must be reborn from the pierced side of Christ, the sacraments must be practiced more and more by every man. The world cannot continue to be indifferent to the suffering of Christ, and I add, to the suffering of souls that Christ unites to himself in the Station of the Cross which begins in the Upper Room and reaches the Golgotha.

In these Stations of the Cross you have heard the juxtaposition between the silence of the tomb and the silence of the tabernacle: it is an oppressive silence and even Jesus, really present in the tabernacle, is hurt by it. It is true, the Eucharist has triumphed but, in order to reach all hearts, or at least an ever-increasing number of people, it also needs your collaboration and your contribution to God.

Give to Christ what you can give: loyalty, love, docility, obedience, faith and testimony, so that others too, seeing your good deeds, can convert, glorify the Father, love Christ and open to the light and grace of the Holy Spirit.

May God bless us all.

Homily of April 22, 2007

3RD EASTER SUNDAY (YEAR C)

1st reading: Acts 5:27-32, 40-41; Psalm 29; 2nd reading: Rev 5:11-14; Gospel: Jn 21:1-19.

At that time 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, 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. When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." Again Jesus said, "Simon son of John, do you love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep. Very truly I tell you, when you were younger you dressed yourself and went where you wanted; but when you are old you will stretch out your hands, and someone else will dress you and lead you where you do not want to go." Jesus said this to indicate the kind of death by which Peter would glorify God. Then he said to him, "Follow me!" (Jn 21:1-19).

Today's passage from the Gospel, in its integral form, contains, for me, what is extremely important to highlight and on which I want to invite you to reflect, that is, the institution of the primacy of Peter.

The Lord accomplished his mission, died, reopened the gates of Heaven, gave his Word to the world, instituted the sacraments and finally instituted Peter, head of the apostolic college, and his successors, heads of the episcopal college. Wherever it remained, accepted and believed, this gift that Christ gave to the Church guaranteed the unity of the Church. To make you understand this, it is sufficient to invite you to turn your gaze towards our Christian brothers, Orthodox and Protestants, among whom there are swirling divisions, groups that break away from other groups, there is no unity as in the Catholic Church. The Orthodox, partly, have been saved and their divisions are less frequent than those of the Protestants, because they have kept all the sacraments and among these, in a particular way, the Eucharist which guarantees unity, if the patrimony of faith that Christ has left us is accepted.

In the Church the figure of the Pope is an emerging and irreplaceable figure. This is why I also wanted to read to you the passage on the establishment of this primacy. It is a moving passage, because it is the continuation of a discourse that had begun some time before, between Jesus and Peter, when Jesus asked the apostles who he was for them and what others said who he was, Peter, filled with the Holy Spirit, replied: "*You are the Christ, the Son of God*". Jesus resumed: "*Blessed are you, because it was not flesh and blood who revealed this to you, but my Father who is in Heaven*". It is God who chooses and arouses, but only if man allows it.

The Pope is the head of the Church. Many definitions have been given of the various popes who have followed one another, which for me are reductive. It means nothing to say the theologian Pope, the philosopher Pope, the patron Pope, the conservative Pope, the progressive or modern Pope, they are all definitions that absolutely do not highlight the gift that Christ has given to the Church.

There is an exhortation, an imperative of Christ addressed to Peter, it is the last word of the passage of the Gospel we just read: "Follow me", that is to say, between the Pope and Christ there must be unity, whereby Christ is in the Pope and the Pope is in Christ. We must say that the Pope must speak with the mouth of Christ, he must tell the truth, teach the truth, spread the Word. The Pope must listen with the ears of Christ, even to the lament of a little brother or one of his little faithful who suffers from the injustice of his brothers. The Pope must see with the eyes of Christ, therefore, he must not allow himself to be influenced by the mental, social or cultural categories present in a society, he must look with the same eye of love at the poor widow who has placed a penny in the treasury of the temple and at the great powerful bishop who comes to him in private audience, with the pompousness of his office. The Pope must think with the head of Christ, it is Paul who says it to all the faithful: "*Have in you the same thoughts as Christ*". If this is true for the faithful, all the more so for the leader of the faithful. Above all, the Pope must love with the heart of Christ, because if this love is not present, his action is sterile and ineffective. It is the love of God that transforms the world, it is a dynamic force that carries the Church forward until it reaches, time after time, higher and more surprising heights of holiness. This must be the Pope.

We have had many popes, something like more than three hundred, but not all of them have reflected the image of Christ and, therefore, we must also correct another opinion which is still almost imposed: the Pope is chosen by God, by the Holy Spirit. This is true only if those who elect him are also filled with the Holy Spirit and God's grace. How can we say that God is pleased with popes who covered themselves before Him with terrible crimes and enormous sins? Out of respect for their memory, I won't mention any names, but if you are interested, you can go and find them and you will discover, to your surprise and, in part, with scandal, many who actually were not worthy of being at that height and to have received the mandate. They are legitimate, no one doubts it, but they were not pleasing to God, having simply been elected by men often with negative and sinful human means, through negotiations, agreements and bought votes. They are legitimate popes, but certainly God did not want them on the throne of Peter and this regards the history of the Church in its entirety. Out of twenty centuries of Church history, excluding the first centuries, when those popes were all martyrs and therefore witnesses of faith regarding Christ, the following centuries have seen both great and holy popes but also mediocre and sinner popes. And so "Follow me" Christ can only say to those who love him, to those who are faithful to him, to those who are ready to give their lives for him, even to the detriment of their health and even putting their lives in serious danger. These are the popes who have heard, respected and fulfilled Christ's invitation to follow him and who have truly become fishers of men.

I ask you, almost begging you, to pray that in centuries to come, starting with the next Pope, the Church may have a Pope who is truly full of God, who sees with the eyes of Christ, who hears with the ear of Christ, who speaks with the mouth of Christ, who think with the head of Christ and who loves with the heart of Christ. I ask you exactly this, we have a future ahead and we can write it as a bright or dark future, God is working to write it bright and, for this reason, is asking souls for an immolation that seems to never end and increases day by day, in an impressive and surprising vortex. We love the Church because we have prayed for her, we have suffered and we have given everything we could, even our lives. We, as a community, love it, we are a living cell within the Church and our mission is to slowly heal the other cells of the Mystical Body of Christ, so that, eventually, it can shine with such light, strength and vitality that every man faced with this display can raise his gaze to God and thank him for this great masterpiece.

Mary, Mother of the Eucharist, is also Mother of the Church and on December 8 last, I entrusted the whole Church to Mary. It was a gesture that I had to do and I did, it was a gesture that God wanted done and it was done. God appreciated the entrustment of the whole Church to her, mother of the Head of the Church that will be reborn and will rise again and will truly be as God wants. It will be that bright beacon capable of sending beams of light into a world which, unfortunately, is heading faster and faster towards its own self-destruction, because the men who govern it, and I do not exclude the men of the Church, instead of loving others and God, they love themselves; instead of thinking of others they think of their interests, instead of giving to others they keep for themselves and for the restricted circle of their supporters. This will have to end and finally I hope that all of us, that all of you present here can once again see God at the center of the Church, at the head of the Church, the father of all men and go towards Him, as John XXIII sometimes said, singing and hoping. We must never kill hope, but we must keep it, because having hope means believing in God and believing in Him only. Praised be Jesus Christ.

Prayer formulated by H.E. Mons. Claudio Gatti

13th January 2007

On January 10, 2000 we were very surprised when almost suddenly and certainly unexpectedly, we received the announcement of the Victory and Triumph of the Eucharist. We knew what was taking place in the Church, in a secretive way, against the Eucharist: various ecclesiastics had the intention of reducing the Eucharistic presence, the sacrifice and the Eucharistic worship to little more than a simple recollection and an empty commemoration of time past. They moved like snakes within the Church, spitting poison to numb consciences and poisoning them with ideas far from Your truth and contrary to it.

But You, who are the Almighty, were at the helm according to Your style: a style of silence, of apparent defeat and weakness. You enforced Yourself and gained Victory. You have reversed a situation that seemed very difficult to change. You have unmasked, rendered impotent and ineffective several clergymen, who reveled in their own power by rising almost to your same level to receive bows, reverence and submission from men.

From this small place, fought over, tried by so much suffering and so many painful trials, light and Eucharistic love radiated all over the world: this little place is the new Bethlehem of the Church. You reached distant men, people who didn't even belong to Christianity. You, Lord, just as you worked in the soul and heart of the Wise Men, who did not belong to the Jewish people, you worked in the hearts of many brothers to make you known and loved.

Man, and we are no exceptions, gets used to everything. We too have become accustomed to this great victory of yours, which surpasses in an outstanding and marvelous way all the others, even the military ones, which Christians have fought to defend their faith from the invasion of foreign populations, contrary to the Christian creed.

An amazing victory, a victory that can be understood in all its grandeur and extension by You only, my God. We men live on appearances and do not give due importance to this spiritual reality that is changing and has already partially changed Your Church. You won and you even wanted to bind simple and small people like us to your Triumph, humble members of the Commitment and Testimony Movement, like the shepherds of Bethlehem.

The Wise Men too arrived in Bethlehem, they were influential, powerful and cultured people and here among us there are, in your presence and according to your judgement, people who for you, God, are considered important and the most important in the history of the Church. Here it is, Lord, I have tried to describe, in a few words, the greatness of the event we are celebrating.

The most brilliant victories have a cost, so even the most striking triumphs have a burden. Allow me, as I always did when You manifested to us as a loving Dad, to open my heart. After having gained this victory, we feel like Your Son who, sitting on Jacob's well, tired, thirsty and weary, asks the Samaritan woman: "*Give me some water, give me a drink*". Our God, our Dad, we, Marisa and I, are among the most tired, the most exhausted and the thirstiest; I say it with that sense of honesty and frankness that have always characterized my interventions.

We turn to you, who listens to the plea of your children: "Give us a drink, give us water". Jesus said: "If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!" (Lk 11:11-13). On the eve and close to every feast we have always paid hard with suffering and immolation; then we knock at your heart, God the Son. Here you see how tired and tried we are. Give us your water, give us your grace, give us your help, give us your support, so that we can resume our journey with a more secure and unwavering step, with new energies and not with declining strength, with a determined will and not with a tried will, but above all with a renewed, revived love, strengthened by you who are infinite love.

Thank you, God, because you are listening to us attentively and with love and while I'm opening my heart to you I feel that your heart is beating for us.

I think I can say that you show signs of approval, of satisfaction, for the truths I have expressed. Marisa and I beg you: our God, our Dad, do not forsake us because, especially in this moment, we have a need and the absolute necessity to feel You close to us.

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