

Pearls *of the* Mother of the Eucharist

A CURA DELL'ASSOCIAZIONE "MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XVII - N. 123 - 22 MARCH 2015

Feast of the Priesthood



March 9, 1963. I am prostrated at the foot of the altar, moved and touched while the others sing the Litany of the Saints, I'm talking with you, my God. I did not know, at that time, that the Mother of the Eucharist was next to me and prayed for me together with Marisa. On that day you said to me: "You are priest forever according to the order of Melchizedek", and to Marisa: "Your vocation is not a sacrament, but is sustaining the sacrament". In the following years You made us understand that to be effective in the pastoral action, the priest needs to have next to him a victim. For all these 45 years the priest and the victim have united their sufferings and their pure, chaste and sincere love. You gave us so many gifts and now, after 45 years, we present to You, enclosed in one big golden chest, studded with precious stones, the fruits of our labor. Gold is representing the love that you taught us to live and practice, the precious stones are representing the sufferings that, under various names, You have given us as gifts. These sufferings were necessary in your plans for the triumph of the Eucharist, the triumph of Mother of the Eucharist and to revive the Church.

(From the prayer drafted by H.E. Mons. Claudio Gatti on March 9, 2008)

Homily of December 31, 2007

1st Reading: 1 Jn 2:18-21; Psalm 95; Gospel: Jn 1:1-18

In this day of the year where, according to Catholic and Christian tradition, communities and individuals should turn to God and thank him for the past year, I too feel I must thank the Lord despite the months of 2007 have been tiring, hard and full of suffering.

The first reason is concerned with Yari. If it were not for the intervention of God, today we would be even more tense, worried and saddened than we currently are.

I think you would detach from this analysis that I have done for us. For you, these months were not so hard, as they were for us, indeed, many of you have spent a year for which must thank God.

In particular, I cannot list them all, I am reminded of the accident incurred by Paola following a fall, last summer; it could have had very serious consequences, for she could have been left paralyzed, or a fatal outcome, then she has reason to thank.

Mr and Ms Piccinini have a double great reason to thank the Lord: they married and soon Adrian will be born. The others have their own reasons to thank God.

But I do not wish to speak again about 2007, for I prefer to entrust it to God's mercy.

I want to talk about 2008 because it is the Year of Hope and I believe that we, more than others, have the right to enjoy the hope that something will occur in this year just started, so that our life may become less dramatic, less heavy and less harsh. We have the right to expect this to happen and that's why before giving you my wish, and mine is not selfishness, I would like to wish the two of us, who more than you have the right to wait for something good.

If 2008 were to end as 2007 it will be because God wanted this, but for us it would be really hard and heavy. If it is true that prayers can avoid wars or limit earthquakes, it is also true, as at the wedding at Cana and in the Cenacle, that they may also anticipate actions and interventions of God. If you read carefully the letters of God of these last months or even years, the most frequent exhortation that comes to us is just "*Pray, pray, pray*", for only in this way we can carry on the difficult and painful task God has entrusted us with. Sometimes, believe me, it is tempting to avoid this burden.

I say it again, many of you have reason to rejoice and I wish you to be able to always rejoice, and if on the one hand it is good, on the other I think it will prevent you from entirely understand the harshness of this 2007.

This talk concerns you all; in fact, I believe that no one has entirely understood our suffering. I'm talking with respect, not in a polemic spirit. You come here, feel something, and then go back to your homes. You too have your problems, some more, some less, but you do not live ours.

That is why today it is your duty to thank God for you and your families, but it is also your duty to begin a campaign of constant prayer for the Bishop and the Seer, so that we may feel, somehow, helped and supported.

And now let us dive in the understanding of today's Holy Scripture.

Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. This is how we know it is the last hour. They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us. But you have an anointing from the Holy One, and all of you know the truth. I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth. (1 Jn 2:18-21)

The first reading, taken from the First Letter of St. John, thus begins: *"This is the last hour"*. This expression must be understood as the last period of history, although it will be very long because with the coming of Christ, you know, started the last time. Even if it were to continue for many centuries, what counts is the adjective *"last"*. I, slyly and so interested, would attribute it to 2007. This is the last year and, I say it again, it is not an abuse to say these things because it is my heart asking it. I know, and you too know it that when I will start sweeping and cleaning, we will experience moments just as hard and difficult because before you get to the cleaning the last blow of the devil will produce what John showed: the antichrists. John the Evangelist was referring to an antichrist to be understood in an antithetical sense, opposing Christ in doctrine and morals; today we are forced to face even more dangerous antichrists, for they are cloaked with offices and titles, some of them even have the fullness of priesthood through the episcopate.

In this reality it is much more difficult to erect and fight against these opponents of Christ because they are followed by millions of people who, innocently, unconsciously and not knowing who they are and believing they are different from what they really are, take them as a reference point. This means that Satan, as it has been said at Fatima, will march in the front rows of the Church; Paul VI said it again: *"The smoke of Satan has entered the temple of God, the house of God"* and I think that also the Mother of the Eucharist said it to us.

So this time of confusion has to occur. But how do we win the darkness? With the light, with the headlights. If a person drives a car in the darkness without headlights he will crash against obstacles or falls in precipices. In this case, simply turn on the headlights. As far as we human beings are concerned the light is within us, in our soul. The more light we have within us, the more we see, the more we can move forward with confidence and better perceive the finishing line.

When there is no light, the finishing line can even be quite close but we do not see, it appears to us very far away.

That's why my wish to you is that you may never lose the light but may you be living lamps before God, to light the way, the path and the road, even for those people who sometimes, without being fully conscious, have become blind and devoid of light.

Homily of January 6, 2008

Epiphany

1st Reading: Is 60:1-6; Psalm 71; 2nd Reading: Eph 3:2-3, 5-6; Gospel: Mt 2:1-12

In today's liturgy the concept occurring most frequently is the manifestation of the glory of God. The recounted events, however, from a human point of view, do not radiate light or glory. If we start to look at the surrounding reality with the eyes of God, we shall see, even if only partially, what his divine eyes see. When Jesus was born the world was filled with such light and joy, such a heavenly song that no powerful man of that time could notice; when Christ was baptized by John at the Jordan the Heaven opened, the Father manifested but no one heard His voice or saw what was happening but John the Baptist; during the Transfiguration, when Jesus showed, even if just partially, His divinity, only three people were able to witness the glory of God; at the time of Resurrection only those who were united with God, and most of all Our Lady, enjoyed the glory of that event. On the contrary, the suffering, mistreating, persecution, condemnation and killing of Jesus was seen by many people.

This, my dear, is the logic of God and we can accept it or reject it: if we accept it we see reality with His eyes, if we reject it we see what is around us and the works of God with the eyes of His enemies, that is in other words, without understanding what God has done, is doing and will do in the world to show that He has created it and is the absolute master and protagonist of all human history. This would be enough to understand the difference between those who are with God and those who, instead, while declaring in words to serve Him, follow and defend only their own interests, their own human glory, power and wealth. These people will not be allowed to be present, at the right time, at the glory and beauty of Heaven or at the full and complete manifestation of the glory of God, instead, it will happen for us and this is what I wish you because I love you.

Now let's read in this light what the word of God is telling us:

Arise, shine, for your light has come, and the glory of the Lord rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn. Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the hip. Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come. Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord. (Is 60:1-6)

I realize that while listening to today's first passage of Holy Scripture, some of you might think that there are exaggerated and hyperbolic expressions, not really describing reality. My dear, we are wrong because if we think like that we do not see reality through the eyes of God. It is logical that, in this case, Isaiah would refer to a historical event controlled entirely by God. It would have been impossible for a weak, subjugated, dominated and vanquished people to come back from exile and take possession of Jerusalem if God had not intervened. The return of the Jewish people in Jerusalem is a work of divine intervention and no one has figured it out, except those who have been able to read and see the events through the eyes of God. The prophet, the one who knows and feels that it is an initiative of God, bursts and breaks out into cries of joy and gladness; what is recounted is not an exaggeration but it is an exact description of the events he sees flowing by. The prophet talks about glory and says what we then read with a Christological and Christian viewpoint. Isaiah announces a historic event that sees Jerusalem as the hub of history. The devastated Jerusalem will again radiate a

special light, and this light will guide her sons first, namely the inhabitants of the other regions in Galilee and Judea, then it will draw to her all other peoples bringing, as gift and as homage, their wealth.

Although Isaiah was not certainly able to read with the eyes into the future, we are dealing with the announcement that the salvation of God is not prerogative of a single nation, but is a gift extended to all. It is the same concept expressed by Paul when, speaking to the Ephesians, says: *"The mystery made known to me by revelation"*. Paul states that this mystery, remained undisclosed until then, is now able to clarify because of the *"revelation"*, hence by divine intervention, not human. Here Paul shows the origin of its mandate, his apostolate is not derived from human authority but comes straight from an intervention, an action and a manifestation of the supernatural: *"I have received the knowledge of the mystery solely because of God's intervention"*. The mystery that was kept quiet until then is that salvation goes to all peoples, every person, regardless of any affiliation to a religion, nation or culture. Paul says that this mystery was, until then, not known to anyone except the apostles, and he was among them, and the prophets. The apostle, however, do not refer to the prophets of the Old Testament, but to those in the New Testament; it would be a contradiction to say *"nobody knew it"* and then claim that it was known by the prophets of the Old Testament:

Surely you have heard about the administration of God's grace that was given to me for you, that is, the mystery made known to me by revelation, as I have already written briefly. It was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus. (Eph 3:2-3, 5-6)

The prophets of the New Testament are those who have received from God a special light and the necessary charisma required to manifest and realize some salvation plans. The Magi are the first prophets of Christianity. Now you understand why they came from afar facing many difficulties; they perfectly knew the one to be born, in fact, they asked where *"the King of the Jews"* was. The Magi were not swayed by appearances: a cave, a young woman, a poor but honest man. These appearances had, however, influenced the minions of King Herod who did not understand anything. Herod summons the scholars, experts of the Word of God and asks them the same question that the Magi had addressed to him and they replied, repeating Micah's prophecy, that the leader was to be born in Bethlehem. They too did not understand anything; Herod only, as he strongly feared to be ousted, conceived the massacre of the innocents.

Now, however, let us analyze just the Magi's experience where we see the accomplishment of a great work, a great intervention of God. We wonder how people coming from so far away and not part of the Jewish people are the first witnesses of the Incarnation and coming into the world of the Son of God. His people had custody of the promise and prophecies, but only a small number of them, made up with poor and humble people, knew, by divine intervention, what had happened: a virgin gave birth to the Son of God. The feast we celebrate today is a great one, in fact, is the announcement that the work of God will not be exclusive, will be the most important but not the only one in the history of the Church.

We have witnessed something similar. Next Thursday, January 10, we will celebrate the sixth anniversary of the triumph of the Eucharist. In a world that had flattened on Protestant positions and was moving away from the true faith regarding the Eucharistic mystery, God intervened again and, through the prophets that He has raised and chosen, fulfilled what was humanly impossible and today this event is part of the context, the history and the situation of the Church. Herod tried to destroy the child who so much frightened him, but he did not succeed. Those to whom God has entrusted the mission of the triumph of the Eucharist were subject to persecution, judgments and even attacks, but nothing succeeded because God prevented them. God is always the protagonist. Men may succumb, but God is Almighty and

crushes abuses and human power, even if He is asking so much suffering, as was the case last night, to those He entrusted with tasks and missions. Today we celebrate the triumph of the Eucharist and the love for the Eucharist, on which everyone is currently writing and talking as they wish to take possession of the merits they do not have. But God has already said to whom the merits of this triumph go and you are aware of it. Today the Eucharist has triumphed and the mystery of Incarnation, Passion, Death and Resurrection of Christ is better understood, accepted and loved. It is no coincidence that the announcement of the triumph of the Eucharist takes place in the octave following the feast of Epiphany: January 6, January 10. We thought it was a coincidence, but God has His plan that we understand little by little. It was right that the date was the 10th because it is close to Epiphany and as Epiphany manifested to the world the presence of Christ in history so, in the same way, on January 10, 2002 God revealed to the world the triumph of the Eucharist. With time everything comes together, everything becomes clear and what until recently eluded me is now clear: I'm talking about another of God's mystery. I have been called, with Marisa, to disclose the mystery of God, unknown for centuries and fulfilled and expressed only when God wanted. From now until day 10, let us think, meditate, and rejoice about this because we too are the ones coming back and then going to the thaumaturgic place willed by God, from where the light came from. As the Judeans, the Jews were the first to go to Jerusalem, and then all the peoples, so towards this place, and towards what it represents, millions of people are going, and growing more and more. As they see the light they are part of the light, for they see the glory of God radiating from this thaumaturgic place and filling, illuminating and overcoming all the darkness of the world. The light shines, the joy is rampant and the action of God becomes visible and source of joy and wonder. I authorize you to clap your hands, sometimes is just what we need, it is for me and Marisa to cheer up our spirit because sometimes it collapses, but also for you because sometimes even your spirit collapses. And now there is the announcement of Easter Day.

Homily of January 10, 2008

Gospel: Mt 15,29-39

Jesus spoke from the very beginning about his preaching of the Eucharist, and it is a talk close to his heart from the first moments of his public life. Since He is God, arranging everything in the best possible way, He organized the great speech of the promise of the Eucharist after the great miracle of the multiplication of the loaves. He did it at that time to make people better understand that there are two loaves. One is the material bread, and you know it is assimilated by our body after we eat it, the other is the heavenly bread, the bread of angels and has exactly an opposite function: the Eucharist transforms us into God's children increasingly resembling Him.

Maybe sometimes we forget that Jesus is God, because we are used to see him outlined in drawings, in paintings, carved in statues, but Jesus, beyond true man, is also true God. Christ has a dual nature, human and divine, has a double will, human and divine, and has a double science, human and divine. His divine nature allows him to get what human nature cannot get.

I invite you to look with the soul eyes to the scene recounted in the Gospel. These people are tired, as Jesus himself acknowledged, they were following him for days, and did not even think to eat in order to listen to his teachings. They followed him up in the place where you cannot buy food. Please note Jesus' sensitivity who is concerned about the exhaustion and hunger of those who followed him. More than five thousand people. The Lord had already had a talk with the apostles in order to test their faith. Jesus says to the people who followed him to sit in groups of fifty and works the miracle of the loaves. But people, unfortunately, do not react well to spiritual stimuli. Perhaps they were following Jesus for the desire to emerge, to excel, to see the miracles and not because of the desire to give a stinging blow to their spiritual life, thus rising above the mediocrity of everyday life. Surely they were not motivated by deep faith and boundless trust in Christ.

Jesus, when He has to teach or say something, does not stop at nothing and no-one, because He is the Master and no-one can be an obstacle to him. And here is the wonderful speech on the Eucharist on which now I do not want to dwell because I want to stop and try to enter more into the Eucharistic heart of Jesus.

I asked Jesus: *"What were you thinking when you did this speech?"* Jesus was thinking about the way in which men would have received the Eucharist, about those who would love it, those who would have opposed it and those who would be faithful or unfaithful. Jesus was also thinking about those who would have made it the flag of their preaching and also about those who, instead, would have flown over the centrality and importance of the Eucharist. As there is no difference in God between present, past and future, the time is canceled before Him. Jesus saw at a glance everything about the Eucharist and saw each of us. As in the Gospel of St. Luke when talking about the rich young man meeting Jesus and St. Luke, referring the feeling of Jesus for this young man, says: *"He looked at him and loved him"*. Well then, in that situation Jesus, true God and true man, saw each of us. He saw this thaumaturgic place and saw that after a downgrade of the Eucharist to the point of disappearing, for this was the intent of the Masonic evil plan of the men of the Church, the importance of the Eucharist has risen again and has enforced throughout the Church.

Jesus saw the triumph of the Eucharist, and I think I can say that at that moment his eyes settled with greater love and fondness towards those who would have suffered most for the realization of the triumph of the Eucharist. I have to say it, I cannot keep silent: his eyes rested

lovingly on the Bishop of the Eucharist, the victim of the Eucharist and on all those who, though just a few, not representative, not educated, not powerful, not wealthy, would have followed the Bishop of the Eucharist and the seer, victim of the Eucharist.

This is what you need to keep in your mind: the certainty that history will talk about these events, these miracles, this place, and he who was called by God to carry out the mission. It is easy to think that this is the consequence of what has happened in this thaumaturgic place. In fact, the triumph of the Eucharist throughout the Church is the biggest event after birth, passion, death and resurrection of Christ. There is no happening, no event in the history of the Church that can be equated to the triumph of the Eucharist. For the triumph of the Eucharist is the actualization of the Eucharistic sacrifice, is the redemption going towards every soul and every person.

The Mother of the Eucharist was always close to her Son, naturally or supernaturally through bilocation. When Jesus delivered this speech she was present and tasted these words. Indeed, she is the one who best understood and enjoyed these words that aroused a huge love for her Son, Jesus the Eucharist. But then something else happened. Our lady and Jesus, every so often, would retire to pray. Jesus would retire to pray and did so even when he was in Gethsemane where he had called the three apostles. Subsequently He left them, went away from them and further proceeded in Gethsemane. With her Mother He had huge familiarity and closeness. Jesus joined her Mother and both spoke about the Eucharist. *"You are Mother of the Eucharist"* Jesus said to her, *"You are Jesus the Eucharist"*, replied her Mother; they talked and also spoke about us. And from where does this knowledge, this truth come? Now you understand and it is clear to you what the Bishop and Jesus are talking about when they go *"walking along the Jordan River"*.



Movimento Impegno e Testimonianza "Madre dell'Eucaristia"

Via delle Benedettine, 91 - 00135 - Roma

Tel. 06.33.80.587

Internet <http://www.madredelleucaristia.it>

E-mail: mov.imp.test@madredelleucaristia.it

Numero c/c postale 30756019 intestato al Movimento Impegno e Testimonianza "Madre dell'Eucaristia"