

Pearls *of the* Mother of the Eucharist

A CURA DELL'ASSOCIAZIONE "MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - ANNO XVII - N. 124 - 1ST MAY 2015



St. Joseph: "The month dedicated to my beloved wife, mother, sister has begun and I would like you to really increase your prayers a lot. The messages of God are about prayer, because with it, and especially with the great prayer, Mass and Holy Communion, you will come to conversion.

They have given me the honor to bring you the message that is humble, simple, and suitable both to the small ones and adults. The great prayer! Pray! There is so much need to pray for your brothers claiming to be close to Jesus the Eucharist, but they are far away. Pray and love. By now the messages are always the same, God said everything he had to say: conversion, love, prayer, the Eucharistic miracle and the great prayer, the Holy Mass".

(From the letter of God, May 1, 1998)

Homily of January 13, 2008

Baptism of the Lord

1st reading: Is 42:1-4, 6-7; Psalm 28; 2nd reading: Act 10:34-38; Gospel: Mt 3:13-17

Now you have confirmation that if you read carefully the word of God which is carefully explained to you and assimilate the content, you too may even succeed in saying a homily. This is because the word of God is so expressive and clear that by reading the passages one after another we find a logical concatenation and development. Sometimes you have to use some tricks; in this case you have to place first the passage taken from prophet Isaiah, then the passage taken from the Gospel of St. Matthew and then the part taken from the Acts of the Apostles. Let's start from the great prophet Isaiah, one of the greatest, the one who talked about the passion in such a clear way, six centuries before the birth of Jesus, to be called the 'fifth evangelist'.

Thus says the Lord:

*"Here is my servant, whom I uphold,
my chosen one in whom I delight;*

I will put my Spirit on him,

and he will bring justice to the nations.

He will not shout or cry out,

or raise his voice in the streets.

A bruised reed he will not break,

and a smoldering wick he will not snuff out.

In faithfulness he will bring forth justice;

he will not falter or be discouraged

till he establishes justice on earth.

In his teaching the islands will put their hope.

I, the Lord, have called you in righteousness;

I will take hold of your hand.

I will keep you and will make you

to be a covenant for the people

and a light for the Gentiles,

to open eyes that are blind,

to free captives from prison

and to release from the dungeon those who sit in darkness" (Is 42:1-4, 6-7).

Isaiah speaks of the servant, the servant of the Lord and you know that this and other passages we have read are to be interpreted in a messianic way. The passages refer to the Messiah, the Christ, even though the one who wrote them, the prophet, under the direct inspiration from God, did not refer to the Messiah in that historical context, but to a specific historical situation i.e. the return from exile of that portion of the Jewish people who had been forced to leave their country and go far away, in exile, and then, because of God's intervention, and God's interventions can be read in the events of human history, were able to return to Palestine. Fathers and Doctors of the Church, before us and with more authority than us, dwelled upon this passage and interpreted it in a messianic way. We follow their teachings and continue to interpret it accordingly. When Isaiah writes "Here is my servant", the expression must be understood in its biblical meaning. In fact, in the Old Testament when we speak of the servant of God, we do not mean the slave, the subordinate; in the Old

Testament servants are Abraham, Moses, David, the servants are the prophets, which means that in the biblical conception the word servant has the meaning of the one to whom God entrusted an important task. There is someone who exceeds those I have just mentioned, referring to the meaning of the word servant according to the significance I have just explained: he is Christ. He truly is the servant of the Father. The Father has entrusted him with the task and mission of redemption. Further confirmation that this is the real concept of servant and that this meaning may very well be connected to the figure of Christ, indeed, it belongs almost exclusively to him, is inferred by reading the successive passages. In the passage *"my chosen one in whom I delight"* we see a preview of the words that our Father uttered at the time of the baptism of the Son. These are almost the same words, the concept is the same. Who is the one to whom God addresses his satisfaction in the widest possible way? It is his Son for he is the same in nature, divinity and all attributes relating him to divinity. So the real pleasure of God is addressed to Christ and then, subsequently, will extend to all other humans. With the words *"my Spirit on him"* is meant the beginning of the prophetic mission. The prophet is not one anticipating events and times, but the one who carries out a task, a mission, drawing the people to their responsibilities and their duties. The Servant *"will bring justice to the nations"*, these words tells us that before the advent of redemption there was absolutely no right because men were overwhelmed by guilt and were in a moral and spiritual slavery and slaves had no rights, but only the children. And here comes the redemption, and today we'll see it in the light of the feast of Baptism, the widest spiritual transformation, the transition from slave to child. If we refer to the mentality of the Old Testament and even to some historical situations of man, we can say that children have rights, servants and slaves do not. Now look at how the servant of God, the prophet, fulfills his mission. He does not force it from above with his strength, though he could, he does not shout it out, he does not strike terror, *"He will not shout or cry out, or raise his voice in the streets"*, for the power of persuasion of his word is like his nature, it is endless and it is more than enough to conquer and transform people. Therefore has no need to demonstrate his power, but it is enough for him to speak and do it gently. Do you remember Abraham's experience in the Old Testament, how he perceived that God had shown his presence? Not through annoying noises or reckless sounds, but feeling that light breeze indicating the presence of God. And again we read, *"he is merciful"*. St. Joseph: *"The month dedicated to my beloved wife, mother, sister has begun and I would like you to really increase your prayers a lot. The messages of God are about prayer, because with it, and especially with the great prayer, Mass and Holy Communion, you will come to conversion. They have given me the honor to bring you the message that is humble, simple, and suitable both to the small ones and adults. The great prayer! Pray! There is so much need to pray for your brothers claiming to be close to Jesus the Eucharist, but they are far away. Pray and love. By now the messages are always the same, God said everything he had to say: conversion, love, prayer, the Eucharistic miracle and the great prayer, the Holy Mass"*. (From the letter of God, May 1, 1998), the servant of God is the one expressing mercy in the most extensive way, in fact *"A bruised reed he will not break, and a smoldering wick he will not snuff out"*, this means that he bend down on the weak people to strengthen and help them. It is not a reference to the parable of the Good Samaritan who is the only one stopping by the one who has fallen in the hands of robbers and was stunned by them. In this context there is a wonderful sense of compassion, mercy, forgiveness. Here is the one who is the Redeemer, he is the one who stops and bends down on every man, he does not look at him from the top down, but he stands at the man's height and in fact also Paul tells us *"he is like us in all things except sin"*. We read: *"He will bring forth justice"*. Before him and after him there will be many false prophets who will announce: *"Look, there is Christ"*, but Jesus said: *"Do not believe if you will hear them saying here is the Christ"*. This is the subject of attention, the choice of responsibility that we have to do in a clear and intelligent way.

Now I would like to make a connection between the passage taken from prophet Isaiah and the passage taken from the Gospel of Matthew.

At that time, Jesus came from Galilee to the Jordan to be baptized by John.

But John tried to deter him, saying: "I need to be baptized by you, and do you come to me?" Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented. As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said: "This is my Son, whom I love; with him I am well pleased". (Mt 3:13-17)

Take the sixth verse of the book of prophet Isaiah and read: *"I, the Lord, have called you in righteousness"* then we go to the Gospel of Matthew: *"Let it be so now; it is proper for us to do this to fulfill all righteousness"*. In these verses we find the exact meaning of the word justice. In this context the term does not mean rectitude or to behave justly. Jesus, when uttering the sentence *"it is proper for us to do this to fulfill all righteousness"*, he means it is appropriate that we do the will of God. Here is what justice is. In fact this is what John the Baptist says to Jesus: *"Have I to baptize you? It is you the one to baptize me"*. And now you can understand Jesus' answer: *"We must do the will of God. The Lord demands that I, the Son of God, and as such equal to the Father, need to be baptized by you"*. And the baptism takes place. I have always said that every word of the scripture is worthy of respect, and we cannot read the word of God in haste, passing over the words. Now you understand how, in Matthew's Gospel, there is an expression indicating the fullness of infinite grace that is in Christ. In verse sixteen is written *"As soon as Jesus was baptized, he went up out of the water"*. Perhaps to many this passage does not say anything but it says a lot to those who stop and read the scripture carefully. The sinners who came to John to be baptized received the Baptism with water, a sign of purification. Once baptized, they stopped by the river Jordan to confess their sins to God and they stopped for a longer or shorter time depending on the sins that they had to list, in a direct relationship with Him. Jesus has no sin, he is God, he is righteous par excellence. Here, once baptized, went up out of the river immediately, for He must not confess any sin. This is a new light that makes us taste and live in a better way a page of the Gospel: *"Once baptized Jesus went up out"*. Now you better understand how even a small detail is important. I want to add one more detail to it. It is in the Gospel of Luke, in the passage parallel to this one, the one that Luke wrote to recount the time of baptism. Only Luke brings out a detail about Christ, highlighted in many moments of his life. Luke writes that *"Jesus went up out immediately, but prayed"*, he was conversing with the Father, then what happened thereafter, when Christ heard the words: *"This is my beloved Son, in Him I am well pleased"*, is the conclusion of a prayer addressed by the Son to the Father, it is the conclusion of a conversation that took place between the Son and the Father.

We come now to our Baptism. Actually today we celebrate the renewal of baptismal promises. For every baptized person we can apply verse sixteen. As soon as we receive Baptism, after the priest says the words: *"I baptize you in the name of the Father, the Son and the Holy Spirit"*, immediately, and here is the power of Baptism, all sins committed are taken away. To the small child, insentient, still deprived of the use of reason, the original sin is removed. To the adults all personal sins are removed. Then we experience something similar to what happened at the time of Jesus' baptism. Every man, just after Baptism, may be designated by God as his son on whom he feels contentment. There is no more sin. Oriental people who teach us so many things actually often combine the celebration of Baptism, when people are baptized as adults, with Confirmation, Confirmation and Eucharist. An adult does not need to go to confess his sins previously committed because they are removed from the sacrament of Baptism. Do you see how the action and the power of God is transforming? To the point that to him, to her or to those who are before God full of personal faults, a moment after receiving the sacrament of Baptism, all sins are erased.

In those days Peter began to speak: "I now realize how true it is that God does not show favoritism but accepts from every nation the one who fears him and does what is right. You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all.

You know what has happened throughout the province of Judea, beginning in Galilee after the baptism that John preached - how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him" (Acts 10:34-38).

This passage, taken from the Acts of the Apostles tells us that redemption is not an act of God catering only for certain categories, for some peoples, but it is universal. "I now realize" says Peter "that God does not show favoritism but accepts the one who fears him", here is expressed the concept of universality of redemption. Paul says the same thing: "There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus", then also Paul is telling us that we are all equal, we are all children of God. This is the speech of man equality before God and the respect that he has for every man, regardless of the race he belongs, the culture he holds the wealth he shows or the intelligence governing his life.

We cannot remember our baptism because when we received it we were small, we were a few weeks or a few days or at the most a few months old. But at least once a year we go with the thought to our Baptism and what we could not do at that time, for we had no use of reason, let's do it now. Let's thank God for the gift of this divine filiation and thank Christ who, with his passion and death, has allowed it. Once more we understand how man may change only because God is willing and allows it. Men do not change on their own or just with their commitment. Only through grace, only by the grace of God you can change. Now comes the time of intentions and commitment, i.e. to live in a state of grace to always enjoy this filiation with God. When fragility, weakness, human frailty prevail over good will and you fall into sin, remember, if you will, that you can relive the greatness of Baptism in the confession. Just after baptism Jesus came out of the Jordan, we, just after Baptism, are transformed, but we can also say that, as soon as we receive absolution, we go back as we were before, and for that reason we can resume on our blocked path. And even if sometimes, with terrible and great effort, we try to go on always in God's light, with the light of God because although we do not see Him, He sees us.

Homily of January 20, 2008

Baptism of the Lord

1st reading: Is 49:3, 5-6; Psalm 39; 2nd reading: 1 Cor 1:1-3; Gospel: Jn 1:29-34

The Lord said to me: "You are my servant, Israel, in whom I will display my splendor". And now the Lord says, he who formed me in the womb to be his servant to bring Jacob back to him and gather Israel to himself - for I am honored in the eyes of the Lord and my God has been my strength - and says: "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth". (First reading)

Prophet Isaiah again, one of the greatest of the Old Testament admittedly a gigantic figure announcing something beautiful, great and important. By now you are used to connect the passages of the Holy Scriptures presented on holidays or Sundays, so that the scheme of the homily that I will then try to develop together with you is clear. Isaiah opens a great dialogue, the passage from the Gospel of St. John is continuing it and the extrapolation from the first letter of St. Paul to the Corinthians closes it. With you I want to grasp the clarity, importance and greatness of it.

In this passage you have to make a distinction about the word "servant" talked about by the prophet: initially it has a cumulative, a community meaning. The "servant" referred by Isaiah must be understood as all of the Jewish people, but the perfect and most beautiful shoot will originate from the root of Jesse, the Messiah, he is the authentic, exclusive, sole "Servant of God", the One who is pleasing to the Almighty. The Jewish people, as I pointed out last Friday during the Bible class, is a small and modest people, without ambitions to conquest, indeed, they have often been conquered, after being defeated in battle by nearby enemies. Nevertheless, with this weak people, many times even unfaithful to Him, God entered into a covenant. Throughout the history of the Jewish people, as Isaiah says, God is manifesting his glory. In this very context, the glory of God is manifested by the return from exile of the part of people who had been captured, eradicated from the land of Israel and carried away. Only God can step in and do what is humanly impossible, making it possible. The glory and power of God are manifest in this event that according to human logic would have followed a certain path but according to God's logic followed an opposite path to what men assumed to identify and know. If the power of God was showing on the Jewish people so much so it shows through the authentic and true "Servant of God", who is Christ, the Messiah. In fact this passage has an exquisitely Messianic taste. God does not like half-measures or light and shade effects, when he has to communicate something he does so with such lucidity and clarity that can be understood by even the smallest and most modest inexperienced person. In this case, God, through prophet Isaiah, makes us understand and shows that the Servant of Yahweh has no political, social or cultural task, but it has solely a religious task: He must win the darkness, that is sin. The strength and power of this Servant is so immense, so incomprehensible to men that it cannot address the Jewish people only, but has a breadth, an extension that reaches every corner of the Earth. Here was fulfilled the idea of the Messiah, true Man and also true God because only God, or one of His action, can have resonance across the Earth. With this hope from God, the Jewish people, through ups and downs, between loyalty and disloyalty, between service to God and service to false gods, went ahead in its history and was the depositary of that promise that was handed down for generations. The human mindset is often polluted by strict and miserable human ideas and concepts. To understand the action of God we must empty ourselves of human ideas and fill with His ideas. Jesus has come, is showing, but no one really understands that the little Child

we have loved and adored over the Christmas time that just ended, is the Servant. No one understands that that Child, taken at night and brought to safety, for Herod wants to kill him, is the Holy of God. No one understands that this twelve year old boy is the Messiah. While expressing astonishment and marveling at His knowledge, the doctors and priests do not come to the right conclusion because they do not have the light of God, are closed to it, are obtuse and unable to discern and really understand the actions of God and feel His presence. No one realizes that that young boy, who is getting more and more mature and becomes man, is the Son of God. His own people, when they hear the spreading fame of Jesus who is working miracles, wonder: "Isn't he the son of Joseph the carpenter?" They did not understand but in some of them, a few of them, the authentic concept remained intact, unchanged and I am referring to the elderly. Who is recognizing the Baby? Anna, the elderly priestess and the aged Simeon. From God there is a standing in favor of the elderly who are often forgotten, sometimes there is lack of respect towards them, and you think they do not understand because they are on in years. God goes against stereotypes also in this situation: He treats the elderly with respect, He loves them and calls them his pearls, He describes them as pearls of God; for men they do not matter, for God they matter a lot.

At that time, the next day John saw Jesus coming toward him and said: *"Look, the Lamb of God, who takes away the sin of the world! This is the one I meant when I said: 'A man who comes after me has surpassed me because he was before me'. I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel."* Then John gave this testimony: *"I saw the Spirit come down from heaven as a dove and remain on him. And I myself did not know him, but the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.' I have seen and I testify that this is God's Chosen One"* (Gospel).

The Lord appears to the one who is called to proclaim the Son of God, the precursor, who waited for many years. He is the same age as Jesus, just six months older, it means that he waited for about thirty-three years because when Christ began his public life he was about thirty-three, not thirty, as erroneously claimed. He sees Jesus for the second time, the first time was on the occasion of the Baptism of the Lord. Jesus is back to the Jordan River to meet John, who, by now, has designated him for what He is: the Lamb of God. He waited for Him for a long time and although he personally never met Him before, he knew and loved him. He was alone in his waiting, since his parents died when he was a few months old and the angels took care of him. Our Lady was in touch with little Baptist, in the manner prescribed by God. When John sees Jesus approaching he looks at His face radiating with splendor and beauty, a charming man with magnetic eyes, He is powerful, in Him there is strength and calmness, power and sweetness, deep word and simple word. This is the advancing and approaching Christ seen by John. I have always encouraged you to read the Gospel by living what you read, unlike a common book or a magazine that you would normally read, but giving importance to what you read. When John says: *"Behold, the Lamb of God"*, wants to mean: *"I met you at last, subject of my desire, my love, my service"*, and there is a bursting love. On the other hand something similar happened about thirty years before, when Mary had traveled from Nazareth to Ein Karem, the birthplace of John the Baptist, to help her cousin Elizabeth, and the two unborn babies in their mothers' wombs had enjoyed the presence of each other. If there was such a joy from John when he was in Elizabeth's womb, and this is Word of God, so much so there was a greater joy on this occasion. For this reason I advise you to always guard the Word of God, keep it united so you can enjoy it better, understand it more and deepen it. And here is the Lamb of God! What He is capable of doing is explained by St. Paul in a manner that is comprehensible even to the smallest among us.

Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes, To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together

with all those everywhere who call on the name of our Lord Jesus Christ - their Lord and ours: Grace and peace to you from God our Father and the Lord Jesus Christ! (Second reading)

Christ sanctifies, and holiness is the absence of sin and the presence of grace. There are different degrees of holiness, depending on the amount of grace present in each of us. Mary is the highest saint, for she is the richest in grace. The person immediately below Mary as sainthood but superior to all other saints is St. Joseph, God the Father said it again just two days ago. When I heard that I was very happy because, you know it, I love St. Joseph with great love and to know these truths, which are authentic, as they come from God, fills my heart.

Let's bring this aside and let's move on. "*Saints by call, by vocation*". Today the Mother of the Eucharist spoke how to reach holiness, you see how everything is connected, and it is not difficult she said, it is challenging, yet possible. What's even more beautiful is this: those who truly love God, who have an exclusive love for God, enjoy and rejoice, for they are happy to know that holiness is present in an increasing number of people. The more the people are holy, the more the Holy rejoices. St. Paul presents this very concept: The "*saints by call*" are all those who call upon the name of Jesus, that is, those who acknowledge Jesus as God, and are open to His action and feel they a respected and privileged subject of God's love. I would like to deliver to you an invitation: when, in a few minutes, you'll hear the Bishop who, showing the Eucharist, will say: "*Behold, the Lamb of God*", do ask John the Baptist to have in your heart the same love that he felt when he said "*Behold, the Lamb of God*". We are more fortunate than John the Baptist. Christ's precursor was restricted to just pointing Him out, we, instead, can hold Jesus the Eucharistic in our hearts and, with Him, we also hold the Father and the Holy Spirit, which means: Trinity is present within us as long as the Eucharistic species last. Daddy God, Brother God, Friend God, God One and Triune, God is within us, not metaphorically or symbolically but in reality. Let's think about this, we must be convinced and if we really are, we would not see so many people approaching the Eucharist or, worse, celebrating the Eucharist with distraction, carelessness and negligence. It is not possible to avoid concentration, not to show faith and love when I am in the presence of God or rather, when God is present within me. How patient is God with man! All of us, ministers of the Eucharist, from the highest authorities to the last priest, should always repeat the words of John the Baptist: "*I am not worthy to untie the strap of His sandals*" and remember, this was the most humble service, reserved to the least of the slaves. The least of the slaves had to untie his master's footwear. This is the attitude we should have and instead we do theater, we present ourselves as actors wearing rich outfits for our own glory, for our own manifestation. We are unable to understand that when the priest is celebrating the H. Mass, even when he is alone with no faithful present and even if he is old, shaky and weak, is fulfilling an action in front of which all of the Heaven bows in reverence and adoration. The greatness of the Mass does not depend on the charge or position of the person celebrating it because before God, the Eucharistic celebration of the Pope and the Holy Mass from the most modest of the priests are identical, there is no difference, it is us creating it, arousing God's smile. That's why I dream, hope and wish that as far as the celebration of the Holy Mass is concerned, there would be no differences between the Pope and the least of the priests, but this is a task which any future authority will have to deal with. We priests and bishops have to understand that at that moment we are all servants before God. There is no servant more important than another. When we will come to understand this or wonder: "*Am I worthy of celebration?*" When we will say: "*My God, you brought me to such a high height that I feel dizzy*", only then we will be truly servants of God and ministers less unworthy of the Holy Eucharist.

Praised be Jesus Christ.

Homily of January 27, 2008

1st reading: Is 8:23b-9, 3; Psalm 26; 2nd reading: 1 Cor 1:10-13, 17-18; Gospel: Mt 4:12-23

Today let's analyze the proposed Scriptures, starting from the Gospel and coming to St. Paul; you will see that also this time a speech that has strength, clarity and special insight will be shown to you.

When Jesus heard that John had been put in prison, he withdrew to Galilee. Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali to fulfill what was said through the prophet Isaiah: "Land of Zebulun and land of Naphtali, the Way of the Sea, beyond the Jordan, Galilee of the Gentiles, the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned". From that time on Jesus began to preach, "Repent, for the kingdom of heaven has come near". As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will send you out to fish for people." At once they left their nets and followed him. Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, and immediately they left the boat and their father and followed him. Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people. (Gospel)

Jesus had just learned that the Baptist, the precursor, was arrested and, as a man, and rightly so, feared that Herod would imprison Him too, since it was now clear to the population that Jesus, although not recognized as God, was the Master continuing John's preaching and, at the same time, continuing to strongly oppose the priests, the powerful, and all those who do not respect the law of God and offend it. It is human prudence: Jesus is God and man, has human will and divine will, so in addition to human science He also owns the Divine science. As He was saved from Herod's killing, grandfather of actual King Herod, so He now escapes from the danger of being killed. He will ascend the Golgotha, will be crucified and will die on the cross only at the time established by God. Jesus is teaching us, in this case too, to be cautious, to always evaluate situations, to not unnecessarily expose ourselves to dangers and then demanding the intervention of God. Let's try to use the intelligence our Lord has given us to be able to manage, in the best way, the situations in which we are forced or decided to dive in.

Jesus retreats in His region, Galilee. Here there is an extremely important incident: "*He left Nazareth*". Usually, each one retreats into an environment familiar to him where he can find support and comfort, this means that Jesus, on the contrary, did not have anything of this in His hometown. The Gospel, in another passage, properly says that Jesus left Nazareth and did not operate there because his fellow-citizens were envy and jealous, which was already mentioned by Our Lady in the letters of God: "*I suffered a lot because of my relatives*". If she suffered, certainly Jesus too suffered and while going away He will say: "*no prophet is accepted in his hometown*" (Lk 4:24), in His family, among His people. Once again we see a disappointed Christ. Jesus also experienced disappointment, bitterness, and anguish just as it happens to us. With all these feelings the Messiah left Nazareth and went elsewhere to make the great announcement: "*The Kingdom of God is near, repent and believe the Gospel*", for the kingdom of God is near. We must be cautious when we talk about the "*Kingdom of God*"; we should not consider this expression by limiting it to the concept of Church, the community of baptized and guided by the hierarchy, formed by believers and led by ministers. "*Kingdom of God*" means the salvation coming from God and that is given by His free and gratuitous initiative to all people. The Church is the concrete representation of the Kingdom of God.

Let's look at the Church, this Community where the great announcement of Salvation and Redemption is fulfilled through the sacraments. How did Christ establish the Church? How Christ wanted the Church to be? One, unity. How many times Jesus spoke about this unity to His followers, and He knew, because He is God, that it would be put to hard test, for He knew that there would be divisions within it. He was already aware that among Christians there would be those who call themselves His followers and believe His word but do not believe in His real presence in the Eucharist, he knew that there would be Christian communities who would not accept His word. To Peter He said: *"I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it"* (Mt 16:18). Anyway, it did happen that men were divided and proclaimed themselves head of certain churches and the plan of God, which He saw and wanted as a united Church, was shattered because of unworthy ministers. The plan of unity, the bond of union, collapsed. The most bitter, most tragic, most awful thing is that the Church has experienced divisions from the beginning of its history. We just finished a few days ago, exactly on January 25, the octave for Christian Unity. It is on the initiative of two Anglican ministers (Spencer Jones, English, and Paul James Francis Wattson, American, editor's note) who deeply felt the ecumenism and urged all Christians, regardless of whether they belong to a given creed, therefore all Catholics, Protestants, Anglicans, Orthodox, to pray for the fulfillment of Christ's plan, His aspiration: one flock and one Shepherd. Instead we see, and I say this with bitterness, that they organize summit meetings, including so-called great theologians, the so-called great bishops, but they are not motivated by the desire of unity but to prevail on each other. Neither academies nor empty liturgical rites can be useful to achieve unity. It is useless for the leaders or representatives of church leaders who have no union and no communion, to come together and pray if there is no love, respect and mutual acceptance. In this case too it is necessary to reiterate the great teaching of our Lord: *"First learn to love, then pray"*. Every year, around this time, the press, especially Catholic magazines, when dealing with the above topic, show pictures where people have big smiles, but is God happy about this? If you do not love your brother, if you do not respect him, if you do not accept him as he is, it is useless to shake hands and exchange the hug of peace. Union is an asset, one of the great assets of the Church, which must be guarded in the shrine of love and charity, if love and charity are missing then division takes over. Human experience teaches us that in smaller situations, when there is no love, divisions take over in families. And this is what is constantly repeated: *"I do not love you anymore, then I split up, I leave, I go with another person"*. As long as there is love, there is unity. When love is taken over by selfishness then there is division. Paul, our great Paul, wanted to warn Corinth, one of the churches that cost him a large effort, against these divisions; there he stopped to evangelize for about a year and a half. He tried to keep constantly in touch with all the churches and with this one in particular, as he addressed two letters out of fourteen to the Corinth community. Paul knew of these divisions from Chloe's family, a rich merchant lady, whose family, which included slaves, freedmen, real and natural children, saw some conversions and, as a consequence, there were some Christians. Paul's heart was broken; he suffered tremendously in learning of such disruptions and immediately tried to take measures with his strong, authoritative and indisputable word. There is no question on the Word of God, and Paul is aware that it is God to inspire him at what he is going to say and the warnings and reproaches that he will have to give.

I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought. My brothers and sisters, some from Chloe's household have informed me that there are quarrels among you. What I mean is this: One of you says, "I follow Paul"; another, "I follow Apollo"; another, "I follow Cephas"; still another, "I follow Christ." Is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul? For Christ did not send me to baptize, but to

preach the gospel, not with wisdom and eloquence, lest the cross of Christ be emptied of its power.
(Second reading)

"I appeal to you", this verb is collecting all of Paul's anxiety, are words expressing his state of mind facing such serious, imminent and dangerous evil of division. The apostle begins almost in a begging position; begging for listening to prevent the situation from deteriorating. Knowing that Christ's authority is far superior to his, Paul's appeal is in the name of the Lord, that is, for the authority, for the law of Christ who died, suffered, rose again, and paid with His life the Kingdom of God, donated and offered to us. For the Lord who suffered, Paul says: *"You should definitely try to achieve unity, unity and harmony"*. Divisions are immediately seen when we speak, not in our thoughts, as we keep them within us, but the talking goes outwards; the evil of division originates from the polluted, wicked and selfish word. This is why Paul writes: *"All of you must talk in the same way"*. The way Paul is referring to is respect, trust, consideration, sensibility for the others. You can avert divisions if the talking really takes place in this manner. If you read the Church history, you would realize that over two thousand years, separations, divisions, condemnations, estrangements and parting took place all the time. Oh, the Church history is very sad! You probably do not know it as much as I know it because I've read and studied. I am not making an unnecessary and stupid show, I'm talking with extreme suffering. What limited testimony we have given to the world because we have not shown to be united and solid! The division, remember, comes from evil, sneaking, separating, cutting and splitting. Be then in a perfect union of thought and feeling. The talking shows what is present inside a man and Jesus already said: *"Nothing outside a person can defile them by going into them. Rather, it is what comes out of a person that defiles them"* (Mk 7:15). Paul stigmatizes and identifies the beginning of evil in people. Who are the hypocrites? Who are the ones or people Jesus considered hypocrites? The Pharisees, for they lived to show off, showing off as devotees and praying where they could be noticed and throwing alms, consisting mostly of loose change, into the temple treasury, so that it could resonate when falling into the treasury; they were fasting, taking up a suffering and sad face, so others could understand they were fasting. Jesus said: *"But you, when you pray, enter your closet, and when you have shut your door, pray to your Father who is in secret"* (Mt 6:6); *"Be sure that you not do your charitable deeds before men to be seen by them. Otherwise you have no reward from your Father who is in heaven"* (Mt 6:1). Judgments, and this is my addition by extrapolation from Scripture, are completely different: man's Judgments differ from God's Judgments. What we must seek is the inner union, union of heart, union of thought and think in the same way, not because our consciences are coerced but because we configure and compare with the highest thought, the one from Christ. If I think like Christ, if my brother and my sister think like Christ, then I think as my brother and my sister, it is a very clear and logical deduction. Paul heard that to give substance to these divisions the Corinth community was referring to prominent figures: Apollo, Cephas, Paul, and even Christ. I think that, in this case, Christ might not mean Jesus, but someone who has taken the name of Jesus Christ; this could be one of the interpretations. We talk about St. Peter, St. Paul, but they are not responsible for divisions, the people who hide behind these names, to give authority to their group, are responsible. You have to scold those who rise up, for their own interest, the banner where is written Cephas, Paul, or Apollo but they have no bearing on these separations. At this point Paul vehemently wonder: *"Is Christ divided?"* The apostle is referring to the mystical body of Christ, not to His physical body. You know that Paul has been the greatest theorist and expounder of the doctrine of the Mystical Body of Christ. If one member suffers, all members suffer, there cannot be suffering of the one and indifference from the others. Paul says that the Mystical Body, even in the plurality of members, forms a profound unity, for it is absurd to think that a body is divided into its members: there is unity, there is harmony and there is

service. The arm can serve other members of the body, just as other members of the body can serve the arm. *"Have you been baptized in the name of Paul?"* The apostle, who is also clever, used this sentence as an open question, as he is entrusting the reply to the people he is writing to. At that moment he is just interested in the affirmation: *"Christ did not send me to baptize, but to preach the gospel"*, this is his task. The Apostle wants to say: *"I was called to teach catechism, to announce to you the salvation, if you do not listen to my preaching, reject and deny my mission, you do not love me or respect me"* because divisions are clearly against Paul's preaching and teachings. Consider, now, one last, great affirmation and then we have finished enjoying, once more, the Word of God: *"I must proclaim the Gospel"*, Paul writes, but not with wisdom of words, not with human wisdom. Now it is necessary to address a criticism to the so-called scholars, theologians, who presume to illuminate the Word of God with their own culture, with their intelligence and their studies: dreamers! The Word of God is infinitely greater than the preparation of the greatest theologian of all times, no one can add anything with their studies to the Word of God; we must simply present it and understand it, not to illuminate it with our own presumption and pride. There is no contempt for human wisdom but it is just not necessary to explain the Word of God. If we had this in mind, all quarrels, all conflicts, which also the newspapers talked about recently, on the relationship between faith and science, would collapse. The Word of God is explained by the Word of God, the Word of God is presented with the wisdom of God, we taste it with the grace within us, with the presence of the Holy Spirit within us allowing us to enjoy and savor every word of Holy Scripture. Paul writes: *"For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power"*. *"The Cross,"* says Paul, *"For to those who are perishing, the preaching of the cross is foolishness, but to us who are being saved it is the power of God"* (1 Cor 1:17-18), then Salvation is acceptance of the mystery of Incarnation, Passion, Death and Resurrection of Christ: the Kingdom of God is within it. The cross is representing and manifesting the power of the Kingdom of God. There is the Kingdom of God, there is Salvation, Grace and the Word of God, for the Son of God went up on the Cross, died on the Cross, suffered for the triumph of the Cross. This, my dear, is the science of God, the theology of God. I am interested in the theology of God, not that of men because even the best scholars do not exhaust our desire to discern, to know and, above all, to love God, despite sometimes we feel resentment and rebellion against Him, for He is truth and love.

Praised be Jesus Christ.

Letter of God of May 1, 2004

Our Lady - Praised be Jesus Christ, my dear children. Today begins the month dedicated to me. This is the first day, but don't worry, because the apparitions will be only on Thursday, Saturday and Sunday. I won't come every day, because it is even good that you wish me to come a bit. I don't have enough words to thank you for the engagement you showed in doing the singing trials, especially who did them for the first time. Singing is twice praying: think how much glory you give to God when you sing.

When Jesus was walking with the apostles, He talked with them, He talked about all of that would have happened, and I, the Mother, was near to my Son, either really or in bi-location, and listened to all that He said. You know that it is hard for a mother to accept the death of a son, and I had known for a long time before that my Son would have died on a cross to redeem the men. While Jesus was talking with the apostles, sometimes He turned and called someone. He often repeated to the apostles with all of his heart: "If you want to follow me, know that the way is sorrowful". Sometimes some disciples, or a person passing nearby, went near to Him and told Him: "Master, I want to follow you" and Jesus answered: "I repeat, my son, my way is very difficult". Someone remained, someone turned and went back, but I loved everyone, those who said "yes", and those who said "no".

I say to you that when God calls a soul, this soul have to do his will, not turn back and deny Him. Denying Jesus is a sin that makes everybody suffer. Many times I said to some souls: "Do God's will and at the end you will be joyful and glad". The suffering never lacked to you, someone more and someone less, everyone suffered, like I suffered, but if you learn how to do God's will, to entrust yourselves to Him, to be faithful to Him, you will see that slowly everything will be repaired. To those who think there is nothing more to do, I say: "My dear children, Jesus is judge and one day will be a severe judge, but now, if you do a good confession, you do confess your sins, God doesn't think anymore to your sins, God doesn't think what you said or what you did of evil". Many times I heard your sister speaking like this: "The passed months and years are in the God's hands. Today restart from the beginning, be born again, abandon yourself to God, ask help to the Mother of the Eucharist and to the Bishop". If you think you offended God and you did not behave well, ask his forgiveness. You know that Jesus has come for the sick, for those who let themselves treat. I want to open my heart to you to make you understand the importance of forgetting the past, leave it in God's hands and be born again, start today, the 1st of May.

Today is my feast and all the month is dedicated to me. I don't want presents, for goodness' sake, but I ask you to pray and to make penitence. I am moved when I see you doing eucharistic adoration. Thank you for all that you do. Remember: God will give you merit for all this.

How beautiful is to listen to God's Word! Did you notice how it is explained and how it penetrates into you heart? You make me suffer when you say: "I am ignorant, I understand nothing". Sometimes the ignorant is better than the graduate; the study doesn't matter, what matters is loving, only loving Christ and crucified Christ, who died, as you know well, for each one of you and He gave his body for you.

I am sorry that not everybody answers to the call. God called, there is who said "yes" and who turned the back. Who turned the back to God doesn't have to criticize, slander and defame, because he commits a mortal sin. If you don't want to follow this so hard and sorrowful way also for my two dear little children, go elsewhere, I want to help you, I want to bring you all to holiness.

You can't either imagine what is Heaven! Your sister is right when she says that is difficult to describe it, because all that is about God, is difficult, but you know that Heaven is already in you heart, when you receive my Son Jesus in a state of grace.

Be good, you all, young and less young. Be good and ask that everything comes to an end, this world corrupted by the great men, not by the little ones, because the great men always ruin everything. Try to remain always little and do God's will.

Thank you, my dear children, for the prayers, for the eucharistic adoration and for your attendance. Also on Thursday you were a few, but the Bishop didn't retire, he spoke anyway and how he did! Remember: what you listen from your Bishop, you will never hear from anyone else.

Good month of May to everybody. I recommend you to recite the holy Rosary and pray. Maybe God will decide to do what He promised. I asked God to come to you every day, but He told me: "Mary, it would be too tiring and my little daughter would be too tired. She doesn't stand on the legs and sometimes it becomes difficult for her also to smile, to talk". Pay attention: don't be insensible to the other's sufferings. Learn how to love, like I have always loved you. Someone heard your sister saying: "I can't go on anymore, I can't go on anymore". This is the human nature, on the Earth you can get to the point that the body is very proved, weary, tired, and this is nothing to do with God. God could help her and say: "Come on, little Marisa, walk, go", but God knows what to do. Maybe doesn't He love her? Oh no! God loves everybody, but He has got his purposes, He knows why He asks someone so much sufferings.

Thank you again for your attendance. Together with my and your Bishop I bless you, your dear ones and all the children. I bless your sacred articles. I bring you all tight to my heart and I cover you with my maternal mantle. Go in the peace of God the Father, God the Son, God the Holy Spirit. Praised be Jesus Christ.

Marisa - Bye. Bye, mum. She's gone away.

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