

# Pearls *of the* Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XVIII - N. 130

*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.*

*Since 2011, on this occasion, we organize a special Eucharistic adoration with the solemn exposition of all 6 Eucharistic miracles, some of them with bloodshed, still preserved in the thaumaturgic place. From 1995 to 2004, many times Jesus, the Mother of the Eucharist or the angels have brought some hosts, taking them from Tabernacles and rescuing them from desecration. Some of them, by God's will, were not consumed and, years later, they are still intact and show no sign of deterioration. They have maintained the shape, firmness and unchanged is their bright whiteness, going against the laws of nature. Our community, with great joy and emotion, is experiencing a moment of Heaven: to enjoy, rejoice and worship the body of Christ in his real presence in body, blood, soul and divinity in the Eucharist.*



# Homily of March 9, 2008

---

1st reading: 2 Tim 1:6-14; Psalm 116; 2nd reading: 2 Cor 11:16-33; Gospel: Jn 1:35-51

## **First reading: 2 Tim 1:6-14**

*For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline. So do not be ashamed of the testimony about our Lord or of me his prisoner. Rather, join with me in suffering for the gospel, by the power of God. He has saved us and called us to a holy life - not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel. And of this gospel I was appointed a herald and an apostle and a teacher. That is why I am suffering as I am. Yet this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.*

*What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit that was entrusted to you - guard it with the help of the Holy Spirit who lives in us.*

The three readings that you just heard were not chosen at random, for this is not our style; every time we make a choice we ponder everything to be able, with God's help, to arrive at the best one. We have chosen the first reading because it has a bit of the flavor of a will. In this passage, Paul comes to the inhabitants of Corinth and having familiarity with them, he lets himself go to confidences, telling all the efforts, sufferings and struggles he faced to spread the Gospel. The Gospel passage, on the other hand, follows the call of the Apostles. Jesus calls the Apostles and continues to do so in time and centuries; He called me too, to whom He gave, though unworthy, the gift of priesthood.

Obviously I can't stop extensively on all readings, but let's start with the first. When Paul wrote this letter, he was a prisoner in Rome for the first time and did not know what was the outcome of the trial that he would have undergone shortly. He probably thought it would come to a conviction, hence he turns to his beloved and dearest disciple Timothy to leave some written recommendations, not only addressed to him, but also to others who were participating in the priesthood as priests or as bishops. I have chosen this passage because now I can borrow from Paul his exhortations and adapt them to you. As Paul turned to his disciple, so I humbly turn to my disciples, and you are the ones closest to me, sharing with me all these joyous and painful moments.

"For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands" (2 Tim 1:6). This verse refers to the Episcopal ordination made by Paul to Timothy and does not concern you. However here I am replacing the charisma of Episcopal ordination with the charisma of vocation, which concerns you. Indeed, each of you must feel called individually and personally by the Lord, to give testimony by coming to this place. It is a difficult testimony and needs therefore a spirit of power, love and self-control. You too have been called to bring your testimony out of this thaumaturgic place, even going to talk to priests in Rome and outside Rome. Don't be impressed by their reactions, but look at the results in the light of God: what today seems negative, in six months, a year or longer, could instead have a striking and inspiring brightness. However it takes courage to give testimony. What God reproved the good priests, and we thank God that in the Church there are many, even among those I know who have studied with me, is the lack of that sprint to reach perfection, holiness, the courage to bear witness in what they believe. Courage means also not

to be intimidated by blackmail, threats or sanctions that might hit us. They may affect the body but, as Jesus said, the soul is immortal and will receive from God the reward for martyrdom, in fact, sometimes you can really talk of martyrdom. With all due respect to the character of Don Abbondio, the Church does not need these people, but courageous priests who know how to assert themselves to defend the truth at any cost and, above all, know how to invoke God's rights. It is said that the red color of the dress that Cardinals are wearing symbolizes also the vocation of possible martyrdom, however today I don't see among them candidates for martyrdom. There are also some who follow us with respect and attention, but then they get damned scared and do not take any step forward. Unfortunately, there is the risk, and this was evidenced by God, to take steps backwards. In fact, God the Father had shown me some priests that I should have ordained bishops in the future, but unfortunately, due to their lack of courage, they will be no more.

"So do not be ashamed of the testimony about our Lord" (2 Tim 1:7). To bear witness is not just about what Jesus said, but also how Jesus, the Father and the Holy Spirit work. "My Father has been working and continues to work", then the actions of God must be accepted in human history with respect, especially by members of the clergy and later by the faithful: this is testimony. Some people who have visited this place have fallen very low, they witnessed the great Eucharistic miracles and received graces of healing, but then they turned their backs to God. How can God be merciful to them since they acted like newly Judas?

"So do not be ashamed of the testimony about our Lord or of me his prisoner" (2 Tim 1:7). I too, as I said at the beginning, turn to you: "don't be ashamed of me too, your Bishop". If you are ashamed of me, God will not be pleased. How many times God the father, Jesus and Our Lady said: "Woe to those who will slander my Bishop". I know, it takes courage, but courage comes from God, just pray, ask for it and exercise it, so you too can bear witness. Thank you anyway for all the times you have already given testimony, for all the times you were in difficult situations, even clashing with the priests of your churches, your parishes, and haven't bowed your head, for your head must be bowed only before God. As St. Paul said, everyone must kneel before God but not before men. I am not referring to physical genuflection but to the priority that absolutely must be given to God. If, as it has happened, God were only on one side to argue a point, while everyone else were otherwise, we must not follow the majority, the sheep, but the pastor. That's why I say to you: "take courage", now I can give you courage both with the word and by example, but it won't be always so. The story goes on, days go on, year after year, only the soul is immortal. Nothing remains on Earth forever, but before getting to death, God may decide to move me from one place to another, but this is no reason why everything that was born and built here with fatigue and suffering will have to collapse. So be conscious, responsible, mature and adults, even when neither the seer, who will depart earlier, nor the Bishop, who will reach shores that God knows, will be here.

"Join with me in suffering for the gospel, by the power of God" (2 Tim 1:8). Can a father say to his son to suffer? Yes if it involves loyalty; a good parent cannot avoid suffering for his son, thus causing him to grow in deception and lie. It is best for the son to suffer, thus living in truth, operating in truth and acting in truth.

"He has saved us and called us to a holy life, not because of anything we have done but because of his own purpose and grace" (2 Tim 1:9). None of us can boast of being called by God for our own merit. Let the Pharisees boast of having accomplished this or that. Remember the parable of the Pharisee and the publican praying in the temple: "The Pharisee stood by himself and prayed: 'God, I thank you that I am not like other people - robbers, evildoers, adulterers - or even like this tax collector'" (Lk 18:11), but who are we to show this silly and stupid ostentation? You should also be aware of the parable of the rich fool, who after accumulating wealth said to himself: "And I'll say to myself, 'You have plenty of grain

laid up for many years. Take life easy; eat, drink and be merry' But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?' (Lk 12:19-20), that is to say, out of all this luxury, all this trouble to reach for big and small thrones, offices and power what will you do? When we go across to the other side God will judge us on love and charity: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" (Mt 25:35-36), but if they did not exercise it, for them these dreadful and terrible words will resound: "Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels" (Mt 25:41). I can't say you otherwise because this is the Gospel.

"That is why I am suffering as I am. Yet this is no cause for shame" (2 Tim 1:12). Sometimes shame freezes, paralyzes, stops, but we must not be afraid of the reactions of others; of course, you need to be careful, calm and poised, not always we can act as Savonarola; but above all, as Paul himself said, you need self-control. Woe to those who do not exercise fraternal correction for they feel ashamed! Remember the teaching present in the Scripture, in the Old Testament: "Do not hate a fellow Israelite in your heart. Rebuke your neighbor frankly so you will not share in their guilt" (Lv 19:17) that is to say "If you don't scold your brother on the mistake he did, God will also impute to you your brother's mistake of because you have not intervened and did not correct". Let us move on to the second reading of which I only have chosen a few gems.

### **Second reading: 2 Cor 11:16-33**

*I repeat: Let no one take me for a fool. But if you do, then tolerate me just as you would a fool, so that I may do a little boasting. In this self-confident boasting I am not talking as the Lord would, but as a fool. Since many are boasting in the way the world does, I too will boast. You gladly put up with fools since you are so wise! In fact, you even put up with anyone who enslaves you or exploits you or takes advantage of you or puts on airs or slaps you in the face. To my shame I admit that we were too weak for that!*

*Whatever anyone else dares to boast about - I am speaking as a fool - I also dare to boast about. Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham's descendants? So am I. Are they servants of Christ? (I am out of my mind to talk like this.) I am more. I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was pelted with stones, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my fellow Jews, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false believers. I have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked. Besides everything else, I face daily the pressure of my concern for all the churches. Who is weak, and I do not feel weak? Who is led into sin, and I do not inwardly burn?*

*If I must boast, I will boast of the things that show my weakness. The God and Father of the Lord Jesus, who is to be praised forever, knows that I am not lying. In Damascus the governor under King Aretas had the city of the Damascenes guarded in order to arrest me. But I was lowered in a basket from a window in the wall and slipped through his hands.*

I too can say with Paul, as it was said many times by Our Lady: "Besides everything else, I face daily the pressure of my concern for all the churches" (2 Cor 11:28). I can say that our wearing, mine and Marisa's, partly depends on the suffering we feel for the Church. I'll tell

you an episode in this regard. Last year, before the summer holidays, God the Father, during a Theophany, said to me: "Don Claudio, I forbid you to talk to priests and to think about priests". I think you understand the meaning of these words... And with Paul I cannot but repeat this statement: "If I must boast, I will boast of the things that show my weakness" (2 Cor 11:30), which hints at the disproportion between Paul's humanity and our Lord's call, the vocation. In fact, our Lord's call is vastly superior to human forces and qualities; if Paul had not been supported by the grace of God, he would have crushed. We too can say we are proud of our weaknesses because the goal that God is showing us and the mission He has entrusted us is so high, great, important and difficult, that no person, however humanly strong or powerful, would be able to accomplish.

We talked about missions and we close by indicating a new mission, it looks a little one, but it is very important. Just yesterday Our Lady spoke to us about it, but the initiative has come directly from God and it is for a liturgical innovation during the celebration of Holy Mass. As you all know, the consecration is the main and most important moment in the celebration of Holy Mass. Its formulation must be uttered by priests in a soft-spoken and calm manner; the priest must be collected and immersed in the mystery he is celebrating, to instill the same faith to the faithful. To achieve this, since many years, following God's indication, we accompany the elevation, and in particular when the priest stops to show the faithful the host and wine just consecrated, with two very brief prayers; all this to reflect and live with recollection the mystery by which bread and wine become body, blood, soul and divinity of Christ. This is the main mystery of our faith: unity, trinity of God, passion, death and resurrection of Christ. In a choral manner the priest and the faithful assembly must enjoy, through silent and personal adoration, the moment of consecration. And God asked, through Our Lady, that after completing the elevation, I would, for an instant, have a moment of silent adoration on my knees without returning quickly to a standing position, so you too may join me in worshipping God the Father, God the Son and God the Holy Spirit really present in the Eucharist. God wants that after the host and chalice elevation we would remain kneeling silently in adoration for a longer or shorter moment, but we can't do without it. This initiative must spread throughout the Church to prevent it from continuing to celebrate in such hurried and distracted manner, but rather in a devoted and recollected manner, understanding and experiencing what is being celebrated: death and resurrection of Christ.

This is what God the Father wants. We will start it and for how long we will be alone in this we don't know, but in the future, God willing, this will be done in the whole Church and our little ones will experience this better than we do. Today we launch this new initiative in the Church, soon we will be in adoration and with us there will be the Mother of the Eucharist and all the Heaven: all this is very nice. We begin this in the presence of God accompanied by all the Heaven. Who is more fortunate than us? We praise and thank God.



# Festa del Trionfo dell'Eucaristia e dell'ordinazione episcopale di S. E. Mons. Claudio Gatti



29 giugno 2014





# Homily of March 19, 2008

*1st reading: 2Sam 7,4-5.12-14.16; Psalm 88; 2nd reading: Rm 4,13.16-18.22; Gospel: Mt 1,16.18-21.24*

Today I believe we are the only ones to celebrate St. Joseph on the day of his liturgical feast. The others, in fact, have accepted the date change, falling now on the past Saturday. As if Joseph could disturb us in our meditation, reflection and contemplation of the mystery of passion, death and resurrection of Christ. We, however, are of the same opinion as his spouse, Mary, and we wanted to celebrate him today. In fact, St. Joseph, guardian of the Eucharist, is introducing us in a marvelous way to the full and complete understanding of the Paschal Triduum, the sacred triduum. Together with him we can, in the best way, wait for Christ's resurrection who is Priest, Prophet and King. The oils that will be blessed immediately after the homily were used to consecrate, to anoint priests, kings, prophets, anticipating the figure of Christ who is King, Priest and Prophet. Christ makes us part of His threefold dignity through the sacraments. So we too, like Him, by participating in His dignity, are kings, priests and prophets, but the figure who anticipated this threefold dignity is really Joseph. He did so in humility, in concealment, in silence, with the lack of understanding and low esteem that his fellow citizens and relatives harbored for him. Joseph is so much loved by God to be the chosen one, the one who was listed as the bridegroom of the Mother of God. In him there is this threefold dignity that the Son wanted him to be part thereof and of which we will now discuss in detail.

Joseph is king as the royal dignity is his right being of Davidic descent, but also because, inside his home he exercised, by the will of God, and believe me it was not easy, the role of leader. In fact he had with him, and in a sense under him, the Son of God and the Mother of God, who accepted, respected and lived their role, let's call it of subjection, towards Joseph's authority, conferred by God himself.

Now let's talk about his priestly dignity. To the priest is given the task of tending the divine worship and within the first Church of the world, the home in Nazareth, Joseph exercised his role in starting the prayer, leading it and probably also in choosing the passages of scripture that, from time to time, were read and understood in a particular way, because there was the One of whom the scripture spoke in the old testament.

Joseph is prophet. I have always told you that, in the Christian accepted meaning, the prophet is not the one indicating the future, this may also happen, but the prophet true identity lies in the one called by God to carry out a specific mission, and Joseph's mission is known to everyone. Joseph, with his example, along with that of his bride, invites us to wait, in meditation and prayer, the event of salvation he experienced and waited for. This is a confidence that Our Lady gave us: Joseph was present in spirit, under the cross, alongside his bride, at the foot of the One who called him dad for years.

Now we go further and try to understand how Joseph lived his role of father regarding the Son of God. In living this role Joseph has proven to be the most balanced of all persons. Throughout history, in fact, there never was any person who lived so calmly and balanced his own role and his own mission. Just to point out that before a weak and helpless baby, in need of care, attention and vigilance, he knelt down and recognized his God. He rocked and adored him, took him in his arms and was supported by him, loved and was loved in return. This is Joseph's greatness, in all this we see this huge and giant figure that still has not entered into all its brilliance, beauty and greatness in the Church's view. St. Joseph precedes and exceeds in holiness all the saints, the blessed of Heaven: he is second only to Mary; he is inferior only to the one that God has made full of grace. This is what God said repeatedly.

This is what Joseph is, this is his greatness. Joseph makes us love the Son, speaks to us of Him, and, for those who can listen, for those who can get in touch with him, it is not difficult or impossible to hear his words inviting us to recognize in the small, weak, fragile little body, the One who would become priest and victim, present in the Eucharist. We, and in this we have the right of primogeniture, call upon him and recognize him as 'Guardian of the Eucharist', a guardian who does not keep to himself the treasure entrusted to him, but he is happy and content to partake and share it with a wider and growing number of people. The Gospel speaks to us about the episode of the loss of Jesus and His finding in the temple. In this situation we have the opportunity to admire Joseph's behavior that while not fully understanding Jesus' behavior, kept silent. Joseph knows that this child of twelve is God and knows that if He behaved in this incomprehensible way from a human standpoint, causing suffering and apprehension to him and his wife, there is a valid reason. Joseph was able to see all this. He just expressed his concern, being a man and hence involved in human emotions, through that question that he, together with Mary, addressed to baby Jesus. And then, if we consider the silent years in Nazareth, we can certainly say that their home was the happiest, the most united family, the place where the divine and the human have long stayed together. This is the home in Nazareth, and, in all this, the one who had a large and important presence, is Joseph. I can almost see him talking with his Son, saying: "Jesus, as you did with the doctors, speak and show to me and your mother, tell us of Heaven, tell us about God the Father, tell us about Your life, grant us Your teachings in advance". And then, this child, as he had brought upon himself the attention of the solemn and pompous men of the temple, also drew upon himself the respectful, loving and attentive attention of His mother and father. Certainly, in a targeted manner, Joseph chose the readings and passages of Isaiah speaking of Jesus and those of Micah announcing where the Messiah would be born and certainly, Joseph would listen to other passages expounded by Jesus and fed to the source of His word. After each encounter with the word of God, grew in him the knowledge of Jesus and, together with his knowledge, also his love grew, increased and widened. Jesus, Joseph and Mary undertook several long trips to the temple, not only the one mentioned by Luke where he speaks of Jesus' loss, but there were others before and after this event. They were longing and waiting for this time because by taking advantage of these long journeys requiring several walking days, they would talk about God when stopping for the night. That's why we cannot and must not shelve Joseph, indeed we must let him shine because he is shining with his own light in the supernatural firmament, second only to Mary. The star is guiding, the star gives certainty, the star gives light because it generates light. The Church has the duty to be, like Joseph, a guiding and enlightening star. The reason why God wanted that next to Joseph's name, would be placed the expression "Guardian of the Eucharist", is exactly this: to get to love the word of God, to love Him spoken of in the Scripture and the Scripture speaks of Jesus. So the point is always the same. The agony and suffering of earthly detachment is a moment that in God's plan would serve for the implementation of redemption. We speak, therefore, of his wife's suffering, the Son's suffering, but also of Joseph's suffering who detached physically from the people he loved to wait for Jesus, and he knew it, to suffer and die and then bring him to Heaven and be the first to be introduced in the glory and eternal happiness. Joseph knew what Jesus would have done, Joseph was aware of the life and death that He would have faced. That's why, after two thousand years, Our Lady has let us know that Joseph was with her under the cross. No one could ever think of that and even imagine anything because everything, humanly speaking, would suggest otherwise, but for God, once again, and we should not be surprised, everything is possible. And if Joseph is at the foot of the cross, if Joseph, and not just today, keeps company and is close to the Mother of the Eucharist, he, the 'Guardian of the Eucharist' is also at the foot of the tabernacle. When we turn to worship and silently pray the Eucharist and after worshipping Jesus, true God and true

Man, we can, and Jesus is happy of it, greet His Mother and His Dad. These are not fantasies, these are not simple emotions and commotions, but this is the truth coming from God and He is the only One who could make it known, appreciated and enjoyed by us all. Praised be Jesus Christ.

---

### *Reflection after the ceremony of oil blessing*

Perhaps some of you have wondered why we did this ceremony, as these blessed oils are used so little. In fact, in our community, throughout the year, there have been few baptisms, one confirmation, and these oils were not used by any anointing of the sick, and there were no priestly or episcopal ordinations. But what do you know? What do we know? And all fifty bishops and seventy-seven priests I have ordained in bilocation, as Daddy God informed us on May 28, 2007 during a Trinitarian theophany reserved for me and Marisa, in your opinion, with what blessed oils have been ordained and consecrated? And all thousands of people who have received the sacrament of confirmation and baptism I celebrated in bilocation, with what oils were anointed? Somebody may say: "But the oils did not decrease". So what? When Jesus turned water into wine, did the guests notice it? Jesus, likewise, cannot He reproduce and replace in the bulb the oil that has been subtracted and used for the sacramental ceremonies? I realize that it is difficult to say these things if there is no input coming from above, but God can make possible what people consider impossible, He can make conceivable and achievable what men consider unthinkable and impossible. I do not know if God will again make use of these oils, but certainly, the others were used outside and far away from this place. Let us pray our Lord that they may be used, for it would mean that other priests and bishops are ready to join the ranks of pastors that God is preparing and training for the future of the Church. It would also mean that many souls have been baptized and confirmed and many dying people were comforted, strengthened and prepared before the meeting with God's final judgment. Let us pray for this. Today I offer the Mass for this intention: may the Lord give you and me the joy of knowing that, according to his ways, his times and his plan, during the Year of Hope, this blessed oil of the thaumaturgic place has reached every corner of the Earth. And this is always in praise of God, for the rebirth of the Church and the salvation of souls. Praised be Jesus Christ.

# Prayer formulated by H.E. Mons. Claudio Gatti

*29th June 2007*

---

All of us, reverently, adore You and, together with the angels and saints in Heaven, we sing Holy, Holy, Holy. To you we want to sing the praises because you are our Dad, our Brother, our Friend and guest in our soul. To you we raise our tired hearts, and perhaps just because they are tested, do not have a regular heart rhythm. You know better than we do, because You created us, that when breathlessness, fatigue and suffering overcome us, the organ that suffers first is the heart and we, as we feel part of Your heart, suffer with You and for You. I wish to thank You, Daddy God, for each of us. If we're here, if we keep coming here, if we firmly believe in Eucharistic miracles and Trinitarian theophanies, if we read carefully your letters and we try to put into practice the teachings contained in them, and if we, despite everything, believe in this episcopate that You wanted and that today is celebrated and greeted, Oh my God, the merit is Yours. During this year, sometimes, the uncertainty, the temptation and desire to leave and forsake everything was in our hearts, but you have triumphed again because we shouted "Help Us oh Lord", and here we are again. You know that we were tested for allegiance and testimony, we had to fight, beginning from within our families, and while it is true that no Prophet is accepted in his home, it is also true that those who gather around the prophets, in turn, will not be accepted in their homes, and this is what we found and experienced. Worries, tension and suffering merged and I think these flowers on which You, Jesus the Eucharist, went past, are part of everything that we had to test, in addition to suffering, and that now we offer to You. Thank you for the reason to be here, and I, as pastor, have to thank You for the loyalty they have shown, for the time being, the few little sheep You have entrusted me, in the expectation that this flock may increase, for I hear, as You said to Peter, Your words ringing in my mind: "feed my sheep, feed my lambs". We loved Your Word, we kept it with loving care, we pondered it; freshly and actual You have presented it and it flourished from my mouth to enter the heart of those who listened. With Paul we can say: "I preach Jesus, Jesus crucified" which is the same as saying: "I'm preaching Jesus the Eucharist". Next to me, by my side, I felt You Jesus, the presence of the Mother of the Eucharist, Saint Joseph and grandmother Jolanda. You assured me they would have always helped and supported me, but the best thing is that You entered within me and the result, at the time of consecration, was as a whole with You, and the same happened during catechesis and when explaining Your Word. For this, Oh Daddy God, Brother God, Friend God, I have to thank You and I am humbly grateful. This does not mean that I do not recognize also the exhaustion I see in my brothers, but I feel it strongly and overbearing in me and Marisa. It is an exhaustion that is putting us in an increasingly difficult situation. You also helped us in this condition, by removing some big problems from Marisa and giving me the gift of that renewed youthfulness that You only can give. We know that even if You help us a lot, we are not exempted from trials and sufferings and then, with humility, I say: "Lord we are really tired". It is a physical and moral fatigue. You only can give us new strength and new energy. I think I can say that, at every celebration of March 9, or at every celebration of June 29, each of the people present thought and wished, in their heart, to be the last of the sorrowful mysteries that we would have experienced. We hope that next year we can start

saying the glorious mysteries. Daddy God, when we say hurry up, this is exactly what we mean. We have no doubt about You, we are sure of Your interventions but, believe me, we are tired of waiting and waiting, we look around us, we try to sharpen our eyes and stretch it out further away from us. It's true, we feel You closer and closer. In fact, these priestly and Episcopal ordinations You wanted me to realize in Your name and for Your intervention, in my humble opinion, make us understand that the moment is approaching. My Lord, we ask You to speed it up, not because we want to place ourselves in a position of triumph, but because I'm afraid, by waiting so much, not everybody will succeed to arrive at the time You have established. And now, Daddy God, Brother God, Friend God and sweet guest of our soul, One and Triune God, give us Your blessing, give us more relaxed and happy days, make in such a way that those bursts and those joyful moments, almost overwhelming, may return in this home. If they will return it will be just because of You. Sometimes, the only pleasant and serene laughter I hear are those of children. Oh thank You, for You have sent many of them in this community, another is leaving, others will hopefully arrive because whenever we see children, I think God is with us. This is proof of His presence in our midst. Thank you, God, for giving us these adorable children because they are helping us and, perhaps, they make us experience the only joyful and happy times of the day. And now, my Lord, we are waiting for You to tell us something and, if it is according to your plan, give us a gift. Today is the Bishop's feast You ordained and, believe me, I am waiting like a child for Your gift, wrapped in Your love, bound by Your blessing and, within it, there is something beautiful, good and pleasant for me and for my brothers. If it is not be possible at present, we will wait for the opportunity You have established. My God, may everything go for Your glory, in Your honor, for the revival of the Church and for the salvation of souls. Now, in addition to the blessing for my community and all the people, and there are many of them, united with us in the world, and we have continuous documentation of it, please, my Lord, do bless, encourage and support my bishops and priests. For Christ our Lord. Amen.



*Be faithful and courageous; in this way the Church is leaning on you too, on all people who love and defend it, not on those who take advantage of their office just to prey on the people of God. On this subject you will find wonderful pages in the prophets of the Old Testament: read Jeremiah, Isaiah, Ezekiel and you will understand that you have to be calm, balanced and strong to defend the truth. This is the Church that God, through Paul, is letting us know and love.*

✠ **Mons. Claudio Gatti**

---

*Movimento Impegno e Testimonianza "Madre dell'Eucaristia"*

*Via delle Benedettine, 91 - 00135 Rome - Italy*

*Tel. +39-06.33.80.587*

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

*E-mail: [mov.imp.test@madredelleucaristia.it](mailto:mov.imp.test@madredelleucaristia.it)*