

Pearls *of the* Mother of the Eucharist

“MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL’EUCARISTIA” - YEAR XIX - N. 133

Feast of the Immaculate Conception of the Blessed Virgin Mary



Our Lady, despite being a human, is immensely superior in dignity and likeness to the angels who are pure spirits. In short, the present and accumulated grace in Mary is vastly superior to the grace present in the angels and in men. If we had to make a comparison and quantify it, we could say that if we add up all the sanctifying grace that has been, is and will be in all the people, it is less than the grace present in Mary; this applies to the angels as well. To make you understand what God has done for this creature, we must think of all the qualities that are present in Mary in a huge way, but not infinite, because this adjective is only for God. We are faced with someone who is truly dazzling us for her grandeur and immensity. About Our Lady we cannot say much by reason alone because this huge amount of grace, gifts, charisma and favors she received from God is so much beyond our comprehension that we cannot put into words what Mary really is.

(From the Novena to the Immaculate Conception written by H.E. Mons. Claudio Gatti)

Homily of April 6, 2008

THIRD EASTER SUNDAY (YEAR A)

1st Reading: Act 2:14, 22-33; Ps: 15; 2nd Reading: 1 Pt 1:17-21; Gospel: Lk 24:13-35

The Resurrection event had three different categories of witnesses: women, apostles and disciples. Why women first? They had been very generous with Jesus and the apostles: in fact, from the eighth chapter of the Gospel of Luke is cited a group of women who followed the Lord and the apostles and sustained them for their daily needs. In addition, women were more courageous than the apostles because they were at the foot of the cross and assisted Mary in the dramatic and crucial moment of her son's death; it is therefore right that to them was first revealed the glorious event of Resurrection. It is also logical that the apostles, who had the duty to testify and teach the world what Jesus had done, were also witnesses of Resurrection. In the first reading Peter, together with the other apostles, is very well versed in the mission to be Jesus' witness.

Then Peter stood up with the Eleven, raised his voice and addressed the crowd:

"Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.

But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. David said about him: 'I saw the Lord always before me. Because he is at my right hand, I will not be shaken. Therefore my heart is glad and my tongue rejoices; my body also will rest in hope, because you will not abandon me to the realm of the dead, you will not let your holy one see decay. You have made known to me the paths of life; you will fill me with joy in your presence.'

"Fellow Israelites, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay.

God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear."

We come now to the third category of witnesses: the disciples.

And behold, that very day [the first of the week] two [of the disciples] were going to a village called Emmaus, about eleven kilometers from Jerusalem, and talking with each other about everything that had happened. While conversing and debating, Jesus himself drew near and went with them. But their eyes were kept from recognizing him.

He said to them: "What is this conversation that you are doing among you along the way?". They stood still, looking sad; one of them, named Cleopas, answered him, "Are you the only visitor to Jerusalem who does not know what happened there in these days?" He asked them, "What?" They answered, 'All about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people; as the chief priests and our leaders handed him over to be condemned to death and crucified him. We had hoped that he was the one who would deliver Israel; For all this it is now the third day since these things happened. But some of our women amazed us; they traveled in the morning to the tomb, and not having found his body, they came to tell us they had seen a vision of angels, who say that he is alive. Some of our friends went to the tomb and found it just as the women had said, but him they did not see'.

He told them: "You fools and slow of heart to believe in all that the prophets have declared! Wasn't necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them in all the Scriptures the things concerning himself.

As they approached the village where they were going, he made as if to go farther. But they urged him, 'Stay with us, for it is nearly evening and the day is almost over'. He went in to stay with them.

When he was at table with them, he took bread, said the blessing, broke it and gave it to them. Then

their eyes were opened and they recognized him. But he vanished from their sight. And they said to each other: "Were not our hearts burning within us while he talked to us on the road, while he opened to us the scriptures?"

They set out immediately and returned to Jerusalem where they found gathered together the eleven and those who were with them saying: "The Lord has risen and has appeared to Simon!" And they recounted what had happened on the road and how they had recognized him at the breaking of the bread. (Lk 24:13-35)

Today's Gospel recounts the apparition of the risen Christ to the two disciples on the road to Emmaus, but we know, from our very dear friend Paul, that Jesus manifested to other five hundred disciples. Then how comes that in the Gospel of Luke this manifestation of Jesus to the disciples of Emmaus occupies a main space compared to that of the apostles and the pious women?

I found the answer in the same Gospel narration: the two disciples after listening to the words of Jesus about the Messiah and after recognizing him in the breaking of the bread, said to each other: *"Were not our hearts burning within us while he talked to us on the road, while he opened to us the scriptures?"* That's why this story is a priority in the Gospel of Luke: to make us understand that we must absolutely know, meditate, reflect and spread to others the Word of God. This is exactly the teaching from this passage.

Now let me open a bracket because when I spoke of the pious women a new concept came to my mind. In the Church, for centuries, it has been handed down the so-called apostolic succession: the apostles ordained other bishops, their successors, and so on to this day. I thought, therefore, that, next to the apostolic succession, there is another succession, the "womanly" one, concerning you women. Women who witnessed Jesus and the apostles were followed by other women who have served and helped the apostles' successors; today there you are, dear sisters, helping and attending the only Bishop ordained by God after the apostles, engaged in the service in this thaumaturgic place: you are the last and precious ring in the womanly succession.

My hope is that after you, in the Church, there are others, more numerous women who can carry out this charisma, which is not only a material service, but also an increasingly important and respectable service of collaboration next to the Catholic hierarchy. I used the word service to indicate that we are all servants, and this role is no less dignified than all others in the ecclesiastical hierarchy; rather, it is a different office, but of equal dignity before God. Do you like this?

Here is the importance of Sacred Scripture, so much that today I believe the homily is given by St. Peter with the passage of the apostles' Acts. But I have to add a new concept suggested by Heaven, so that this passage may be embedded in a clearer viewpoint and in a very important context. For me it is a source of consolation and not conceit to be helped by the Lord to better understand the Scriptures.

In the passage before the one we have read, also in the second chapter of Acts, there is something very important. Shortly after the descent of the Holy Spirit, the apostles immediately manifested the fruit of the received charisms: *"They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them"* (Acts 2:3-4). They, after receiving the gift of the Holy Spirit, filled with strength and courage went into the temple, for it was the main gathering place of all the Jewish people. And what did the people notice? *"When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked: "Aren't all these who are speaking Galileans? Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs - we hear them declaring the*

wonders of God in our own tongues!" (Acts 2:6-11).

In the temple there were people of Jewish religion, but of different nationalities who spoke different languages and each one heard the apostles, not only Peter, properly speaking their own language. All this could not have happened if not for divine intervention! Faced with such a great and extraordinary event, everyone should recognize the magnitude of what was happening, attribute it to God and thank him for this manifestation of His power. Unfortunately, instead they "*Made fun of them and said, 'They have had too much new wine'*" (Acts 2:13).

And then it is not difficult to find this situation close to our own. After about two thousand years God has worked great works in the thaumaturgic place, like the Eucharistic miracles and even today, as at that time, there are some who have called them freaks, religious pathology and diabolical intervention. Unfortunately, as you can see, the story does not change and when in men there is bad faith, sin and separation from God, His actions are negatively judged: at that time they were judged drunks, today lunatics or swindlers, unfortunately it is always the same the story.

We, like Peter, must not be influenced by these calumnies; Peter replied in kind: "*Fellow Jews and all of you who live in Jerusalem, let me explain this to you; listen carefully to what I say. These people are not drunk, as you suppose. It's only nine in the morning*" (Acts 2:14-15). And he took the opportunity to make a wonderful speech thereby presenting the Christ: "*Fellow Israelites, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him*" (Acts 2:22-24).

The sentence "*Jesus of Nazareth - a man accredited by God to you by miracles, wonders and signs*", shows Jesus' human and divine nature. The word accredited means to confer authority to a diplomat from a foreign government, providing him with credential letters. The credentials that Jesus presented to the people of Israel were the great and powerful miracles he worked and, in spite of these, He was sentenced to death on the cross. "*Fellow Israelites, I can tell you confidently that the patriarch David died and was buried, and his tomb is here to this day. But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay*" (Acts 2:29-31).

Here, Peter is addressing the teachers of the law, the priests: they profess to have such a high respect for the Holy Scripture to put on rolls of paper maché and parchment in the clothes or on the forehead, but then ignore what is contained therein. In fact, David the patriarch had prophesied that one of his descendants would have conquered death and risen; then why the teachers of the law who claim to believe and defend the scriptures, do not believe in the Messiah's resurrection? "*God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven, and yet he said: 'The Lord said to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet."' Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah*" (Acts 2:32-36).

According to Jewish law, to assert and recognize the truth, two witnesses were enough and in this case there is the testimony of the eleven apostles concerning Jesus' Resurrection. Christ was convicted even though there were not even two people who would testify to the same thing because they would contradict each other; Witnesses of the Resurrection of Jesus, in addition to the apostles, were also some women including Mary Magdalene. If you voluntarily take preconceived positions up to lying blatantly and stupidly, it goes against the truth. Once our Mother said: "*Even if all the people of the world were to see me, many would say that the*

apparitions are not true" and unfortunately, as you see, the story is still the same.

Faced with the great Eucharistic miracle of June 11, 2000, some clergymen have gone against God and sinned against the Holy Spirit; the most absurd thing is that they are aware of having fallen in excommunication because those who offend or profane the Eucharist are excommunicated "*ipso facto*", i.e. without the need to institute proceedings. (Can. 1367 of the Code of Canon Law - editor's note)

This law applies to all levels of the church hierarchy, from the Pope to the most humble priest. All this is absurd and terrible: they know the laws of the Code of Canon Law, which was revised and updated taking into account the Second Vatican Council, but consciously they lie, desecrate the Eucharist and are aware of being excommunicated. Some of them, today you have heard it from Our Lady during the apparition, do not sleep at night and are troubled and, I must say, so much the worse for them.

How do we place ourselves before the truth and the gifts that our Lord has given us?

Unfortunately, quite a few people who in the past were part of this community, both priests and laymen, later became our most fierce enemies, spreading slander, malice and malignity and it is absurd, though they had seen the Eucharistic miracles with their own eyes, that they now deny them. The story is still the same or rather the end of the story is always the same every time we encounter mischievous, hard, dishonest and hypocritical hearts.

I have a duty to ask you the same question that Jesus asked the Apostles after the five thousand people fed with loaves and fishes had deserted him. And the question that Jesus asked the Apostles is the same that also Our Lady has asked us more than once: "*You do not want to leave too, do you?*" (Jn 6:67). So we have to be like the apostles after the descent of the Holy Spirit: strong, brave, prepared and not be afraid of anything. In a sense, your life, but only in this respect, is more difficult than mine; I can be slandered, defamed, but basically here at home I have no contact with these snakes, and these wolves, as Our Lady called them. You instead, in one way or another, have contacts with them and when you come across them I ask you not to flee. If you get attacked, you reply, you must not be afraid of anything; if they say nothing, say nothing, but if they say anything against the truth, which comes from God not from me, then you have the sacred duty, possibly calmly and without raising your voice, to answer and retort with the truth to accusations and provocations. I hope you do this; there is no need to be intimidated even in front of the parish priest, bishop or cardinal, I won't go higher because for now Pope Benedict is almost unapproachable; but if he would go against the truth, you have a duty to correct him. Did you see what Our Lady did during that sad episode involving Muslims? The Mother of the Eucharist said he must apologize. You have had the model, you have the skills, you are prepared, so try to follow the apostles, let us try to follow Christ and the Mother of the Eucharist. As Jesus sent the apostles, so I send you among wolves, and in the midst of snakes; you do not have to be provocative, I ask you to stand for truth and God's works that took place here in the thaumaturgic place. Defend the Bishop and the Seer, defend the great Eucharistic miracles and apparitions. After all, we can say and conclude, defend yourself, your choices, your values and your ideas.

Praised be Jesus Christ.

Homily of April 13, 2008

FOURTH EASTER SUNDAY (YEAR A)

1st reading: Act 2:14, 36-41; psalm 22; 2nd Reading: 1 Pt 2:20-25; Gospel: Jn 10:1-10

"But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example that you should follow in his steps. He committed no sin, and no deceit was found in his mouth. When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; by his wounds you have been healed." For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls". (1 Pt 2:20-25)

Today I would like to have with you a friendly moment of particular intimacy. Not as a priest or bishop who, with the authority coming from God, explains the Holy Scripture, but as an elder brother.

Everything is in God's plan and Providence is a divine action that you see, you experience and is palpable. If you would ponder and you would make a comparison between today's feast, Jesus the "Good Shepherd", and the readings, you would find a perfect assonance with the initiative I launched today. We, in different ways and with different intensity, have tried to do good; to do good is a very broad term and can hold various meanings as apostolate, teaching, testimony, or turn, with care and respect, to our own brother, trying to help him break free from his failings and achieve together the final embrace with God.

We do good even when going to meet with suffering. By now you know the story of my life and Marisa's and, for about thirty-seven years, you know that there was not a day when we have tasted the bread of physical, mental or moral suffering. I think you too, on your table, have sometimes found the same bread and have tried to get it out of the way. Nevertheless, to implement the plan of God, He asks us to participate in the passion and death of His Son, in different ways and with different intensities: *"To this you were called"*. You are called to bear witness and often this is bathed in blood.

Then Jesus said to them again, "Truly, truly, I say to you: all who have come before me are thieves and robbers, but the sheep have not listened to them. I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full" (Jn 10:8-10).

What saddens most is that those who inflict blows, wounds or cause suffering, are the ones who, for the office they hold, should instead remove and relieve them.

From shepherds they transform into mercenaries and, often, from mercenaries, as Jesus says in the Gospel, they become thieves, for they take what does not belong to them. The example that Christ gave us, and that we should follow, is to be truthful as He was. Being innocent, being God, *"He committed no sin, and no deceit was found in his mouth"* (1 Pt 2:22).

One of the praise that Our Lady addressed to me, one I particularly care, is this: "The bishop, as a defender of truth, is the one who speaks the truth and is second to none". For the sake of truth I accepted what you know of. If I had not loved the truth, I would have been in a different situation. From my mouth or from Marisa's mouth never was uttered the slightest deception. From my mouth, I can say it for sure, never came out the slightest deception because to deceive men, for me and for all, should be considered as an offense towards God, for it is the truth to be deceived, humiliated and offended. I can confirm this before God during the Eucharistic celebration; we have always told the truth, we always risked and payed for ourselves in order to tell the truth and never bowed our head before the ones who were appointed with high offices and we never accepted to offend God, by offending the truth. We behaved in the same way when we were subjected to insults: *"When they hurled their insults at him, he did not retaliate"*, subjected from the highest levels of the church hierarchy, from confreres, from friendly people, from

relatives and former members of the community. Christ complained that out of the ten healed lepers, nine did not go back to thank. But we have reason to believe that those nine did not behave like some people who were part of this community, received graces and then left criticizing everything and everyone.

After about thirty-seven years, humanly speaking, this situation of almost stillness all around, got us tired and exhausted. You, in a much smaller measure compared to us, are participating in this situation of exhaustion and are participating just because you have witnessed, in your small way, loyalty and attachment to this thaumaturgic place, to the one-hundred-fifty-five Eucharistic miracles, to hundreds, if not thousands apparitions, to several Trinitarian theophanies and all the gifts God has bestowed on us. One of these is the ability to gain plenary indulgence of the Holy Year in our chapel. We must not forget it. We all have got to a situation, some more and some less, of exhaustion and fatigue, especially those who have truly loved and strove to be faithful to God. Many powerful enemies still defy God. In them there is the fear that our Lord may reverse the situation, but instead of issuing a *mea culpa*, they are railing against those whom God sent in the Church to accomplish some missions, not being able to lash out directly at Him. "*They laugh of the prophets sent by God*", sneer behind their backs, they plot deceit and trickery and even organize attacks against us. If they would have used their intelligence they would understand that the many failures they achieved demonstrate God's presence, support and protection. Instead, they do not want to see because they are blinded, they do not want to hear because they have closed ears, but their reaction, apparently at least, is triumphant. Actually, at night, they are haunted by nightmares and during daytime they are afraid that at any moment their apparent safety can be rendered illusory and turn into great fear. They are afraid of the occurrence of interventions promised by God because they fear them, otherwise they would not have certain reactions.

With this feeling and with the hope that God, during this year, would begin to implement his promises, I have declared 'The Year of Hope'. I accepted Our Lady's invitation to dedicate this social year to hope, even if in my heart this desire had already bloomed. We just have to trust in God, our forces are scarce, we have neither human protectors nor economic means; everything would make you suppose or think that we are in a situation of extreme weakness and fragility such that, humanly speaking, there is nothing left to do but wait for the final defeat. There will be no such final defeat because we know God will intervene.

I wish and ask God to do as soon as possible what he promised. Yes, I dare to ask within this year, within the year of hope, but I need your help because to God, the graces are wrung through prayers, with big and small sacrifices, with fasting, with the Eucharist adoration, with the participation in the Holy Mass and approaching the Holy Communion with the grace of God. This is the commitment I ask you. We have many intentions to pray for, some suggested by God, others by Our Lady, or by myself, and there are also your personal and particular intentions. I am not asking you to forget them, I ask you to put before all others the intention that today I solemnly exposed to God.

I know that God is present because He has assured me about it, and every time I express the prayer in this way, He, actually the Trinity, in addition to Our Lady, St. Joseph, grandmother Iolanda and occasionally other saints as well, is next to me. So if God is present, it means that He welcomes and accepts it, we have to see if he accepts our request. We must ensure that the two things fit and are truly one the image of the other. God knows we are tired, that's out of the question, but we hope He will allow and show us that things will change as soon as possible.

I know that our Lord is working, Our Lady is working, we do not see anything for the simple reason that God's style is different from bombastic men. Remember as the saying goes: "*A falling tree makes more noise than a growing forest*". The forest is growing, but is growing silently. God is preparing priests and bishops for tomorrow's Church, they will work with the future Pope. If God would like to intervene earlier we certainly would be happy.

Besides prayers, I would also like a personal commitment from you to grow in love, faith, hope,

grace, hence, in holiness. This is because the more holy we are, the more close to God we are and we can make our voices heard by Him. Our Lady is the person God listens more, this is not always the case, as she revealed, although I would never have thought something like that. She is the one closest and more similar to Him. In this important month we must encircle God, not with hostile spirit, but with a filial spirit, as I suggested, in love, faith, hope, charity.

Marisa has explained it very well: when God is showing we feel more supported, more relaxed, more confident. When God is present, I would like that the meeting with Him would never end and I think that our good Dad is happy to meet us. The happiness of God is a surprising happiness, for His greatest happiness is to meet a few people. God has no need of crowd, He has not need of small people either, like us, however, He turns His affectionate and fatherly gaze more on small people, who recognize their smallness, than on big ones. He has horror and shame of big people because they think and feel they are like He is. Only God is great, men cannot, especially before Him, show themselves as great men. Those who reason in this way are far from God.

13th April 2008 - 13th May 2008: we will live an extremely important month, to which I look with great confidence and I wish you too would do it. Do not let yourself be lulled only by the initial enthusiasm, let it be, rather, a mutual help. If we become aware that someone is slowing down in his path and is trying to sit down because they do not want to engage further, let's give him a respectful and affectionate tap on his shoulder, Let's hold his hand and guide him forward. I and Marisa need you, unlike God, we need you because we want to feel surrounded by affection, almost protected, defended and understood. We need all of you, no one is excluded, no one is less important than others. We rely on the heart of each of you, and who knows if, in a month time, the urge to think of others may represent the mainspring that is required to push each of you to a more established and greater holiness. We can do it.

I am convinced that God, in this moment, is complacently and kindly smiling on what his bishop said and then I think I have, regarding our Lord, not because of me, but because He wanted it, an easier access, for I am the only bishop ordained by God. As I have said, with humility, many times during the prayer, I cannot hide it, I was ordained by Him and I think that this ordination puts me, always for his goodness, in a position to be heard more than my other brothers, not because I deserve something, but because He wanted it.

Just as He wanted the suffering, He wanted this distinction too, which I recognize, because if I would not recognize it I would be false and a deceiver. What you can do is go and pray before Jesus the Eucharist. Unlike what Our Lady asked, in order to end wars, to come here to pray, I will exempted you from such pilgrimages. If you wish, this Church is always open but because of the age, diseases and the problems that absorb you more and more, I invite you to go and pray in every church where Jesus is present, for it is the perfect place to talk and converse with Him. Go to Jesus the Eucharist and there you will also meet the Father and the Holy Spirit, the Mother of the Eucharist and the guardian of the Eucharist. Let us do this campaign; it will be the best gift you can give to your bishop and to your seer sister. Let ourselves go to the will of God, we do what we can, but it is up to God to decide.

On August 1, 2007, after one of my prayers you know of, in the collection of the letters of God of that time, I got one to be inserted where our Lord said to me: "*I will consider what you said*". I hope He takes into account what I just said, for it is not me and Marisa only to take advantage of it, but you all as well. It is right that the sorrowful mysteries will eventually cease, as Mary said, and we can sing the glorious mysteries, the triumph of the Church, the Eucharist triumph, the triumph of the Mother of the Eucharist, the triumph of the children of the Mother of the Eucharist.

Thanks for listening to me.

L'Immacolata Concezione apre la Storia...



... la Madre dell'Eucaristia chiude la Storia



Homily of May 1, 2008

ST. JOSEPH THE WORKER

First Reading: Gen 1:26-2:3; Psalm 89; Gospel: Matthew 13:54-58

For those who love Our Lady, and we are certainly among these, it is simplistic and almost useless to celebrate the beginning of the Marian month as something special, exclusive and reserved only for the month of May.

If you consider family relationships, a husband loves his wife, parents love their children, a friend loves a friend, not in a single month, but throughout the year. For this reason it is an understatement to celebrate the Marian month only in May. As it is essential and necessary for a husband to have always his wife next to him and vice-versa, for parents to have always their children near them, and vice-versa, for a friend or a lady friend too, and even more so for us it is necessary to always have next to us the one Jesus Christ under the cross has given, donated and entrusted us as Mother.

A mom is loved every day of the year, not only for celebrations, although, unfortunately, this happens to many children. But these cannot be called children if they forget their own mom, and remember her during festivities only.

This thought popped into my head today, while walking in the garden reciting the rosary: I wandered: "What are we doing? We start something we are already doing throughout the year". If for us, as the Mother of the Eucharist says, every day is Christmas, then I tell you, for the same reason, every month is May, as in the other months we do not stop and do not cease to manifest our love for Our Lady.

Our Lady for us is essential and her help is needed every day, in fact there cannot be real and strong love, centered on her son Jesus, if there is no real and strong love centered on Mary.

It is written, in one of the presentations of the books collecting the letters of God for every year, my reply to a Bishop who, with confidence and with almost detached attitude, asked me: "What good is coming to you from these apparitions?" The answer I immediately gave and that silenced my brother in the episcopate was: "They made me love Jesus more and made me live the Holy Mass I celebrate every day with more love, with more faith and more participation".

That's why, in God's plans, his Mother precedes him in time and precedes him in action. There cannot be true spiritual rebirth, true spiritual conversion and growth in spiritual life and holiness, regardless of Our Lady: safety is given to us by her very constant presence.

Other Christian brethren of ours have reduced Mary's role, presence and importance. Holiness means possessing all that God has given us and to reject some of his gifts means to deny oneself the possibility of becoming a saint. If God wants Mary to be present in the lives of his children, and these children reduce her presence claiming the pretext or the idea of the mere presence of Christ, they place themselves in a different position from God and, therefore, cannot grasp those spiritual fruits that accrue only when Our Lady is present.

If you want to become saints get attached to Our Lady. I am not talking about devotion that sometimes becomes sensationalism, which can border on superstition, I am stating God's will that is crisp and clear: Let us draw near Christ, letting us to be taken by

hand by his Mother who will always make sure that there is union between each of us and her Son.

I hope that in the future the dogma on "Mary's mediation" will be defined in the Church as true and genuine intermediary between her Son, one and triune, and the other children, simple men. Mediatrix and Co-Redemptrix in the same time. There is no Redeemer without Co-Redemptrix, there is no Mediator without Mediatrix, there is no salvation without a Mother.

Today I try to urge and push you to realize and ensure that Mary's presence is more and more "encumbering" in your life; more and more may she fill the life of each of you. In this way we can look forward, we will be able to walk this last stretch of road before reaching the goal shown by God, we so much longed and desired.

When we feel exhausted and our strength seems to fail, our knees bend and we feel the urgent need to sit down, never to rise again and continue the journey, once again, God sends his Mother to comfort us giving a constant and "nagging" companionship. I am using this adjective with respect, to describe frequency and proximity. Our Lady never leaves us, never forsakes us because should she retire from us and no longer have her companionship, we would be particularly vulnerable and exposed to falls and, perhaps, even turnarounds and betrayals. For this she really is so close.

I took the liberty to entrust her with all prayers, even the nightly ones, the small and big sacrifices chosen by each of you, the good deeds we do every day. Imagine a flower girl making up a bunch of flowers, and is able to enhance their beauty and colors by wrapping them with elegance and harmony rather than throwing them one on top of the other without style. If we want to impress God the Father, God the Son, God the Holy Spirit let us entrust, day by day, these flowers of ours to Mary and she, with elegance, love and intelligence, will present this wonderful bunch to God the Father. I can assure you that God likes a lot this initiative and could not be otherwise. I myself asked him: "Have you enjoyed the initiative of this campaign?" And he replied: "I really liked it, it was most appreciated". He used the superlative "most appreciated", and this should prompt us to continue and to be more trustful because even if we ignore them, God's actions and deeds will unfold in the Church and humanity.

In this respect, I can tell you that those famous letters, of which you have asked me the outcome many times, got an incredible result. We sent them to sixty-eight Cardinals and then they themselves sent them to others, up to a total number of three hundred. Had I known before, I would have written fewer of them, it would have been less tiring and I would have saved on stamps! Apart from the witty remark, it is very nice that cardinals have turned into my secretaries. Many have accepted, understood, respected, had admiration and esteem for the man who wrote them. The Mother of the Eucharist, however, advised us not to wait or hope for any feedback and we know the reason: there is still a paralyzing fear of losing the parish, to compromise or fear of exposure, but, for the time being, it is fine as it is.

God works silently, even when we think we are in a dead calm sea, and those experts at sea know that dead calm means no wind, so boats and ships, if they do not have oars and are waiting for the wind, cannot set sail, but remain there motionless, in a dull atmosphere.

God, I say it again, is working for us and this is already a cause for joy and exultation, in a time when, despite everything, there is a lot of exhaustion and could not be otherwise, I see in you generosity, dedication, desire to collaborate, and I have to thank

you for this and encourage you to continue. We are working, you are working very hard, you are really trying to move in every way God's heart, I must admit it and I want to express my thanks, together with Marisa's because honestly, we did not expect so much participation. My thanks are important because it is from the Bishop ordained by God, but that from God is even more important. Thanks also for the material collaboration that many of you are showing daily or even several times during the week.

Despite some falls and a few moments of lower spiritual tone that occurred in the past, today we have reached a family atmosphere. We understand each other more, we collaborate better, and we love each other more and this is nice and pleasing to our Lord, may you be rewarded for it. When God 'will blow the trumpet' each of you must be in the combat position and it is not sure that I shall be here for much longer. If I'm gone, it will be up to you to carry on a beautiful, exciting and great mission in God's eyes. You'll have to be witnesses of God's love, goodness and power. Such power may be felt in each of you. What your life would have been if you had not met Our Lady and Jesus the Eucharist? What your and my life style would have been if God had not come to meet each one of us? Then each of us can say: "I am a witness and represent the love of God in the world, I represent the power of God in the world". Let us silently prepare, with humility and with total offering to live our future responsibilities, each of us in our place, in the context picked by God, in the situation chosen by God, with the responsibilities that he has decided to entrust each of us.

Let us look forward, we want to see it to happen what we are praying for. For everything else let ourselves go to Him and although sometimes we complain, and this unites us to St. Peter, or we feel like crying, let's try to go ahead and bring with us an increasing number of people. Always and everything to the glory of God, for the rebirth of the Church and for the salvation of many souls.

Secrets that God has revealed to Marisa are still looming, some of them are terrible. I know a few of them, perhaps I do not know the toughest and the worst, but I can assure you that they are there and are concerned with the Church and the world. God is begging for more time because he knows that when his works and actions will start, not everyone will respond or will be saved. Men, in order to be saved, must open up to God but if he is closed to him, to his action and his grace, no one can save him and bring him back to the straight path. That's why we have to be true missionaries, try to bring other brothers to God. Sometimes action is not enough, what is needed is immolation, a word hard to accept, even harder to live, but it is the only key that can open the gate of Heaven to our brothers.

Praised be Jesus Christ.

ROME, 1ST MAY 2008 – H. 6:30 P.M.

LETTER OF GOD

Our Lady - In the name of the Father, the Son and the Holy Spirit. Amen.

Praised be Jesus Christ, my dear children.

Today is the first day of May, all the month is dedicated to me.

I will not come every day, not cause of me, but for your sister, because her health conditions are precarious more and more. I invite you to recite the Holy Rosary every day, to attend the Holy Mass, to receive Communion, and everyone who want it, to come and pray in the little chapel that was declared a holy place. Come and pray. I, like a Mother, thank everyone who has come to help also because not all have good health and you work with love, because you love Jesus, me, the Bishop and you take care in making an impression by putting everything in order. Thank you, my dear children, I know you are doing the little sacrifice the Bishop suggested and I thank you, but still we don't know what God decided about your sister. So pray and love.

Love all indiscriminately, even those who don't deserve to be loved, I am talking about the laymen, then if you want, also the priests. God leaves you free to love them or not, and, if you don't love them, it is not a sin because there is a very important reason. Not to love doesn't mean to hate, to nurse a grievance, to feel resentment towards the priests; the Bishop will explain the right meaning.

I repeat, do this month of May with much love, even if you are at work or you are around for shopping or any other reason. Selenia, you who are working in the hospital, love your sick, help them, they need you, they need your smile, they need a doctor like you. Don't look at what they give you, because then you would not do anything, see Christ in every sick. Also you, when you have a brother nearby, think you are near Christ. When you are with your Bishop, you really are near Jesus, because Jesus talks through him. The Bishop is full of beautiful teaching to give you, and you tried that. When he speaks about Jesus, about God, about Our Lady, about St. Joseph, about St. Paul, he is full, full of holy words. In every person, try to see Christ. I wish a good month of May to those who have understood what they have to do and to you, little Marisa, I say courage.

Marisa - I only ask to be a little better and to rest during the night, so also the Bishop will rest. We are two persons thrown here and there, worse than a ball. Can I say ball? (*Marisa* talks to the Bishop). He says we can say it. Anyway I thank you for this night and I would thank you every day if you made me rest in the night. Help the sick, especially the sick children. Thank you.

Our Lady - Together with my and your Holy Bishop I bless you, your dear ones, all the children, especially those of the third world. I bring you 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. In the name of the Father, the Son and the Holy Spirit. Amen.

Marisa - Bye-bye, would you say hello to mum, please?

Our Lady - Surely, here she is.

Marisa - Bye-bye, mum, make me feel a little better, tell God.

Grandmother Iolanda - I send a kiss to my Bishop, the Excellency.

Explanation of the letter of God dated May 1, 2008

With respect to the priests the Mother of the Eucharist said: "God leaves you free to love or not to love them". I would not like someone to misunderstand and confuse the "not love" with something negative as something opposing, resentful, to have resentment or grudge; this is not the meaning. The fact to love or not to love comes, in this case, under the viewpoint of dialogue, connection and relationship. You can have a talking relationship or no relationship with priests by just attending the celebration of Holy Mass and, if you need it, and it is good every now and then to do it, go to confession, I want to emphasize this.

Today, Marisa and I were thinking about changes in God's plans and although we do not understand them, they reflect His own logic. Regarding the priests, in fact, there have been some changes. Initially we had the exhortation to adopt them. Then, many of you have even been sent on a mission in Rome and outside Rome to speak to them. We also had the task of writing letters to some of them and to bishops. Then, from Our Lady came a different indication: "Stop, break off with priests", I think you were told about it during the recent holidays. Then, for the third time the situation was changed to give still a chance to do it for the priests who had not yet changed. Now there is another situation where, in my opinion, your responsibility is rewarded and recognized: that is, it is up to you to choose to continue the dialogue, or break it. I cannot decide who can or cannot do it, sure enough, we must always use the criterion that those who are ready and prepared should go and talk to priests. And what is the reason behind all this? By now God, as far as priests are concerned, has done everything, but still leaves an open door in the care of volunteers, you in fact. So, if you believe it, if you want it, if you feel like doing it then do it, otherwise don't. By now it seems that whatever God could do, He did, however, He still leaves a chance; if you feel like going to talk to a priest, often facing awkward situations, do know that this sacrifice does not come back just for the benefit of the interlocutor with whom you are having a conversation, but also for the benefit of other priests who are not reached by anyone. God gets where He wants, but He makes us realize that He wants to take again matters into His own hands. The same situation applies to me too. In fact, I was commissioned to write to Pope Benedict XVI and the demand bothered me, but later I decided: "If God wants it I will do it", and today instead Our Lady told me to feel free. By now everything is in God's hands: He accepts people who voluntarily give Him some contributions and one of these contributions is exactly the commitment to go and talk to priests. Also through prayer you can make your contribution, if you want you can pray for them, otherwise address elsewhere your prayer intentions, but God will always, in the end and if considered appropriate, take these prayers, whatever your choice, and lay them in the heart and head of some priests. I hope I have been clear, I hold on it and I want to reiterate it, in the sentence "you can love or not love the priests", you must not see anything at all that might mean or be associated with feelings of bitterness and hatred. Thank you.

Letter of God of December 8, 1995

Immaculate Conception of the Virgin Mary

Marisa - You always respect our situations.

Right now I recommend to you all the people who are ill, all those who trusted in my prayers. Even today I ask you: my little Madonna, go to the Almighty God and ask for the graces that each one of us needs. Thank you on behalf of all.

Our Lady - My dear children, thank you for your presence. Today is a great feast. The story begins with Mary the Immaculate and ends with the Mother of the Eucharist; It is a beautiful arc, triumphant as you are seeing, my dear daughter. I would like a great joy to be in your hearts pure, clear, precious in God's sight. As I said in the meeting with the young people: make a good confession, receive my Son Jesus in a state of grace. This is the coming of my Son Jesus, receive him in a state of grace and every day. The end of time will be triumphant, but during this long time Jesus will give all his mercy, always. Then there will be his judgment.

What can a mother say to her children? Love everyone even if sometimes it is very difficult to love those who make suffer. I understand that and then I invite you to pray for them. Do not waste time talking about: who says one thing and some another, no one speaks calmly. Pray for them. You have to love and pray. True love involves sacrifice and suffering. True love is giving, preventing the person who needs or is sick in body and spirit.

I have been here, among you, since the beginning of the Rosary, because God the Father wants you to pray it: it is a powerful weapon to defeat the wars, to ensure that peace returns in the world, in your beautiful Italy, in this de-christianized Rome, in families and to help those who suffer. Suffering is a great gift, it is a great force, and if men accept, can offer it to God for the many intentions that you know, for my intentions, which are yours too.

Mom invites you once again to set yourselves in a state of grace, to attend with joy the Holy Mass, to receive my Son Jesus with love in your heart.

(Marisa receives Holy Communion and the host becomes visible to everyone)

Marisa - I am not worthy to have you come into my heart, but just say a word and I shall be saved. What shall I do? Don Claudio, what shall I do?

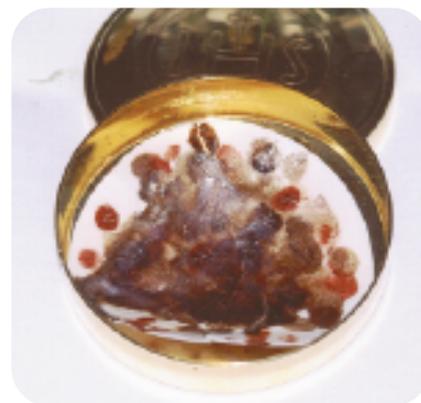
Don Claudio - Give me the Holy Host, then I give you Holy Communion. Now we ask the Lord insistently his love, his grace and blessing, which may enter the heart of all the people who still reject it and may He find the cradle to stay, to pass next to the beds of many who suffer to be refreshed and accept the suffering and pain, their daily bread. We ask the Lord to bless his Church, to support it, to bless the Pope, the Bishops, the priests who are united with the Pope and all the laymen who want to be faithful children of the Church. For all the others we invoke the mercy, forgiveness and love of the Lord. We are also ready, Lord, to give our small, modest contribution of solidarity and sharing in your suffering, offering as of now our little flowerets, sacrifices, our little fasts, because united in prayer we can tear evil and many souls to the evil one, and together with them forge a chain of love that unites heaven and earth.

(Follows the solemn blessing with the Blessed Sacrament)

The priests present, if they wish, they can come and take Holy Communion.

(Don Claudio breaks the host delivered by Our Lady to Marisa and distributes the fragments to the priests present)

Our Lady - Do live this grace so great. Together with the priests I bless you, your beloved ones, your sacred articles. I bring you all in 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.

**16TH MAY 2000****6TH APRIL 2002****30TH DECEMBER 2003**

On December 30, 2003 the community offered to the Lord one day of eucharistic adoration to ask forgiveness for all the sins committed in 2003. In the morning Marisa suffered the passion in a particularly bloody way, accompanied by a new abundant bleeding of the stigmata of the hands and of the forehead. Her serious health conditions didn't allow her to go down into the chapel, but she united herself in prayer to the community in her bedroom, where H.E. Mons. Claudio Gatti had exposed the big host that had bled twice, on May 16, 2000 and on April 6, 2002. In the afternoon, at the end of the H. Mass celebrated by the Bishop, while Marisa was suffering the passion in her bedroom again and the stigmata were bleeding, blood came out of the host again, to indicate the intimate and deep union between Jesus and Marisa, his bride and victim of love. The Bishop, after coming back home and ascertaining the miracle, brought the host into the chapel, where some members of the community have adored the host for some hours. On the host were present the great stains of blood due to the previous bleedings and more little stains that had flowered near the borders.

(...)

This miracle, happened in Christmas time, offers us new hints of reflection to meditate the mysteries of the Incarnation and of the Eucharist. In the mystery of the Incarnation we contemplate the mystery of the Child-God: the divine omnipotence is hidden under the appearances of a little and undefended baby. In the same way, Jesus is really present in the Eucharist under the appearances of bread and wine. The host is fragile and undefended in the hands of the man, who can either love and adore or offend it.

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