

Pearls of the Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XIX - N. 136

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



God the Father - I am God and I am speaking now. You do not see me, none of you can see me, you, little Marisa, cannot see me either. I am here to tell you that all your sacrifices, your sufferings, your love, have made possible the conversion of three billion five hundred million people plus one.

Dear children, I am God speaking to you and thank you, little creatures, for all that you have done, but you have not finished praying and making small and big sacrifices. In this small place that I have chosen, which I have called thaumaturgic, you must continue to pray to end wars, end terrorism and many other wicked actions taking place in this corrupted world, as my Son Jesus said (...).

Today rejoice for this great announcement I have given you, you deserve this joy. I, even if you do not see me, see all of you and will help all those who want to be helped. You never wander: "Why isn't God doing this? Why isn't God doing that?" I am God and I know what I have to do. When I ordained bishop your priest, I said: "I ordain you bishop" I did not say: "If you will, I will ordain you bishop"; the talk is very different. But men did not accept it, my men did not accept it. That is why there is so much need to pray for the people of the Church who do not receive Christ in a state of grace and for the powerful men who talk and never achieve anything to save the world. (From the Letter of God, June 29, 2002)

In this issue...

Homily of H.E. Mons. Claudio Gatti of June 11, 2008

Homily of H.E. Mons. Claudio Gatti of June 22, 2008

Homily of H.E. Mons. Claudio Gatti of June 29, 2008

Prayer formulated by H.E. Mons. Claudio Gatti on June 29, 2008



Homily of June 11, 2008

Listening to Christ calling the souls is terrible. I did not want the verses of the Resurrection to be read, for we are in full passion at this moment. A huge burden crashed and is crashing daily on the shoulders, already tired and exhausted, of a now fragile and worn body. I spoke to you about Abraham and I want to borrow the words of Jesus, when he said, "*The queen came from the extreme regions to know Solomon.*" Here there is more than Solomon, I believe. Here there is someone who has had some more painful and terrible trials than those of Abraham, as it happened yesterday. It is not the time to talk, I talked so much, maybe too much. It is time to pray and to plead to God: this is why, even in contravention of a liturgical disposition, I wanted Jesus, present in the Eucharist host that bled, to be with us from the beginning. I well know that on the altar Christ is present in Body, Blood, Soul and Divinity from the time of consecration, but this is the month dedicated to His heart and I wanted our hearts to turn right now to His own. To be martyrs and to have the palm of martyrdom you do not have to shed blood physically, there are many martyrs who, even though they have not poured a drop of blood, have been crushed, smashed, tormented by pain and suffering and it is human to say as Christ in Gethsemane: "*Take this cup away from me*". He drank it but after barely twenty hours he reached the Father. It may happen that God asks someone to drink the bitter chalice not one, but several times, and even if he makes him take small sips at different times, it is always the same chalice. With a difference: After drinking it, it can take weeks, months, years, decades and the situation remains the same. This is the time of prayer. It is useless for me to talk to you, I would only put bitterness in your hearts, you talk to Jesus instead, and whoever wants may come here, those who are able may kneel down, those who are not able may stand up and pray loudly. Just a few times I have asked you with so much insistence, almost begging, to be near, to be close to the seer and the Bishop. You know that Jesus fell more than three times before reaching the Golgotha, and this makes us happy because our falls, like Jesus' falls, are so many and are falls of love, but the time comes when it is legitimate, it is human to ask God for help. That is why I ask you too to join us, and I am sure that also all of Heaven beginning with the Mother of the Eucharist, will ask God not for triumphs, which at this time we are not interested in, but for a bit of peace and serenity to be able to feel better. Jesus is present here, and if he wills, he can grant it, so let your heart speak, do not think of either syntax or grammar, let your heart speak, do not be afraid, do not be cowards.

Homily of June 22, 2008

1st reading: Jeremiah 20:10-13; Psalm: 68; 2nd reading: Rm 5:12-15; Gospel: Mt 10:26-33

I hear many whispering, terror on every side! Denounce him! Let's denounce him!" All my friends are waiting for me to slip, saying: "Perhaps he will be deceived; then we will prevail over him and take our revenge on him." But the Lord is with me like a mighty warrior; so my persecutors will stumble and not prevail. They will fail and be thoroughly disgraced; their dishonor will never be forgotten. Lord Almighty, you who examine the righteous and probe the heart and mind, let me see your vengeance on them, for to you I have committed my cause. Sing to the Lord! Give praise to the Lord! He rescues the life of the needy from the hands of the wicked.

I believe that the passage taken from the first reading would suffice to have your agreement, intellectually as well as emotionally, to what I have already said several times. Jeremiah is the prophet I love most because many times I have seen myself in his life, in his experiences, in the convictions he got, in the bad judgments the authority of the time hurled at him. He is a prophet, a man who lives and embodies the mission God has entrusted him, with suffering, but he is always drawn to God: "*You deceived me, Lord, and I was deceived*" (Jer 20:7), he is the prophet who probably, compared to the others, ended his earthly life in a more drastic way, as he was killed. Anyway he is the prophet who went straight on his own way, without giving up and without granting anything to anyone, is the one who lived in a genuine and generous way the difficult task God has entrusted to him. When God calls a soul and entrusts him with tasks, whatever they are, these are always very tough and difficult and those who are called to incarnate and realize them suffer immensely. If you see a person who says or make you understand or is said to have been called by God and you see him living in fulfillment, joy, contentment, satisfaction, absence of trouble and suffering, you can surely say there is no God there; but if you look at a person and see him moan, suffer and stricken by human wickedness in all possible and imaginable ways, then you have to say that God is there. Suffering means authenticity of mission, absence of suffering means human deception that tries to make you believe that God has called for a mission. To make you understand what is the extreme difference, I let myself be on Jeremiah's side and tell you: analyze my existence and do the same with the life of the person all the newspapers are today talking about and of whom the television reported to have celebrated an ecclesiastical anniversary, and you will understand to whom I am referring to. You will realize that there is no suffering in this person, but sadly he is the one causing suffering. I can say, together with Jeremiah, "*Terror on every side*", that is, just look around and you see a multitude of enemies that are ready to hit you. Once, while speaking to Our Lady, I said to her: "*Don't you see that Marisa and I are treated like San Sebastian, for we are struck by all the arrows from all sides?*" The one who is innocent and who carries on with the mission generates unconceivable envy and jealousy. The greater the mission that needs to be brought forward the greater the envy and jealousy born in the heart of those who should support it, instead they oppose and impede it to the point of organizing anything to deceive him and make him fall. Once he has fallen, they show their brothers that the mission he was carrying forward was not true because he fell. But the one who suffers and is carrying out the mission is weak and it is normal to fall as Christ fell on the slope to Golgotha, as Elijah who threw himself under the tree because he was physically exhausted and pursued by guards, as Peter who fell before a woman who had simply asked him a question, as the apostles who fled and then returned scared of what was

happening to their master. This human weakness exists and coexists with the greatness of the mission. I told you to look at suffering and at love, but sometimes humanity and fragility make it feel and experience powerlessness and it is good to be so, so we do not fill with pride, in this way, once we have fallen, we could prevail and we will take our revenge. Remember the one who said: "*I will avenge and destroy*", once more there is this big likeness and these are prophet words, these are not words of resentment or rancor, but of affliction and we cannot condemn and criticize him if he experienced these wonderful and human feelings. At the same time he is aware of his weakness and fragility and addresses the one who is powerful and almighty, as the child who feels threatened raises his gaze and calms down to see his dad and mom near him, so the prophet, the Apostle, the one who has received the mission from God, will look up in Heaven and feel on him God's love present and active and God's mercy to refresh himself; any prophet who is sided by God can say: "*The strong and powerful Lord is here*" and our Lord, as Our Lady says in the canticle of the Magnificat, "*Has put down the mighty from their seat*". You see, there is a wonderful link and, once more, at the right time, at the time set by God, not a minute before or a minute later, as Our Lady often reminded us, God's enemies will fall, one over the other, at the amazement of those who attend this catastrophe. Even those who had built the tower of Babel had come so high, and the more they went up, the more they came into conflicts and did not understand each other because they were closed to dialogue, talk and to the experience of giving to the other and lived only for the expectation of receiving. "*My persecutors will waver, they will not prevail, they will blush because they will not succeed, and it will be an eternal and inconceivable shame for the persecutors.*" Be mindful of who the persecutors are: perhaps the poor, the sick, the weak, the ignorant, the disadvantaged, the prisoners, who are they? The powerful ones, yes the persecutors are the powerful ones, both in the Church and in the national state. Now I will do something that I have never done in so many years. You know and can testify that in my homilies, catechesis, bible classes I only mention the Sacred Scripture, public and private revelations, I just quote the Heavenly authors. Rarely, and you know this, I've made quotes from authors not present in the Sacred Scripture because those of Heaven are so clear, so beautiful and so rich that it seems superfluous to quote those of the Earth. I want to quote Cardinal Martini, who in turn quoted us by invoking the Mother of the Eucharist at the closing of the feast of Corpus Christi. Cardinal Martini had a spiritual retreat for priests at the beginning of this month, so the news is very fresh and by reading what he says it will certainly come to your mind what God the Father, God the Son, God the Holy Spirit, Our Lady, St. Peter, St. Paul, Paul VI and other great characters who, with God's permission, spoke to us. You will see that they say exactly the same things. Listen to what this cardinal says, sick and suffering for Parkinson, and occasionally he even had to stop the exercises he was doing to go to hospital for treatment. It is his will, he lived it as such and said: "*Before I die I must speak to the Church and say what I have not said before.*" The only reproach I want to make is why he did not speak before, but it is better late than never. He took inspiration from the letter to the Romans that we too are talking about, look at the coincidence, and he is talking about sin; Cardinal Martini stated that all sins, none excepted, were committed, in the Church history, by priests, nuns, monks, cardinals, bishops, and even popes. How many times have you heard this from me? And he talked about the capital vices of the Church with no fear and aware of speaking about extremely unpleasant things. He wanted and insisted on speaking about sins concerning the priests and said that these sins can be, in his opinion, divided into outer sins: fornications, murders and thefts affecting the whole Church history, and we know that daggers and poisons have always been present in the Vatican. And then there are those inside the Church: cupidity, wickedness, adulteries. The former archbishop of Milan believes that the clerical

vice par excellence among priests, ecclesiastics and up to the top is envy. Doesn't all this ring a bell? If we would have said it, or even better, if God or Our Lady had said it, they would be shocked, but it was said by one who has had very important duties because he was not only Archbishop of Milan but also chairman of all the Bishops' Conferences of Europe, then nobody is shocked. Now you better understand when Our Lady says: "*Because they think about power and career.*" The other great sin in the Church is slander, yes, Martini says: "*I must also tell you about the existence of slander. Blessed are those dioceses where there are no anonymous letters, when I was Archbishop I commanded to destroy them, but there are whole dioceses ruined by anonymous letters, perhaps written in Rome. I want to firmly hope for a renewal in the Church, I must say it because it will be the last retreat I will have and this is part of the choices made by an old person on his home straight, there are so many things I have to say to the Church. Talk about the flaw present in the Church, that is vainglory*", and it so happens that he cites this form of vanity manifesting in the clothing, and one might say that he was inspired by Our Lady's messages. Martini mentions some examples: "*Some time ago the cardinals had a six-meter train, Churchmen are continually dressing with useless ornaments.*" The cardinal warns priests against the terrible arrogance of careerism, "*They think about their career*", this too, how many times have you heard it from Our Lady. Even in the Roman Curia each one wants to prevail over the others, certain things are not said because they are known to block their career. This is a very serious evil in the Church, especially in the one arranged according to hierarchy because it prevents us from telling the truth, they try to say what is pleasing to their superiors, trying to act according to what one imagines is their desire. Unfortunately, there are priests who set themselves a goal to become bishops and they succeed, there are bishops who do not speak in order not to block their candidacy to become cardinals. We have to ask God for the gift of freedom, it is Jesus who said it, truth will make you free, I can say that I have never feared anything and have always said open-faced what I was intimately convinced, I paid hard but this is what I did. We are called to be transparent, to tell the truth, it takes so much grace, but those who come out of it are free. I believe, at this moment, that this suggestion comes from above. I believe that cardinal Martini wanted to do the identikit of the future Pope, this is what he did not say, but I think I can say that it is the hope that sustained him to speak like that, he has reached the age of eighty and even if he would have been alive, he would not take part in the next conclave, but he thinks he has come to the finish line, and before saying goodbye he says: "*Well, if you want a Pope who really guides the Church, he must be devoid of all these capital vices I have spoken about and have the gift, strength and courage to be free and not conditioned by anyone.*" And then, what can I say, pray for this to happen and then, since we are here, I thank God because this is the best way to close our social year, thinking and reflecting upon the evil in the church. You know that the Church will be reborn, then there will be this encounter between divine and human, God who guarantees this rebirth and strong and courageous men who begin to go out of this conspiracy of silence and defend the truth. In this regard there will be the time of contact between Heaven and Earth and we will see all Heaven deployed to carry this truth forward and the victory belongs to Heaven, for God is Almighty, but God wants human cooperation too, then not everybody, for it would be impossible, but some of the honest, sincere, generous and unselfish priests, bishops, and cardinals will work together, but this was already promised by Our Lady. Now you understand why I always ask you to read again and again the Letters of God. "*We are preparing good bishops, maybe not very good ones*", Must I always remind you everything? And then we wait for the contact between Heaven and Earth to happen because at the time of contact, you know that when you unite the poles, positive and negative, a sparks will occur, and we wait for it.

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



29 GIUGNO 2016



Homily of June 29, 2008

ST. PETER AND PAUL APOSTLES

1st reading: Ac 12:1-11; Psalm 33; 2nd reading: 1 Tim 3:1-6; Ac 20:18-20, 23-24, 28, 33; Gospel: Mt 16:13-19

Today, in this place that by the power of God is extending to become unbounded and immense, three churches have met: the triumphant Church, the militant Church and the purgatory Church. When Jesus, in the letter of God, said that all Heaven had poured out here, he referred to the triumphant Church. We are the militant Church, the first nucleus, the first cell of the new Church, to be born renewed by the blood of Christ, by His redemptive power and by His love suffered on the cross. The purgatory Church are our brothers still without the gift of beatific vision and waiting for their purification. We hope that their purification time will be short and this wish will be supported during the celebration of the Holy Mass. In particular, I am referring to those who have, with us, ties of blood, kinship, friendship, or are part of our community, which has now roots in each of the five continents.

We are the militant Church, we are the harbinger of the new Church. As you have recently followed my catechesis and today's readings, you have noticed that there is a path that better and better outlines, and cannot be otherwise, the character of the Bishop. Today we celebrate one of God's greatest works: we do not celebrate the person, but our Lord's work because everything that God accomplishes is an immense gift, sometimes unfathomable, which He gives to the whole humanity. Today, unfortunately, this episcopal ordination is still not accepted, especially from the top of the Church; it is not a gift made only to the individual person, as it would mean nothing, but it is for the whole Church. It is as if God would say: "*I am the Head of the Church, I intervene as and when I want and address the course of the Church History towards the goals and ends that I myself have set and established*". One of the many goals, and today's celebration gives us full rights, is the character of the Bishop. In one of the last Bible classes, to make you understand what a Bishop should not be, I have read, and this I rarely do, a reflection from cardinal Martini on the flaws in the clergy.

Today's readings outline what these conditions are, the qualities of those who aspire to the episcopate. The second reading is composed by the First Letter of St. Paul to Timothy and the Acts of the Apostles, but it is always St. Paul speaking.

"It is worthy of faith as I say to you: if one aspires to the episcopate, he desires a noble work. But the bishop must be blameless, married only once, sober, prudent, dignified, hospitable, able to teach, not devoted to wine, not violent but benevolent, non-litigious, not attached to money. Know how to direct his own family well and have children subdued with every dignity, because if one does not know how to direct his or her family, how can he care about the Church of God? Also, he is not a neophyte, because it does not happen to mount in pride and to fall into the same devil's condemnation. (...)"

You know how I have been with you since the first day I arrived in Asia and throughout this time I served the Lord with all humility, in the tears and in trials that the traps of the Jews have brought me. You know how I never back out of what might be useful in order to preach to you and educate you in public and in your homes. I only know that the Holy Spirit in every city testifies that chains and tribulations wait for me. However, I do not consider my life deserving of anything, as long as I have completed my journey and service that was entrusted to me by my Lord Jesus, to bear witness to the message of the grace of God. Pay attention to yourself and to the whole flock where the Holy Spirit placed you as bishops to feed the Church of God bought with his blood. I have longed neither for silver,

nor gold, nor clothing of anybody."

The initial sentence may raise some uneasiness in you: "*It is worthy of faith as I say to you: if one aspires to the episcopate, he desires a noble work.*" What does this passage mean? Please pay attention: Paul is the son of his time and at that time to become bishop was lived more as a burden than an honor. In fact, other gifts and supernatural charisms were sought, such as the gift of prophecy, which was considered superior to the episcopate itself because of the responsibilities that this office required in the performance of its functions. So it is good to long for the episcopate if there are conditions for which he makes a long list: "*The bishop must be blameless, married only once, sober, prudent, dignified, hospitable, able to teach, not devoted to wine, not violent but benevolent, non-litigious, not attached to money.*" So if the candidate does not have these qualities, he must not be ordained a bishop. There is an ecclesiastical institution that is responsible for episcopal appointments, but unfortunately it does not keep in mind St. Paul's instructions contained in this passage of the scripture because if they were kept in mind, today we would not have many episcopal appointments that leave much to be desired. It is absurd: we who defend and continually refer to the Word of God are criticized and condemned.

A bishop must not be inclined to wealth at all, nor to seek power but must live his role as a service, as Paul is teaching us, today instead is true the exact opposite. And then in the new Church the identity of the bishop must be exactly the following: poor, detached from material goods and living his role as a service; Always remember what Our Lady said: "*We are preparing good bishops.*" It is useless to have among the various titles the title of "*servant of the servants of God*" unless you live it completely. Jesus taught just this in the last supper during the washing of the feet: "*You call me Master and Lord; and do well, because I am. Therefore, if I, the Lord and Master, have washed your feet, you also must wash your feet to each other. In fact, I have given you an example, so that you too can do as I have done to you*" (Jn 13:15), that is, put yourself at your brothers' service. The bishop must be poor, servant, available, ready, generous, loyal, pure; chastity is a value that God the Father reiterated a few days ago during a conversation with Marisa and me. Priests must be celibate, let all those coquettes talk invoking the right to freedom, to modernity. The priest must resemble Christ, with his life he must remind that the final condition of man in Heaven will be that of a pure spirit and therefore there will be no need for marriage. All these qualities that you have heard are, once more, intimately tied to love and charity. Without charity they are nothing. St. Paul also taught us that concept: with love we offer God the best of ourselves. "*If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing*" (1 Cor 13:1-2). I could be wise, a great programmer, a polyglot, a theologian, a philosopher but if I have no charity, no love, I'm nothing. In the new Church, the episcopal nominees must possess such qualities, if they do not have them, there is nothing that can be done even if they are recommended. Do you remember the words spoken by Cardinal Martini, who is not the least inexperienced of the Church? Today's episcopal appointments go on for recommendation. We have to look at the models and Paul is one of them! He sacrificed for his faithful because he had their spiritual health in mind and trembled when poisonous doctrines, contrary to what he taught, infiltrated the communities. Paul's fellow, Peter, is also a model to follow. Unfortunately, he is often referred to as the weak side rather than the strong side. Today I would like to re-evaluate Peter's figure who received a wonderful praise from Jesus because he, illuminated by God the Father, recognized the figure and mission of Christ, "*You are the Christ, the Son of the living God*" (Mt 16:16). This means to have faith; A priest, a bishop, cannot fail to have faith.

In today's letter from God, Jesus said: "You have heard from a message from my mother that to a high prelate the Eucharist bled while celebrating the H. Mass, but he put it away and placed in its place another white host. Why are they so afraid of my blood?" We know name and surname of this ecclesiastic. During the celebration of the H. Mass, he was pushed to conversion, a Eucharistic miracle in his hands, and yet, instead of being thankful to God, he threw the host aside, thus desecrating the Eucharist. Is this faith? If we have no faith, and Peter reminds us of its importance, we cannot play our part because we, on our own, would not get anywhere; Only with God's help and grace we get everywhere. This is the teaching of Christ: "*Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.*" (Jn 14:12)

Look here, before the altar, where it is represented what I have just said. (*At the foot of the altar there is a decoration where the Eucharist and three zucchettos are represented - editor's note*) Take a nice picture because in this image there is everything. It is easy to identify the three zucchettos: Peter the white one, Paul the golden one and, modestly, the undersigned is the violet one. There is also the triumph of the Eucharist, giving vitality and nourishment, sky, earth and sea and abundant grace. This reminds me of Saint Augustine's words: "*Where abundant is sin, the grace has overabounded.*" Look at the flow of grace coming out from this amphora, this is the redemption that has changed the History of Man, so we are no longer as we were before. The sword is the Word of God penetrating in depth and remains stuck within us. All this must really push us to pray for the Church.

We will see you again in September, you all will stay on and you know it, for you will not die; so long as there is no triumph, no one in the community will die. Pray for the Church, it is the only intention I leave to you and entrust you with for these two months. Let us pray for the Church, we must give the best of ourselves, so God, with His strength, urged by our poor prayers, may realize, as soon as possible, what we are waiting for. The rendezvous is on September 6, at the thaumaturgic place at the San Lorenzo spring. We return to the origins after three years. From there, near that spring, thirty-seven years ago, our story begun and who knows if it ends there with a closing that has a link to the beginning. Beginning and ending always in the name of the Mother of the Eucharist, in the name of the Eucharist.

Prayer formulated

by H.E. Mons. Claudio Gatti

29th June 2008

God, One and Triune, present in the Eucharist, God our Father, God our brother, God our friend, my All God, I turn to You and bow before You. You are our All and I have invoked you as the Mother of the Eucharist always invokes You, she is the one who taught us to turn to You with affection, simplicity and freedom of children. My God, we love You, we have given you many proofs of this love that perhaps might have been better, more generous, but sometimes we have offered it encrusted with our flaws and our limits, but gold, even if encrusted with less noble materials is always gold and in order to shine with light and appreciated, it must first go through the purifying fire and we, my God, have gone through the purifying fire of suffering. Each of us, from the first to the last member of this community, has tasted the salt of suffering and I ask myself, why my God, to follow You, to be faithful, your true children are always persecuted and condemned? You can reply to me that again and again we see the unfortunate story of Cain and Abel and, because of men, it did not stop, but I say to You, my Lord, let the many Cains who are in the Church, in the society and in the world, give way to the righteous Abel; let, my Lord, this one to be the last year of a long wait that has been going on for decades. Let, my Lord, that at least today, even if You do not utter the all-enclosing word and that we are waiting for and which, even if You do not state Your enough, do, my God, my All, pronounce a word that is near to the concept of enough and for us it will be joy after weeping, after pain, after suffering. My God, thank you, for You sustained this community this year, a community that has been attacked, both from inside and from outside, by forces that seemed preponderant but did not win, once again You won and we can Sing "Christus Vincit, Christus Regnat, Christus Imperat". Yes, God One and Triune, You must triumph, You must reign, You must overcome the evil in men and replace it with Your love and with Your grace. Your victories, my God, are brilliant, beautiful, wonderful, sometimes incomprehensible, but if we look at history we see that You, as absolute protagonist, have always led men toward the good and if there is that mud in the world today, that smelly dirt, it is only and exclusively men's fault who have departed from You or actually have taken Your place. They have almost deposed You to enthroned themselves, they put You aside to draw attention and applause upon them, they almost put the gag on Your mouth because, as they are as proud as satan, thought fit to spread their words that are just words full of poison. My God, it is not up to me to tell You to rouse because You know when and how to intervene, but give us the strength to reach Your goal, give us the serenity to live this time, very short I wish, in tranquillity and peace, do in such a way that we may always taste the joy of love, which takes two directions: toward You and our brothers. My God, remember your Church and allow me, after bowing and worshipping before Your presence, to address Our Lady who is here at your feet, on her knees, who continues to intercede for us and is signaling us to raise our eyes to You, to see that blood that has been rejected by so many men of the Church, but we want to guard it carefully as the best

and most precious gift You have given us. That blood, Jesus, is also the blood of Your Mother because she is Mother, Mother of the Eucharist, Mother of the Church, Mother of each of us. Oh Mother of Heaven, you only, besides God, know and have in your heart the memory of all those sleepless and aching nights, of all those days when the heart was strained in the grip of discouragement up to the point to desire to close everything to get out of this painful situation. God, urged by you, uttered those words: "No, never", but He also said other beautiful things you have always reminded us like here comes the Trinity, not only because there is the Eucharistic sacrifice and the Trinity is present in the Eucharist, but here comes the Theophany, as manifestation of the One God in three equal and distinct persons, here You come, actually, this is one of Your houses where Your presence is more frequent and continuative. In this place, which our Father rendered thaumaturgic, You, Jesus, have called the Bishop, Bishop of the Eucharist and the seer, victim of the Eucharist, and I, at this moment, am not looking at the people but at your works. You, Jesus, have said and added to the word Bishop and to the word seer the adjective most important, the most important Bishop, the most important seer, and I say this because I do not want to diminish the gifts You have given to Your Church; the thought should not go to our modest people, but to the One who wanted, in His infinite closeness to man, to choose two creatures that certainly men would have never chosen, but You did chose and how You then surprised us, You surprise us each time You manifest to us. Oh Mother, Oh Mum, oh sweet friend and sister, put in our heart a little of your love; We want to love your and our God, but our love is too much below and then compensate it with your being, give us your Motherly love, let us hear and persuade each of us how good it is to turn our love to God who, as a loving Father, is ready to stretch out His arms. My God, Mother of Heaven, I cannot finish this prayer without addressing those who we celebrate today: Peter and Paul. At this time, my God, I feel, for You said it, to have in common with them the great gift of episcopal ordination; You ordained bishop Peter, You ordained bishop Paul, You have ordained me, your humble servant, equally bishop like them. Then, dear brothers in the episcopate, give me your faith, your ardor, your anxiety for the Churches, your desire to be at everybody's service, that I may follow your footsteps and have one of you at one side and the other at the other side, walk together to our Jesus, our Brother, our Savior, our Messiah, the One who called us to be ministers of the Word, ministers of the Eucharist in the Church He founded and keeps on sustaining despite the fact that men have attempted to unsaddle Him as you, Paul, were unsaddled by Jesus. Jesus is powerful and has succeeded with you, but men will not be able to unsaddle Him because before Christ present in Body, Blood, Soul and Divinity we bend our knees, we bow and say: "You are Jesus our God, our Brother, true Man, true Savior". Amen and Alleluia.



Several times, between 1995 and 2004, Jesus, the Mother of the Eucharist or the angels carried some hosts to the thaumaturgic place, taking them from Tabernacles in order to save them from desecration.

Some of them, by God's will, were not consumed and, after many years, are still intact and show no signs of deterioration. Their shape and compactness has not changed, keeping the same bright white color and defying the laws of nature.

Since 2011, on the feast of the Triumph of the Eucharist and the episcopal ordination of H.E. Mons. Claudio Gatti, during the Eucharistic adoration we enthrone on the altar the six hosts still preserved. In chronological order they are:

- 1) February 18, 1996
- 2) March 22, 1998
- 3) May 17, 1998 (1st bleeding) and June 6, 1999 (2nd bleeding)
- 4) May 16, 2000 (1st bleeding), April 6, 2002 (2nd bleeding) and December 30, 2003 (3rd bleeding)
- 5) November 11, 1999 (1st bleeding) and May 18, 2000 (2nd bleeding)
- 6) January 15, 2004

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