

Pearls *of the* Mother of the Eucharist

“MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL’EUCARISTIA” - YEAR XXI - N. 143

FEAST OF THE EXALTATION OF THE HOLY CROSS



"The cross should not frighten us, for the cross is telling us the love suffered by God, the cross is telling us the incarnation of God among men aimed at the sacrifice of the cross. The cross reminds us that we owe to it only if we can enter the Heaven. I believe I can say that when we will be before God for the personal judgment after death He, in order to admit us to Heaven, will want to see the cross imprinted on our soul, will want to see if it is present and if this cross gives light, warmth and love because we have the grace, then only we will be admitted. But if this cross is faded or erased, then God's judgment will show us purgatory or, worse still, hell. It is the cross we have in our soul that opens the gates of Heaven, it is the sign of belonging to God, of adherence to God, it is the sign that indicates that we bow to Him, that we accept redemption and the cross. The cross is life, the cross is victory, the cross is triumph. Love the cross ". (From the homily of H.E. Mons. Claudio Gatti, September 14, 2008)

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Prayer formulated by H.E. Mons. Claudio Gatti on September 14, 2008



Homily of March 4, 2007

2ND LENT SUNDAY (YEAR C)

1st reading: Gen 15:5-12, 17-18, Ps 26, 2nd reading: Phil 3:17-18, 4:1, Gospel: Lk 9:28-36

Today, you have realized, there has not been the apparition or message because Marisa is in a situation of particular exhaustion. She is exhausted because this night we experienced, in our small way, suffering, sorrows, loneliness and a sense of abandonment similar to those of Gethsemane. You have to try these experiences to understand the devastating reality and, believe me, I have made a huge effort to stay here, but I have done it for you. To send you away without the H. Mass would not have been nice, the pastor must be able to sacrifice himself up to the end. I said to myself: "*I'm going to celebrate Mass for my brothers, but will I have the strength to speak?*" It is comforting for me to read in the Gospel that episode in which the apostles, though overwhelmed by lack of sleep, remained awake; well, we too have lived this experience. Believe me, we have lived many sleepless nights, but it is the way we live certain nights that leaves its mark.

Certainly, in those moments, God the Father, Our Lady and grandmother Iolanda were close to us, but they did not manifest themselves. Jesus in the Gethsemane shouted dramatically: "*God my God, why have you forsaken me!*", and His experience and ours are similar. If God the Son utters these words to the Father in the most dramatic moment of His existence, the same can utter the children who are living a dramatic and atrocious trial that has been going on for several years and seems to never end causing further weariness.

Yet, Jesus, from that painful experience, has risen and has faced the Passion. He went up the Calvary and, I do not find a more meaningful verb but I think it is the most suitable, ascended on the cross. When we meditate on Jesus' Ascension to Heaven after resurrection, we are used to see Him glorious and triumphant. Today, however, I would like you to set your attention on another ascension, the one on the cross.

Christ ascended on the cross, because He said: "*And I, when I am lifted up from the earth, will draw all people to myself*" (Jn 12:32), so the cross is also a true ascension, because from this bloody immolation arise and derive all other ascensions, even ours. In fact, we ascend and raise ourselves to the love of God during our earthly life and in the glory of Heaven after death, exactly because Christ has ascended on the cross.

I had never thought about this concept: ascend on the cross. This ascension is painful, but effective, propitious and fertile so if, despite everything, I am here to speak and you are listening to me, this is due to the ascension of Jesus on the cross. You see, this is the meaning of the expression "ascend on the cross", it is an experience of life. During this period of Lent let us ponder this new concept, it will be the best way to live what we introduced years ago: "the Eucharistic Lent". I have told you that, by now, this last idea has entered the Church because I hear the echo of this expression from one parish to another, from one diocese to another and, as I have already told you, even in the words of the one who currently occupies the highest place in the Church.

Thanks to this expression "Eucharist Lent", the passion, death and resurrection of Jesus Christ, actually present in the Eucharist, are magnified and find new nourishment. Believe me, the Eucharist gives strength, in fact, last night I had communion twice because I needed it, I had to draw strength from the One who could give it to me; it seemed to me that He had hidden and I had not noticed instead that he was next to us, so Marisa and I fed on the Eucharist and, as far as humanly possible, we continued the night hoping that dawn would come soon to put the word end to all this suffering. Therefore, if I am here before you and I am speaking to you, it is because of Jesus the Eucharist who gave me strength. Some wonderful words have resounded in me that, years ago, as you know, Jesus told me: "*When*

you are in trials, when you are in suffering, cling to the tabernacle, feed on Me the Eucharist and you will find again the strength to go on". After some hard blows, after some painful experiences, if strength and grace coming from God are not present, believe me, it is not possible to get up again, as Christ did in Gethsemane to continue His passion. Without Christ we cannot make a single step, but with His help and with His grace everything is possible, even while moaning because a human venting is legitimate, even if with tears because they are experiences that everyone has made, including St. Paul.

As we read today in the letter to the Philippians *"Join together in following my example, brothers and sisters, and just as you have us as a model, keep your eyes on those who live as we do. For, as I have often told you before and now tell you again even with tears, many live as enemies of the cross of Christ"* (Phil 3:17-18). He speaks of himself with tears in his eyes; you are accustomed to see Paul as a strong, overwhelming, courageous person, but he is also a person with a rich sensitivity and knows how to express his emotion and feeling.

The week that is about to begin is very important: God the Father and Our Lady spoke about it and then let us live up to the importance of this week, which opens under the banner of Gethsemane and we hope that next Sunday will be under the banner of transfiguration, that is, of change, which can only be performed by God.

Christ gives us another great example: he prayed and during His prayer the transfiguration took place and therefore the same law must also apply to us: it is in prayer that we transform ourselves and from weak we must feel strong, from disheartened we must feel confident, from losers we must feel winners. In fact, God's help is assimilated during prayer and we experience His love and, above all, His power.

Remember, without prayer there is no spiritual path; remember the famous prayer of the footsteps on the sand, this morning I recited it together with Marisa: let's look at the footsteps Jesus leaves on the sand as he goes on, the soul follows and traces in His footsteps. From a certain point, however, the soul footsteps are no longer visible, but only those of Jesus, why this? Here is the answer: *"Because I have taken you in my arms, so you cannot see your footprints anymore, because it is I who took you and held in my arms"*.

Today this is what my heart has told you with simplicity and frankness, they are equally valuable concepts, for they are the result of a deeply lived experience.

Praised be Jesus Christ.

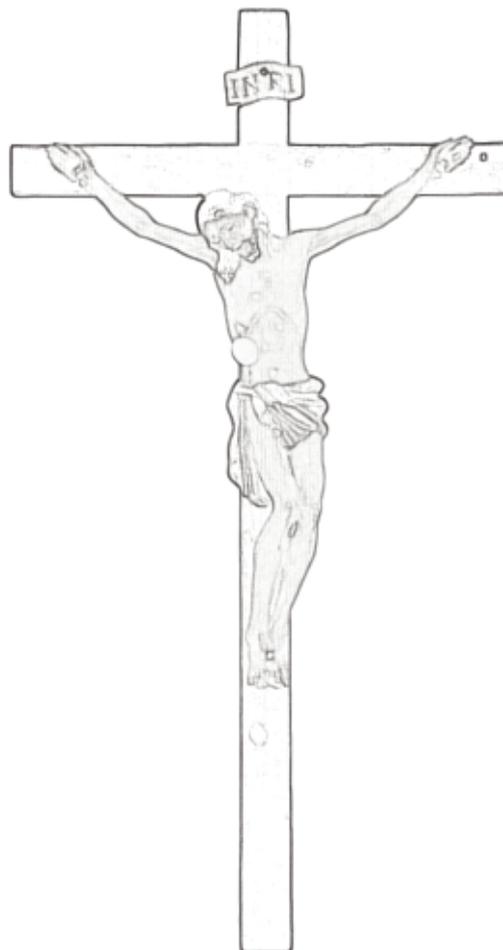
Meditation of H.E. Mons. Claudio Gatti

9th MARCH 2007

Today you have dedicated this day to my priesthood, to my episcopate and I thank you because, although I have always had support and help from God, never as in this moment I feel the need to always be able to count on your participation, even psychologically. Feeling alone in the struggle makes you sick, but being able to share and know that there are so many people, not only you in this place, but also others in the whole world praying for the Bishop ordained by God, gives me the strength to move forward. Sometimes it is tempting to desist because human frailty prevails, weakness and fatigue are felt, above all from a physical, natural point of view and the words that Jesus said to the apostles resound: "*pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak*". The spirit is strong because it feeds and is sustained by the power of God, with His power, as it happened during the long and affectionate conversation with God the Father, a conversation between father and children. I felt daddy talking, in my mind the images of these forty-four years were flowing fast and I was surprised, now more than ever, I saw and remembered everything that was done, first by myself and then, since the mission began, with Marisa; we really did great, huge, immense things. For the first time, when I paused to see the greatness of what was accomplished, I thought of Jesus' words: "*You will do things greater than I did*". God has overturned the situation where they were trying to silence the Eucharist and He brought back to the Church the centrality of faith, love for the Eucharist, the strength to fight openly and without backing away from the arrogance of high characters who even felt omnipotent. God has given us the perseverance to pass through all the Stations of the Cross, I hope I have reached the last one or at least the last but one, for we have journeyed a lot in these thirty-six years of mission and I have journeyed a lot in my forty-four years of priesthood. The clarity and lucidity with which I addressed the big men of the Church and of the Earth made me understand that God was totally on our side. How could a simple creature have this perseverance, this courage, this resolute force that is not human? However, I must admit that there are many moments of weakness, but they are necessary in order not to grow proud because, and I will talk about this during the homily, the revelation on God's fatherhood is a gift that the Lord makes to His Church through two humble creatures. We must see things through the eyes of God. The same reality, the same person can be seen by God in one way and by men in another. God is saying to two creatures: "*You are mine, I have chosen you, you are my apostles, my prophets, saints I have rendered such with My grace*". Instead, about these two creatures, men say: "*You are rebellious, indocile, you have broken the Church, you are the ruin of the Church*"; the one who has this responsibility is not me, but another person: just a word to the wise.

Even what can be humanly despicable, like suffering, can be seen by placing oneself on the side of men or on the side of God; we are talking about a delicate subject, difficult to deal with and above all to understand, for suffering is never understood. We can strive for it, but it is human to wonder when it will end or the reason for so much suffering and why Jesus Christ's suffering was not enough. One wonders why men are called to drink this cup with Him, but it is Jesus who said to the two brothers: "*Can you drink the cup that I am going to drink?*" And they replied: "*Yes, we can*". Then we also say: "*Yes, we can drink this cup*", but I can assure you, because I have experienced it, that the blood of Jesus is sweet, gentle. When the great miracle of June 11, 2000 took place, I consumed the host from which the blood had come out and I felt

its sweetness, gentleness, its perfume, while blood normally arouses a sense of almost revulsion. The blood of Christ flowing to make the desert fertile and luxuriant is more than enough, but He wants our blood to be united with His. Do you know how God recognizes and knows how to distinguish the blood of His Son and the blood of those who are called to cooperate in the passion with the Son? From the color! The blood of Jesus is redder, more vermilion, brighter, more powerful and those who offer to God, through suffering, have a color and intensity gradualness, and a softer perfume. Those who are closer to God have blood more similar to that of Christ, therefore, there is greater closeness. The Lord has spoken of this blood also through the signs: the blood that escaped from the host and Our Lady's tears; the blood of Mary is the most equal, most resembling and can be almost mistaken with that of Christ and those who were amazed why the statue of the Our Lady spilled out a blood that, after examination, turned out to be male blood, it is because that is the blood of Jesus. The blood of Jesus and the blood of Our Lady are identical, it is the same blood, it could be male or female, so you can understand God's blood language. God calls those who love more, whose blood is closer to that of His Son, He will never be confused because he knows how to differentiate. It is the resemblance that counts and I say it again, the color, sweetness and perfume depend on the ability to love and the ability to suffer. In this way we are able to understand God more and more. This morning He often told us that He is our dad, but He is asking for suffering, is asking for this blood, He almost begged to allow more time in this hard, violent moment, so dreadful in some aspects, and we give it to Him, sometimes with reluctance, sometimes with fear, but I have always experienced that during the conversations with God I feel stronger. It happens to children who feel protected when they talk to their parents, then when the parents are not there because they work or are absent for other reasons they feel almost confused, uncertain; we would need a continuous presence of God to



feel completely at ease, calm and secure and see things as He sees them. The person who, compared to our community, to the rest of the world, to the whole Church has the blood most similar to that of Christ is our sister Marisa who is consummating in a continuous suffering. But God is our dad and if a continuous intervention from God was not there, the suffering would lead her to even more dreadful and dramatic situations. The help is there, if it were not there we would be desperate; not even human care, the most equipped clinic, the advice of the best professors could calm these sufferings; but the logic of God, which is sometimes different from ours, puts us in a situation of confusion. Today it is the feast of the Bishop He ordered and the victim suffered more than the other days; it is a huge suffering. Today God has said that the benefits of Marisa's suffering and, consequently, the Bishop's will no longer be in favor of priests and this is a striking decision: those who have not converted can no longer convert and, unfortunately. For them there will be Hell. They can be powerful, they can be people newspapers and television talk about, but if they're not from God, there's no chance for them: it's awful. God has long been patient, but now He has said enough! Above all the big men can still continue to blow hot and cold, to distribute joy and to inflict suffering, but they will pay everything in the judgment of God and after their death there will be no more possibility for them to change, to convert. They hold meetings, conferences, seminars, studies, celebrations, gather people, but never the sick, the poor, the prisoners, the afflicted are participating in these meetings, even ecclesiastic meetings. God's fatherhood, however, turns to the last, the small, the weak ones because our Lord thinks about them, gives His help and asks the good ones to pray and suffer so the situation of these people may change. I also anticipate your question: "Does God need this? Cannot He do it on His own initiative?" He also does it on His own initiative, but His respect for us is unconceivable because He elevates us to the dignity of being His collaborators, this is greatness. Men and women boast of being collaborators of a president, a king, a minister, but we are collaborators of God, have you ever thought about it? You can also put it on the business card and I will do it: God's collaborator. That is why God loves us and respects us and men can do nothing about it. He said: "*I give my judgment and I do not care what men think. If I, God, say that two people are holy, even if men think differently I do not care about their judgment because the only one that counts is Mine*". Humanly speaking, in recent months I thought and hoped that we would have celebrated this March 9 in a different mood, also because I had reread and heard certain revelations, but when, a few days ago, Marisa revealed to me her secrets concerning the Church and the world I said: "*My God, have we come so low?*" They are awful! But they do not concern any punishments, for the terrible situations that man has reached requires purification and redemption. These secrets, which we know of, are stripping the flesh and make our heart bleed; some people should be put in the situation of no longer being able to harm. I do not know if God wants them to be revealed and known, but I wish you never know them. It's true, I've already said several times in this circumstance that it is no longer a matter of praying or suffering for priests, but tonight I cannot forget those who were ordained with me back in 1963 because on some of them, as revealed by God the Father, the Lord has a particular plan. So, if only because they share with me the years of formation, of the seminar, I ask you to pray for these priests to whom I have also addressed letters and asked God to give them sufficient light, especially to the good ones, to understand and accept them. To understand them is easy, to accept them is perhaps not as easy, it is much more difficult, so I ask you for prayers for my fellows at the seminary, partly because, some days ago, one of them came to collect these letters and I promised that I would have prayed for them, therefore, I want to keep the commitment. God the Father certainly will not reproach me for this, they are his children and this Holy Mass is a thanksgiving hymn to God, a Te Deum encircling one after the other forty-four years, from March 9, 1963 to March 9, 2007. A

long Te Deum, which almost never ends and I would like you to sing it with me, spiritually at least. I do not know if you can find a copy somewhere but, if you succeed, at the end of the Eucharistic celebration I will read it and you will listen to it. It occurred to me now, I did not prepare anything beforehand. Now I have spoken to you from the bottom of my heart, all that I told you this evening came out of my heart, I did not need to reflect on what I would say, I spoke to you with love, heart and even with some suffering. Today our Lord, God, has given me two presents: a dialogue with him and a personal letter: yes, God has written me a personal letter, and I end by repeating a sentence that our Lord has given me: "*Show your children that you are happy for me*". That's all.

Homily of March 9, 2007

2ND WEEK OF LENT

1st reading: Gen 37,3-4.12-13.17-28; Psalm 104; Gospel: Mt 21,33-43.45

Perhaps you have realized that for a moment I was lost in thought, I was not absent-minded, but just more absorbed than usual because I felt strongly and real, by my side, the presence of the many people who have always given us help, encouragement, support and love.

Now we will do together a meditation that has accompanied me during this day. The human being is a reality composed of a soul and a body, so within us there are two lives: one spiritual and one natural. A person is only realized if both lives are present in him and the wish is that they are always two because, with the spiritual death, man is as if he were divided and split within himself. This is the ugliness of sin that destroys the human being, for it kills the most important reality, the spiritual one.

Natural life has certain connotations: each of us is characterized by a name, a family history and belongs to a community, to a nation. Spiritual life, on the other hand, is nourished by the Eucharist and has a Trinitarian relationship, so the connotations of spiritual life are twofold: the Eucharistic and the Trinitarian realities.

The soul without the Eucharist, which is a source of grace, does not grow, cannot witness to God its loyalty and love and cannot have with God the relationship that the Creator desires to have with every creature.

The Eucharist is also a reality uniting every human being to his brothers and in this union there is no difference of hierarchical roles but of responsibility. Therefore, before God, a simple believer, a consecrated soul, a priest, a bishop or the Pope himself, are different because God calls them to live different missions and not because they occupy a different position in the ecclesiastical hierarchy.

The Eucharist realizes man in his most intimate and spiritual reality. Today we have one more reason to sing the "*Te Deum*" as thanksgiving to the Lord. The men of the Church have tried to reduce the Eucharist, action and real presence of God, to a simple memorial of centuries ago. All this would gradually bring man to such a separation from God, origin of life, that he could no longer have a dialogue with Him. God intervened and made sure that the vitality that comes from the Eucharist was not removed, eliminated, but would have returned with greater generosity and love from God.

We Christians have a spiritual life because we are Eucharistic. The expression "*Eucharistic woman*", given to Our Lady and mentioned in the famous encyclical of John Paul II *Ecclesia de Eucharistia*, did not please God at all, because it does not suits her and does not show the relationship with the Eucharist. We, on the other hand, about the Eucharist, can say: "*The man of the Eucharist, the young man of the Eucharist, the child of the Eucharist, the priest of the Eucharist and the Bishop of the Eucharist*". Even my own priestly ordination first, episcopal later, would have no depth and vitality if it were not injected, planted in the Eucharist; thanks to it I received that strength which has served me and I have transmitted to you.

I can make my own the words of St. Paul: "*Follow my example, just like I follow Christ's*" (1 Cor 11:1), so if the Eucharist is present in the spiritual being of a soul, then there is life, grace and love. Thus man is able to respond to God and begin with Him a relationship, a dialogue, a Trinitarian and Eucharistic relationship.

Since we were children, we have been educated to turn to Christ and so the Sacraments, prayers and the words of the Gospel had a finality that was strictly limited to the relationship

with Christ. Instead we must have a living relationship with the whole Trinity, not only with God the Son, but also with God the Father and God the Holy Spirit. Here it is another reason to cry out our "*Te Deum*". Thanks to our loyalty to God, to the messages He has given us, to the dialogues that allowed the Bishop and the Seer to have with Him, now, in the Church, we have launched a new seed, which leads us to discover the Love of God the Father.

Until recently, in our prayers, God the Father was present in a modest and poor way. The Churches dedicated to Jesus, to his mysteries and to his titles, are much more numerous than those dedicated to God the Father, there is a huge, immense and unjustifiable imbalance. God the Father is the source of divinity, God the Father generates the Son and the Holy Spirit proceeds from God the Father. On the few occasions when we turned to God or heard about it, we were presented as somebody inaccessible and distant. We turned to Him with fear and reverence mixed with fear, but the Lord does not want this, for this reason He showed for what He is. You must know that, in Heaven, God the Father is joking and playing with the souls and also with those present. Are you amazed by this? It is the truth. Only those who have been in Heaven and have experienced these realities can testify to the authenticity of all this, the others must be silent and listen. God is the Father coming to meet his children and is rejoicing. Sometimes He can even reproach them, but He loves us with a high and incomprehensible love.

Our relationship must be Trinitarian: if Christ is present, the Father is also present and we do not forget the Third Person, the Holy Spirit, probably the most neglected. Without His power there is no Eucharist, only by the power of the Holy Spirit the Eucharistic mystery is present, present every time, in every century, in every moment of the history of the Church. Grace, the remission of sins, is given to us by the outpouring of the Holy Spirit making us powerful witnesses of the truth and eager to defend it and bear witness. We must not forget the Trinity!

There is no true Christianity, no real Christian life or an authentic spiritual life if we do not have a continuous and firm relationship with God the Father, God the Son and God the Holy Spirit. These three mysteries, these three realities are not contradicting each other, but they amalgamate to become the same reality. Our mother and teacher, the Mother of the Eucharist, has taught us, even catching theologians, that in the Eucharist there is the real presence of God the Father, God the Son and God the Holy Spirit. From this evening I would like an improvement: when we pray together let us raise our mind, our faith and our love to God the Father, God the Son and to God the Holy Spirit; also the sign of the Cross must remind us of this.

When we enter a Church and kneel before the tabernacle where the Eucharist is present, we kneel before God the Father, God the Son and God the Holy Spirit; likewise when we receive the Eucharist, the Most Holy Trinity is within us. For this reason there can be no true Christian life and an authentic spiritual life if the Eucharist and the Trinity are not present within us. This concept has never been told or taught, but the time has come to give the Church this truth that was already present but not yet discovered. It was necessary for someone to remove the veil that covered it in order to offer it to the faithful and to all the Christian people.

We cannot disregard the Eucharist, we cannot neglect the Most Holy Trinity. It is present and working within us, this is a certainty that must be preserved, jealously guarded and offered to others.

Today there are many reasons to thank God! How many graces He has given us, how much good did we do! And then, when the same Daddy God turns to us and says: "*Thank*

you for everything you have done for the Church", with humility but with sincerity, we must be conscious and say: "Yes, great things we have accomplished because You Lord called us to do them, and you gave us the grace to do them". We must be grateful to God for all this and sincere with ourselves.

The Church is changing: when the cornfield needs to be plowed, the plow drawn by the oxen must open the furrows. At this moment, I feel like an ox, and I say it with respect, precisely because in the field of God I worked to dig these furrows where we threw the seed that has already produced some lush plants. In this field, representing the Church, new plants will grow equally strong and prosperous. God is jealous of his field, He defends and protects it.

The time has come, and I hope this will happen soon, when the unfaithful shepherds and mercenaries, will be disavowed and denounced. This is another task that God has reserved for our community, the Bishop and the Seer.

The shepherds must resemble Christ the good shepherd as written in the Gospel of John: "*I am the good shepherd. The good shepherd lays down his life for the sheep*" (Jn 10:11). Every priest or bishop must be the good shepherd for the souls God has entrusted to him.

Jesus said: "*I am the gate; whoever enters through me will be saved. They will come in and go out, and find pasture*" (Jn 10:9) and is through the priest, the bishop, good shepherd, that the souls must enter the fold where they will find warmth, protection and the necessary food to feed and grow.

Here we have many reasons to raise this "*Te Deum*" to God, which began on the evening of March 8, 1963, when, in the dim light of the chapel dedicated to Our Lady with the title "Our Lady of trust", I deeply prayed to God so that, thanks to Mary's intercession, He may put in my heart a great love towards the Eucharist and an absolute loyalty to His Word.

After forty-four years of priesthood I believe I can say: "*Yes, my Lord, I have been faithful, I loved you in the Eucharist, I believed in the Trinitarian mystery, I made you known and loved by presenting Your Word to my brothers. I was the good shepherd for all the souls God has entrusted to me*". I want to say and sing this thanksgiving hymn to God, together with you who were closer to me in the hardest, most painful and excruciating years of this priesthood and in these first nine years of episcopate.

How many years of priesthood and episcopate will I still have to exercise? God knows, what counts is that every moment, short or long, concerning my story, is lived with the same enthusiasm of my twenty-four years, when, at the foot of the altar, before receiving the Priesthood, I consecrated my life to You God, One and Triune.

To God the Father, God the Son, God the Holy Spirit really present in the Eucharist goes our praise, honor and glory.

Amen.

Prayer formulated

by H.E. Mons. Claudio Gatti

14th september 2008

O Lord, amid the whining of all these children it is not easy to concentrate and turn our thoughts to You. However we know that You have said: "*Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these*" (Mt 19:14). My God, unfortunately, because of fatigue, prostration and exhaustion it is difficult to express everything we would like to tell You.

First of all we bow before You, really present in the Holy Eucharist. Together with You, God the Brother, we adore Daddy God and God the Friend: the Trinity is before us.

Before you, God One and Triune, our love is strengthened more and more, because we are before the source of Love. The world, My God, needs Your Love. Daddy God, You sent Your Son to give new fertility and vitality to the planet Earth. The divine blood of Jesus was poured on every clod of the Earth to make it fruitful, but, as You told us in the parable of the seed, the briars, thorns and stones have prevented these clods from giving the required fruits. You did everything to make the world and the Church resurrect, but we men have done little.

In particular I speak of all those who should have loved and make You loved, known and make You known and instead often they have tried to focus attention exclusively on themselves. The men of the Church have tried to interpose between You, my God, and our brothers to collect tributes and honors. Unfortunately, ecclesiastics who occupy important positions in the ecclesiastical hierarchy, even in Your presence, have addressed on themselves praises and acclamations, which instead had to be addressed to You, my God. How is all this possible? Those who should preach about You, instead of standing on one side on their knees, dominate and impose on the brothers, almost pretending to take Your place.

Henceforth come the evil that has afflicted Your Church for centuries, but now, O Lord, with Your triumph, with the triumph of the Eucharist and of the Mother of the Eucharist, the world is ready to welcome you and awaits only Your nod to shout in unison: "*Praise, glory and honor to God the Father, God the Son, God the Holy Spirit*".

My God, today we wanted, if we can say so, to anticipate this triumph in the world and in the Church. You have defeated the evil, nailed on that cross that we love and to which we turn thirsty for light, eager for comfort and longing for grace. Yes, Jesus the Eucharist, You dominate from the Cross. The cross is salvation and hope, the cross is love. Without the cross there is no Eucharistic presence, because the Eucharistic sacrifice is the actualization of Your sacrifice in every corner of the Earth.

At this moment, my God, I feel that in their heart, each of my brothers, sisters, sons, daughters here present are crying out: "*Jesus I love you, Jesus I want to follow you, I want to do Your will*". Listen to their voices, accompanied by gestures of love and situations of suffering. My God, in order to reach You, man must purify himself and purification takes place through immolation, rejection of sin and acceptance of Your law.

How sweet it is, my God, to have Your presence, how sweet it is to be able to speak to You, how sweet it is to hear what You say: sometimes through Your Mother and sometimes through the inspirations that rest in the heart of each of us. My God, I would like to cry out to

the whole world that each of us loves You and awaits Your embrace.

Today we know that You will admit to Your presence two popes and a layman. You announced it to us a few days ago and we too want to enjoy the joy that these three souls will have in being finally admitted to Your presence, to the Paradise of Beatific Vision. We hope that all the souls present in the Waiting Paradise may go to Paradise of Beatific Vision and for this, my God, we will pray as You asked us, so that our brothers may be inundated by the infinite joy that emanates from Your presence.

Now, lastly, I renew the tribute of the nations of the whole world. The symbolic gesture with which the flags bowed and formed a carpet on which You passed means exactly this: the tribute of all peoples to you, God, One and Triune, to you God the Father, to you God the Son and to You God the Holy Spirit. All peoples exalt You, together with the angels and saints and we, small, simple and humble creatures, join the chorus to sing: "*Holy, holy, holy the Lord! To us your love forever, to you our faithfulness forever!*"

For Christ our Lord.

"The Lord is on the cross and looks around himself: He sees his mother, John and the other women and He feels comforted, but He sees also the others and He suffers. We must not forget that Jesus is God and his glances perforates the time through the centuries and reaches us. He sees also us at the foot of the cross, searches our glances and reads inside our hearts. Let us ask to ourselves what He finds inside them: love or hostility and indifference?

Lord, we will never thank you enough for having saved and redeemed us, for having given yourself in the Eucharist and having gifted us with your mother as our mother. But we can only stammer a few words, because our heart is very little. In this moment we want to take refuge in Mary's heart which is always present next to the tabernacle and we want to hear it beating full of love. As at that time you felt comforted by seeing your mother at the foot of the cross, so now you will rejoice by seeing us closed inside her heart. We don't offer you our love which is so lacking and insufficient, but your mother's love to obtain spiritual graces, to love you and make you be loved, to serve you and make you be served, now and for ever".

(From the 11th Station of Via Crucis - Text elaborated by H.E. Mons. Claudio Gatti)

Letter of God of 14th september 2007

Jesus - I am your Jesus on the cross, but from this cross, you received the salvation and Paradise was reopened for you. This day, 12 years ago, the first great eucharistic miracle happened, and you thought that the powerful men of the Church men would accept it, but it wasn't this way.

The Exaltation of the Holy Cross is one of the greatest feasts, because, as you know, the Cross is life and resurrection. I died and resurrected for the entire world. Here in the thaumaturgical place, the first eucharistic apparition happened and you were all enjoying that moment. It was a memorable day, everybody was happy and joyful, but the men of the Church men destroyed everything. God is always with you, near you, as I am in this moment.

My dear children, I wanted to make your sister come down, for her to enjoy a little bit being with you. She is not feeling well, but this should not make you feel sad, the important is to pray, for her to accept all the sufferings I have and give to my spouse.

You are brave because you prayed a lot for her and you have thought: "We pray and pray, but Marisa never gets well". This is her way, this is her road, this is her "Yes", which she pronounces in front of God every time. You have to help her with your prayers. Is this the last time she comes down to be with you? Let's see what God Daddy, as your Bishop calls Him, has decided; be happy, pray and help your neighbour.

I can see in front of you, little Marisa, a cross which is very dear to me.

Marisa - Yes, it is the sun. I said that you were the sun and Our Lady the moon, but today, I have said that this sun is Mariasole who is here with you. I ask you to protect all these little children, from the oldest, the one who is celebrating his birthday today, Jacopo, because he was born on the Holy Cross Exaltation day, to the youngest, Ismaele.

Jesus - Later, other children will arrive. This cross is very familiar to me, we have the same in Paradise.

Marisa - In Paradise?

Jesus - Yes, but also the sun because God Daddy wants Me to be the sun and the Mother the moon.

Marisa - We have also the sun and the moon, Selenia is the moon and Mariasole the sun.

Jesus - Kiss the cross, little Marisa.

Marisa - Do you like it so much? But this one is not mine, you know that it is not mine.

Jesus - You too, love the cross. As I told you before, the cross is life, salvation and resurrection, it is joy. When something doesn't fit well, do not worry and take the cross in your arms. As my and your Mother said, help the Bishop.

Today, remember the first eucharistic apparition, but remember as well, the official beginning of your Bishop's episcopal service, Bishop ordained by God, and the certificate he signed to recognize the apparitions. I want to say it with all my heart: nobody has a saint Bishop on the Earth like yours, respect him, love him, pray for him and for everyone of yours, everyone needs prayers. Help each other, do as the Mother said a long time ago: pray for each other, don't speak about silly things, don't discuss, and do what your Bishop recommends, not what you want; this way, everything will be beautiful and you will have more love. You know that love brings you to Paradise.

Greetings to all of you present here, I thank you for coming to celebrate me. I love the flower decorations around the cross, it is very beautiful. Thanks to all those who collaborated to celebrate the solemnity of this day. I know that you are tired, you are just a few, but you see, finally, all what you have done is beautiful.

Together with my saint Bishop, your Bishop, I bless you all; I bless the children and the young little man Jacopo.

Marisa - Yes, he was the smallest for years.

Our Lady - And I, your Mother, I bring you all tight to my heart and I cover you with my maternal mantle. Go in the peace of God the Father, God the Son, God the Holy Spirit.

Praised be Jesus Christ.

Marisa - There were all those who went to Paradise with me, they were all around Jesus.

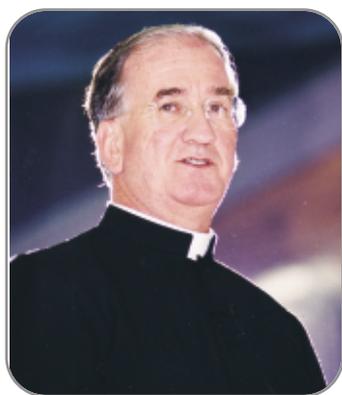
Bishop - They are 360 millions.

Marisa - Yes, 360 millions.

23RD ANNIVERSARY OF THE FIRST EUCHARISTIC MIRACLE

14th september 1995

While the believers were gathered in the chapel praying, Marisa was in her wheelchair at the foot of the staircase just outside the chapel. Bringing the Cross, I placed myself at the head of the procession and set off towards Marisa. When I arrived within a few meters from her, I saw her stand up without any external help and walk towards the Cross, following Our Lady's particular order, as she explained to me afterwards. Marisa kissed the Crucified on Jesus' forehead and according to what she has said, she saw the Holy Host coming out of the chest. I didn't see this "emission" because I was bringing the Cross, but immediately after I saw the Holy Host on Marisa's left hand palm. *(From the report by the Bishop Claudio Gatti)*

19TH ANNIVERSARY OF THE BEGINNING OF MONS. CLAUDIO GATTI'S EPISCOPAL SERVICE

14th september 1999

"I, Jesus of Nazareth, have ordained Bishop your priest, I, Jesus of Nazareth, in the name of God the Father, of God the Holy Spirit and of Me, God the Son, have ordained Bishop the priest Don Claudio Gatti. I ordained the first Pope and the apostles bishops, but everything has been changed... It's not important that the men give you the fullness of priesthood: I am Jesus, I am God, only I can do all that I want and no man of the Earth can prevent Me from doing something". *(Letter of God, 26th June 1999)*

18TH ANNIVERSARY OF THE SIGNATURE OF THE DECREE

14th september 2000

H.E. Mons. Claudio Gatti signed the decree to acknowledge the supernatural origin of the apparitions of the mother of the Eucharist to the visionary Marisa Rossi and the authenticity of the eucharistic miracles. Just after the signature, happened in the Basilica Mother of the Eucharist in the presence of the whole community, the Most Holy Trinity appeared to Marisa and the Second Holy Person spoke: "I, Jesus, speak in the name of the Most Holy Trinity. God the Father, God the Holy Spirit, I, God the Son, the angels, the saints and above all my and your Mother, Mary, the Mother of the Eucharist, rejoiced for the obedience done. You signed the decree, Excellency, you obeyed God as usual".

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