

# Pearls *of the* Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XXI - N. 147

## Feast of Consecrated Souls

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*Dear brothers and sisters, it is with great joy that I read this letter again for those who were absent last Friday, the day of the bible class. I know that you have adopted Our Lady's invitation to pray for my departure and that you have accepted the Bishop's proposal to start a prayer campaign for the same intention. God the Father is happy with this initiative, approves and encourages it.*

*Jesus, my sweet bridegroom, knows well that I ardently desire to reach him as soon as possible, not only because I am now at the lowest of my strength, my health is no longer reacting to medicines and I am tired of suffering but also because I no longer feel like living in this dirty and corrupt world. I cry with Paul: "I want to die to be with Christ".*

*I will also pray for your intentions. (...)*

*I carry with me the face of each one of you because, somehow, you can be before Daddy God, God the Son, God the Holy Spirit.*

*If God will allow it, I will come to visit you at your homes to collect your prayers and bring His graces to you. Don't cry at my death, it's not worth it, but rejoice because I will have finally reached happiness. I am going to prepare you a place in Heaven, where I will be waiting for you all.*

*I finish as my mother taught me: "dearly I kiss all of you. Your very affectionate sister Marisa".*

*(From Marisa Rossi's spiritual will, dated April 5, 2009)*

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# Homily of April 25, 2007

## FEAST OF ST. MARK THE EVANGELIST

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*1st reading: 1 Pt 5:5-14; Psalm 88; Gospel: Mk 16:15-20*

The commitment that you are making today can be associated with the image of Formula 1 cars that, at the starting line, are arranged in different positions. At the moment I'm not interested in talking about the finishing line. Perhaps the difference between promise and commitment is not yet clear. The promise is more about horizontal reality: a man and a woman or a boy and a girl promise each other to marry and to celebrate a marriage. With commitment, on the other hand, horizontal reality rises and becomes longitudinal, because the primary relationship is precisely that with God. The promised spouses commit with the Lord to live the marriage preparation with the highest commitment possible, but above all they prepare to live the married life in the best way, beginning to adopt the typical style of the bride and bridegroom who are in union and in the company with Christ, that is to say with Grace, with love and with all the other Sacraments.

The commitment is very important and must arouse, in those who pronounce it, a strong enthusiasm, even if, at times, the circumstances of life can soften or weaken it. You must live the commitment with joy for both yourself and for your spouse to whom you mutually commit to a profound loyalty, sensitivity and honesty.

The starting point, therefore, can be different, but the finishing point is the same for everyone and, at the finish line, which is the day of marriage, in addition to our Lord, the Mother of the Eucharist and your protector saints, other couples already married in this community will also be waiting for you. They will welcome you into the community of married people where the relationships must be reinforced and a communion of experiences must be accepted and practiced. Those who have already lived or are living a married life can take advantage of their experience and share it with others so that, if there are uncertainties, unclear points or problems, they can be solved.

It has already happened and it could happen again that some teachings, for one reason or another, have not been completely understood, so when facing some problems, some uncertainties, they have been resolved with the positive help of friends already married.

The commitment is important because you must tune and listen to the Lord. You have realized that the Lord asks according to people. He will certainly ask you much more than other couples who get married in a Church, but they have a rough and superficial preparation. I am sorry that I could not follow every single couple, as I did with those who preceded you, but you had more time on your side. In fact, even if I could not meet each of you, you had more time to prepare for marriage: you listened to more homilies and participated to a larger number of Bible classes, you attended more apparitions and heard several letters from God; all this is knowledge that not only makes up for, but is also superior to everything I could have told a single couple.

Therefore you must get to a marriage life with a sense of responsibility and growth. Life, if you look at what happens in the world, is often frivolous, superficial and empty. God can fill this void, he can fill this superficiality. Emptiness in the person means inconsistency in marriage. You know what God will give you on the day of marriage: it is a commitment by him, our Lord too undertakes a commitment: *"If you will be faithful to me, if you will observe the great commandment of Love, if you spouses will respect the Decalogue and precepts, I, God, commit to give you all the help and graces necessary to properly carry out the triple task of Christian, spouses and,*

*I hope, parent*". Christian, spouses and parent are three strenuous commitments involving renunciations and struggles. In life you can also encounter suffering, but you will have the help of God who will push you and take you to the top.

In a world where everything speaks of relativism, one gets married, then there is the separation, then one marries again with another one and then again with another. In a world that preaches all of this as an affirmation of freedom, you stand, instead, as witnesses to the absolute and to the real truth.

We conceive love as something that lasts over time, improving and enhancing the relationship between two beings: between God and man, between a man and a woman in marriage, among friends or among relatives.

Love is the reality of God, it is the nature of God: He is eternal, he does not withdraw and does not put himself in a position of detachment, but he is always present until man keeps him away. Couples strain their union or separate because true love is not present. I refer to couples who get married in the Church. Unfortunately, many approach the altar in mortal sin, do not confess and thus do not regain the grace; if they have no grace, God does not give them gifts. The grace of marriage is there if it is there the basis of the sanctifying grace, if there is the grace of love. On the contrary, if the sanctifying grace is lacking there can be no grace in the marriage. From this you have misunderstandings, divergences and difficulties that you too could have. But the difference is that you are committed to overcome them. Some often use it as a shield to regain their freedom, to mean that if love is present or not, after all, it is the same thing. Love is a guarantee of God, of His presence. So if you want to be good spouses and good parents, first you must be good Christians. You need to care about each other's spiritual life, not just the physical or natural life. You must give each other a testimony, you must practice the correction, as you have been taught. Be united in prayer that cannot be limited to a hasty sign of the cross, but it must be expressed, and this was asked to you by Our Lady, at least with an Our Father, Hail Mary and Glory Be at the beginning and at the end of the day. However this is not enough. You receive the best energies by participating in the Holy Mass, Eucharistic adoration and by reciting the Holy Rosary: all this is an effort and a commitment that you should not underestimate. It could happen, because the demands of life impose it, work demands it, that sometimes you cannot participate in the H. Mass, but you will realize that without the Eucharist, the life has a different taste, without the Eucharist the strength weakens, there is more confusion, more uncertainty.

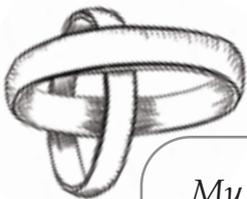
To be a parent, according to the teaching of the Gospel, is very difficult today. You all are in the world and if you look at how other children or youngsters or young people are, you will find substantial differences. Therefore, as it happens when traveling in some countries like Africa, where particular vaccinations are needed, so you have to vaccinate your children and the vaccination is formation. Remember, the best formation is the preventive one, that is, to anticipate to the children what they will experience, because when they will live certain experiences they will know how to behave and behave in the best way. The community is praying for you and will continue to pray.

The Bishop likes to hold all of your wedding invitations together not only as a simple collection, but as a commitment of mine. In fact, for the couples, for the married people, prayers change substantially, we no longer pray for the individual, but for the whole family and for the small community born with God's blessing. As far as I am concerned, there will be a constant and daily prayer and little by little you will approach the Yes of Love; there is also another guarantee for you and it is here on my left (indicating Marisa). I know how much she

is suffering in this last period and, at times, believe me, I am shocked, impressed by the vehemence of this suffering, but I can assure you that in the talks between Marisa and the Lord, where I participated, this request was always presented to God: "*I have children who get married, I would like, when I am a little bit better, to accompany them to the altar, if this is possible; otherwise take me first*". Sure enough, because it was thus said, that on June 29 she will still be among us. However, I am praying to snatch a grace from God, so that she may come down and participate in this great feast with the whole community, otherwise it would be too hard. We managed to snatch graces from our Lord and we should be able to snatch this one too. I hope that she will also be present for the other two marriages, but without big pain like now. God will let us know what he has decided as they did not comment on this yesterday. You can count on her: regardless that she is still alive or in the house of the Father. You can count on Our Lady and St. Joseph too. You can also count on grandmother Iolanda: you all have known her, you know who she is and you can also experience her protection, as her grandchildren have experienced.

It is important that you keep all that you have been told today in your heart, so in 10 or 25 years' time and if God will allow it, even in 50 years, you will remember these teachings and pass them on to your children, your grandchildren. When you will celebrate, one after the other, the silver wedding and then the gold wedding and who knows, since life is getting longer, even the diamond wedding, you will talk about the Bishop dressed in white and the most important seer in the world; we hope to hear all this from Heaven because it is there that, many times during the day, our thought and our desire go. So, at last, we too could say that we have achieved that happiness that Marisa and I have never met during our earthly life.

As from today, what is important for you is to decide to be truly authentic witnesses of the Word of God, of the Love of God, of the Truth of God.



*My dear children, when there is something to do, do it, do not wait for the Bishop or some other person to tell you, just think that if you help your brother with love, you have already conquered a bit of Heaven. Those who believe in the afterlife, those who believe in Heaven, do everything to conquer it with love.*

*(From the letter of God, November 13, 2005)*



# Homily of May 6, 2007

5<sup>TH</sup> EASTER SUNDAY (YEAR C)

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*1st reading: Acts 14:21-27; Psalm 144; 2nd reading: Rev 21:1-5; Gospel: Jn 13:31-35*

The Gospel of John is what attracted and enticed me in a special way because the topic we are talking about, even if the passage is short, is of such importance, of such intensity that, if put into practice, would put today's Church in a completely different situation from what is now, unfortunately, to everybody's eyes the passage begins with a detail: "*When Judas left the cenacle*". That of Judas is an unfavorable, negative presence, especially for Christ. Judas' presence prevents that intimacy and familiarity that Jesus wants to give to his great speech that is also the subject of the subsequent chapters of the Gospel of John. Judas leaves and Jesus is, at last, surrounded by his friends. He knows because he is God, that they will betray him and leave him alone but, despite this, he knows the love of the apostles who had left everything to follow him and gave up everything that was opposed to Him. Their love is still too human and, as long as it is not sustained by the love of God, fragility, weakness and detachment from Christ are still possible. Jesus is in the cenacle, but, besides Him who is offering himself as Redeemer, there is also the one who brought him into the world, Mary, Mother of the Eucharist. There is a dispute among exegetes debating the fact whether Judas were present or not at the time of the institution of the Eucharist. In my opinion he was not present for the reason I have just explained to you: Christ seeks intimacy, love, familiarity and, even if it is still in an imperfect form, he finds it in the apostles, in the eleven, and not in Judas, because he knew that he would have betrayed him. Jesus waited for him to go away from the cenacle in order to give Himself wholly as a Eucharistic Bread and as Word. Now we stop to examine this gift of Jesus as Word. There are expressions that seemingly appear out of place; Jesus is about to start His Passion, he is going to meet with death, so how can he say: "*The Son of man has been glorified*"? He is going to be humiliated and condemned shortly thereafter and condemned to death, so where is it possible to see this glorification? Before explaining this concept, however, it is necessary to specify that, when we speak of God, we must leave aside the human categories, the common ways of understanding and interpretation, we must choose the interpretation that God offers of his teachings and words. The Son of Man, Christ, has been glorified in the sense that the Father has accepted the oblation, the offering, but, above all, the obedience that Christ has shown towards the Father. The Father, since eternity, beyond the creation of man and every other reality, had also established the redemption and this had to be accomplished by His Son, by God the Son, the second person of the Most Holy Trinity. Well, Christ, as the psalm says, "*Entered the world*" saying that he sacrificed himself and offered His Body to the Father because all other animal sacrifices were useless to ensure that the alliance could be tightened again with a satisfactory and positive bond. Not only is the Son glorified, but the Father is also glorified, so the concept is the same: we give Glory to God when we obey Him. Whenever we obey God, in accordance with the Decalogue, in accordance with this new commandment of love that was instituted at the beginning of the new covenant; well, every time we respect these laws, we give glory to God, in the sense that we accept his teachings, we accept his directives and bow and carry them out with a gesture of obedience and docility. If God has been glorified in Him, "*God will glorify him*" too. The paradox is that Jesus is about to die, but what for men is humiliation, for God is exaltation. In the eyes of men, Christ is humiliated when he climbs on the cross, when he is nailed to the cross; for God, on the other

hand, Christ is exalted at that very moment, as he said: *"When I am exalted on the cross I will attract every being, every person to Me!"* Here is the Glory that Christ sought and wanted. Christ, obediently, has made this death his own with a free and voluntary acceptance and God will immediately glorify him, in the sense that, with redemption, with the death of Christ, Heaven is opened and the souls of the right people will enter it from the underworld or from that limbo that we have always preached and affirmed not to exist. The limbo never existed. By the way, the claim that children who have died without having the chance to be baptized would go into the limbo is a mere theological invention. Finally, not long ago, even the Church claimed to be a wrong theory, unfortunately it took too long. We have letters from God, one from 2001 and one from 2006 where Jesus Christ says exactly that the limbo does not exist. But why doesn't the limbo exist? Why am I talking to you about this? Because everything is absorbed, as we will see later, by the love of God. *"I give you a new commandment"*, and we begin to talk with trepidation about this wonderful law of love. *"I Christ, I God, I give it to you"*: indicates a gift that the Lord is giving us and this must be emphasized. It is not an imposition, but a gift, because when we talk about love, we must always keep in mind, clearly, the one who loves and the one who is loved. *"Love one another as I have loved you"*, these are the words the Lord utters. In order to love, and his applies to each of you, I must first be the object of love; I cannot give love to others if I have not been previously loved by someone, in the supernatural field by God, in the natural field by parents, relatives and educators. We know, from experience and because scholars say it too, the one who has never met love, will never know how to give it, will never know how to show this love. Now you well understand the meaning of the sentence: *"God's love is preventive"*, that is, it precedes our love; His is infinite, ours is limited, His is perfect, ours is imperfect. His love lasts from eternity, because we have always been present in the mind of God and He loved each of us in a personal way, different from one another. If, within us, there is the love of God, then there is the realization of his plan, if there is love, man grasps the maximum of his own perfection. There is an expression on which I still want to focus your attention: in the version of the passage we have read there is the word children, *"Little children, only for a short while I will be with you"*, I do not know and do not understand why they did not report exactly the word that best reflects what Christ said, that is: little children and not children. Jesus knows very well that he is going to die, then in all this talk which, I say it again, continues in the subsequent chapters, there is this anxiety, this loving care to leave to his apostles, as a testament, not only the teaching, but the expression of which this teaching is based. This, in fact, is the only time in the whole Gospel where there is this word: *"little children"* and I do not understand why they have taken it away and put instead *"children"*. The correct wording is *"little children"*, this is confirmed by John, the author of the Gospel, when he will be writing his first letter and will frequently use the expression *"little children"* while addressing the Christians, but it is not an expression he invented or coined, it is an expression, a term, a wording that he grasped and learned from Christ. In the word *"little children"* there is all the love, the gracefulness, the paternal concern, there is the desire to continue to be present, even if in a different way: *"still for a little while I am with you"*. After resurrection, however, the presence of Christ will be an operational, strong and continuous presence that is realized in a particular way in the Eucharist and in the Word, as he reiterates with the statement: *"When two or more people are gathered, I am in the midst of them and they are with them"*. When there is a family, when there is a community gathering in the name of Christ, then Christ is present. *"Love one another as I have loved you"*, this expression should be clearly placed in offices, homes and places of power of the ecclesiastical authority. I am not

interested, for the moment, in civil authorities. "Love one another as I have loved you": every member of the hierarchy, when reading it, should question themselves every day and ask: "*Do I love my brothers? Do I love the sheep that God entrusted me with strong and selfless love*" If this were done, the rebirth of the Church would now be at a much higher point than it is at the moment. Why is there this spiritual decadence? Because there is no love! How is it possible to think that the gentleman who holds an ecclesiastical position and who wears certain clothes of different colors, is at ease when he does nothing but to manifest his authority in a repressive and oppressive manner? Is this love? No. This is not love, this is not respect for the law of the New Testament and then the only thing we can do is to ensure that this law can become truly operative at all levels, starting from above, because every reform must start from the top and go lower and lower. Doing it in the opposite direction is not easy, but from the top down it is much easier, it should be easier. Then we pray that this law of love can truly penetrate every community, every Church, every family, every vital corner of the Church and oil those mechanisms that are now blocked by hypocrisy, interest, selfishness, wickedness and hardness of heart. The mechanisms must be put in motion again and the oil is that of love; the road, the way is that of love, because it is Christ who says it: "*By this they will all know that you are my disciples, if you have love for one another*"; if there is no love, you can be a nun, a religious man, a priest, a bishop, a cardinal and even a Pope, but you will not have the Christian badge. Only if we know how to love the others can they recognize us as disciples of the Lord, if there is no love then we are not disciples, much less masters for our brothers. Let us remember, we will be judged on love, it is on this commandment and around this commandment that the judgment of God will rotate and then let's anticipate it, examining and asking ourselves how far we can love and this to the Glory of God the Father, God the Son and God the Holy Spirit.

Amen.





# Festa delle Anime Consacrate



14 Maggio 2017





# Meditation of May 6, 2007

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*At the end of the H. Mass, H.E. Mons. Claudio Gatti made a meditation on the feast of May 13:  
Anniversary of Marisa's vows and Feast of the Blessed Virgin Mary of Fatima*

Our lady, while appearing in Lourdes, said: "*I am the Immaculate Conception*" and, appearing here in Rome, said: "*The Immaculate Conception opens the history, the Mother of the Eucharist closes the history*", so there is a perfect contact and development between Lourdes and Rome. Furthermore, Our Lady, appearing to Bernadette, gave the message of penance: only through penance, the man, after having purified himself, can come to be reconciled with God. There is also a very important episode which took place in 1916, a year before the beginning of the Fatima apparitions: an angel, the angel of Portugal, had appeared to the three shepherds showing them a chalice and a host above it suspended in the air. Then the angel bowed in adoration, so a Eucharistic dialogue had already begun, which was then developed by the Mother of the Eucharist, appearing here in Rome to Marisa.

In the message of Fatima there is also the beginning of the Church purification. The third secret, as you know, has not been disclosed in its fullness. God and Our Lady, when had appeared to Marisa, gave the correct interpretation of the part that was disclosed: our Lord's plan to revive the Church. There is, therefore, closeness and a connection between Rome and Fatima and we can say that we are fully within the message of the disclosed secret.

This year is also the 90th anniversary of the apparitions in Fatima and is an important date, I would say historic. I am sorry that in the Church this anniversary was almost underhanded without giving it the appropriate importance. In fact, these apparitions, according to the judgment of God, which is what counts, are relevant to the implications regarding the Church rebirth.

Therefore, next May 13 is an important date. This year it coincides with a Sunday, so it will not be difficult for us to celebrate it in the most solemn way; however, also the anniversary of Marisa's consecration to God occurs. As God used humble creatures, the three simple children, the three little shepherd and Bernadette, so He used our sister, another humble creature, to make the truth and, above all the Eucharist in the Church, triumph.

As on the occasion of my anniversary of priestly ordination we celebrate the feast of priesthood, so on the anniversary of the consecration of Marisa we will widen our gaze to all consecrated, non-priestly souls who have offered themselves to the Lord, so that their consecration may be even more honest, pure and generous. We hope that Marisa can be present to celebrate her anniversary and the realities I have told you about because her presence is always linked to the will of God. This night was particularly hard and painful for our sister and this prevented her to be present today because she is literally devastated.

So let's do a triduum like we also did for the anniversary of my ordination, especially to ask the Lord to realize what he promised and to speed up the times because, honestly, while abandoning ourselves to his will, we are tired of waiting. Next Tuesday there will not be the day of Eucharistic adoration, it will be moved to Thursday; on Friday there will be the bible class, so I am not asking for anything special because the timetable remains the usual that you already know. Saturday, instead, there will be the vigil during which I will continue to tell you about our story before the apparitions. Sunday we will solemnly carry the relic of Our Lady in procession; we are the only ones who have authentic relics of Our Lady, St. Joseph and Jesus: the hair of one and the other twisted together and rolled up to form a single curl.

We will make a solemn procession, we will ask Mary to convey our desires, our needs. I recommend that the intention that the Church may, as soon as possible, resume the path guided by the light of the Gospel and the Eucharist, be always vigilant and alive in you,

Praised be Jesus Christ.

# Homily of May 13, 2007

6<sup>TH</sup> EASTER SUNDAY (YEAR C)

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1st reading: Acts 15:1-2, 22-29; Psalm 66; 2nd reading: Rev 21:10-14, 22-23; Gospel: Jn 14:23-29

I draw inspiration from a sentence, from an expression of the Mother of the Eucharist, modifying it a little, adapting it to our circumstance and to what we are experiencing at the moment. You will remember that on the occasion of past Eucharistic miracles Our Lady said: "*There was a miracle in the miracle*" to indicate that the miracle is the visible manifestation of the Eucharist and, miracle in the miracle, this Eucharist, brought by Our Lady or Jesus, had bled. Even after some years we still have some of these hosts that had bled. Everything is ready and, at the right time, perhaps even today, those who have come from outside Rome will be able to see, adore, taste the beauty and greatness of the works of God. Therefore, let us adapt this sentence to the circumstance, to the anniversaries that we are living now. In fact, we can say that we are celebrating an "*anniversary within an anniversary*". The major anniversary is the ninetieth year of the apparitions of Our Lady at Fatima; the anniversary that is part of this is Marisa's consecration to the Lord through the vows of poverty, chastity and obedience. Let's go with order. Regarding the ninetieth anniversary of the apparitions at Fatima, once again, God judges certain things in a certain way and attributes to this event the adjective of great and important, while men belittle the judgment of God to their will, letting it pass as any anniversary and without giving the right relevance and importance that God instead gave. Today Jesus said something more about the undisclosed secret; Marisa and I know it and we understood those sentences, those words whose meaning perhaps didn't strike you. These are Jesus' words: "*They contain facts concerning the Church*". This is what it is important to know at this moment, the details cannot, at the present time, be revealed but today Jesus made us understand that they concern the Church; not what men say, catastrophes and similar things, this is not the task that God has reserved for Himself. God is the head of the Church and therefore he may very well reveal unpleasant ugly and annoying things concerning the Church situation, and He did it with the intent that, at the moment established by Him, everything would be revealed, so that it is clearly understood that God never forsakes the Church and continues to protect her even if the men of the Church and the faithful were to leave. We believe that the Church will not collapse until the end of time when, at the time of the return of Jesus Christ for judgment, the earthly Church will cease and will be raised to the glorious Church. The Church, despite the wickedness of men, will continue to move forward; men may offend her, partially destroy and stain her, but never conclusively because Christ is present in His Church and supports her with His grace, His death, His passion and the Eucharist. Why do men, to whatever degree they belong, do not accept the words of God? You will probably be shocked by this refusal, but the Lord gave His explanation and, coincidentally, it is contained in the Gospel passage that has just been read: "*Whoever does not love me does not keep my words*". Once more, my dear, you have the confirmation that, for the Lord, the division through which man is good or bad passes through love: whoever loves God, and keeps it well in his head, whatever religion he belongs to, whether a Jew, a Muslim, a Buddhist, a Hindu or any other religion, if he loves God, he works for the good and avoids doing evil; he will go to Heaven and will be saved. It is love that makes the

difference, so there may be Catholic Christians who go to Hell because they did not love and Jews, Muslims and members of other religions who go to Heaven because they loved. The One who decides is God and only God! We men, instead, create categories based on completely different laws, we make divisions between members of different races, religions, income, wealth or culture; these are human divisions that afflict man and do not exalt him and I wanted to insist so that when I tell you something about Marisa's anniversary it will be easier for you to understand. Those who are here for the first time may not have been able to properly grasp the message, especially what Jesus said about a cardinal; you may wonder who he is but I don't want to name him because I don't like doing it, but it is the highest collaborator of Benedict XVI, nowadays he is the one taking the office of secretary of state. This person, and look how things are well studied on the eve of the ninetieth anniversary, in collaboration with an expert Vatican journalist, who, in my opinion, is far from being an expert, wrote a book full of falsehoods, lies and deceits about the Fatima secret and its interpretation of the partially disclosed secret. I wonder: do we, as men and creatures respected by God and endowed with intelligence, have to stop, believe and accept what a bishop or a high-ranking cardinal can say in disagreement with God? No ways! Because these persons impose their truth by leveraging on the office, authority, place and the seat they occupy. Why should we believe what a cardinal or bishop says is true and what a simple person or a simple priest says is not true? Is this the division? No! Today it has been repeated: "*Obedience yes, blackmail no*". To say certain things, attributing them to an elderly, sick and secluded nun, you, if you had been honest, you should let me see the audio-visual recording, not your notes. I don't care about your notes because you could write what you want; so should I believe that your notes are honest because you are bishop or cardinal? Do you know that Hell is full of priests, bishops, cardinals and Popes? Respect! The faithful must demand to be respected and we priests and bishops must respect the faithful and not consider them, as Dante would say, "crazy sheep", that is, without intelligence, but people capable of reasoning with their own heads and taking, in the light of the authentic Word of God, important and valid decisions. This anniversary reminds us that in the heart of God, the Church occupies an important place and for the Church we are called to live, pray and suffer. It may seem strange what Jesus said to you, simple faithful, and here again there is what I said about God's respect for men: "*Clean up the Church, drive away those who are dishonest*". You could say, "*How do I do it? I am a simple believer, how can I clean up the Church?*" In the meantime, through your testimony, courage, preparation and commitment; this is what you have to do. If you hear things that are not good you have to intervene, if what is said is in contrast with what you have been taught you must intervene; this is your task, this is your duty, this is the commitment that you must undertake today on the occasion of the ninetieth anniversary of the apparitions of Our Lady at Fatima. Those who have been disrespectful of God and Our Lady are not you, but those who are above and have muffled, censored and fragmented all that God has made known to the three little shepherds through Our Lady and who had subsequently reported to the highest authority here in Rome.

Now it is enough to talk about the anniversary of Fatima; we come to an anniversary that is familiar and felt for the person towards whom each of us nourishes feelings of friendship, love and solidarity: our sister Marisa. One single soul can do much more than many people

put together, this is the judgment of God and then her immolation, her suffering, her "yes" wet with tears and blood, renewed every day and several times a day, has made her a human victim welcome and united with the divine victim. Many of you will wonder why our tired, weak and sick sister, guess what, has to suffer more? And today I am going to disclose, hopefully for her, the last mission that God the Father has entrusted her with. Exactly on May 8, a few days ago, and, by now, it will be easier for you to understand it if you refer to what I have said earlier. By showing up for the umpteenth time, God told her that to Him, Marisa's great sufferings, and believe me shocking, are needed. He needed them to stop and repair the evil committed by bad people, and he made us understand that bad people do not have an indication and a division according to our criteria; they are bad people, and this is what Christ says, they are all those who do not accept His Word and do not love Him, that is to say all the people who do not love, who offend God and cause suffering to their neighbor, whatever religion they belong to. These people are also present within Christianity, regardless of the role they occupy. God, with a clear, meaningful and symbolic word, expressed His regret and His suffering caused by "skullcaps". He did not diversify on the basis of color or office charge and the awful thing is that those who should love Him and make Him loved, those who should know Him and make Him known, are instead the cause of suffering. This is why God asked Marisa for this mission, and I hope for her that it will be the last one, that is, to suffer in order to repair the evil of the bad people belonging to every religions and that, without distinction of roles, are also present in the Christian Catholic confession. And what can you do? Jesus preceded me today: prayer, love and solidarity. This you can and must do and, in this way, you will participate in her mission; by supporting Marisa you will allow her to go forth. I know, all of us, and as you also heard Jesus too, would like her suffering to end soon and fly in the glory and happiness of Heaven. We have heard Jesus say: "*Pray for this*", and we will have to do it, knowing that the physical contacts will stop and we will suffer from this; but we are also aware that when she will be before God, she will be more powerful than she is now and, together with her mother and grandmother Iolanda, she will be happy and serene. All this must give us joy and serenity! In life happiness coexists with suffering, joy coexists with



pain, and then we can cry and rejoice together, be happy and still have a weight in our heart because these are the authentic feelings that mature in these situations and in these circumstances. Today is an important day for the Church history and as we have been educated and also used to looking ahead, I believe I can state that the centenary of these apparitions will be celebrated and lived in a completely different way and richer with love than the current anniversary; who knows that on May 13th 2017 someone is in Fatima to celebrate this solemnity together with some of you. It is not a dream, it is not a fantasy but I believe it can become a reality and even be anticipated thanks to our prayers combined with those of the Mother of the Eucharist. You cannot imagine how much she is united to us in prayer, suffering and love and she is praying for this very reason. You have also heard this in the prayer I recited to God and to Our Lady, I expressed this great desire: "*May the Church be reborn clean and honest as soon as possible, may cleanliness be finally accomplished inside the Church and the mercenaries, as Christ said, removed; may the serpents have their head crushed as the Immaculate Conception did with Satan and may the wolves have their teeth torn to prevent them from continuing to bite and wound the honest sheep of God's flock*". I entrust this to your heart, I entrust it to your prayers, I entrust it to your love in the name of the Almighty God, Father, Son and Holy Spirit.

Amen.



## Letter of God, 13th May 2008

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*Our Lady* - Today is the vocation anniversary of little Marisa vows, which she has always put in practice and respected. I would like that all the people who took the vows would put them in practice every day; I am mostly referring to the religious men and women. Not all put them into practice. Poverty is not indigence, it does not mean to dress badly, you must be always in order, especially before Jesus the Eucharist. My Jesus at the moment is closed up in all the tabernacles, but many do not feel the necessity and the need to be before Him, to speak to Him, to say: "Jesus, I love you, help me to be better". More and more often there are very hard and difficult moments for my two little children who, in spite of that, succeed to put into practice what Jesus has said: "All my children must love, from the smallest child to the bigger adult".

In Heaven today they have a great feast both for the sister and for the religious souls putting into practice their vows. You all know that your sister has some very big difficulties and problems to live with, to continue to cross this walk of life, and when, today, God the Father manifested and said: "A time will come when I will say Enough!", Your sister tried to ask Him: when? What day? He said: "I won't disappoint you. I have said that when the time will come, I will utter the word you all are waiting for: Enough". I have no words to thank all of you for what you have done for the priests, for the Bishop and for your sister.

You have prayed much, you have done little sacrifices and big sacrifices, and someone amused by passing the coffee under a person's nose ...

*Marisa* - It was me.

*Our Lady* - It is nice to be playful even in certain situations. When one does a little sacrifice, he must be always happy and smiling, and accept everything even if at times it is hard, as it is hard to live as God wills. Someone thought: "God has not kept his word, He says one thing then He makes something else". But how can you think like that? How can you say that? God is love towards everybody, especially towards the suffering people.

The suffering is very strong, it is very big for someone (Editor's note: Bishop and Visionary) God Himself has called to walk a hard path, in order to save this world so corrupted, a fearsome world that is so difficult to love. Do you know what was your sister and Bishop's desire? To go away from this world with the little Madonna, to stop living on this earth so filthy, so dirty and go to Heaven. God said: "Yes, I will say enough, but I won't say to you the day when I will utter it". You would say: "Is God amused to tease us?" No, God knows what He is doing and He has his reasons if He said that. Look at that little Madonna staring at the young girl (a sculpture, Editor's note) on her knees and to whom she gives the messages. How many messages, how many words, how many teachings and how many advices I have given you. Look at the beauty of this sculpture; thanks to the lady who realized it. But my thanks go above all to those people who have collaborated to prepare this feast, a small feast for men, but great for God. I know you are facing with very big difficulties because certain people have not understood anything, they do not know who God is, they do not know who is Me, they do not know who is this holy Bishop who is alone and is ill-treated by everybody, surely not by you, here in attendance.

There is someone among you who is easily lacking respect for him and the Visionary. Rightly your Bishop said: "You have to respect your sister because she is sick, not because she is a Visionary". She is as you are, but she is sick, and must be respected, this has not taken place, there was a continuous suffering, every day, two, three, four times a day, and only someone who has just lived one day in this home can realize it. Worry not, Excellency, I won't say more, be quiet. You know that the love of God and mine is great for you. You know that grandmother Iolanda loves you greatly, "Help the

Excellency", she is saying every so often, as she used to call you. My dear children, I am very pleased to see you here to celebrate God, the little Madonna, the Bishop, the Visionary, all the former young people, the adults, the children who are angels before God.

*Marisa* - Listen, little Madonna, I must ask you a thing, I don't know whether I have asked it already, for my head is hurting me a lot. Those letters that have gone out will have a good acceptance as we are really tired?

We live very badly on this planet earth because it is dirty, it is destroying and hurting us. Often I say: "Take me away, take me away!", and instead I realize, my dear Jesus, that I am still here. God, when will you say that "Enough", we all are waiting for? The Bishop is tired and he needs some rest.

*Our Lady* - You are right, daughter of mine. The others are well, they work, they eat, they sleep, they go for a walk, have a picnic, vacations, but my poor two sons, it's years, as your Bishop often says, that they are living as if they were confined in a jail.

*Marisa* - Yes, we feel alone and at times we clinch one another and at times we wrangle one another. I won't say to pity me, for I am just waiting for that "Enough", but for the Bishop. Give him the strength that is failing him every day, give him your help, you promised it, you have said it many times. All are in need of help, even the dear women who lend themselves so much to help. Even the former young people are lending themselves to help, even if not all of them do their duty.

*Our Lady* - I would have many things to say, but God has already spoken about them this morning. There has been a very long Teophany and my two little children have spoken with God. In the middle of that flower there is his eye looking and smiling. None of you is seeing or has seen him, you will see him in Heaven only.

*Marisa* - I wanted to ask you how long it may last the waiting for that "Enough" that God has promised He will utter? A pregnancy lasts nine months, for God's "Enough" how many months must we wait? It is many years we are waiting. Please go, little Madonna, to God, take Jesus with you, my mummy, grandmother Speranza, all the saints and angels, go to God to ask him when that "Enough" will come.

*Bishop* - She knows it because God has spoken to her.

*Marisa* - The Bishop has said that you know it because God has spoken to you.

*Our Lady* - This evening the two of you are a bit cheeky.

*Marisa* - Well, we have to keep our spirit high.

*Our Lady* - I do not want to see the young people or the former young people, as you say, sad. I want to see a smile on their lips, a smile of love, towards God and towards men. Then, I too, the Mother of the Eucharist, will feel happy.

Remember what I am going to say now and do not forget it. When they talk badly about this place, they turn to you, but they are not against you. As they cannot assail God, they assail you, but they are against us. Believe me, my children, they are against God, they are against the Mother of the Eucharist, they are against all those people who love this little place, this thaumaturgic place, this place so much



loved by God. I will not linger longer. My best wishes, little Marisa, on behalf of all the Heaven. I, your mummy who is here present, your grandmother and everybody, give you our best wishes of holiness, strength and courage to still accept what God wants. There might be a serious reason if this "Enough" is late. Then, courage, pick up strength, lean on that force that comes from God. To those people who make Marisa suffer I say: respect her as a very sick person. She never succeeds to have a treatment in a proper way, for she is very sick. Do not mistreat her as you have done up to now. She keeps silent, but she suffers within, do not mistreat her children, the ones living with her and the Bishop. Why do you behave in this way? Who are you to behave like that? The children are well behaved, they are fond of their aunt, their uncle, are fond of everybody, why do you have to make them suffer? Why are you so easily lacking respect? These are people of good ripe age. Little Marisa, if you are sick, they show two tears and then treat you badly, they have no respect for you. I would like to see a smile on Laura's lips, her husband, Emanuele, Sara, Mariasole... and the others. You must not suffer when you see little Marisa sunk in her sorrow. This is the will of God.

*Marisa* - "Cheers!", Mariasole has said this morning when she knew I was better. This is Emanuele, this is Sara. Mariasole, Samuele and Jacopo, he is a big boy, are missing. Then there are Mariselle, Adrian, Miriam, Ismaele and all the other children. The elderly are increasing and so are the children.

*Our Lady* - Children, are you going to blow me a kiss?

*Marisa* - Yes, help these children, everybody needs your help; even the two of us adults require your help. Must I say something else?

*Bishop* - That's enough.

*Marisa* - The bishop has said that's enough. I like to joke with you. I don't know if everybody understands this way of mine to talk with you, but I am like that. All right.

*Our Lady* - Our Father... Glory Be... Let's say a Hail Mary for you too. Hail Mary....

*Marisa* - Little Madonna, I wanted to thank you for Simone and for all the people you have helped. Help all the other babies, be close to their parents, for all of us require your help and you are everybody's Mummy.

*Our Lady* - Together with my and your holy bishop, I bless you, your dear ones, afar and near. I hold all of you tight 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. In the name of the Father, the Son, the Holy Spirit. Amen.

*Marisa* - Bye-bye everybody, bye-bye, mummy.

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*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>*

*Facebook: <https://it-it.facebook.com/MIT-Madre-dellEucaristia-135976513124957/>*

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

