

# Pearls *of the* Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XXI - N. 148

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

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*On June 29, our community will celebrate the Feast of the Triumph of the Eucharist and of the episcopal ordination of H.E. Mons. Claudio Gatti.*

*The episcopal ordination, by direct intervention of God, of the priest Claudio Gatti, is one of the great works that our Lord has accomplished in this thaumaturgic place, but it is certainly one of the most battled by the men of the Church, because it has aroused so many envies and jealousies.*

*Daddy God in 2002 said: "When I ordained your priest I said: " I ordain you Bishop ", I did not say: " If you want, I ordain you Bishop"; the sense is quite 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 men of the Church who receive Christ not in a state of grace; for the men of power who speak and never manage to achieve anything to save the world". (From the letter of God, June 29, 2002)*

*H.E. Mons. Claudio Gatti became an instrument of the Lord and united his sufferings with those of our dear Marisa, so that the will of God might be realized by giving, as a gift to all humanity, the most important Eucharistic miracles in the Church history: Since 2011, on the recurrence of this feast, we organize a particular Eucharistic adoration with the solemn exposition of all 6 Eucharistic miracles, some of which with blood effusion and still kept in the thaumaturgic place.*

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## Homily of May 25, 2007

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When a Pope is elected the expression "*Habemus Papam*" is used, but I believe I can begin the homily by saying instead: "*Habemus gratiam*", we have received the grace. In today's letter of God, Our Lady made us understand that at last, the prayers that we have long insistently raised to God the Father have found acceptance in His heart. I can confide to you that for the last two years I have been asking God that the last period of Marisa's life to be as peaceful and quiet as possible, even if I do not yet know the time of her departure. I asked God in my prayer to be able to remember her as a serene, happy and peaceful person because I do not want to live through those dramatic moments, plenty of them, when I saw her being destroyed by pain and suffering, when I heard her moaning and collected her tears and this has happened too many times and for too long. I know that all of the Heaven, beginning with the Mother of the Eucharist, gave us a hand by praying for this intention, so that Daddy God would intervene at last and make Marisa feel better. She will continue to have pain, but she will no longer have those strong pains and sufferings and this is already a lot. Clearly, not everything has been taken away, but only the worst sufferings, the toughest. We got aware of it because for the last three days, compared to the recent past when she was almost going to die, the situation has changed and the long nights and those long days with dreadful suffering that some of you have seen are no longer present. Now she is enduring a better situation, she still has the sufferings and natural pains, but they don't go beyond that and no new and big suffering is triggered. As you know, now the mission is over even with regard to the situation of the priests and God the Father this morning asked only for prayers and that is why today it is a particularly joyful and pleasing day for us. This morning, while we were praying, without warning, without even being able to remotely imagine it, Daddy God came, and it's not the first time, and He said exactly the things I'm telling you. Later, before lunch, Our Lady came and repeated the same things, so I told the Lord that this will be a thanksgiving Mass that I offer to Him because of the grace we received, for the gift we received which, I say it again, were certainly urged by all your prayers and your love for Him. Let us offer to God this Mass as a way to thank Him and that we also want to offer to Marisa, so that she can really be more serene, at last, even with the problems of a person who does not enjoy good health, but certainly she will be joyful and peaceful and we will be grateful for it. This grace came at a time when I had almost lost hope but, to tell the truth, I must tell you that I was tenacious and despite everything I continued to pray for this. I saw the attainment of this grace as something almost impossible, but the more I saw it impossible, the more I told myself that God had to succeed in granting it. Only God can fix everything and he did it with grace, with love, with serenity, with joy and, because of this, I must give Him total testimony and I have to say publicly: "*Thank you, Daddy God because this grace for us is an incitement to move forward, to continue the mission, to accept Your will and lastly to live a little more peacefully because I believe I can say that we deserve it*".

# Homily of May 27, 2007

## SOLEMNITY OF PENTECOST

*First reading: At 2,1-11; Psalm 103; Second reading: Rm 8,8-17; Gospel: Jn 14,15-16.23-26*

Each of us, in our own personal history, short for those who are young, longer for those who are old, has days that are exclusively their own. Well, Mauro, this is your day. It is a day that no one can take away from you because it is an important and, I would say, irreplaceable moment in the life of a Christian. The beauty of this day of yours emerges in two very beautiful circumstances that make it brighter, more beautiful and more desirable. Our Lady has developed the list, the outline of what I would have said. Today there are three points on which it is important to dwell and which are significant for each of us. The first concerns the fact that we belong to the universal Church and today is the day of Pentecost. The second concerns the fact that we belong to this community and, as a community, we have the important task of preserving the memory by announcing and passing on to others the remembrance of the grandiose event of the Eucharistic miracle that is represented here. Within the community there is then the material and natural family, to whom you, Mauro, belong. Finally, the third point, which is important to us, is the bestowal of Confirmation. All three of these circumstances are wedged into one another. The Holy Spirit is the author of all the three moments we live and celebrate today. Pentecost is the birth of the Church through the work of the Holy Spirit and this birth, as told by the passage from the Acts of the Apostles which has just been read, immediately gives us a reading clue. The Church has several adjectives: one, holy, catholic, apostolic and Roman, but unfortunately the adjective, in my opinion, more important is overshadowed and forgotten: the Church is "missionary". The Church, in fact, was born to announce. If you read the last verses of the Gospel of Matthew you will find this categorical imperative that describes the missionary task of the Church that Christ wanted to entrust to her: "*Go, preach to all nations, baptize them in the name of the Father, the Son and the Holy Spirit*" and pay attention, this is important: Teach them what I had





taught you". The Church, in its long history, twenty centuries, has unfortunately forgotten, or rather, the men of the Church have forgotten this missionary status. The Church must show as a human and divine reality that proclaims only the Word of God and, then, in this way, every culture, every category of people, even if different from each other, can open up and welcome the Word of God. The Word of God has no specific cultural connotations of a nation or a culture because this would mean restricting the Word of God, mortifying or covering it. The Word of God must shine with its own brightness that becomes specific and suitable for every people, similar to a painting where the frame serves only to frame and to bring out the representation. So we must give the Word of God this universal citizenship and, I say it again, we priests, bishops, have a task of announcing it, we cannot pollute the Word of God with cultural or political beliefs. If we do this, we have all those conflicts that those who are familiar with the Church history know well. Unfortunately the Church has encountered conflicts, struggles, but if it would have remained faithful to its mission of being missionary, all this would not have happened. So let's ask today what our task is, on the recurrence of an event that retains all its relevance. Not only did the Holy Spirit descended upon Mary and the apostles gathered in the cenacle, but it is descending continuously every day to attract, modify and change the people and make them children of God, as Paul said in the passage we have just read. So, today, what is the big task I entrust you with? Pray that the Church may regain the task of being a genuine announcer of the Word of God. This is one of the ways that the great rebirth of the Church is announced and realized. Now we come to the other event. Many of you were present on that blessed day of 11th June 2000; I could even live for a hundred years but, certainly, I will never forget the smallest

*God ordained you Bishop, gave you the fullness of priesthood. You are a priest forever according to the order of Melchizedek, you have the episcopate given by God because you have always loved the Church, the men of the Church and the souls that I saved with my death.*

*No man on earth can take away the episcopate, because God the Father, God the Holy Spirit and I, God the Son, are with you. (...) Those who love accept the order from God. God did not say: "You are free to accept or not to accept", God said: "I ordain you Bishop". Have courage, my beloved priest, I should say "Excellency", but for Me you are my beloved priest. You have your episcopate, you are a bishop in everything, for everything and for everyone. Thank you for what you are doing for the Church. God used you, little priest, and now a great priest, and the victim who is close to you, little Marisa, to help the Church. Had God not helped you, you could not have done what you have done up to now; God the Father, the Holy Spirit, I, Jesus and the Mother of the Eucharist are all with you. Jesus thanks you and thanks you all.*

*(From the Letter of God, June 27, 1999)*

emotion or the smallest memory of what happened in my hands that day. This Blood that indicates the real presence of Christ in the Eucharist, this Blood that is the source of salvation and how it spread and dispersed on the host until it almost filled the host entire surface, this Blood that spreads over the world and purifies it, really means the universality of redemption. Not only the emotional moment or the memory of the event is important, but what the event wanted to say is important, that is, that God intervenes in the history of mankind without asking anyone, with no authorization or permission. If God should lower himself to ask men "*Can I do this miracle, may I intervene, can I let my Blood out of the host?*" it would mean to be a subordinate, but we claim, we acclaim and proclaim that Christ is the founder and Head of the Church, it is man who must adhere to Christ, the opposite is not true, but unfortunately, still today some illustrious members of the hierarchy claim the opposite. They say: "*We must verify, it is up to us to say if it is a Eucharistic miracle*", it is up to you nothing, and you just have to bow your head, lower your head, and bend your knees because, in front of such an event, there is no need for demonstration. The great miracle of 11th June took place during a Mass, during a celebration: it is the Eucharist! And then the actions coming from these Eucharistic sacrificial moments are only God's actions and this event has changed the face of the Church. It is like the birth of Christ and His resurrection, both taking place in silence, confidentiality, discretion and they had a great power of expansion, formation and reversal of the reality of that time. If today we celebrate, in the Church, the affirmed Eucharistic triumph, we owe it to the action of God who also manifested and above all through this event. It is not important the person in whose hands it happened, it is important to affirm that it is the exclusive work of God and, since it is the exclusive work of God, it is He who chooses the qualified witness minister for this event, great, miraculous and capable of transforming the course of events. And now we come to the third moment, to the third circumstance: your confirmation. It's your day. For the person living it and also for the people who attend the confirmation, this sacramental moment, in its complexity, must be read in this way: the confirmation ennobles, reaffirms, qualifies, strengthens the relationship of the individual, of the single one with God the Father which we call Daddy, with God the Son and with God the Holy Spirit. It is at the moment of baptism that this Trinitarian relationship, sometimes unwitting, begins and the influence that comes from God is strong because the child, the newborn has diminished responsibility, but now your age, your intelligence, opens you more to the mystery of God, to understand, to accept it and above all to live it. Christianity is not a mere list of precepts, Christianity is not the exposition of a doctrine, Christianity, and you must be aware of this, it is the relationship that is established between the creature and God, a relationship that qualifies, that is perfected and becomes noble, in the sense that men open ever more to this transforming action of God. In a few minutes, after the ceremony, we will see the usual Mauro, you will receive good wishes, gifts, these too are part of the moment, but in God's eyes your soul will be very different, because God imprints in your soul, through the sacrament of confirmation, an indelible and distinctive sign that is the



character and it is this that indicates, from God, the possession of your soul and indicates on your part the offer you make of all of yourself, of your person to God. It is a meeting of man with God and God says to man: "*Today you are more mine than before, you belong to me more, you are more my property*". But man, unfortunately, has a very big responsibility, man is able to weaken this relationship or even to nullify it and here is Christ who, in the Gospel, teaches us what is the qualified way to preserve this relationship: "*If you love me you will keep my commandments*", if you love me, the basis of the relationship is love, not dread, not terror, not fear, but it is love and when there is love then everything opens, everything ennobles, everything becomes more beautiful, nobler, purer and cleaner. Mauro, the wish I give you is that you may, every day of your life, when you get up from your bed in the morning and when you go back to your bed in the evening, feel always a child of God and the child is the one who loves, is the one who think of the parents, it is the one who obeys the parents, it is the one who refers to the parents, everything you do with your parents, according to nature, do it especially with God and then your soul will grow, develop and we will just see Mauro's body growing and becoming stronger, but God will see your soul becoming more and more conscious, responsible and adult. Who can you trust? Daddy God and the Mother of Heaven, behold, they are those who welcome you into their arms, opening their hearts to you saying: "*Love us forever and we will do as it is written here in the Gospel, we will always keep you company, we will be present in your soul*" and you, sometimes without being able to notice it, can cry out to God, calling him Abba, Father, Dad, Daddy, as you wish, but with a filial love that will ensure that all the evil in the world won't touch you in the least, that all the wickedness in the world can never pollute your soul, that all the selfishness that there is in the world can never take root for a single moment inside you. Love God and God will love you and now let us pray intensely to the Holy Spirit to come down on this creature with a powerful, strong and great outpouring.

*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.*

**FROM THE PRAYER FORMULATED BY H.E. MONS. CLAUDIO GATTI, 29TH JUNE 2008**







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



29 GIUGNO 2017







# Homily of May 31, 2007

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## VISITATION OF THE BLESSED VIRGIN MARY

*First reading: Zeph 3:14-18; Psalm Is 12; Gospel Lk 1:39-56*

This year we celebrated a "*sui generis*" Marian month, different from that of past years because it was not possible to celebrate it as a community due to objective problems; however, if at the end of the month we add up the commitment that each of us has had in loving Our Lady, in going to Jesus the Eucharist, in praying and if we also add all personal commitments, I am convinced that we get a result higher than that of past years, when we even met every day of the week or only in some days. When there is commitment, goodwill and above all love, even if some obstacles seem to hinder the realization of a goal or a desire, by the Lord's work it is possible to reach a much more qualified height and even higher than what could be achieved in the ordinariness of cases. Here is how the extraordinary became ordinary: each of us has loved Our Lady, honored her day by day in the best way and joined Jesus the Eucharist, including adoration.

This happened because we did not restrict to praying only, but to prayer we added the suffering of renouncing to participate, as in previous years, in the daily encounter with the Mother of the Eucharist. All this allows us to better understand the reality of us being children and that of being mother.

We are always at the forefront of everything and tonight I want to debunk another commonplace, another ordinary concept present in the Church. I say that the recurring expression: "*The Christian must have devotion for Our Lady*" is wrong or reductive, at least. You can have devotion for the saints: Saint Rita, Saint Anthony, Saint Francis or Saint John, but towards Our Lady it is not enough to have a devotion. In fact, devotion is something that relies heavily on emotion, on feeling and sentiment, that is, on external factors; however towards Our Lady we must have instead something similar to what we have with the Christ: a "*relationship*". This relation is made up with two terms: a mother on one side and a child on the other; this means that Our Lady is present in our life, she is within our life through teaching, example and prayer. Every mother, even when she is no more, always remains in the life of her children thanks to memories, experiences and dialogues; likewise Our Lady too is within us. She is the one stimulating our spiritual life, she is the one who tries to bring her to a condition of greater union with her Son Jesus, she is the one who, as she always says, is close to us with prayer, is supporting us at all times and is participating in our life: in joyful moments, in painful moments and in glorious moments. This is why it is reductive to say "*having devotion for Our Lady*"!

Speaking of glorious moments, today you heard that Our Lady said something that certainly amazed you. The Lord does not need men, He works as He wants without asking anyone's

permission. My episcopal ordination was directly wanted by him and He ordained me a bishop, without the need for laying on of hands or rituals or anointing: "*You are bishop, this is the will of God*".

Instead, to ordain other bishops, the Lord used the undersigned; they are aware of this ordination and are mainly in Africa, but also in Europe, Asia, Australia and in the Americas. I still don't know how exactly this happened. I was shocked when God the Father, about ten days ago, told me that I had ordained fifty-one bishops and seventy-seven priests; yet the Lord does everything in the best way, even to protect me from any possible censure. You know that an episcopal ordination must be authorized by the Pope, through a pontifical mandate, without it, both the one who ordains and those who are ordained incurs excommunication, as was the case for the well-known African bishop who ordained four bishops (*On 24th September 2006 Emmanuel Milingo, without the Pope's consent, ordered four US priests, editor's note*). In my case it is surprising that no one can condemn me because I was here and therefore I did not break any article of the canon law code; the bishops and priests who have been ordained are aware of this and are already exercising their ministry.

If they were to condemn me then it would mean that they believe in these ordinations: all this for them will certainly be a considerable puzzle. I was here, I was not aware that I was elsewhere at the same time or in other places, but one day everything will be clear, I will meet those I ordained in bilocation. For this reason, if someone were to say that I am excommunicated the answer is no, because only God grants the gift of bilocation. In this way either they will laugh or they will shiver because there are no alternatives: what matters is that they will not be able to do or say anything, they will not be able to issue any condemnation and in the meantime God is reviving the Church.

I honestly thought that these ordinations had to remain confidential. I was surprised when Our Lady publicly announced it, but it is God who decides, so if His will and His decision is this, very well, we rejoice for all this. So from now on, I think I can say it, I ask you to pray for my



bishops and my priests. Of course, nothing has apparently changed, but much has changed away from here; for the moment not even an Italian has been ordained and I know the reason for it. However, in the designs of God some Italian priests will be ordained bishops along with another group of foreigners who will join the previous ones; this means that things are starting to move. Do you think God would have announced something like this if the situation was still at the very beginning? It is going ahead, so this too must be accepted and believed with gratitude.

On June 24, 1999 you gasped when Jesus announced again that he had ordained me a bishop, as you did not understand it on June 20; today you have gasped again and it is beautiful that it happened on the same day when also Our Lady and St. Elizabeth had a jolt in their womb. And all this is significant, who would have said it in 1999? I believe that no bishop has ordained as many bishops as I did and so many others will still to be ordained.

On the other hand, this had already been announced several times by Our Lady: "*Your Bishop will ordain many bishops*". These are the first in a long list and they will have to replace and take the place of the mercenaries. They will certainly be shepherds according to the heart of God, they will be people who will love and will make others love the Eucharist and will love the souls they must lead. All this means that the Church is finally being reborn and moving forward only for the power of God, only for the intervention of God and only for the work of God.



# Homily of June 3, 2007

## MOST HOLY TRINITY

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*First reading: Prov 8:22-31; Psalm 8; Second reading: Rom 5:1-5; Gospel 16:12-15*

We welcome sister rain, as St. Francis would have called it, even if it is a little noisy. Today, feast of the Holy Trinity, I invite you not to chase after theological speculations and not to ask questions that we do not know how to answer, but to immerse our gaze in the Trinitarian mystery, to taste and contemplate it with a spirit of faith, love and total abandonment to God.

By its nature, the Trinitarian mystery is incomprehensible: man is too limited with respect to God to understand life or existence. So let us place ourselves before God, One and Triune, to worship, contemplate and pray to him. I ask you to do this only.

God is a father and He invited and taught us, when we turn to him, to emphasize His paternity with the name of Dad; it is an affectionate term, which brings us much closer than the noun of Father, where reverence, respect and detachment are contained. The term "Dad" instead, makes the filial relationship shine, makes us understand the closeness of God to man, the desire of God to become part of the life of each of his children.

God showed in so many ways and Paul teaches us: *"In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe"* (Heb 1:1-2).

God is a Dad and wants us to go to him and understand, as far as possible, the mystery, in order to taste and live it. He is the greatest protagonist in the Church history and has made interventions so that his children could better understand this reality.

We remember that John, in the prologue of his Gospel, says: *"No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father, has made him known"* (John 1:18). With this expression we want to highlight that man, as long as he lives on Earth, in no way can see God, so God shows through mediations. In fact, in the Old Testament the Holy Spirit showed in the form of a burning bush, a cloud or a dove. God continued to show in the New Testament and Daddy God showed to Marisa through a flower or a star.

Instead, when the whole Holy Trinity, God the Father, God the Son and God the Holy Spirit showed to Marisa, it was revealed in the form of the person of Christ. Today during the apparition you listened to the Mother of the Eucharist talking about the three Jesus and those who recently attended this place probably wondered what this expression meant. The first time I attended a manifestation of the Holy Trinity, I listened carefully to Marisa's report. First a divine person appeared under the guise of Jesus and Marisa had the intuition that He was God the Father; soon after, from the Father, a second Jesus came out, the same as the first, but distinct because he had the stigmata. This is a way to make equality and diversity understood. Finally, another Jesus came out, God the Holy Spirit who had the appearance of Jesus but holding a dove to indicate both equality with the Father and the Son, but also to indicate distinction.

More than this, man cannot perceive or understand, but we must live this mystery and we are



called to have a relationship with the First Person, the Second Person and the Third Person of the Most Holy Trinity.

Over the centuries a conception of God has been handed down, unfortunately still common nowadays, as a distant being, detached from us, sometimes severe and even inflexible. Instead, in this thaumaturgic place God was showing with such exciting and moving paternity that encompasses and infinitely surpasses that of all men in the whole human history. God wants us to live the relationship with Him not in fear or in terror, but with a love that must be confidential and free, in such a way that by turning to Daddy God we are what we are and we really say what we have in our hearts and souls by showing that freedom enjoyed by children and not servants.

What relationship can we have with the second person? We can invoke Jesus: God the Brother, because, even if He is God, He is, in common with us, son of God. Jesus has the divine nature, He is omnipotent and He has all the attributes of divinity, but He has, in common with us, the filial relationship towards God the Father. Jesus is His son according to nature, but equal to the Father and therefore He is God and before Him every knee must bend. But He, by His free choice, raised us to the dignity of sons, as John reminds us; for this, we are really sons of God and therefore sons of the Father and brothers of Christ. So we have a relationship with Jesus where we see Him as the firstborn, the elder brother who is helping and supporting us, taking us away from evil and immersing us in the light and in the leading and sanctifying action of the Holy Spirit.

The Holy Spirit is the host of our soul, He is the friend, the spouse of our soul, He is the one who gives us the gifts for which we can progressively increase the likeness towards God. This similarity begins at the moment of baptism and improves, increases and progresses as we receive the other sacraments. He increases, within us, the splendor and presence of the sanctifying grace. The more we cherish in our soul the grace, the more we have gifts from God and the more the Father sees in us the face of the Son and loves us with a unique love, unrepeatable and distinct for every man.

God does not love us in a generic way, in a universal way, but in a personal way. The Lord knows every man and His thought, His action, His power coexist simultaneously for each of his children and makes no difference. God loves every man in a personal and different way. He fully loves each of us, relates to and meets our needs, necessities and diversity of each man and each being.

This is why today, on the recurrence of the feast of the Holy Trinity, I invite you to have an attitude of contemplation, as the Mother of the Eucharist did more than ten years ago, when the Holy Trinity showed. She said: "*Children, I will not be coming for a few days because I wish you not to get detached from the contemplation of the mystery of God the Father, God the Son and God the Holy Spirit*". Our Lady, the Mother of God has taken a step backward, so we could immerse in the mystery of the Trinitarian relationship and in such a way that nothing and no one, even Our

lady, would distract us or create even a minimal obstacle to our journey towards God. Here is Mary's motherly function, she never draws attention to herself, but leads, by the hand, every child towards God the Father, God the Son and God the Holy Spirit.

Let us invoke daddy God, God the Brother, God the Friend and Spouse of our soul. The Lord is not a stranger to our life, but it is us who, unfortunately, detach from Him. We have not yet properly understood that the stronger the relationship with God, the more qualified, stronger and binding is the relationship with the people of our family, the circle of relatives, the group of friends and acquaintances. If we want to give stability, unity, solidarity to our family, we must increasingly intensify our union with God, so as to be able to limit misunderstandings, conflicts and struggles, and enhance the joy of being together.

The Father, the Son and the Holy Spirit do not need us, because they have been alone since eternity, but we cannot understand this reality. The creation of angels, men and natural realities has a beginning, while God has always been there. We cannot think of an eternity that sees only the Father, the Son and the Holy Spirit, it escapes us and, in fact, we find it difficult to keep the thought of it, but the love of God is so uncontainable and powerful that He wanted to pour it out of Himself by creating angels and men. Since God is love, He needs, He wants to love, so He wanted to go beyond the divine reality to the point of creating men. In this way God wanted to expand His bursting love in a powerful and wonderful way even outside of Himself, pouring it out on other beings.

We meet God, Father, Son and Holy Spirit in the Eucharistic celebration and we pass from a Trinitarian mystery to a Eucharistic mystery. In the Eucharist there are present not only the Christ, but also the Father and the Holy Spirit, because where the Son is, there are also the Father and the Holy Spirit. At the time of Communion, each of us becomes a living tabernacle, moreover, during those minutes, when the Eucharistic species are present within us, we also have the Heaven within ourselves. Whoever has Communion and receives God the Father, God the Son and God the Holy Spirit, should be the object of reverence and respect from the others who do not receive it, because at that moment he has the Heaven within him. The heaven is not a place but a condition: to be before God, in His presence; therefore when we receive the Eucharist, we have the anticipation of Heaven within us, we live in advance what we will live in Heaven. When we will be in Heaven, we will enjoy the beatific vision of God, instead on Earth we are limited to enjoy His real presence in the Eucharist. For this reason we suffer, God and Our Lady suffer when man receives the Eucharist unworthily and in sin or worse, when the Eucharist is made the object of contempt, disrespect and is offended in so many ways. All this is diabolical, but we are called to repair evil and to live in total and complete goodness, and all this for the glory of the Father, the Son and the Holy Spirit.

Amen.

## Letter of God of June 29, 2007

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*Our Lady* - Praised be Jesus Christ, my dear children.

I, the Mother of the Eucharist, have come together with Peter and Paul, the two great apostles, the two great friends of Jesus. Peter, even if for fear has denied to know Jesus, afterwards he had such a great repentance that God named him the first Pope of the Church. Paul very much persecuted the Christians and then he converted, for Jesus called him to be his apostle. My dear children, to convert is not hard, for it is enough to do the God's will and always go forth, with generosity, charity, patience and all the virtues that are useful to go to Heaven.

Today it is a great feast in Rome, for the two apostles died in Rome and the town celebrates them as its protectors. All of Rome celebrates them, but the two apostles are here with you to admire our Bishop.

Who knows whether there will be a second Peter! You just have to love and pray for everybody, especially for the sick people, for the children and for the Third and Fourth World, where there is so much suffering. Pray a lot for your Bishop, he prays so much for you. Mons. Claudio Gatti is the greatest and most important Bishop in the world, for he was ordained by God and not by other bishops or by the Pope. He is suffering a lot because of human wickedness, for this your Mummy says to you: "Pray a lot for him and I will pray for you and I will be with you always".

I know, you are waiting for many people to come to the thaumaturgical place. We say: "A few, but holy", and your Bishop replies: "Many and holy". At the moment it is quite difficult that this may happen, because you have a... thinking only to the power and uttering some statements that God neither accepts nor appreciates. He has been introduced as God's friend. Who is God's friend? He is the one doing God's will, he is the one who loves.

I, the Mother of the Eucharist, give my wishes to my and your Bishop. He is betraying a lot of exhaustion, a lot of weariness, we hope God gives him the strength to go on holiday and to recover a little. Everybody is feeling tiredness, small ones and grown-ups, but the exhaustion your Bishop is feeling is tremendous. Be more vigilant, arouse from this long sleep, be always ready to help your Bishop as the apostles used to do, always ready to help Jesus and converse with Him. Do the same with your Bishop. You have received much: a job, the family, a home; the apostles did not have anything, they used to go to other people's home in order to rest. You today, in 2007, you have all, you are not missing anything.

I ask you once more to pray for your Bishop and for all those people who are part of this cenacle. Thank you.

*Saint Peter* - I, Peter, say to you, Claudio: be strong, be afraid of nothing. If you are with God, nothing has to scare you.

*Saint Paul* - I, Paul, repeat Peter's suggestion. I persecuted the Christians, I killed them, and when God called me I answered: "Yes, I am coming, oh God, to do your will". Courage, Excellency, and courage to all the cenacle.

*Our Lady* - Altogether: I, the Mother of the Eucharist, Peter, Paul and Claudio give our blessing. God bless you and help you always. I hold all of you tight to my heart and I cover you with my maternal mantle. Go in the peace of God the Father, God the Son, God the Holy Spirit. Little Marisa, courage, my daughter, you must be brave.

Praised be Jesus Christ.

Marisa - She has gone away.





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

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