

Pearls *of the* Mother of the Eucharist

“MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL’EUCARISTIA” - YEAR XIX - N. 163

Feast of the Immaculate Conception of the Blessed Virgin Mary



The Lord wanted to put Our Lady at the beginning of the Gospel to make us understand a truth that unfortunately today is partly overlooked: man meets God and is sanctified by Him only if he is united with Mary, only if he accepts Mary in his life because this presence makes effective and actual the presence of God, immensely and infinitely more important. Mary is an opportunity, the means and the instrument of which man cannot do without if he really wants to have an extremely rich in love and strong relationship with God. (...)

*When receiving the Holy Communion, it is not important the way we take Jesus the Eucharist, but the gesture to receive Jesus the Eucharist in the hand is a gesture that should recall Mary's act, who received Baby Jesus in her hands. How wonderful this gesture is: hands placed in such a way to form a little throne of love where Jesus can lay. We receive Jesus the Eucharist trying to have in our hearts part of the love that Mary had for her Son when she cuddled Him, guarding and protecting Him from the cold. Jesus was powerless and weak; although He was God, He did not use his divine omnipotence and left His Mother to guard Him. The Eucharist, when it is in our hands, when it is within us, allow us to guard it. (...) That Christ who is in our hands, first of all stood in his Mother's hands. He was born and stood there, in Bethlehem, the city of bread; the Eucharistic bread is Christ, the Mother of the Eucharist is Our Lady.
(From the novena of the Immaculate, text by H.E. Mons. Claudio Gatti)*

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Homily of April 2, 2006

5TH LENT SUNDAY (YEAR B)

1st Reading: Jer 31:31-34; Psalm 50; 2nd Reading: Heb 5:7-9; Gospel: Jn 12:20-33

Today you will hear again what I have said several times and therefore it is not new for you: I love Christ in a particular way when he suffers, is troubled and feels alone; these are the moments when I feel him closest to me. I cannot feel him near while he performs great miracles, while he addresses His divine word to the crowds, while he is healing, while he is transfigured before the Apostles, even less when he is lifted up on the cross or ascends to Heaven with the divine power he is participating to, as Son of God and God himself.

I am particularly fascinated by the first words of the passage from the letter of our dear Saint Paul written to the Jews and a verse contained in the Gospel of John that you have heard again today. "Christ", Paul says, "During the days of Jesus' life on earth, he offered up prayers and petitions with fervent cries and tears to the one who could save him from death, and he was heard because of his reverent submission" (Heb 5:7). Behold, this is the Christ that I see before me as a model and you too must see him thus, the Christ who can inspire all of us in order to have the strength to overcome our own trials and sufferings.

These verses have opened my mind and heart to some reflections: when Paul says "*in the days of his earthly life*", he is not referring only to a few hours before dying in Gethsemane, that is, when Christ inflicted upon himself the trial of feeling abandoned by God and deprived of his fatherly love. I believe that today, supported by Sacred Scripture interpreted and understood in the divine light of the Holy Spirit, we can state, for the first time, that this most painful trial, this unheard-of suffering where Christ felt lonely and abandoned even by the Father, was also experienced many other times and not just at the beginning of his passion.

In addition, we must, for the sake of fairness, make an addition and give an explanation. Christ, during his earthly life and therefore also when he was in the silence of Nazareth, experienced this painful trial of abandonment, because it was his will. In those moments Christ felt so alone that he did not even feel the love of his Mother because he wanted to deprive himself of that too.

Here is the Christ who groans, who suffers, who raises with a powerful voice that lament that was not only pronounced on the cross: "*My God, my God, why have you forsaken me?*", but he repeated it many times during his earthly existence. Who was it for? For the one who could free him from death. Christ knew what he was going to face. Then it is appropriate to make another reflection: Christ also experienced the sufferings of the Passion in advance; he did not experience it only at the moment described by the Gospels, but also before. The violent passion, the scourging, the crowning with thorns, the tiring and painful ascent to Calvary, the elevation on the cross where he was nailed with those nails that pierced his flesh, leaving his bones unharmed, to respect the prophecy of Isaiah; well then, Christ lived all this also during his earthly life.

Now do you realize what the Lord makes us slowly understand and how he is opening his heart to us? In the letters of God, some time ago, Jesus said that this year he would dictate his life to me and all I am telling you is part of his life.

In the Gospel we have everything we need, but many details, many other news are kept silent, probably ignored even by those who wrote it. Now, centuries later, our Lord opens his heart, he confides to us and reveals to us that he suffered much more than we could imagine, he reveals to us that he suffered a great deal for each of us and for all of us put together.

"*For his full surrender to him, he was heard*"; but what does it mean that he was heard? Was Jesus pleading for release and was he heard? We have learned this from Our Lady: ask God, open your heart to God, knock on his love, but always come to the end by saying: "*My Father, not my will but yours be done*". Our Lady taught us this behavior, because she learned it from her son and she was the first to behave like this. It is in Gethsemane that Christ will say: "*Father, if you are willing, take this cup from me; yet not my will, but yours be done*" (Lk 22:42), and the joy of the son is to fulfill, to satisfy the will of the Father.

This is incomprehensible according to human logic, but according to divine logic it becomes clear and it is a drive for us to behave in the same way. We can always confirm that the Lord suffered during his earthly life through the word of God; in fact, in today's Gospel passage, Christ is carrying out his

public life and the beginning of the Passion is still far away, yet he says: "*Now my soul is troubled; and what shall I say? Father, save me from this hour? No, it was for this very reason I came to this hour!*" (Jn 12:27). Troubled by what? From his perfect knowledge as a man of the cross, by what he would have to suffer. So that anxiety means suffering, it means anticipation of the passion, it means: "*I am suffering, I am suffering terribly*". I do not know if the Apostles, to whom these words were addressed, fully understood what the Lord meant, but on the other hand we did not understand it either, I did not understand it either until after decades of priestly life. Jesus says: "*My soul is troubled*", that is, it is suffering in an unspeakable way, well then, while suffering, it would be logical to say "*Father, save me from this hour, prevent me from suffering*". Instead Jesus says: "*No, it was for this very reason I came to this hour!*" that is, "*I have come to suffer*", but to suffer not only during the last hours of his earthly life, but also in other moments.

Here, today we have lifted the veil just a little, we have read into the heart of Christ, because he wanted us to discover what he truly lived and suffered. You will remember that I have told you many times that the Word of God, even thousands of years from now, will always cause new motivations and impulses to know other truths and teachings. This is a confirmation of what I have told you many times.

And what is the desire of the man-God Christ? It is the glorification of the Father. And what is the concept of the glorification of the Father? That the Son may listen and respect his will by climbing the cross; only then will Christ draw everyone to himself. But if we look around us, how many people are truly attracted to Christ today? If they are not so many it does not depend on Christ, it depends on the man who refuses to obey.

Just as Adam refused to obey, just as the angels refused to obey and became demons, men too have the possibility of choosing Mary's Yes or Adam's No; Mary's Yes is salvation, it is a drive to be united with God. At the moment of the Annunciation, Our Lady too was troubled: "*Mary was greatly troubled at his words*" (Lk 1:29) and these words are recurrent because Our Lady lives within herself the sufferings that her Son would have experienced, not only during the hours of the Passion, but also during the silent days in Nazareth and during the most tumultuous days of public life.

Behold, this is what the Lord has given us, this is what the Lord has made us understand. So as we approach Good Thursday and Friday, days very close on the calendar, but must be much closer in our hearts, you must remember this and thank the Lord who loved us so much as to make its strength and drama of his love unknown for centuries, so men are not too impressed; this is the real reason. Whoever approaches him enjoys his confidences.

We have come closer because, despite our weaknesses, despite our shortcomings Our Lady spoke of today, there is the effort from the majority of us. Then it is right that we know Christ, in order to be able to love him more and more, without hiding behind the usual cliché, but to know the truth as it is, in all the intensity of the drama of his suffering.

Christ loved us to the point that we ignore his suffering and fail to understand its intensity. I am reminded of John Paul II when during today's apparition Our Lady said that she was close to him. The last image I have of him is that of Good Friday, when he held the cross tightly to himself. What he said to our Lord he only knows, but the gesture was extremely eloquent. Unfortunately, today the cross is used as an ornament on the chest of many people, but the cross must, above all, enter the heart. Therefore in your houses the cross must dominate, you must refer to it; follow the example of Saint Joseph who, when he entered the house in Nazareth, first went to worship Jesus in the cradle that he had made with his hands and then went to greet his wife.

Upon entering your homes, first go and kiss the crucifix and, if you can, stop for a few moments in front of it, then immerse yourself in your household chores and family activities. First of all there is Christ, the Christ on the cross, because this is the throne that he favors and prefers. The cross is his throne and from there he does not want to be nailed down, because only on the cross will he continue to attract all men and among them we hope that there is each one of us or all of us together, for the glory of God and for the salvation of souls.

Praised be Jesus Christ.

Homily of April 13, 2006

HOLY THURSDAY

1st Reading: Is 61:1-3, 6:8-9; Psalm 88; 2nd Reading: Acts 1:5-8; Gospel Lk 4:16-21

Today, Holy Thursday, the first two rows are occupied by our sisters dressed in colored robes. This is not for a folkloric reason, but to restore reality even in the details, so that the Gospel account can be more complete.

The Gospel is the teaching of Christ transmitted by the apostles but not all the details have been told. Over the centuries, from time to time, the mystery has been revealed and, through a new light, Gospel facts and events are better understood, which cheer us up and open our heart.

Let's proceed with order. Last Sunday we left Jesus as he triumphantly entered Jerusalem and now we try to follow him in his last week, the last days of his life.

After his triumphal entry, Jesus returns to Bethany, a village just three kilometers from Jerusalem, and he chose it for this very reason. He is probably the guest of some friend, perhaps at the house of Simon the leper, the place where the lunch took place during which Mary brought the ointments with which she sprinkled the feet of the Lord; or he was a guest at the home of his dear friends Mary, Martha and Lazarus. We do not know for sure, but it is certain that Jesus was in Bethany.

During the last days of his life, the early days of the last week, around Christ there was a greater tension and a growing desire to kill him. In fact, various characters, disunited from each other, had united against him to try to put him in a bad light among the people who considered Jesus a great prophet.

Anyway he gives his last teachings in Jerusalem. I want to mention just a few of them. In the temple some scribes asked him: *"By what authority do you do these things? And who gave you this authority?"* (Mt 21:23). And Jesus places them in a difficult position by returning another question to his adversaries: *"I will also ask you one question. If you answer me, I will tell you by what authority I do this. John's baptism where did he come from? Was it from Heaven or of human origin?"* (Mt 21:24-25) You know what the reaction was. Then there is a very beautiful and meaningful parable, that of the unfaithful winegrowers, those who kill the owner's son thinking of appropriating the vineyard. Here, prophetically, I would say very clearly, the mystery of our Lord's passion and death is announced.

Jesus, during the day, preached in Jerusalem; instead, he spent the night with his apostles, teaching them with love and authority, leaving with them the latest teachings and taking up what he had said to them during the approximately three years that have now passed of public life. Therefore the night was reserved for the apostles: this is why in the night between Thursday and Good Friday, in Gethsemane, all apostles, including the three most affectionately close to him, fell asleep; they had spent intense nights of doctrine and catechesis by the Lord. They were neither drunken nor full of food but they were just plain tired, as we all are after having spent some sleepless or partly sleepless nights.

Look at the great love of Jesus! In the last days of his earthly life he wanted, during the day, to give the men of Jerusalem the last teachings and, during the night, he prepared his apostles to be witnesses of the sacrament of the Eucharist and to receive episcopal ordination. The apostles were prepared by Jesus all along this time, it did not happen suddenly.

In fact, about a year earlier, he had delivered the discourse on the institution of the Eucharist after the multiplication of the loaves when the disciples themselves, not understanding the meaning of the Eucharistic mystery, abandoned him and left him alone. *"From that moment many of his disciples turned back and no longer followed him. Then Jesus said to the Twelve: do you want to leave too? Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life and we have come to believe and to know that you are the Holy One of God" (Jn 6:66-69)*

The last few days have been full of doctrine and meaning. When it began to dawn, on Holy Thursday, the day of the Eucharist and the institution of the Sacrament of Orders, Jesus had a clear heart in what would happen. Did he celebrate Holy Thursday only with the apostles? No. The certainty of this affirmation is in the first lines of the eighth chapter of St. Luke: *"After this, Jesus traveled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means"* (Lk 8:1-3). We do not speak of Our Lady because this was her choice, she wanted only the indispensable, the necessary, to be talked about her. These women, therefore, formed Jesus' family, an extended family that saw the apostles together with the women and they too moved from Bethany together with Jesus and the apostles. Here, tonight you women, by wearing colored robes represent the pious women.

On this occasion we discover Jesus as a perfect planner. He knows that he will have to institute the two great sacraments and wants the place to be suitable, appropriate, solemn; so he sends Peter and John on an advance, to whom he recommends: *"As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?'"* He will show you a large room upstairs, all furnished. Make preparations there. They left and found things just as Jesus had told them. So they prepared the Passover" (Lk 22:10-13).

Jesus did not send Judas, the bursar of the group, the one who had the money bag, because he had already committed the betrayal: in fact, he had already made an agreement with the heads of the Sanhedrin to sell the Master to them. Here, this procession is really beautiful; it is the last one attending Jesus before starting his passion. Jesus, as usual, is in the front and close to him is the one who does not want to be named but we, out of respect for the truth, must name: the Mother of the Eucharist. I would like to invite you to almost live and contemplate this image that has been described other times by Jesus and Our Lady in the letters of God. Jesus, tall and imposing, hugged his Mother, embracing and holding her to his heart and together they walk forward, praying and talking. And what were they talking about? They spoke of the Eucharist. In fact, Our Lady knew what would happen. The apostles knew that Jesus would institute the Eucharist and that they would be ordained bishops, but they didn't know when. Our Lady, however, knew that the time had come and she began to pray, so that this great sacrament would be accepted in the best way by the apostles and pious women.

Jesus, the Mother of the Eucharist, the apostles and this group of women who had dedicated completely to Jesus, enter the room where the upper room is. Jesus and Our Lady gather in a separated room. It is their time: the time of the last exchanges, of the last words, of greetings, and of the last manifestations of affection that take place between a son who is conscious of dying shortly thereafter and a mother who is aware of having to witness his death.

In the meantime, the apostles and pious women have prepared everything necessary: chosen and cooked the lamb, prepared the bitter herbs and that particular sauce that was to be consumed together with the unleavened bread. Everything is ready for the big moment.

The Gospel tells of Jesus and the apostles, it makes no reference to Mary or women; yet, in a few hours they will be under the cross, they will go to the tomb and find it empty with the stone overturned. It is not possible that Jesus neglected these people who assisted him with affection during the time of his mission, even giving their own money to meet the financial needs of the apostles. Is Jesus capable of doing this? No. That is why I believe that, certainly, the pious women were in the same building, probably in an adjacent room.

And Our Lady? Jesus wanted her close to him. Do you think it possible that he relegated her away from himself when she officially becomes the Mother of the Eucharist and is entrusted with the care and defense of this sacrament? It would be wonderful to try to lift the veil of silence and discretion even more and enter Mary's and Jesus hearts, to enter their souls.

Dinner begins. You know what the foods were, you know that during this supper, various bowls were passed four times, preceded by a prayer of blessing. As the moment approached, an ocean of love was released from the Jesus' heart, as well as from the heart of the Mother of the Eucharist, and they merged together to form a single ocean of love and grace. They did not need to talk to each other because their gazes were eloquent but, above all, the heart was eloquent, the soul of Our Lady was eloquent, opening to immense appreciation and gratitude, because her son was about to give himself in the Eucharist to all men.

And there were also other moments, memories and reflections that were prompted by the situation that arose in the Upper Room: the apostles quarrel among themselves over who should have occupied the first place. All this brought to the mind of Christ all the priests, belonging to every hierarchical order, who over the centuries would have served themselves more than God, that would try to emerge rather than make God stand out, that would fight to occupy the first places, even if at the expense of more qualified people.

Well, Jesus suffers for these who will be mercenaries and not authentic witnesses of Christ, but the situation worsens even more because Judas has committed the betrayal: "*Very truly I tell you, one of you is going to betray me*" (Jn 13:21). In the middle of all priests and bishops who will succeed one another over the centuries, there will be nestled many other Judas, too many, I would say. And the Eucharistic heart of Jesus and the maternal heart of Mary could only suffer in an unspeakable and awful way. Jesus saw these traitors one by one. Despite everything, he was encouraged by his mother: "*Go my son, go forward, because next to Judas there will be Peter, with his frailty, who will redeem himself in tears and suffering; there will be John, the chaste and pure, the apostle of innocence, there will be Paul, there will be all the other apostles, there will be all my other children who will love you in a great, strong and powerful way. Go ahead Jesus!*" And among them Jesus also saw our faces, Jesus met our souls, Jesus admired our hearts.

And here comes the most solemn moment of the evening. Imagine the apostles eating and talking; Judas has already gone away. "*What you are about to do, do quickly*" (Jn 13:27). Jesus remained with his intimates, with his friends and, engrossing in prayer and meditation, takes the bread and breaks it: "*Take and eat; this is my body.*" (Mt 26:26) He too takes a piece of bread. We may wonder: why does Jesus take Communion? Why not? It is the Priest taking the Victim. The second piece of bread is for the Mother of the Eucharist; this Eucharist will remain preserved in the Our Lady's heart until the moment of Resurrection.

Jesus was killed, he suffered and died, but he is still alive in Mary's heart. The apostles were aware of what was happening, they recollected all the teachings received, especially the last ones given to them by Jesus on the nights of Sunday, Monday, Tuesday and Wednesday. "*This is my blood of the covenant, which is poured out for many for the forgiveness of sins*" (Mt 26:28). They take the bread, they drink from the cup, and Jesus enters each of them in body, blood, soul and divinity. The apostles prayed. I would like to focus on this. They did not live the moment with distraction and wonderment. They understood what was happening. Then you must see these apostles bowing their heads, gathering in prayer, with the Mother of the Eucharist holding the Eucharist that is within her. You must imagine Jesus while praying to the Father because men by now have the way to Heaven open again.

The Mass belongs to Jesus and the Eucharist is Jesus' Mass, it is the anticipation of passion and death, it is the bloodless sacrifice anticipating the bloody sacrifice. Who knows if the Lord will reveal to us some other details concerning this moment so great for the Church! The greatness, strength and power of the Church are born exactly in the Upper Room, in the presence of Jesus, the Mother of the Eucharist and the apostles who love Jesus the Eucharist.

The Church goes on thanks to the Eucharist, the Church goes on despite the presence, sometimes numerous, of other Judas, and she goes on because she is assisted by the one who sacrificed himself for everyone. Here, then, let us turn our attention also to pious women. Do you believe that Jesus has forgotten them? No, he made them come too and gave himself, he gave the Eucharist. Officially the Church will be born in the same room, in the same Upper Room, on the day of Pentecost, but the foundations have been laid here.

In fact, priests and bishops are present, the faithful are present and, above all, Christ is present; his Mother is present, our Mother. The Church is about to be born, it is getting ready, the birth will take place on the day of Pentecost, and it is this Church that today I entrust again to Mary, Mother of the Eucharist. I can do it, I have to do it.

It is a Church we love, for which no suffering has been spared to us; it is a Church that is being reborn thanks to the tears and blood shed by innocent souls and because her children pray, implore and wait with faith, despite the thinning lines of people, tired people move away, and even if every now and then Judas peeps out, he is recognized and kicked out.

My dear, I give you the Eucharist again: defend it, love it, carry it with you, do not be afraid, do not be frightened. John Paul II, at the beginning of his pontificate, cried: "*Open the doors to Christ!*" This cry is beautiful, but I take the liberty of correcting it by saying: "*Open the doors to Jesus the Eucharist!*", because everything is there. There is Christ who rejoices, there is Christ who suffers and dies and there is Christ who rises again. So let us love the Eucharist and, in these days, may it truly be at the center of our heart and our life.

Go to church as frequently and as long as possible and kneel in front of Jesus the Eucharist, alive. I hope you have learned that sepulchers are wrong popular expressions and, unfortunately, never corrected. The Church must purify herself and what is being done now reminds us of another meaning and another reality. The Church must bath in profound humility. She must imitate Christ, king, prophet, messiah, priest, bowing before his creatures, whose feet he washes as a sign of humility. Remember that the higher the priest, the more humble he is; the greater he is before God, the more he feels small in front of him and the more he loves God the more he loves his brothers.

The Church is love, faith and hope; the Church actualizes Christ, the Eucharist, and we are the Church. Then let's go forward with Christ, with the Mother of the Eucharist, with Saint Joseph, Guardian of the Eucharist. Today, during the apparition, it was publicly said that I saw him, but I was so excited that I don't remember that vision well.

I hope that God the Father, God the Son and God the Holy Spirit, Three persons and one only God, will soon do what they promised: to restore to the Church the vitality that Christ had given her and that men have tried to kill.

Praised be Jesus Christ.

Remember, when we are in Heaven we will have a knowledge, a height of intelligence, a very great and very strong penetration of the mystery of God whereby we will know the divine truths much better than the greatest theologians could have achieved in their studies during the earthly life. With this, bowing down to God, we thank him for the gift he gave us, donating such a high, powerful, graceful mother and, we too, let us stop in front of this masterpiece and say: "Blessed God, author of all good".

(From the homily of H.E. Mons. Claudio Gatti, 8th december 2006)



Homily of April 16, 2006

EASTER

1st Reading: Acts 10:34a, 37-43; Psalm 117; 2nd Reading: Col 3:1-4; Gospel: Jn 20:1-9

Today, helped by the Lord, we will try to lift a little more the veil of discretion, of silence that still envelops the moment of Resurrection but, in order to be clear on what will be said, some preliminary remarks are necessary. Christ is true God and true Man, that is, human nature and divine nature, united together, forms a single person and everything he does in human nature, even the actions of sacrifice, fatigue or eating, must also be attributed to the divine nature, therefore they have infinite value. When we die, the soul separates from the body and flies towards God and it will be judged on the basis of what that soul has done: it will be rewarded or punished or placed in an intermediate area of purification which is Purgatory. For Jesus, being God, the situation is completely different. At the moment of Christ's death, the Soul and Divinity separated from the Body and, as told by the scripture and it is part of our faith, they went to the so-called underworld, where all the righteous of the Old Testament were taken and led to Heaven. It has never been mentioned before, but Purgatory already existed at that time, as it awaited all those who found themselves united with God, still purifying themselves from the sins committed during their earthly life. You have heard today that these people were crying out to the Lord, as well as Hosanna, to be led as soon as possible to Heaven. In the moment established by God, with the Resurrection, something happened that is not recounted in the Gospels for a very simple reason: the Evangelists described what was seen and heard by the Apostles. The Transfiguration was seen, it was the subject of experience for some of them so it was controlled, not so the Resurrection. How the birth of Jesus took place was told by Our Lady to the Apostles, but in God's designs it was established that many centuries had to pass before knowing how the Resurrection took place. I don't know why, but everything falls within the divine will.

Today you have understood that Jesus was accompanied by all the holy souls who are in Heaven, by the angels, but also by those who were in Purgatory and, at the moment of the Resurrection, when the Soul and the Divinity of Christ were reunited with the Body, something immense, wonderful happened and men, as it happens every time God works in a grand style, had not realized. All the angels, the saints of Heaven, the saved souls and Mary, the only person still living on Earth who, by the will of God, was in front of the sepulcher in bilocation gathered in front of the tomb of Christ. The sepulcher is the second Eucharistic tabernacle that God established, while the first is the womb of Mary, Mother of the Eucharist. When the Angel told Mary that she had to become the Mother of God and that the time had come for this mystery to be fulfilled. Our Lady agreed to fulfill God's will and in her womb God became present. The Angel, who was standing up, in an upright position, knelt in adoration because, in that instant, the Second Person of the Most Holy Trinity entered Mary's womb. What was accomplished at the moment of Annunciation by the Angel was accomplished by all of the Heaven at the moment of Resurrection, when the Soul and the Divinity of Christ were reunited with the Body and the tomb became a tabernacle with Christ, true God and true Man. At that moment men did not realize anything, but a powerful, a very strong light flooded the whole Earth, to indicate that the promised Redemption had become a reality. In that instant the saints, the angels and Our Lady, with Saint Joseph on one side and the Baptist on the other, bowed in adoration and the angels sang the Alleluia as solemnly as on the day of birth when they sang the Gloria. The Mother of the Eucharist was happy, in adoration, because Jesus is her son, but Jesus is, above all, God and the Son of God and this wonderful scene must suggest a reverent and adoring attitude every time we are before Christ, even and especially when we adore him present in the silence of the tabernacle.

And now this homily turns into prayer. I would like to rephrase the words contained in the first chapter of the letter to the Colossians, of which you have heard a passage today. In the first chapter, we also spoke of it during our last bible meeting, Paul says: "*I fulfill in myself what is lacking in the passion of Christ*", that is, sharing with his sufferings in the sufferings of Christ. Well today, oh Lord, I want to take a cue from this expression, transform it, adapt it to the circumstance we are experiencing and, in other words, today we can say that we participate and accomplish within us what is lacking in the Resurrection because we participate and adhere with our detachment from sin to a life of grace that is rebirth and resurrection. This resurrection sees different subjects and I ask you, actually I cry to you with passion and love: "*My Lord, when will the resurrection of Your Church take place?*" It is a Church that we love, we have suffered and prayed for, but has not yet risen and will be so only when it is cleansed in love in every component, in a life of grace, in adoration full of faith, hope and charity, in a continuous adoration of the Eucharistic mystery. Only then can the Church be defined as resurrected and the ecclesial and religious communities will rise again only when the commandment of Christ, the commandment of love, is alive, throbbing and put into practice: "*Love each other as I have loved you*".

Christ did not say: "*Love each other as men*" but "*Love each other as I have loved you*", therefore we must love as Christ loved, which means having within us the life of Christ and the life of grace. If there is no life of grace within us, we cannot love like Christ. My Lord, the families you love so much and for which you instituted the great and wonderful sacrament of marriage will also be reborn and resurrected, when they too find the path of love. The expression "*Love is the Telepass for Heaven*" is written on that holy card that was given to you, but it is also the Telepass to reach the heart of the spouse. In fact, each spouse must stand in the situation of being able to reach his beloved, her beloved, by walking the path of love only and if love is present there won't be those fractures causing so many marriages to break. We see around us so many separations leading to divorce and eventually breaking what God has united, on the basis of a misinterpreted sentence, shouted from the rooftops, that divorce belongs to civilization and to the freedom of men. Love, on the other hand, my beloved, as Jesus reminds us, is not a chain but an elevator that leads upwards and the more there is love, the more we rise, the more love, the more we are able to see things in the light and in the reality of God. This is what must work in the Church, the Resurrection of Christ. "*He has accomplished what the Father had established*", he died, he suffered before dying and rose again and wants to unite all men to himself in the Resurrection so that he can complete the plan of salvation with the definitive entry into Heaven. Unfortunately, this entry will not be for all men, not because God does not keep his promises, but because men, often, in their freedom, deceive themselves by asserting it and deny it by renouncing what is truly beautiful, what is truly high: the union with God.

Today Our Lady, for the umpteenth time, has spread her mantle over each of us, yet, we pray to the Mother of the Eucharist so that, at this moment, she may extend her mantle over the whole Church and over the whole world. If we invoke Saint Joseph as "*Guardian of the Eucharist, Protector of the Church and Patron of the world*" we invoke the Mother of the Eucharist and we also recognize her as "*Mother of the Church and Mother of all men*" because, let's never forget it, men were entrusted to her by the Lord at the supreme moment of His crucifixion, shortly before dying and returning to the Father. The Church needs Christ, the world needs Christ and we make ours the cry of John Paul II: "*Do not be afraid of Christ*", an expression drawn from the Gospel, because we have seen that only in the company of our Lord can we fulfill ourselves as persons and, without Christ, humanity does not receive the right motivations and that strength necessary to realize itself.

We need Christ and then, my Lord, we manifest this need to you today, knowing that you will meet our needs by standing at our side, as you stood at the side of the disciples of Emmaus, and you speak to us as you spoke to them. The disciples said: "*When he spoke, our hearts burned*", then let's listen to Christ, only Christ, exclusively Christ, to reach the path of salvation.

Praised be Jesus Christ.

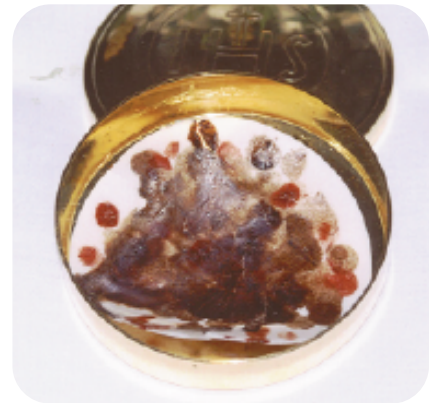




16TH MAY 2000



6TH APRIL 2002



30TH DECEMBER 2003

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

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

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