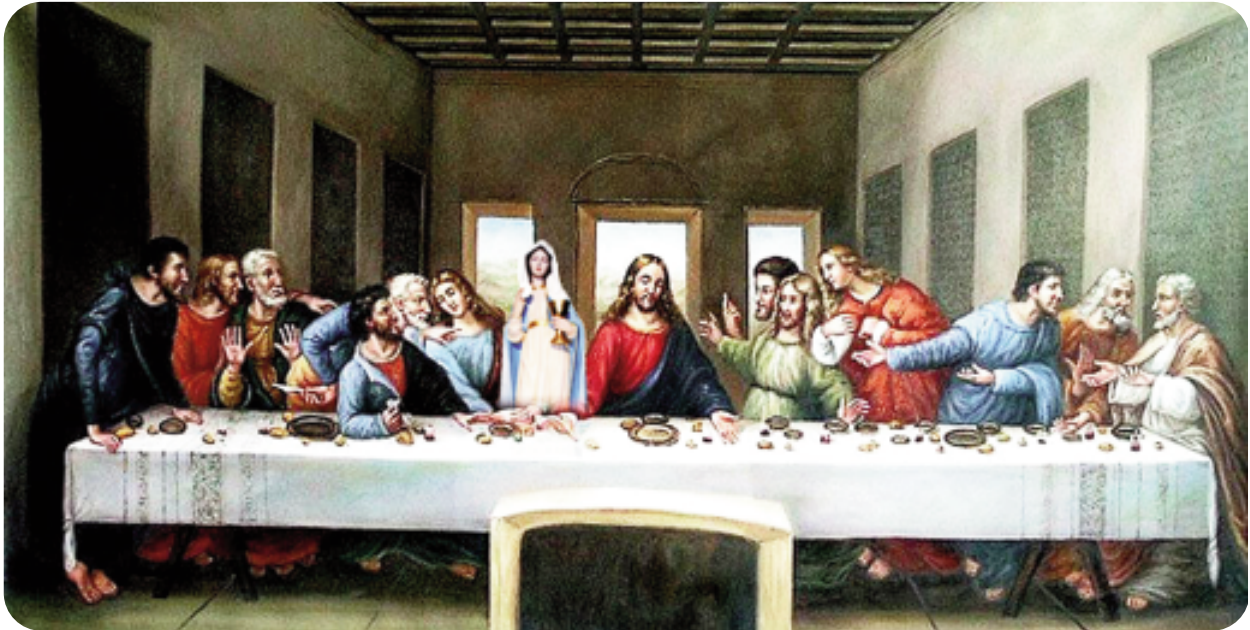


# Pearls of the Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XX - N. 167

## Feast of the Mother of the Eucharist

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*At last, after 10 years, the triumph of the Mother of the Eucharist is here. From this year on, the great feast for the triumph of the Mother of the Eucharist will always be celebrated on October 24, the day when God told me: "Go, Mary, begin to appear to all my children" and, for everyone, I began attending, with a lot of pain and much joy, the thaumaturgic place. Even my two children have suffered a lot and have had many people against them, especially the big men of the Church, out of envy, jealousy and fearing that the faithful would turn against them.*

*But there were also joys: the joy of my apparitions, of the Eucharistic miracles, the joy of the Episcopate, the joy of the triumph of the Eucharist, the triumph of the Mother of the Eucharist. (...) Perhaps it is difficult for you to understand it, but today it is also your triumph; the triumph of men will come, but we still have to be patient. (...)*

*Don't be discouraged, your time will come and it will be so great and glorious that you can't even imagine it. (...)*

*Courage, never forget that God is with you, the Mother of the Eucharist and all of Heaven are with you.*

*(From the letter of God, October 26, 2003).*

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# Homily of June 25, 2006

XII SUNDAY OF ORDINARY TIME (YEAR B)

1st Reading: Job 38:1; 8-11, Psalm 106, 2nd Reading: 2 Cor 5:14-17, Gospel: Mk 4:35-41

**B**efore going into the explanation and commentary of the Word of God, public and official, it is my duty to clarify what Our Lady said today through the private revelation, always coming from God.

Probably not all of you have understood the meaning of the words, so it is necessary to know what happened previously. *"The Holy Father (Benedict XVI) does not accept that the apparitions are plentiful, it seems impossible that God can allow Our Lady to even appear every day"* (From the letter of God, 25 June 2006). The Mother of the Eucharist complained because, unfortunately, the current Pontiff expressed perplexity in believing in apparitions that last many years, therefore so frequent. *(Mons. Ratko Peric: The Holy Father said to me: At the Congregation we have always wondered how can a believer accept as credible the apparitions occurring every day and for so many years? - From the interview with Archbishop Ratko Peric, Bishop of Mostar-Duvno, published by "Crkva na kamenu" (The Church on the rock), monthly pastoral bulletin of the dioceses of Mostar-Duvno and Trebinje-Mrkan, issue 4/2006, pages 22-24, after his "visitatio Ad Limina" between 23 and 28 February 2006. Ed. note).*

Why can't God do this? God doesn't have to ask anyone's permission to do what he wants! And the men of the Church, starting with the one who is at the top, are simply called to take note of it. Otherwise, you put yourself in a dangerous situations; it is necessary to open oneself to the spirit and to the voice of God without shielding with your own authority. This, unfortunately, concerns many people who, hierarchically, hold roles below the Pope. If man is in contact with God, he listens to him when he shows through apparitions, Eucharistic miracles and episcopal ordination.

Now let's move on to today's Gospel. In my opinion it is one of the most beautiful passages because it highlights the humanity of Christ in a nice and clear way.

Previously I spoke to you about the meeting of Jesus with the Samaritan woman at the well of Shechem when he, thirsty and tired, said to her: *"Give me a drink"*.

The tired, thirsty, exhausted Jesus is that Jesus easy for us to imitate because we too are tired, we too are exhausted and therefore, under this aspect, we can say: *"Lord, I share and I am part of your tiredness; you make me share your tiredness, your exhaustion"*. This puts us in a situation where we can at least say: *"Lord, in this respect I can resemble you"*.

*"On that same day, towards evening, he said to them: "Let's go to the other side of the lake." And leaving the crowd, they took him with them, just as he was, in the boat. There were also other boats with him." (Mk 4:35-37)*

Mark shows us the tired Christ because he had spoken to the crowds. There were so many people and in order to address and be heard by everyone at the same time, Jesus had devised the expedient of moving away a little from the shore in a boat, so that everyone could see and hear him better. Jesus was at the end of a day where he had met many people; he had also performed prodigies and miracles in the presence of the apostles.

The idea of going to the other side, as Mark the evangelist points out, is a desire of the Lord to escape the crowd to recover new energy and new strength in silence and peace.

There are details in the Gospel worth highlighting. At first, there were other boats next to that of the Christ, they were probably anchored at the shore of lake Tiberias, some followed him in order to be closer to him but later they respected his desire to detach because there is no more mention of it in the unfolding story.

The Sea of Galilee is located 200 meters below sea level. All around there are mountains generating strong masses of air that suddenly burst onto the surface of the lake and upset it.

This is why the apostles suddenly found themselves in the midst of a storm.

*"A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, "Master, don't you care if we drown?" (Mk 4:37-38)*

They had reserved for Jesus the place of honor on the boat and Mark also points out that there was a pillow; then Jesus lies down comfortably and dozes off from weariness.

Behold, I like this very much: *"(Jesus) He stood in the stern, on a cushion, and slept".*

As I have explained to you several times, Jesus is true God and true Man, therefore as a man he was subject to all the limits of the human condition such as suffering, tiredness, hunger, thirst, suffering from heat and cold. You must not think that Jesus, as God, has deprived himself of all this. In this episode of the Gospel, while the humanity of Christ rests, his divinity, on the other hand, is awake. This is not highlighted in the Gospel, but I reveal it to you: Jesus was aware of the strong storm that had broken out and of the consequent fear present in the hearts of his disciples. Jesus the man slept, but Jesus God kept watch. The apostles could not understand all this, we can do it in retrospect. As the Divine Master has done so many times, he waited for the disciples themselves to solicit his help and his intervention. When the high waves caused the water to take on board due to the strong wind, they were afraid because the situation was really critical. Then they turned to the one who was capable of performing wonders. The question that the disciples asked Jesus when they woke him is the same that we too can repeat on our lips: *"Master, don't you care if we drown?"*

*"He got up, rebuked the wind and said to the waves, "Quiet! Be still!" Then the wind died down and it was completely calm. He said to his disciples, "Why are you so afraid? Do you still have no faith?" They were terrified and asked each other, "Who is this? Even the wind and the waves obey him!" (Mk 4:39-41).*

Jesus does not make any speech, so that his work is more eloquent; he only reproaches them for having little faith. In fact, the disciples had seen and witnessed many wonders performed by Christ, so they must have known that together with him they were not going to encounter any danger.

And here the Lord manifests his divinity, his authority, his strength and his power with two words: *"Shut up (to the wind) and calm down (to the lake)"* and these forces of nature listen and obey, generating great quietness.

It is a page where we, as a community, can find ourselves. We are witnesses of Eucharistic, natural, and physical miracles and miracles of conversion. In this place there have been several divine interventions so much so that some have recovered their health and others even saved their lives. And if these aren't miracles I don't know what to say more. You do not know how many people from all over the world write to me stating that they have converted, have rediscovered faith, are kindled with love for the Eucharist simply by reading God's letters. These are great spiritual miracles. We have witnessed and know miracles as a community.

And today, as a community, we find ourselves in the most critical, most difficult situation in our history, like the apostles who, as described by Mark, found themselves in the most difficult and life-threatening moment.

We are now in a situation where danger looms.

In fact, although there are positive signs, such as the hearts of several priests who, after you have spoken to them, are slowly opening up to these works of God, we know that the devil is inflicting ferocious blows. Probably because he knows that this is the last stretch of road followed by his definitive defeat. The defeat of the devil and all his followers who abuse their power to put themselves in a situation of contrast with God, with his works and with his interventions.

It is a difficult time. We are only men; it is a moment when our humanity shows up as fear, fatigue and abandonment. Several of our brothers and sisters, in fact, left us because they couldn't take it anymore. They were tired of waiting and delaying, probably the poison of doubt and uncertainty entered their hearts and left.

Jesus had already experienced all this during his life. Always remember the five thousand people benefitting from the multiplication of the loaves and fish who left Christ when he announced that he would institute the Eucharist. This is always the point! In the face of the Eucharist, men must necessarily express as friends or enemies: you too have experienced this. It is not the apparition of Our Lady that bothers, but it is the Eucharistic miracles that bother, as does the Bishop ordained by God. These are the reasons why there is struggle, malice and fury. Feeling tired or disappointed is human. I would like you to remember that many times Jesus asked his mother: "*Mom, did I fail?*" And Our Lady replied: "*No, my son, You are the triumph, the winner*". The expression pronounced by Christ: "*I have conquered the world*" was born from this conversation between mother and child. To follow Christ there is a need of faith, but what I have personally experienced is abandoning oneself completely to God. This is the most difficult thing. To abandon oneself even when appearances are contrary and when human reasons push you to make a decision different from the one God indicated to you.

Well, in these moments you have to close your eyes and abandon yourself to God. Sometimes it is extremely difficult and you can get to situations where one feels fleshless, destroyed and torn inside.

God does not give negative judgments and does not even blame if humanity cries, suffers and complains in doing his will. He is simply a patient father who wants to take his children higher, higher and higher even when they can't make it higher.

And then it is God who takes us in his arms and carries us higher and higher because only if we are closely united and attached to him can we rise.

If we have also fallen asleep a few times, let us wake up.

With the celebration of 29 June we will put an end to this social year 2005-2006. A really hard, heavy and difficult year.

The most difficult year, harder than all those that preceded it, also because fatigue has increased and is added to that of previous years.

Then we too can repeat, together with the apostles: "*Master, don't you care if we die?*" And the Lord will come to meet our weakness, as he went to meet that of the apostles. He will bring back, when he deems appropriate, that final victory, which I am sure will come and we all hope is close because we have been waiting for too long.

At this time we find ourselves waiting and in the company of the Mother of the Eucharist, who today said: "I say to you, my dear children: be like the apostles who went around the world; carry on the mission. My dear children, the mission is not over, you young apostles must continue; those who can do it, remember, those who can do it, continue." (From the letter of God, June 25, 2006). *(Our Lady involved all the young people and some adults in an important mission extended to the whole diocese of Rome: they went to all the parishes of Rome, where they met one or two priests. Altogether the members of our community approached about 400 priests. The mission lasted about three months: April, May and June, Ed. Note).*

I, Bishop Don Claudio Gatti, thought that the mission could be considered settled but, as has happened other times, I must say no. It is not over. Even if they accuse me of having sent all our young people and some adults around Rome, to the various churches and parishes, I affirm, because this is the truth, that I would never have thought of such a mission, because I thought it was very difficult for you to face the priests. The mission came from God, so it is useless for them to say that I was the one who organized all this. I could never have thought of such a thing, I was not in a position to do it. And today I didn't even think that the mission should continue. And here then I say to you: roll up your sleeves, catch your breath and rest. Then continue on this path which is unique and unrepeatable, because it is the one suggested by the Lord and thanks to this the rapprochement of many priests to God has begun. Without this mission there would have been no conversion of priests. This is precisely what bothered the current tenants of the offices on the second floor of the Vicariate, because they were found unprepared and surprised. God surprises because only he knows and indicates the best and safest way to approach the souls of priests or lay people. So, go forward with strength and courage: while I say it to you, I repeat it to me as well. I too need strength, courage and encouragement; even the Bishop has a shaky pace and not out of doubt or uncertainty, but simply out of his great weariness. And then you are, as Our Lady said, the stick, my sticks on which I can lean.

Jesus, at a time when his humanity was particularly worn out, begged the Father to send him a stick to lean on. And the Father listened to the plea of the Son. Christ did not make use of his omnipotence, but wanted to beg the Father and all this is an example for us: "As I did, asking the Father, you too can do it!"

Have you heard what the Mother of the Eucharist said? Jesus, Our Lady and Saint Joseph are with us, but everything depends on Almighty God: "He (God the Father) knows, He decides everything, you just have to bow your head and say: "Your will be done". Sometimes, doing the divine will is very difficult (From the letter of God, June 25, 2006). So let us turn to God, Father, Son and Holy Spirit to be able to do his will and have the strength and perseverance to get as far as God wants. And once we arrive we too, like Jesus, can look for a pillow, to rest our heads and have the right respite because those who have worked are worthy of reward and rest.

Praised be Jesus Christ.

# Homily of August 15, 2006

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## ASSUMPTION OF THE BLESSED VIRGIN MARY

*1st reading: Rev 11:19, 12:1-6.10; Psalm 44; 2nd reading: 1 Cor 15:20-26; Gospel: Lk 1:39-56*

**T**oday is the feast of the Assumption into Heaven of Our Lady in body and soul. We remember this truth of faith in an inadequate way because, thinking of the Assumption, we believe, as far as we have been made to understand up to now, that Our Lady died and was immediately transfigured and taken up into heaven; but I am convinced that a procession of souls has also formed that accompanied her to Heaven from Purgatory. We can ask confirmation of this from Marisa, the only one here among us who has experience of the supernatural. (Marisa confirms what the Bishop has just said, adding that the procession of souls was accompanied by all the angels who made it even more beautiful).

I believe that we must place this event, concerning the Purgative Church and the Triumphant Church, always in the perspective of the resurrection of Christ. You know that the ecclesiastical authority has no jurisdiction over the afterlife but only over the people living on earth, so when Jesus said to Peter "*What you loose on earth will be loosened in heaven and what you bind on earth will be bound in heaven*" it did not refer to dead people who were already in Purgatory and Heaven, but only to the men of earth. Once again we were surprised by God's way of working because we would never have thought of this procession made up of both holy souls and souls who are starting the beatification process and who, while enjoying Paradise, still lack the beatific vision of God. Up to now we have identified Paradise with the vision of God, instead this has made us understand that even those with small imperfections must wait for a complete purification because to be before God one must be perfect. Then it happens that "*the last will be the first and the first will be the last*". People who held power and have also exercised it well during their existence are preceded by people who have had no power and who have lived in simplicity and in humility and this because before God the perspectives are completely different from ours.

I conclude by repeating the words that Jesus addressed to the Father thanking him for having kept these things hidden, even those things we have said about Paradise, from the powerful and the wise and for having revealed them to the humble and the simple. Once more the Gospel is truth and makes us understand things in the proper way.

# Homily of January 4, 2009

## II SUNDAY AFTER CHRISTMAS

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1st reading: Sir 24:1-4, 12-16; Psalm 147; 2nd reading: Eph 1:3-6, 15-18; Gospel: Jn 1:1-18

**T**oday, the second Sunday after Christmas, the image of the nativity scene is still alive in front of us, not only from a material and physical point of view, but above all from a spiritual point of view because I believe that quite frequently each of you has thought, remembered, reread with new accents the pages of the Gospel speaking to us about the birth of Christ.

Today in the second reading, taken from the letter of St. Paul to the Ephesians, we see the effects of the Incarnation clearly, precisely and in depth.

*Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will to the praise of his glorious grace, which he has freely given us in the One he loves. For this reason, ever since I [Paul] heard about your faith in the Lord Jesus and your love for all God's people, I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in his holy people. (Eph 1:3-6, 15-18)*

If the Second Person of the Holy Trinity had not become incarnate, if God had not become man, we would not be able to read and believe in realities now present in the world and in the Church, as St. Paul says in the passage of this letter.

The letter to the Ephesians was the subject of controversy and discussion. I do not want to go into the merits of these discussions but I will mention one so that you can also grow from a cultural point of view. Anyone who knows the life of Saint Paul knows that he stopped for three years in Ephesus. Now, reading this letter, not limiting to this passage only, but to the entire letter, a scarce knowledge of Ephesus and the community of Ephesus transpires in St. Paul. On this the exegetes have started a duel: whether it is true that he wrote it in Ephesus; whether he wrote it to the community of Laodicea; whether he wrote it to the whole Church present in the various cities of Asia Minor. Such a discussion seems to me quite useless because we must, instead, focus our attention on the central theme of the letter. The peculiarity of this letter that the apostle Paul speaks about is God's plan to save all men, both Jews and pagans. It speaks in a complete and clear way of the reality of the Mystical Body, that is to say, all men must be incorporated into Christ, make unity with Him, since Christ is the Head of this Mystical Body and we are his members. From here comes a whole series of deductions: if Christ loves, we must love; if Christ suffers, we must suffer; if Christ is on the side of those who suffer, we must be on the side of those who suffer. Saint Paul cannot forget, indeed, through some expressions he highlights it in an ever more precise way that we see Christ historically as a child, adolescent and man in the land of Palestine, but we must also see Christ, true God. At the beginning of this passage Paul gives a discourse where he highlights and manifests the equality between Father and Son.



The beginning is a song of praise: "*Blessed God*". Those who are a few years older will remember that at the end of the Mass the priest used to recite a series of "*Blessed*": "*Blessed God*", *Blessed Jesus, true God and true man*". However, while the prayer at the end of the Mass was aimed at a reparation, here, by saying "*blessed*", Paul the apostle means and highlights the manifestation of the praise and worship that the creature must address to the Creator: it is an exaltation of God, a truly superior acknowledgment of God. See what profound theological meaning this simple sentence, "*Blessed God*" implies.

And he continues: "*Father of our Lord Jesus Christ*". This is high theology, the divine fatherhood of God is highlighted, the divine sonship of Christ, but here we begin to flounder because we find ourselves in the Trinitarian mystery. God is Father, Jesus is Son, yet between Father and Son there is perfect identity, the Son is equal to the Father, the Son is eternal like the Father, Almighty like the Father, Omniscient like the Father; you can also take all the other divine attributes and you will always come to equate the Son with the Father. This is high theology. How distracted we are, how superficial we are, when we get ready to read the writing and rush, instead we should pause, not only at each line, but even at each word.



Here too the reality of the Mystical Body is already evident: "*He blessed us in Christ*". So the blessing that we must give to God as praise comes from Heaven, the origin is divine and from God comes every other spiritual benefit that we can have and obtain, but only if we are united with Christ. Man is united with Christ when he has the grace. The man who is in sin, we speak of grave sins, mortal sins, is not united with Christ. Therefore the identity of the Mystical Body means the ensemble of all people who have the grace of God. Not only Christians and Catholics have the grace of God. In this way the plan of salvation is extended. The paradox is that as members of the Mystical Body there may be non-Christian people, but those who have the grace, while outside, not belonging to the Mystical Body, there are Catholics who live in sin. This is what St. Paul says and that I must point out again, since it is not preached enough. Now I turn to those who have attended the Church for more than half a century: have you ever heard such a concept? Why are these truths so profound and so comforting not being told? Salvation is obtained if we are united with Christ, but here there is still another thing to highlight. Each of us who is in a state of grace is a person chosen individually by God, but if I have been chosen and if each of you has been chosen, it does not mean that God has not chosen the others. Every choice of God must be followed by acceptance, the "Yes" on the part of man. As Mary pronounced her "Yes" on the day of the Annunciation, then, as on the day of the Annunciation God made the great intervention of Incarnation. To our "Yes", God works the great intervention of conversion, of adherence to Him. Then read these passages again and you will savor them in a wonderful way.

How is it possible that God chose us "*before the creation of the world*", before we began to exist? We were present because everything is present in the mind of God who loves us immensely from eternity, before we began to love him. Here too the discourse of love sees God as the first, absolute protagonist, we support him, we follow him, but we cannot put our answer on the same level with God's call. The Lord calls much earlier, man answers, if he answers, much later. This is a huge, immense, infinite gap between God and man, but it is filled with God's love.

"*He made us holy and blameless in his sight*". Hence in his love. When you read the Word of God, stop, enjoy it, do not rush, because here is the infinite truth that is progressively revealed in the history of man.

"*In love he predestined us for adoption to sonship through Jesus Christ*". We understand the concept of predestination. Heretics spoke of predestination, but in the sense that God predestined someone to salvation and others were predestined to damnation. This is not what Paul claims. By using this verb, predestinate, St. Paul said that before our being God wanted and wants every man to be saved. If man is not saved it is not because God predestined him to damnation, but by abusing of his freedom and free will, he turns his back on God, rejects him and puts himself in opposition to him.

"*In accordance with his pleasure and will*". This expression comes back over and over again. Whatever God does, he does it for a twofold purpose: his own glory and the good of others. It is right that the action that starts from God returns to God through the human contribution. This is the praise that God wants, this is the praise that God asks, this is the praise that we must give to God. Well, once we are, as Paul says, "*In the One he loves*", that is, when we are at one with Christ, for us it is a gratification, then at that point the effects and consequences of this sonship are so great and beautiful that whoever is in front of this masterpiece of God cannot fail to give praise, glory and honor to Him. Normally, to be incorporated with Christ, you need the ministry, or God comes as he wants as everything is possible to God.

"I heard of your faith, of the love you have and for this I give thanks". Here is the shepherd who gives thanks to God for his flock, when it is united it is led towards the truth and consciously responds to the impulses that come from God directly or through his ministers. St. Paul prays to God so that he can give the Spirit of Wisdom and Revelation to the inhabitants of Ephesus and I also pray that he may also give you the Spirit of Wisdom and Revelation. God's Wisdom helps us to understand God's truths, but we can understand them not with human intelligence and study, but simply when we are enlightened by the Holy Spirit, that is, when we are part of the Mystical Body. So every good shepherd should pray to God so that really this Spirit of Wisdom and Revelation, revelation means manifestation, can come to fruition in every human being or, at least, in every being where his pastoral and priestly action is directed and addressed.

This is also a basis for something beautiful, big and important that we will be doing next week. Do you remember the date of January 10, 2002? First of all, I ask you to resurrect the writing you have written, which I have forgotten and whose existence I have been reminded of: "My Bishop, ordained by Me, has gained victory". Take it out and display it today, first in this chapel and then if we don't celebrate Mass in this chapel it will be exhibited in the basilica. It will be exhibited from today because it must remind, even if there is no need, what God let us know on January 10, 2002. Since we want to solemnize the feast, it will be postponed and moved to the following Sunday. So next Sunday, January 11, we will celebrate what God made known on January 10, 2002. This celebration consist in accepting what the Mother of the Eucharist continually asks from us: pray, pray, pray. I know that we pray, I know that you pray and, at times, we feel tired, because "*we pray, we pray but you never see anything here*". But these are the moments when you have to grit your teeth, for those who have it, and move on.

From 2002 to 2009 there are seven years. Seven is a sacred number, it is a recurring number: the seven spiritual works of mercy, the seven corporal works of mercy, the seven gifts of the Holy Spirit and I believe that if we go looking, there will still be some other event associated with number seven and this also makes me hope that seven may have a meaning for us, that it is a meaningful number.

*Today we celebrate the thirteenth anniversary of the public apparitions of the Mother of the Eucharist. In these thirteen years various realities have changed in the world and in the Church. Your mother, our mother, has come quietly and continues to come to this place against which, unfortunately, the wickedness and opposition of men still rage. However, in the world, outside Italy and especially outside Rome, the triumph of the Mother of the Eucharist is established: many congregations named after Mary, Mother of the Eucharist, churches dedicated to her were built and prayer groups of the Mother of the Eucharist multiplied. In every part of the world, even where today there is strong opposition towards Christianity, as in the lands inhabited by Muslims, Mary, Mother of the Eucharist, is known and loved. (From the prayer recited by H.E. Mons. Claudio Gatti - October 29, 2006).*



The Eucharistic day of Tuesday will be moved to Thursday and we will have a triduum: Thursday, Friday and Saturday. On Friday, the second day, there will be the bible class and on Saturday, those who can, those who want, may come and we will do the third day of the triduum. On Sunday 11 January there will be no procession, partly because of the cold and partly because we do not know if it will rain, but we will pray, Eucharistic adoration and Jesus the Eucharist will be solemnly exposed. In the first part, spontaneous songs and prayers, then the apparition and Holy Mass will follow. I believe it is a good way to honor this date and celebrate it. I don't want to be a hypocrite, I've never been one in my life and, even less, I want to be now: I would have liked this celebration to take place in a more joyful, more serene, more peaceful atmosphere, but unfortunately it is not like that. Our Lady tells us to smile, to go on, but it is equally true that one must have a motivation to burst with joy. We have the motivation of waiting, none of us can be like Our Lady, she lived the expectation of her birth in joy, but on the other hand every mother lives it in joy. Since we would like, desire, wish, everyone will give his own contribution as much as possible. This is why I also ask you to pray, in a particular way, for the Bishop and the Seer. Our Lady said, on January 10, 2002, that this victory was achieved through the courage of one, the sufferings of the other and the contribution of your prayers. It is a huge victory, the extent of which cannot be evaluated, as yet, but I think it will be evaluated in the future. It is a victory that has changed the face of the Church, has changed the Church within it, marking the defeat of the enemies of the Eucharist: a huge, really big victory that Marisa saw represented with the writing in golden letters. Well, let's try to store this writing and I want it to be highlighted. I know that just the written word cannot work miracles, He only can work the miracle, that's why I said we will pray. We will gather again around the Eucharist, moaning, trying to smile, trying to move forward. In prayer, when it is sincere, you can say everything to God, a prayer coming from our heart. I hope that no-one recites a prayer just to show off, but everyone recites, at least those who want, a prayer dictated exclusively from the heart. It is an important week for me, for the Seer, for the community, for God's plan and we hope that some blessings will come to us from above.

Let's go back to Paul. God is infinite, his blessings never end, even in three thousand years God will be able to lavish his blessings abundantly, copiously for men and we hope that next Sunday we can reap an abundance of blessings. We may not deserve them, our behavior may not always be up to the task; I say ours, I do not exclude myself, however, by looking at Our Lady beckoning us to go towards the Lord, towards her Son, let's go there with serenity, with trust and love.

Praised be Jesus Christ.

# Prayer formulated by H.E. Mons. Claudio Gatti

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FEAST OF THE TRIUMPH OF THE EUCHARIST AND OF THE EPISCOPAL ORDINATION  
OF H.E. MONS. CLAUDIO GATTI - JUNE 29, 2006

**O**h God the Father, God the Son, God the Holy Spirit, God One and Triune, truly present in the Eucharist, we recognize, express and sing our faith. We are sure that, at this moment, we are in the presence of the Most Holy Trinity and for this reason hymns and songs of joy and gratitude flow from our hearts.

Oh Lord, You know the intentions I had in my heart during the Eucharistic blessing, repeated three times. The first blessing was addressed to the whole world. Yes, oh Lord, the whole world, regardless of religion, race or culture, needs You, You Word and You Eucharist. We know the past and present history. Unfortunately we note that there are still many wars going on today. If men had accepted Your word and Your presence and if they had accepted Your commandment, that of love, today there would not be many widows, many orphans and many seriously ill and mutilated people for life. This immense suffering has fallen upon humanity because some men have sought their interests in a selfish way, suppressing innocents and stamping on the tears of the weak, thus believing that they will be able to occupy privileged positions in history.

Oh Lord, in my heart I have longed to extend the second blessing to Your Church. And I want to emphasize the possessive adjective "Your", because the Church is only Yours and not of men. Sometimes some claim rights and powers for which they decide, in an arbitrary way, who is part of it or who is outside it. We have seen, and the recent mission has shown it to us, that some priests are outside the Church, because they did not recognize Your presence and Your blood that leaked from the host consecrated by me on 11 June 2000, attributing to the devil this great miracle worked by You. And it is precisely them who accuse us of being outside your Church!

Lord, bless your Church, you have established and founded it in a clean and honest way and you have given it everything to be a faithful transmitter of your word and your teachings in history. The men of the Church should have administered the sacraments with humility and gratitude, but they often kept in their hearts the poisonous root of pride and presumption. Men, who over the centuries have continued to perpetuate Your Eucharistic presence, have often behaved like Cain against Abel; these men, Lord, have encrusted Your Church with negative realities... I was going to use a strong term, for this I paused for a moment. Yes, these men have encrusted your Church with diabolical realities and they pride themselves as the guardians of orthodoxy.

Lord, your Church came out of your side, fruit of your sacrifice, passion, death and resurrection. I beg You, may come to fruition, as soon as possible, what the Mother of the Eucharist, while reciting the Magnificat with us, wanted to underline three times: "*He put down the powerful from their thrones*". We are waiting for all this, not to make sterile claims, but because we believe, in spite of everything, in Your word and all that You promised when you announced that your enemies would fall like pins.

Then, Lord, I take the liberty of making the same plea to you as your apostles: "*Lord, wake up because otherwise we will perish!*" The apostles, under the pressure of wind and storm, we under the constant blows inflicted by Your enemies who occupy positions of power and authority in the Church today.

Lord, purify Your Church from the tares, this is Your will, it is Your will, but not at the end of time. These weeds can also destroy the good growing grain, which we already see sprouting in the soil made fertile by Your blood and Your suffering.

Oh Lord, in my heart I wished to reserve the third blessing for our dear and poorly governed diocese of Rome. You know how much we love it, how much we have suffered and cried for it! And we are even accused of being elements of division and confusion! The same story repeats itself: those who work to destroy accuse others, in turn, of being operators of destruction! But we know that we are workers of good and peace, otherwise we would not have lived these thirty-five years in immolation, suffering and prayer.

Roma caput mundi, Rome, seat of Peter and of the authentic faithful successor of Peter. Well, Lord, let this Church of Rome be reborn, because with it, all other Churches will be reborn. And then, oh Lord, extend your blessing also to the dioceses from where all brothers present here today coming from outside Rome and from outside Italy belong. Bless their dioceses and may they be elements of witness, so that other people join them in honoring your name, in adoring the Eucharist and in venerating the Mother of the Eucharist.

And now, Lord, accept the fruits of our work. Abel offered you the most beautiful lambs in his flock, we at this moment offer you these books and these sheets where the story of this mission unfolds in a synthetic way. We would never have dared, Lord, to bear witness to your priests, if this order had not come from you.

In this moment I speak on behalf of all of you who have accomplished this mission. At the beginning of this mission we felt unprepared in various fields: in canon law, morality, dogmatics and biblical exegesis. You, however, have put the right wisdom and understanding in our heart, in our mind and on our lips and we are aware that we have spoken clearly and rightly. And, through our words, you began to slowly transform the hearts of many priests. Yes, it is true, several have offended you again, attributing to the devil what is your work, profaning the Eucharist, thus falling into excommunication and, for this reason, they are outside the Church. But alongside these, there is a greater and more significant number of priests who have accepted your word and, in the silence often spent before you, in the church or in their own room, they ponder on what we told them.

Lord, You only who started this work can carry it out in the best way. If it is permissible for me to make a wish, on behalf of everyone, I ask you to do so, Oh Lord, as soon as possible, because fatigue is overcoming us, and because after so many years, we finally want to live a more orderly life, a more serene and calmer life. A life that is expressed in work and commitment but without having to run to defend ourselves from the blows that unfortunately continue to be inflicted.

Lord, we present to you our hearts through the hands of the Mother of the Eucharist. You know all of them, You know what they contain. And we also ask you, since you have expressed a new desire of yours, a new order and will of yours, to help us carry out the second phase of this mission. We thought we had finished with it. You told us to go on but leaving us free to do it. Well, we will go on to phase B, hoping that this would not be followed by phase C or D. You understand, Lord, what I want to tell you.

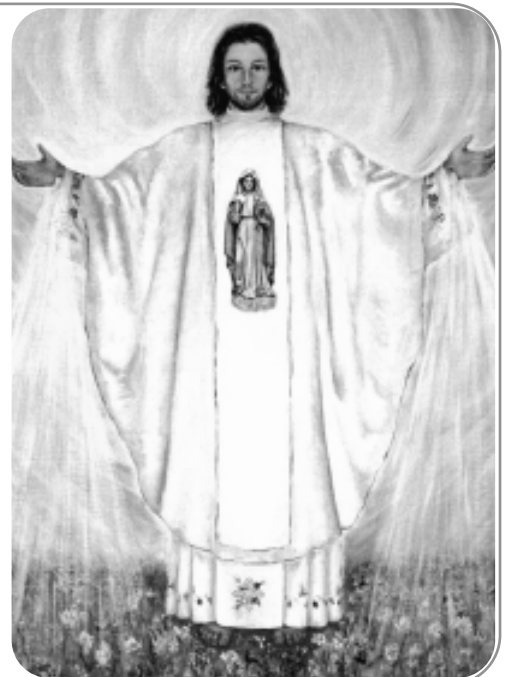
Well, my God, bless and strengthen this community which, despite its limitations, flaws and illnesses, has tried to love you and to bear witness to you. We know that we are not strong, powerful and rich and that we do not enjoy authoritative protections but only yours, which is the essential one. Those who look at us would say that we are deluded, but we are people of faith and we do not trust in our strengths and qualities, but in Your power and omnipotence.

Lord, as head of this community, I ask you: bless each of these members, bless the families they come from and convert the families of our members who do not yet know You and do not love You. Bring them towards the good, so that truly every family that has a member in this community may be an exemplary Christian family in which the domestic virtues of the family of Nazareth flourish and are present.

Lord, praise to You, glory now and forever, for all eternity. Amen.

*God the Father* - Yes, I am God and, as God, I too bless the triumph of the Mother of the Eucharist, the Mother of Jesus and your Mother; I bless you and your spiritual triumph. Let men talk and say what they want. They have said so much evil and calumnies against Me, do you want to be outdone? No! I am God, I command Heaven and Earth, I command every man and if I have ordained Bishop Don Claudio, if I have given him the Episcopate, no man on Earth can take it away. The men of the Church are proud, gossip and mount so much malice towards my Bishop only out of envy and jealousy, but I, God, want him to be a Bishop for life, forever.

*(From the Letter of God - October 26, 2006)*



# Remembering the Eucharistic Miracles...

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**2nd november 1997**

A big host was put by Our Lady on the little hand of the statue of the Holy Child, placed on the altar of the chapel.

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**11th november 1999: A host, that had previously been placed by Our Lady on the chalice of the white statue of the Mother of the Eucharist, bled**

*(From the report of the Bishop Claudio Gatti)*

"It was about 1 p.m. when I went to pray before the host that on 3rd november had been put by Our Lady on the chalice of the white statue. I saw immediately a round spot of blood inside the host and some drops that were gurgling and coming out of its inside. I immediately called the people who were in the house so that they could see and witness the Eucharistic miracle. We prayed and sang, then everybody came back to their ordinary activities". The Mother of the Eucharist during the apparition that took place in the same day, addressing Marisa, said: "Today I have told you that the world goes worse and worse; I must defend my son Jesus by those men who hate Him and you. The blood is an act of love for you and of suffering for those who don't believe. Until the world doesn't change, my heart and Jesus' heart will bleed".(...).



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**14th november 1996**

From 7th to 14th november we lived a week characterized by continued and repeated eucharistic miracles: every day Jesus and the Mother of the Eucharist brought consecrated hosts that emitted a particular scent (...). In all we received twenty hosts and a big one that we found laid down on a hibiscus plant, on a statue of the Holy Child, on another one of the Mother of the Eucharist.

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**23rd november 1997**

The Mother of the Eucharist put a big host on the chalice of Jesus Sweet Master and many hosts on the leaves of a plant.



**26th november 1995: the announced miracle**

In the apparition of the 29th October 1995, in fact, Our Lady announced that on the 26th November, the feast of Christ the King, would be the "great day" on which another extraordinary Eucharistic event would take place. On the 26th of November 1995, as foretold by Our Lady, the "great day" arrived according to the will of God and not of people who are used to following only earthly parameters.. (...).

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