

# Pearls of the Mother of the Eucharist

“MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL’EUCARISTIA” - YEAR XXV - N. 168

## Feast of the Immaculate Conception of the Blessed Virgin Mary

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*Our Lady, despite being a human creature, is immensely superior in dignity and likeness to the angels who are pure spirits. In a nutshell, the grace present and accumulated in Mary is immensely superior to the grace that is present in the angels and the grace present in men. If we had to make a comparison and quantify it, we could say that if we add up all sanctifying grace that was, is and will be in all people, it is inferior to the grace present in Mary; and this also applies to angels. To make you understand what God has done for this creature, we must think of all the qualities that are present in Mary are immense, but not infinite, because this adjective belongs to God only. We are faced with someone who truly dazzles us with her greatness and immensity. We cannot say much about Our Lady with reason alone, because this huge amount of grace, gifts, charisms and favors that she has received from God so exceeds our ability to understand that we are unable to express in words what Mary truly is.*

*(From the novena of the Immaculate Conception, text expounded by H.E. Mons. Claudio Gatti)*

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# Homily January 11, 2009

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## BAPTISIM OF THE LORD (YEAR B)

*1st Reading: Is 55:1-11; Psalm from Is 12; 2nd Reading: 1 Jn 5:1-9; Gospel: Mk 1:7-11*

### *The Bishop speaks at the beginning of the Holy Mass*

**T**oday we celebrate the anniversary of God's announcement, to all humanity, of the Triumph of the Eucharist, of the Bishop of the Eucharist and of the Victim of the Eucharist. I undertake, publicly, to ensure that this feast is introduced into the Church on January 10 of each year. In the Church there are smaller and more modest feasts, in my opinion. For example, November 9 is the feast of the Dedication of S. John Basilica, September 17 is the feast of Saint Francis' stigmata, October 7 is the celebration of the victory of Lepanto by Christians over Muslims. But these feasts and others pale in comparison with this feast which will have to be introduced into the Church.

Several years ago, when Our Lady told us that the history of the community would become part of the history of the Church, we marveled and did not fully believe it, not because we doubted her words, but because our doubts were about us. In fact, it seemed absurd to us that the history of a small group of people could become part, as of today, of the Church millennial history. Yet it is so, an intervention by God so great and secondary only to the redemption wrought by Christ cannot be silenced. Faced with this feast, the others will have to give way, because here there is a direct action by God. If in the other feasts there may have been a simple consent from God, here, instead, there is really an action understood in the strictest term. And then in the future, when God wills, this feast will be celebrated not only here in the thaumaturgic place with the few people who are part of this community, but by the whole Church. The whole Church will celebrate this victory and this triumph. We shouldn't be envious, nor behave like those workers of the first hour's Gospel parable. Yes, it is true, we are the first hour workers, but we must rejoice in the fact that others will join us in ever greater number, ever more enthusiastic in thanking and praising God the Father, God the Son, God the Holy Spirit. Thank you, let's resume the Holy Mass.

## Homily

**T**hese passages that we have just read highlight God's style. And what is God's style? It is discretion, silence and humility. The event awaited for centuries, that is, the Incarnation, takes place in full inattention on the part of everyone. Who are those admitted to participate? The simple and some important and powerful characters: the Three Wise Men. However, the latter are humble and really belong to the pure and simple of heart. The Triumph of the Eucharist, after the redemption, is the greatest reality wrought by God. Whom does the Lord address to make the Eucharist triumph in the whole Church? To a few people, simple people: initially to a priest and a girl, then to a bishop and a Seer, two humble, simple people who, as you heard today in God's letter, are not even aware of what they have done, because the credit for all this belongs exclusively to God.

This is where my and Marisa's gratitude comes from: God has taken us and brought us to such a lofty height that we would never have reached on our own, with our own strength: this is God's style. Other ecclesiastics struggle, fight, they also do bad things in order to reach the top, showing power, vanity, pride, but all this is not of God. Unfortunately, all these behaviors are still present in many members of the Church and above all in the highest levels of the ecclesiastical hierarchy. So is it God who has to convert to the style of men or are men who should convert to the style of God? We have accepted and lived God's style. By saying we, I am not referring only to myself and Marisa, but also to you. I have always said that the guarantee of the success of all that God has accomplished, using us, is humility: neither of us has coveted high positions. And what happened? God himself brought us higher: you truly see the greatness of what God has done. I say it again: none of us is fully aware of the greatness of the Triumph of the Eucharist. We fail to understand it because first of all, it is a work of God. Therefore it is so great that human intelligence cannot understand its greatness, it only perceives some effects and sees some signs. So I asked the Holy Spirit to enlighten us to take a further step forward in understanding what God has done and to help us to be humble, small tools, but, and I emphasize this, chosen by God.

Let us ask the Holy Spirit for this light and this understanding; we live in the simplicity that has always characterized our being because, the simpler we are, the more we will be taken to the top, not according to human judgment, but according to divine judgment. Those who have been condemned, humiliated and who have been subjected to vilification, mockery and derision will be raised up while those who fought against them, even trying to eliminate them, will be cast out by God.

As much as possible let's look forward confidently and serenely and today we thank God. Marisa and I can say, as Our Lady said: "*The Almighty has done great things for me!*" We have done great things, because He wanted it. The gift of the episcopate, willed directly by God and the Triumph of the Eucharist, are grandiose interventions, which should have shaken even the minds of the most powerful people. I am not afraid to state that if the Lord had left me the choice of indicating a person as the instrument of this masterpiece, I certainly would not have chosen myself. And you know that when I speak I am sincere, deeply sincere. The Lord wanted this, I can't help it, Marisa can't help it and even less all of you.

Meditate and savor everything I have told you: this is permissible to do. I won't talk anymore, don't worry.

# Homily February 8, 2009

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5TH SUNDAY OF ORDINARY TIME (YEAR B)

1st Reading: Job 7:1-4, 6-7; Psalm 146; 2nd Reading: 1 Cor 9:16-19, 22-23; Gospel Mk 1:29-39

**I**t is quite usual for me, when I read the readings on Saturdays, to have to choose which of them to offer for meditation and reflection to the community and all of them are always so rich and fertile in reflections and sacrificing one to favor another is extremely difficult. So I ask the Lord for the gift of synthesis, that is, to seek a common thread so that all is clear according to a pre-established plan.

Let's start with the Gospel. I can't dwell on everything, but there are two details that I want to highlight together with you. *"Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. Simon and his companions went to look for him, and when they found him, they exclaimed: "Everyone is looking for you!" Jesus replied: "Let us go somewhere else, to the nearby villages, so I can preach there also. That is why I have come."* (Mk 1:35-39). Jesus gets up in the morning before dawn, when it is assumed the others are still sleeping; he leaves the house, looks for a deserted and solitary place and starts praying, that is, a conversation with the Father. Here Jesus gives us a great example: his prayer has always been of intercession with God for the benefit of his brothers, never for himself. He always prayed for others and this is the best prayer of all, the one made out of love and with love that leads us to talk to God about our brothers.

Later Jesus is joined by the apostles, Peter tells him that everyone is looking for him, but Jesus says to go elsewhere because he has to preach. Here Jesus gives us a teaching that is particularly valid for us priests, but also for you when you have to carry out your task of teaching with regard to your children, other family members or friends: in order to fruitfully preach the Word of God we must first of all turn to God.

If all priests did humbly what Christ did and followed his example, the preaching would be more fruitfully received by those who listen. In fact, if I have to speak about God, about grace and about love, it is necessary that I first turn to God. Unfortunately, the priests, meaning all those who in various ways and in various degrees are part of the ecclesiastical hierarchy, often think only of themselves when speaking. They are concerned with making a good impression, they seek recognition, gratitude and applause, but all of this is wrong. We need to worry about giving the Word of God to our brothers and sisters with the right explanations.

I turn my gaze, with an embrace, to all those millions of people around the world who participate in Sunday's Holy Mass and listen to the Word of God. They do not know the Gospel well, they behave like children in practicing the Christian virtues and they believe that holiness is an unattainable goal because the Gospel is not explained to them with God's wisdom, or with the light coming from Him. God gives everyone the light, provided that those who have to proclaim his Word in the world ask for it to him and not only worry about making a good impression. We priests must try to follow Christ's example, because no one more than Him loves the souls, to whom He is turning with simplicity. Infinite wisdom is shown in a totally accessible way that can be accepted by all; parables are not a literary invention of Christ, but he knew how to use them wisely so all people understand him.

In today's second reading, Paul says: "*For when I preach the gospel, I cannot boast, since I am compelled to preach. Woe to me if I do not preach the gospel!*" (1 Cor 9:16). It is not a boast to proclaim the Gospel. How many priests follow this teaching? We priests must not try to emerge and affirm ourselves, but to serve God. Therefore, announcing the Word to our brothers and sisters is not a boast for us priests, but a duty and an obligation, we must do it in the best way for the love of God and as a service to brothers.

Paul, after the famous fall from his horse on the road to Damascus, when Christ called him, totally changed his attitude towards Christ. I would like to address to the preachers of the Gospel that "*woe*" that Paul addresses to himself.

The Gospel must be proclaimed in its entirety with vivacity and richness, otherwise we impoverish it. We must not superimpose our words on God's Word, but our words must be a foundation upon which we place God's words that are the only valid, important and precious ones.

*"If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me. What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make full use of my rights as a preacher of the gospel."* (1 Cor 9:17-18). Here Paul makes a distinction and highlights the importance of the call. Whoever is sent by the Lord to preach must not demand any reward from the brothers. Unfortunately, exactly the opposite occurs. It is sad that the older priests get, the more they attach themselves to money with the trite justification that, by now, they have to think about their old age, while I think it is much more important and urgent to think about eternity.

Keep in mind that the best way to multiply money is to give it to the poor, because God will never let you lack what you have given, especially what we priests have given. *"What then is my reward? That in preaching the gospel I may offer it free of charge, and so not make full use of my rights as a preacher of the gospel."* (1 Cor 9-18). Paul wonders what his reward is, but it is a rhetorical question because he knows very well the answer that he gives immediately afterwards: to proclaim the Gospel for free. We priests, if we truly want to serve the Church and ensure that it can be reborn, we must not think about our interest, let alone our earnings.

Now we come to the book of Job. He is not a Jew, he is a pious and very wealthy person and neither he nor the people with whom he talks belong to the Jewish population. It is an important book because, in addition to being beautiful from a literary point of view, it deals with the problem of pain and the presence of good and evil in the world. Sometimes there is an attitude of surprise and scandal that we too have highlighted: how come the wicked triumph and the good people perish? The book of Job does not give the answer to this distressing question, but it is present in the book of Wisdom: the good done by the righteous people is not lost and, even if they appear to be defeated, they are the true winners because they have the light, the kingdom of God, that is, the good concerning eternity. I can tell you that God never denies himself. In fact, a few days ago during one of our repeated conversations with Him together with Marisa, I asked Him the same question: "*My God, is it possible that your enemies, who are our enemies, should triumph and show so proudly satisfied to the world?*" And the answer was the same: "*They will never enjoy me, the Heaven is closed for them and it is open for you*". This is God's way of reasoning, but I add that we must not only expect the prize in eternity. Jesus promised it even during our lifetime. To us God, Jesus and Our Lady have ensured the reward even during our earthly life, but in the meantime we follow Job in his sufferings. This prophet complains, says wise things and makes very valid reflections; however, I must point out that there is an abysmal difference between us and him: Job, although not a Jew, had the law at his disposal, but he did not have the grace because the Redemption had not yet taken place. It completely changed the relationship between God and Men. Therefore in Job there may have been equal, less or greater sufferings than ours, but there wasn't the same support of the grace that we have. He, who had children, livestock and friends, was deprived of everything and we can say that we live in an equivalent situation because, due to our choice, we too have been deprived of relatives, friends, acquaintances and human achievements; however, as I have already told you, they are not lost, but will be returned at the appropriate time.

So we can rightly wipe Job's tears because he suffers and there is nothing else for him; instead, we are in another situation: we can suffer and cry, but we must also wipe our tears because the time will come when at last, and hopefully not very late, God will fulfill his plans.

At the moment, just like Job, we can spend sleepless nights, we can feel crushed, humiliated and treated like slaves, but the time for rehabilitation will come. We dare not ask to get on the chariot of the winner, who is Christ, but we can rightly ask to be close to him in the moment of his triumph because no one can say more than us that we were close to Christ in the moment of trial, in the moment of wickedness, at the time of slander and persecution. So if we have been close to him in pain then it is right that we are also close to him in joy, but the commitment to bow to God's will must always be with us.

Today, through Our Lady, God has asked us to participate in a new mission that neither Marisa nor I know. If God wants to make it known, it will depend on Him; it doesn't matter what it is, but certainly it is something important, great, truly, effective, otherwise God would not have publicly asked for a commitment. So let's also place this new commitment on our shoulders with the hope, which must never abandon us, that all this accumulation of prayers, offers, small and big sacrifices can return, as it is logical and right to hope, to our benefit and for the realization of those plans which matter more to God's heart than to us.

I can assure you that our Lord is tired of seeing the Church reduced to the situation you well know. God longs to make it clean again, so that it can stand as mother and teacher of the whole world. Today, however, from a human point of view, not from a divine point of view, that is, regarding the responsibilities of men, the conditions are not yet favorable for the realization of this plan. God has often told us that if he wanted he could intervene and immediately turn everything upside down, but he wants men to come to him through human commitment, which is called conversion, change and transformation. God is waiting for this and can also be solicited by our commitment and participation, but let us remind that we are not alone in carrying out this mission, because she is always present with us and we love and invoke her with the title dearest to God, Mother of the Eucharist. May she really soon give Jesus to every creature in the whole world, because where Jesus is there is goodness, truth and love.

Praised be Jesus Christ.



*Then came the moment when man grew up and was ready to "intus legere", that is, to understand; in fact to this jewel God will add a last one, that of Mary co-redeemer and mediatrix. She who has not known any sin, not even original sin, not even for an instant, she is assumed by God to be together with Him co-redeemer and at the same time to carry out the task, which is exclusive to Christ, of mediatrix. Christ is mediator, Mary is mediatrix. Divine motherhood, the Immaculate Conception and the Assumption into Heaven of Our Lady are possible for the Incarnation. To say incarnation means to say Eucharist and to say Eucharist means to say Mother of the Eucharist. Just as all revealed and proclaimed truth is contained in the Eucharist, so Mary, Mother of the Eucharist, contains all the gifts and privileges that God has given to his Mother. And here then are these two shining beacons illuminating the Church.*

*(...) Christ and Mary form a whole; men have tried to dissolve this unity and every time they have attempted to do so they have always placed themselves in opposition to God. It is Mass, it is Eucharist. We meet in the Eucharist the Mother of the Eucharist and all our brothers; we meet those who are alive and we meet those who have died because the Eucharist is the real presence of God and all creatures are present in God.*

*(From the Novena to the Immaculate Conception, Text expounded by H.E. Mons. Claudio Gatti)*



# Homily February 11, 2009

## OUR LADY OF LOURDES

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*1st Reading: Gen 2:4-9, 15-17; Psalm 103; Gospel: Mk 7:14-23*

**I**t was enough to have read that today is the feast of the Blessed Virgin Mary of Lourdes, for some memories to light up in my heart, some of which are a little faded, others still very vivid and clear. I have an intense and particular memory of Lourdes: in Lourdes, back in 1963, I placed my priesthood under Our Lady's protection; in Lourdes, in 1973, we officially received from Our Lady the invitation to accept the mission that God wanted to entrust to us and that she had described in a few expressive words: "*You will suffer greatly*". We returned to Lourdes in 1991 and right there Marisa began, under dictation, to write the book on Our Lady's life. So you see that we have a privileged relationship with Lourdes. Some have called it the sponge of the world because, as a sponge absorbs water so Lourdes absorbs all the evils of the world. One of the moments with the most throbbing emotion, feeling and, at times, even with shivers and tears, believe me, is the moment of the Eucharistic blessing to the sick. I can't, I never managed, on all three occasions I've been to Lourdes, to stop from crying. Believe me, seeing little children who were there helpless and suffering, seeing young people confidently waiting for the blessing Jesus to pass by their bed and place His divine hand on their heads to restore their health, deeply moved me. I have also seen elderly people who have been lying on their beds for years and how can one not shiver and cry? Every time, three times along the years, I repeated the same invocation: "*Jesus, You are God, why don't you heal them all*", but every time I have uttered this sentence, a new light has always been shed in me to understand more and more and in an ever better and richer way, the mystery of suffering. The mystery of Incarnation is a mystery that satisfies us because it sees us united with Christ and regenerated by him. The Eucharistic mystery satisfies us, because we know it is food and nourishment for our soul and makes us strong, but the mystery of suffering makes us moan. The mystery of suffering can be experienced in two ways, those who are suffering and those who assist the one or those who suffer. I said that I have understood this mystery more and more over the years, but I have been helped to understand it, to delve into the mystery of suffering, through the teachings of God and the teachings of the Mother of the Eucharist and I have seen that their way of talking and the judgments they make about suffering are completely different from human judgments. And so it is appropriate to remember Isaiah: "*As far as the sky is from the Earth so my judgments are different and distant from yours*". Radio, press and newspapers say that today is the day of the sick, I stress "day", and what does God say? What did Our Lady say about it? They spoke of the "feast of the sick", because the day is something different. There are many days to commemorate many events, the feast instead indicates participation, here is the distance and difference between the

two terms. In one way or another I believe that, sooner or later, all men come into contact with suffering and the feast of the sick, according to God, means that those who assist and those who suffer experience this condition with a lively, participatory and strong attitude, this is the meaning of feast. But let's go on; Do newspapers, television, all the mass media perhaps speak of the sick? Lately yes, they have done so because of the well-known affair which was resolved in a dramatic way and contrary to the law of God. But what are they usually talking about? About human events, politicians and some press publications are looking for a whole series of gossip to arouse the curiosity of readers. Who talks about the elderly? Who loves the elderly and the sick? Who respects them? If we talk about the elderly, we do it with detachment and, I would say, sometimes with annoyance. On the other hand, when God speaks of the sick, when he speaks of the elderly who often are elderly and sick, what term does he use? "Pearls of God", well, do you see how different the human way of going on is from God's way of going on, God's way of reasoning, God's way of feeling. "Pearls of God", pearls are kept in chests, they are kept well-guarded so that thieves do not take possession of them. Well, God is jealous of his pearls, he keeps them, sometimes he restores a shine, luminosity to these pearls that they had lost over the years. A little human being, sometimes forgotten even by his own relatives, is something precious before God, something important, on the other hand where and on what will God judge us? I was thirsty, I was hungry, I was naked, I was sick, I was in prison..., he will judge us on love, on charity, and if a Samaritan managed to see re in a man who had been robbed, wounded by thieves, a brother to assist, so we must be able to see, in the sick person, someone even more important: Christ, who suffers and who makes himself present in every human being. It is the suffering of Christ, the pain of Christ who generated the world and gave life to this world. Our sick loved ones are of great use to God, because their sufferings hold back his arm and he does not rage, God does not strike. When there was, not long ago, that flood which kept hundreds, if not thousands of people in suspense, including the inhabitants of the city of Rome, the waters did not go further, they did not go beyond certain limits, because they were stopped and we know that God intervened. What did God use to say: "*I worked this miracle, but you give me something?*". God has taken the sufferings of all our sick brothers; yes, he also took our prayers, he also accepted our pleas, but in a particular way, as each of us looks for flowers in a meadow, especially regarding this episode which could have been dramatic, God has sought on Earth every sick person and, like a bee, took honey from the heart of every sick person, to give it as food for all humanity. Suffering generates much more than sermons, much more than encyclicals, much more than seminars, much more than the interventions of big individuals; suffering makes the suffering and dying Christ present in every corner of the earth. As Christ the Eucharist is present in every corner of the Earth, so under the guise of those who suffer he is present in every corner of the Earth. The suffering Christ, the patient Christ and the Eucharistic Christ: here it is, this means that man still has hope of being reborn, that he still has hope of rising again because, in the world, God is present continuously and in different forms. We must not pray for the sick and show them affection, closeness and gratitude only on these days and on these occasions, we must do it all the time. Do you remember when, years ago, urged by Our Lady, I said: why don't you go and do some volunteer work in hospitals, why don't you go in these places of suffering? If you do, you will be in a position to receive far more than you may

have given. The contact with suffering impresses and disturbs us but makes us grow and makes us see Christ on the cross and meets our longing to see Christ, for this reason I believe I can adapt, to this situation, the answer that Christ gave Philip when he asked him: "*show us the Father*" and He said: "*Philip, whoever sees Me sees the Father*". We can adapt these words to every sick person, because every sick person can say: "*whoever sees me sees Christ!*" It is not an exaggeration, it is not an overstatement, it is reality: "*What you have done to the least of my brothers you have done to Me*", therefore there is this identification between the little ones, who can be the weak, the sick, the elderly, with Christ. Suffering is a consequence of sin, we know that. God had created our ancestors immune from suffering and with perfect physical health, but we have lost, in addition to the grace, also the supernatural and preternatural gifts but, beware, sin is overcome by redemption, redemption generates new life but life was generated by the suffering of Christ. And then, once again, there is this invitation from Christ, an invitation that makes us think, makes us reflect, we are told by Paul: "*I complete in myself what is lacking in the passion of Christ*", placed there on the cross, spreading his arms, who sees every man and sees whoever is suffering, and then, as Our Lady has received in her arms the lifeless body of her Son, so we too must receive, at least in our hearts, the body, the soul, of the human being who suffers. We can ask God, and He intervenes many times, to mitigate, diminish or even eliminate suffering. Some are miraculously healed, others are not, but only God knows his criteria and, sometimes, they are impressive even for us, so that sometimes he can heal a person who in our opinion does not deserve it and sometimes a person who, in our opinion, was good for him to live and, above all, to be healed. We let the Lord choose, we are open to receiving everything, we are not envious if someone recovers or improves his health or if someone remains with his suffering. God knows everything, he has his plans, so when at the end of the Holy Mass I will lay my hands on the head of each one of you, at that moment you will be able to entrust yourselves to God, if you have serious health problems, or people you know, who you love and are sick. At that very moment, the blessing of God, which is concretely given not only by your Bishop but also, as you have heard, by Our Lady, by Saint Joseph and by grandmother Iolanda, will extend to all the people you entrusted and were unable, for one reason or another, to come and be present. I would like you, at that moment, to entrust not only your relatives, but also some people attending this community who, unfortunately, could not be present due to illness. They would have liked more than you to be present today, but they weren't able to do so and so you should entrust not only your relatives but also every member of this community experiencing the mystery of suffering. The blessing that I will give at the beginning is a collective blessing and by spreading your arms, you will be able to ideally see, with the eyes of the soul, that those I have mentioned are also spreading their arms, and after the collective blessing, since I cannot repeat the rite on each of you, it will be enough, by God's command, for me to place my hands on your head and you, in that moment, make the choice you deem proper. This will happen at the end of the Mass and I will tell you, in order to contain as much as possible a disorderly movement, what is the best way to receive the blessing in silence, recollection and with order. Praised be Jesus Christ.

# Homily February 21, 2009

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*1st Reading Heb 11:1-7; Psalm 144; Gospel Mk 9:2-13*

**T**oday, for the first time, I will talk about the devotion and love for Our Lady practiced in two Roman diocesan seminaries, the Minor Seminary and the Major Seminary. The Minor Seminary was attended by seminarians from junior high school to high school studying different courses: classical, scientific or other. It is an eight-year study, for some less, depending on the year of admission into the seminary. One of the teachings I understood the most, probably due to a certain predisposition, was love, devotion and attachment to Our Lady.

Today you have known something about my life and this confirms what I am telling you, that is, the presence of Our Lady in my life, even if not experienced, has always been very strong, very clear. Speaking of this, I have already told someone that when I was nine years old, and no one had ever told me about the mysteries of the Rosary, I already knew them. I looked back on it several years later and was amazed. I have a clear memory: I had a rosary, I don't know where it came from, but even as a child, I still used to wear shorts, I put my little hand in my pocket and began to recite the Rosary. I didn't just say the Hail Mary and the Our Father, which many children know at that age, but I knew all the mysteries by heart and I learned the reason many years after.

In the Minor Seminary there is human formation, but there should be both the human and spiritual formation of seminarians. In the seminary, in those years, from 1950 to 1958, there was an very strict type of education, ten-year-old sixth-grade children were asked to make a commitment that could hardly be carried out by fifteen, sixteen or eighteen-year-old people. Not only the monastic-style getting up at six in the morning, but also a severe life, marked by the bell indicating the end of one activity and the beginning of another. I think that this kind of education and training was really exaggerated. There were, in fact, moments of discouragement and incomprehension. I have never managed, at the time, to enter into harmony and understanding with the spiritual father of the seminary. It may seem weird to you, but there was so little communication between the two of us that, at one point, this monsignor even advised me to leave the seminary and not become a priest. Instead I continued to stay in the seminary.

The title with which Our lady is invoked at the Minor Seminary is Mother of Perseverance. You understand why: perseverance is really needed, a perseverance that our Lord favors, helps and stimulates its growth. Indeed, from then on I began to grow, to be formed among the incomprehension of priests that accompanied me throughout my life. Perhaps this was in God's plans and that was my training ground, but I must say that there I also found shelter in Our Lady, who cheered me up, strengthened and encouraged me. I remember the long chats I had, sometimes alone, when I was in the seventh or eighth grade, in that little chapel dedicated to Our Lady and I used to ask her to show. I wanted to see Our Lady, I got heated, upset to the point that I took the Rosary and slammed it to the ground and, since then, I've been waiting to be able to see her. However, even if I haven't really seen her, I must say that in a particular way I well perceived her presence, when she actually helped and assisted me, also because the models that were presented and offered to me were doomed to fail in a short time. There was no understanding with the spiritual father, so, to encourage me to be better, he would, from time to time, point out to me one or another of the seminarians I should have taken as model, but after a month he left and then he showed me another one, but he too went away at the end of the year. What situation would I have found myself in if I had followed the example of those who later dropped out of the seminary? I am saying this to validate, through an awareness and knowledge of the facts, the presence of Our Lady in a strong way and I can tell you that, as I had no feeling with my spiritual father, she was truly my spiritual mother who knew how to educate me, in an incomprehensible and humanly mysterious way, to be loyal to God, to love, to chastity, to prayer and the more I went on the more I realized I was a fish out of water in that seminary. From a human point of view I was perhaps more progressive than the others in terms of how I wanted to set up the life of a seminarian, of a priest. And Our Lady kept me good company.

*Hug, kiss and bless each of us, Mom. Look at our troubles, wipe away our tears, give strength to the numb and tired members of the Mystical Body. We need to be strengthened, because we are stuck in a situation that does not allow us to vigorously resume our journey. We want to resume it with your company, Mother. You, the Queen by grace, put yourself at the head of our modest group, so that many brothers may gradually join it until we form, as Jesus prophesied, a single fold and a single flock.*

*(From the prayer by H.E. Mons. Claudio Gatti, December 8, 2008)*



Today, at the Roman Major Seminary the feast of Our Lady begins from sunset of the previous day until the festive day, as in the Jewish tradition. The Roman Major Seminary is attended by those who exclusively intend to reach priesthood and therefore carry out philosophical and theological studies with a view to their priestly ordination. There we find also another small statue of Our Lady whose title is Our Lady of Trust. We can see trust, faith under a supernatural dimension, faith in God, trust in God, abandonment to God, to blindly believe Him, but there is also a human dimension, represented first of all by trust in oneself, trust in others, trust in those who live with you, who are your companions, a type of trust which is, in my opinion, the child of love. You can't have trust and no love, I trust God because I love him, I trust my husband because I love him, I trust my wife because I love her, I trust my children and friends because I love them. Therefore, this virtue too, like all virtues, derives, I believe, from love, but more so the virtue of trust which is that of faith. So in the Major Seminary we entrust ourselves to Our Lady of Trust, trust in the idea of doing it, in being sure that all obstacles can and must be overcome. As I approached the priesthood, believe me, a certain quiver entered in me, a certain fear, I wondered if I could make it or not. The fear also had repercussions on a physical level, because just this sense of greatness of priesthood and seeing myself inadequate for such a great role, caused me to suffer of stomachache until I had an ulcer which, thanks God, was then healed. I am disclosing all this to you to make sure you understand how Our Lady, even in those years and especially in those years, accompanied me up to priesthood. I didn't know anything about what they were preparing up there, not even when Our Lady was present on March 9, 1963, the day of my priestly ordination. The gift of the presence of Our Lady during the priestly ordination is an act of love that neither I nor those who were ordained priests with me would deserve, but certainly if she came, she prayed not only for me but also for my fellow seminarians and this is the reason why, even if forty-six years have passed since that day, I continue to entrust them to Our Lady.

Trust could wobble, it was like a lamp that can sway when struck by the wind, but I have always truly found the lifeline in my love for Our Lady, as it is now, after almost forty-six years. Memories emerge clearly when on the eve of my ordination, I was ordained on a Saturday, I stayed in the chapel of Our Lady of Trust until late at night. What I said belongs to my inner and personal world, but some things cannot be unknown and ignored by you. I asked for loyalty to my priesthood and I can humbly say that after so many years I have never betrayed and this is truly a great achievement, because I also remember that when I had been a priest for a few years, I met a person who unfortunately had had unhappy experiences with priests and abruptly told me that sooner or later all priests betray God and, therefore, I would too. Notwithstanding his encouragement I said I hoped it wouldn't happen. In that night of prayer, before my ordination, the foundations on which my priesthood still rests today were completed: the Eucharist and Our Lady. There was Jesus the Eucharist, there was Our Lady I used to invoke her as Our Lady of Trust, because Mother of the Eucharist was a name yet to come, still unknown, inaccessible. When I would call her Our Lady of Trust, she, who was on the other side, who knows if, while smiling, could have said: "*I'll wait for you in a few years, because you will change the invocation to Mother of the Eucharist*". I told you that this year, on the anniversary of my priestly ordination, all

the priests will be set aside and the spiritual feast, which is what counts, will be centered on the Bishop of the Eucharist and the Victim of the Eucharist. However, I believe that behind this indicative push that Our Lady has given, in your prayers, from now on, you will add the seminars and seminarians of the diocese of Rome and you too understand that there is a reason here, a particular reason for me. For now they are unknown to me, I don't know anything about them, however they know about me, things that are not true, not nice and a demonstration of this is that they no longer send me the magazine *Sursum corda*, the house organ of the Roman Major Seminary. They have excluded me from the association which includes former alumni who are informed, from time to time, of the death of a former seminarian so that they can pray for this deceased person, whether he is a priest or a layman, as long as he has been in the seminary. Therefore, for now, there is only a virtual encounter before God at the moment of Mass, at the moment of Rosary. As I was saying, I'm asking you to pray for my fellow seminarians. It is proper to say this sentence and I say it with fear and trepidation, but I cannot fail to mention my fellow seminarians. Therefore, before showing myself in these seminaries with the official investiture, I ask you to entrust these seminarians to our Lord because the Church, to be reborn, needs good priests, holy and capable priests and Our Lady said: "*We are preparing capable bishops*", not very, very capable. I would have been happy, very happy, if she had said we are preparing very capable bishops, but Our Lady is the mother of truth and therefore, she cannot, not even to please me or you, say one thing for another. As far as our and your responsibilities are concerned, no prayers have been poured out for these seminarians so far, because I have not told you about them, I have not asked for your cooperation and I have not solicited your prayers, but from now on do your utmost and remember this: by praying for them, eventually, you will be praying for me, because the more honest, virtuous and good they are, the easier it will be for me to begin, to carry on, to bring to fruition and complete the task that God, with no desire or merit of mine, will entrust me. He is a witness that I speak the truth. I asked and urged, therefore, by praying for the Bishop, from March 15 onwards, to pray for the priests I will work with and will depend on me, for the Bishops I will work with and will depend on me, but above all for the seminarians who will become priests, whom I will ordain and who will have to work for the local Church of God, which is the one in Rome, and the universal church, for the whole world.

## Remembering the Eucharistic Miracles...

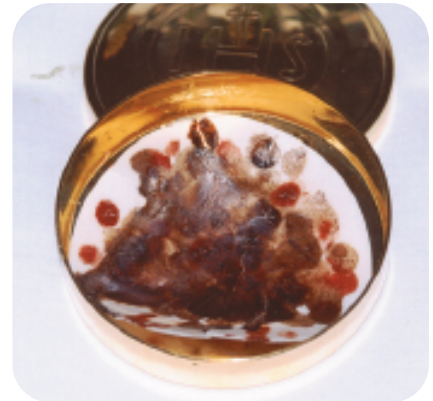
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**16TH MAY 2000**



**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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