

# Pearls *of the* Mother of the Eucharist

“MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL’EUCARISTIA” - YEAR XXV - N. 171

*Most Holy Body and Blood of Christ*

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*Jesus - It is normal and right for your Jesus to come among you and bring the Letter of God. Corpus Christi: today is the great feast of the Eucharist. If men could understand how important it is to live every day according to Jesus the Eucharist! Just think: how many times a day do you eat for your body? More than once. Receiving Jesus the Eucharist once a day gives you the strength and courage to carry on. You have recited some beautiful prayers, but you have to put them into practice. I, Jesus the Eucharist, am with you when you are with Me. Those who do not receive my Body and Blood cannot live in a state of grace, cannot love, cannot be sympathetic for the neighbor.*

*Many times I and your Mom said: "Live in a state of grace, receive Jesus the Eucharist and you will have the strength to bear the suffering and mourning within a family".*

*(From the letter of God, May 29, 2005)*

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# Homily of January 1, 2008

## MARY, HOLY MOTHER OF GOD

*1st reading: Num 6:22-27; Psalm 66; 2nd reading: Gal 4:4-7; Gospel: Lk 2:16-21*

**Y**ou were all present, no-one has been forgotten because, in important moments like this, it is good to feel the harmony, the union, the understanding, the accord. So rest assured because God has blessed you and you know that for God, his presence is enough, because his presence is a blessing. There is no need for God to say: "*I bless you in the name of the Father, of the Son and of the Holy Spirit*", these are human ways to which even Our Lady resorts but neither Jesus, nor God the Father, nor God the Holy Spirit, need to recite formulas to bless their children. So there was the blessing and there was certainly God's gaze that rested on each one of you because, if Our Lady, who is a creature, said: "*I am here but, at the same time, I am flying over all the nations of the world, stopping in particular on the poor, deprived ones, where there are wars and destruction*", all the more so God could do it, he is Almighty and, therefore, certainly, saw you in your homes, with your relatives, with your friends, while you were toasting and, probably, some of you at that moment raised their thoughts to God and you did very well, so you combined business with pleasure, as they say. It is good to be with the family in these moments, it is right to feel the family warmth and God blesses the families that truly have a spirit of unity and love within them. This is the same blessing that is expressed in the first reading we heard, but let's go forward with order. They are three readings, three jewels from which a sequence of wonderful and proper reflections can be drawn which we can clearly apply to our lives.

*"So they (the shepherds) hurried off and found Mary and Joseph, and the baby, who was lying in the manger. When they had seen him, they spread the word concerning what had been told them about this child, and all who heard it were amazed at what the shepherds said to them. But Mary treasured up all these things and pondered them in her heart. The shepherds returned, glorifying and praising God for all the things they had heard and seen, which were just as they had been told. On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived" (Lk 2:16-21).*

*Jesus - It is your Jesus speaking to you. Continue to pray, to love each other, to help each other. Help the men of the Church and other people to convert. If they talk bad about you or don't listen to you, greet them with a big smile and leave. What more can be done?*

*I, Jesus, messed up the stalls, whipped the people, I was very severe, but then I came back with a beautiful smile to show those who had failed that my love was always the same. Be your love the same for everyone, have no preference, likes or dislikes: love and charity must be directed to all.*

*(From the letter of God, May 26, 2005)*



Let's start with the Gospel and see how we can become the characters of the Gospel story, just like Our Lady and Saint Joseph. At that time, the members of our community went without delay and found Mary, Joseph and the child lying in the tabernacle. Our Lady is here even if you don't see her and she said that when she is present, quite often, and today it is certainly the case, Saint Joseph is also present and, more important, Jesus the Eucharist as well. Meeting Jesus the Eucharist must inflame in all of us the same reactions that the shepherds had, therefore: "*You refer what was said to you about the child*", it means how you refer, with your testimony, what is said here, about Jesus the Eucharist, through the Letters of God, catechesis and homilies, so you are the same as the shepherds. In their community, all those who heard the shepherds, were amazed at the things they told them. You have not always had easy encounters, but remember what Our Lady and also Jesus said several times on the occasion of the well-known mission for the benefit of the priests of Rome: "*Do know that even those who, apparently, do not accept and even turn you away, afterwards, for many of them there is a rethinking and wonder "what if they were right and those who told us certain things were wrong?"*" So let's never stop at appearances, but go further. Paul also speaks of this child, Jesus the Eucharist, and the presence of Our Lady in the passage from the Letter to the Galatians.

"But when the fullness of time had come, God sent his Son, born of a woman, born under the law, to redeem those under the law, that we might receive adoption to sonship. Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "*Abba! Father!*" So you are no longer a slave, but God's child; and since you are his child, God has made you also an heir" (Gal 4:4-7). What does the fullness of time mean? This is the celebrated moment decided and willed by God, for which we too can say: "*when the fullness of our time will come...*", but, as I said to someone, it seems that this fullness of time, that is the precise moment when God will begin his interventions in a clear and visible way, no one knows, he only knows. I said it seems, because Our Lady says: "*my children, I know just as much as you know about the moment established by God*". Sometimes, even recently, I allowed myself, certainly not to indicate or propose, but to manifest to God a date when Marisa could leave for Heaven, because everything will begin after her departure and Our Lady told me that both she and the saints and the angels too in Heaven were praying for the date I offered but, unfortunately for her, poor little thing, it has already passed. Yesterday she tried in every way to get an answer: "*I'm tired, when are you going to take me away?*" But there was no answer. It seems that it is one of the mysteries of our faith, and I am not exaggerating, we must continue to believe, to have faith. As God the Father said yesterday: "*Don't doubt me*" and Marisa answered: "*I do, sometimes*", and He would reply amiably, sometimes pretending, like a good dad, to resent it, but we know very well that he wasn't disturbed at all, not even offended because, reading in our hearts, he knows that we are continually imploring and, together with us, the queen, the princes and little princes of Heaven but, for now, there is no answer, only a song but I prefer to remember the words I've heard: "*When the fullness of time had come*", referring to the Incarnation, and this expression is beautiful; we would have said: "*At the fullness of time the word of God became incarnate in Mary's womb*", look at Paul instead, he is different from us, he said: "*He sent His Son*", this is the expression, that is, God Father who asks the Second Person of the Most Holy Trinity, to go, and He is therefore, an envoy of the Father, a mandate from



the Father. The action in which God manifests His participation in the mystery of the Incarnation is highlighted, it is therefore not a simple Incarnation, even if it took place through the work of the Holy Spirit, but it is a mission that the Father entrusts to the Son and, if this were not enough, in my opinion, the expression that follows: *"born of a woman"* is extremely enlightening. In these words I see the virgin birth of Jesus. Why does he say: "born of a woman"? He could have used a common expression and instead he highlights this exclusively feminine and womanly presence, therefore of a woman, which means that St. Paul wanted to indicate the virginal birth of the Son of God by the work of the Holy Spirit and with the sole human participation of the woman. *"Born under the law"* and, it seems a pun: *"to redeem those who were under the law,"* but what does this mean? Paul has already explained it in the Letter to the Philippians that Jesus, the Son of God, is identical to us in everything, therefore true Man except in sin and being the Son of God, he was able to redeem us and, therefore, the image of the slave or servant is used. With sin, before God we are slaves of sin, therefore we must be freed, paid for, redeemed and the coin for the ransom could only be offered by someone who, in terms of dignity, was equal to the offended person: therefore God was offended by sin and the one who could repair this enormous, massive, infinite offense to God could only be God. This explains the mystery of the Incarnation, this is reason why animal sacrifices and also human sacrifice, any sacrifice that could be accomplished, as in the case of Abraham and the immolation and killing of his son Isaac, would not have been adequate to redeem those under the sin. Here, therefore, is the great love of God: he sends his Son and asks the Son for the Incarnation and immolation, so that the other children could pass from a condition of slavery to the condition that Paul clearly expresses: *"In order for us to receive the adoption to children"*. In order for us to become children of God it was absolutely necessary for the Son of God to mend the sins we committed. This, you see, is the great announcement being made today, lifting and elevating us up to a dignity to which we could never have reached, nor attained, if God himself had not taken each of us and all together with His hand and brought us from a situation of extreme lowness to a situation of extreme height. We were able to make this journey, an immense journey, only because God took us by the hand. If God hadn't taken us by the hand, we could never have reached this great height. When we are faced with the word of God, we cannot remain indifferent, we must live it with passion, with participation. So let's continue with this reflection which must now reach a conclusion: how is this greatness expressed, how is this filiation expressed, how is this grit expressed? You have recently rediscovered it. I asked God to be able to call him Dad and the reality that you are his children is proved by the fact that God sent into our hearts the Spirit of his Son shouting Abba. We wonder why it took twenty centuries to rediscover the fatherly and affectionate face of God, and why, I add, you men have shown us a distant and detached God, sometimes harsh and grumpy and why you have disconnected us from what is already written in the Scriptures. You see, although everything I have told and narrated to you is true, I believe that there is a reason why we find it difficult to conceive God as a Dad, we find it difficult to address God, because he is so great compared to us, infinitely superior to us that we are unable to understand him and need Him to encourage us by saying: *"Come to Me, I am your Dad, I love you, I loved you before you loved me, I loved you since eternity, I have kept you present in Me, in my mind since eternity and I have loved you since eternity"*. Just stop at this expression: each of us,

each man is loved by God since eternity. Do you think about it? Don't you feel anything? Don't you experience anything? We must thank God, with humility, gratitude and appreciation, for these experiences and for these manifestations of him. Don't we need apparitions? Everything is in the Gospel, but what have you done with the Gospel? How have you preserved the Gospel? Of course there is a need for apparitions, even more so if, after twenty centuries, you are still thinking, for example, that Our Father indicates the worldly bread, but it took all these centuries to understand that it was not the worldly bread but the Eucharistic bread? I am still puzzled, still amazed and, therefore, I must say that we, as a community, are lucky, you are lucky, because you have really discovered the truth, you have entered the truth and you have journeyed its path, going much further than the great theologians who stopped too far behind. With a playful spirit I tell you that he smiled, he liked the painting and talked about that painting. Are you curious to know what I am talking about? Everything in its own time, I am using his same tactic, there is the Bishop who wants things cooked and eaten. Let's finish with this serene and joyful spirit and hope, Daddy God, that we can keep it during the year and, when the exhaustion, suffering and trials get stronger, dear Dad, please, show yourself as you did yesterday because, by lifting my spirit, I can lift it to you all. Best wishes, and may this year, as God the Father quoted and the Bishop repeated, be truly the year of certainty, the year when, finally, we will be able to begin to rejoice, because I can say that we all deserve it, not just the Bishop, not just the Seer, the two of us much more so and there are no doubts about it, but you too deserve it because, despite everything, you have remained faithful, and despite attempts of separation and dissociation, you have kept the course and remained faithful. To each of you the wish that, as it happened for old Simeon, to whom it was promised he would see the messiah before he died; you too may see the beginning, at least, of God's interventions. I ask God the Father, officially, that no one from the community may leave if they have not first seen, rejoiced and enjoyed something of your interventions and, the more it goes on, the more they will enjoy and your children will enjoy more than you do, but you must remind them that, if they enjoy, if they have an easy life, the credit is mostly ours. God the Father will be laughing at this. May, in your ears thunder God's blessing as it was spoken here, the same as he spoke to Moses: "May the Lord bless you and guard you, may the face of the Lord shine upon you and give you the grace, may the Lord turn His face to you and grant you peace". This is the wish I desire for you, the wish with the words of God have therefore a particular meaning.

# Homily of February 10, 2008

## FIRST LENT SUNDAY (YEAR A)

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1st reading: Gen 2:7-9, 3:1-7; Psalm 50; 2nd reading: Rom 5:12-19; Gospel: Mt 4:1-11

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**“***T*hen the Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

*Now the Lord God had planted a garden in the east, in Eden; and there he put the man he had formed. The Lord God made all kinds of trees grow out of the ground, trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil. Now the serpent was more crafty than any of the wild animals the Lord God had made. He said to the woman: “Did God really say, ‘You must not eat from any tree in the garden’?” The woman said to the serpent: “We may eat fruit from the trees in the garden, but God did say, ‘You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.’” “You will not certainly die, “the serpent said to the woman, “for God knows that when you eat from it your eyes will be opened, and you will be like God, knowing good and evil.” When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves” (Gen 2:7-9, 3:1-7).*

*“Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, he was hungry. The tempter came to him and said, “If you are the Son of God, tell these stones to become bread.” Jesus answered: “It is written: ‘Man shall not live on bread alone, but on every word that comes from the mouth of God.’”*

*Then the devil took him to the holy city and had him stand on the highest point of the temple, “If you are the Son of God,” he said, “throw yourself down. For it is written: “He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.” Jesus answered him, “It is also written: ‘Do not put the Lord your God to the test.’”*

*Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. “All this I will give you,” he said, “if you will bow down and worship me.” Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”*

*Then the devil left him, and angels came and attended him.” (Mt 4:1-11).*

There are two small expressions which, in a hasty reading, are probably not taken into due consideration, yet they give the key to understand and interpret today's writing and to make a reflection which, illuminated by the word of God, also leads us to of the intentions of change and conversion. The first expression is that of the serpent addressed to our first parents: "*You will be like God*", and the other is always from the devil, when he says to Christ: "*All this I will give you if you will bow down and worship me*". In these two expressions there is the exact understanding of the meaning and concept of sin. You know the formulas and definitions of sin, but the basic concept, which makes us understand the true essence of sin, is exactly contained in these two expressions. Sin means replacing God with one's own self and claiming to do without Him, claiming to regulate one's life as one wishes, to undermine God and live as if He weren't there. Today the devil has a large following of faithful and sympathizers because there are, in the world, a series of sins due to the fact that men have turned away from God, turned their backs on him. Men feel proud, haughty, independent and autonomous. They are imbued with conceit and, as a result, feel that they can live as they please, regardless of other laws and directions other than their own choices. The devil is a deceiver, but he is also intelligent and you have had proof of his intelligence; he is captious, sneaky, he knows how to forward and insinuate distrust and doubt. He even manages, because he knows it well, to use the word of God for his ends and purposes, but this game, even if played by an intelligent mind, in front of whoever is with God, is a game that shows immediately its instability and weakness. We can and must resist the devil. If there is resistance, there is no revolt against God. Adam and Eve did not resist, what was stirred in them, what ruined even the demons in their time, was awakened. In fact, some fathers say that the angels, and I am also referring to those who later became demons, were put to test by God and the test was an act of acceptance, an act of humility. God flashed before their minds a Man-God, the Son. Everything is always present in God, you know that there is no distinction between past, present and future and in the face of this reality, which from a certain point of view was inferior to their dignity, the proud and haughty spirits rebelled and God punished them. This pride is still present, it cannot fail to be present, and the devil has also manifested it regarding Christ. The devil must have understood, because he was intelligent, that he was facing the One whom the Jewish people awaited as Messiah, liberator and savior, yet, what did he say? He wanted to affirm his superiority: "*if you will bow down and worship me...*". The devil acts towards us in the same way us, he solicits our pride, our arrogance and presumption and, if we listen to him, we begin the descent that takes us lower and lower, until we are horrified when we manage to become aware of our situation. How do you resist the devil? Christ taught us how. The temptation page you have just read is indeed very expressive. To resist the devil we must feed on the word of God, by using it well and making sure that this word is light, inspiration and comfort in our life; hence we are talking about the importance of knowing the word of God. What next?



Then there is the last verse which, in my opinion, can be read in a certain way I will now explain to you. When the devil is cast out, the gospel says that the angels approached him and served him; in the same way when we fight against the devil, when we drive the devil out of our life and don't allow him to enter our soul, we are in the situation of being helped, supported, guided and why not, even served by the angels. This is basically the task of the guardian angel. Speaking of the angels, another expression comes to mind: "*The bread of the angels*". I think you all know the beautiful hymn "*Panis angelicus*", and we wonder: is it the Eucharist? Indeed it is. Why is it called the bread of the angels? You could have reached the answer with what you have already heard and know well. The Eucharist is the real presence of the Man-God, body, blood, soul and divinity of Christ. The Eucharist that is given to man as food is a free, free and sovereign gift from God. But is man worthy to receive it? No! Human dignity and greatness, compared to the dignity and greatness of God, is too far below, the one is limited and finite, the other unlimited and infinite. But there is also another thing to add: the angels are superior in dignity and in nature; the angelic nature is superior to human nature and so I make another distinction and specification. By themselves, not even the angels would be worthy to receive the Eucharist but, compared to us, they are more worthy than us; therefore, if we really want to talk about the dignity and importance of receiving the Eucharist, among all creatures, only the angels could have some right, maybe the full right, to receive the Eucharist. Furthermore, no one says it because no one knows it, it is God who makes



*O Lord, I say thank you, thank you because you have given us yourself in the magnificent sacrament of the Eucharist.*

*Thank you, Lord, because down the centuries you have continued to call for more apostles. Indeed, we know that you have chosen others in addition to those you have called along the roads of Palestine and to whom you have reserved moments, nights, days of evangelization, catechesis and teaching. Thank you, Lord, because through the apostles of the present time you make us feel your presence.*

*O Lord, your Church has cost you blood and tears and to your apostles too, from the first to the last. This is your road, but it is a road that does not end at Golgotha, but arrives at Tabor, at the Transfiguration, at the manifestation of Your power, of Your divinity and You allow your triumphs to be shared with those you have called and have been faithful to you.*

*Thank you, Lord, for all that you have accomplished and forgive us if we have not always been aware of the greatness and beauty of your gifts.*

*(From the Prayer recited by H.E. Mons. Claudio Gatti on June 18, 2006)*



supernatural experiences and makes them known, such as the fact that the angels receive the Eucharist. Marisa sometimes participated in the Eucharistic celebration made and realized by Jesus, high and eternal priest. We are surprised, we are shocked and say: "*It's not possible. Only at the last supper*". But who are you to tell Jesus what he can and cannot do? Must he come to you and ask for permission? Indeed, present at these celebrations there is also Our Lady taking the Eucharist. Our Lady receives the Eucharist every Sunday or whenever I celebrate Mass. There is no need for me to give her the particle, she is the Mother of the Eucharist, she is not a priest, therefore, as the Eucharist was given so many times in an invisible way to Marisa before it became visible before everyone, God can do the same thing with Our Lady. Sometimes, I saw the host come out of the pyx and go towards Marisa, and I can testify to it. Man rejects God, takes his place and falls: here is sin. In order not to fall, we need the word of God and the Eucharist. A few days ago I read only the title, already self-explaining, because, unfortunately, I did not have time to read its content: "*The word of God cannot be disjointed or separated from the Eucharist*". But you have heard this many times. Do you remember those churches where, sometimes during the week, people began not to celebrate the Holy Mass and was replaced by the word of God? This decision met with my disapproval, but it's not mine that matters, but theirs. And today, after years of struggle and suffering, they come to say, presenting it as their conquest, that the word of God and the Eucharist must be inextricably united and that one cannot move independently of the other. But I also tell you that this is the way to fight against the devil, to overcome the devil. Always remember that expression, which may seem puerile, childish, of ten plus infinite, but we need to be united, attached to Christ and what is true for a member of the mystical body, is true for the entire mystical body of the Church. If all the members who were part of the mystical body, when they were in a position to be part of it, had given this clear testimony of welcoming the word and the Eucharist, the mystical body would not have been mutilated and disfigured. Unfortunately, it is so for this reason, and so do accept with humility and simplicity the invitation and the exhortation I am addressing to you. Don't come and tell me: I can't do it, I'm weak, because when one is weak he undergoes a tonic cure, he takes particularly effective and high-calorie foods and regains his strength. Do not complain if you lack spiritual strength, because God has given you, has given us the necessary food and nourishment. Then also to you, as the angel said to Elijah after having refreshed him with the bread and water he had brought, I say: resume your journey and go towards the mountain of God, Mount Sinai. In the same way I say to you: every time you approach the Eucharist, take up the path and go forward because God's grace, love and help will be with each one of you and when you feel weak in the knees, when you feel pain in your heart. or when exhaustion numbs your limbs and muscles, this new life and vitality, nourishment and energy, will again prompt you not only to resume the journey but to resume it with a vital and fast step, because where God is, there is life, grace and love. Praised be Jesus Christ.

# Homily of May 25, 2008

## MOST HOLY BODY AND BLOOD OF CHRIST (YEAR A)

1st reading: Dt 8:2-3, 14-16; Psalm 147; 2nd reading: 1 Cor 10:16-17; Gospel: Jn 6:51-58

### *Lauda Sion Salvatorem*

*Zion, praise the Savior,  
your guide, your shepherd  
with hymns and songs.  
Commit all your fervor:  
he surpasses all praise,  
there is no song that he is worthy.  
Living bread, which gives life:  
this is the theme of your song,  
subject of praise.  
It was actually donated  
to the assembled apostles  
in fraternal and sacred supper.  
Full and resounding praise,  
noble and serene joy  
gush today from the spirit.  
This is the solemn feast  
in which we celebrate  
the first sacred supper.  
It is the banquet of the new King,  
new Easter, new law;  
the old has come to an end.  
The ancient rite yields to the new,  
reality scatters the shadow:  
light, no more darkness.  
Christ leaves in his memory  
what he did at supper:  
we renew it.  
Obedient to his command,  
we consecrate the bread and the wine,  
host of salvation.  
It is certainty for us Christians:  
turns bread into flesh,  
wine is made into blood.  
You don't see, you don't understand,  
but faith confirms you,  
beyond nature.  
What appears is a sign:  
hide in mystery  
sublime realities.  
You eat flesh, you drink blood;  
but remains whole Christ*

*in each species.  
He who eats it does not break it,  
neither separates nor divides,  
intact he receives it.  
May they be one, may they be a  
thousand,  
equally receive it:  
it is never consumed.  
The righteous go, the wicked go;  
but the fate is different:  
life or death it causes.  
Life to the righteous, death to the  
wicked:  
in the same community  
quite different is the outcome!  
When you break the sacrament  
fear not, but remember:  
Christ is so much in every part,  
as is in the whole.  
Only the sign is divided  
you do not touch the substance;  
nothing has diminished  
of his person.  
Here is the bread of the angels,  
The bread of pilgrims,  
true bread of the children:  
it must not be thrown away.  
With symbols it is announced,  
in Isaac given to death,  
in the Easter lamb,  
in the manna given to the fathers.  
Good shepherd, true bread,  
o Jesus, have mercy on us:  
feed and defend us,  
lead us to eternal good  
in the land of the living.  
You who know everything and can,  
feed us on earth,  
lead your brothers  
at the table of heaven  
in the glory of your saints.*

**T**oday you have listened to the entire sequence, but I cannot understand why, on the occasion of the feast of Corpus Christi, only a part is read. This sequence was composed by St. Thomas Aquinas and is part of a treatise he wrote on the Eucharist. After composing it, he received thanks and appreciation from Jesus. The Lord said to him: "*Dear Thomas, you have written very well about Me and now what do you want as a reward?*" and Thomas answered him: "Nothing, Lord, I only want You yourself". I say this simply to make you understand that the great theologian is not the one who is familiar with theology, but is the one who has confidence in God and in the light of God he manages to understand, as far as humanly possible, the sublime truths and the great mysteries that are part of the heritage of Christian faith. The Eucharistic miracle of Bolsena had occurred recently enough, which you all know as the Eucharistic miracle of Orvieto. This miracle was immediately recognized by the Pope, who went to Bolsena to realize what had happened and a year later he established the feast of Corpus Christi for the whole Church. How different our ancestors were from us, how different the shepherds of that time were from the today's shepherds, but this is not what matters. We are interested in seeing how St. Thomas came to say, in lyrical and poetic form, truths that today are not even accepted, actually, they are rejected by people who should defend the truth. This great theologian is probably the greatest, among the very first in terms of greatness and theological speculation who wrote and worked to defend, illuminate and show the truths of Christian faith.

The sequence is long and I have to do as Jesus said on the feast day of Palm Sunday, when, taking a hint from the donkey on which he entered Jerusalem, after having talked to us at length and about different things, he said: "*With the speech I'm going hither and thither, like the little donkey...*" (Letter of God, March 16, 2008). When one has so many things to say and time is short, he is forced to repeat Jesus' experience and I too will do as he did. Not being able to give a total, satisfactory and detailed explanation, I will be forced to take only a few verses and submit them to you so that you can deepen them. So let's skip the first verses that prepare the meeting with Jesus the Eucharist. Everyone knows that in the last supper, represented here, the Eucharistic mystery was given to us and in our daily Eucharistic celebration the mystery of the Cross is always present and actualized. This Eucharistic banquet, which is Communion and assumption of the Body and Blood of Christ, is completely different from the offerings of the Old Testament, where animals were offered to God and part of their flesh was given as food to the people: there they ate an earthly reality, while we eat a theandric reality, that is to say both human and divine. For this reason, the offering of the sacrifice of the Old Testament gives way to the offering of the New Testament where reality shines, there are no more shadows, but there is the radiance of the light that comes from the Eucharist. Christ leaves a memory of what he did at the last supper; it is not just a simple memory. The difference between us and our Protestant brothers is that for them it is a memory of a past, distant event, detached from them, while for us it is actualization and presence. Thus, in a mysterious and real way, the very event of Christ's death, anticipated in the Eucharist at the last supper, becomes a reality to us. No one can explain how, nor are we interested in its comprehension. Mystery is what surpasses human intelligence, consequently, what matters is believing in what Christ has done and what he gives to men, in all times and in all areas of the earth.



The Eucharistic celebration is a response to the command: "*Do this in remembrance of me*". Faced with this command, the commitment and the execution of the order must put us in the situation, by faith, not by rational demonstration, of having the certainty that what we see as bread and wine are Body, Blood, Soul and Divinity of Christ. Jesus, as he will say later, is present both under the species of bread and under the species of wine, that is, there is no separation where the body without the blood is present under the species of bread and the blood without the body is present under the species of wine. It is Christ "*totus*", total, who is simultaneously present in both species. The speech about the division of species is to remind us of the division that occurs in the sacrifice with death, just this. This dissertation is linked to the material; the choice of material to perform a sacrament is Christ's task, it is not a choice that can be attributed to the Church. This means that if, hypothetically, Christ had been born in Lapland or at the North Pole, where it was at least not easy to find bread and wine, with all due respect, he could have chosen fish as his raw material. You shouldn't be surprised, bread and wine are natural elements that can be easily found in the world where Christ lived and worked, therefore he chose the material that was available, but its choice belongs, as such, only to him. The Lord is not bound by anything, Christ is free in the institution of all the sacraments, to give the words, the so-called formula, to indicate the minister who must administer the sacrament and the material through which the sacrament is made present, Christ is free to make whatever choice he wants. Those who deprive Christ, even today after two thousand years, of this possibility, of this authority, of this reality are sinners, heretics and outside the Church. Christ can also do without any material to perform a sacrament, he can also do without the words he said, in fact for him, it is enough to say: "*This is my Body*" and here it is the Eucharist, it is sufficient that he says: "*This is Bishop*" and he is truly a Bishop and whoever says otherwise is outside the Church, even if they occupy very high positions. No one can impose constraints, laws, provisions and conveniences on Christ, because it is blasphemous just to think of it. Excuse me if I said it heatedly, but it's time to stop these people profaning the Eucharist, to offend God and to offend Christ. You must, we must have the courage, as I had, to say: "You are blasphemous, you are outside the Church, it's not me outside the Church and you have the huge responsibility of dragging many other people following you to hell". We must fear only God, not men, much less those who deny the truth.

"*You don't see, you don't understand, but faith confirms you...*". Of course it is so. Some are ironic, but if that great miracle by which a substance which is bread is transformed into the Body, Blood and Soul of Christ and if a substance which is wine is transformed into the Body, Blood and Soul of Christ, then won't Christ be able to make blood gush from a host? It is blasphemy to say it is the work of the devil. If an authentically ordained priest says those words, uses that formula, then that is the Eucharist, even if the priest doubts what he is doing and the miracle of Bolsena bears witness to this. And I add, and this is a responsibility for which he will have to give account to God, even if a priest is in sin, he validly consecrates the Eucharist. No authority can say that this is not the Eucharist consecrated by a priest, even if he is thrown out of the institution. It's time to stop, we can no longer allow people who are supposed to defend the Eucharist, to offend and disregard it by blaspheming it. These are blasphemies because those who make such claims are desecrators of the Eucharist and, as desecrators of the Eucharist, are, ipso facto, excommunicated.

*"You eat flesh, you drink blood, but remains whole Christ in each species..."* This has already been highlighted above.

*"He who eats it does not break it, neither separates nor divides, intact he receives it..."* I have told you many times that, regarding profanation, when people foolishly offend God, thinking of harming Him by stabbing the Eucharist with daggers or burning the Eucharist or spitting at the Sacred Host, they do not strike God, they do not strike Christ. For example, nothing happens if we chew the Eucharist. Sometimes, even out of simplicity that borders on ignorance, some say: "I don't allow myself to chew the host so as not to offend Christ". I have never taught these things, instead I told you to take the host, but you must be in God's grace, that's what counts. Our Lady, actually it was Jesus who said it again today that if you have to chew it in order to swallow the Eucharist, do it without problems. Who told you it can't be done? Not me.

*"May they be one, may they be a thousand, equally receive it, it is never consumed..."* If all of Christ, as true God and true man, is taken simultaneously by a few people or by a vast multitude, it is not the number that makes the difference, but the condition of the soul.

*"Life to the righteous, death to the wicked..."* It is also reported in the scripture and Paul says that those who receive Christ unworthily sign their own condemnation.

*"When you break the sacrament fear not but remember: Christ is as much in every part as is in the whole..."* If you break the host and give a fragment or if you give the whole host, it makes no difference, Christ is present. Actually, there is a difference: the presence of Christ in Body, Blood, Soul and real and mysterious Divinity is linked to the consummation of the species, so within us priests the presence of Christ extends beyond yours, because you have a small host, while we have a large host. This is the only difference, there are no others. Hence those communities breaking up the Eucharist leaving fragments, which they then pick up and throw away, desecrate the Eucharist. If, by misfortune, it happens that even a single fragment falls to the ground, it must be taken and consumed and then purified where it fell. Surely this was taught to you as a child. God gave us intelligence, but sometimes I feel like we don't use it.

*"Here is the bread of the angels, the bread of pilgrims..."* We are pilgrims, but what is meant here is a huge truth. The Eucharist, due to its infinite greatness, can be given and is given both to angels and men. Who said angels can't take Communion? Angels take Communion, Our Lady takes Communion, Saint Joseph takes Communion. If we state otherwise we are stupid and in this stupidity we also drag others into making statements that are petty and contrary to the truth.

*"True bread of the children..."* The pilgrim is the one who goes to a place and to get there he struggles and prays. The place that has been indicated to us and that we must reach is the Heaven and one goes to Heaven only in an ordinary way, with the Eucharist.

*"It must not be thrown away..."* How many hosts have been thrown, how many hosts have been desecrated! This is awful, it's blasphemous.

*"Good shepherd, true bread, o Jesus have mercy on us, feed and defend us, lead us to eternal good in the land of the living..."* This is easy to understand.

*"You, who know everything and can, feed us on earth, lead your brothers..."* I read it because I wanted to indicate that St. Thomas thinks like your Bishop. It is he who says, addressing Jesus, that we are his brothers and therefore we have the right, by addressing Jesus, to call him brother, because this is what he wants, this is what he desires. There is nothing else to add, except that we must look into our hearts and ask ourselves the question: "Do I love the Eucharist?" If the answer is yes, and I hope it is the same for everyone, move on to the second question: "Why don't I grow in the love for the Eucharist?" I cannot give you the answer, each of you must give it to your own conscience and each of us, starting with the one speaking to you, can and must, daily, increase in the love for Jesus the Eucharist.

Praised be Jesus Christ.

# Anniversary of the Eucharistic Miracle during the Mass celebrated by the Bishop Claudio Gatti in the thaumaturgical place

11 JUNE 2000



*On the 11th of June 2000, feast of Pentecost, while I was celebrating the Holy Mass in the church "Mother of the Eucharist", a great Eucharistic miracle happened. As soon as I finished to say the wording of the consecration of the bread, blood began to come out from my host. Time stopped for me. I was bending over the host that I was holding tightly in my hands and I was gazing at the divine blood that was spreading on a great part of its surface. (...) With this latest great Eucharistic miracle God put his seal on all the previous miracles that were refused by the great men of the Church, who claimed to know the name of the priest who had consecrated the hosts that Jesus, Our Lady, the saints and the angels brought into the thaumaturgical place, including the numerous hosts that poured blood.*

*(From the report of H.E. Mons. Claudio Gatti)*

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