

Pearls *of the* Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XX - N. 139

Feast of the Immaculate Conception of the Blessed Virgin Mary



We do not fully realize the fullness of grace in Mary, because we cannot understand to what perfection and spiritual richness God the Father, God the Son, God the Holy Spirit raised this human creature. It can be declared that the fullness of grace is Mary's main characteristic; in fact, the Archangel Gabriel is greeting her as "full of grace"; this means that Mary is identified as the one who is "full of grace". (...) The fact that Mary is immune from original sin and from every sin is a dogma of faith proclaimed by Pius IX in 1854 and confirmed by Our Lady in Lourdes when, appearing in 1858 to Bernadette, she said: "I am the Immaculate Conception". With this creature humanity is again reconciled with God and God is familiarizing again with humanity. As she is "full of grace", Mary is particularly powerful with God in our favor. We address this woman not as strangers but as children attracted by her love, covered by her protection, supported by her help. Thanks to supernatural, preternatural and natural gifts she received from God, Mary lived an intimate, profound and exclusive relationship with the Most Holy Trinity, as beloved daughter of God the Father, Mother full of love of God the Son and humble and chaste spouse of God the Holy Spirit. (From the explanatory notes of Don Claudio Gatti in the book: "You are the mother of the Eucharist")

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Preyer formulated by H.E. Mons. Claudio Gatti on November 25, 2007



Homily of January 5, 2007

1st reading: 1 Jn 3:11-21; Psalm: 99; Gospel: Jn 1:43-51

For this is the message you heard from the beginning: We should love one another. Do not be like Cain, who belonged to the evil one and murdered his brother. And why did he murder him? Because his own actions were evil and his brother's were righteous.

Do not be surprised, my brothers and sisters, if the world hates you. We know that we have passed from death to life, because we love each other. Anyone who does not love remains in death. Anyone who hates a brother or sister is a murderer, and you know that no murderer has eternal life residing in him.

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters. If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth.

This is how we know that we belong to the truth and how we set our hearts at rest in his presence: if our hearts condemn us, we know that God is greater than our hearts, and he knows everything. Dear friends, if our hearts do not condemn us, we have confidence before God. (1 Jn 3:11-21)

I would like to ponder with you this passage from St. John's first letter, for in it there are many realities in which we have come across and it clearly states, as the word of God always does, the true and imperative principles, yet, they preserve unaltered their liveliness, truth and vivacity even if centuries go by.

John is the apostle of Love, the disciple Jesus loved, the one who collected the last breaths at the cross and Our Lady's tears. Having experienced and lived in love and having been the object of love, together with the great Paul, he is the apostle of Love. I believe he spoke better than everyone else about love.

"For this is the message you heard from the beginning: We should love one another" (1 Jn 3:11)

John is addressing all the faithful, without distinction, not only those of a particular Church. In fact, being an apostle, he has authority over all the Churches and his jurisdiction, like that of other apostles, is not limited to a territorial region, but embraces the whole world. For you to understand, every apostle is like the Pope and if the Pope's authority is on the whole world, the same applies to the apostles.

The message that John has always announced is just this: the love of God. He, until the end of his life, now old, tired and weary, did nothing but repeat to the end these words: "Let us love one another". Love is the beginning and the end of all his preaching, and the message is to love one another. Unfortunately many Christians, and even ministers, have betrayed Christ's teachings, and where there is no love there is no Christ, where there is no Christ there is no Church and where there is no Church there is no possibility of announcement.

"Unlike Cain, who belonged to the evil one and murdered his brother" (1 Jn 3:12)

I have not talked about revenge, about abuses, or about undue statements, but about love. In fact, Cain represents everything that goes against love and that offends love: living in anger, resentment and revenge is to live like Cain who was restless and destroyed by envy towards his brother. Every baptized person, faithful or minister of any degree in the ecclesiastic hierarchy, if he does not love and if he has aversion or resentment towards one of his brother, is a Cain, then he is reprehensible in God's eyes. He is in a situation of total detachment from God, therefore even if he occupies a high place in the ecclesiastic hierarchy, he cannot be followed, nor obeyed, nor respected and much less accepted because he is a Cain. Why did Cain kill his brother? *"Because his own actions were evil and his brother's were righteous" (1 Jn 3:12)*. This is Life and situations recur. Why today, in the Church, are people who have been declared holy by God and who have received from God some tasks and missions,

condemned? Those who condemn these new Abels are the same ones who killed the first Abel, so the sad, painful and dramatic situation is recurring in the Church: Cain killing his own brother.

"Do not be surprised, my brothers and sisters, if the world hates you" (1 Jn 3:13).

Here by "world" we mean all those who are far from God; in the Gospel of John there are two categories: those who follow God and love him and those who do not follow him and do not love him. John warns: those who hate God, with their lives and their actions, consequently they come to hate those who love him. Unfortunately, those who hate their brothers belong to those who really should announce and preach it.

"We know that we have passed from death to life, because we love each other" (1 Jn 3:14).

Many would stop here wondering: what is John saying? Why did we go from death to life? What is death? It is hate. What is life? The life of God. God himself is love, so we pass from death to life because we love our brothers. If we do not love our brothers before God, we are like dead bodies, therefore incapable of acting. The corpse is rotten, stinking and with difficulty you can stand near it; in the same way those who are in sin, hate, rancor and death are not loving, they stink, are revolting and disgusting. John makes a strong statement: *"Anyone who hates a brother or sister is a murderer" (1 Jn 3:15)*. We are used to classifying people according to ideas and biases, and only someone who physically kills someone is a murderer; but it is not just that, even those who hate their brother, husband, wife, son, relative, subordinate or confrere belong to the category of murderers. We marvel at the reference to certain "illustrious" characters, but if you read some pages of ecclesiastic history of the Middle Ages or Renaissance, you would be scandalized for how ugly, nefarious and despicable the stories go. Today it is worse because the satanic hate has reached the top. When the great, great Paul VI (I cannot wait for him to be declared a saint, he suffered so much, he was destroyed by those snakes close to him) said: *"The smoke of Satan has entered the Church"*, at that time nobody understood, but today we understand it; the true diabolical smoke, the evil true stench is hate, and has entered the Church. No murderer has eternal life within himself, because he is dead, so what life can he have? God is love and the opposite is hate, God is life and the opposite is death, so whoever hates is in opposition to God. I wish you would fully understand this concept, that's why at the beginning I said that I had to talk, I could not keep silent. As I listened to this reading, my brain was briskly working and I was thinking of sharing my thoughts with my brothers as well. *"This is how we know what love is" (1 Jn 3:16)*, but this can be said by any Christian, *"Jesus Christ laid down his life for us" (1 Jn 3:16)*. Today, during the letter of God, you did not hear it, Our Lady, while speaking of Jesus the Eucharist, said: *"In every Holy Mass Jesus lives and renews His Passion"*. We have known Christ, his great suffering, but from his death on the cross, life has sprung for us and the Eucharist.

Today, I thank all those who have collaborated to form this wonderful basket that we have given to Jesus with your offers. I willingly gave up Christmas gifts and presents because I thought of the humble and the poor. I gave what I could, but there are many that could give more and for them there is absolutely no possibility of salvation. The word of God says: *"If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?" (1 Jn 3:17)*, and if, in the powerful and big men of the Church, there is no love, compassion, respect, concern for the poor, how can they love God? If they do not love God there is no salvation for them. What was the use of accumulating power and wealth and losing one's soul? Then you understand why God forgives sin for a work of mercy! We, as Christians, have underestimated both the spiritual and corporal works of mercy; perhaps we have reserved them for some moments in our life, for example at Christmas, when also the big shots of the show business go to orphanages, hospitals and

long-stay hospitals. Every day we should do spiritual and corporal works of mercy, so the world would be a place with less sadness and less suffering. It is easy to say to pray and help those affected by war, disaster and hurricanes through a microphone or by appearing at the window. But what have they done in real terms? *"Dear children, let us not love with words or speech but with actions and in truth"* (1 Jn 3:18).

See how clear and immediate the word of God is: let us work through deeds and in the truth. Do you remember the teaching of Jesus: *"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me"* *"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?'"* *"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me"*. (Mt 25:35-40) Is it so difficult to put this evangelical teaching into practice? I tell you, and believe me I do not want to be neither ironic nor irreverent, it is useless to write a document of any kind, to boast that a million and a half copies have been sold, translated into fifty languages, but then what did you do for your brother? A calendar?...This just slipped out...

"This is how we know that we belong to the truth and how we set our hearts at rest in his presence" (1 Jn 3:19-20).

We are at rest if we have done good and we have loved; we can die happier, for we will certainly be rewarded, this is the secret: let us be free from hate, from resentment and help others according to our own possibilities.

"God is greater than our hearts, and he knows everything" (1 Jn 3:20).

Also this expression is beautiful! We just manage to get to so much, but He overcomes us and attaches us to His love and His heart. The final exhortation is: *"If our hearts condemn us, we know that God is greater than our hearts"* (1 Jn 3:21). We see the bad guys who have everything: glory, honor and success, but all this is only appearance. Newspapers say that they sleep soundly, but someone, secretly going to their apartments, and you have understood what I mean, has noticed that in the evening, when they are alone, are assailed by fear and cannot sleep. Do you want to sleep peacefully? Unless the Lord wants you to spend the nights as we do, and I do not wish this to you, go to sleep with love in your heart. This is the great teaching that Our Lady addressed especially to couples: *"If there is anything, do not go to bed without having clarified, without recovering your smile, without rediscovering the desire, the longing, the joy, the happiness to be together."*

We have talked about love, this is love that saves, redeems, raises and makes us Sons of God. As Paul says, co-heirs of Christ, heirs of Heaven: *"Now if we are children, then we are heirs - heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory"* (Rom 8:17).

Love each other, love, and everything else will be given to us in abundance, but remember that sentence: *"Love is the ticket to Heaven"*.

Homily of January 21, 2007

3rd SUNDAY OF ORDINARY TIME (YEAR C)

1st reading: Neh 8:2-4, 5-6, 8-10; Ps 18; 2nd reading: 1 Cor 12:12-31; Gospel: Lk 1:1-4, 4:14-21

The Lord speaks, has spoken and will continue to speak in his Church, but men, unfortunately, starting from the highest steps of the hierarchical ladder, continue to ignore his words. If all men, beginning with the high offices in the Church, had been docile, obedient to the word of God and to his teachings, today the situation would be completely different and so many pages of the Church history that are dripping blood and tears would not have been written.

Let us pause to meditate on the passage from the first letter to the Corinthians because it is of exceptional clarity; it emanates a light that is not dazzling but is guiding people.

"For just as the body is one and yet has many parts, and all the parts of the body, though many, form a single body, so it is with the Messiah. For by one Spirit all of us - Jews and Greeks, slaves and free - were baptized into one body and were all privileged to drink from one Spirit. For the body does not consist of only one part, but of many. If the foot says, "Since I'm not a hand, I'm not part of the body," that does not make it any less a part of the body, does it? And if the ear says, "Since I'm not an eye, I'm not part of the body," that does not make it any less a part of the body, does it? If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? But now God has arranged the parts, every one of them, in the body according to his plan. Now if all of it were one part, there wouldn't be a body, would there? So there are many parts, but one body. The eye cannot say to the hand, "I don't need you," or the head to the feet, "I don't need you." On the contrary, those parts of the body that seem to be weaker are in fact indispensable, and the parts of the body that we think are less honorable are treated with special honor, and we make our less attractive parts more attractive. However, our attractive parts don't need this. But God has put the body together and has given special honor to the parts that lack it, so that there might be no disharmony in the body, but that its parts should have the same concern for each other. If one part suffers, every part suffers with it. If one part is praised, every part rejoices with it. Now you are the Messiah's body and individual parts of it. God has appointed in the church first of all apostles, second prophets, third teachers, then those who perform miracles, those who have gifts of healing, those who help others, administrators, and those who speak various kinds of languages. Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform miracles, do they? Not all have the gift of healing, do they? Not all speak in foreign languages, do they? Not all interpret, do they? Keep on desiring the better gifts. And now I will show you the best way of all."

The reasoning that Paul makes refers to a reality that is under everybody's eyes and this reality must be understood. The apostle follows the example of Jesus who, to make himself clearly understood by people less cultured and less gifted intellectually, used the parable. The parable is different from fairy tales: Tales are about stories whose characters are in the imagination, the parable, instead, tells about reality whose characters belong to everyday life. Paul, who was guided by the Lord starting from his conversion, then during the period of formation and during his apostolate, took this great teaching from Him. The apostle, in turn, transfused, enlarged and given this teaching to the souls whom he brought back into the light of God, with effort and suffering, but with so much love. Paul's reasoning is clear and simple and starts from what is under everybody's glance: he speaks of the body. The reason why he pays attention to the body, and also invites others to do so, is to reach an obvious and logical conclusion: the unity of the body, which is formed by different members, must lead us to think of the unity of the mystical body which is the community of the baptized who are in a state of grace. Remember this: the mystical body is the union of man with God through the grace and union of man with his brothers through the love present in the soul when he is in state of grace. Look at this wonderful masterpiece accomplished by God: the human body.

Among its members there is harmony and interdependence: the eye, for example, develops its potential and sees many more realities surrounding the body if the legs work because if the legs are motionless the eye has a limited and reduced vision; so the eye needs the legs as it needs the other organs. Every organ needs the other, there is no autonomous, self-sufficient organ that can continue to live detached from the unity and the body as a whole. It is an obvious discovery, imposing for its clarity. The physical body constitutes the image of the Church. Today you will hear for the first time a reflection of such clarity and evidence to push us to ask this question: "Why don't we do what Paul says, who, in turn, repeats what Jesus says?" Let us look at the Church that must be united: each member of the Church must be united with the others, for if one member of the Church is not united with the other, it is not even united with the other members, even less with God. Paul listed some members of the human body: the eye, the hand, the foot and made a complete and detailed list of the members that make up the Church: "apostles, prophets, teachers, those who have the charisma of miracles, those who have the gift of healings, to assist, to govern and to speak languages". As the members of the human body are different, in the same way the members of the Church are different and each has a function that helps the others, just as the function of a member of the body helps the others. In the Church there have been critical and difficult times, still recurring unfortunately, and the main reason is because one of the members is standing in opposition to the others. I make an important premise so that you can understand the speech development: in the Church all have received from God a gift necessary to be able to carry out their function; the one who has authority does not exercise it by personal choice, but exercises it because God has granted him the authority to be Pope, bishop, priest, parent, educator and so on. Those who hold authority must exercise it and live it as a gift that God has given them, and being a gift, as all the gifts are, there can be no abuse on the part of those who have authority over those who have no authority but has, instead, other gifts. The one who has the gift of authority must be united and connected to all the other members, so he must be united to those who have the gift of clairvoyance, prophecy, healing; one cannot place himself in a dominating position and look at the others from above, but he must stand on the same level and exercise his charisma by allowing others to exercise theirs. If someone who has the charisma of authority is opposing another, he automatically places himself outside, because God is unity, union, in God there is no division; if a man who got the charisma of authority or power, works and creates divisions, he is immediately placed outside the Church. The conclusion is that just as a seer cannot remain in the Church if he does not exercise his function for the benefit of others and in unity and harmony with the whole community, so whoever has the gift of authority is also outside the Church if he does not practice it in the way the Lord has prescribed. The Lord has prescribed how to exercise authority on the part of those who hold it. "*Be the last, be servants, and after you have done all you have to do, say: We are useless servants*". This is the spirit that must be in the Church and if only it had been there! We are confident that tomorrow there will be this spirit, and harmony will flow, unity will be stronger and stronger. It is useless to think of achieving union with the separated Orthodox or Protestant brethren if there is no union among Catholics in the Catholic Church. This vision is absurd, it is a view distorting reality; they are like blind men who lead other blind people to the ravine where they can fall. Yesterday, as I was reading this passage, I wondered why we do not listen to God and we do not let ourselves be guided by his word. How much less suffering we would have suffered, we would have cried less and rejoiced more if this union were there. It is not power, it is not the authority that guarantees sanctity and function of those exercising it; there must be life, there must be love and grace, for those who do not have love and grace cannot join their brothers. We must really pray for the unity to be realized. When Jesus made that marvelous prayer where there is the sentence "*so that they may all be one*" (Jn 17:21), he referred to the union of all his children who believe

and accept his Word and who are guided by the hierarchy in a truthful, just and holy way. He could not have talked fifteen hundred years earlier about something that referred to divisions produced by men who call themselves Protestants or, even earlier, Orthodox, his expression referred to the unity of the body. Our Lord desires, and has desired, that this body be harmoniously bound and united with all its members, because He is present in every Church member when he lives in the grace and light of God. Pay attention: I do not deny the validity of the authority if the sacrament of the order has been validly received, I refer to the exercise of authority that may be wrong. When I am before God, He will not judge me from my rank, whether I am a bishop or not, even though I am through him as it happened very few times: at the beginning of the Church history and only once in its history. He will ask me and others who have received the episcopate: *"How have you exercised your charisma and your authority?" Where is the proof? "Because I was hungry, and you gave me something to eat. I was thirsty, and you gave me something to drink. I was a stranger, and you welcomed me. I was naked, and you clothed me. I was sick, and you took care of me. I was in prison, and you visited me"* (Mt 25:36). If I, a bishop, have persecuted and made my brother suffer, cannot expect to hear the voice of God telling me: *"Enter into the joy prepared for you since eternity. If you are a bishop, a pope or a simple believer and you have not loved me and the members of the Church, I cannot welcome you into my home, go where my enemies are present, those who have denied me, who have offended me, ill-treating the youngest of my brothers."*

Behold, my dear, the Church must be reborn animated by grace, light and by the gifts of the Holy Spirit, with harmony and unity among charismata, so that we may present ourselves to history and in this third millennium just begun, trying to avoid the same mistakes that have marked the action of men, even those who have guided the Church for so many centuries. No longer there must be errors leading to divisions and conflicts, leading to disunity. The Church belongs to God and we must defend it with perseverance, with our attitude and style of life as well. We must also ensure that others can follow the example and the voice of the shepherd who goes on safely, followed by all the members of the flock. This must be in your heart and must be the subject of your prayer in the Mass that we are now going to celebrate.

Praised be Jesus Christ.

Festa dell'Immacolata Concezione



8 dicembre 2013



Homily of January 28, 2007

4th SUNDAY OF ORDINARY TIME (YEAR C)

1st reading: Jer 1:4-5, 17-19; Psalm 70; 2nd reading: 1 Cor 12:31, 13:1-13; Gospel: Lk 4:16-30

In the days of King Josiah, the word of the Lord was addressed to me: "Before I formed you in the womb, I knew you, I set you apart before you were born; I have established you as a prophet of the nations. As for you, get ready! Stand up and tell them everything that I've commanded you. Don't be frightened as you face them, or I'll frighten you right in front of them. As for me, today I'm making you a fortified city, an iron pillar, and a bronze wall against the whole land - against the kings of Judah, against its princes, against its priests, and against the people of the land. They'll fight against you, but they won't prevail against you, because I am with you," declares the Lord, "to rescue you" (Jer 1:4-5, 17-19).

Today, before us, the figure of prophet Jeremiah stands out in a gigantic way. A gentle, shy man, a lover of tranquility, eager for a peaceful and worry-free life. But to him the Lord reserved an existence quite full of sufferings and contradictions too: He asked him, for example, to remain celibate, hence he had to give up forming a family, in a world where the realization of man was represented by the wedding. The prophet is the one who humbly manifests and elaborates the words coming from God in order to proclaim to mankind the will and wish of the Lord, that is, the prophecy. This prophet is called by God before he begins to live and Jeremiah with much sincerity, clearly and plainly, is aware of this call. But the call to be a prophet often feeds on tears, suffering and blood. It seems that Jeremiah, for faithfully proclaiming the word of God, after having met so much hostility and persecution, ended his life with martyrdom because he was troublesome. Prophets are always troublesome because God sends them to carry out missions and tasks little appreciated by men because they warn, reproach or indicate to follow a different existence from the one men are living. Jeremiah, aware of this call, knows that he has been prepared by the Lord to carry out such a task. The Jewish mentality was an exclusive mentality, that is to say the actions of God, the words of God, the gestures of God were valid only within the Jewish people and never went beyond the people themselves. On the contrary, Jeremiah is aware that his mission stands in real and effective contrast with all other peoples and with all other kingdoms as well; we can then imagine that if it is difficult to be a prophet in his own people, it is, even more so, in peoples different from the one he belongs to. This great prophet is placed in a dimension announcing the messianic age; he must get ready for this difficult task, as men must be solicited, changed and invited to convert and this creates difficulties, creates confusion, raises obstacles and lowers and digs ditches. Jeremiah must face all these situations and God is only one to give him strength, admonishing and urging him to proceed with courage in carrying out his mission because He will give him everything he needs to accomplish it. If, out of weakness, the prophet should show fear in front of the people to whom God sends him, fear will be the punishment of the Lord because Jeremiah did not believe that God would give him the necessary strength to go forward. A prophet, however, does not only need strength and energy as Paul says in the letter to the Corinthians: the true prophet is one who lives and carries out his own prophetic ministry with Love and in Love. St. Paul extends the discussion to those who do not have a strict prophetic mission, but because they are baptized, they too participate in the royal and priestly prophetic dignity of Christ. If Christ is King, if Christ is Prophet, it is logical that also the people who are united with Him and who are one with Him are equally endowed with prophetic, royal and priestly dignity. The Holy Spirit gives his Church a huge, amazing and marvelous quantity of charismata. St. Paul, however, intervenes again and admonishes by saying that all charismata that raise man and seem particularly high are not as great as the gift and charism of Love and

Charity. In this passage, Paul probably writes his most beautiful, lyrical, deeper and richer page: the hymn to love. We have talked about it many times and by reading it again you will certainly remember everything you have heard about it.

Keep on desiring the better gifts. And now I will show you the best way of all. If I speak in the languages of humans and angels but have no love, I have become a reverberating gong or a clashing cymbal. If I have the gift of prophecy and can understand all secrets and every form of knowledge, and if I have absolute faith so as to move mountains but have no love, I am nothing. Even if I give away everything that I have and sacrifice myself but have no love, I gain nothing. Love is always patient; love is always kind, love is never envious or arrogant with pride. Nor is she conceited, and she is never rude; she never thinks just of herself or ever gets annoyed. She never is resentful; is never glad with sin; she's always glad to side with truth, and pleased that truth will win. She bears up under everything; believes the best in all; there is no limit to her hope, and never will she fall. Love never fails. Now if there are prophecies, they will be done away with. If there are languages, they will cease. If there is knowledge, it will be done away with. For what we know is incomplete and what we prophesy is incomplete. But when what is complete comes, then what is incomplete will be done away with. When I was a child, I spoke like a child, thought like a child, and reasoned like a child. When I became a man, I gave up my childish ways. Now we see only an indistinct image in a mirror, but then we will be face to face. Now what I know is incomplete, but then I will know fully, even as I have been fully known. Right now three things remain: faith, hope, and love. But the greatest of these is love! (1Cor 12:31, 13:1-13).

Love is more important than courage because Love implies courage, but not necessarily courage implies Love; one can be courageous and devoid of Love; one is always full of Love and at the same time full of courage. The loving prophet goes on in his path; he can fall, for in him there is frailty, exhaustion, human weakness. Remember also the great prophet Elijah who was exhausted by persecutions from the wicked queen Jezebel, he fled in order not to be taken prisoner by the guards sent after him, but when he reached the height of exhaustion, he threw himself down on the ground, under a plant and said: "It is enough! Now, o Lord, take my life". Exhausted, he fell into a deep sleep and God let him rest, then he aroused him through an angel who gave him bread, the image of the Eucharist, and water and invited him to eat, to take some nourishment, to recover strength and move forward. You should not be shocked if the prophet is sometimes tired, tried and exhausted, it is normal to be like that. I told you about Elijah but I could remind you of Jesus, the greatest Prophet, the son of God, the Savior when he was exhausted, tired, thirsty and came to Jacob's well and asks for some water to be refreshed and quench his great thirst. Of course we are talking about physical thirst. Here you have before you, as an example, the great Prophet Jesus, true God and true Man and Prophet Elijah. Any prophet, believe me, just like them, experiences dejection and exhaustion and the moment always comes when he feels crushed on a well, feels crushed before the tabernacle or while celebrating the Holy Mass says: "*Lord this is enough, I am exhausted, I cannot stand it anymore*". And the Lord gives new strength, gives new energy to continue the journey and the first to be surprised is really the prophet who says: "*Before I felt weakness within me and now I feel the return of strength to go forward*". What can the community do for a prophet? They can protect him, they can help him, they can plead God so that the mission he carries out in such a painful way can be realized as soon as possible. Often, in his path, the prophet meets the cross, meets the immolation, just as Christ did. Christ died on the cross, but before He died, He, especially, experienced attacks and persecutions. The passage from the Gospel of Luke we have read today contains one of the critical moments in our Lord's life.

Then Jesus came to Nazareth, where he had been raised. As was his custom, he went into the synagogue on the Sabbath day. When he stood up to read, the scroll of the prophet Isaiah was handed to him. Unrolling the scroll, he found the place where it was written, "The Spirit of the Lord is upon me; he has anointed me to tell the good news to the poor. He has sent me to announce release to the prisoners and recovery of sight to the blind, to set oppressed people free, and to announce the year of the Lord's favor."

Then he rolled up the scroll, gave it back to the attendant, and sat down. While the eyes of everyone in the synagogue were fixed on him, he began to say to them, "Today this Scripture has been fulfilled, as you've heard it read aloud."

All the people began to speak well of him and to wonder at the gracious words that flowed from his mouth. They said, "This is Joseph's son, isn't it?"

So he told them, "You will probably quote this proverb to me, 'Doctor, heal yourself! Do everything here in your hometown that we hear you did in Capernaum.' He added, "I tell all of you with certainty, a prophet is not accepted in his hometown. I'm telling you the truth - there were many widows in Israel in Elijah's time, when it didn't rain for three years and six months and there was a severe famine everywhere in the land. Yet Elijah wasn't sent to a single one of those widows except to one at Zarephath in Sidon. There were also many lepers in Israel in the Prophet Elisha's time, yet not one of them was cleansed except Naaman the Syrian."

All the people in the synagogue became furious when they heard this. They got up, forced Jesus out of the city, and led him to the edge of the hill on which their city was built, intending to throw him off. But he walked right through the middle of them and went away (Lk 4:16-30).

He recognized that the prophet is not accepted by his own people in his homeland, he immediately experienced it on his person, because his fellow citizens, annoyed by the true words that Jesus had addressed to them, wanted to kill him by throwing him into a ravine. But his hour had not yet come, so he avoided that danger, but he prepared to get on the cross. After the cross we see a stronger light, more intense than the northern dawn, more beautiful than a sun shining in the meridian at noon, more powerful than any light invented by men because it is the dawning Resurrection, which begins to illuminate the Earth. The prophet's Resurrection joins Christ's Resurrection and forms one single unit. The prophet suffers, dies and rises again because Christ suffered, died and rose again. Behold, you must accompany your prophets to the grave and witness their Resurrection.

Praised be Jesus Christ.

Our Lady - I am the Mother of the Eucharist, I am the one God has chosen to give all of myself to all people on Earth. Jesus said: "Who is my Mother? Who are my brothers?" I am your Mother, your sister. Immaculate Conception is a very great and beautiful title, but the one closing the story is the Mother of the Eucharist.

(From the Letter of God, December 8, 1999)

Prayer formulated

by H.E. Mons. Claudio Gatti

25th november 2007

First moment

Jesus, true God and true Man, really present in body, blood, soul and divinity in the Eucharist, we reverent, praying and adoring are here before You but, probably, for the first time, we do not feel alone. I feel, or should I say You make me feel the presence of the fifty-one bishops and seventy-seven priests at the side of the Bishop You ordained, who, by your intervention and in bilocation, you wanted me to ordain. There are cardinals and bishops you have indicated to me. You promised that you will tell me about others, for they will have to be collaborators of your Bishop to make the Church triumph. Next to me there are, ideally, all those priests who in the depths of their souls believe, appreciate and bless your works but, unfortunately, the abuse of power of those who do not represent You, those who are not united with You, prevents them from manifesting full agreement with your great and miraculous interventions. For the first time we are truly the universal Church in all its expressions and manifestations.

In the eyes of men we seem to be a small group, but You, my God, together with the Mother of the Eucharist and all the angels and saints in Heaven, see this temple and this basilica that you love so much, and welcome the Church of the future, the Church of love, the Church of grace, the Church of the Eucharist, the Church of your Word. Widening unrestrained, these humble walls welcome a lot of people, guided by shepherds according to your heart, at last. Thank you my God, thank you my Lord, thank you my King, for you made me feel, in my little heart, such strong, moving and overwhelming sensations. Jesus, I ask your and our Mother, to light up, in my heart, the strong Eucharistic ardor, so that I can give it to my brothers who, in turn, will have to become candles, flashlights and lighthouses, in a world where, unfortunately, darkness is dominating. These are your lamps that illuminate the darkness and illuminate and prepare your royal way. Yes Jesus, come back soon to take possession of your Church that, unfortunately, filthy hands and mercenaries hearts have soiled, hurt and robbed. But You are there, God Almighty and Omniscient, waiting for the moment that your will has decided, when you will defeat the proud and raise the humble ones. On my behalf and on behalf my brothers and sisters You have entrusted to me as sons and daughters, I want to renew our most complete and full adherence to your will. The good thief called you "Jesus", he did not say Lord, he did not say Messiah, he said Jesus, it means that your grace had entered his heart, before he uttered these words, and he felt towards you an intimacy, familiarity and love that allowed him to call you with your name so sweet, gentle, omnipotent: Jesus! He said, "Jesus, remember me when you are in your kingdom." I borrow and adapt to our situation these words and I say to You: "Jesus, remember us now that you are in your kingdom", but then I think about it and say: "But we are your kingdom, Jesus", so stay with us, do not leave us, do not forsake us, for we need your presence, we need to feel You close to us, we need to feel your present in our midst. I know, many times, really countless times, You made yourself present among us and in our midst, in every way; your omnipotence and, above all, your love, were expressed in all these years when the apparitions of the Mother of the Eucharist have changed us and, together with us, after us, have changed

an enormous multitude of people. Yes, Jesus, even today is a day of your triumph, even today is a day of your victory, even today is a day manifesting your sovereignty. Men can believe or do what they want, but the victory belongs to You, the triumph is yours by right, you are King because you are our creator, our Messiah, you are King by right, you are King of conquest because You conquered us one by one, taking us from the edge of sin to the side of grace and, in the middle, there is the purifying redemption that unites and heals all consciences. O Jesus, how sweet it is to talk with You, but above all how sweet it is to listen to You. That is why I hope that my prayers are joined by invocations and even lamentations, yes, You allow and want this as well, from all my brothers and sisters who, now, are truly and physically surrounding me. Anyway, please listen also to the prayers and pleas of all those You make present in this moment around you and near me, to support you and carry forward, with renewed vigor, with new strength and with exuberant hope, your mission, together with the victim of the Eucharist who, once again, had to give up the joy of participating in this prayer meeting because according to your sometimes inscrutable plans, You wanted her to be united to You all night, in total suffering, so she may be with You and share your passion and death, waiting for your and our resurrection. Jesus, You know that we love You, these are Peter's words who You called to be the first Pope in the Church history and, together with him, we respond to You when You ask us: "Do you love me?" Yes Jesus, with all our limitations, with all our faults, with all our shortcomings, sometimes even with sins, we love You; have mercy on us, accept us as we are, transform us as you wish and, to the Father, to the Son and to the Holy Spirit, praise, glory and honor, for ever and ever. Amen.

Second moment

You did not come down from the Cross, for this was the divine will and only in this way you could, as you really did, save us, your brothers, from sin. In the same way, and we want to remember it, on November 26, 1995, once again You were an object of scorn, but you did not pay attention to what men said while mocking and ridiculing You, but You acted, once again, according to your divine style. Despite the offenses You reacted with love and doing great works. Today, if the Church has again placed at the center of her catechesis and her faith, Jesus the Eucharist, it is due to that miracle, ignored, denigrated by men; it became, instead, a beacon of light illuminating the whole world. On January 10, 2000, we were able to celebrate the triumph of the Eucharist, which began exactly on November 26, 1995, when you worked the miracle denigrated by men but great before God, on the other hand, we cannot forget what had to take place from a natural and physical point of view: an earthquake had to shake and overwhelm Rome; there were also signs of this in the instruments indicating that something underground had happened. That earthquake did not occur because of the love and power of the Eucharist. You have intervened, You, Creator of everything, author of nature, you imposed on nature not to manifest in a destructive way but in the way of waiting for your hints and welcoming the life of man. Lord, thank you, for you worked that great miracle that we all want to remember because your love is manifesting and will always manifest on an altar, on a cross, inside a manger because Christmas is now just around the corner. For Christ our Lord. Amen.

Letter of God of December 8, 2000

Marisa - Today you're dressed up in Sunday clothes; you are beautiful and, as always, you are escorted by angels, saints and saved souls. Today there are also Silvano, Bruno and all those who are saved.

Our Lady - Yes, it is easier to be saved for those who attend this thaumaturgic place and come here to pray.

Marisa - I have seen Padre Pio coming in.

Our Lady - Little Marisa, look at how many souls I have around me; they are saved, even if they have done little things; you do not have to do big things to get saved.

Marisa - I see Pius XII, John XXIII, Paul VI, John Paul I and a future Pope I cannot indicate. But aren't young people around there? I only see Stefanuccio and Giovanni. Close to you there is your beloved spouse and Jesus whom I see as a big one and, at times, as a small one. I entrust you all the sick and all the people asking for your help, for they more easily address you and say: "Mom, help me, I need you". Here are two Our Ladies. The angels are forming a crown; there are no flowers, but angels. The crown starts from the Immaculate and reaches the Mother of the Eucharist. The face is always the same, only the dress and the expression change: the Mother of the Eucharist is more serious, for she is carrying Jesus; while the Immaculate is smiling more and occasionally looks at the Eucharist in the hands of the Mother of the Eucharist. What a wonderful scene! You are so beautiful! I've seen you for many years now and every time you're more and more beautiful. We are always here to ask for your help. Do you like our basilica? It has no walls and if anyone wants, can easily get in. Do you like it?

Our Lady - Yes, God the Father likes it very much.

Marisa - But are we pleasing to God the Father?

Our Lady - Yes, you all are His beloved ones. Certainly God prefers those who live in a state of grace and those who love their neighbor. For those who do not love there is no place in Heaven. Little Marisa, let us now pray together: in the name of the Father, of the Son, of the Holy Spirit... My dear children, thank you for your attendance and thanks for keeping watch for my feast. I would like that every feast of mine were yours too, notwithstanding the several ups and downs, the difficulties and sufferings you are experiencing. I invite you to make sure that this feast does not end today and tomorrow you do not start running again just for work, for study or for home. Already I have made you tie the novena of the Immaculate to that of Christmas, this time I leave you free, but if you so wish, you can make a chain between the two novenas. Prepare the coming of little Jesus.

Prepare yourselves so that everything may triumph, especially the truth. The Holy Father hasn't got the strength to recognize you, but the one who will recognize you will come and everyone will know where the truth is. My Pope knows everything, but he does not want to stand against cardinals and bishops. My dear children, you have had many, many miracles, what has happened here has not happened anywhere else on Earth: Eucharistic miracles, repeated effusions of blood from the Eucharist, especially the great miracle that

occurred during the consecration uttered by my bishop. Those who do not know Jesus the Eucharist cannot fully understand the great miracles. You should cry out: hallelujah, hallelujah, hallelujah, for God is with you. To keep on talking about certain topics is not nice, instead we speak of you, of your spiritual journey, of your love, let us talk about what Jesus said: "Learn to love and then pray". The holy rosary is a powerful prayer and it is nice to recite it, especially together, but love is above everything.

Marisa - I see Padre Pio next to you just like a child when is next to his mother. But are you going to help me?

Our Lady - I see my dear grandmother Iolanda who, with plenty sacrifice, is here among us. Oh, my dear grandmother Iolanda, how difficult is your life! You have said a very beautiful sentence: "I suffer, but I'm fine on Earth". Instead, what have you said, little Marisa?

Marisa - I have said the opposite.

Our Lady - My dear children, your Mother wishes you a good and holy feast. Keep on saying a few prayers during the day. I say it again: if you want to make this chain, not of angels, but of flowers, big and small sacrifices and tie the novena of the Immaculate to that of the holy Christmas, but do not create problems within your family.

Together with my and your bishop I bless you, your loved ones, especially the sick. I bless the children and all the sick people who are in hospital and at home. I bless your sacred articles. I bless those coming from far away with sacrifice. I hold all of you close to my heart and I cover you with my maternal mantle. Go in the peace of God the Father, God the Son, God the Holy Spirit.

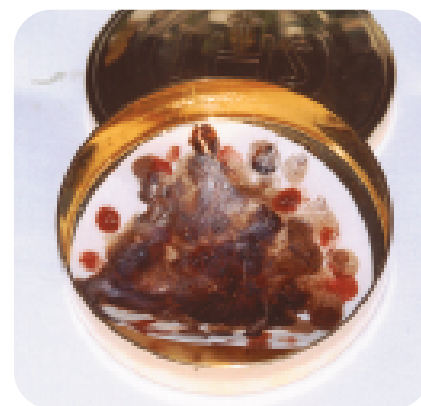
Praised be Jesus Christ.

Marisa - The angels took her and brought her high above. Bye-bye.

Don Claudio, have you seen how they were standing?

Bishop - No, you see them, I don't.

Marisa - It's true, I forgot, but I spontaneously say: "Have you seen?"

**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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