

Pearls *of the* Mother of the Eucharist

"MOVIMENTO IMPEGNO E TESTIMONIANZA MADRE DELL'EUCARISTIA" - YEAR XX - N. 142

*Feast of the Triumph of the Eucharist and of the episcopal' ordination
of H.E. Mons. Claudio Gatti*



Jesus - My dear beloved priest, I, Jesus, ordained you Bishop on June 20, but the feast for your episcopate is today, June 29, feast of saints Peter and Paul. It is a great feast today, your community has not understood how great is the episcopate God has given you. There is so much joy, so much pain, so much trouble, but you must enjoy this joy and leave everything in the hands of God the Father, God the Holy Spirit and in Me, God the Son. (From the Letter of God, June 29, 1999)

With these words Jesus announced to our community the precious gift that a few days before He had bestowed, according to His free will and initiative, to our Bishop: the Episcopate. None of us understood what a few days before, on June 20, 1999, the Mother of the Eucharist had said: "Don Claudio, in the name of God, I tell you that you have all the power that is given to the Bishop." (Letter of God, June 29, 1999). Only our Bishop, Mons. Claudio Gatti, well understood its meaning. He experienced mixed feelings: joy, because of the great gift God had given him and, at the same time, pain, for he knew the difficulties and obstacles he would be encountering from men. Thanks to his "Yes", he became instrument of the Lord and united his sufferings to those of our dear Marisa, so that God's plans would be realized throughout the Church.

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Prayer formulated by H.E. Mons. Claudio Gatti on June 11, 2008



Homily of February 21, 2007

ASH WEDNESDAY

1st reading Gal 2:12-18; Psalm 50; 2nd reading 2 Cor 5:20, 6:2; Gospel Mt 6:1-6, 16-18

Today, Ash Wednesday, we celebrate the solemn beginning of Lent. I have always wondered why the faithful, beginning with us ecclesiastics, priests and bishops, must assume a sad and almost suffering attitude. Instead, in the Gospel it is written: "*When you fast, do not look somber as the hypocrites do, for they disfigure their faces to show others they are fasting. Truly I tell you, they have received their reward in full. But when you fast, put oil on your head and wash your face, so that it will not be obvious to others that you are fasting, but only to your Father, who is unseen; and your Father, who sees what is done in secret, will reward you*" (Mt 6:16-18). These are the words of Jesus, the words of God, of the Son of God, but human behavior is completely different. If you go to the churches in Rome or Italy, you will see that everything is set on suffering and sadness, but this is completely wrong. Must we always be the pioneers? Yes. Here we have said and realized many things that have now become Church patrimony; today they still do not recognize their paternity, but time will come.

Let's go back and talk about Lent. We do not only make a destructive criticism but also a constructive one. So how should Lent be lived? You will remember a message from Our Lady when she told us about her journey on the Calvary next to her Son, in the last part of his earthly existence so full of tension and suffering. Our Lady affirmed: "*I had a peaceful face*" and almost encouraged others, with her attitude, to accept the death of the Son, as efficient cause of salvation and redemption. If there had not been that death there would not be our life in grace that I define life in God, life of God and life for God.

Lent is liturgically defined as a strong moment, but for what reason? Why do we have to scourge and fast? Those who want to do the fasting can do it also during the year. Why so strong? Lent is a strong moment because the creature must try, as far as possible, to be more in contact with God. The best way is to be united with God in the Eucharist under the various forms: participating in the H. Mass, making Eucharistic adoration and trying to prolong, as much as possible, the thanksgiving even after the H. Mass. This is the best way to live Lent and then it can be defined in this way: "Eucharistic Lent".

As I have already said on other occasions, we must create more opportunities to be with God, with Jesus the Eucharist: this means to live the Lent as a precious moment for us. We must listen and meditate on the Word of God. It is a strong moment of spiritual training, because we must look, observe and examine our defects in depth, trying to remove and replace them with opposing virtues. Spiritual work must be intensified to empower any virtue within us, so when Christ will resurrect we may be next to him. In fact, you know that every divine action has the characteristic of being present at all times, so on Easter Sunday we too, together with the Mother of the Eucharist, could stand next to the raising Christ and show Him the flowers, that is, all our positive qualities and virtues. We have cultivated these flowers for His love and we offer them to Him as a tangible and sensible sign that His redemption has worked within us.

So, to remember this concept, between the night of Holy Saturday and the Sunday dawn of Resurrection, we should choose a suitable moment when we will give Jesus a

wonderful bouquet of flowers to indicate the virtues that we have cultivated during Lent. I will repeat it also during the next meetings: this sign will have to be done even in one hundred years when neither I nor you will be here, but there will be Christ the Eucharist and the Mother of the Eucharist, as redeemer and co-redemptrix. Their redemptive suffering brought a radical change in the world and society: from sin to grace, from darkness to light, from egoism to love.

I want to extend this initiative to all communities referring to the Mother of the Eucharist, in every part of the world. You cannot figure out how much the Mother of the Eucharist is working to make herself known and accepted; she is more loved and followed outside Italy. This is truly a triumph that goes from one continent to another.

Lent, a strong moment of spiritual growth, can be compared to those in the gym who strive to improve their body, tone up the muscles and eliminate excess fat. Behold, we too must try to nourish our lives with more strength and vigor coming to us only from Him.

We do not have the strength and ability to stand all fights. Therefore, from Ash Wednesday we begin a favorable period through which we will grow in the love of God. When you come to the altar and I will put the ashes on your head, think that you are starting a happy period because you will meet Jesus Christ, God. It must not be with a sad, gloomy or somehow worried attitude, but calm, I would say almost hilarious, because every time we are in contact with God we must rejoice. This means we appreciate the meaning of Lent, if then there are difficulties put them in God's hands and ask Him to help us to overcome them, this means to experience God in the way He wants to be called, Dad.

You see, it is beautiful this additional initiative coming from Above! As from today we no longer turn to God with fear, terror or with concern, but with the freedom and serenity of children, with the joy of children who see their dad coming back home and go to meet him, opening their arms. This is what we must do regarding God. For Him we are all children, not matter the age but the relationship and God comes to meet us by opening His arms, but above all by opening His heart. Daddy God is holding us, is plunging us, is placing us inside his heart. Worry not, we all will get in, billions of people, for He has an infinite heart and love and so everyone can feel His strong heartbeat of love and feel like protected children. If I had understood all this before, how my life would have been different! I got it now when God wanted; little by little He showed to us and made himself understood, so it had to be for me, for you all and for those who will come. Today we are a small group, but remember: you are the yeast in the Church and to knead even a large amount of flour it takes little of it. Remember, if you wish, you are the yeast of the Church. But be careful, the yeast can also rot and then let us try to keep it always alive, fertile and always ready.

Have a good Lent, a good encounter with God, a good encounter with Jesus the Eucharist. And now let's start the rite of imposition of ashes.

Homily of February 25, 2007

1ST LENT SUNDAY (YEAR C)

1st reading: Dt 26:4-10; Psalm 90; 2nd reading: Rm 10:8-13; Gospel Lk 4:1-13

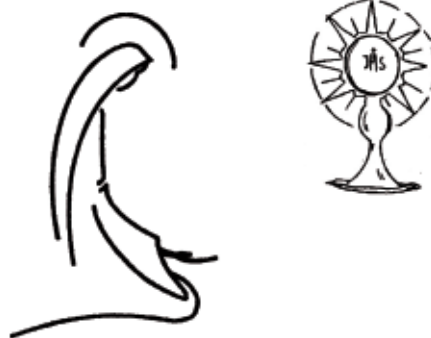
Jesus, full of the Holy Spirit, left the Jordan and was led by the Spirit into the wilderness, where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry. The devil said to him, "If you are the Son of God, tell this stone to become bread." Jesus answered, "It is written: man shall not live on bread alone". The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, "I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. If you worship me, it will all be yours." Jesus answered, "It is written: worship the Lord your God and serve him only". The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here. For it is written: he will command his angels concerning you to guard you carefully; they will lift you up in their hands, so that you will not strike your foot against a stone". Jesus answered, "It is said: do not put the Lord your God to the test". When the devil had finished all this tempting, he left him until an opportune time. (Lk 4:1-13)

My dear, I beg you to follow carefully these reflections that I have made before the Lord and, in His light, have struck me and will certainly strike you as well. Probably today you will be able to understand with greater depth and richness this passage that you read many times in the past. For this, we must be grateful to God who is revealing and letting us know the truth as we place ourselves in a situation of humility, docility and listening. Jesus is at the beginning of His public life and, shortly after receiving, by His will, the baptism, he retires to pray in the desert. We too must cultivate prayer and penance in order to have the safety and guarantee to arise victorious from the devil's assaults. Every single word of the Word of God must be understood, every single word needs to be deepened.

"*Jesus full of the Holy Spirit*": probably for many this is not meaningful, but filled with the Holy Spirit makes the difference between those who are in God's grace and are assailed by the devil's temptations and those who are not in God's grace. Jesus, true God and true Man, is our example, has a perfect humanity, intact and immune from sin; in him, reason submits all senses in a serene and balanced way, in Him, there is no defection nor inclination to evil, but a serene and balanced dominion of reason and intelligence on everything concerning the emotional sphere, the sphere which is below intelligence and will.

"*Full of the Holy Spirit*": it means that in Him, true Man, grace is infinite and that He will never be defeated by the devil. The Father allows the Son to be tempted to teach us what is the best way and behavior in order to resist evil. If grace is present in us, the temptation and assault of the devil, permitted by God for our further purification and growth in holiness, will come to the danger point that God wants. God will never allow the devil to go beyond the limits that He sets. This is already a marvelous truth, as it gives us guarantee and safety. If we are in a state of grace, God guarantees us victory. Christ is God and therefore He is the history master, the creator, the ruler and before Him the devil must recognize his own inferiority and dependence. As long as we are children of God and grace is present in our soul, we can gain victory because, beyond our commitment, the Lord will give His assistance

therefore it is sure and guaranteed, if we wish, to be successful and victorious. In this way the fear of not overcoming the various temptations falls, for God is with us and gives us everything we need to obtain this victory, but prayer and mortification are necessary. You surely remember how many times Our Lady invited us to prayer; in her messages the invitation to prayer is continuous, strong and repeated because without prayer we cannot have the necessary strength. Mortification and penance do not weaken the body and in return strengthen the soul. Today God allows us to understand this concept that we absolutely must make our own. When we reflect on the Word of God, especially on the Synoptic Gospels, we must compare them by integrating facts and news that are present in one and missing in others. Matthew the Evangelist says clearly that the Lord did not eat anything for forty days and forty nights, for he is attentive to Jews and to Jewish culture; in fact, in the oriental world, fasting was practiced from dawn until sunset, at night you could eat. Today, some religions, especially one, still practice this kind of fasting, but the fasting practiced by Christ for forty days and forty nights was an absolute penance; Jesus' humanity was supported by divinity because such a prolonged fasting is not possible. Worry not, we are not asked to do this, I think once a week is already enough. Luke the Evangelist by writing: "*He did not eat anything*" highlights the deprivation of food that Christ imposed on himself, for the Lord does not need to do penance, but He always imposed on himself the suffering. I would like this concept to be clear: all the sufferings that Christ experienced, He lived them because He is the One who wanted them. Even at the moment of Passion, if Christ had wanted, that intensity and vehemence of punishing suffering could, by a single act of His will, be softened, appeased or even almost disappear because He is God and can do what He wants. A single drop of His blood, a single suffering, even the smallest one, has an infinite value because accomplished by God; also from this we see how much He loved us, He went beyond necessities, He went beyond what was due, He applied to himself the hardest and most disconcerting rules to say: "*Behold, I love you, I make you mine because I have not spared myself anything, neither in suffering nor in penance, nor in fasting*". Once more we know and remain astonished and amazed at the love of God, incomprehensible to us because we trivialize everything; sometimes even Passion or



death, read so many times in the Stations of the Cross, leave us indifferent because we are accustomed to see him on the cross and now this image does not inspire any emotion within us. We need to refresh and deepen the concepts, for this reason, every so often, the Lord gives us wonderful reflections. The demon is stunned, confused and wonders if Jesus is really the Messiah, the son of God. He feels something but is not sure; he is intelligent, he has a higher intelligence and God likes to confuse his ideas, so the demon, subtly and with deception, starts the attack. What the devil says is a continuous deception, and the dialogue with which the temptation begins to transform the stones into bread: "*Tell this stone to become bread*" is a dialogue that he makes to clarify to himself the identity of Christ, but he does not succeed because Jesus confuses him further: "*Man shall not live on bread alone but on every word that comes from the mouth of God*" and the devil knows the Word of God, he even quotes the Word of God, but the light of God is not with him so he cannot deepen it, the Word remains a stranger to him. He has the knowledge, the same knowledge of the Word of God of many priests or bishops who when speaking about the Word of God explain it from a human point of view but cannot go beyond, to draw and touch on divinity. The devil insists, he wants to know: "*He led him up*", there was no physical contact, this must be clear; the devil did not take Jesus in his arms and did not carry him, it is absurd to think about it, such a thing is inconceivable, those who explain it in this way have no true faith in Christ. Christ does not allow the devil to touch him. Let us apply it to our experience, to our reality. Ecclesiastics who know the Word of God but do not put it into practice and are unable to apply it to themselves and to others, have said that the blood effusion of June 11, 2000, which took place during the celebration of the Holy Mass and after the consecration, is an intervention of the devil, but it is absurd to think that the Eucharist could be touched on by the devil. God's intervention in the transubstantiation so that what is bread becomes Body, Blood, Soul and Divinity of Christ cannot coexist with a diabolical action. Those who explained it in the most modest human sense and those who rejected the Eucharistic miracles by giving them the meaning I have spoken to you have been ridiculed. And now comes the highest lie, which unfortunately has entered the common thought. When from a height the demon shows Christ the reality before him and utters the words: "*I will give you all the power and glory of these kingdoms because it was placed in my hands and I give it to whomever I want*", he is saying a lie; God has not placed power and might in the devil's hands and has not given him kingdoms or nations. The word Satan means accuser, liar, in fact the devil is saying a big lie, he is lying before the truth, because Christ is God and is truth. He has no power, power and authority belong to God, it is absurd to think that the devil can give and offer something to men, only God can give and offer, the devil can only offer hatred, falsehood, lie and nothing else. With men too he uses the same tactics, same lies, same falsehood and shows things that are not true and then he hits. The good comes from God and evil comes from the devil, this must be clear, security and certainty must be within us. "*If you worship me, it will all be yours*" and Jesus replies: "*It is written: worship the Lord your God and serve him only*", that is to say that to God alone the recognition of full and total holiness goes because to worship means to recognize divinity; only before God, One and Triune we must have an attitude of adoration. And last, the devil cites the Sacred Scripture and invites Jesus to throw himself down because "*He will command his angels concerning you to guard you*

carefully", and also: "They will lift you up in their hands, so that you will not strike your foot against a stone". The devil knows the Scriptures but does not know how to apply them, he does not know how to live them because he is constitutionally incapable of living the truth. He can tell the truth, also St. Thomas Aquinas reminds us about it, but he does not live in the truth, he cannot be truth. He can tell the truth and thereby deceive men, but we are able to recognize whether the truth comes from God or comes from the devil. The truth coming from God is a bright, consoling truth, but the truth that coming from the devil, those few times he says it, is a truth steeped in lies, he tells lies and truth together to confuse men so that those following him can almost find a justification, and those who participate in the exorcism sessions know it quite well. The conclusion is that we must be sure, calm and serene because we are under God's protective wing. The devil tried everything but has been forced to move away, because in the end he was more confused than he was at the beginning, but also because He felt something strong bursting out of Jesus pushing him back and carrying him away. He went away in anger, with a spirit of revenge, with the most shameless and most negative anger and made sure that these low feelings would be satisfied in the moment of Passion. So he gave vent by using people who were on his side because in sin and because they were unfaithful to the law of God and made them instruments of ferocity, of atrocious persecution, of unspeakable suffering with regard to Christ. Once again, however, he proved to be stupid because God, through these sufferings, can continue to cry out to man: "I saved you, I love you, you are Mine, as long as you want it you will be in My heart".

Ponder on these words, think and meditate on what you have heard and once more let us thank God for holding us close to His heart and in His arms.

I allow myself to close by raising to God a heartfelt prayer: *"O Daddy God, intervene as soon as possible and save Your Church that is shipping water all over. The helmsmen, the pilots of the ship, who represent the Church, want to lead it on routes where they can accumulate power and wealth, they do not think about the poor, the little ones, the needy and suffering people, they think only of themselves. O God, we know that sad and painful moments will come, but rebirth and Resurrection go through purification and test, then make, O Daddy God, the test shorter, intervene as soon as possible because to know that today, in your Church, there are so many Judas is hurting us, is making us sad and suffering. We know, O God, that victory belongs to You and no-one can defeat You because You are victorious, You are God, You are our Father, to Your Glory, for the salvation of souls and for the rebirth of the Church.*

*O Mother of the Eucharist, do bring this supplication to the throne of God".
Amen.*

*Festa del Trionfo dell'Eucaristia
e dell'ordinazione episcopale
di S. E. Mons. Claudio Gatti*



29 GIUGNO 2015



Homily of March 3, 2007

FIRST SATURDAY OF THE MONTH

1st reading: Dt 26:16-19; Psalm 118; Gospel: Mt 5:43-48

The microphone was on and you heard: "*I am God the Father*", but knowing that the message was addressed to Marisa and me, I had to turn it off. God the Father is very close to us in the harsh, difficult and suffered situations we are experiencing today. He has come to authorize Marisa, who has digestive problems, to feed again almost exclusively with the Eucharist, adding only light food that she can chew and digest. We thank God for this intervention made just to help her a little in an extremely tough and hard moment.

I ask you to pray for Marisa to be strong, because experience teaches me that in situations where nourishment is based mainly on the Eucharist, she feels the desire and will to eat other things too and therefore everything becomes more difficult. It might be difficult for us in the house when we eat, while she is staying in her room, but it is an aid to solve a situation that otherwise would be difficult to manage. God the Father reiterated that the big (and believe me He is not exaggerating) sufferings from Marisa are for those who suffer: the children, the sick, the elderly and those who experience wars and have nothing to blame.

The war causes not only material ruin and destruction, homes, buildings, schools, hospitals, but above all it destroys people. In fact, the man in war, allow me this expression, becomes an animal and perhaps even worse: cruelty bursts in violent forms humanly unconceivable, causing negative feelings: hatred, anger, resentment, bitterness and revenge. Marisa must suffer for these reasons, no longer for the Church priests and ministers. She will have to pray and suffer for one only, and you know who he is, but she will no longer have to do it for the others; it seems that even God has grown tired. There are many innocent people who are experiencing dramatic, difficult situations and pay for faults they are not responsible for. Then God, in His goodness, united to justice, is asking a few people, and especially Marisa, a total immolation for these disturbing realities. The world goes towards its total self-destruction, God is trying to stop its descent towards the deepest, most sad and worrying chasm. The Church is in the hands of mercenaries and now the dirt is in its entirety. God will clean it up and ask for the collaboration of some men of goodwill: you are among them, so wear the hat of an ecological operator, in a spiritual and positive sense. It is also good to play down a little because otherwise there would be nothing left but throw ourselves on the ground and say as Prophet Elijah: "*I have had enough, Lord! Take my life*" (1 Kings 19:4). Instead we must look forward; changes, unfortunately, take place through suffering, immolation and through abandonment to God, the higher and more total the abandonment is, the more costly it is.

Yes, pray for those who suffer, but I especially entrust Marisa to you; you have

done it and you are already doing it, but I still ask for new prayers for her. After all, her life is devoid of joys, she is a bleating lamb slain on the altar, moaning for the suffering and blows; on the other hand, Our Lady was with her always very clear and sincere to the point to appear exaggerated: "*Only in Heaven You will be happy*". It is a hard and difficult mission, believe me, the most difficult I know in all the Church history, which I know quite well. There is nobody among the saints of the past and present, (I cannot speak of the future, I hope that there is no need of so much suffering) that suffer or suffered as much as she does. The tragedy is that all this suffering has lasted for years, for decades, it seems to never end. When in the past it seemed that it was ending, like a little boat sent back to the open sea and there, again, it was necessary to stand against the current to get closer to the goal: the Heaven. You have so many reasons to pray, the novena for the priesthood feast has not been recited and then I ask for the comfort of your prayers for me too. You know the reasons, maybe you are not aware of some situations, but enough to pray for me too. This is a reason for comfort. When suffering gets stronger, the struggle becomes more difficult and more energy is consumed; when we understand that we are at the end and must make an additional effort, if we realize that we are not alone, then hope and courage come back.

We offer this Holy Mass to God for all the intentions I have spoken about.

Sometimes during this year, came in our hearts, the uncertainty, the temptation and the desire to leave and forsake everything, but You still triumphed because we shouted: "Help us, Lord", and here we are. You know that we have shown proof of fidelity and testimony, we have had to struggle, starting from within our families, and if it is true that no prophet is accepted in his house, it is also true that those who cling to the prophets will not be accepted in their houses, and we tried and experienced this. Concern, tension and suffering have merged and I believe that these flowers on which You, Jesus the Eucharist, went through, are part of everything we had to try and to suffer as well, and that we now offer to You.

(From the prayer of H.E. Mons. Claudio Gatti, June 29, 2007)

Prayer formulated

by H.E. Mons. Claudio Gatti

11th June 2008

Never as now am I preparing to celebrate the H. Mass with so much suffering and bitterness in my heart and so much exhaustion and weariness in my body. I had hoped to celebrate the anniversary of the great Eucharistic miracle that took place in my hands, for Your Almighty goodness, in an atmosphere of serenity and celebration. Instead, Jesus, it is a more sad feeling than March 8, 1998, when I celebrated that Mass from which all evils and sufferings that struck us in various ways come out, as an avalanche and in quick succession. It is legitimate to ask ourselves why: why did You make us live three terrible days where we lived a mixture of fear, suffering, loneliness and we felt lonely and forsaken? I had said that they should have been three days of preparation, but they were three days of nightmare. For what happened yesterday during those three hours, Marisa's cries and screams still resound in my ears, we risked not only the danger of heart attack or ictus, but above all there was danger of death for both of us. It would have been sweet and beautiful to die, and it would have been desirable, rather than to live in that tremendous torment that never seemed to end. You know that I am not exaggerating because Our Lady told me how much Marisa suffered to make me understand, but there was no need, I had already understood; what Marisa was suffering was more painful than the sufferings and pain of Jesus on the cross. Why get there? Why ask so much? Why not give us some peace at last? We have loved and still love You, even if inside us there is an inner turmoil that it is difficult to dominate. Jesus, I would never have thought that we could get that far and even today we have been told that the situation is awful, but we are not the culprits of this



situation, we are victims. You know, Jesus, that in a few weeks we will come to count thirty-seven years of a hard and impossible life; with your help we have done so far but, and I am telling you candidly as it is my custom, even with your help we cannot do it anymore. God certainly knows what He does, but I know what I am saying; it is not a rebellion but it is a request of mercy, and if you have mercy on us, do not make us experience days like these last ones, we do not deserve it. We have always given you the best and everything in order to follow You, my God; we gave up everything, we went against everyone, we were alone and losers, at least until now. You speak of triumph, of victory, but it is all turned in a future perspective; it will come, it will be there, He will keep His promises, but today, in this awful present, in this daily life so awful, there is no possibility of rejoicing or enjoying. It is true, we must say: after we have done all we had to do, we are useless servants, but I find a door wide open, I feel so useless and You know it, sometimes I feel like a failure and You Jesus, know it.

I finish because I cannot stand on my knees anymore, so I ask for Your forgiveness if there's anything to forgive.

Jesus - Don Claudio, you are forever bishop ordained by God, bishop of the Eucharist, bishop of souls. Even for high priests it is difficult to understand these words. Those who understand them do not accept them and those who accept them are scared. My dear children, this is a very great and important day for you, even if outside the thaumaturgic place there is confusion, noise and dissipation. (...) God continues his work, and since those who had to ordain Don Claudio Bishop did not do it, God intervened on June 20th 1999 and ordained him bishop. I, God, indicated June 29, feast of obligation in Rome, to celebrate the anniversary of Don Claudio's episcopal ordination. Not everyone understands the importance of this feast, but I want you to attend Mass with all your love and pray for your bishop.

(From the Letter of God, June 29, 2000)

Letter of God of June 29, 2004

Jesus - You have sung the hymn of love to my Mama, the Magnificat, and I, *Jesus*, was here in your midst. My Mama has followed you step by step during the Eucharistic procession and at a certain moment, looking at your sister, she said to her: "Courage, walk, go up to the end". It has been very hard and painful for her to walk next to the Bishop.

I, *Jesus*, am very pleased for everything you have prepared and realized and even if there have been some inaccuracies it does not matter. Not always everything goes well, but you managed to prepare everything very well, you have been really good. You have been concentrating during the procession, even if someone spoke, among many there is always someone losing the thread of what he is supposed to do.

Today it is a very great feast, actually there are many feasts and above all it is the anniversary of the episcopal ordination of your Bishop; I ask you, with all my heart, to pray for him. The nuns present here have to pray in a special way because they meet so many difficulties in their community, as well as the laymen who have been kept away from this thaumaturgical place with blackmail and with the threat of losing their job.

Today you do the closing of the social year, a year full of hard work, suffering, bitterness, but also full of joy, for you are not in the least able to figure out how many souls, not from this city, converted and returned to Me. Even muslims and protestants who did not believe in the Eucharist are back to *Jesus* the Eucharist. To you I say: become not creatures of habit, always receive me in your heart with all your love that you are able to. Do you remember when I said: "Let us make a big heart formed by mine, by your and my Mama's, by my daddy Joseph's and all your hearts"? Your sister has seen in Heaven a big heart embracing all holy souls.

Every time we come to the thaumaturgical place my Mama and I ask you prayers and sufferings, ask you to love each other, to be fond of each other, to be humble, sincere. Away with pride, presumption and being pre-eminent; in Heaven come the humble



and the simple; if you do not become as little as children you will not come into the Kingdom of Heaven.

When there is something to say, to do some reproach, you must not back off. How many times did I say this to you? You must not say: "I don't do any reproach because the other is bigger, more important than me". If you know you are in the truth and the other is lying, you must reproach him. This is what I taught you in the Gospel, this also says in his letters the great St. Paul, the brotherly friend of our Bishop. St. Peter and St. Paul were two grumpy persons, yet strong, brave, sincere and they fought against everything, so that people may know and love Me, Jesus Christ. Your Bishop too does the same; he is struggling, fighting and if he sees something not right he intervenes, and says it, he does not send someone to say it. The Gospel teaches that when someone fails, even if he is a superior, even if he is the Pope, he has to be reproached. Superiors are nothing before God if they are not up to their duty and have to be reproached.

I have my heart full of love for you and I want you all to come to Heaven with Me, with your Mama, with Joseph and all the angels and the saints.

You have done a beautiful and suffered preparation. Thanks to everybody: to the adults, to the youth and to the babies throwing the flowers before Jesus the Eucharist. Thanks above all to those people coming from far away, very far away, as Henry. Continue like that and pray, pray, pray. What must I say after everything you have done, before so much beauty and your love that came out? What else can your Jesus say? Love each other! Learn to love and then pray, for it is not the baby who makes suffer, but the adults who sometimes talk, even when the Eucharist is exposed.

Allow me to send my wishes to the extraordinary ministers, for it is their anniversary too, and they deserve it. Your Bishop wants you to be precise, sincere, humble and simple. When you attain this, then everything will be nice in Heaven and Earth.

Remember to pray for your Bishop, for he has a heavy cross on his back, he has the Church on his back, pray for him. For those who do not know how to pray it is enough to say: "Jesus, Mary, help our Bishop". You will be happy, little Marisa, in the Heaven.

Yes, here next to Me there is your mama. Do you see how beautiful she is?

Marisa - Yes, I am moved to see her. Oh, how many babies, the little black ones too, the Africans! Don Claudio, there are the babies we have baptized, when Jesus sends us in bilocation around the world.

Jesus - Yes, all of them are here, next to grandmother Iolanda.

Courage, this should give you strength to accept the suffering God sends you and

these stigmata that keep on bleeding. Do it for your Bishop, accept everything for your Bishop, for the heavy Church on his back. Are not heavy the walls, but the men of the Church. You suffer and offer for the Bishop.

Marisa - Jesus has gone away with all the angels and the saints. Here is our little Madonna!

Our Lady - Put into practice what my Son Jesus told you: love Him and love each other. The saying "Learn to love and then pray" is very important, it is useless to recite many prayers if afterwards you do not love your brother or friend, if you do not love the Bishop.

Together with my and your Bishop I bless you, your dear ones, your sacred articles. I hold all of you tight in 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 - Bye-bye. I send a kiss to my mama and to the little nephews too, for I did not give it before.

Excellency, all of them have gone away.

Bishop - They will be back for the H. Mass.

Marisa - Jesus, Our Lady and St. Joseph will be coming to the H. Mass.





Since 2011, on June 29, on the occasion of the Feast of the Triumph of the Eucharist and the episcopal ordination of H.E. Mons. Claudio Gatti, we organize a particular Eucharistic adoration with the solemn exposition of all six Eucharistic miracles, which are still preserved in the thaumaturgic place. Now, years later, they are still intact and show no signs of deterioration. They have kept the shape, compactness and their brilliant white color is unaltered, against the laws of nature.

With great joy and emotion our community is experiencing a moment of Paradise: to admire, rejoice and worship the body of Christ in his real presence in body, blood, soul and divinity in the Eucharist.

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