

**The unjust sentence of “suspension a divinis” against the future bishop ordained by God, Claudio Gatti, occurred in 1998.**

To make the reader better understand the unfolding of events, it is advisable to take a small step back and a brief summary.

The cardinal vicar Camillo Ruini, on 8 December 1994, had forbidden Don Claudio Gatti to celebrate the Holy Mass in the thaumaturgical place in via delle Benedettine, on the pretext of wanting to examine the activity of the Movimento Impegno e Testimonianza and to study the apparitions of the Mother of the Eucharist.

To this end he set up a commission that was supposed to interrogate the witnesses, make all the necessary checks and analyze the numerous hosts that have bled in the thaumaturgical place (up to now, a total of 185 Eucharistic miracles have occurred). None of this has been done.

If Don Claudio Gatti himself, then still a simple priest, had not encouraged some members of the community to go to the Vicariate, these clergymen would not have met any member of the community.

If the future Bishop ordained by God had not spontaneously gone to the Vicariate, the men of the Church would have known very little. The commitment of the commission was to verify, but, after three and a half years, nothing was done, as the sentence of the priest had already been decided:

They were just waiting for a pretext to condemn the priest. A pretext which they never found in the exemplary conduct of Don Claudio Gatti, who has always exercised the priestly ministry in full agreement with the precepts and dictates of the Church.

It was God, who knows the intentions of men, who brought out his enemies, ordering Don Claudio to celebrate Holy Mass, and indicating the date of 8 March 1998, the thirty-fifth anniversary of his priestly ordination. "I, Jesus, want the Holy Mass here. I, Jesus, want the Eucharist consecrated by my priest here". [Letter of God dated February 22, 1998]

In those days, Don Claudio Gatti, torn between obedience to God and love for the Church, began to ask himself various questions that deeply troubled him. His suffering increased as the date of March 8 approached.

For years Don Claudio had not been able to give an answer to these questions. "Why does God put me in open conflict with ecclesiastical authority - the priest wondered - why do I have to put myself in a situation of open rebellion, precisely I who have always preached obedience and docility? Why must I be considered as someone who breaks the unity of the Church?"

An answer has only recently appeared to the Bishop, but we will talk about it later.

However, faced with God's order, Don Claudio bowed his head and said: "I am ready for immolation", he was so sure that for his obedience to God men would find the pretext to condemn him.

On February 27, 1998, Don Claudio sent Cardinal Ruini a letter in which he asked, in the name of the Lord, for permission to celebrate Holy Mass on March 8.

The celebration was requested "one-off" and only for the circumstance of the priestly anniversary. Don Claudio also attached to the letter the message of Jesus of February 22, in which the Lord ordered him to celebrate Mass on March 8.

On 5 March the Vicegerent, Monsignor Cesare Nosiglia, telephoned Don Claudio communicating Cardinal Ruini's clear refusal in the face of the request for the celebration of that one Holy Mass. "The cardinal has received your letter - Nosiglia explained by telephone - does not grant you the right to celebrate Holy Mass on 8 March and asks you to obey his directives".

Don Claudio answered firmly: "I cannot obey you because I would disobey God" and again: "In the face of an order from God, I am also willing to lose my life, in order to respect it".

The following day, March 6, the chancellor of the vicariate, Don Giuseppe Tonello, appeared in via delle Benedettine without any prior notice and wished to see Don Claudio immediately. Don Tonello read to him Ruini's decree, a decree in which the cardinal threatened suspension a divinis if the priest celebrated Mass on 8 March.

After reading the decree, Don Claudio folded it and placed it on his desk, saying: "Now let's let this decree rest, because you know well that, since I reject it, I am asking for a new decree".

In fact, according to the Code of Canon Law, the order given is suspended in the ten days from the moment of the communication of the first decree to the communication of the second.

It was March 6 and Don Claudio had clearly expressed his intention to reject the decree.

Therefore, the Holy Mass celebrated by Don Claudio on March 8 was out of the prohibition of the decree, because for ten days, that is, from March 6 to March 16, 1998 the decree was suspended.

An action committed during the suspension of the decree was therefore punished. A priest was suspended a divinis only because he did what all priests should do every day with love: the Eucharistic celebration, the most important and most pleasing act of worship to God.

Don Claudio then finalized the recusal of the decree, within the prescribed ten days limit. In fact, the appeal, with which he asked for the revocation of the decree, was sent on March 14 to Cardinal Ruini.

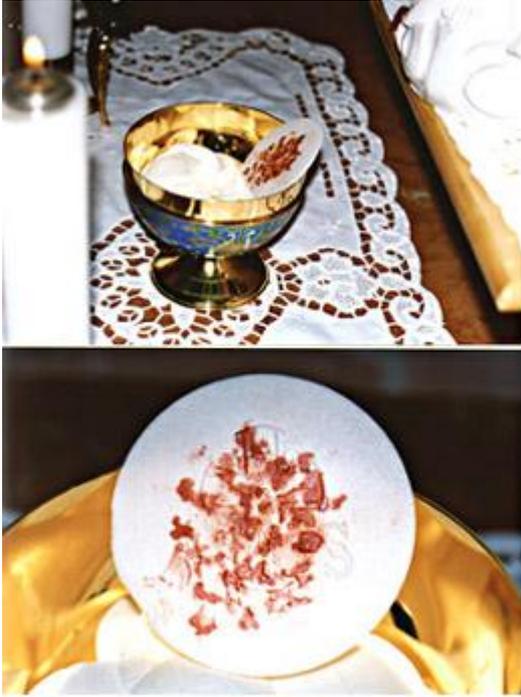
The high prelates also clung to the fact that there was no date on the letter written by the priest, forgetting that the postage stamp, which bore precisely the date of March 14, attested to this.

**On 8 March 1998, the priest, obeying God, celebrated one of the most painful Holy Masses of his life and he also wept during the consecration.**

The priest was not afraid of the consequences of his gesture, but he knew that he would be used to attack the apparitions, the Eucharistic miracles and deny their supernatural origin.

On 21 March an envoy from the vicariate left a parcel in via delle Benedettine, which contained the convocation of Don Claudio to the Vicariate for 1 pm on 1 April. On 27 March the Vicegerent, Mons. Nosiglia, called Don Claudio again, confirming his convocation.

On April 1, 1998, Don Claudio went to the Vicariate and took with him the Eucharist that had bled on March 22, 1998, placing it on his heart to have the courage to face "the rapacious wolves in lamb's clothing".



**Eucharistic miracle of March 22, 1998**

**He was received and taken to a room where bishop Nosiglia, Don Tonello and the judicial vicar, Father B. Martinello were present. He was read the letter from Ruini, not present at the meeting, containing the notification of the sanction of suspension a divinis; letter to which Don Claudio Gatti would then reply point by point.**

Don Claudio told us that Nosiglia was very tense, but he was very calm. Immediately after, the report was drawn up; Our Lady was next to Don Claudio and she helped him; the priest corrected the minutes, he wrote what he wanted, he practically dictated it himself.

Don Claudio then worried about Monsignor Nosiglia's spiritual situation and asked to speak alone with him, knowing full well what the Bishop Nosiglia would face offending God.

At that point, Don Tonello and Father B. Martinello left the room and did not realize that in the antechamber there was a member of the

community who had accompanied our priest. He clearly heard Father B. Martinello say to Don Tonello: "Don Gatti has very clear ideas".

Then when Don Claudio was left alone with Bishop Nosiglia, he told him: "What are you doing? Before God, the Church and History you have taken on serious responsibilities, your actions will be disavowed and your decisions will be declared invalid and illegitimate".

In an attempt to help and save Nosiglia, Don Claudio advised him: "If you want to save your soul, move away from Rome, ask for a diocese, run away from Rome".

Our priest, who grew up in the school of Our Lady, added: "For us it is a pride to suffer now for the Eucharist, the triumph of the Eucharist will soon take place and there will be our triumph, but what fate will you have?"

Don Claudio then took the Eucharist that had bled on March 22, 1998, knelt in deep adoration, in the hope that the brother would have a movement of spirit, a moral uplift, a moment of lucidity.

The hope was also that the presence of Jesus in the Eucharist would help him to shake his conscience and that it would help him to admit that he was wrong.

Nosiglia, at that moment, could decide to be on God's side or against Him. Don Claudio understood that he was fighting, and he prayed, so that he could win, but the fear of Cardinal Ruini was stronger, so, with a hard look and using a strong expression, the Bishop Nosiglia said: "What did you bring me? For us that is a piece of bread, throw it away!".

**Don Claudio confided to us that only later did he understand that Nosiglia's hard gaze was not directed against him, but against whoever had put him in that bad situation: Ruini.**

A few moments later the other two priests returned, read the report, Don Claudio signed it and, greeting Nosiglia, said to him: "Pray for me, not because I made a mistake, but so that I have the strength to accept serenely the bad and ugly that you have done."

Nosiglia replied: "Pray for me too". Don Claudio, raising his eyes to heaven, added: "I hope that we will both find ourselves on the other side together".

Don Claudio then left the Vicariate and went to Square San Giovanni, where Marisa, almost all the young people and numerous adults of the community were waiting for him. They had been warned of his arrival. They were in adoration, in the Lateran basilica, for the entire time of the meeting.

Our Lady was both with those who prayed and with Don Claudio who was fighting to defend Jesus in the Eucharist and the truth. Several members of the community, seeing the priest calm and smiling, thought that he had not been condemned, that the meeting had been successful.

Marisa, on the other hand, in bilocation with the Mother of the Eucharist was all the time next to the priest, and she knew how things had gone and exclaimed: "No, the meeting did not go well, they crucified him!".

Don Claudio, that same evening, found himself in a position to console his spiritual children who, from Square San Giovanni, had joined him in via delle Benedettine:

"Dry your tears, bring back the smile on your faces, open your heart to hope - were the touching words of Don Claudio to his younger children - because this is a day of victory and triumph.

Jesus gave them the honor to suffer something for Him, and to me and Marisa he has asked to sacrifice for Him. Today I feel more a priest, more like Christ, because I am also a victim and I can say with Jesus that I am a priest and a victim. The early Christians were asked not to worship Jesus and because of their refusal they were persecuted, scourged and killed.

They shed blood in a bloody way, we shed it in a bloodless way, loving the Eucharist, for which we are ready to give our life.

Now let's sing "Come Maria", we invite the Mother of the Eucharist to come among us and as a sign of victory and rejoicing, I want you to welcome Our Lady by waving your handkerchiefs as if they were flags and banners ".

The young people immediately waved the handkerchiefs awaiting the apparition.

**The Mother of the Eucharist praised Don Claudio's behavior and courage: "Your priest fought the battle, he made a gesture of great heroism that no priest on Earth would have done".**

Our Lady then added: "I understand, my dear beloved priest, your great suffering, but also your great heroism. You can say:" I carry the palm of martyrdom ", you have done everything you could do, little priest before the men, but great in the eyes of God, you loved, you love, you know how to love... your priest has suffered martyrdom ".

The Mother of the Eucharist, filling the hearts of those present with joy, then affirmed: "You, my dear beloved priest, are great, very great, for this reason God the Father has sent me to tell you: we declare you a saint!".

And again: "This decree is not valid, there is insincerity in it, all the other decrees are also not true". "You have done everything, you have tried to save the Vicegerent too - continued the heavenly Mother - now it is up to him to decide which side to be on", and then another maternal caress always addressed to Don Claudio: "Be strong, carry the palm of martyrdom and make your holiness seen and known."

Then Jesus came, who said: "God the Father declared you a saint, God the Father called us one by one and told us: go to that thaumaturgical place because today God has sanctified Don Claudio Gatti, then it will be the turn of little Marisa". (as then happened on May 2, 1999 - Editor's note)

In the following days, our priest wrote to Ruini refuting his entire letter of condemnation point by point. Don Claudio knew that from a juridical point of view, the letter from the Vicar General had no value. He sought advice from a Rotal lawyer, an expert in canon law, who said:

"Look, in the Vatican there is an unwritten law that says that superiors are always right; do not expect anything good. No Roman Congregation will ever question the authority of the bishop."

Don Claudio, however, encouraged by Our Lady, also to leave a testimony, wrote a letter appealing to the Congregation for the Clergy of which Cardinal Dario Castrillón was prefect.

The Congregation, on appeal, examined the papers and the procedures to see if there were any defects, vices of form or, if everything was in order, agreed with the superior. Cardinal Castrillón, warned by Ruini, used false testimony and indicated a wrong date.

The false testimony is that of Don Claudio Cazzola, then parish priest of the parish of Our Lady of Guadalupe, who testified that Don Claudio Gatti had celebrated Holy Mass on 8 March 1997.

Actually, Don Claudio celebrated Mass on March 8, 1998, and not the previous year. Furthermore, Don Claudio Cazzola was not present at this Eucharistic celebration.

The Congregation for the Clergy used a false testimony and indicated an incorrect date. Don Claudio wrote to the Congregation for the Clergy highlighting these falsehoods, but no one ever replied to him, although his unjust and illegitimate condemnation was evident.

We have already talked about the lacerating questions that Don Claudio Gatti asked himself in those days, when Jesus asked him one thing and the ecclesiastical authority asked him exactly the opposite.

**The Lord made the now Bishop of the Eucharist understand, in the following years, the reasons why he brought the priest in the condition of having to deal bitterly with the ecclesiastical authority.**

This condemnation, followed then by that of the reduction to the lay state, both unjustly suffered, have precise meanings. The first is to unmask these people, when one day it will become clear to

everyone that they acted in bad faith and will be condemned, furthermore all their acts will be declared null and void.

It will therefore be understood that they were wolves in lamb's clothing, that they were mercenaries and not shepherds, condemned by their own actions. One of the tasks of the great mission that God has entrusted to the Bishop and the Seer will be precisely that of unmasking the enemies of the Eucharist.

Furthermore, the suspension a divinis and the reduction to the lay state have restored to the Bishop that full and total freedom that he did not previously have, as a priest incardinated in the diocese of Rome and dependent on it.

Precisely this freedom allowed the Bishop of the Eucharist to write the numerous letters and address them to the entire Catholic hierarchy. In these letters he defends the truth, the 185 Eucharistic miracles that took place in the thaumaturgical place, the numerous Trinitarian Theophanies, the apparitions of the Mother of the Eucharist.

Furthermore, he was able to denounce the injustices and "abuses of power", as Jesus defined them, by the ecclesiastical leaders against him. The men of the Church, reducing him to the lay state, could no longer say anything, could no longer give orders and could no longer demand obedience from the Bishop.

Their unjust and evil deeds have backfired on them and the truth, which is disruptive in itself, is emerging and coming out as a spring that floods the surrounding ground.

We were able freely and without asking the ecclesiastical authority for authorization to print the letters of God, to publish them in the house organ and on the website of our community.

It was possible to spread the teachings, aids and encouragement of Jesus in the Eucharist and of Our Lady, precious pearls that some ecclesiastical authorities would have liked to censor, as they censored Pope John Paul II when in a Wednesday audience he said: "Mary, Mother of Eucharist, protect you all".

These clergymen have understood that their behavior, their unjust condemnations are own goals or boomerangs that are turning against them. They realized that they made a mistake, even if for their haughtiness and pride they will never admit it.

The Bishop of love received from God the confirmation of all these thoughts of him, in one of the frequent morning talks between him, the visionary Marisa Rossi and God the Father.

"God gave me the answer and told me that they are desperate for what they have done, because everything is backfire on them, but they can no longer stop anything."

They could do so only if they called the bishop and recognized that his episcopal ordination is of divine origin. God also added, addressing bishop Claudio Gatti: "Do not be deceived, because they are still strong, they are a powerful wall that faces you and threatens you."

Saint Paul, in the first letter to the Corinthians, wrote: "If the powers of this world had known the plans of God, they would not have crucified the Savior" (I Cor. 2,8).

If the powerful men of the Church had thought that, by condemning the Bishop of the Eucharist, they would favor him and disadvantage themselves, they would not have done what they did. This does not

mean that these sentences did not cause enormous suffering in the heart of Bishop Claudio Gatti.

In this too, the Bishop ordained by God is similar to the Christ of Gethsemane, whom he loves deeply and feels particularly close, as he participates in his suffering and repeats in his heart the cry: "My God, my God, why have you forsaken me?".

He also makes his own the other words of the Redeemer: "Father, if you can, take this cup away from Me, but Your will be done, not mine".