

Interview
With
Father Stefano Gobbi

RUBBIO, ITALY
AUGUST 4-5, 1999



THE MARIAN MOVEMENT OF PRIESTS
NATIONAL HEADQUARTERS
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ACKNOWLEDGEMENTS

Our heartfelt gratitude to...

Fr. Stefano Gobbi

who graciously accepted to be interviewed on the eve of a huge cenacle in Rubbio, Italy, on August 4-5, 1999. In this interview, he addresses many questions concerning the Marian Movement of Priests, its spirituality, its commitments and its cenacles.

He often quotes from the book, *To the Priests, Our Lady's Beloved Sons*, which contains the messages he has received in the form of interior locutions from Our Blessed Mother from 1973 to 1997. It is the instrument chosen by Our Lady to carry her voice to the hearts and souls of her beloved children, a guide for helping them to live the consecration to her Immaculate Heart.

The book of messages and the videotape of this interview may be obtained from the National Headquarters of the Marian Movement of Priests in St. Francis, Maine.

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But most especially to Our Blessed Mother for her loving guidance.

INTRODUCTION

by

FR. STEFANO GOBBI

It is the evening of August 4, 1999, and I am here in Rubbio, on the high plateau of Asiago, for a great cenacle which we will hold tomorrow morning, for the whole region of Veneto. Thousands of people will come up to this mountain.

I have received a series of questions, which Father Albert Roux, the National Director for the Marian Movement of Priests in the United States, sent me via fax.

These are questions which, I believe, may be interesting especially for those who do not know the Marian Movement of Priests; because those who know it may already have the answer to many of these questions.

Now, I will begin to respond to the questions by stressing that which is important and essential in the Marian Movement of Priests, with a lesser emphasis on that which is secondary and nonessential. With this being said, we now proceed with the questions.

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1 *In the United States and in Mexico, rumors are circulating that the book, "To the Priests, Our Lady's Beloved Sons," contains your personal meditations and not the real words of Our Blessed Mother. Could you please shed light on this confusion? What are we to believe?*

Fr. G. - From the beginning, I said that what is written in the book corresponds exactly to interior words which I hear within my heart. One should not think that the book is the fruit of my reflections, just as in many other books of meditation in which the author expresses his own reflections.

Here, there is nothing from my own reflections; they are interior words which I hear within my heart, in the form of interior locutions. This is the form of the book.

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2 *Some time ago we were told that the Holy Father had invited you to seek from the Church a pontifical approbation for the Marian Movement of Priests. Could you elaborate on this question and has this approbation been finalized?*

Fr. G. - First of all I must say that it was Archbishop Sepe, the Secretary of the Congregation for the Clergy, who asked [me] to obtain an official approbation. But in order to seek this official approbation, the Movement was to present some statutes.

From the very beginning, when the Movement was born, I felt interiorly that Our Lady wanted this work of hers to have no

juridical structure – without any juridical statute. In this way, this work has spread throughout the whole world, according to the design of our heavenly Mother.

When the time came to deal with the issue of the approbation, we were then told that statutes were needed, which were to stress especially the juridical aspect; and that we would be approved as a clerical association like many others.

We quickly understood that this was not the path indicated by Our Lady, because we would be officially approved as a clerical association, and not as the "Marian Movement of Priests," which is extended also to lay people. Therefore we preferred to interrupt this procedure for the official approbation, because it was a procedure which would have led us to an approval that would no longer have represented the nature of our Movement.

Thus we preferred to continue with the tacit approval which we have from the Church in every part of the world, since we now have 350 bishops, 150,000 priests, and millions of faithful from every part of the world who adhere to this Movement.

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3 *There are rumors circulating that you have been silenced by the Holy Father. Is this true? Are you still allowed to go around and hold cenacles? Do you still meet with the Holy Father every year around Christmas time to concelebrate Mass with him and talk to him about the Marian Movement of Priests?*

Fr. G. - One should not listen to these rumors and gossip which circulate. To be well informed, one should turn to those who are responsible for the Marian Movement of Priests in the various countries. They have the authority to say, officially, that which is true and that which is rumor or gossip.

These rumors are absolutely false, because I continue to go around and to hold cenacles. On January 1st of each year, I send out a letter which contains the schedule of all the cenacles I will conduct during the year.

This year I have held cenacles throughout Brazil, in all the regions of Italy, and throughout France. Now I am going to Austria, Germany, Portugal, and Malta – within the limits which my health condition allows, especially after my heart attack. Wherever I cannot go, either because of distance or fatigue, Fr. Michael Gaughran, SSC goes in my name. He has been twice in the Philippines, in Indonesia, in Asia; three times in Russia – everywhere! And so, when one hears these rumors one must deny them or give them no importance, because we don't need to run after all the gossip that people spread if we want to give a serious foundation to this Movement...

Actually, every year I concelebrate Mass with the Pope. Last year [1998] I was to go on Saturday, December 19th. On the Thursday before, the Pope had a cold with a temperature of 39 degrees Celsius, [102.2 Fahrenheit] and I was not able to see him. Every year, however, I continue this tradition.

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4 *In a message received on September 18, 1988, Our Lady speaks of a period of ten years during which all prophecies will have been fulfilled. Many people interpreted this period of ten years to end on September 18, 1998. How are we to understand this message?*

Fr. G. - Rather than "ten years", [this message refers to] a period – a period which covered the last decade before the Great Jubilee of the Year 2000.

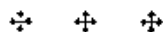
Furthermore, I would like to make two brief observations: first of all, dates are never to be intended literally, mathematically, because Our Lady is not a math teacher. Time for God has no daily or annual limits. Secondly, many events may also have been moved. In a message Our Lady says: *"When I predict a date or a chastisement, if it does not happen do not say, 'It has not happened!' but rather, thank the Lord, because through your prayers I was able to move the chastisement, so that more time might be given to his divine mercy, instead of to his divine justice. [cf. 282mn / Jan. 21, 1984]*

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5 *The Holy Father speaks often of the Third Millennium as the "Golden Age of Christianity," a "New Springtime" for the Church. What does he mean by these expressions, and is this what Our Lady speaks about in her messages?*

Fr. G. - Evidently, what the Pope says is what Our Lady says in the messages of the book when she refers to these New Times which are awaiting us, with the triumph of her Immaculate Heart,

in the full triumph of God in the midst of humanity which returns to the arms of the Father. And from this full return to God, humanity will know, profoundly, the new times of its renewal.



6 *In her messages, Our Lady speaks often about the "Triumph of her Immaculate Heart." What is this triumph? How is it going to happen? And what are the signs that her triumph has come?*

Fr. G. - [...] "When will it occur?" I have always said in all America that it will happen by the Great Jubilee of the Year 2000. I have said this also in an interview with Mother Angelica.

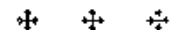
I repeat it now. One must understand, however, what this triumph is about. Our Lady does not build this triumph of God all at once from one evening to the following morning, almost like a magical trick – like a magician who shows his hat and says: "See, there is nothing in it," then lifts it again, and a dove emerges. It does not happen this way. Our Lady builds the triumph of her Immaculate Heart during these times, in these years in which Satan has built his own.

In order to build his triumph, Satan has formed the cohort of the most powerful at every level of diabolical and masonic forces, especially of masonry. And he managed to build an atheistic, pagan society, which has made for itself a law which is contrary to the commandments of God.

Our Lady, being the little servant of the Lord, builds her cohort in silence, and she hides it for now in every part of the world. It is formed by the littlest ones, by the poorest – those who say "yes" and who live for the glory of God. *[Brief interruption]*

Our Lady is gathering her cohort with the littlest from every part of the world. In these years, she builds her triumph because she makes them live for God, in the observance of his law, in the grace of God, in the practice of the Christian virtues. Our Lady impresses her spirit within her little children. This is where her Immaculate Heart triumphs. For now, she keeps it hidden.

When the time will come – and for me it is the Great Jubilee of the Year 2000 – she will lift her mantle, and a cohort formed in every part of the world will be seen: her Marian Movement of Priests formed by the bishops, the priests and the faithful. At that moment she will say: "This is the triumph of my Immaculate Heart in the world."



7 *In message # 532 given in Mexico City on December 5, 1994, Our Lady says:*

"I confirm to you that, by the great jubilee of the year 2000, there will take place the triumph of my Immaculate Heart, which I foretold to you at Fatima, and this will come to pass with the return of Jesus in glory, to establish his reign in the world. Thus you will at last be able to see with your own eyes the new heavens and the new earth."

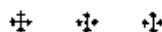
How are we to understand the expression: "...by the great jubilee of the year 2000?"

Fr. G. - By the following year – by the Great Jubilee of the Year 2000.¹ I said many times, not only in Mexico but also in the United States – every time I came – that it would take place by the Great Jubilee of the Year 2000.

However, I have explained before in which sense this triumph takes place. At the moment of the greatest crisis, Our Lady will show the cohort of her little children, formed in every part of the world, to whom she has given her spirit and who will remain faithful to Christ.

This faithfulness will bring the reign of Christ into these people, and through them, it will bring it everywhere. And this will coincide also with the triumph of the divine mercy, because for this humanity, in the state in which it is, the Lord will work the prodigy of his merciful love which will lead all those who are far away, the sinners, to an act of conversion and of return to Him.

This is what the triumph of the Immaculate Heart of Mary is about.



¹ Many interpreted Message # 532 to mean that the triumph would occur before January 1, 2000. The Italian text reads, "Ti confermo che per il grande giubileo..." The Italian word *per* can be translated into English as any one of the following, "for, by, through, in, during..."

8 *How are we to understand the "return of Jesus in glory?"*

Fr. G. - We are to understand it according to the interpretation given by the Scriptures and by the Church.

The triumph of Jesus in glory will occur when He will give a glorious manifestation of Himself which will be visible to all.

This will coincide – listen well – with the great triumph of the divine mercy: a second Pentecost, when the Holy Spirit will transform the hearts and souls of all, who will see themselves in the light of divine truth, bringing them to convert and return to God.

It will coincide with the fulfillment of what we say in the *Our Father*: the Father being glorified by all creation; the reign of God coming into our midst - a reign which will be above all a reign of grace, of sanctity, of love, of peace and of communion.

And then [it will coincide] with the fulfillment of the divine Will upon this earth, and above all with the triumph of the Eucharistic reign of Jesus.



9 *How will Jesus exercise his reign here on earth?*

Fr. G. - With love, with peace! When Jesus lives in a soul, what does He bring? First of all, He brings union with God and sanctity to this soul. Secondly, He brings peace, because through union with God, the person is at peace with himself and at peace with his neighbor. Then he enters into communion with his brothers and sisters, and therefore a relationship of communion, of friendship, and of mutual charity is established.

Thus, when Christ will reign, this society will finally know what it has never known until now: a new way of living in communion, a new way of living in peace, a new way of living in love. It will know the new civilization of love.



10 *Will Jesus reign in person? Or by means of the Eucharist? Or by means of his Church?*

Fr. G. - All three things are linked together! (1) Jesus will manifest Himself in person. In the Gospel He said: "You will see Me come back upon the clouds of heaven." (2) This personal manifestation will also bring a great triumph of the Eucharist, because in the Eucharist Jesus is present with his glorious body and his divinity, with a powerful energy which [at present] cannot expand because we place sin before Him as an obstacle.

When sin will be destroyed, then it [the great triumph of the Eucharist] will have the ability to burst forth and will become the Eucharistic reign of Jesus, a reign founded on sanctity, love, justice, joy and peace. This is the Eucharistic Reign.

(3) The Church, which is the presence of the Mystical Christ – while in these years is suffering because of unfaithfulness, of the errors which are spread, and of apostasy – will know such a splendor in its unity, in its witnessing of faith in Christ and of sanctity, that It too will reach its greatest splendor.

Here, I would say, things are not distinct, but united: the triumph of Christ, of his Person, which will be manifested in the triumph of the Eucharist, and in the greatest triumph of sanctity which He will give to the Church.



11 *What would be the best spiritual preparation for these events?*

Fr. G. - Doing what Our Lady says about the essence of her Movement: the consecration to her Immaculate Heart.

How can one live the consecration to the Immaculate Heart? Here is the substance of the Movement: to prepare ourselves by living this consecration, allowing ourselves to be carried like babes in her arms, living the present moment.

[...] Let us live the present moment like babies carried in the arms of their mother who expect everything from her, and who are secure and defended by her.

This is the essence of the Movement. Therefore, let us prepare in this way, if we want to second the design which Our Lady has for us; otherwise, we run the risk of not espousing it, that which constitutes a great responsibility.



12 *What is the difference between the "End of Time" and the "End of the World?" Are they interchangeable?*

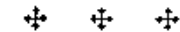
Fr. G. - The "End of the World" means that there will be the final judgment; both the world and time will no longer exist. After the final judgment there will be the resurrection of the body: paradise for the good and hell for the evil.

The "End of Time" refers to these present times, which are possessed by the evil one.

In fact, today the evil one is in the world; he is the master of the world. But the world was created by God and for God; Jesus has redeemed it. During these years we carry the weight of the cross which Jesus carried on his own shoulders for our redemption, and we contribute to our redemption by carrying our own cross.

But when this evil is defeated, we will have a time in which God will reign, in which the world will be glorified through this communion with God. This will be then the end of these times

possessed by evil, in order to begin the new times possessed by God in which He will be glorified.



13a *Our Lady speaks at great length on the need to hold and multiply her cenacles.*

What is a cenacle? What is its purpose? And what are its spiritual benefits?

Is it important for the members of the cenacle to read and reflect on Our Lady's messages?

Can any message of other visionaries be read and discussed in these cenacles?

Can the act of consecration of the Marian Movement of Priests be replaced by any other act of consecration?

Fr. G. - I would like to invite everyone to read the introduction of the book, "To the Priests, Our Lady's Beloved Sons." There we find everything: what is a cenacle, how it is done and what are its benefits.

The cenacle is a gathering of two or more priests or faithful, in order to create that reality which existed in the cenacle of Jerusalem, in which the Apostles were reunited together with Mary in prayer living a spirit of fraternity.

There are four elements to the cenacle: (1) prayer, (2) done together, (3) with Mary, (4) in a spirit of charity.

A cenacle consists of the invocation to the Holy Spirit, the prayer of the holy rosary (5 decades), and prayers for the Pope.

Furthermore, in order to indicate the unity of the members of the Movement with Fr. Stefano Gobbi, the beautiful habit has spread of saying also one Hail Mary for Fr. Gobbi, after the *Pater, Ave, Gloria* for the Pope.

Then, there must be the meditation of a message from the book. Why? Because Our Lady gives us this book in order to grow in the life of consecration to her Immaculate Heart. Since the purpose of the cenacle is to make us grow in this life of consecration, we must use the means which Our Lady gives us. It is not up to us to choose – we must choose the means which she gives us. Furthermore, I invite everyone to great prudence, because today there is an invasion of false visionaries and false messages, especially in the United States. Therefore, one must be prudent and always obey the directives of the Church. The messages which she gives us in the book are to help us live the consecration.

A cenacle is not of the Marian Movement of Priests if the messages of the book are not read. Outside of the cenacle, they are free to read others, but not in the cenacle.

And then, the act of consecration to the Immaculate Heart must always be renewed – of course, that of the Movement. But these are things which everyone knows... This act of consecration has been given in the form of locution by Our Lady and contains the elements which one must live in order to be part of this Movement.

Essentially, every consecration is good, but in order to be part of this Movement, one must make the consecration which Our Lady has dictated, and which contains the three elements that characterize its very existence and spirituality: (1) the commitment to live our baptism in the observance of the commandments of God

and in the practice of the Christian virtues; (2) the commitment to be united to the Pope and to the bishops and priests who are united to the Pope, in order to remain always in the true faith; (3) the commitment to spread the cenacles, making known to the brothers and sisters whom we meet, the beauty and the richness of this gift which the Immaculate Heart has given to the Church and to all humanity in these times.

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13b Must the cenacle take place in a church before the Blessed Sacrament? Can it take place in a private home?

Fr. G. - Of course, the cenacles can take place in a church; however, in church the rosary is prayed in front of the tabernacle.

There are also family cenacles which are very important and which are spreading everywhere. Family cenacles take place at home, within the family; otherwise, they are no longer family cenacles.

One family can invite two or three more families which belong to the Movement to gather in one home: invocation to the Holy Spirit, one part of the rosary, prayer for the Pope, meditation of a message, and the act of consecration to the Immaculate Heart.

Our Lady has made four promises to those who participate in these cenacles – to the families, and also to the cenacles which take place in private homes. I hope that these family cenacles will spread also in the United States.

And the promises are: (1) Our Lady will maintain the family united, against divorce – a family with unity and faithfulness in marriage; (2) she will take the children under her protection; (3) she will provide for the spiritual and material well-being of the family; and (4) the cenacle will be the “lightning rod” which will protect them from the fire of chastisement.

So, the family cenacles are held in private homes, and I truly wish that they will spread all over the United States, in order to save the Christian family; because especially there, in the United States, with the legalization of divorce, of separation, of abortion, of extra-marital cohabitation – and hopefully homosexuality is not yet legalized – the family runs the risk of being completely destroyed.



13c *How many members are needed to form a cenacle?*

Fr. G. - Our Lady says that, in order to form a cenacle, even two or three people are sufficient. The number is not relevant. What counts is the intensity of the prayer, the fraternity, the fact that we pray the rosary with Mary; and then, of course, the act of consecration.

However, there can also be thirty people, or one hundred, or a thousand. I have held cenacles with four thousand children, with a thousand young people, and with six thousand young people in Jauru, [Brazil]; and with 80,000 faithful in the soccer stadium of Cuiaba, [Brazil].



13d *Must the rosary always be recited even with the very little ones?*

Fr. G. - When I held cenacles with four thousand children, I recited the rosary with all of them. It was very simple. I called ten boys and ten girls: for one decade, each boy would say one Hail Mary; and so with each girl, for another decade. In this way, all four thousand children participated in the five decades of the rosary, without even realizing it. If you do it with children, let each child say one Hail Mary. You will see how easily the rosary is recited.



14 *Could you please distinguish between the tribulation, the purification and the chastisement?*

Fr. G. - The tribulation is what we are living today, at the level of the Church and of humanity. The Church, wounded in her unity, attacked by secularism by which errors and bad examples are spread – this is the purification and the tribulation.

Being far away from God, humanity is unable to build either justice or peace – with dangers of imminent wars, with these ethnic wars... This is already the beginning of the chastisement which will intensify... If humanity returns to God, it will have salvation; if it does not return to God... [no salvation]. This is the chastisement which the Lord will send so that humanity may return to Him.

15 *Our Lady continually refers to her consecrated souls. She asks all to believe with the faith of a child and total abandonment to her and to her divine Son. Please expound.*

Fr. G. - This experience of filial dependence on Mary, like a baby in the arms of its mother, is the substance of the Movement. If one makes this experience, everything becomes simple. If one makes this experience, he will find the answers to all these questions.

Our Lady leads us to live the heart of the Gospel which is to believe in God who loves us as a Father. This is the substance of the Gospel: to entrust ourselves to Him, who loves us and disposes all things for our good through his divine providence. Just as Jesus abandoned Himself to the Father, so we abandon ourselves to the heavenly Father, and therefore we live the present moment with supreme trust in Him.

Everything that happens, in time and in circumstance, touches us because we live in time and in history. We live in this period, but essentially it does not touch us because what is essential for us is to live like children, carried in the arms of Mary, with supreme trust in the heavenly Father.

It is, therefore, a spirit which leads us to trust, to hope, to joy and to the certainty of the triumph of good. Today we must spread this sense of trust among people – not of fear, and even less of desperation, but of trust – because this is the essence of the message of our Movement.

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16 *What is meant by the full manifestation of the Antichrist as stated in message #485 of December 31, 1992?*

Fr. G. - The mystical antichrist is all the forces which oppose Christ. In this time...even in the time when Jesus lived, the antichrist was present. Judas who betrayed Him could be considered the first antichrist. St. John says: "All those who deny that Christ is God are antichrists" – the coalition of all evil forces.

In a message, Our Lady says that they manifested themselves in three historical moments – three periods:

(1) when Christ was officially denied as God through Islamism, which did not acknowledge God as Father who was revealed to us by Jesus, but Allah. And the great prophet was not Jesus Christ, but Mohammed. This was the first attack. Islamism attacked Christianity in a strong way, and Christianity was rescued through the miracles of Vienna and of Lepanto, which the Pope obtained by inviting all Christians to pray to Our Lady.

(2) The second historical period: the triumph of rationalism in the XIII century, by which reason took the place of faith – a reason which wants to interpret everything, even the word of God. From here stemmed the division of the Church, with all the Protestant sects which were formed.

(3) And lastly, the greatest attack takes place in this century – in 1998, meaning an historical period – which has reached the point of denying God. The first attack is against Christ; the second, against the Church; this one, against God, through the error of

theoretical and practical atheism which has spread throughout humanity.

At the end of this one, there will be also the manifestation of the antichrist as a person. However, as a person, he will not come suddenly, but rather his coming will be the fruit made ripe by all this historical context which has prepared it.

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17 *In message #536 of January 1, 1995, what is the triumph of Divine Mercy?*

Fr. G. - The triumph of the Immaculate Heart is in the triumph of the divine mercy – that is, of the merciful love of Jesus. Just as He gave Himself on the Cross in order to save us, Jesus being the Mercy of the Father, at a certain moment will come to the help of this humanity which has fallen into the abyss and can no longer rise by itself, and He will take it in his arms.

Therefore, an extraordinary event will certainly occur – an extraordinary sign which, on the one hand, could also be considered as a chastisement due to sin and evil. For example, when a surgeon severs a hand in order to save the body, the severing of the hand is “bad”, but for the salvation of the body, it is “good.” Therefore, if the Lord will allow this event, which can be one of purification and of chastisement, it is so that all humanity may come back to his merciful arms.

And so I think that the triumph of the divine mercy will be an almost general triumph, including all those who have moved away from God through no fault of their own.

Think of all those children who were born in non-Christian, practically atheistic families, with no Christian education, led to evil from a tender age. We could almost say that they are not responsible for the situation in which they find themselves. Thus, the love of Jesus will extend also to them, bringing them to an act of repentance and of conversion, which will allow all his far away and sinful children – all these lost sheep – to return to his merciful arms.

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18 *Since the Jubilee historically was intended to retire the debts of all, could it be possible, in the light of Our Lady's message on Holy Thursday, April 13, 1995, "I Have Ardently Desired," that Christ intends to retire the spiritual debt of humanity in the Jubilee year?*

Fr. G. - Yes, but this “remission of debts” has a different meaning. When man sins, first of all he must obtain the forgiveness of God and the cancellation of sin, through repentance and through the sacrament of Confession. This is not what the Jubilee does!

The Jubilee invites people to the sacrament of Confession, as a condition so that their sins may be forgiven, but the debts, which we owe to divine justice because of those sins, remain. In fact, after sins are forgiven, there are still these debts which we must pay. The Jubilee can remit these debts because the Church, which

administers the infinite merits of Christ, offers them so that the pain of sin – these temporary debts – may be remitted. These temporary debts, however, are linked to repentance and to the confession of each individual, who must return to God in order to live in God's grace. Only then, by observing the practices which the Church requires, can the Church apply, from her own merits, the infinite merits of Christ, and in this sense, can cancel the debts due to sin.

The debt of humanity as a whole cannot be canceled with the great Jubilee; rather, there are individual debts which can be remitted if the individuals go to confession, return to God's grace, and follow the directives which the Church prescribes. In this way, they can obtain the remission of the personal debts due after death, which are linked to the sins that have been forgiven. Otherwise, these debts would have to be paid with the pain of purgatory, but the Church, by applying the richness of her merits which correspond to the infinite merits of Christ, can remit them.

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Concluding remarks:

At this time, I would like to address a few words to my dear brother priests and laity of the Marian Movement of Priests in the United States. Somehow, I feel sorry because my trip last year had to be canceled, but after my heart attack the surgeon who operated on me advised against it. And so I was very sorry for being unable to go to the United States, Canada and Mexico.

As for next year, I place it in the Immaculate Heart. It is my intention and desire to go make a visit, even if I will not be able to

follow a very intense schedule like the one which had been planned for last year. I am thinking of going especially to be with you and to lead you forward in trust and in hope.

Above all, I ask you not to listen to all these rumors or gossip which are being spread. "Father Gobbi has been restricted..." What restriction? I tell you the truth. This year I have surpassed one thousand flights – one thousand flights to all continents – and I still continue to travel within the range of my possibilities, which are now limited because of the heart attack I suffered.

The Church continues to support us. In the regional cenacles alone, which I held in Italy, the Cardinal of Florence, the Archbishop of Pescara, the Archbishop of Bari, the Archbishop of the Sanctuary of Pompei, the Archbishop of Lorcto and the Cardinal of Turin came to preside at the concelebrations. So, you see... what more can we ask for?

Therefore, cast away this gossip. The Marian Movement of Priests is the work of Our Lady; we must go on with faith and with hope, especially there in the United States.

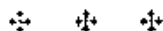
There is no official approbation because, from the very beginning, Our Lady did not want her Movement to exist on a juridical level. The members of the Movement are those (1) who live the consecration to the Immaculate Heart which she requested; (2) who are united to the Pope, and to the bishops and priests who are united to the Pope, and who remain in the true faith, in these times in which, especially in the United States, many bishops and priests are no longer united to the Pope -- being united to the Pope means to listen to him, to obey him always with discipline, observing all the norms which the Church gives, especially in the

areas of Liturgy, Dogma and Morals – (3) who spread the cenacles, because the cenacles are what Our Lady requests. Observe how many chastisements have already been removed by means of these cenacles!

Our Lady was able to move everything up to the year 1999. If in the Great Jubilee, rather than by means of a chastisement, the triumph of the Immaculate Heart, the glorious triumph of Christ, should come about as an explosion of the merciful love of Jesus and as a gift of the Holy Spirit whose second Pentecost we await – who leads the hearts to change, the souls to free themselves from sin, the people to return to God who is waiting for us like a Father to welcome us in his arms – I would think that this is truly the greatest triumph of the Heart of the Mother, who so much loves her children, who never abandons them, and who leads them by the hand along the path of good, of love and of sanctity.

This is my wish for all of you. I assure you that I am spiritually united with all of you – bishops, priests, religious, laity, youth, children, families of the Marian Movement of Priests – and I give you my blessing.

With the intercession of the Immaculate Heart of Mary, may Almighty God bless you, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

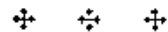


HIGHLIGHTS

CENACLE OF RUBBIO ITALY

AUGUST 5, 1999

**THE THREE COMMITMENTS
OF
THE MARIAN MOVEMENT OF PRIESTS**



Fr. G. - [...]

There are three commitments of the Marian Movement of Priests: (1) the consecration – made and lived – to the Immaculate Heart of Mary; (2) unity with the Pope, with our bishops, with our priests who are united to the Pope; (3) becoming apostles of Mary – not with words, but with life, illumined by her presence – and spreading the cenacles, especially the family cenacles.

Above everything, however, Our Lady wants us to give witness of unity with the Pope, because she suffers in seeing the Church being internally divided because of this disunity. And so she calls her children, the children who belong to her – her cohort: priests, bishops, laity – to this great unity, which we must express through love, prayer, suffering and by listening to the words of the Pope – by listening to his Magisterium – and by closing our ears to all the criticism which you hear against him.

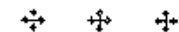
I want to ask you a question. You, dearest – dearest faithful of the Marian Movement of Priests who have come up here – do you love the Pope? Yes or no? [*people*] Yes!

A great applause for the Pope – louder, louder, louder! And now we want to express this love by transforming this applause into a great prayer which we make, and we want it to reach him [*the Pope*] at this very moment – at this very moment! How are we to do it? Let us send all of our Guardian Angels – thousands of them!

I have calculated that there are seats for 5,000 people – there are thousands of angels! So, let them go, at this very moment, to bring our prayer to the Pope. May they bring it from this holy mountain. And may the Pope – wherever he is...in Castel Gandolfo – feel all the comfort, the joy and the support of this prayer of ours.

Let us all stand! Let us pray for our Holy Father, John Paul II. "Our Father, who art in Heaven...Hail Mary, full of Grace... Glory be to Father, to the Son, and to the Holy Spirit... All together! Everyone! [*Chant in Latin...Christus Vincit*]

**ON
THE TRIUMPH OF THE
IMMACULATE HEART OF MARY**



...Her plan has been completely revealed to us. Let me speak to you about this plan.

[*Father Gabbi reads from the book M. # 604, Dec. 31, 1997*]

"All of my plan has been revealed to you. My design..." she says, "in its slow preparation," which lasted the whole century, "in its sorrowful realization," which we are now living, "in its marvelous and victorious fulfillment." Let me read this to you.

"All has been revealed to you: my plan has been foretold to you, especially in its wonderful and victorious fulfillment. In the end my Immaculate Heart will triumph.

"This will come about in the greatest triumph of Jesus, who will bring into the world his glorious reign of love, of justice, and of peace, and will make all things new. Open your hearts to hope." Let us open them – all of us! "Throw open the doors to Christ who comes to you in glory.

"Live the trembling hour of this second Advent. In this way you become the courageous heralds of this triumph. Because you, little children consecrated to me, who live in my own spirit, are the apostles of these end times."

End times – but you should not think that this is the end of the world! Do not let yourselves be attracted by this or that "visionary" who predicts the end of the world. This is not the end of the world. This is the end of the power of evil in this world. This is, at last, the beginning of a new world, in which Christ will reign! *[Applause]*

...can I still say this? And then, I felt a great peace, and an interior voice which said to me: *"Repeat it again, loudly! The triumph of my Immaculate Heart will happen by the Great Jubilee of the Year 2000!"*

We must understand what this triumph is about. You should not think that the triumph of the Immaculate Heart of Mary is a sudden event, something that happens between one evening and the following morning – almost like a magical trick. Have you seen what the magicians do? They take a hat and say, "See, there's nothing in it!" Then they pronounce a magic formula; they lift the hat, and a dove emerges.

This is not the way the triumph of the Immaculate Heart will occur. Mary has been building her triumph at the same time in which Satan is building his own [triumph]. We are living the times in which Satan dominates, and in which he has built his triumph in the whole world. We are living in this triumph of Satan.

ON
THE FORCES OF EVIL
IN THE 20th CENTURY

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I would like to talk to you about this a little bit. Why is he raging so vehemently? You see, this century – thank God it is ending – has been placed under a particular power conceded to Satan.

Leo XIII, at the end of the last century, had a vision. He saw Satan going before God to challenge Him, saying to Him: "Give me one hundred years and I will destroy your Church. I will snatch humanity away from you." And the Lord has willingly conceded this period of time to Satan, because the Lord wants to humiliate him who is a proud spirit; the Lord wants not only to defeat him, but also to humiliate him.

And so, this is why the Pope, foreseeing this century of great sufferings and of great struggles, composed on his knees that famous prayer of exorcism:

"Saint Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil. May God rebuke him, we humbly pray, and do thou, O Prince of the

Beautiful souls! How good, how great, how merciful, how splendid, how tender, how sweet is our heavenly Mother – Mary!
[Applause]

If we consecrate ourselves to her Immaculate Heart, this is an important act because it is a commitment of life; because with this act we welcome Mary as our Mother, and we entrust ourselves to her as her children! This is its importance! When she says: *"Consecrate yourselves to my Immaculate Heart..."* she also says, *"I am your Mother, receive me as your Mother. Abandon yourselves to me like little children."* This is the act we do when we renew our act of consecration to the Immaculate Heart.

If we welcome her as our Mother, she enters into our lives, and the first thing she does is to communicate to us her spirit. Mary communicates her spirit to us, and her spirit is fullness of God – she, who lives in the Heart of the Most Holy Trinity. Her spirit is fullness of grace – she, who is Mother of Grace! Her spirit is purity; it is virtue; it is sanctity because she has never known sin! By communicating her spirit to us, she removes from us the shadow of sin... She communicates to us her spirit, so that her likeness may be formed in us – so that we, her children, may become ever more similar to her.

In fact, it is in the maternal order to communicate her likeness to her child. This happens also in the genetic, in the psychological, and even in the physical order. How many mothers are here? Have you seen when a newborn baby is brought to the arms of his mother for the first time? She looks at him and says: "How beautiful!" The first thing a mother says when she sees her child: "How beautiful!" Is it true or not? "How beautiful!" Then, gazing more closely, she says: "How beautiful! His eyes are all mine!

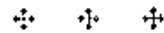
The nose and the ears are his dad's." Ah! She would like the nose and the ears, too, to be like hers, because it is typical of a mother to transmit her likeness.

And so Mary wants to transmit her likeness to us, because she wants us to be like her. This likeness to Mary leads us to live as she does – only for the Lord! In this society, in which the theoretical-practical atheism is so diffused, she says to us: "My children, you are already consecrated to the Lord – you belong to Him."

Baptism has worked a prodigy in your life because it erased the original sin from you; it removed from you that mark which kept you under the slavery of Satan. It freed you from slavery, and it communicated to you the very life of God through sanctifying grace. We live in God; He lives in us through this bond which unites us – his very life! And so Our Lady says: *"Even though you live in this pagan world, you must not live for pleasure; you must not live for amusements; you must not live for sin, for selfishness, for impurity. You must live for God!"*

Why are you here? Because you are alive! If you were not alive, you would be in the cemetery, wouldn't you? You could not be here. And why are you alive? Because God created you! And why did God create you? So that you may know Him, serve Him, love Him, enjoy Him. Therefore, our life is a service to God; it is to enjoy God; it is to love God. We are made for God! We must live for God! We must live for the glory of God – for the glory of God! Do you understand? Are you happy to live in this way, or not?
(people) "Yes!" Very good! *[Applause]*

ON
THE WILL OF GOD



How must we glorify Mary? How? How must we glorify God? As Mary glorified Him: by doing his Will. The Queen of Heaven...can you see her for thirty years...for thirty years, being a housewife as you are? Cleaning the house; preparing the food for Joseph and for Jesus; looking at Jesus in the splendor of his human development... How beautiful was Jesus! She, his Mother... how she loved Him! She was drawn by his beauty. She was ignited by his love. She was enraptured by his divinity, hidden under the appearance of this Son, who, when He was young, kept growing and developing, in beauty and in grace. Paradise was around this house; the angels were at the service of Jesus.

Beautiful souls! So, we too must do the Will of God, wherever we are, in the state in which we are. We are priests – as priests. You are lay people – as laity. Wherever we are, because the Will of God is one for all. The Scriptures say: *“Be holy, because God is holy.”*

So, we all must be holy, and Mary gives us her spirit in order to fill us with a great sanctity; and she transmits her likeness to us so that we may imitate her in her holiness.

Her sanctity must be reflected in us. She wants to triumph through us by giving us her holiness. And Satan will be defeated, my dear ones, by her, but not by her directly, because Satan flees as soon as he sees Our Lady.

He will be defeated by her heel: *“She will crush your head, and you will bite her heel.”* But how can Satan bite the heel of Mary? The “heel of Mary” is the weakest part, the most fragile, attacked, seduced, harassed by Satan. It is all of us, her little children, this cohort of hers which forms her weakest part – her heel – with which Mary will obtain her victory and will defeat Satan.

And so today you are here, beautiful souls, to be part of this cohort. You came up here as adults; you must now descend as children. You came up here burdened; you must descend unburdened. You must descend transformed by the action of the Holy Spirit and by the gift of Mary, who with the consecration to her Immaculate Heart, wants to make us her little children.

Are all of you happy to be little children of Mary? Yes or no? [people] *“Yes!”* Do you see how the weather is also agreeable? In some other cenacles it rained. Let’s hope it won’t rain today. Last year there was a burning sun, then a few more rays of sunshine, and then fresh air. Today the weather is so stupefied by this cenacle, that it does not know what to do – whether to be warm or cold. This is why we feel at times warm, and at times cold. Amusing isn’t it?

The Will of God is your sanctification. And you become saints if you observe the commandments of God, and also if you live the Christian virtues. This is holiness, and on this path Satan lays snares upon snares against us...

ON
THE SACRAMENT OF CONFESSION



...in many parts of Europe, sacramental Confession is no longer practiced. But if the sacrament that Jesus instituted in order to take sin away is removed, then people will live in sin. Here Satan laughs and sings: "I have won!" And maybe he laughs in the back of some moralists or some theologians, who say that today confession is no longer necessary.

Brothers, dearest priests and faithful, one who is consecrated to Mary – a child of Mary – loves to be washed by her. One who is consecrated to Mary and who wants to live for God, cannot live without his grace; he cannot live in mortal sin. When he falls into mortal sin, he immediately feels, interiorly, a discomfort which leads him, quickly, to make an act of repentance with a perfect act of love for Jesus. "Jesus, I have fallen, but I have been stupid, weak. Help me! I love You! My love is stronger than sin." At that moment grace comes back into you. Then, quickly go to confession. This is why in our cenacles, in all cenacles, we always go to confession...we always go to confession.

I am tempted to ask you a question. Do you go to confession often? Yes or no? *[people]* "Yes!" Those who go to confession often, raise your hand. Brother priests, let us, we ourselves, applaud them! Do you see? You are children of Mary; you are her cohort! You are the cohort for her victory.

If you could see your soul in the grace of God... how beautiful it is! It is a garden of light possessed by God. Your angels kneel down

before your souls possessed by God. And Our Lady enters into this garden of light like a celestial gardener, and in it she cultivates her own virtues. With what pleasure, with what joy, she cultivates her virtues in the garden of your soul: her faith, her hope, her charity, her trust, her abandonment, her prudence, her fortitude, her justice, her temperance, her silence, her prayer, her purity...

What a flowery garden! She enjoys it because she sees herself being reflected in you! She enjoys it because she sees in you a reflection of her sanctity. St. Louis de Montfort said: "*When the time will come in which the souls will breathe Mary like the lungs breathe the air, the Church will know a sanctity which she has never known, and which she will never again know.*"

This is the splendor which Don Bosco spoke about as seen in his dream. In it, the splendor after the cenacle [second Pentecost] was so great that the whole world was enveloped in it – a splendor which has never been and which will never again be. The consecration makes you breathe Mary with your soul, just as you breathe the air with your lungs.

And so, you bring to the Church the very sanctity of Mary which will bring the Church to her greatest splendor of sanctity. When you are so beautiful, flowers cultivated by her in the garden of her Heart, she takes you in her arms and brings you to Jesus – to Jesus. She always takes us to Jesus.

When Jesus was dying on the Cross, shedding all of his blood for us, He saw the possibility that many of those redeemed by Him would move away from Him, and not be saved. At that moment He looked for a means to attract everyone to Himself, so that

everyone could come to Him... He saw his Mother, and He gave her to us. She always takes us to Jesus.

ON THE EUCHARIST

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Jesus is present in the Eucharist with his glorious Body, with his Blood, with his Divinity. We must profess more and more our faith in the Eucharistic presence of Jesus. We must grow more and more in our love for Jesus in the Eucharist. We must grow more and more in our adoration of the Eucharistic Jesus.

With joy I saw an article published in the "Osservatore Romano," in which the Church invites the faithful to return to the solemn public hours of adoration of Jesus in the Eucharist. *[Applause]*

Brothers and sisters, the Eucharistic Jesus becomes then the great love of your life. A spiritual fire ignites within you, which leads you to make this sweet experience of the love of Jesus. You feel the desire to receive Him; you feel the sweetness of his hand; you feel the comfort of speaking with Him. You feel peace in establishing with Him a continuous prayer of adoration, of thanksgiving, of supplication and of praise. Your lives become entirely Eucharistic; you look for Him and receive Him in Communion. How many, among those who are consecrated to the Immaculate Heart of Mary, participate in daily Mass and Communion! You go visit Him and receive Him. He becomes your "all" in life. He becomes the peace of your existence. He becomes the joy of your heart, the splendor of your soul, the great love – the great love which draws all of you more and more.

And in this love there is joy – the joy which the world does not know, that joy which the world cannot touch because it is an inalterable joy – it is to be possessed by God; it is to be raised up to heaven; it is to experience, already here on earth, the joy of paradise.

Earlier, you applauded enthusiastically. I saw Our Lady smiling at you. Now, if you want her to smile even more, I invite you to offer a great applause to Eucharistic Jesus – to Eucharistic Jesus! *[Long applause] [Interruption]*

ON TRUST AND HOPE IN MARY

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...feel the trust which her Immaculate Heart gives you. Experience the security which her maternal arms give you when they embrace and press you to her Heart.

Do not fear, little and great flock, still hidden according to the designs of the Father, but called to bring, with the triumph of the Immaculate Heart of Mary, the greatest triumph of Jesus which will renew the face of the earth.

Therefore, I would like to conclude with this message:

"Do not fear, little flock. The heavenly Father has been pleased to give you the reign of my Immaculate Heart. I have manifested myself to you, and you have welcomed me with the generosity of my little children."

"Now I can lead you along the road of purity, of love and of holiness with the exercise of all the virtues which I cultivate, as a heavenly gardener, in the resplendent garden of your souls. Thus, each day I offer you as victims of reparation to the justice of God, that He may pour out upon the world the purifying grace of the divine mercy.

*"Do not fear, little flock. You are my little children whom I have gathered together from every part of the earth for the great battle between God and Satan, between the forces of good and those of evil. The Lord will conquer by means of me, his little servant. I will conquer by means of you, my little children.
[Applause]*

"For this reason, I bid you to have confidence and a great hope." [580deik, Sept. 20, 1996]

[Today,] August 5, 1999, is our last cenacle of this century and of this entire millennium...

SALVE REGINA!

[Fiat - In Voluntate Dei]