

# Father Louis is talking to us

**passages**

**thinkings**

**to the closest persons**

# **preface**

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It is with my great pleasure that I present those thinkings of Father Louis to you and you should allow me to make some preliminary remarks.

I remember him as the enthusiastic, resourceful, sometimes a bit jaunty parish priest of St. John: I had his nearly momentary image but deeply branded in my mind.

In my youth, I remember a young parson whom the adults spoke in a whisper about; he lived in the house of my parish priest who had been coadjutor of Cislago, because he had been charged by the then ruling fascism with offences that he hadn't done; I think just when he left quickly the parish house, he got into a car and then he disappeared; there were some questions remained unanswered in my child's soul.

I didn't know anything about him until I went to the parishes of the city for a variety of preachings or for gatherings of associations, when I was young and parish priest in Lecco. That way I came, over and over again, to St. John too and I met Father Louis again. I remember him as an austere man, a man of deep piety, a man of few, clear and concise words; as a man who could ask a lot because he gave everything, who, beneath his severe exterior, hid a great heart and a great power of loving. Sometimes it also happened that he relieved his feelings and he showed what he was thinking and doing.

Reading again his thoughts collected here, I think I see his face again, I listen to his voice again, I get back in touch with a soul, and presenting his thoughts to readers, I think I share with others the joy that I feel and the good which I am affected by.

□

The collection hasn't pretensions to presenting a complete image of a man but it has the sole pretension to presenting some passages of a soul.

Father Louis wasn't a man of study; then we can't talk about his new and original thought; besides he wasn't keen on being seen as a man of culture and of intellectual avant-garde.

He was eminently a Shepherd of souls; a priest who had always a fixed stare towards the humble, poor and crucified Christ; a priest who was in love with this Christ; a priest who spread this Christ to his believers into the Church, into the associations, in his personal contacts; a priest who tried this suitable model, even if unachievable, on the spiritual daughters that he rallied around him, to make Little Apostles of the Church. The Little Apostles of Charity pulled everything affected themselves from some exercise books containing a part of his preaching, from some letters written by Him, with filial love, everything that, in their opinion, might represent the message of Father Louis. You can see the constant return to some essential ideas: humbleness, hiding, the love to God and to brothers, the desire for a saintliness that might get the soul out of lethargy and spiritual mediocrity, to draw it to ideal nobilities of the saintliness: the natural trenchancy of the word didn't refuse the liveliness of image.

Some passages are slashing like a lash, others are persuasive paternally; each one contains a clarity of teaching and a compulsion to ascend.

These ascetical suggestions don't permit any digressions or discussions, but they commit us to one answer and one practice.

□

The life of Father Louis wasn't easy, his works costed him a lot of sufferings, a lot of efforts and sometimes a lot of misunderstandings too, as happens in God's works. As we move away from him in time, his figure becomes more and more revealing: his voice doesn't tell, but the seed, sowed by him, comes into bloom, the outlines, made by him, become a clear drawing. I venture to say that his teaching lives, not only on ones who hear him on earth, but also on ones who see an harvest, sown by him, growing.

It seems a grateful gesture to remember him this way: without triumphalisms that he always disdained, but with the love of the brothers and the daughters that owe him the discovery of a vocation for dedication and for donation. We must go over him more carefully, we must live again his spirit more generously, we must speak about him with our friends, so that the good he made, might carry on and might broaden out into many souls that are eager to do someone good. I think this is the best way to honour his memory. Father Louis had a soul of apostle: he will be certainly happy in God, knowing that not only the story of his life but also his word, continue doing good.

□

And then: there are many Friends of "Our Family". The Founding Father of the Association "Our Family" is Father Louis; he created it with his love and with his pain; the Friends have the chance to listen to the voice of the

Father and the Master. In my experience, the Friends don't bind themselves each other for pride or for material gain: the intuition about something mysterious, that supports great works, links the Friends to "Our Family".

Well, I think I interpret the thought of the "Little Apostles", I would like the tie of friendship that links us, to be animated by the message of love that Father Louis has left to us and that gets beyond the Works that we know; I would like (the fact of) being Friends of "Our Family" to be a sign of Church, then to undertake to believe and to love. Musing on the words of Father Louis will be of help to that.

When you'll hold this small book in your hand, you'll become aware that it mustn't be read as you read any book; it isn't a systematic treatment, although of a spiritual and ascetical disposition.

This book must be opened when something jams inwards, when the hour of dejection takes us unawares, when you have a sense of loneliness, or when we sense a keen desire of good that calls us to act.

We'll find here the word that removes our block, that gives confidence, that induces us to a sharing of soul, that shows us the way.

# 1 – messages

The firstling of the day  
must be devoted to God.

The heart that dwells in God  
is always filled with elation.

There aren't the words "that's it!"  
in the Charity dictionary.

*"The Lord calls us out"*

The Lord calls us out at all times:  
He always wants to give us his graces.  
That's what He says: Here I am at the door  
and I knock at it.  
Which door is it?  
It is the door of our heart  
so that He might get into and  
He might be the absolute owner  
of all our being.  
The harm is  
that we don't often pay attention to Him!

*"The saintliness"*

The saintliness  
doesn't consist in doing extraordinary things  
but in doing the ordinary things  
extraordinarily well.

*"He is love"*

He turns something small, great  
because He is love.

*“...to achieve saintliness”*

We don't suppose The Lord demands  
great things for us;  
He is satisfied with good aim  
and good will  
in particular  
about small and hidden things.

It takes sacrifice  
to achieve saintliness,  
(it takes) forgetfulness of oneself,  
complete gift for our benefit and  
for the souls' one.

We shouldn't lose heart  
in the moment in which  
the sacrifice is hard for us  
but we should ask the divine help  
and repeat with st. Paul:  
“I overflow with joy  
in every my suffering...”.

*“The way of saintliness”*

The Saintdom say that

you'll get benefit  
so much as you'll have been able to force yourself...  
... perhaps at first  
you'll not find consolation  
but heartlessness and weariness instead;  
but little by little...  
winning the natural repugnance  
your heart  
will fill with exuberant joy.

*“The detachment from the ideal”*

The detachment from the ideal:  
we build many castles in the air  
we think we are something  
who knows what kind of goals we set ourselves  
but then we notice that  
we are nothing  
and that we are everything  
in God's hands.

We should convince ourselves that  
the ideal isn't the one that we take into our head,  
but rather the one that God establishes for us.

Then the greatest ideal consists  
in stealing God every day  
to bring Him closer us  
and to let ourselves be used by Him  
as He thinks it better.

*“Having got God”*

We must care more about

our sanctification  
than every other thing.  
A beautiful thought reads:  
“God is enough for Saintdom  
and Saintdom are enough for God”.

God must be enough for us too.  
In fact, the one and only good is:  
having got God;  
all the rest is nothing.

Let’s try to have got God  
with that potentiality  
with that joy  
which He called us to.  
Can this be possible? Yes.  
It is only a case of renouncing ourselves.

*We and God*

You for God  
and God for you:  
all the beauty of this greatness  
has been handed to our stupidity!

*The letter and the address*

A letter needs the address  
so that it might reach its destination.  
The letter will never reach its destination  
if the address is missing..  
A letter without address  
might even be nice,  
precious, full of stamps perhaps,  
but it has no value and  
it will be missing.  
So every action will have no value  
if it isn't addressed to God, to His glory,  
even if it is nice, precious and it costed us too much.

*“When we belong to God entirely”*

When we belong to God entirely,  
when we lose interest in everything  
and everybody  
we can do everything  
because we only grow attached to God  
who will never have it in Him to refuse  
to help us,  
to give us strength  
and to make us constant  
in the moments of ordeal.

*What about you?*

Are you Christians?

The Christians loved each other  
but you hate each other instead;  
are you Christians?  
The Christians helped one another  
but you are egoist instead;  
the Christians were ready for sacrifice  
but you are ready for pleasure instead.

*“Loving is beautiful and joyful”*

The modern world  
claims our saintliness  
that is built on Love.

We have to be able to say  
to modern world, morally ravaged,  
with our life:  
“You should observe: how wonderful living in love is!”

Our love for God  
and for neighbour  
must be immense.

*“The source of our joy”*

The source of our joy  
is in Love.  
Loving is beautiful and joyful.

The submission to Christ  
is glorious  
and needful for the perfection of everybody.

*“You should learn from me”*

One day, Jesus Christ said:

“You should learn from me...”

And St. Paul,

being a true image of Jesus Christ,

could say:

“You should be imitators of mine  
as I am an imitator of Jesus Christ”.

It's certain that nobody will be an apostle  
if he hasn't got inwards  
the clear and sparkling example of the virtues  
that he has to preach.

*“You should treasure Christ  
and you shouldn't let others take him away!”*

You should treasure Christ  
and you shouldn't let others take him away!  
You should treasure this joy,  
this truth!  
God asks you for your heart: it's Him.  
He wants your heart  
to give it a joy  
that cannot contain a fortune

that cannot have got  
to make it as He is.  
But it is necessary for you...to allow yourselves to be crushed!  
But God is love!

*“(The soul isn’t in need) for many things”*

The soul isn’t in need for many things  
but for few ones  
that might, however, get in the heart  
and might become life.

*“You should ignore distinguished posts”*

You should ignore distinguished posts,  
honours,  
acclaims,  
but you should accept, with happy heart,  
contempts,  
carelessness...

You shouldn’t be never delighted  
with speaking of yourselves...  
You shouldn’t broadcast  
the good that you have done  
and the qualities that you have got...

You should try to use  
the humble talk of Saintdom

that, after they had worked a lot and they had got tired,  
exclaimed:

“ We are useless servants...”.

You shouldn't give yourselves a superior manner  
using an authoritative tone...

You should answer  
those who give you advices and corrections humbly...

You shouldn't persist  
in defending your opinion heatedly during conversations ...

*“He and me”*

And you should allow yourselves to be guided.

He is able to guide you

in an individual way;

He is also able to guide only me,

and since He has created me

I have to think

He hasn't created me at random

but He has created me for Him:

He and me...

... this is the reality

... this is life!

*“Why the pain?”*

Why the pain?

It is fairness.

Because Heaven

is a gain;

so that we might be real disciples  
of the Master;

so that we might understand  
the people who are suffering;

so that we might hate the earth  
and we might wish Heaven;

then the joy: “I expect much good...”.

“To suffer or to die”.

“You are blessed by my Father...”.

“Blessed are you, loyal and good servant...”.

*“The pain”*

Our life is a tissue of pains.

We should remember that

suffering is a providence,

a good,

a need for those who have faith.

The pain

makes us similar to Christ

who was the man of pain.  
But the pain will have its aim  
because Jesus Christ said:  
“You’ll cry, you’ll moan,  
but your sadness will be turned into joy”.

*“Everything that afflicts you lasts for a short time”*

“The poverty  
will be turned into wealth and into joy”.  
The poverty  
will be turned into wealth,  
the suffering (will be turned) into mirthfulness  
the insults of the world will cease with it  
and your heart will be filled with joy.  
Everything that afflicts you  
lasts for a short time,  
but the mirthfulness of the other life  
will last eternally.

*“The joy without God is a pain”*

The joy without God is a pain.  
The pain with God is a joy.  
You shouldn’t be afraid you suffer when God is there.  
You should just be afraid of joy when He isn’t there.  
When you have a pain that is stronger than you,

it is legitimate for you to expect something great and beautiful from God.  
The reward, that you get after a pain, is the real good.  
After a great pain, you should expect some special and personal graces  
and you'll see that The Lord has rewarded you out of all proportion.

*“How adapting yourselves is worth”*

I suffer and enjoy  
when God sends you the hardships  
because I know The Good Lord prepares, in this way,  
the instruments for his aims.  
How adapting yourselves in every event is worth  
for love of God!

*“The suffering”*

You should suffer with those who suffer  
and you should joy with those who joy  
you should always halve joys and pains.  
One should suffer everything  
and he should get nobody to suffer anything.  
One should ask for nothing  
and he should refuse nothing.  
You shouldn't even mortify the one who hurts you.

*“When The Lord...”*

There are some souls

that sadden externally and inwardly  
because they are misunderstood by everybody  
except God  
who wants them to suffer  
without any consolation.

When The Lord  
has intended making a soul suffer  
there is no one  
who might console it.

When He will want  
He will dispel those clouds  
and the serene will reappear again.

*“The world weighs heavily on us”*

When the pain has crept over us  
the world weighs heavily on us;  
then our soul feels itself being washed  
towards higher, clearer, quieter lands...  
Who lifts it from the earth?  
Who will wash it  
towards the other brighter and more perfect world?...  
The humble and hopeful prayer of the son towards his Father.

*The good must be done well*

The good must be done well  
and The Lord will ask us for an explanation  
not for so many things that we have done  
but for the few good ones that we have done well:

blessed is the faithful servant ... of the parable.

*During life*

During our life,  
we find some hearts  
that are like stones;  
but the heart is always the heart,  
some good words and a good work  
can give it life, a smile,  
they can turn it into an angel's heart.

*Everyone to his own task*

The Lord has assigned  
a task to everyone  
on this earth.  
He will give us the means  
necessary for the good issue,  
and He'll give us the reward too.

*You must do everything that you can do*

You must do  
everything that you can do  
or else you defraud God of His love,  
the society of its rights,  
your soul of the eternal life.

*"True charity"*

Loving our neighbour

for a unearthly reason,  
that is for love to God,  
is true charity.

And why?

Because our neighbour  
is the image of God;  
now then, if we love someone dear  
we love his image too.

Beacuse we are children of only one Father: God  
and because all of us are brothers in Jesus Christ.

*“Not suffice it to say that...”*

Not suffice it to say that  
we have to take good care not to judge our neighbour,  
but we must have great esteem for our neighbour too.  
And this esteem must be not only exterior, but also inner.  
The Christianity was born and grows up  
in the mysterious law of forgiveness.

*“Humbleness is a beautiful flower”*

Humbleness is a beautiful flower  
that, when it's windy, when storm bends it,  
hides itself:  
it is the sweet violet.  
You shoul take it, you should crease it  
and it will give off a very fragrant scent.  
If you keep humbleness in your heart  
you'll give off a fragrance of Heaven.

If you were really humble  
you'd be more obedient towards God,  
you'd give more charity  
you'd take more pity on others.

*"We have to aim to wholeness"*

May the lucky day come,  
the most beautiful one,  
when we'll be allowed to understand  
what is the wholeness of humbleness.  
Will the death happen? Yes,  
but the death of those things, within us,  
that were worthy of death  
and that prevented the eternal life.  
Our weaknesses  
don't have to make us back off:  
we have to aim to wholeness.

*"Be patient!"*

Be patient!  
First the horse learns (how) to walk,  
then to run,  
then to gallop.  
... so it is necessary to learn (how) to train  
and then to soar.

*What matters for us is..*

Bridling one's gluttony,

one's tongue,  
in particular one's heart  
and accepting with serenity and gladness  
the crosses that come from God and from human  
are worth more  
than wearing a chainlet or a cilice.

### *The charity*

Dropping,  
praying,  
being silent,  
offering to God;  
in fact the Charity is patient  
and benign,  
it doesn't take offence at anything,  
it doesn't hold a personal grudge,  
it excuses everything,  
it forgives everything,  
it forgets everything.  
Those who can afford should give,  
those who cannot afford should pray.  
Nothing is ever too much in the service of God.

### *The beautiful Heaven*

What does the body matter? ...

... what do these four incoherent days matter? ...

What matters is that

all of us might be in the beautiful Heaven together!

*The apostolate is a duty of all*

The apostolate

is not only a duty of priests

but it is also a duty of all those

who are true christians.

No one can get out of it.

*“Those who love God”*

Those who love God

love the divine interests

and they work with zeal

for the salvation of the souls

that cost the blood of Jesus Christ

*“Do you fast and pray?”*

Do you fast and pray?

These works will be trifling matters

if you don't work

for the salvation of neighbour.

*“One of the greatest graces”*

One of the greatest graces

that we have received from God  
has certainly been that of calling  
us to do good.

*The brush of the apostolate*

Christians,  
each of you must become  
an artist of souls.  
And we don't have to paint  
the beauty of God on a canvas  
but in the souls.  
May the brush of the apostolate  
never slip out of your hand.

*The Apostles who fight*

Humans and societies  
can redeem themselves  
as long as there are Apostles  
who fight  
with works,  
with the example,  
with sacrifice.

*The horizon of a christian*

A cristianity without love

is unconceivable  
as well as a christian without the expansion  
of his charity  
that has to embrace  
the whole world.

Therefore, you shouldn't say:

“I want to save myself!”

but you should say:

“I want to save the world”.

This is the only horizon  
worthy of a christian  
because it is the horizon  
of the Charity.

*God wants the works*

God doesn't want  
the half-wills  
He isn't satisfied with appearance  
and with vain desires,  
but He wants the works  
and good works.

What works does God want from us?

He wants a lot of works:  
works of religion,  
works of justice,  
works of purity,  
works of humbleness  
and works of apostolate.

People from all walks of life  
can do good works  
and they must do good works.

*The faith*

The whole faith  
of our religion  
bottoms on Eucharist  
whose name is: *love*.

*The water and the sun*

Humans  
are of a needy disposition.  
They are like a tender seedling  
that needs some water and some sun over and over again.  
They'll receive this water and this sun  
from Jesus Eucharist.

*The Bread of angels*

We'll not be able to have  
either rest or peace  
in this vale of tears  
unless we refresh our strength  
and we live on Bread of angels.

*"In the vineyard of The Lord"*

There is nothing

that is less important than another one  
in the vineyard of The Lord.

The Holy Communion is important  
as well as the school, the broom.

The Lord  
who orders to receive it  
is the same One  
who orders to work  
with the same faith,  
with the same zeal.

*“Everything is money for Love...”*

Do you feel the rebellion in the prayer?

This is also ready money  
to buy Love.

It is necessary that you don't stop at laziness.

The prayers must be said well  
thinking about what you are saying.

If sometimes it happens that  
you can't pray well  
you'll have to try and surpass yourselves  
and if it doesn't turn out well  
you'll still have to hold out.

Everything is money for Love to be bought.

*You should trust*

You should trust a little

in the divine Providence  
about the things of this world  
and your heart shouldn't become upset!  
The bread is earned by the physical effort  
and not by the spiritual worries.  
And if God doesn't give it  
He'll do it with wisdom.

*The real freedom*

The whole good of the creatures  
lies in carrying out the divine will.

The real freedom  
lies in obeying.

A drop of simple obedience  
is more than the worth of a full vase of contemplation.

*Two things are necessary*

Two things are necessary  
to be honourable men:  
knowing every one's own moral duties  
and having the strength to carry out them.  
There is no light, except the religion,  
that gets us to know our moral duties.

*The Holy Doctrine and the Holy Mass*

In my opinion,

it is better hearing  
the Holy Doctrine than the Holy Mass.  
Because  
if they hear the Holy Doctrine  
they will hear the Holy Mass too,  
but if they don't take part in the Doctrine  
they will stop coming, little by little,  
to the Holy Mass too.

If God isn't easygoing with us  
we won't be able to acquire  
the science of the eternal health:  
if it has to come from God  
we must pray Him for getting it .

*“Hello Jesus”*

Have you learned  
to say “hello” to God?  
But you must say heartily hello  
that means everything.  
When you are tired:  
you can carry the breviary (morning service)  
in your room  
and you can set it on the night table:  
you can say “hello”  
rather than to say the prayers  
and you can turn aside to sleep.

## **2 - Thinkings**

*As the Apostles*

On Whit Sunday day we notice two events:

the descent of the Holy Spirit

on the Apostles

and the beginning of the Universal Church.

When the Apostles

go out of the Last Supper,

they have a stately ideal on their mind,

that is to say: to overthrow the paganism

and to put in place of it the Kingdom of Christ.

Some serious difficulties

appear before them

but the Apostles have already foreseen everything,

they have decided everything.

Jesus Christ said to them:

they have to conquer the world.

What are the means to conquer the world?

The means that are found necessary

to conquer the peoples are:

gold, strength and knowledge.

But the Apostles

don't own either gold or silver

they rely on handouts.

Have they perhaps armies  
or do they hope to have any?  
No, rather they protest highly  
that the prayer,  
the Word and  
the Crucifix  
are their armies.

Have they the knowledge?  
No they haven't, they are boorish and  
Their word is coarse.

They are under the command of Christ:  
“ Go, preach, train all people,  
baptize them in the name of God,  
of the Father, of the Son and of the Holy Spirit”.

Whom must we preach to?

To everyone.

Where on earth?

Everywhere.

Who will support them in the demanding attempt?

Jesus Christ will support them, in fact He said:

“I'll be with you till the end of time”

*“He loves to Know nothing and to be considered no one”*

*on mind*

you know a lot of things

and you like what you know to be admitted

because it gives you great pleasure.

But you should remember that

if you behave this way

you'll hear someone telling you:

“You already received your reward”.

*on understanding*

you should understand the things

But you should love it doesn't be known;

*on moral goods*

your mind is right

you have some good spiritual faculties

you decided on the greatest holiness:

well, you should do it in such a way that

the others might not know it;

*about the heart*

you are inclined to the charity  
to the self-sacrifice  
you don't assess  
you crave your whole heart to be  
a flame for God and for the souls:  
all of these are godsend  
be careful not to destroy them.

*about the body*

you have some talents  
you shouldn't throw away these.  
Watch the talent that God gave you:  
you should use all the everything for God's glory  
and not for your self-satisfaction,  
paying attention to not over-estimate  
what you have.

When do the talents emerge?

When is one praised?

You shouldn't say that it is true

but you should sidetrack and you should drop the issue.

We have to hand over the command of ourselves  
even if we keep everything in a self-sacrifice

that isn't slavery:  
we were the rulers of everything  
now we are any more the rulers of nothing  
because we wanted Somebody else to be our ruler.

*"How does one love God?"*

Each of us should get in himself  
and he should see  
his complex and wonderful being  
and he should say whether or not God is the artist of it.  
Our life needs to subsist.

Who provides it with the necessities of life?

God.

We have a heart  
that is capable of loving the beautiful things,  
we have a soul that gets in the space  
and contemplates the heavenly things.

Who gives us these things?

God.

And then, should we steel our heart against the big love  
God bears the human?

No, we should have no option but to return God's love.

Consequently,

it will be our first duty, our biggest precept, to love God.

But, how does one love God?

*With all one's heart*, it is written,

that is to say without halving

with the creatures,

with the world,

with the devil,

with our passions.

*With all one's mind*

That is to say,

holding God at the head of our thoughts,

seeing him in the peace,

in the suffering,

in the tiredness

and in the rest,

in the sorrow

and in the joy,

in life

and in death;

*with all one's strenght*

unfolding every activities of  
soul and of body  
and if God wished for it  
we should be also ready for the sacrifice.

*The leaf, the flower and the shadow*

Let's wonder:

Who are you?

we are leaves

that the wind carries everywhere

as a flower which blooms

and is trodden down,

as a shadow that flies away.

You should observe the leaves:

at first they are green

then they wither

at last they fall down;

you should look at the flowers:

at firsts they are so beautiful

and then they wither soon

and they rot away;

and how the shadow is vanishing

and how it is mobile!

Such is our life.

Let's deduce the consequence of all that:

if our life is like a leaf,

like a flower,

like a shadow

we'll take care not to waste

the time which God

gives us.

Let's go of earth

let's imitate the river

that is always on the go

without stopping to contemplate

the flowers that cover its bank.

We are pilgrims,

we are foreigners on this earth,

let's look towards the aim.

Our feet are on the earth

but our eye turns towards the heaven.

*"God knew the human's heart"*

God knew the human's heart  
had a liking for petty things  
and He wanted to dignify it.

Therefore, He created the starry sky,  
the birds of the air,  
the lilies of the valley  
so that the human,  
contemplating these creatures,  
could rise to the Creator.

But the human, forgetting the Creator,  
becomes infatuated with the created things  
but these things tell him continuously:  
love the Creator who loves you.

God worked other wonders  
to drag the human to himself:

He sends his divine Son to the earth.

Here's that God demeans himself to the earth  
so that the man might reach the sky....

He swore to stay with us  
to the end of time

declaring that He had found his delights among the humans:

“My delight is to stay

with the children of the humans...”.

*“Jesus makes use of a preference”*

Jesus Christ presents himself at the world

and He says:

“Love each other as I love you”.

“My delights is to stay

with the children of the human”.

“All of you are my brothers”.

Jesus Christ makes use of a preference

in the world and He makes use of it for the poor;

indeed He relieves and comforts them saying:

“Blessed are the poor because the

Kingdom of Heaven is of theirs”. Jesus has a preference for them

and He promises the ones, who will have behaved

charitably towards them, an award:

“Everything you do for one of these poor

you’ll have done it for me”.

*I love you*

Love:

this word

it is on everyone's lips

on that one of the rich

of the poor

of the grown-ups

of the children

of the young people

of the old people

how much it is profaned!

The child says to his mother:

“I love you”

(in order) to receive some cakes and some caresses;

The boy says to the girl:

“I love you”

(in order) to satisfy his selfishness;

the grandfather says to his grandchild:

“I love you”

(in order) to be not abandoned

and to be not looked down on;

The Lord says:

“I love you”

and He gives His life for the human:

He gave His life for us.

Then the love ,

the true love comes out from God

and only from God.

*“God is more than a mother”*

Motherly love is so strong

that gets one to forget the tenderness

of one’s heart

when it is necessary to get the child to suffer

in order to make him get well much sooner.

God is more than a mother.

He hugs His creature in the pangs of the pain

so that it might cure

so that it might live....

But we shouldn’t even think that

God might like to get us to suffer.

He wants us to be happy

and the happiness is purchased

by love.

God gives the human his perfect love  
but He wants His love to be reciprocated.

*“The sacrifice is to love”*

What is the money to purchase

God’s love?

The sainthood answer us and they cleraly show us

the proportion:

the sacrifice is to love

as the love is to sacrifice.

St. Paul says: “I have an overabundance of joy

in every suffering”

and St. Francis says: “I’m waiting for so much good

that every pain is a delight for me”.

If you convince yourself that this topic

is the truth, the reality,

how wonderful!

Sometimes the joy is so great

that we feel ourselves explode with;

as we continue by thinking.

We notice that is more fair

to feel the sky on the earth  
among the passions  
among thousand obstacles,  
than in Heaven  
where we'll be able to do nothing else  
than to love

*“May be happy those parents”*

The children mature by imitating:  
they want to do  
what the grown-ups do  
in particular, what the parents do:  
may be happy those parents  
that can say to their children,  
as Saint Paul said:  
“You should be the imitators of ours ...”.

*“Are you good gardeners?”*

These flowers are your children  
who came out of the God's hands  
and who were handed to you, parents,  
to be raised  
to be brought up  
to be formed in the saintly fear of God:

As you can see:

this earth is a garden for God.

You are the gardeners.

Into the garden there are tender seedlings

that you must cultivate,

you must water,

you must make them raise.

These seedlings will be decanted up above the Heaven.

Are you good gardeners?

*“You shouldn't get tired”*

You throw the seed of a tree.

Are you thinking you rest

in the shadow of its branches?

No, did you throw the good seed

for your children?

May you be happy

if your children rest in the shadow of your works.

And you shouldn't worry about the good outcome.

You shouldn't get tired....

Children:

listening to your parents

is the same

as listening to God.

How are they honoured?

By the works:

not being repugnant to them

not offending them

assisting them in their needs

especially if they are sick or old.

*“You are the slaves of the poor”*

You shouldn't forget

that you are the slaves of the poor

and for this reason you must serve them

with spirit of faith.

They are your lords and your master,  
the imagine of Jesus and you must serve them  
kindly and gratefully.

By doing your best,  
you'll glow with faith  
hope  
charity,love.

So you should say grace  
because He called you to be in service  
of poor.

### *Humbleness*

“You should learn from me  
who am humble and meek-hearted”.

From here, Jesus wants to teach us  
the virtue of the humbleness  
and of the Saint Charity.

You should learn from me who am humble.

The humbleness is the one  
that asks and receives every other virtue.

The one, who has it,

can say what Salomon said:

“I received every other good thing with it”.

Do we need learning?

The humbleness teaches us how exercise it.

Do we want the remission of sins?

The Lord allows it to humbleness;

in a nutshell: you should be humble

and you’ll receive from God

all that you’ll ask him for.

The rain of the grace falls on the humble

as the waters go downstream,

as the abundance of the rain

reclaims the valleys

so the abundance of the saint humbleness

will get good work and great virtues to fructify

in the humble hearts.

The humbleness obtains not only the other virtues

but it also preserves them.

Finally

the humbleness leads the other virtues

to perfection.

*“You should learn from me who am docile”*

“You should learn from me who am docile”.

The meekness is the sister of charity.

and Jesus Christ saying: “You should learn

from me who am docile”

he wanted to teach the charity.

Therefore it is an illusion to say

that we have the charity,

we love the neighbour

if we don't help them ( from the parable of the Good Samaritan)...

But, what will be the most exquisite charity?

On providing your neighbour

with the spiritual good.

So, does the occasion arise, ahead of you, to lead a soul to God?

you don't have to look after

your own interests

or after human respect:

if that soul is in great need

you'll have to operate.

What if you'll encounter obstacles to do this?

Then your charity should get brave

and should become zeal.

*“How is the happiness achieved?”*

How is the happiness achieved?

Being confident to own

a stable thing and forever:

this is the love of God,

this is God himself

who is eternal happiness.

The one who looks for the Creator

doesn't look for the consolations

of the creatures.

The expressions of happiness are:

optimism: anything is beautiful,

anything is good;

generosity: in its own small way

because nothing is small;

in the guilts: that give back

more than what they stole from Him;

the smile: that is apostolate.

*“Twelve poor men”*

Jesus is among an huge crowd  
that is avid for listening to  
his divine word.

Twelve men hang around him,  
the most attached to Him.

The Divine Teacher shows them the universe  
that they can see before their eyes  
and He says with a dignified gesture:

“You should go and teach all peoples”.

Who was speaking?

God was speaking.

Whom was He speaking to?

He was speaking to twelve poor men  
that hadn't either gold, or fame or eloquence.

However, they had something  
stronger and greater:

they had Jesus on their lips,

Jesus in their mind,

Jesus in their heart.

All of you are able to be apostles  
as long as you should have Jesus  
on your lips,

in your mind and  
you should have the power and the love of Jesus  
in your heart.

*“Few people conquer many people”*

Do the large crowds  
have to save the world?

No.

As you can see, the pagan world  
was lost.

Who did save it?

Twelve poor fishermen.

Few people conquer many people

As long as few people are worth more than many people.

*“St. Peter and St. Paul”*

On being subjected to a cruel martyrdom,

St. Peter and St. Paul

give their life for Jesus Christ.

This should be the life of every christian.

Serving God in every contingency,  
with every difficulties,  
that also might be the death,  
for the propagation  
of the Kindgom of God on earth.  
So the Apostles could exclaim full well:  
“You should be imitators of mine  
as I am the imitator of Jesus Christ”.  
So, let’s imitate them,  
if not with the sacrifice of our life,  
if this fortune isn’t booked for us,  
at least we can imitate them  
with the generosity and with the love  
at the service of God  
and as they conquered the great crown of glory  
so we’ll conquer ours, forevermore.

*“What would God like?”*

Peter follows Jesus Christ  
with an extraordinary love  
and with ready obedience.

One day Jesus said to Peter:

“Peter, cast in the nets into the sea”.

Peter obeys Him

and it take place a great miracle.

A question we have to ask ourselves

at any time:

“What would God like now?”.

Then no work is worthless.

The smallest one can be the greatest one.

Love comes with work

and makes every work great.

The obedience gives peace:

doing what God would like

brings happiness.

It gives holiness:

the obedience gives humbleness:

this is the assumption;

the improvement is in proportion to that one.

It gives fertility.

For peace, for humbleness,

the Holy Spirit gets into our soul  
and gives an impulse to our work.

Faith must be  
like the faith of Peter  
who answered Jesus Christ  
on behalf of all Apostles  
saying: “You are the Christ,  
the Son of living God”.

The love had to be equal  
when Jesus Christ said to Peter  
for three times:

“Do you love me?”

The third time he answered as follows:

“My God, you see into my heart,  
you know that I love you”;

hence it is a love  
that, for fear of being insincere,  
is given to Jesus Christ to be seen  
if it is really like this.

Then whatever past life was,  
everybody must imitate st. Paul  
into the action:

all for all, unceasingly,  
corresponding, in this way,  
to the God's grace.

The humbleness must be still like the one of St. Paul  
who could say he had been  
the persecutor of the Church,  
the latest of the Apostles,  
and he considered himself an abortion.

After much humbleness, he could repeat  
without pride:

“You should be imitators of mine  
as I am the imitator of Jesus Christ”.

That is the reason why he could say this  
and he could also repeat:

“Jesus Christ is my life”.

*“Who are the Saints?”*

Who are the Saints?

They are those who spend their life silently,  
stricken by grief, hiding behind the daily work  
and the daily sacrifice

offered to Christ crucified,  
in a bed of pain  
in a cloister  
in a hovel.

The life of the Saints tells us  
that the holiness  
isn't impossible.

It belongs to every time  
every place  
every state  
and every condition of life.

Jesus says to us:

“This is the will of God:  
that you might become holy”  
and somewhere else:

“You should be perfect  
as my father who is in heaven”.

So, it is neither impossible nor difficult....

The Saints were humans as we are.

They also had all innate origins of evil  
but they were able to mortify themselves,  
to set aside the things of this world.

*The first christians*

It won't be possible  
to get the modern society to return  
to the charity of the first christians  
if the members of the conquer, they themselves  
don't be the practical exemple.

It is read in history of Christianity  
that the pagans didn't convert for miracles  
but they converted for the contempt  
which the first chrstians had for glory and for money.

Therefore  
if the miracles don't be enough  
to convert the pagan world,  
we'll have got to find  
a better expedient  
indeed the most effective,

I think that it might be  
the holiness of our life.

So our life should be holy  
but a holiness

that introduces itself as a model  
to be imitated.

*All humans are equal*

The Church is also  
the house of equality and fellowship.  
The haves and the have-nots  
the wise humans and the ignorant ones  
the masters and the servants  
the grow-ups and the children  
the man and the woman  
are equal before God;  
the same word of Gaspel,  
the same promises  
and the same threats  
are announced to all them.  
the poor person feels his dignity  
the rich person understands his mission.  
The respect has to be reciprocal  
because the love springs from the respect  
and the love brings all them close

with reciprocal advantage.

### *The faith*

The faith is a light for cleverness,

it is a consolation of the heart.

The one, who has the faith,

has also the truth

and he reaches the top of human knowledge.

A poor woman of the people

knows as much as a learned theologian

and much more than any scientist of the world.

The faith improves one's willpower

because the faith develops it to live well

and to work well

and the faith further brings one's willpower

to the greatest aim that is the eternal salvation.

### *The prayer*

The prayer is needful  
and powerful;  
the prayer is needful because,  
first of all,  
it is a need of human heart,  
it is needful  
as the air we breathe.

Happy are the ones who have preserved  
a habit to prayer  
because they will feel  
its whole beneficial influence  
and they will exclaim with David:

“ Among my pains

I have remembered God

and a pleasant consolation has taken my soul”.

The prayer is *powerful* :

Jesus Christ makes clear the powerful of the prayer  
with these easy words:

“Ask and you’ll receive, seek and you’ll find”.

It is power to obtain what one wants.

The prayer has no hindrance at all.

When does the prayer is powerful?

It is powerful when one prays:

*in the name of Jesus Christ* (St. Peter at the door of the Temple)

*with humbleness* (pharisen and publican)

*with faith* - we are sure to obtain because God is our good Father (the canaanite),

*with straight aim* – subordinating the wordly things to the spiritual ones.

*As you are doing the meditation*

Be careful

as you are doing the meditation

the moment you realize

you are inattentive

you humble yuorselves before God

crying out him for help,

pick up the thread of the meditation

without you taking exception.

The unintentional distraction

gives two merits to you:

the penance is the former

because the spirit, not being able to collect its thoughts in God,

distress itself,

and for this reason St. Theresa said: “If I am not at prayer, I’ll be at penance”;

the meditation, it itself, is the latter

because God awards both the desire and the work,

in the moment in which the prosecution of the work isn’t in our power.

*“Your prayer”*

Your prayer should be done:

1) *with zeal and with care*

because The Lord doesn’t like the careless prayers,

said hurriedly, in an unconscious way

and from habit

and they won’t achieve their effect.

The prayer must come up to the throne of God as the incense,

as The Scripture says.

But, if the incense isn’t put on fire it won’t give off its odorous scents.

So if you would like the oration to come up to the throne of God

as incense

it will have to raise from a heart inflamed

with the saint flame of charity and zeal.

2) *with humbleness*

It is written that God resists the proud persons  
and He grants His favours to the humble ones.

The prayer of a soul that considers itself  
to be underserving of being answered  
gets into haeven

and it doesn't get off the throne of The God on High  
until it might be answered.

You should let this feeling of humbleness  
show outside  
with the healty composure of the person  
with the modesty of the eyes  
with a rigorous silence.

3) *with trust*

The feeling of your worthlessness  
ought to humble you greatly  
but it doesn't either discourage you  
or wipes the corauge off you.

You should count on the mercy and on the kidness of God

that exceed our worthlessness and our malice by far and,  
as it never happened that someone had trusted in God and  
had felt let down,  
you should beg for mercy with confidence  
relying on the divine clemency.

You should remember the promises  
of the Divine Saviour  
who teaches us how to beg for mercy  
in His name  
and for the merits of His Passion and Death.

4) *with perseverance*

A persevering prayer  
clears every hurdle,  
it reaches very welcome  
to the throne of the mercy's God  
and it obtains rescue.

St. Gregory says that

The Lord likes to be troubled  
bothered  
harassed by our prayers.

You should knock strongly

after you asked for something  
and you didn't obtain anything.  
Sometimes, God delays doing mercy  
because he wishes we persevered in  
asking for it,  
enjoying our faith  
our patience  
our perseverance,  
and in the moment in which  
He seems to deny us the mercy,  
afterwards He grants it to us with other gratest ones.

*“Living the Christ's life”*

Losing interests in (worldly things)  
doesn't mean that we have to leave them to themselves,  
but it means that we have to feel ourselves divorcing from reality,  
different from them  
to be able to sanctify them  
and to bring them down to Jesus Christ.  
We have to feel Jesus Christ living  
and we have to enjoy His friendship:

“I called you friends...”

but sincere, fond, strong friends:

“Who will separate us from God’s sake?”

It is necessary to vanish off ourselves

with a deep humbleness

and to identify ourselves with Him,

so that our will and every our action

might be the will and the actions

of Christ Himself,

to get to the point where

we live Christ’s life into us.

### *The martyrdom*

Rotting in humbleness is

a serious and hard thing,

it is worth a lot

and it is equivalent to destruction.

I compare it with the ones who give

their life for The Lord.

It is certain that it is much easier

to give our life, sometimes,

than to shatter

our ego

our self-respect

our pride

over and over again.

We have to head for the first martyrdom

engrossed in the strength of grace and of glory.

On the other hand,

we are talking about a martyrdom

which we suffer deeply in

and which is repeated, possibly,

many times a day.

*“And God will make us happy”*

In a state of uncertainty,

we often worry about our eternal happiness

and we say:

if we were sure, one day, to be happy forever!

Perhaps we might know it.

The Lord said

He will do to us what we should have done to others.

Well let's make happy our brothers on earth  
and God will make us happy on High.

*"To live well"*

We must cling on those necessary means  
to live well, to live in God's grace.

As the sailormen, who bring riches to their country,  
make sure they don't drift onto the rocks;  
so you, who bring immense treasures to your country,  
make sure you don't drift onto the rocks of the world.

*"We are not alone"*

You should know that you are tempted  
over and over again....

You should remember that we aren't alone,  
we have God with us.

As God came to your help when you were sinners  
He'll come much sooner now that you are in God's grace.

And as God is with us,  
who will be never against us?

He'll never leave our side

He'll see our weakness

and He will be ready to help us.

He'll turn off the flame of the bad passions

and so we'll be able to serve God enthusiastically.

And if the proof is difficult

it needn't be eternal.

Besides, how long is the proof?

At the most, what the life has been going on.

The devil makes it look too long (to us)

so we withdraw from fighting: it's all lies!

It might finish tomorrow

as our life might finish tomorrow.

*“Blessed are you who are crying”*

Jesus Christ has come into the world

and He feels pity.

And Jesus has pity:

He has pity, in particular, on those who are crying

on those who have a full heart of pain.

Who didn't feel pain in one's life?

The baby, who is born, cries

the human, who dies, cries.

Needless to say to human:

“You are the king of the nature”;

the human cries

all humans have tears.

The tears are of the all-time

of the all nations

of the all languages...

We worry many times

and we pride ourselves on knowing

God’s will among the flowers of life!

Let’s look up.

A word is engraved on the trunk of the Cross: pain:

this is the God’s will.

But He adds soon:

“Blessed are you who are crying because you’ll be consoled”.

He will say to us:

“You should come to me all you who are tired and burdened,

I’ll restore you”.

“The joke is sweet and my burden is light”.

*“A good and merciful Lord”*

The one, who suffers and cries,  
is loved by God,  
the one, who admits his guilt,  
obtains forgiveness.

Those words comfort us and  
give us consolation and peace.

We will no longer be afraid of seeing our sins!

We have to do with a good and merciful God  
nor we will be chased away,  
but the forgiveness will be given us...

Yes we won't cease to bless  
and praise God's mercy  
throughout our life,

if we can do it for the whole eternity  
we'll be happy:

"I'll sing forever the mercy of God".

The goodness really stands out more  
than the strength and the winsomeness  
among the attributes of God.

*"God is the Father"*

God is the Father  
and being so, it is impossible that  
after having given us the life  
He doesn't preserve it to us.  
But, He has our best interest at heart  
and sometimes He allows us to suffer  
so that He might show to us the virtue,  
He might expiate our mistakes  
and He might multiply our merits.  
But He is faithful  
and He doesn't want the proof  
might be superior to our strength  
and just when we least expect it  
here the comfort comes.

*"We shouldn't view Him with suspicion"*

Jesus died forgiving  
and the Church arose from His side  
with the mission of forgiving,  
the Sacraments, that are the never-ending source of mercy,  
arose too (from His side).

We should never view Him with suspicion.

He just came to save us,

He came to bring the peace,

the fellowship,

the forgiveness.

Everybody, let's go to Him;

if we are poor we'll have that happiness

which is more valuable than every riches;

if we are afflicted we'll have the comfort,

and if we are sinners we'll have the safest forgiveness.

Let's go to Jesus.

*“A lamp burns before the altar”*

A lamp, that announces the real presence of Christ

under the Eucharistical species,

burns before the altar.

Let's question and say to it:

“What do we have to do to please God?”.

The lamp answers and says to us:

“I burn and burning I shine. Try to be a human

of great faith.

Your faith should be like my light:

bright, piercing, effective.

I nourish my flame with pure oil:

you too must nourish your faith

with the too pure oil of the good works.

You should be sorry if this oil failed:

you should look like the stupid virgins

whom The Gospel speaks of”.

The lamp continues saying:

“I burn and burning I send out heat:

you too must send out heat of your love to God,

your sincere, costant love”.

The lamp says again: “I’m always beside The Tabernacle,

I burn day and night and my constancy is my distinctive trait.

You too should be costant in faith and virtues.

The heart of the spiritual life is in this answer”.

*“Before The Tabernacle”*

A lamp burns before The Tabernacle day and night.

Let's learn from it and let's question it:

“What do you do beside The Blessed constantly?”.

“I shed my light and

I disperse the darkness during the night.

In the pitch dark of your life,

you should receive Holy Communion,

you should light your faith

and delight your consciousness”.

The lamp says again:

I give off pleasant and sweet heat.

It's a small thing but I give all that I have.

You too should give your love to The Lord:

it isn't a great thing but Jesus likes it very much.

It is important that your love doesn't get weaker

and that you don't take it away”.

The lamp says in the end:

“As you can see, I burn

and burning I burn down.

You too, pine away for love towards your God,

for the desire of joining Him

and of being happy with Him on High”.

*“The human heart”*

The earth overflows with goods and pleasures,  
does it perhaps satisfy the aspirations of human heart?

No.

The heart needs the infinite,  
it needs God whom it was created for.

The human heart needs to pray.

*“God writes a letter”*

God writes a letter  
but the one, who had to receive it, didn't understand well,  
he didn't understand much:  
yet it was written well.

After He writes a second letter,  
and after this one He writes a third one.

He writes the first letter with love:

He becomes a human as we are!

The Lord shows all his love to the creature,  
but the creature doesn't understand Him,

he doesn't want to understand Him,

he trespasses against The Lord.

When The Lord sees his letter wasn't understood,

He writes a second one:

He writes it with His own Blood.

He loved us but now it is enough...and He is a pained God

(nobody can yearn for holiness without this suffering

and it is true that nobody can yearn for love,

for belonging to Christ,

if he doesn't spill his blood).

Here is at last the third letter:

it is written with gold

with the purest love

and it is consequent upon the second letter:

it is (the) Eucharist!

Such a great love is understood

because it is love and for love.

*“Will you?”*

Will you?

“I’ll set you the way of following the love if you like it,  
but you must be closer to me...”.

(But) on one condition: “if you like...”.

And then there are many obstacles.

Our reason gets us to realize the things,  
but on one condition: “if you like ...”

You should give up your reason, your will,  
your points of view, if you like it...

Forever: “If you like”.

Then I’ll get you to know my love.

No one can understand what God held His elects.

On one condition (forever): “If you like...”.

It is forbidden to be put off, to get tired:

it’s Him who gets us to realize

“You cannot do anything without me”

as He says to you: “If you like...”.

You should be willing souls

first of all you should give up yourselves..

How do you give up?

The answer is easy now:

“If you like...”.

Jesus never imposes anything on you  
He is very sensitive  
and there is a lot of kindness in His words  
(don't you often hear Him telling you these words?)  
“If you like...”

*“All the everything can become deserving”*

God made the eternal love  
He gave us the powerful means  
to get in the eternal  
and to help those suffering souls (the souls in Purgatory).  
The mens are as several  
as our heart's beats.  
From morning till night,  
among the affairs  
and the weigh of daily fatigue as well,  
all the everything can become deserving.

*“How the apostolate is practised”*

How is the apostolate practised?

*1) with prayer.* St. Theresa

converted more souls

with prayer than no one else

with preaching and with miracles.

*2) with the word, but with good example especially.*

What you do, you should do it well.

are you rich?: you should give alms

are you poor?: you shouldn't swear at the Divine Providence.

Are you fathers and mothers?:

you should take care of the good education of your children;

are you catholic christians?:

you should really practise your faith.

*3) with sacrifice.* Jesus Christ

redeemed the world, sacrificing himself;

the Apostles set out to conquer the world

hiring themselves to the souls as victims.

*“Each tree which doesn't bear fruit”*

Each tree, which doesn't bear fruit,  
will be cut down and it will be thrown on the fire.

The Christian, who looks like a tree,  
must have not only the appearance of good  
but also he must be covered in good works.

We should attend well to the words of Christ.

He says: "Each tree..."

no exception is made.

All Christians, irrespective of social class, age, gender,  
have the duty to do good works,  
of course this is always, in proportion to their strength,  
according to their state and to a degree of the graces that they have  
received....

It is necessary to do the good  
every day and in every situation of life.

## **3 – To the closet persons**

*What matters is..*

Do whatever pleases God  
and not whatever pleases you.

First of all, do whatever pleases Him  
and afterwards, do whatever pleases the others.

What matters is His will.

You should be sensitive, soft, loving towards God,  
this affection shouldn't please you,  
but it should please Him.

We'll never understand who God is,  
but we'll be able to foresee that.

*“If we aren't entirely devoted”*

If you want to preserve your vocation  
you'll have to base it on humbleness  
and you'll have to hold it with sacrifice.

We shouldn't tell to The Lord: “that's it!”.

If we aren't entirely devoted  
we'll not ever be happy.

*“If I could live my life a hundred times”*

Let's tell to Him:

give me the strength to love you!

The Holy Spirit will sublime,

will raise our spirit to heaven.

What a reality!

This is our life!

It should be lucky

if then we reached a conclusion:

“O Lord, if I could live my life a hundred times

I'd be entirely for you (I'd do everything for you)

I'd be always, entirely for you”.

As true as we have all the everything!

### *The charity of the first christians*

Most of all,

the attractive ideal of the first christians' charity

should occur to everyone,

this ideal makes easy every undertaking

and makes every sacrifice acceptable.

Since they are imbued with unearthly beautiful

and they are enjoying Heaven on earth,

they will become boundless generous  
and they will see the brothers as the limbs of the spiritual Body of christ,  
so it 'll be not possible to permit hesitations  
before any necessity,  
even if it costes their life.

*“You shouldn’t fear the suffering”*

What is the most perfect model  
other than the Divine Master?  
You should consider yourselves lucky  
to lead your life with Him  
on the Tabor as well as on the Calvary.  
You should’t imagine your life dotted with roses,  
you shouldn’t fear the suffering  
and you should prepare to deal with every hardship  
that The Lord will like to send you  
to know your generosity and your allegiance.  
The great love towards Him  
and your willpower will help you in temptation,  
in troubles and in despondencies.  
If you have a real faith

and if you're spurred on by a great love  
you'll be able to give yourselves enterely  
without wondering why,  
and accepting everything with humble trust  
and with abandonment to God's will  
so reaching the real joy.

Jesus justly says:

“My joke is sweet and my burden is light”.

*“Dwelling in Him constantly”*

The spirit of the Apostles  
and the charity of the first christians  
require a great holiness of life.

As you cannot give to others what you haven't  
as the more you cannot bring Christ  
if you haven't Him.

You should go to Him  
to dwell constantly not *for* Him, but *in* Him.

His example should be a spur and a help for you.

*“A wonderful dealing”*

The vocation is a reciprocal donation,  
a wonderful dealing  
that is worth doing:  
God who gives us and we who receive;  
for this reason, we have to pay this gift  
with the offer of the dearest things that we have.

He asked you:

“Do you love more me than them?”

and you generously and arbitrarily answered Him: “Yes”.

Now you must demonstrate  
that you are able to follow in His footsteps  
with a holiness of life  
that is able to forget  
and with a complete commitment to giving all the everything.

*“You should love the vocation”*

You should love the vocation  
and you should express a love like that  
with the obedience  
with the humbleness,  
with the easiness.

*“You should be the leaven”*

You should be the leaven

that rises and animates the mass.

You shouldn't be content to be the flour

but you should be the leaven.

And there'll be trouble for the one who is the boulder

that impedes the path and the growth.

*The ideal is: rotting away*

I'm able to tell you nothing

except that you should always hope for your improvement in holiness

that involves a true and complete commitment of your life

to the ideal which you all have been called to

and which you don't understand much

because it really wants you to rot away.

*“How beautiful of it...”*

It's nonetheless true that every soul  
has its personality  
but it is also nonetheless true that  
even preserving its personality  
it might be able to manage and it should manage  
to make one heart of many hearts  
and one ideal of many ideals  
in such a way it might sing with joy:  
“How beautiful and jocund of it  
that the brothers might live together”.

*“The glory of God and the good of the souls”*

Everything they do  
they'll only take aim at  
the glory of God and  
the good of the souls  
as it was the purpose of Jesus Christ on earth.

For this reason  
at the end of the day,  
they'll wonder what glory has been given to God

and what good has been done for souls.

They'll think of every faculty and of every external mean they have

as a talent to be used

excluding every their interest.

They'll never have trust in their strenght

in the execution of the apostolate

but they'll have trust in God's aid

that they'll demand with insistent prayer and with sacrifice.

They'll practise the humbleness

wishing the last place

leaving out their talents

and being glad to be able to do everyone a service.

The charity will be their main food.

All the everything must be cheered

by a such family and unearthly affection

that makes one heart and one soul.

They should speak well of all

(they should) pray for all

(they should) preserve a healthy optimism

and they should give the others joy

keeping any anxiety to themselves.

They should be careful not to grumble and not to criticize

because the Devil's spirit usually gets in every community  
through these two ways.

*The community*

The community:  
when I see it remaining solid  
in spite of troubles  
and the asperities of the difficult characters,  
in spite of apathy and suffering,  
I compare it to an oak  
that sends its roots into the dark soil  
through the rocks.  
It will stand up to every storm!

*"A great joy"*

Then you should preserve  
a constant serenity  
and a great joy  
that will break your faces into a grin  
as the ones who are happy

because they have the same happiness  
that is God.

You should always preserve a healthy optimism  
giving yourselves joy  
and hiding cleverly your sorrows.

*Jesus Christ, very particular friend*

All the everything  
should be crowned  
by a great serenity,  
a blessed mirthfulness  
which you will be never lacking in  
if you really find God  
as a Mate  
as a very particular Friend  
in your every action.  
Even if you die inwards  
you'll have to smile.

*"You should smile at Jesus"*

Then you should preserve  
the blessed mirthfulness  
and you should constantly smile at Jesus  
who is close to you.

*One should suffer all the everything  
and should get no one to suffer*

Is there anything  
which might not be sacrificed,  
(be) held on,  
(be) tired  
(be) saddened,  
(be spent)  
for Charity?

One should suffer all the everything  
and should get no one to suffer,  
this must be your device.

The mutual tolerance  
rules out every criticism, every act  
which may offend....

You should be careful of grembling

that is the devil's venomous breath  
which consumed the oil of the charity,  
otherwise you'll be  
like the stupid virgins  
who, when God came,  
didn't take part in His banquet.

*"A sole heart, a sole soul"*

Between them  
a family and unearthly love  
will delight all the everything  
so that it'll make a sole heart a sole soul  
keeping itself in an healthy optimism  
giving itself joy  
and hiding its own sorrow cleverly.

*We make three tents*

On the Mount Tabor, with the three Apostles:

“We make three tabernacles to stay  
with you forever”.

Jesus Christ says : “No. Go down.

The crosses, the troubles, the death are awaiting you,  
then you’ll ascend into Heaven”.

So, in the moment in which

you’ll be led by God, with your clear conscience,

to His glory

to enjoy a little of heaven,

especially afterwards the Holy Communion,

you’ll say to Him: “Good Lord, we’ll stay here forever”.

“No” – The Lord will say to you – “Go down to the world:

the troubles are awaiting you,

carry out your duty...

then you’ll come in paradise”.

*The real Apostle*

Cheer up!

The gold is proved in the melting pot...

You' ll never regret having exceed  
such proof.

They have come in handy for the great detachment  
from everything and everyone,  
Such is life of any Apostle.

If there was some piece of attack  
on the right or on the left  
he shouldn't be a real apostle.

*“You should love”*

There isn't a word more suitable,  
about the love towards God,  
than repeating yourselves:  
“Love, love”.  
If you really love The Lord  
you'll find Him everywhere,  
as soon as you're looking for Him.  
You should give up on Him  
every effort,

every ache,

every light,

every joy:

this will become a source of love;

then you'll tell to Him the never-ending thankyou

of gratitude.

Keynote is God.

All the everything falls down being faced with Him.

Then nothing disturbs you,

nothing discourages you,

nothing worries you.

We'll make God happy

if we beg Him for great mercies.

More often than not, we take account

of thousand foolishness

and we forget God.

You shouldn't have got worries

that kill you:

don't you understand that we aren't able to stay by ourselves?

Don't you understand that we can do nothing without Him?

(Don't you understand) that we only waste our time?

What is our aim?

Giving God the greatest possible glory!

*If you want*

If you want with all your strength  
you'll be able to do anything,  
the most difficult too.

The Lord asks you to holiness:  
you'll be able to reach it  
if you only want it.

If you want to reach the perfection  
you'll reach it.

If you want to consecrate your soul to God  
you'll be able to do it.

If you want to become saints  
you'll become so, with God's aid.

(All) the more you'll want  
(all) the more you'll give;  
(all) the more you'll give  
(all) the more you'll find.

And you'll succeed in doing it  
if you are able to order to your will.

Of course, it isn't easy.

But, if you are able to take something away from yourselves,  
driving your will against your will itself,  
you'll win the most beautiful victory  
that will be the privilege of all your joys.

*"You should aspire to its peak"*

The Lord would like perhaps more (of it)  
but He is satisfied.

You ought to like its peak  
but you won't reach it  
and then The Lord will be happy  
although he must be satisfied.

The Lord is glad about what He wanted  
and He is satisfied about what we are able to do  
or we do.

But you should aspire to its peak  
and even if you always find lacks,  
won't lose heart  
this coin will be also the one

which will make you find Love  
which will make you find joy  
that is God in us.

*“Let’s get used to God’s will”*

If the health prevents you  
from going to Church,  
although to Sunday S. Mass,  
you should take a rest or stay at home  
because you don’t lose merit all the same,  
your wished to carry out everything  
whereas The Lord didn’t want it  
and He put you through the hoops  
in those spiritual things too.

Good daughter,

let’s get used to the God’s will  
in every way it’ll appear to us.

The saint resignation to divine wills  
is the safe march towards perfection and holiness.

You should remember that we are safe,  
we bend to God’s will

when we must do  
what we wouldn't like to do.

*“To lay down one's life giving it”*

To lay down one's life giving it:

this is heroism;

holiness isn't the heroism which lasts few minutes.

We should imitate our Lord:

to lay down one's life giving it enterely.

Ther should be a contradiction

if we told to God:

I give You everything and then we retain a part of it,

even if it is a least part of it.

Come on, you should be generous!

Do we like serving The Lord?

Let's take a chance on following Him all the way Calvary!

Let's lay down our life

or else we wouldn't have done

what we had to do.

*“To carry on to the bitter end”*

You should be willing souls  
in the real spirit of the first Apostles  
and with the charity of the first Christians.  
That spirit that considers itself entirely nothing  
except for the good that it gives to others.  
That Charity which doesn't stop halfway along the path  
but it is also able to see the enemies as friends,  
which is able to give itself  
so that it might devote itself to others.  
If you light your heart in this way  
you won't be a burden to others  
and you'll be able to bear, where it still isn't there,  
that exquisite love which is indicative of a good spirit  
that is a sign of real peace and inner happiness.

*“Prayer, Action, Sacrifice”*

Forgetting oneself  
to do others good...  
The exercise of the apostolate  
is a means of personal sanctification  
and it involves: prayer, action, sacrifice.

The prayer is a worthy instrument  
which gives us the divine grace.  
The action makes us the continuators  
of the redemption's doing  
The sacrifice as well,  
because without this the apostolate is incomplete.  
Christ had to be crucified to save the world.  
We have to practice doing the apostolate  
to make others holy  
and to carry the Church of Christ in triumph.

*The right orientation*

We've got to work on good deeds  
by the grace of God –  
leaving out the human aim –  
The good, which is done to poor,  
must be done with straight intention  
so that it might be valued and it might be repayed you by God:  
helping the poor to honour God.  
This is the right intention  
of every our action...

without this, our work would be vain

and it would be missed...

We mustn't waste our time vainly...

*To become an apostle*

The one who wishes to become an apostle

should practice the charity,

should go to suffering's help,

should give up the netless,

and paying the poor a visit

he'll really know the poverty.

*Paying the poor a visit*

On carrying out the charity

we should make some serious mistakes unintentionally:

if we wished to know indiscretions from the poor,

if we were biased for likes and dislikes

or for contrast of political idealities,

for too much religious zeal or for false one.

The visit to the poor has to be done well,

calmly and with thoughtful interest,  
listening and advising on inner, moral,  
religious affairs.

When we get into the poor's house,  
we must relinquish the human nature  
and we must dress the divine one  
to give the poor the charity properly.

*"I wish you"*

I wish you only had  
that faith and that reality  
which the children, who wait for the gifts of Baby Jesus, feel.  
In this regard, the one which isn't true about the temporary gifts,  
it is very true about the perpetual Gift.  
Then, I wish you noticed  
that the difficulties, the ache, your cross disappear with time  
and that the good acquired  
stands still forever.

*"Would an apostle do as I do"?*

They will be able to carry out any office  
as long as everyone,  
at his post which was allotted to him by the Providence,  
might repeat:

“Would an apostle do as I do?”

So that everyone,  
in one’s family or in one’s parish,  
into the school or in office or in laboratory or in field or in any ther place,  
might say:

the ones who are hanging around me  
are the souls that God left in my care  
so that I might make them go back to the charity of the first christians.

The example will be better than the word,  
but if they talk they will never say a thing  
which they won’t be convinced of  
and which they won’t be able to practice.

*The spirit not the service*

In our opinion,  
every form of apostolate is always good,  
because the service in itself isn't our aim,  
but our aim is the spirit that follows every work  
that God sends to us.

You should consider what you are doing now  
as the best of all  
as if, after this, you had to end your life  
and you should receive the prize.

*“I was hungry”*

Paying the poor a visit is the one that draws more blessings from God  
because it costs more sacrifices.

We have to see the people who suffer,  
who need help with spontaneity and with devotion.

Many times God appeared in the guise of a poor  
to get us to understand His predilection for these unhappies,  
to suggest to us the way of serving them.

Then we should see God in the poor  
and we should remember what He said:

“I was hungry and you fed me...”

I was thirsty and you gave me a drink...

I was naked and you clothed me”.

at the end of our life

if it was spent for the poor,

if it was full of renunciations

for the ones who were in great need,

He'll say: “Blessed, come into the God's joy”.

We need willing souls who, seeing that the current world moves from God and goes back to paganism, set out to get in the modern society with

the spirit of the Apostles and with the Charity of the first christians, to get the world to savour the spirituality of the Gospel and to get the world to appreciate the joy of dwelling in Christ as brothers.

These souls should carry out an apostolate of environment to get the society to go back to the Charity of the first christians, promoting spiritual and corporal works for the neighbours, reduplicating, if necessary, acts of heroism to shatter the prevailing paganism. They therefore have:

- a) to practice the total detachment to repeat at last the St. Paul saying: “I don’t dwell any more but Jesus Christ is the one who dwells in me”.
- b) “to rot away” in humbleness as the evangelical grain which bears a lot of fruit.
- c) to practice the charity with heroism and saying to the persecutor, in the privilege of the persecution: “And you too will be my brother in Christ”.
- d) to preserve the serenity and the smile as the one who has got the real happiness in God, to get him said as St. Augustine: “If everybody, why not me?”.
- e) to love each other as the parts of the Mystical Body of Christ, not saying any suffering and any offence received, except when not saying causes a scandal to others and a damage to the community.

They will never let themselves discouraged by every failed undertaking, taking on the proof from God's hands; as they will attribute the success to Him, pronouncing themselves immediatly: "vain servants".

There will be no difference among them: the first one will be like "the last one", with equal rights and duties, everyone in her place allotted to her by obedience. Their saying will be: "Et omnia vestra in charitate fiant", (You'll do all the everything charitably).

They'll strive to lay their heart in God completely, so that they might lose the fondness for other things and they might not find consolation on earth, but in God. It'll be a sign that they have God's love, if they have neighbour's love; and this brotherly love will be the sign of predestination to them, because it will get them to be recognized as real Christ's disciples.

They will develop a good and humane heart to all, enjoying and crying about the evils of the others and they will do good the ones who will have hurt them.

Then among them a family and unearthly fondness will cheer all up, so that it might make a sole heart and a sole soul, keeping themselves healthy optimism, giving themselves the joy, hiding their sorrows cleverly so that it might be sung verily: "Ecce quan bonum et quam

jucundum habitare fratres in unum!”. (This is how is good and happy living together).

# **The biographic profile of Father Louis Monza**

written by Aristide Gilardi

on the occasion of the X anniversary of death

He died in September 1954, struck down by a cardiac disease (heart attack) of a such lethal speed. Father Louis Monza was the modal parish

priest, for 18 years, from 1936 to 1954, of Saint John of Lecco and the founder of the Association “La Nostra Famiglia” (Our Family).

It is no light matter to recall, although briefly, the really brilliant figure and the famous Association (the facts are clear) because two possibilities stand out: the former, the easiest one, which we should say usual, consists of a truthful, of course, but also of a easy biographic draft padded out with praiseworthy objectives – well-deserved it is a deal! - : Of course Father Louis shouldn't like this panegyric, in fact he was fond of the concrete and meaty things in his conversations and in his speeches too, although spiritual; the latter – the one which suits the late parish priest of St. John - is the one to carry on to the bitter end, to delve in his life, to catch, with the eyes of the death, behind his usual and sincere modesty, those model points, those signalling lights which were hidden intentionally, those clear and bright thoughts, so natural of him, which maked an exceptional personality of Father Louis Monza, in etymological sense, this extraordinary personality could be esteemed clearly, the moment someone moved nearer to Him or **enjoyed** his spiritual paternity or heard Him talking agreeably.

So what? How are we to do? Which alternative do we choose? The former, no; the latter, who welcome it? At this point we think to see Father Louis who suggestes to us, with his characteristic smile that said

many things of different type and for every circumstance: - Why so worry?: down!; write down; there is no problem, it always suits me fine.

Father Louis – after we'll give the biographic data – stuck us with two qualities: the order of his thought and the clarity of his view in everything: that is to say, his inner sincerity for which he always knew what he wanted and he only wanted what he knew to be possible, with the prayer, with the personal sacrifice, with the inner suffering offered up for holocaust, today, giving himself up to God, in future, with unlimited faith.

The one, who had him as spiritual adviser, knows that it is the truth. He set himself an aim: he aimed with all his strenghts to know whether that aim was right: and when he decided in favour, he went on, “viribus unitis” (combinig forces), walking along this road day by day, doing his best to get positive results, allowing the circumstances operated by God “to take a fix” – as the seamen say – on the orientation towards the final aim that had to be reached with goodwill and with wise use of the means of the Providence.

Saying this way, as I am writing, is easy: but it is a thing as deserving as uncommon to live the whole life this way: heading a parish, being at the head of an Association that was at an difficult stage of arrangement. Father Louis Monza led his priestly life this way: paying personally, with silent suffering for every achievement of the spirit for himself, for his parishoners, for his Association.

He knew very well but he didn't like repeating the latin saying: "Omnia cum pretio": everything must be paid: and not saying, suffering in silence, working, He always paid for himself and for the others with the spiritual sorrow, and He was quietly pleased to pine away for God and for neighbour, evangelically.

### **An aware decision**

He began when he was young boy: he was born in Cislago, on the 22th of June 1898; and in 1912, feeling clearly his vocation for the priesthood, he get into Misssionary Institute of Penango Monferrato among the Salesians of Father Bosco, leaving his much-loved family, after he had been studing to advantage for a year, he leaves the Misionary Institute and goes back home to make every effort to earn just enough to "get by" his family in fitting poverty, working into the fields with as willing as hard work; in fact his family is in a hopeless financial situation, his father has had an accident at work and his brother has gone into the army (his brother will die as a hero on the battlefield during the first world war), - this is a bad new that will come with him to his dying day.

But in the evening, as best as he can, he goes back to studing, he studies because the hope of becoming a priest illuminates and strenghtens his rural life. This consistently, that is the sincere proof of a sure vocation, determines the positive approach of the parish priest of Cislago, on a

temporary basis, Father Louis Vismara, to make the position of the young Louis Monza clear; this last, in 1916, had turned eighteen. “Now it’s time for action – Father Vismara said – we’ve got to take a final decision that committes you, dear Louis, and the members of your family irrevocably: you should enter the Seminary – it was at the end of September - or you should renounce all thoughts of priesthood”.

Words can’t express the **Cross** which the correct and wise approach of Father Vismara put Him on. It seems to see him, poor little fellow!,who, is torn between yes or no, (e sì e no – Dante should say - nel capo gli tenzona), with his head held in his hands, all alone.

The reader comes to think of it: and he’ll see the nice, moral figure of Father Louis Monza loomed up gradually. To be brief: he enters the Seminary the first of October, in 1916: three months later he loses his father who was, however, present at “the clothing” of his son. It is the aware, reasoned, terminal detachment from the “world”, this word ought to be considered in its widely used sense and it is the integration “into the world” considered in a christian way at the same time, “as a seed which must rot away to bear its fruit” (this is the simile that was dear to him throughout his life).

The bookishness, the military service, the return to theological courses completed very well and the sacred ordination, follow one another: on the 19th of September 1925, the appointment as coadjutor of Father Peter De

Maddalena who was the parish priest of Vedano Olona, the discharge of the Pastoral Ministry among the young people of the Oratory, the slanders, the judicial inquiry, the prison (yes the prison too: and we'll talk about it in no time), all that in terms of "the seed which must rot away". The matter of the prison is as follows: the work of the parish priest and in particular of the coadjutor among the young people of Vedano Olona was in bad odour with some fascist chieftains: on the evening of the 29th June 1927, Saint Peter's Day and the parson's day, some unknown people took a shot at the fascist secretary, without hurting him; Father De Maddalena and Father Monza stood just accused of being "the persons behind": there were "the formal inquiry" and then the preventive detention against the two priests.

But the judicial authority, having got no matters which might look evidential from the point of view of criminal crime, releases the two priests four months later: then the political authority intervenes interning Father De Maddalena to Sicily, in Caltagirone and Father Monza to Milan where he is aggregated to the parish of Saint Mary of the Rosary, with the total ban on coming back to Vedano Olona for every reason.

But there is just to be said that the prefect of Varese at the time, Mr. Broggi, after rigorous inquiry, spotted the calumniators of the priests and made – them – intern to Sardinia: "The stone which you throw up high..." the Bible says.

Father Monza, who was always under constraint of “compulsory residence”, was sent off to Saronno, next to the Sanctuary of The Virgin Mary of Miracles where he manages to set up everything with tenacious second sight and clear view of the apostolic needs, in order to institute the new parish in that lombardic village.

### **The first root**

Father Louis, in 1936, had already conceived the idea which had been incubated in the depths of his heart “in interiore cordis” (and which we haven’t an express references about), to form an Association that realized the full christianism through the people who had adhered to it: “in toto et in partibus” (altogether and partly), as the old jurisconsults said.

One day, as he went to Biandrono by train to see an house that, perhaps, would have served his purpose to begin the Association in, he met Father Ambrogio Trezzi who suggested to him that he could form the Association in Vedano. They get out of the train and they just plan a secret trip: a trusted driver, with the curtains closet and go! Father Trezzi e Father Monza get to Vedano; they visit the small church of Lazaret and being spurred on by the good outcome of the trip, they take heart: they go to Varese where they ask to meet the Quaestor who helps Father Louis out of “the political surveillance” and gives him back his complete freedom to go everywhere, including to Vedano.

The judicial adventure ended: then Father Monza said it had been a productive experience for him, to understand better and to help neighbour, more validly, in various troubles and in such uncommon situations as the loss of one's liberty into prison.

It's difficult to know which mystical connections there were between the criminal affair, the internment, the designation of Saronno, the encounter with Father Trezzi, the secret trip to Vedano Olona; but we know for certain that, due to a series of singular situations, the first base of the Association "Our Family" was in Vedano Olona where, to this day, a big rehabilitation and counselling child guidance centre is kept by "The little Apostles" of Father Louis.

At this point, the intimate and charitable aspiration of Father Monza takes shape to give a new account to the world, which is deaf to any voice now, and **to mould** (as far as we concerned, this is the core idea) souls who might reduplicate the irresistible sight of the true sanctity, realized in the shape of a boundless charity: the charity for God that might proclaim itself happy in the troubles and the fraternal charity that might extend to praying and begging God to bless their persecutions.

A man of deep and inner experience, of prayer and well-thought-out action, doesn't think to make "plans" (as we should say nowadays) which he might put in his charitable idea, for its positive action, following a current mould; but he thinks the same as Protagora: "The man is the

measure of all things”, therefore it was preminarily necessary **to mould** the souls not the plane, such souls should have been capable of getting inside the christian character that he longed to shape them and to make them live and work in suffering and in aid towards neighbour for God’s sake, in a complete commitment which every intention of personal and human satisfaction should be shut out from. The greatness of Father Louis Monza, we should say, lies in this “moulding”, in this shaping in the souls, in this architectural work.

For the rest, he had no preference or special designation for the expression of this ideal or for its integration in the world: he wanted the situations to tell the objective way to take: he knew that, doing like this, there shouldn’t have been any human predilection in the same designations, in the good to do, in fact the human predilection is the reason why spiritual misunderstandings and serious mistakes are maked, even with the best of intents.

### **Priest in the Lecco region**

Then the Father Louis’s ideal of a new religious family according to his plans is realized in Saronno: he hoped that other people wanted to help him in its establishment; he thought these people should have been the

ones who, for any reason, hadn't embraced the religious state and were banded by admission norms of any institutes, because of the clearing of age limit, even if the obstacles had gone away.

He was wrong: he had to note that "the fortitudes" of those late vocations were inferior to the needs of a life's plane totally committed, as he wished a life like the new work in the world was going to be led.

A person, who was close to him in those days, writes about him: "Father Louis had to dig deeper in suffering and in humiliation the rut where he laid the foundations for the work God wanted. The moment he had got over a difficulty, another one arose". Father Louis declared that it was a good sign.

In 1935, Father Louis was brought in the house of a sick girl whom already know, in Saronno: this girl was Clara Cucchi who told him to feel the calling to consecrate herself to God and she proposed helping Father Monza with the new work which she had already a clear inkling of: it was the Providence! The first "Little Apostles" gathered to pray along, to begin the work actually at Cucchi's or in the parsonage of Father Ambrogio Trezzi. On the 6th of March 1937 – a day that must be signaled "albo lapillo" (notice lapillus), as the Romans said – the small flock elects unanimously Miss Cucchi as Mother Superior of the minute Association, by democratic ballot; on the 17th of August of the same year, the foundation stone of the House of Vedano Olona was laid. "Our Family"

was constituted like this. Father Louis Monza was appointed parish priest of Saint John of Lecco where he made his solemn entry on the 7th of January 1937. Here the exemplary and intense activity as parish priest becomes a wonderful intertwining with the activity as founder of “Our Family”.

### **The first moves**

Let's make the works talk: there are the copious accounts of the whole village of Saint John and of the closest brothers for the works that we can see, as for the other ones that are in the thoughts memorial, for the spiritual direction, for the activity of master of his parishioners' souls, for the activity of souls' shepherded in the more extensive and complete sense of the world, for the activity of enlightened parish priest, whole heartedly devoted to the good of all people. The local residents of Saint John declared him – in a sole voice – “ saint parish priest”; his memory is not only blessed but also, it is said with all due respect, venerated.

As for “Our Family”, it is started with a rented house, in Teglio, in Valtellina, where the few associates retire to “the spiritual exercises” while the house of Vedano Olona is repaired, then – let's proceed by big stages – “the Little Apostles” assist the victims of political persecutions, the hebrew people and the antifascists, meanwhile the associates make a living by teaching (almost of them have a diploma) and by working out of

the house; afterwards they receive the refugees of the bombings of Milan (it is over the period of second war world); later on, the moment the war ends they assist, in a mountain house, during a harsh winter, the parentless children of the fascists and the children of the soldiers and the civilians that, during the world, were transported to the concentration camps, to Germany and where they died, thinking of the fate of their children. Then, then... well, "then" the notes of the first associates must be read, as we did it, with emotion.

The reader won't believe and, we presume he thinks that it is our poetic exaggeration, but it is no exaggeration to say that there are the scent and the edifying simplicity of the "selected passages from St. Francis" in these notes. In there, they jotted down, without a pause or any comment but with perfect candidness, how Father Louis let himself be guided by the Divine Providence, his obstinacy in moulding in the Little Apostles' souls an impregnable fortalice of charity, his fatherly care so that everything was done "in nomine Domini" (in the name of The Lord); and in there they also jotted down the dedication, the courage, the spirit of sacrifice, the heroism (this is the right word) of the Little Apostles of "Our Family" in its first, laboured, noble edification of the Religious Secular Association.

In May 1946 – the other date which is extremely important – about Vedano, they had decided on the work of rehabilitation of unevenly

psychic children and they began as follows. One day, the ruling of the Neurological Laboratory of Milan, Professor Giuseppe Vercelli, who was a childhood friend of the first ruling Carla Cucchi, had come from Milan to inspect the house already empty of evacuees and he proposed using it, with benefit, as base of an pedagogical science laboratory for the unevenly childhood which Italy was in great need for. The offer was accepted: in June, the first children arrived: “Our Family” had found its aim of good and of caring.

### **The plan**

Afterwards, in 1947, the Church approved The Secular (religiuos) Institution, where the legal state of perfection is fulfilled in a substantial and complete way and where the apostolate is exercised worldwide, with the promulgation of the Apostolic Constitution by Pio XII “Provvida Mater Ecclesia”, the following “Motu proprio”, “Primo Feliciter” and the Instruction “Cum Sanctissimus, in March 12th 1948. These regulations of the Holy See make the drafting of the regulations for the “Little Apostles of Charity” much easier for Father Louis Monza and make the dictated of the special plan of the apostolate much easier for him.

On the 20th of December 1949, during Christmas novena, it must be emphasized, the Institution obtained the “authorization” for the diocesan foudation obtained with Decree of Your Eminence The Card. Ildefonso

Schuster, Archbishop of Milan, on the 18th of January 1950 which the passage of the Constitutions followed, on the 3th of June 1950. The saint doggedness of Father Louis – favente Deo (under cover of God) – had obtained his great aim.

At this point the reader will ask: why are the denominations “Our Family” and the “Little Apostles of Charity” alternately used to designate the same Institution? We wondered about it before everyone to tell the truth, and we found the answer on a pamphlet published to explain the results achieved by the Institution itself, (up until recently). There : let’s write out: the denomination adopted by the Institution: “Little Apostles of Charity” sums up the spirituality as a characteristic of the Institution itself that builds on three foundations: charity humbleness and apostolic spirit. Also the name, that the Institution has given itself civilly: Association “Our family”, implies the spirit of fraternal Charity that must animate the members of the Association and the commitment of all them to get it to reign the environment where they live and where they carry out their apostolate in order to get everybody to enjoy the happiness of living in Christ as brothers”.

So, for your enlightenment: the Secular Institution of the “Little Apostles of Charity” runs the Association “Our Family” as a projection of the apostolate worldwide, with the charitable intentions of assistance. Father Louis Monza has given us, unintentionally in the rules of life of the Little

Apostles, the valuable mark of his scheme of life, his way of living, his eagerness for good. We must admit: He portrayed himself, unconsciously, into the spirit (of the Association) writing that set of rules that is he himself infused into the Association which he had founded. To tell the truth: the broad aim of the Association is the sanctification of its members who consecrate themselves to God, following the evangelical advices (as he did when entered the Seminary); the Little Apostles take their three simple and social vows of chastity, poverty, obedience (Father Louis was a shining light for these three moral virtues) to put these advices into practice.

The specific aim is the apostolate. “The Little Apostles” have to practice the apostolate of penetration of the environment, with the aim of getting the society back to the Charity of the first Christians, promoting spiritual and bodily works to neighbour’s benefit, duplicating, where it needs, heroic acts that might budge the prevailing selfishness. Then the regulations come to some specifications, by way of an example, including the similitude: “To rot away in humbleness as the evangelical seed that bears fruit”.

More Father Louis than this...

For the discharge of the charity, the Institution provides for works of charity to be done, among them the rehabilitation centres for psychic, physical and sensorial unevenly children; whereas, Father Louis wrote

some words, that tell us anything, about the charitable individual discharge: “It must be an apostolate of penetration by discharge of the most varied professions to get in every social environments diffusely”. Here we take long draughts of charity’s air and here we think we hear, with our poor ears, St. Paul shouting: “ Caritas Christi urget nos” (Christ’s Charity is needed urgently), “Et omnia vestra in charitate fiant”.

### **The configuration**

We enlarge on the configuration of the Institution of the “Little Apostles of Charity” because that’s where Father Louis Monza stands out in his true face: that’s where he, consumed with thinking, pining away by doing, undergoing every pain, revealed himself through the treasure of his soul abounded with charity, in the most bright, concise, practical and benign sense of the expression. Then, reading the modality of life of the “Little Apostles” in the community and one by one, we can understand how Father Louis didn’t worry about petty details: the concessions or the bans weren’t necessary any more for these girls, once they were trained spiritually, as he **claimed**. Paraphrasing a famous saying of Saint Augustine, it should be said so: “Be, in earnest, Little Apostle, and then do what you want”, and we are adding “it is more than certain that you’ll do well, by life not words, all the everything , on the wake, insofar (as) and on the parameter defined by Father Louis Monza.

Father Louis wasn't only the "Founder" of "Our Family" but he was also the parish priest of St. John of Lecco, as we said before. With a 2-phases pace, if one might say so, and applying the latin aphorism "unum facere at aliud non omittre" (do a thing without omitting to do another one) he pined away consciously and rapidly because, the sooner he was six feet under (with his body) to rot away, the more far-ranging the charitable mission of the "Little Apostles" should have been. He gave his life for them and for his parish of St. John.

### **The passing**

He died of a heart-attack, in a shooting death throes, on the 29th of September 1954. Omitting to describe the distress of his parishoners and the Little Apostles: we can say that the funerals was an apotheosis, but it didn't mean much to him; the parish of St. John hadn't its parish priest any more, but it sould have provided for this need with the appointment of another parish priest; "Our Family" was terribly sorry and more and more bewildered. These poor creatures didn't know what they were to do. Father Louis said, in a thready, to one of them who, crying, leaned towards his death throes : - You'll see! You'll see !- What did they see that moment? They saw the dead Founder and all the everything that was close to breaking point. But the phrase: "You'll see" – and the girl, whom

it was said to, understood very well it – meant: “You’ll see that the whole plan should be carried out: you’ll see!”.

It had to be seen with the believer’s eyes, with the eyes sensitized by Father Louis to believe seriously, at that awful moment. The evening before the funeral, the body of Father Louis was carried in the binnacle of Varigione, within the territory of Lecco, which the funeral procession should have left from<sup>1</sup>.

In the night, the small group – then the group was really small – of the Little Apostles had got to celebrate a Mass, only for the associates, in that binnacle in presence of Father Louis’s body. After the Mass, the Little Apostles looked into each other’s eyes and they wondered, in a state of anxiety and speechless: “What we doing now?” One of them turned facing that companion whom Father Louis had said to: “You’ll see! You’ll see!” and she said: “Go ahead!”: that girl trembled but she understood that if she had refused, she had said “no”, the dream, the efforts, the pains, the hopes of Father Louis should have vanished into the air. She bowed her head, in the depths of her heart she heard the faint voice of the dying father Louis: “You’ll see! You’ll see!” and she said “yes”.

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<sup>1</sup> The body of Father Louis Monza was transferred from the cemetery of St. John to the sepulchral chapel of the Head Office of Ponte Lambro, november 10th 1968.

We can also see now: how much things had been done by the “Little Apostles” of “Our Family” with the help of that invisible but present “seed that rotted away”.