

(English translation)

Montet (Switzerland), 15 August 2001

## The 16 July 1949 Pact

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We are in 1949 and I write: "Five years had passed since the birth of our Movement and we had already understood and made our own several cornerstones of its spirituality, like God Love, the will of God, seeing Jesus in our brother or sister, the new commandment, Jesus forsaken, Jesus in the midst, and unity.... For some time now, we had been concentrating" on the Word, "on the Word of Life, which we were living with very special intensity. The main structures of the Movement didn't exist yet; nor had the other works begun, and so all our efforts were focused on living the Gospel. The Word of God had entered so deeply within us that it changed our mentality. The same thing happened to those who in some way were in contact with us.

This new mentality, which was being formed, manifested itself as a true divine objection to the world's way of thinking, willing and acting, and it brought about a re-evangelization in us.

If I remember correctly, the last Word we were living in that period was 'My God, my God, why have you forsaken me?' (Mk. 15:34; Mt. 27:46) And Jesus forsaken appeared to us as the Word par excellence, the Word completely unfolded, the Word completely open. Therefore, it was enough to live him. In this way, everything was being simplified. To live Jesus forsaken meant to live the nothingness of ourselves in order to be all for God (in his will) and in others.

We were immersed in these thoughts and experiences when we decided to go off by ourselves, away from the rest of the Movement, to rest in the mountains.

When we focolarine arrived in the mountains, another phenomenon was added: I realized that not only was everything in flame within me" because of the Words discovered to be love, "but, in a certain way," everything was in flame "also outside of me. I felt that I could discern, perhaps because of a special grace from God, the presence of God beneath things. Therefore, if the pine trees were gilded by the sun, if the brooks flowed into the glimmering falls, if the daisies, other flowers and the sky were all decked in summer array, stronger than all this was the vision of a sun beneath all creation. In a certain sense, I saw, I believe, God who supports, who upholds things.

And the fact that God was beneath things meant that they were not as we see them; they were all linked to one another by love; all, so to speak, in love with one another. So if the brook flowed into the lake it was out of love. If the pine tree stood high next to another pine tree, it was out of love. And the vision of God beneath things, which gave unity to creation, was stronger than the things themselves; the unity of the whole was stronger than the distinction between them.

We were living these experiences when Foco arrived in the mountains." The one whose cause for beatification has begun.

"Foco, who was in love with Saint Catherine, had always searched in his life for a virgin whom he could follow. And now he had the impression that he had found her among us. So one day he proposed to make a vow of obedience to me," as the followers of St. Catherine made to Catherine, "thinking that by doing so, he would be obeying God. He also added that in this way, we could become saints, like Saint Francis de Sales and Saint Jane de Chantal.

In that moment, I didn't understand the reason for a vow of obedience or this unity between two people. ... Moreover, I didn't share the idea of unity between two people because I felt called to live 'May all,' all "be one' (Jn. 17:21). At the same time, though, it seemed to me that Foco was under the action of a special grace which should not be lost. And so this is what I said to him, more or less: 'It could be that what you feel truly comes from God. So we should take it into consideration. However, I do not share the

idea of unity between only two people because all must be one.’ And then I added: ‘You know my life: I am nothing,’ because I was living Jesus forsaken. “In fact, I want to live like Jesus forsaken who annulled himself completely. You, too, are nothing because you live in the same way.” He was a follower of the charism. “Well then, tomorrow we will go to church and to Jesus in the Eucharist who will come into my heart, which is like an empty chalice” because I was nothing, “I will say to him” so there was nothing but an empty chalice and the Eucharist: “On the nothing of myself, bring about unity with Jesus in the Eucharist who comes into the heart of Foco. Jesus, bring about the bond between us that you want’. Then I added: ‘And you, Foco, do the same.’

We did this and then we left the church. Foco had to enter the monastery from the sacristy for a conference with the friars. I felt urged to go back into the church. I entered and went in front of the tabernacle. And there, I was about to pray to Jesus in the Eucharist, to say to him: ‘Jesus’. But I couldn't do it. That Jesus, in fact, who was in the tabernacle, was also here in me; it was I too, it was I, made one with him. Therefore, I couldn't call myself. In that moment, there spontaneously came to my lips the word: ‘Father’. And in that moment I found myself in the bosom of the Father.

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