

# AMICI DI ALBERTO E CARLA

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SIX-MONTHLY MAGAZINE OF INFORMATION ON LIFE, THOUGHT AND WORKS  
OF BLESSED ALBERTO MARVELLI AND OF THE VENERABLE CARLA RONCI



## THE GREATEST FORM OF CHARITY

**H**erodotus, the Greek historian of the fifth century BC, tells of a conversation between Croesus, the wealthy king of Lydia, and the Athenian Solon. Croesus asks Solon who, in his opinion, is the luckiest man in the world and, contrary to his expectations, he is given the name of a certain Tello, a “perfect stranger”, whom Solon considers “lucky” because he had healthy and intelligent descendants, lived in a period of prosperity for his country and died fighting for it.

Emphasizing that Tello was “happy” because he lived in a period of prosperity of his country, the wise Solon wanted, evidently,

to make us reflect on a truth that he regarded as important, that is that we cannot be “happy” alone, if we are surrounded by mourning and misery. Our Tello could have had healthy and intelligent children and grandchildren, but he would not have been equally “happy” if his fellow citizens had not been “happy” too.

A few decades later, another historian, Thucydides, reporting the eulogy of the fallen the first year of the Peloponnesian war held by Pericles, makes him say that in Athens, whoever is not interested in the “public thing”, is not considered a “quiet” citizen, but a “useless” citizen.

High, thought-provoking ideas, even if





they did not apply beyond the area of the single State.

Today, in a globalized world, we cannot be satisfied with the “happiness” of our State, and we are called to a sincere and cordial openness to the universal. But to make possible the development of a world community, good politics, placed at the service of the common good, is necessary.

It is no coincidence that as early as 1927, in a famous address to the Federation of Catholic University Students, Pius XI defined politics as the highest form of charity. An expression taken up by Paul VI and in the latest encyclical of Pope Francis: “Once again I invite us to re-evaluate politics, which is a very high vocation, it is one of the most precious forms of charity, because it seeks the common good” (FT,180).

It is certainly true that there are many reasons that can cause a lack of confidence in politics (personal ambitions, maneuvering and electoral calculations, lack of planning, broken promises, partisan and demagogic

behavior), but the battle to be waged is not against politics, which is always necessary for peaceful coexistence among people, in the difference of religions and cultures, but against “bad politics”.

Believers, called to follow Christ, and therefore called to be-for-others, must commit themselves to designing an open world, where there is room for everyone, even the weakest, and which respects different cultures.

They must commit themselves to educating themselves and others to a politics capable of operating according to great principles, of recognizing every human being as a brother, of joining with every man of good will to initiate processes of fraternity and justice for all.

For this reason, without looking for easy alibis, believers today are called, as far as they can – and we can all do it, no one excluded – to “keep alive confidence in the reserves of goodness that are in people’s hearts, despite everything” (FT, 196).

# FEAST OF BLESSED ALBERTO MARVELLI

Rimini, S. Agostino, October 5, 2020

**O**n Monday, October 5, 2020, the day of the liturgical memory of Blessed Alberto Marvelli, in the church of Sant'Agostino, Bishop Francis presided over the celebration of Holy Mass in which young people and adults from the various lay organizations of the Church of Rimini participated.

It was a crucial moment to kick off the pastoral year and express the renewed commitment to communion.

Particularly important for the Caritas volunteers, who, in a season made complicated and difficult by the pandemic, received a "special mandate" from the Bishop to be "God's instruments for the liberation and promotion of the poor." They responded to the Bishop's invitation by expressing their willingness to follow,

## Prayer of the Caritas worker

*Lord, we ask you  
to renew in us every day  
the desire to be with you.*

*We want to let ourselves be educated by the Eucharist  
and visibly witness in our works  
the mystery of love that it expresses.*

*Lord Jesus, we want to live your gospel of charity  
in the situations you will make us experience,  
attentive to the cry of those who suffer beside us  
in pain and solitude.*

*Make true the steps of our community  
on the path of proximity  
so that it may be every day  
sign and instrument of your gratuitous love, without  
uncertainties or compromises,  
rich only in your infinite mercy.*

following Alberto's example, the example of Jesus, "the doctor of integral love, to heal the epidemics caused by small invisible viruses and to heal those caused by the great and visible social injustices".

# WITHOUT LOVE I WOULD BE NOTHING

Homily of the Bishop for the feast  
of Blessed Alberto Marvelli

**“Y**ou desire the greatest charisms. So, I show you the most sublime way” (1 Cor 12:31).

This is what the introductory verse to the passage on the praise of love, which we heard earlier from the first reading, says. If we ask ourselves what then is the high road of Christian existence, the answer can only be: charity.

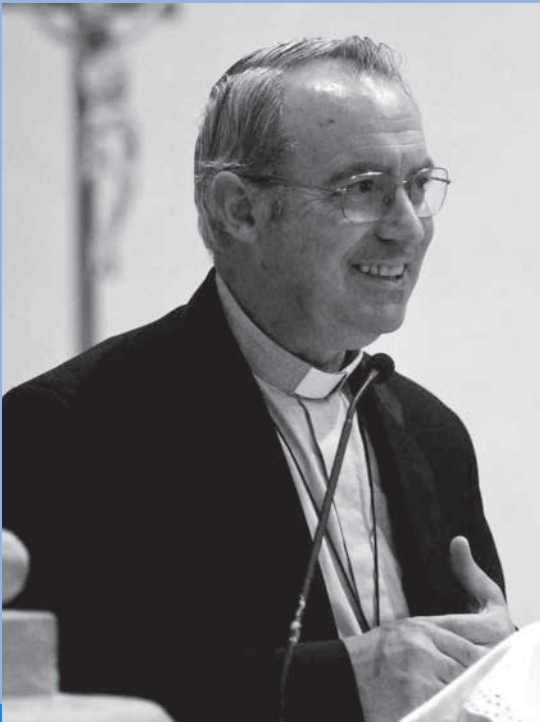
In Paul’s hymn to love, he formulates an absolute, categorical, all-encompassing

message and uses language that is radical, peremptory and clear-cut. “If I did not have charity, I would be nothing.” “Charity is not envious. It does not boast. It does not swell with pride. It does not disrespect. It does not seek its own interest. It does not get angry.” “It excuses everything, believes everything, hopes everything, endures everything.” “Charity will never end.”

Now, rather than delve *into* the Pauline hymn to charity, I’d like to go *after* it through three ‘surprises’ that show its root, fruit, and modern context.

1. The *root* of charity or Christian love is expressed telegraphically by the Apostle John: “God loved us first” (1 Jn 4:19). Indeed, Paul specifies: God showed his love “while we were still his enemies” (Rom 5:10). And we “recognized and believed in the love God has for us” (1 Jn 4:16). (1 Jn 4:16). The first response to such an unbelievable event is the amazed, grateful and almost incredulous surprise of our faith.

It seems that faith is an easy thing to do. Instead, it is among the most difficult. “We have believed in Love”: it is a cry for which we must gather all our strength and become almost violent. We, human beings, are instinctively



inclined to be more active than passive, more to do than to let ourselves be done. We don't want to owe anything. But in this way a shift and a reversal insensibly take place: in first place, on top of everything, instead of gift, duty is put. In the place of grace, the law. In place of faith, works. In the place of God's benevolence, our good will. Perhaps a trace of this tendency is the old translation of the *Gloria*: "Peace on earth to men of good will". While the new translation more faithfully conveys the Greek text with: "Peace on earth to men beloved of the Lord". There are treatises on the duty and the way to love God, while there are none on the love-charity of God for us. Almost always when we speak of God's love, it is God who is the object and recipient of our love for him. Not the subject of his love for us.

2. Second surprise: the *fruit* of Love. "If God so loved us, we also must love one another" (1 John 4:11). This is the astonishing consequence drawn by the Apostle John. Here we see how the event underlies the commandment. But what commandment? One might expect that, if God has loved us in this way, the consequence would be that we must also love him. And instead, even here we register a surprise. Instead, the consequence of God's immense love for us is that we must love one another, our brothers and sisters. Of course, God is always the first addressee of our love. But the first *recipient* is always our neighbor, our brother. Love for one's neighbor is not a gift we give him, but a debt we owe him: "Do not owe anyone anything, except to love one another" (Rom 13:8). Therefore, each one of the brothers who knocks on your heart is a creditor who demands his debt.

3. The third and final *surprise* is the modern context of Love. The modern era has marked a turning point in the history of poverty and Christian charity. It has become clear that it is not enough to provide for the needs of the poor and the oppressed on a case-by-case basis, but that it is necessary to act on the *structures* that create the poor and the oppressed. Therefore, it is not enough to show charity as the inspirer of individual action, but also as a force capable of inspiring new ways of tackling the problems of today's world and of profoundly renewing structures, social organizations and juridical systems from within. In this respect, charity becomes social and political charity: that charity which makes us love the common good and effectively seek the good of all persons, not only considered individually, but also in the social dimension that unites them. Today, this charity takes on the proportions of a real world social issue. Such as globalization.

Alberto Marvelli was a reliable witness of social and political charity. He was a convinced, consistent, passionate protagonist, to the point of being defined as an "engineer and laborer of charity" (Fausto Lanfranchi).

We ask Blessed Alberto not to leave us in peace, until we are convinced that there is no renewal, including social renewal, that does not start from a generous response to the call to holiness. That genuine political action is service for the common good, with transparency and competence. That it will be possible to save ourselves from the pandemic only together, only if we live as brothers and sisters. All.

+ **Francesco Lambiasi**

## CARLA RONCI. A MYSTICAL LIFE

Carla's daily life is studded with many hardships: both those that derive from backbiting that saps the soul's energies and forces her to change the order and the way she carries out the many tasks of the day; and those that come from the misunderstandings of her family. All these difficulties, which we might consider typical of the lives of saints, were defined by Pope Pius XI as the "terrible daily grind" and Carla defined it as: "martyrdom of the heart". But how is it possible, humanly speaking, to cope with such sufferings and at the same time continue to love all one's neighbors, take on the difficulties of others and continue to smile in order to make oneself one with others? During the spiritual exercises in Macerata on March 26, 1960, Carla wrote in her notebook: "My will must never act alone, because God wants me to act with

Him.... God is pleased to find in me only what is His and that is everything we give". Then he continues: "I alone do not solve, nor can I do anything, but with God I am everything and can do everything". Her days are a continual inner search for the Spouse who dwells in the depths of her heart and to Him she entrusts herself with unlimited trust in order to be as the Apostle Paul says: "I have been crucified with Christ and it is no longer I who live, but Christ who lives in me. This life in the flesh I live by faith in the Son of God, who loved me and gave himself up for me." (Gal 2:20). The consciousness of having to give herself in loving without limits, led her to express herself very often, in her writings, with the verb "to be consumed". In order to be consumed in Him, in her Spouse, she is determined that Jesus alone should be the center of all her thoughts, her aspirations and the affections of her heart. She wrote: "May Jesus Christ live in our hearts as the only undisputed Lord, until we are completely transformed in Him, so as to reach perfect identification, to be *"Alter Christus"*".

She was very young when she wrote these thoughts, she was about twenty years old; Jesus had chosen her, He had given her the wisdom of the heart. In the Gospel of Matthew (Mt 11, 25-30) Jesus says: "I praise you, Father, Lord of heaven and earth, that you have hidden these things from the wise and learned, and revealed them to babes. Yes, O Father, for thus you have decided in your goodness". In her meditation, Carla writes: "Jesus said: "Be perfect", but He did not ask this of a few, He asked it of everyone!" The Holy Spirit dwelling



in her makes her understand that she is part of the great people that is the universal Church. It is the Spirit that flows like lifeblood from one member to another, it is He who gives meaning to daily life and instills confidence in a Plan that is above her, often incomprehensible, but nonetheless, a Good Plan.

She has a precise program of life: that of becoming a saint and writes: "It is not by chance, O my poor soul, that you live in this state of health, in this house where you live, in this position with the people around you, subject to this work that sometimes tires you because of its monotony and its difficulties... My soul, do not murmur, the place you have is what you need, because it is the place that God in His providence has chosen and prepared for you. In this place where God wanted you, you have all the graces to sanctify yourself, elsewhere you wouldn't have them". For Carla, therefore, her program is clear, she has no doubts, it is well defined. She writes: "One must live happily and make others happy. To flourish, my soul, is to show yourself happy with what is done for you. It is knowing how to give thanks for the smallest service received. Happy also for the help you are called to give to others, without even receiving a human reward. To flourish is to say to all those around you and with words and with a simple and casual air and a radiant face: "I am well near you"". This wisdom that God gave her makes her a contemporary of so many saints who lived before her and makes her an interpreter of so many teachings guarded by the Tradition of the Church. In particular, today, we can refer to the Apostolic Exhortation *Gaudete et Exultate* of Pope Francis who, in n. 10 writes thus: "What I would like to recall with this Exhortation is above all the call to holiness that the Lord makes to each one of us, that call that he

addresses to you as well: "Be holy, for I am holy" (Lv 11:44; 1Pt 1:16)".

Carla's continuous evangelical training finds concrete development in a specific environment which is that of her family and her parish: all the children and young people of AC, all the people who seek her out for advice or simply to share a problem. In her daily relationship with the Lord, her faith grows, and her experience leads her to give herself maxims, rules of wisdom inspired by the Spirit, which she calls "Little things that are precious in the eyes of God". She wrote: "Smile in the monotony of daily duty; Be silent when you realize that someone has done wrong; Praise the brother who has done good; Give service to those who are subject to you; Participate in the children's game; Warmly shake hands with the brother who is sad; Speak softly to the impatient and the importunate; Look with affection at the brother who hides a pain; Greet the humble with affection; Recognize humbly your weakness; Repent sincerely for the evil done.

This is the lifestyle of a young woman who knows how to combine the intense and tireless action of daily life with contemplation. The maxims quoted seem like another version of the Wisdom Books, with the only difference that they flow directly from Carla's heart. In fact, with her Lord and Spouse, she walks the streets of the town of Torre Pedrera, holding tightly in the depths of her being that "secret" that makes her strong, supports and encourages her.

And she is for everyone an example of serenity and peace. Her radiant face bears witness to this.

**Franca Negosanti Bugli**

# BOOKS AND PUBLICATIONS IN LANGUAGE

## Alberto

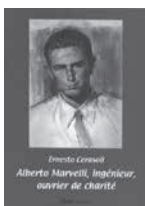
Ernesto Cerasoli



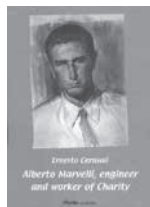
**Alberto Marvelli, inżynier,  
pracownik miłosierdzia**  
Ed. *ilPonte* - pp. 24

Ernesto Cerasoli

**Alberto Marvelli, ingénieur, ouvrier  
de charité**  
Ed. *ilPonte* - pp. 24



Ernesto Cerasoli



**Alberto Marvelli, engineer and  
worker of charity**  
Ed. *ilPonte* - pp. 24

Fausto Lanfranchi

**Alberto Marvelli, plenitude de vida  
crista e cívica**  
Ed. *ilPonte* - pp. 24



Fausto Lanfranchi



**Alberto Marvelli, plenitud de vida  
cristiana y civil**  
Ed. *ilPonte* - pp. 24

**Musical Alberto  
"Seven days with you"**



Docu-film



**Siamo fatti per il Cielo.  
Alberto Marvelli  
una vita tutta di corsa**

## Carla

Dépliant



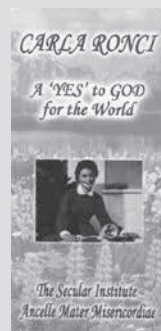
Portoghese



Spagnolo



Italiano



Inglese



## Prayer to ask for Venerable Carla Ronci's intercession

Lord, we thank you for bestowing Carla Ronci upon us, and we thank the powerful action of Your Holy Spirit, which blessed her with many gifts. We praise you for her willingness to fully consecrate herself to Jesus Christ through chastity, poverty and obedience; for the great dedication she had to her educational task during her everyday ecclesial commitments; for her willingness to follow her priestly vocation and the sanctification of presbyteries; for her fervent prayers, which enabled her to endure suffering with strength and serenity; for her simple life the constant help she gave to her neighbours. Father, grant us, through Carla's intercession, the ability to follow our path as virtuously as she did. We also ask you for spiritual and material grace.

If your divine plan allows it, let Carla be beatified and known by the whole Church, for the sake of us and Your glory. Amen.

**(Approved by the Church)**

## Prayer for asking for the intercession of Blessed Alberto Marvelli



Oh God, Almighty Father, rich of mercy,  
We thank you for giving in Alberto Marvelli  
a sign of your love for us.  
We contemplate the wonders that you have created  
in his life: his strong life of prayer,  
his generous social and political dedication,  
his ardent love for the poor.  
In any aspect of his life he practised heroically  
faith, hope and charity.  
We ask you, Father, for the intercession of Alberto,  
allow us to imitate his virtues and to become like him  
witnesses of Your love in the world.  
We also ask you any spiritual and material grace.  
We ask you peace and salvation for Your Church,  
that Alberto loved and served.

Make Alberto well-known all over the Church  
for Your name's glory and honour.

Amen

**With ecclesiastical approval**