



**Monastery of Sacred Heart - July 18 2012  
66th anniversary of birth to Heaven  
of the Servant of God Sister M. Consolata Betrone**

**FROM THE HOMILY OF HIS EXCELLENCY MGR. GIULIO SANGUINETI  
EMERITUS BISHOP OF BRESCIA**

**BECOME THE IMAGE OF HIM**

God the Father is really great, because he chose the little ones to reveal his greatness, knowing that the little ones are better than the big ones in revealing the greatness of God. Especially you, Clare Capuchins, you have the experience with this "little" Sister, but that became "great": in fact, remaining little has "revealed" the greatness and the love of God. In one of the notes of the 16<sup>th</sup> September 1935, Sister M. Consolata Betrone wrote by inspiration of the divine Master: "...*what is necessary for you to give me this continuous act of love? This twofold silence of thoughts and words with everyone and to see Me and deal with Me in everyone*". Jesus, therefore, desires to be loved, desires a continuous act of love that Sister M. Consolata calls "incessant act of love": to love with all the heart and with all the mind, and to see Jesus and deal with him in everyone. We will read again in the notes of the "Dairy" of the Servant of God the invitation of Jesus: "*I will think, I will speak, and I will write through you and you worry only about loving Me, but always love Me and this be your only thought from when you wake up in the morning, to when you fall asleep at night*".

So, with the human life of Sister M. Consolata, with her "I", there is a superior "I", that is Christ himself: "*I will think, I will speak, and I will write through you*". Here is the great revelation of Jesus through the little ones that Saint Paul expresses like this: "*Yet I live, no longer I, but Christ lives in me*" (Gal 2,20).

Pope Benedict XVI uses a simple language, apparently more generic, and calls this continuous love for God, "the referral to the transcendental": he expressed himself like this in his intervention, citing the refusal of the transcendental part of our humanity as cause that has generated the crisis that we are living today, that "it's the crisis of significance and of values, before that economic and social crisis". This consideration of Pope Benedict XVI renders present the message of Sister M. Consolata, a nun that testified the Gospel with a human and Christian existence almost insignificant: she lived hidden in a cloistered life, doing the most humble of works within the community but, like she reminded us in her "Dairy", *"in the incessant act of love, with the joy of the daily sacrifice"*. In fact the daily, is only a monotonous appearance, because who lives Christianly has a very high tone, the tone of God: *"You just worry about loving Me, I will write, I will think, and I will speak, you just worry about loving Me"*.

The persistence of the Lord Jesus for Sister M. Consolata to love him, make me remember another text, that of Pope John Paul II, derives from the Apostolic Letter "Novo Millennio ineunte" written the 6<sup>th</sup> January 2001 at the conclusion of the Jubilee: *"Many things, also in the new century, will be necessary for the historical walk of the Church; but if the charity is missing, (agape), everything will be useless. It's the same apostle Paul that reminds us in the hymn about charity: "Even if we speak in the tongues of men and of the angels, and we had a faith that could transport the mountains, but then the charity was missing, everything would be nothing"* (ref. 1 Cor 13,2).

Sister M. Consolata was a missionary of the love of God, of the love that God had asked of her, but first of all of the love of God for her. With Sister M. Consolata Jesus was very demanding: *"You just worry about loving Me"*, that is Jesus had asked her to love Him, not to use charity with everybody, but to love Him, only Him. Let's ask ourselves if we are attentive like this, if we consider love as "to love God", only Him, because when we love Him, we also love the others, all of our brothers.

Sister M. Consolata lived a simple life, humble and hidden: you teach me it, dearest Sisters; nevertheless she was favoured by particular gifts of grace and we have just heard it reading her writings, a brief thought from her "Dairy".

This would be enough to understand how much she was privileged with enormous graces, but that didn't prevent her from remaining "servant of the Sisters", testifying the Gospel in the practical life of every day, lived in an extraordinary way. The Servant of God didn't speak very much, her life spoke: it's a gift that we wish to ask the Lord even for us ministers that have the duty of announcing the Word and we have to make it that our life is coherent with what we preach.

Sister M. Consolata was not grazed by the joy of success, but by the beatitude of those who literally hear and observe the Word: I'm thinking of that anonymous woman from the Gospel that said to Jesus, referring to his Mother Mary: *"Blessed is the womb that carried you and the breasts at which you nursed"*, and to which Jesus replies correcting her: *"Rather, blessed are those who hear the word of God and observe it!"* (Lk 11, 27-28).

The testimony of Sister M. Consolata is therefore very real: that's why I see with great pleasure so much veneration for her, cloistered nun and, therefore, hidden from the world, but very much present in the world where her message continues to expand itself, to question and to console many souls.

I realize that I let myself be provoked by the experience of Sister M. Consolata, Christian woman, consecrated, open to a special mystical gift; I let myself be provoked by her search for the Absolute, that we easily think is too high for us; I let myself be provoked by this cloistered soul, saintly to the point that she found in the crucified Love strength and hope for herself, for her brothers and for all of us: a living Gospel. The love of God, of which filled her whole earthly experience, asks to expand itself in the experience of our time so in need of God; Pope Benedict XVI says: *"Without God man doesn't know where to go and can't even understand who he is; in front of the enormous problems of the development of people that almost pushes us to dejection and surrender, the Word of the Lord Jesus comes to our aid: 'Without me you are not able to do anything' and again: 'I am with you always even to the end of time'"*.

Let's ask for the intercession of Sister M. Consolata, of which everyday life was – as she herself said – "a love story", an intense meeting between Jesus and her soul. This is also that Gospel that she had learned from Saint Francis of Assisi, the "passionate seraph", and from his "little plant" Clare, on the sequel "in love" with Christ, to the point of both becoming the image of Him: like Sister M. Consolata to the point of becoming, I would say, an "embroidery of love" for her Lord.

