

(English translation)

Castel Gandolfo (Rome), November 18, 1997

Like a Rainbow

The Lord, through the charism of unity, did not intend only to bring about a spirituality in the Church, but also a Movement that was later given the name Focolare or Work of Mary.

Of course, a Movement necessarily needs a soul (the spirituality of communion), but it also needs to be organized, it needs a structure, a rule.

And the Lord thought of this as well.

As I recall, it was in 1954. The spirituality at this point was more or less complete. And one thing was clear to us: we had to be another Jesus.

Already in 1946 I had written in some notes: “The soul must aim at being another Jesus as soon as possible. . . .” “We must play the part of Jesus here on earth. We need to lend God our humanity so that he may use it to have his beloved Son live once again.”¹ . . .

Love is light. It is like a ray of light that upon passing through a raindrop opens up into a rainbow of seven colors. They are all colors of light, which in turn are made up of an infinite number of shades.

And just as the rainbow is red, orange, yellow, green, blue, indigo and violet, love, the life of Jesus in us, would have different colors and would express itself in different ways, each one different from the other.

Love, for example, is communion; it leads to communion. Because he is love Jesus in us would lead us to live communion.

Love is not closed in on itself; it is its nature to spread. Jesus in us, love, would radiate love.

Love lifts up the soul. Jesus in us would raise our soul up to God. Thus prayer.

Love heals. Jesus, love in our hearts, would be our soul’s health.

Love gathers people together in assembly. Jesus in us, because he is love, would bring hearts together.

Love is a fount of wisdom. Jesus in us, love, would enlighten us.

Love is unity; it makes many one. Jesus in us would fuse us into one.

These are the seven main expressions of love that we proposed to live. They, however, represent an infinite number.

Thus, these seven expressions of love immediately became the norm of our personal life and would also make up the guidelines of our Movement as a whole and later on of its various branches.

And since love is at the basis of each expression, of each aspect, and since it is Jesus that is always living in us in every manifestation of our life, our life would be integrated in a wonderful unity. . . .

Everything would be born from love, everything would be rooted in love and everything would be an expression of the life of Jesus in us. No longer would our life be unsatisfying, boring and flat, made up of unrelated events merely set one next to the other: perhaps with time set aside for lunch that has nothing to do with the time for prayer, or the time for apostolate relegated to a predetermined hour, etc. Instead, life would become attractive and fascinating.

¹ 2 December 1946.

No, here it would always be Jesus who lives the apostolate, who works, who eats, etc. Everything would be an expression of him.

We can see now that we were being presented with a rule suited to our human nature that had, at the same time, both an earthly and a heavenly flavor.

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