

From the Conference Call CH "If you want it, I want it too"  
Rocca di Papa, June 14, 1990

**"Everything has meaning and value"**

(...)

Next year will also be devoted to the Holy Spirit.

But what should we do to ensure that our relationship with him grows?

We know. We should love him. But to love God means to obey him ("Not everyone who says to me 'Lord, Lord,' will enter the kingdom of heaven..." Mt 7:21), and to obey him not in a general way, but precisely in what he wants from us, in the specific thing he asks of us, in that which characterizes our way.

We know what this is. He wants us to follow a collective way.

The collective spirituality we are called to follow has characteristics that distinguish it from ways that are more specifically individual, even if in Christianity everything tends towards being communitarian, collective. But the differences still remain.

For us, for example, everything has meaning and value in the apostolate, in study, in work, as well as in prayer and in the effort to reach holiness, if in the first place we have Jesus present among us. This is the norm of norms<sup>1</sup> for us. We must constantly foster this presence through the fullest spiritual as well as material communion with one another. We need to nourish ourselves on the Eucharist, etc., and we must go ahead together on our holy journey. This presence of Jesus among us is what differentiates our way and the more individual spiritual paths to God.

In the individual spiritual ways, for example, in order to love God, the Christian goes ahead slowly, progressing gradually through various stages or steps. They aim at climbing up the mountain of perfection.

Instead, following the collective way immediately puts the Christian high up on top of the mountain. I think it is the presence of Jesus in the midst that calls for this and brings it about. He is the perfect one. If we must grow - and we do - it is in intensity, that is, in doing acts of love that are more and more perfect, more frequent, always beginning again. It is a matter of quantity rather than quality.

For example, when the Holy Spirit gave us a new understanding of the will of God so that we would live it, he immediately suggested to us that the most perfect way is to desire the will of God, to say that the will of God is ours.

Therefore, the Holy Spirit did not make us go through different stages, such as first resigning ourselves to the will of God, then accepting the will of God, then surrendering to the will of God and finally desiring the will of God. He immediately put us in the last stage. Of course, we are the ones who know if we have corresponded, and how many times we have started over.

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<sup>1</sup> See the premise to the General Statutes of the Work of Mary.

So, this is what the Holy Spirit suggested to us.

It is not so much that we have to climb the mountain of perfection, but rather, from on high, we have to walk along the crest of the mountains until we reach the sun which is God, heaven. This is our method.

(...)

Therefore, in order to be in tune with our spirituality, let's train ourselves to sincerely repeat: "If you want it, I want it, too. My will is yours." We'll feel invigorated!

(...)

It's a way of loving the Holy Spirit because we obey him by following the path he planned for us. And our marvellous relationship with him will grow. But we must not forget - and I repeat this again - that first and foremost we should build and rebuild our relationship with one another so that Jesus can be among us.

I am with you all, throughout the whole world. Let's try to be a network, a chain of true Christians who embrace this world, because we too want to have written on our foreheads, as Saint Francis de Sales said: "I am the will of God on me."<sup>2</sup>

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<sup>2</sup> "Teotimo, ossia Trattato dell'amor di Dio", VIII, 7; II, Roma 1958, pag. 81.