**FRAGMENTS OF CHRISTIAN SPIRITUALITY**

**(How to be good disciples of Jesus today)**

**Catanzaro 29 January 2018**

**INSTRUMENTS OF THE WORKS OF GOD**

**God needed the flesh to operate the Redemption and Salvation of man. Without the flesh, that is without the true humanity of Christ, sin and death would have enslaved Adam's children forever without remedy.**

**The flesh is the instrument of Redemption and Salvation. Where the flesh fails, even Salvation and Redemption fail. The flesh of every one of his disciples must unite today to the flesh of the Son of God.**

**Every one of his disciples, becoming for Baptism, the true body of Christ, as the true body of Christ, in Christ, with Christ and through Christ, is constituted flesh of Salvation and Redemption. This is our very high vocation.**

**But as the body of Christ is very pure obedience to the Father, so too the Christian must be very pure obedience to Christ. Without obedience to Christ, no fruit of redemption is produced. We are dry branches.**

**As the body of Christ submitted, for the love of man, to every suffering, so also the Christian, for the sake of the salvation of his brothers, must let himself be crucified by the world. Suffering is the true price of life.**

**As the body of Christ was the Word of God that invited to conversion and faith in the Gospel, so the Christian must be made the Word of Christ that invites every man to conversion, to faith and to become the body of Christ.**

**As the body of Christ overcame all temptations of Satan and remained faithful to the Father in everything, so too the Christian must overcome all temptations and be faithful to the Father. From sin we are not instruments of life.**

**It is right to ask oneself: My truth, that is my life, my nature and my being, is life, nature and being in Christ, of Christ and for Christ? It is Christ's if theological, Christological and moral truth are one.**

**When the theological, Christological and soteriological truth is not also moral truth, that is full conformation to the holiness of Christ, we are not instruments of the Redemption and Salvation of Christ. Obedience to Christ is lacking.**

**Who wants to know if he is a true instrument of redemption, life and salvation, it is sufficient that he examines his vices. A single vice makes us vain instruments. Only one still unused virtue makes us not perfect instruments.**

**Morality is the infallible index of our true belonging to the body of Christ and consequently of the strength of our work in favour of the Redemption and Salvation of the world. Only death is born from immorality.**

**You are not tools alone. It is the body of Christ the eternal instrument of Redemption and Salvation and it is in the body, with the body and for the body of Christ that everything takes place. The law of the body is communion.**

**Communion in the body of Christ is the perfect one of every Christian to the Holy Spirit, that is, to his ministries, to his vocations, to his charismas and to the responsibilities that he assigns. Without obedience there is no salvation.**

**Image of communion is Christ Crucified. The Father put the body of his Son. The man put wood and nails. Others give us nails and wood. We give them the body to be nailed.**

**THE TRUE LIGHT BRINGS TO CHRIST**

**You are the light of the world. Thus in the Gospel according to Matthew, Jesus says to his disciples. You are the salt of the earth. The Christian is a light that must shine on the world and enlighten every man who lives in it.**

**The light of the Christian is not outside of him, it is not in the heavens and it is not far from him. The light is the Christian. However, it is not an autonomous and independent light. It is light in the body of Christ, with the body of Christ and for the body of Christ.**

**The Christian is light if he is interwoven in the admirable communion of all the threads that make up the wick that burns and gives light. The oil of both this divine and human lamp is the Holy Spirit. Without the Spirit there is no light.**

**The disciple of Jesus is the light of word, thought, desire, will, feeling, decision, action and relationship. He is a light of faith, charity and hope. He is a light of prudence, justice, fortitude and temperance. He is a light of truth.**

**When the world sees a disciple of Jesus, it must see the light of Jesus. If it does not see the light, his word will serve no purpose. It is a word that is not his life, that is not revealing of his light and that does not attest to his truth.**

**This is why it is always urgent to combine theological light with moral light. The moral light is the truth of the theological light. It is the moral light that ensures that the thought of Christ is not thought of as an ideology or even as a fantasy.**

**The moral truth of our body, spirit and soul, is conformation to the Christological and pneumatological truth that we proclaim and in which we say we believe. If Christ is Saviour, I must be saved flesh.**

**If the Holy Spirit is the Sanctifier, I must be sanctified flesh. If I am flesh like any other flesh, flesh that performs the works of the flesh, it is evident that my faith is only an idea or a system of thought and nothing else.**

**The body of the Christian must be a torch of light that burns and illuminates the world, showing to it the beauty of the Redemption of Christ Jesus and of the Sanctification of the Holy Spirit. The light is the works.**

**Not only must the disciple be light in the Lord, always nourished by the oil of the Holy Spirit, he must also walk from light to light, so that his flame may become ever greater. It is obligatory.**

**Either we walk from light to light or little by little our light goes out and our flesh becomes darkness. When this happens, we can do things, but we can no longer save anyone.**

**Things, everything, all can do them from darkness. From the darkness you can be doctors, teachers, scientists, professors, theologians and exercise any ministry. But these things are not for salvation.**

**Salvation is only the fruit of our light. Light is the transformation of every Word of Jesus into our flesh. When the Word becomes flesh in us, it is then that we become true instruments of God for salvation.**

**THE PARISH, THE TRUE HOUSE OF GOD**

**We understand everything well if we know the truth of the Ancient and New People of God. The Ancient People of God had been constituted on the foundation of the Law and on Priesthood, the true essence of the Covenant.**

**The priest is the one who must teach the Law so that the people may remain the Lord's people. He must also rebuild the covenant broken by sin, with sacrifices and burnt offerings in honour of the Lord. A single mission.**

**The New People of God, the Church, is also founded on the Law, or Gospel, and on the Apostle. The Apostle is not only given the ministry of the announcement, but also that of the government and of sanctification.**

**The Apostle gives the Law, the Grace and the Holy Spirit. The Apostle is the Shepherd of the Lord's flock. To the Apostle the Holy Spirit has added the presbyters, as true Pastors, but always in communion with the Apostle.**

**If the Apostle and the Presbyter fail in their mission, that is, they separate themselves from their ministry of Word, Grace and Holy Spirit, as in the Old People, even today the Lord raises prophets.**

**Who are the prophets? They are people chosen directly by the Lord, to whom he makes his Word be heard, so that they transmit it to the People, to the Apostle and to the Presbyter. The Word is transmitted so that the flock of Christ may go back to life.**

**Shepherd of the flock of Christ is not the prophet. Pastor is the Apostle, it is the Presbyter in communion of truth and light with the Apostle. The prophet gives the truth of the flock and of the shepherds from whom it is the life of former and the latter.**

**The parish is the true fold of Christ Jesus. This fold collects a portion of Christ's flock, entrusted to a shepherd, to lead the sheep entrusted to Him to truth, justice and grace, in the Holy Spirit.**

**If the prophet were to draw the sheep to himself, he would not be a prophet, because he would not come in the name of the Lord. He comes in the name of the Lord who recomposes the unity of the flock and of the shepherd in a single fold.**

**Every sheep outside the fold, without its particular shepherd, is a sheep without a future, because it is a sheep without real life. For each sheep it is necessary that it belongs to a sheepfold. The sheepfold is necessary.**

**The prophet comes to tell the truth of the shepherd, of the flock, of the sheepfold. He comes so that the unity among sheep, shepherd and sheepfold is recomposed. Then it is the Shepherd the one who must enlighten, guide, sanctify and govern his flock.**

**For this reason St. Paul says that the Church is founded on the foundation of the Apostles and the Prophets. The Prophets give the most pure Voice of the Lord. The Apostles lead according to the Voice heard.**

**THE WILL OF GOD**

**What then is the true will of God? It is only one: that each fold is filled. It is filled, if each sheep is brought back into it. Who has to bring the sheep back to the fold? Every sheep that has returned to the fold.**

**If a sheep is out of the sheepfold, or worse making it a self fold, never might it be inserted into the mystery of God's will. God's first will is that one be part of a sheepfold, under the guidance of a shepherd.**

**We are sheep of Christ Jesus if we are in the fold of Christ Jesus. The fold of Christ Jesus is always under the guidance of an Apostle, under the guidance of a presbyter in communion with the Apostle. Without the shepherd there is no flock.**

**If one is not in the flock, if one is not an essential part of the flock, he cannot be an instrument of salvation. Salvation is bringing every sheep into the fold of Christ. From the sheepfold the other sheep are brought into the fold.**

**One could also think or say: but I go into the fold only when I need something. You do not go to the sheepfold when you are in need. Of the sheepfold you must be an essential, vital part. The sheepfold is life.**

**One is in the sheepfold to make the sheepfold grow, to participate in the sanctification of the sheepfold and to add new sheep to the fold. When one is a sheep outside the fold and without a shepherd, he is not a true sheep of Jesus the Lord.**

**You do not even go to the sheepfold to provide a service. Of the sheepfold one must be an essential part, like the eyes, the hands and the heart for the body. The service is done by the flock for the flock, each sheep according to its nature.**

**The prophet is sent by God to immerse us in this truth of the flock of Christ the Lord. He saves the Church of Christ Jesus, whoever saves his flock. The flock is saved by becoming the sheep an essential part of the flock.**

**The subtle, invisible, tenacious and insistent temptation thinks all and wants all to be operated out of the fold. It is the failure of pastoral care, because it is a pastoral ministry without the Pastor and without the formation of the flock.**

**Everyone is obliged to ask: am I an essential part of a sheepfold? Do I go there only to receive? Do I go to provide only some services? Am I a sheep of the flock that helps the flock to be true flock?**

**Let everyone know that out of this divine statute, no salvation is done. The unity of Christ's flock is the essence of salvation. One is saved if one is a true flock of Christ, ruled by the Shepherd of Christ.**

**GOING SAVING CONVERTING**

**Each sheep must take care of every other sheep. It is the obligation not only of the Shepherd to look for the sheep of Christ that are out of his fold. But it is also the obligation of every sheep of the sheepfold to bring in those who are outside.**

**We go, we look for the sheep, we invite them to go back or to enter the fold of Christ Jesus, which is the Parish. Salvation occurs when the sheep enters the fold and becomes an essential part of it.**

**If a sheep is out of the sheepfold never might it save. Salvation is inside the sheepfold. We save ourselves by becoming an essential part of the sheepfold, placing ourselves under the guidance of government, sanctification and teaching of the Pastor.**

**This truth must be a fixed point for those who want to be God's instrument for the salvation of souls. We are an essential part of the sheepfold, the other sheep are brought into the fold, so that they are an essential part of it.**

**This is the first conversion. One gets converted by leaving the fold of the world and entering the fold of Christ. This first conversion is the result of the sheep that goes in search of the other sheep. Going is the essence of the mission.**

**Once it is in the fold, under the guidance of the Pastor, that exercises his triple ministry of teaching, governing and sanctifying, the sheep helps the other sheep in conversion, showing it its converted life.**

**The ministry of the sheep is great. It brings other sheep into the fold. In the sheepfold it shows how the life of Christ is lived. By showing the beauty of life according to the Gospel, it helps every sheep to grow from light to light.**

**For the mission the perfect conformation to Christ is not asked. It is asked that we start from a fixed point: everything must take place in the sheepfold, from the sheepfold, for the sheepfold and in the government of the Shepherd. Shepherd and sheepfold are one.**

**When this principle is firm in the heart, the mission is transformed into true salvation and true conversion. On the other hand, if you are sheep out of the fold, without sheepfold, in opposition to the sheepfold, there is neither salvation and nor redemption.**

**This Shepherd-Sheep unity must necessarily be always recomposed, fortified and sanctified. Another communion and unity must be between sheep and sheep. One must be strength and support of the other, one for the other.**

**ALL STRENGTH COMES FROM FAITH**

**History is lived either at the foot of the cross or on it. Other possibilities are not given. We can live our cross in truth if we also live the cross of brothers in truth. The cross is lived by carrying and loving it.**

**St. Paul says that the Law of Christ is lived in only one way: bearing one the weights of others. Carry each other's burdens and so you will fulfil the Law of Christ Jesus. We live our cross by living the cross of the brothers.**

**One can live his own cross well by living the cross of brothers well, only if we have a strong faith in heart and mind. It is true faith if we see every moment of life as a way of most pure love for the Lord.**

**How much do we love the Lord? We love him to the extent that we carry the cross of the brothers making it our true cross. The cross is carried, assuming it as our cross. Living it as a proof of love.**

**PROFESSIONS LIVED IN FAITH**

**Every Christian has been assigned by God special gifts with which he must put himself at the service of his brothers. These gifts are charismas, ministries, vocations, missions, professions and special responsibilities.**

**Every ministry, profession and responsibility must be lived in faith, in hope and in charity. It must be lived as a service for our sanctification and for the sanctification of every one of our brothers.**

**One does not sanctify oneself out of his own ministry or profession, but in profession and ministry. We sanctify ourselves by living the ministry and profession by dressing ourselves with theological and cardinal virtues.**

**We sanctify ourselves by cancelling sin and vice, from our body. One is sanctified by obeying every Word of Christ Jesus, in full observance of the Commandment, of the Beatitudes and of the whole Gospel.**

**The more we grow in our own sanctification, according to the rules of the holiness of Christ, and the more ministry and profession will produce fruits of conversion and salvation. Today, the tree of salvation is our obedience to God.**

**CHANGING THE GOSPEL OR CHANGING THE HEART?**

**Today the Church is under attack. From within and without, she is tempted to change her structure, her essence and her law. She is tempted to abandon the truth of the Gospel and to conform to the laws of the world.**

**We are witnessing not only the distortion of the Gospel, but also its complete substitution. From many sides we wished we preserved the ecclesial structure, but without the most pure truth of the Gospel.**

**Since the most pure truth of the Gospel is the pure truth of Christ, we wished we had a Church without any reference to Christ. In fact, we are thinking of a Church without Christ. Christ would become one among many.**

**This temptation is so persuasive and strong, convincing and subtle as to bring down noble souls and hearts that once were the champions of Christ and the Gospel. Christ's place is being replaced by a human love.**

**But we know it. Human love either becomes divine love, or it is not a love of salvation. Divine love can only be drawn from the heart of Christ Jesus, not one among many, but the One, the Only Saviour and Redeemer.**

**The right way is not the one of replacing the Gospel and replacing Christ. This path leads to the perdition of humanity. The right way is that of letting our heart be changed by the Holy Spirit. But the Spirit is the Spirit of Christ.**

**An inversion of way is urgent, indeed a true conversion to Christ, in the Holy Spirit, is urgently needed in order to return to the fold of the Gospel. Without change of heart no conversion will be possible.**

**That our heart, from a heart of stone to a heart of flesh, is urgent that it changes, is attested by our thoughts that are no longer those of God and also by our works that are no longer the fruits of the Spirit.**

**Where the works of the flesh reign, it is attested that the heart is that of stone. We are not in Christ, through Christ and with Christ, we cannot produce the works of the Holy Spirit. Our spiritual state is revealed by the works.**

**THE GREAT THINGS DONE BY THE LORD**

**There is no greater, more marvellous work than God can accomplish than that of conversion, sanctification and conformation to Christ Crucified of a heart. This work exceeds the creation itself. A highly divine work.**

**Is there a greater work today than the conversion of a young person to the purity of faith and sound morality? The call to the ministerial priesthood and the birth of a presbyter man is a very great thing done by God.**

**If we look at our life, like the Virgin Mary, we must confess that great things the Almighty has done for us and that Saint his name is. But now the Lord wants to continue doing great things. He needs us.**

**GOING BACK TO THE FATHER'S HOUSE**

**Jesus, the Father, the Holy Spirit might not do any great things for us if we do not bring his sheep into his fold to deliver them to his shepherds. The fold of Christ Jesus is the parish.**

**If this work is done according to its truth and not according to our conveniences, thoughts, imaginations and fantasies, the Lord will always do great things for us, through us in his fold.**

**The sheepfold is his forge, the lathe, his workshop. We enter his forge, He shapes us according to his will. He will do wonderful things for us and through us. We go out of his shop, he might do nothing of us and for us.**

**FOR THE GOOD OF THE CHURCH**

**The good of the Church is one and the same for all: our being true sheep in the fold of Christ, under the guidance of the Shepherds of Christ, living the life of the flock at the service of the flock. This good must always be pursued.**

**It is urgent to decide. No transhumance from pasture to pasture, from sheepfold to sheepfold. No state of being in hiding from the parish, conceived and imagined either as a place of service or as a shop where to get some benefit.**

**SHORT FINAL CONSIDERATIONS**

**It is right that we give a word of clear theological truth about the relationship between the prophet and the shepherd of the flock. The prophet is the voice of God. He is sent by the Lord to say his Word, his will, to the pastor and to the flock. But he is not a shepherd. The pastor is the presbyter. He listens to the Word of God, gives it to the Shepherd and to the flock. Then it is always the Shepherd the one who must guide the flock, leading it into the Word heard, according to the truth contained in the Word. The Word is spoken to everyone. It is always for everyone.**

**The truth of the Word heard belongs to the presbyter. If the presbyter is skipped, everyone gives the Word the content he wants. Jumping the priest is walking with personal thoughts, but attributing them to the prophet. This is a very high betrayal of the prophet. The prophet is always betrayed when the truth that necessarily must come from the Pastor is skipped. In the Church of Jesus the Lord is the Pastor is ultimately responsible for the truth of the Word of God and of Christ Jesus. His is the responsibility of eternal damnation, if he is mistaken.**

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**No one must nor might skip the Shepherd of the flock. Just as nobody must nor might stand outside or near the flock. In the Church of Christ Jesus we are sheep of Christ the Lord if we are his flock. One is his flock if one is of his Pastors. May the Virgin Mary, Mother of God and our Mother, help us to live in this truth from which our life and our mission are. May the Angels and Saints get us light and strength from the Holy Spirit, so that we can understand what our truth is and we can embody all the divine will in it.**