**FRAGMENTS OF CHRISTIAN SPIRITUALITY**

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

**Catanzaro 05 March 2018**

**FAITH AND HISTORY**

**Christian faith is based on a history, made up of words and events. For every word that changes, faith must also necessarily change. For every event that happens, faith must also change.**

**The beginning of the history is essential and fundamental. The Lord adds events and words on it and our faith grows. To the universal facts and words, the Lord always adds facts and words for the individual.**

**God adds personal facts and words so that they become universal facts and words immediately. Events and words of God, also wanted by God for a particular person, are always given so that they become universal.**

**We distinguish public revelation and private revelation. Instead it should be said: true revelation and false revelation, true prophecy and false prophecy, true manifestation and false manifestation.**

**True theophany and false theophany, true vision and false vision. Revelation is not true because it is public. It is true because the Church, in her Apostles, to whom the power of discernment has been given, has separated it from the false.**

**A private revelation, if recognized as true by the Church, it is a revelation made to the body of Christ for the life of the body of Christ. If it is for the life of the body of Christ, it must be of interest to the whole body.**

**On the other hand, how could only the single person be interested if the individual person gives a new vitality to the whole body of Christ? If revelation comes from Christ, it comes for the body of Christ.**

**If the Virgin Mary says that the world has forgotten the Word of her Son Jesus and that asks that it be reminded, this "revelation" is made to the individual person, but it must affect the whole body of Christ.**

**Either the body of Christ starts again to remind the Word or there will be no more life for it. Life is not for the person that must remind the Word, but it is for the whole body. Interesting the body of Christ, it concerns the world.**

**It is the whole body of Christ that no longer gives the Word and that is why the world has forgotten it. The Virgin Mary asks the body of Christ, through one of its members, to begin the remembrance according to truth.**

**New intervention of the Lord in history, new course for it. Current will of God for us, life of resurrection for the body of Christ Jesus. But every new life for the body of Jesus and also new life for the world.**

**Everyone is obliged to ask: on what personal intervention of God, made of events and words, am I building my faith? If there is no direct or indirect intervention by the Lord, faith is a lifeless habit.**

**NEW HISTORY NEW FAITH**

**Who reads the Acts of the Apostles knows that the disciples of Jesus did not have as their foundation the events lived by Christ the Lord and the words connected to them. From the day of Pentecost Jesus added personal events.**

**Peter, John, Philip and Paul are accompanied by the presence of Christ in their mission. Without this daily accompanying, the Apostles would have remained entangled in the thoughts of their hearts.**

**Without the multiple direct interventions of Christ Jesus in Paul's life, certainly the Apostle of the Gentiles would not be the Apostle we know. Paul walked from assistance to assistance on the part of the Lord.**

**The whole Church walks from assistance to assistance from the Lord. On the other hand, the Gospel says it with divine luminosity: I am with you all days until the end of the world. It is an immortal truth. This is in Matthew.**

**Thus the Evangelist Mark closes his Gospel: "The Apostles left and preached everywhere, while the Lord worked with them and confirmed the word with the prodigies that accompanied it".**

**For every new intervention of the Lord, a new story is born, produced by a new faith. St. Paul says that the just walks from faith to faith. A faith that is not renewed, that does not grow, is a faith without fruit.**

**A faith that stops at its point of origin is a faith incapable of transforming history. History is always transformed by God with new events, new words, new life and new faith. A new story and a new faith.**

**Before and after Abraham, before and after Moses, before and after Isaiah, before and after Ezekiel, before and after Christ is not the same history. Before the shock of Paul and after, it is not the same history and the same faith.**

**Every new sign set by God in history necessarily gives birth to a new faith. If a new faith is born, a new history will also be born. A new sign, a new faith and a new history for the whole body of Christ.**

**If Jesus manifests himself, he does it because his wisdom suggests him that it is necessary to create the new faith even in the person that receives the manifestation. Every new encounter with Christ becomes a new faith.**

**We know that the Saints were always assisted by Jesus in a visible or audible way. Without this almost daily, direct or indirect assistance, Christian holiness is difficult. Faith is confused with human thoughts.**

**Instead the Lord intervenes directly and faith is clothed with new strength, new energy, new light, new determination, new courage and new vitality. Christian holiness is the fruit of Christ's presence.**

**FROM HISTORY TO HISTORY FROM FAITH TO FAITH**

**The saints of the earth are those who walk from revelation to revelation, from manifestation to manifestation on the part of the Lord. It is the Lord who makes sure that faith does not die, does not get lost and does not get confused.**

**It is the Lord who gives the Saint the universal and also daily mission to be fulfilled. Sometimes he does it with the power of his Holy Spirit, other times he does it directly. This is why they always follow the divine compass.**

**The saints never lose their way, because before them there is always Jesus, who as the Good Shepherd guides them from path to path so that their mission may always be according to his will and his desires.**

**Today, the Christian has separated himself so much from Christ Jesus that he no longer recognizes the Christ of the Gospel, according to the truth of the Gospel. Can a Christian without Christ, think that Christ manifests and reveals himself?**

**Today, the Christian is a person of faith without the truth of the Gospel. He is a Christian without the Christ of the Gospel. The Saints are Saints with the very pure faith in the Gospel, taught to them by the Christ of the Gospel that is the Christ of today.**

**The Word of Christ of today is prophecy as the Word of Christ was yesterday. A prophecy yesterday and a prophecy today. But if yesterday's prophecy is not accepted, might the prophecy of today be accepted. However, a prophecy is a prophecy.**

**Today, if Jesus says: "A light will surround you and no one can ever destroy it", since it is the Word of Jesus, it is an immortal Word and an eternal prophecy. Being it a prophecy, history will confirm its truth.**

**As tomorrow will eternal hell be the one to confirm the truth of every Word of the Christ of the Gospel. The Christian can also say that the Word of Christ of the Gospel has by now expired. But it is the prophecy of Christ and it will be fulfilled.**

**Those who were called by God in the Old Testament were always accompanied by God. Those in the New Testament who are called by Jesus, will always be accompanied by Jesus. It is a prophecy made history.**

**Jesus always performs a new history for his called, to the new history a new faith corresponds. The new faith is the creator of a new history. When faith changes history, the change is the work of Jesus.**

**Every disciple of Jesus is called to question his heart and to give himself an answer according to truth. Does my faith change history? Is my history the result of a daily new faith? Or is everything silent for me?**

**If the faith of the Christian does not change history it is a sign that the presence of Christ in his life is in vain. The truth of a faith is given by the change of personal and universal history. New life is always from the true faith.**

**A NEW HISTORY A NEW FAITH AND A NEW MISSION**

**Every new history created by God also creates a new faith. Each new faith created, also creates a new mission. The mission can only be of the single person or it can also be of many people in communion.**

**God can call me as he used to call prophets and entrusted them with the mission of announcing his Word to the people. The called was only one. He can call Elijah so that he calls Elisha to be a prophet after him.**

**But he can also call like Christ Jesus, many men together to carry out his own mission, but not individually, but two by two hierarchically constituted and always guided with his Holy Spirit.**

**Everyone must know what new history God has created for him, what new faith has placed in his heart, what new mission has entrusted him with. Having known history, faith and mission, every modality must be respected.**

**We are Christians. First truth: we cannot live the mission that Jesus entrusted to us except in his Church, with his Church and for his Church, that is, to form the Church. The modalities come from Christ Jesus.**

**Since the Church was constituted by Christ the Lord in a hierarchical way, but also as a single body, in a hierarchical way and as a single body, the mission must be lived. Every member receives and gives life in the body.**

**If this modality is not observed, there is no Church of Christ Jesus, according to his divine will. There are churches thought of by men, but certainly there is not the Church thought of by the Lord, the Crucified and the Risen.**

**In the body of Christ, Jesus can call many creating for them a new history, a new faith and a new mission. The hierarchical form and of communion in the unity of one body must be respected.**

**This is the difficulty of yesterday, today and always. The reduction of the hierarchical mode to a mode of a set of equals. In this together, everyone walks with his heart. This is the great sin of pride.**

**Pride does not create the hierarchy according to God, but the slavery of sin. The proud wants to subdue others to himself, getting out of the law of communion and unity. Either hierarchy or chaos.**

**Where there is no hierarchy there is no God, because the Trinitarian mystery is hierarchy. Everything is from the Father and for the Father, in the unity of one nature, in the equality of the Divine Persons, in the difference of relationships.**

**Any ecclesial missionary body without hierarchy and without obedience and hierarchical communion is not lived according to God. The basic principle on which every ecclesial mission is lived is missing.**

**Every ecclesial missionary body if it loses sight of the new history created by Jesus for it, the new faith, the end of its call, has no future, because Lord Jesus does not walk with it. One is alone with himself.**

**HISTORY OF FAITH AND HISTORY OF SUFFERING**

**Every history of faith is also a history of suffering. Suffering is the crucible of faith. How much does a called believe in his mission? It is proved by his path in suffering. Jesus arrived to the cross, He, the Son of God.**

**One cannot think of a new mission according to a new faith created by Christ Jesus in the heart, without the melting pot of suffering. Faith must be purified, elevated, sanctified and even redeemed and saved, daily.**

**There is no mission without suffering. Every day, the one called must attest to every man that the truth of which he is the bearer is so so true, essential and vital as to be ready to sacrifice his life for it.**

**Truth is not the truth of salvation or redemption only for his person, but it is truth for every other man. He attests with the gift of his life to the cross, to suffering, to martyrdom that no other truth of salvation exists.**

**If another truth of salvation and redemption existed, he would be a fool if he gave his life to the imperfect truth or falsehood. Only the highest, divine, eternal truth of the soul's salvation always obliges.**

**The Lord as a reward for the perfect purification of the faith that becomes pure love for Him, gives as a reward the salvation of many other souls. Faith planted in suffering always produces a fruit of life.**

**HEAVENLY INVITATION**

**In the mission of salvation one does not live and does not do what the other does. He lives and does only what comes by command of Christ and his Holy Spirit. The mission is one, the streets of it are as many as there are people.**

**The aim is one: to fill the Father's house, to form the body of Christ, to aggregate others to the same mission. The historical modalities are personal. Charismas, ministries and motion of the Spirit enter in them.**

**The charisma of one is not the charisma of the other and so it is for the ministry and the motion. However, all these things must always be lived in hierarchical communion and in the communion and unity of the Body of Christ.**

**Therefore, every called by the Lord lives of two essential, fundamental obediences. To the Body of visible Christ and to the invisible Christ. To the hierarchy and the motion of the Holy Spirit. Two essential obediences.**

**The evils arise when one of the two obediences is denied. The Church lives in obedience to the Church that obeys the Holy Spirit. Hierarchical obedience must always also be obedience to the Spirit.**

**BY MAN OR BY GOD?**

**Man, that does not obey either the Church or the Spirit, is always introduced in obedience to the Church and the Holy Spirit, and he asks that one obeys his will, his desire and his rules.**

**The one called by God and by the Virgin Mary, is obliged to listen to one voice; that of the Spirit and of the Church. Never might he listen to the voice of the man that does not listen either to the Spirit and or to the Church. It is a temptation.**

**Every temptation must be won, overcome. Never must fall into temptation. It would be the end of the mission. From the divine mission one would fall into the non-mission or human missions of non-salvation would be made.**

**The man of God must always be from the One who called him to do only his will. Temptation has only one goal: separating us from the will of the One who has called us. The mission is in the fulfilment of the will.**

**GIFTS AND CHARISMAS**

**When the Lord calls He always accredits the called with special gifts and charismas. These gifts and charismas have only one purpose: showing, attesting and revealing that the called person really comes from God.**

**God always credits those He calls. Those called are credited not because people believe in signs and wonders, but in the Word they bring. To believe that is, that their word is not the word of men, but of God.**

**Faith is not in the signs and in the charismas, but in the Word. The Word is of God because he who brings it has been called by God and is a man of God. If you do not listen to the Word or do not believe in it, the gifts are useless.**

**LOVE FOR THE MOTHER OF JESUS**

**Since the called by God always receives as a gift the Mother of God and every other man, he must grow in the purest love towards his heavenly Mother and towards a love of redemption and salvation for his brothers.**

**The truth of love for the Mother of Jesus reveals the truth of love for the brothers to be redeemed and saved. A false or non-existent love for the Mother of God reveals a false or non-existent love for his brothers.**

**PRAYER ALWAYS NECESSARY**

**The disciple of Jesus lives of prayer and he must make his heart, his mind, his spirit and his every desire live in prayer. Prayer is the vital principle that fertilizes every action of super-naturality.**

**When the disciple of Jesus does not pray, lets his action be the action of man and not of God, for the earth and not for heaven, for time and not for eternity. With prayer everything is fertilized by God and for him.**

**SHORT FINAL CONSIDERATIONS**

**When God descends into our history, he descends to create a new history, putting a new faith in the hearts, for a new mission. A new history, a new faith and a new mission. If the mission is old or even non-existent, then it is the sign that neither history nor faith has affected anything in our hearts and spirits. We are like those trees that have been grafted, but the graft has not caught on. Everyone is called to ask himself this question: "Am I a rooted or not rooted graft?" The answer is given by the fruits we produce. New grafting, new fruits. Graft not caught, only a trunk without any more branches remains of us. We are lifeless logs.**

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***We are Christians. First truth: we cannot live the mission that Jesus entrusted to us except in his Church, with his Church and for his Church, that is, to form the Church. The modalities come from Christ Jesus. Since the Church was constituted by Christ the Lord in a hierarchical way, but also as an only body, in a hierarchical way and as an only body, the mission must be lived. Every member receives and gives life in the body. If this modality is not observed, there is no Church of Christ Jesus, according to his divine will. There are calls thought of by men, but certainly there is not the Church thought of by the Lord, the Crucified and the Risen. In the body of Christ, Jesus can call many creating for them a new history, a new faith and a new mission. The hierarchical form and of communion in the unity of one body must be respected.***

***This is the difficulty of yesterday, today and always. The reduction of the hierarchical mode to the mode of a set of equals. In this togetherness, everyone walks with his heart. This is the great sin of pride. Pride does not create the hierarchy according to God, but the slavery of sin. The proud wants to subdue others to himself, getting out of the law of communion and unity. Either hierarchy or chaos. Where there is no hierarchy there is no God, because the Trinitarian mystery is hierarchy. Everything is from the Father and for the Father, in the unity of one nature, in the equality of the Divine Persons and in the difference of relationships. Any ecclesial missionary body without hierarchy and without obedience and hierarchical communion is not lived according to God. The basic principle on which every ecclesial mission is lived is missing. If every ecclesial missionary body loses sight of the new history created by Jesus for it, the new faith and the end of its call, it has no future, because Lord Jesus does not walk with it. One is alone with himself.***

**New history, new faith, new mission and new fruit must be together. While history, faith and mission are gifts of God, fruits are the sign that we are in the new history, we live in new faith and we accomplish the new mission. If the fruits are absent, we reveal that the graft is not successful. The Virgin Mary has been placed in a new history, a new faith and a new mission by God. The blessed fruit in which the blessing of the world is came into the world for her. She not only let herself be grafted by God in God, she let herself be perennially guided, moved and cultivated by him. She is the perfect branch of the true vine that is Jesus the Lord. For her new history God has been given the opportunity to make the whole history new. May the Angels and Saints make us understand this mystery so that we too, who have already been grafted into the new history of God and placed by Him in the new faith, can respond, making the tree of eternal life become the divine sprout that the Lord has placed on our old trunk.**