**FRAGMENTS OF CHRISTIAN SPIRITUALITY**

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

**Catanzaro 26 March 2018**

**CHRIST JESUS ​​STRENGTH OF HIS BODY**

**Jesus draws all strength in the Father, living in the communion of the Holy Spirit, that moves him, leads him and drives him from obedience to obedience and from listening to listening. Jesus and the Father, in the Spirit, are one.**

**The same truth applies to the Christian. The Christian must draw all strength in Christ, living in the communion of the Holy Spirit, letting himself be moved by him, led and driven from obedience to obedience and from faith to faith.**

**If the Christian separates himself from Christ, because he does not let himself be led by the Holy Spirit to an ever perfect and full obedience, he cannot draw any strength in Jesus. He is separated from Him. He is a detached branch.**

**If a branch lets itself be cut from the vine, it might not be helped anymore by the vine. It is necessary that it first returns to the vine and this operation is accomplished by the Holy Spirit, through the sacramental work of the Church.**

**One returns to the vine, he becomes one with Christ and is a member of his body. As his body He helps, sustains and gives us all strength. If we get out of the body of Christ with sin, we return to fragility.**

**Even the Virgin Mary can help us, sustain us and take care of us, if we are in the body of Christ Jesus. If we are outside the body of her Son, she can only ask for the grace of conversion and return to it.**

**But outside the body of Christ, grace does not flow in our lives and we are spiritually weak, with broken and shattered fragility. We are exposed to every temptation and every sin. It is urgent to return to Christ.**

**JESUS ​​IS FAITHFUL TO HIS WORD**

**Jesus gives strength. However, the disciple must always ask for it without interruption. It is given and asked. The more you ask and the more it is given. The more it is given and the more you have to ask. The will of the disciple is of vital necessity.**

**Jesus is always faithful to his Word. Heaven passes, the earth passes and his Word does not pass. Come to me you all who are fatigued and oppressed, I will give you rest". The promise is of Jesus. Going is of the disciple.**

**Jesus is always ready to give rest. The disciple is the one who is often absent. Jesus awaits, but in vain. His disciple is far with the heart, the mind and the body. He consumes energy for what does not restore.**

**When one realizes that fatigue knocks at the heart, it is the sign that we must immediately go to Him, ask for every grace, every help and every support. The support par excellence is the Eucharist. People stay far from it.**

**The disciple of Jesus rots in his spiritual fatigue because the Eucharist rots in the pyxes. The disciple is decomposed in his soul, because he lets the Eucharist decompose in the tabernacles.**

**Jesus decomposes and rots in his Eucharistic body - real, substantial and true body - but he always awaits. He waits for fidelity to the Word spoken to his disciples and to every other man. His is a loyalty up to point of rotting!**

**If the grain of wheat fallen on the ground does not rot, it remains alone. If it rots, it produces a lot of fruit. The eternal truth that the disciple must never forget. The disciple is also asked to consume himself in love.**

**If the disciple wants to be the consoler of the afflicted of this world, bringing them true consolation, he must always be faithful to his yes given to Jesus the Lord. Everything is in fidelity. Nothingness is in infidelity.**

**Unfortunately today the Christian wants to be a consoler without Christ and without the Holy Spirit, in disobedience to Christ and the Holy Spirit. He might never give true consolation. He is missing the real Consoler.**

**THE PARISH FIELD OF THE CHRISTIAN**

**Let's take a farmer. A person wants to work in the fields. It is right that he first attends an agricultural school. The land cannot be cultivated as an ignorant person. Cultivation requires a great science.**

**For the Christian, catechesis, listening and reading the Gospel is learning the science of cultivating God's field. But what would we say if those who attend school afterwards do not go to the field to work to produce fruit?**

**Science is useless without work in the field. Work in the field is of no avail, without science. We do not sow wheat in June and beans are not planted in August. Everything is sown or planted in due time.**

**To the Christian who wants to be useful to Christ Jesus for the cultivation of his field, two truths are urgent. The truth about the necessity of the science of cultivation. The truth that the field of Lord Jesus is the Parish.**

**If one of these two truths fails, even if one works in the field of Christ, he works badly because without science, or he goes to the field to take care of his own interests, but certainly not the interests of Lord Jesus.**

**When does one take care of his own interests and neglect the body of Christ? When Christ is abandoned to himself. His body is not increased of new members. We do not look for cut branches so that they return to Him.**

**The end of the work in the field of the Lord is only one: taking care of the tree of Christ Jesus so that it produces many fruits. But Christ is taking care of, by taking care of ourselves in truth and in grace, becoming missionaries of truth and grace.**

**Jesus is taken care of by working so that every other person also becomes a worker in the field of Jesus to form Jesus. We lose sight of Jesus as our only purpose, we do not work with science and wisdom in the field.**

**THE PARISH VINEYARD OF THE CHRISTIAN**

**By saying that the parish is the vineyard of the Christian, we want to affirm another very high truth. The vineyard is very sensitive. It requires a lot of care. It needs uninterrupted attention.**

**Who works in the vineyard must pay special attention to each vine every day. It suffices a nothing for it to be attacked by every disease and the fruits go lost and often even the vine itself.**

**The Christian is a very sensitive vine. He can fall with ease into the temptation of Satan, fall into sin, from which he no longer rises. It is up to the Christian that works in the vineyard of Christ to watch with great care.**

**One that goes for a picnic he certainly does not watch in the vineyard or care for it. One that does not even participate at Holy Mass on Sunday, lives in false truth about the Lord's vineyard. So also who observes from afar.**

**In the vineyard there is a superficial presence and an essential presence. An essential presence is asked of the Christian. In the vineyard a job is assumed and is brought to completion with science, conscience and fidelity.**

**In the vineyard you do not go to look and not even to criticize, judge, murmur and complain about the work of others. Everyone must know what his ministry is and absolve it with great fidelity and love.**

**If the true vine that is Christ does not grow luxuriantly, it is a sign that we work badly. If no soul is brought to Him, it is a sign that we work badly. If we make the souls be lost, it is a sign that we work badly.**

**If we ourselves do not grow in the grace of Christ and in the wisdom of the Holy Spirit, it is a sign that we work badly. Everyone has to show the other his work well done, first of all on his person.**

**If we do not live in perfect communion among the workers - communion according to Christ Jesus in Christ, not communion according to men - it is a sign that we work badly. In the vineyard we work in communion, never in isolation.**

**If vices abound rather than virtues, it is a sign that we work badly. Virtues are the first tools for those who want to do a profitable job. That today one works badly, it is attested by the retreat of Christ from our life.**

**THE PARISH IS NOT A GUITAR TO BE PLAYED**

**By saying that the Parish is not a guitar to be played in order to animate the liturgy, we want to mean that playing is a means, not the end of Christians. The goal is to make ourselves true disciples of Jesus.**

**The aim is to help, to support, to call, to invite to exhort and to spur. Supporting everyone else so that all, in respecting their freedom, can become true disciples of the Lord. Playing does not make disciples.**

**The proclamation and witness of the Word of Jesus together with the explicit invitation to be reconciled with God, in order to become with Christ Jesus one body and one life, in the communion of the Spirit make disciples.**

**Reducing the Christian's mission to a single guitar playing is pure vanity. Being the guitar a means can serve for the purpose, but it must replace the end. It often happens that of the guitar an end is done.**

**From what do we realize that we have made the end of our apostolate in the parish of the guitar? From the fruits that are collected. No other Christians are made to be born. The body of Christ Jesus is not enriched.**

**Not even the house of the Lord is filled. Lacking us of the end to be achieved - being true disciples of Jesus - can we think that others will become through us? The end must always remain the end.**

**Others reduce their presence in the parish to a presence of the body alone. The soul and the spirit are lacking. By remaining in our old humanity we cannot hope to bring others into the new nature.**

**No one can give the other more than what he himself is. The more we grow and the more we help others grow. The more we become true Christians, the more we can help others to become one. It is the end of our mission.**

**THE PARISH NEST OF LOVE OF THE CHRISTIAN**

**To understand why the Parish is called the nest of love of Jesus, it is sufficient that instead of nest, we put the word heart. The Parish, seen as the heart of Jesus, acquires a whole new essence.**

**Therefore, let us think of the Parish as the heart in which Christ Jesus has enclosed his whole love: love of salvation, redemption, forgiveness, compassion, mercy, justice, holiness and eternal life.**

**In this heart we must be if we want to fill us with all his love. In this heart we must bring every other so that he draws all the good that serves to make his humanity true. It is a very high vision of faith.**

**If we leave the heart of Christ, we are without salvation and without redemption. We remain in our old humanity. Nor can we only go to the heart of Christ only with the body to receive some services only by tradition.**

**The fruits of man's non-habitation in this nest of love of Jesus which is the Parish are there for all to see. Man is terribly regressing in humanity. He is becoming inhumane and unable to dominate himself.**

**If we make of the parish this nest of love of Jesus, we make of it his heart; in the heart of Christ man is reborn, renewed, becomes able to observe the law and is ready to carry every cross.**

**To do this it is necessary that the faith of those who attend the parish is extremely strong, alive, true, convinced and resolute. Faith is born of faith. The faith of the whole world is born from our faith. Jesus triumphs in faith.**

**WORKING ACCORDING TO THE WILL OF THE FATHER**

**When does one work according to the will of the Father and when instead according to our own, even though having, but only apparently, the impression that we are working according to the will of the Father and not according to our own?**

**We work according to the will of the Father when we respect the mission that was entrusted to us in observance also to the modalities indicated to us to succeed well in the work. One observes what comes from Him, he works for Him.**

**If the Lord entrusts to the person the mission of reminding the Word of Jesus, also indicating the modalities that are of formation in the Word with a well-structured catechesis, this delivery cannot be changed.**

**You change the delivery you do not work according to the will of the Father. What is the fruit of non-obedience? The failure of the same mission. Mind you. It is not the training that fails. Instead it is the same mission.**

**Careful attention must be paid to deliveries by the Lord. Prompt and immediate obedience must be given to them. Otherwise the mission fails, not just the things we do outside of his will.**

**If the Lord asks prophecy to walk with theology, if this delivery is not respected, the mission fails, not the things we do. Mission means that the heart of Christ always remains empty.**

**If the Lord asks that everything be lived in the Parish, in the Parish one must live. You live outside, the mission fails. We can also work excelling miracles, but the heart of Christ remains always empty.**

**PRAYER TO JESUS**

**Every prayer of ours must be similar to that lived by Jesus in the Garden of Olives. It is the prayer of weak, fragile and poor humanity that asks its Lord for every strength because it must persevere until the end.**

**The weak, small and poor humanity knows that only in God, through Christ Jesus, in the communion of the Holy Spirit, every strength is drawn and asks for it. God is the strength of the little, of the weak, of the frail and of the lonely ones.**

**Our God is always ready to come to our aid. However, we often do not ask him for help. In our foolishness, we think that we can make it, alone. This our ignorance is the cause of all our ills.**

**DOING THE WILL OF JESUS**

**It is an eternal truth. God chooses the weak, the small, the frail and entrusts to them his mission of salvation and redemption. Why are the crippled, deaf, dumb and blind the categories which the Lord uses? Is not it working in vain?**

**God awakens these categories because at every moment it appears with great evidence that it is He the one who does everything and not us. We are like the dust of the ground before the creation of man. Dust is matter.**

**God takes this matter without any consistency, breaths in it his breath and man becomes a living being. God takes this human dust, breaths his Holy Spirit in it and works salvation with it.**

**GO SAVE CONVERT**

**The Heavenly Father with an eternal decree established that man was the saviour of man. But man cannot save man. God established with an eternal decree that the Incarnate Word was the Saviour of man.**

**The two decrees of the Father are united in the Incarnate Word. Since by the eternal decree man must save man, but he cannot, by an eternal decree God has established that man saves man in Christ and for him.**

**How can man save man in Christ? By becoming one body, one thought, one will and one obedience with Christ. Let nobody mislead himself or deceive others. Salvation is only in Christ.**

**Those who are outside of Christ, without Him and against Him, cannot be saviours of their brothers. But not even those who do not grow up in Christ can save effectively. They carry out works, but they do not save.**

**One goes in Christ. He saves for Christ. One converts with Christ, through the work of the Holy Spirit of Christ Jesus. The Christian goes, saves and converts to the extent that he becomes one life with Christ. Growth in Christ is unstoppable.**

**This truth is the essence of the Christian's mission. A disciple of Jesus that gets out of the heart of Christ can also work without any interruption, but never might he work salvation. He is out of the eternal decree.**

**When the Lord sets a path, other ways cannot exist, they might never exist. God has established that only in Christ, with Christ, through Christ and in the communion of the Holy Spirit, salvation must be done.**

**We go out of this way, we work in vain, we chase the wind of our thoughts and pursued by the wind we are lost in vanity like chaff in the wind. There is no other way outside the body of Christ Jesus.**

**PRIESTLY IDENTITY**

**The priest is by sacrament conformed to Christ the Shepherd and Head of his flock. He cannot have any other point of reference except Christ. He cannot look if not to Christ. It cannot be modelled except in Christ.**

**The holiness of the priest is special, particular and unique. It is the perfect conformation to Christ the Shepherd. If he conforms to Christ, he forms sheep for Christ. If he conforms to the world, he forms sheep for the world.**

**The conformation to Christ is the way to live as a true Shepherd. But this conformation alone is not enough. As Christ lives to do the will of the Father, so the shepherd lives to do the will of Christ, his Head.**

**When does the Father, in the Holy Spirit, through Christ, give the priest a mission, or the priest obey the will of the Father and produce many fruits, or does not obey and no spiritual fruit will be gathered.**

**Without obedience to the father, many fruits can be gathered according to the world. But the fruit according to the world is not the fruit according to Christ. At the end of the day we find that our nets are empty for Christ.**

**Every priest does not need to see the fruits to know if he is working well or badly, if he is working for Christ or for the world. It is sufficient that he questions himself on the perfection of his obedience.**

**When one withdraws from obedience, God withdraws the grace of conversion and salvation. The Shepherd can also bring the sheep to pasture, but they will not find the grass of Christ, because the Father does not give it to them.**

**God never transgresses his laws. Man can transgress them. He never. Our God is eternally faithful to every Word he uttered to humanity and to the individual person. His Word remains stable forever.**

**BEING VOICE OF CONVERSION**

**The Christian, who is formed by the priest as a true sheep of Christ, becomes a voice in Christ that always invites to conversion and to faith in the Gospel. If he does not let himself be formed as a sheep of Christ, his is the voice of the world.**

**This is the obligation of every Christian. Let himself be formed as the true sheep of Jesus to be the true voice of Jesus. No one might be the real voice, if he is not true body, true soul and true spirit of Christ the Lord.**

**This is the very serious pastor and missionary mistake. No priest, no sheep, might ever be the voice of Christ, if he is not also the true body of Christ, the true soul of Christ and the true spirit of Christ.**

**EVERYTHING IS ENTRUSTED TO GOD**

**The Christian, having in his heart, the desire that every man becomes the body of Christ and his life, always asks this grace to the Father: that through his voice and his cry many can be converted and believe in Christ the Lord.**

**To be answered the prayer must be raised by who has become the true heart of Christ. It is the desire of Christ that must be transformed into prayer. The desire of Christ is transformed, if one is one heart with him.**

**If the disciple of Jesus wants to transform the wishes of Christ the Lord in his prayer, he cannot live outside the heart of his Master. He must become one heart, one thought and one desire with Him.**

**Christ Jesus lives to fulfil the Father's desire of salvation, always dwelling in the heart of the Father. The Christian must also live to fulfil the desire of Jesus, always dwelling in his heart.**

**SHORT FINAL CONSIDERATIONS**

**When one begins a journey, it is always begun in the truth, according to the will of the one who has commanded it. As you progress, it happens that often you forget the end and you stick to the external forms, replacing them with the same end. When this happens, it is not only the end that fails, the same mission is useless concerning the reaching of the end. If the purpose of the Christian is to form the Body of Christ, by filling the Father's house and always adding new members to his visible body which is the Parish, what is the purpose of reducing the mission to the sound of a guitar or other musical instruments? Time is wasted in vain. Energies are wasted.**

**Playing, singing could be a way of aggregation, so that one can be inserted vitally into the body of Christ. If instead the insertion is in the choir - and often not even this happens - then our energy is really consumed in vain. The means has taken the place of the end and the end is no longer pursued. We even get to the point of having concern only for the medium. We totally forgot the end. It is dead. It no longer exists, not even as a distant memory. We are worried about absences in the choir, we are not worried that the body of Christ is no longer built, raised and made to grow with the insertion of new members in it. Material poverty is spiritual poverty. Visible numeric scarcity is invisible numeric scarcity. The smallness of the choir indicates that the body of Christ built, edified and raised by us is not much. This law or eternal rule applies to everything else. Everything must be means for the end.**

***Let's take a farmer. A person wants to work in the fields. It is right that he first attends an agricultural school. The land cannot be cultivated as an ignorant person. Cultivation requires great science. For the Christian, the catechesis, listening and reading the Gospel is learning the science of cultivating God's field. But what would we say if who attends school then does not go to the field to work to produce fruit? Science is useless without work in the field. To nothing is needed work in the field, without science. In June we do not sow the wheat and in August the beans are not planted. Everything is sown or planted in due time. To the Christian who wants to be useful to Christ Jesus for the cultivation of his field, two truths are urgent. The truth about the necessity of the science of cultivation.***

***The truth that the field of Lord Jesus is the Parish. If one of these two truths fails, even if one works in the field of Christ, he works badly because without science, or one goes to the field to take care of his own interests, but certainly not the interests of Lord Jesus. When do we take care of our own interests and neglect the body of Christ? When Christ is abandoned to himself. His body is not increased of new members. We do not look for the cut branches to return to Him. The end of the work in the Lord's field is only one: taking care of the tree of Christ Jesus so that he may produce many fruits. But Christ is taking care of, by taking care of ourselves in truth, in grace and becoming missionaries of truth and grace. Jesus is taking care of by working so that every other person may also become a worker in the field of Jesus to form Jesus. We lose sight of Jesus as our only end, we do not work with science and wisdom in the field.***

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***By saying that the Parish is not a guitar to be played in order to animate the liturgy, we want to mean that music is a means, not the end of Christians. The aim is to make ourselves true disciples of Jesus. The aim is to help, to support, to call, to invite, to exhort and to spur. Supporting everybody else so that everyone, respecting their freedom, can become true disciples of the Lord. Music does not make disciples. The proclamation and witness of the Word of Jesus together with the explicit invitation to be reconciled with God, in order to become with Christ Jesus one body, one life, in the communion of the Spirit, make disciples. Reducing the Christian's mission to a single guitar playing is pure vanity. Being the guitar a means can serve for the purpose, never must it replace the end. It often happens that the guitar is made the end.***

***From what do we realize that we have made of the guitar the end of our apostolate in the parish? From the fruits that are collected. No other Christians are made to be born. The body of Christ Jesus is not enriched. Not even the house of the Lord is filled. Lacking us of the end to be achieved - being true disciples of Jesus - can we think that others will become it through us? The end must always remain the end. Others reduce their presence in the parish to a presence of the body alone. The soul and the spirit are lacking. By remaining in our old humanity we cannot hope to bring others into the new nature. No one can give the other more than what he himself is. The more we grow and the more we help others grow. The more we become true Christians, the more we can help others to become it. It is the end of our mission.***

***To understand why the Parish is called the nest of love of Jesus, it is sufficient that instead of nest, we put the word heart. The Parish, seen as the heart of Jesus, acquires a whole new essence. Therefore, let us think of the Parish as the heart in which Christ Jesus has enclosed his whole love: love of salvation, redemption, forgiveness, compassion, mercy, justice, holiness and eternal life. In this heart we must be if we want to fill us with all his love. To this heart we must bring every other one so that he draws all the good that serves to make his humanity true. It is a very high vision of faith. If we leave the heart of Christ, we are without salvation and without redemption. We remain in our old humanity.***

***Nor can we only go into the heart of Christ with the body to receive some services only by tradition. The fruits of man's non-habitation in this nest of love of Jesus which is the Parish are there for all to see. Man is terribly regressing in humanity. He is becoming inhumane, unable to dominate himself. If we make of the parish this nest of love of Jesus, we make it his heart; in the heart of Christ man is reborn, renewed, becomes able to observe the law and is ready to carry every cross. To do this it is necessary that the faith of those who attend the parish is extremely strong, alive, true, convinced and resolute. Faith is born of faith. The faith of the whole world is born from our faith. Jesus triumphs in faith.***

**Always walking in the highest fidelity to the consignments received from God is the obligation of those who have received the mission from the Lord. May the Mother of God help us so that we never fall into the temptation to replace the divine will with ours. Knowing that God always obeys his Law and never ours, may the Angels and Saints support us so that we never deviate from the path outlined for us by Christ the Lord and his Mother.**