**FRAGMENTS OF CHRISTIAN SPIRITUALITY**

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

**Catanzaro 09 April 2018**

**THE CHURCH FROM THE HOLY SPIRIT**

**The one, holy, catholic and apostolic Church is perennially vivified by the Holy Spirit. From heaven he sees what she is missing and with promptness and immediacy, intervenes and renews her enriching her with every gift.**

**Today the Holy Spirit has seen that the Church and the world are missing Christ, the Word of truth, light, life, way, mercy, reconciliation, mediation, resurrection and new creation and has come to bring him to the earth.**

**The Church without Christ, her way, truth, light, life, holiness, justice, word, thought, mercy and hope, is a spike without wheat, a tree without fruit, a vine without grapes, kneading trough without pasta and ovens without bread.**

**The Church without Christ is in all similar to an un-consecrated particle. Just as the particle without transubstantiation is only flour mixed like any other flour, so is the Church without Christ, her life.**

**Without Christ in her and her in Christ, the Church is world with the world, profanity with profanity, dough without yeast, seed without a germ of life. She is missing the supernatural force to fertilize the world of God.**

**Who has to bring Christ back into the world, who must give him to every heart? Who made and daily makes Christ his heart, his soul, his mind, his desire, his thought, his will, his obedience and his cross.**

**If in the Christian there is detachment from Christ, if the Christian and Christ are two separate lives, never might Christ be given from the Christian. The Christian is like the consecrated host. If it is consecrated, giving it one gives Christ.**

**If the Christian is not transformed into Christ, he is not "transubstantiated" in Christ, in the same way as the consecrated particle, when the Christian gives himself to the world, he gives himself from his flesh and does not give himself as Christ.**

**In this sense we could say that just as the Eucharist is the life of God for the Christian, so the Christian must be the Eucharist of the world. Without "transubstantiation" in Christ, the Christian will never be the Eucharist of the world.**

**But if he does not become and does not make himself the Eucharist for the world, not only is his Christian life useless to the world, as it leads the world to think that it does not need Christ. If it is not for the Christian, can it ever serve it?**

**As a non-consecrated particle does not serve the Christian, so the Christian who is not consecrated to Christ does not serve the world. Even if he is given to the world, he is a Christian not consecrated to Christ. He gives himself to the world as the world.**

**Today the Holy Spirit calls for Christians consecrated to Christ, Christians transubstantiated in Christ, Christians that bring Christ, Christians that show Christ, Christians that always give Christ to the world.**

**The Holy Spirit asks every baptized person to let himself be "transubstantiated" in Christ. He asks who lets himself be transubstantiated to work so that for him, for his transubstantiation, many others let themselves be attracted by Christ.**

**If transubstantiation does not take place, it does not happen, there is no evangelizing mission, there is no growth of the body of Christ. The Christian who remains world, forces the world to always remain the world.**

**THE CHURCH FROM HER SHEPHERDS**

**The first ones who must let themselves be "transubstantiated" in Christ Jesus by the Holy Spirit are the presbyters and the pastors. Christ Jesus entrusted to them all of himself: his Body, his Blood, his Word and his Flock.**

**As the Father has placed everything in the heart of Christ the Lord, so that He showed, gave and made him known to every man, so did Jesus Christ with his presbyters. He placed himself entirely in their heart.**

**I would dare to say that the presbyter must be more than the Eucharist. Why more than the Eucharist? Because the Eucharist nourishes the body of Christ with the body and blood of Christ. The Presbyter forms the body of Christ.**

**He forms it by adding new members every day, every member that the Father gives him. In addition he must consume his whole self, spending himself entirely for the life of the flock. The presbyter is the Eucharist of the world.**

**The Eucharist is the invisible Christ. The Presbyter is the visible Christ. The Eucharist is invisible nourishment. The presbyter is visible nourishment. The Eucharist is invisible charity. The presbyter is the visible Eucharist.**

**The Eucharist speaks to the heart from within. The presbyter speaks to the heart from the outside. While the internal voice can always be confused with other voices, the external voice of the presbyter is unmistakable.**

**However, if the presbyter does not let himself be "transubstantiated" in Christ by the Holy Spirit, this divine mystery in him will not be fulfilled or it is fulfilled badly. The world loses the visible and audible Christ and falls into chaos.**

**Christ speaks to hearts from the bosom of the Father, in the communion of the Holy Spirit. The presbyter must speak to the hearts from the womb of Christ, in the communion of the Spirit. Everything must flow in him from the heart of Christ.**

**Without the Presbyter the Church is a flock without a shepherd, is a vineyard without a farmer, is a forest without trees, is a sea without water, is a earth without air. Without the Presbyter the Church is without her spiritual nourishment.**

**Without the Presbyter the lay faithful is a builder of false Christs, false gods, false Gospels and false moralities. The purity of the truth of Christ and of the Church is reduced to the thought of the earth. The Presbyter is the guarantee of Christ.**

**Thinking of a parish, an association, a movement without the nourishment of truth and grace that flow from the heart of Christ through the heart of the presbyter, is like thinking of the earth without sun and sea.**

**CONFORMITY ATTESTATION**

**On earth, in history, God has not entrusted his Word, his Truth, his Eternal Life, his Body and his Blood to every single person. He placed all of himself in the heart and on the mouth of his Apostles.**

**The Apostles avail themselves of presbyters for the exercise of this very high ministry. No one, if he believes in Christ, can act differently from the will of Christ, from the delivery made by Christ.**

**No one can give himself Christ in his fullness of life and truth. Even the Holy Spirit cannot be given. Everything that comes from God, through Christ, in the communion of the Holy Spirit must be received, accepted.**

**But this does not mean that the Holy Spirit does not act in the heart and in the conscience of the individual. He has always acted, always acts and will always act. If this action of his did not exist, the Church would already be over.**

**The truth given to the heart by the Holy Spirit might never be contrary to the truth delivered by the Holy Spirit to the Apostles and in communion with the Apostles to the presbyters in the sacrament of the sacred order.**

**Who is the spiritual Father then? It is that bishop or that presbyter that the soul chooses - subjecting the request to the reception of the chosen person - so that it may be for it the external voice of the Holy Spirit.**

**The Spiritual Father is not an external voice of authenticity, but an external voice of conformity. He certifies that what the soul says is in conformity with the truth that the Spirit has given to the Apostles. Compliance is not authenticity.**

**Authenticity says that what the soul reports comes from or does not come from the Holy Spirit. This is not the ministry of the Spiritual Father. Instead he must attest that what is heard is in conformity with the Truth of the Church.**

**Saint Paul received a revelation from the Lord. He went to Jerusalem to show what he received to the Apostles. They recognized that what Paul said was conformity with their truth.**

**I remember one day a person came to me and told me about many "supernatural" events that had become his daily life. My answer was: "What you have said is not against the faith of the Church".**

**I also added: "Go on and persevere". To many other people I had to say firmly: "You are not in the Gospel of our Lord Jesus Christ". Between the two "truths" there was no conformity, but non-conformity.**

**The Spiritual Father is the Presbyter chosen by the Christian soul so that it may always walk on the path of the truth of the Gospel. The risk of taking the thought of the heart as the most pure thought of God is easy.**

**Sometimes for a no done discernment, a whole life is wasted in vain. Every soul must always be able to be sure that it is walking in the Truth of Christ Jesus. Every choice is his. It cannot be but his.**

**The Spiritual Father does not choose for the soul. You will never be able to choose for it. The soul is of the Holy Spirit. He must certify in the Holy Spirit that the soul is walking in the truth delivered by Christ to the Church.**

**The Spiritual Father is not the Lord of the soul and neither can he be his Holy Spirit. If he did this, he would not be a true Spiritual Father. He has the task of examining, verifying and attesting conformity to the Word.**

**SIGNS AND WORDS OF THE NEW CREATION**

**The Sacraments are signs through which the Lord God Almighty, through Christ, in the Holy Spirit, through the mediation of the Bishop or of the Presbyter, manifests all the omnipotence of his Word.**

**In the sacramental signs the Word is creative, redemptive, sanctifying and renewing. In them the Word operates the new creation of man. The celebration of a sacrament is more than the creation of heaven and earth.**

**Every sacrament creates a new reality in man. It is by virtue of this new creation that nature is made capable of living all the grace that the Holy Spirit has poured into our soul, spirit, body.**

**But the new creation must be sustained daily and made to grow with prayer, drawing new grace in the Eucharist, living in virtues, walking in the truth and progressing from faith to faith.**

**If the new nature is not nourished, sustained and perennially helped by grace and perfect obedience to the Word of Lord Jesus, the old nature takes over again and it is spiritual death.**

**One mortal sin is enough and one is already in the old nature. Immediately we must return to the new through the sacrament of penance. The Eucharist received with dignity and love always nourishes every grace.**

**We can say that the Eucharist was given to be the life of every grace received in the other sacraments. Whoever approaches the Eucharist with the desire to nourish every other grace, will grow from grace to grace.**

**Without the desire to grow from grace to grace, without the will to give every vitality to the new nature created in us by the sacraments, the Eucharist is received in vain. It is received with the body, but not with the soul and the spirit.**

**When we receive the Eucharist with the soul and the spirit, our whole life must receive a new meaning and a new end. From the end of the earth it must pass to the heavenly end. From the profane meaning to the sacred meaning.**

**If the meaning and end of life do not change, it is a sign that the Eucharist is received only with the body. Soul and spirit do not change, because they have not approached the Eucharist. It is urgent that they also be approached.**

**IN THE KINGDOM OF LOVE**

**The Christian by baptism has moved from the realm of darkness into the realm of light, truth and love. If he is in the realm of love, he is obliged to always love as God, as Christ the Lord and as the Holy Spirit.**

**The love of the Three Divine Persons is the love of salvation and eternal redemption. It is always a universal and never particular love. It is a love of forgiveness and mercy, never of revenge and never justice.**

**If it is a universal love, no one will have to be excluded from it. If it is the love of salvation and eternal redemption, we must always think as the Lord thinks we the end of being able to redeem every man.**

**From universal love and salvation, one must never return to the profane and pagan love of the earth and for the earth. On the contrary, in universal love one must grow to the point of wanting to redeem and save the whole world.**

**LAYMEN AND PRESBYTERS TOGETHER**

**The first rule of universal love and salvation requires that it is shed upon the disciples of Jesus. Presbyters must be loved with great love, according to the heart of Christ, because they are the heart of Christ.**

**Special love for priests is the love that knows how to transform every lament and vain word against them, into a heartfelt prayer incessantly raised to the Lord so that we are flooded with every grace.**

**The prayer of the Christian, made with love, obtains every grace. Vain words are useful to nothing. Prayer is the power of sanctification and spiritual renewal. A prayer can change a heart.**

**INTERCESSION PRAYER**

**Nobody knows the power of intercession that the prayer has. With our prayer we can obtain any grace for our brothers. The prayer of intercession is the form of very high charity.**

**In the Gospel there are many who are healed by Lord Jesus through the intercession of family members, relatives, friends and even strangers. We can also present to Jesus all the misery of men.**

**However, it must be said that Jesus listens only to that prayer which is made with faith and out of love. He does not listen to the prayers that are raised to Him without respect for the rules of prayer. The rules must not be overlooked.**

**The essential rule of prayer is forgiveness, insistence, perseverance, mercy, purity of hands and heart, the state of grace and observance of the Commandments. One prays as a true friend of God.**

**SHORT FINAL CONSIDERATIONS**

**Whoever wants to do the works of God must necessarily be in communion with the Holy Spirit. The more the person is dressed in the Holy Spirit and grows in him, the more he can do the things of God. When there is distance, or ignorance, or separation between the person and the Holy Spirit, no one might do the works of God anymore. One might only do human things, even if apparently they seem to be things of God. One thing is living mercy in the communion of the Holy Spirit, another is experiencing it in full division and separation or distance from Him. This truth must never be forgotten or neglected by us. Forgetting it is getting out of the supernatural nature of the works and falling into naturalness and immanence. We can turn even the most holy things into things of the earth for the earth.**

***The one, holy, catholic and apostolic Church is perennially vivified by the Holy Spirit. From heaven he sees what she misses and with promptness and immediacy, intervenes and renews enriching her with every gift. Today, the Holy Spirit has seen that the Church and the world are missing Christ, the Word of truth, light, life, way, mercy, reconciliation, mediation, resurrection and new creation and has come to bring him to earth. The Church without Christ, her way, truth, light, life, holiness, justice, word, thought, mercy and hope, is a spike without wheat, a tree without fruit, a vine without grapes, a cupboard without dough and ovens without bread. The Church without Christ is in all similar to an un-consecrated particle. Just as the particle without transubstantiation is only flour mixed like any other flour, so is the Church without Christ, her life.***

***Without Christ in her and she in Christ, the Church is world with the world, profanity with profanity, dough without yeast, seed without a germ of life. There is no supernatural force in her to fertilize the world of God. Who must bring Christ back to the world, who must give him to every heart? Who made and daily makes Christ his heart, his soul, his mind, his desire, his thought, his will, his obedience and his cross. If in the Christian there is detachment from Christ, if the Christian and Christ are two separate lives, never might Christ be given can by the Christian. The Christian is like the consecrated host. If it is consecrated, giving it Christ is given. If the Christian is not transformed into Christ, he has not "transubstantiated" himself into Christ, in the same way as the consecrated particle, when the Christian gives himself to the world, he gives himself from his flesh and does not give himself from Christ.***

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***The Holy Spirit asks every baptized person to let himself be "transubstantiated" into Christ. He asks who lets himself be transubstantiated to work so that for him, for his transubstantiation, many others let themselves be attracted to Christ. If transubstantiation does not take place, it does not happen, there is no evangelizing mission, there is no growth of the body of Christ. The Christian who remains world, forces the world to always remain the world.***

**May the Mother of God, the woman full of grace, filled with the Holy Spirit, always intercede with her Son, so that he may grant us the grace of never separating ourselves from the Spirit of the Lord. Without communion with Him we cannot operate any supernatural salvation. We will work for the earth. Nothing more. May Angels and Saints come to our aid and not allow us to fall from the supernatural nature of the works to their naturalness and immanence. With her powerful prayer we will live in grace and in truth.**