**FRAGMENTS OF CHRISTIAN SPIRITUALITY**

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

**Catanzaro 30 April 2018**

**ALL STRENGTH COMES FROM THE LORD**

**Nobody can do the works of God if the Spirit of the Lord does not dwell in his heart, does not guide his mind, does not feed his soul with ever new light and does not reinvigorate the body so that it does not get tired and abandons.**

**The Spirit of the Lord must not be outside of us, in heaven, in the sacraments and in prayer, as heaven, sacraments and prayer were a storeroom where we can draw him whenever we need Him.**

**The Holy Spirit must be in us and we in him. We must be his temple and he our temple. He our sky and we his sky. Sacraments and prayer must revive him so that he may be strong in us.**

**For him to be in us and we in Him, a hard fight to eradicate from our body and from our heart and mind every vice is necessary. But even before you must stay away from all mortal sins.**

**Sin and Holy Spirit cannot live in our bodies. Nor can vices flourish in us. Whoever wants the Holy Spirit to be strong in Him must also extirpate the smallest venial sins. They obscure his light.**

**This is the error of many Christians: thinking that a prayer to the Holy Spirit is sufficient and He immediately comes. But what does he comes for? He comes to remove the heart of stone and put the heart of flesh in its place.**

**If we are a stone, with a hard heart, a ravaged soul, a copper mind, we can also invoke him; before He comes and acts a sound, true, effective, real and visible conversion is necessary.**

**Our word comes from the Holy Spirit, if we are in the Holy Spirit. If we are in vices and sin, our word might never be attributed to him. It is ours and ours are also the decisions we make.**

**No word of evil comes from the Holy Spirit. If our word is evil, because it is foolish, insipient, silly, an agent of discord, divisions, contrasts, oppositions and similar things, it is a sign that the Spirit is not in us.**

**The infallible principle that we are in the Spirit is the ability to separate what comes from men and what comes from God, what is thought of the flesh and thought of Heaven, what is Gospel and what is not Gospel.**

**When there is contempt for the truth, sound morality, when sin is justified and it is rendered harmless or in the name of our fragility it is considered a normal fact, then it is a sign that we are not in the Spirit of God.**

**The more we grow in obedience to the Word, the more we keep the commandments and the precepts, even the smallest ones, the more we cultivate virtues with science and wisdom, the more we work the good and the Holy Spirit is revived.**

**THE TRUE CROSS**

**Every cross is the fruit both of obedience and disobedience to God, both of grace and sin, both of virtues and vices, both of light and darkness, both of good and evil, and of justice and injustice.**

**Every disciple of Jesus is obliged, by his choice he made to follow Christ and to walk through his ways, listening to his Word, to live every cross of obedience, virtue, grace, light, goodness and justice.**

**He must, always because of the choice he made of Lord Jesus, free himself from all those crosses that come from disobedience, from sin, from vices, from darkness, from evil and from injustice. These crosses must be eliminated.**

**Crosses that produce eternal life and greater glory in heaven are only those that are the fruit of our obedience to every command of Jesus. The other crosses are instruments for our conversion.**

**If lived in grace, but for this we must be planted in grace like trees along streams, they expiate our sins and we can transform into an instrument of salvation for ourselves and for others.**

**However, the state of grace is always necessary. One cannot offer to God what is impure because of our heart in which spiritual death dwells. Without the grace of God it becomes difficult to bring the crosses of sin and evil.**

**Today there is the spectre of death or destruction or devastation or annihilation for every cross born of sin and not redeemed by grace. Abortion, euthanasia and divorce are solutions of death.**

**Nothing is more diabolical and satanic than thinking that the cross, the fruit of sin, of folly or of the very nature of man, that lives in corruption, can be taken away with death. Death is death, not life.**

**Towards death you must walk full of grace and wisdom, rich in truth and light, drawing daily strength in the Holy Spirit, with a perfect obedience to his will, his motion and his desires.**

**The disciple of Jesus might live every cross, only if he lives in true justice and in the true light, in grace and in the Word. Jesus asks to live the cross of poverty, of hunger, of crying and of all suffering.**

**The Lord Jesus asks us to live all the crosses that are the fruit of obedience to the Sermon on the Mount, including the renunciation of what we possess to remain in truth, in light and in goodness.**

**The true one is salvation. The Christian is asked to embrace all true crosses, to be the creator of no crosses for his brothers, to transform every cross of sin and vice into a cross of redemption and true salvation.**

**RESPECTING YOUR OWN BELONGING**

**When one embraces a path, each one is obliged to carry to the path embraced all his holiness, the fruit of his obedience to every Word of Christ Jesus. It is an obligation that never, never fails.**

**The sanctity that must necessarily be given to the path is to keep our mind, our heart and our soul away from every vice. To this negative part the positive part must correspond: the possession of virtues.**

**As one moves away from vices one must grow in virtues. As one withdraws from disobedience one must abound in all obedience. When one dies to evil he must grow in the greater good. It is a perennial obligation.**

**Carrying sins, vices, transgressions and disobediences, in the body with which one walks, exposes the whole body to the non-attainment of the end for which the path has been embraced. The path and the end are one.**

**The Word of Jesus, his Gospel, is for immortal prophecy, timeless. In every field where the good seed of the Gospel is sown bad grass always grows together with good seed.**

**Everyone knows that he will never find a field of good wheat alone. Along with good wheat he will always find the weeds. Everyone must be careful to always keep good grain and never become a weed.**

**Belonging is respected in one way: growing as a true disciple of Jesus, walking behind him and imitating his life. His life was a perennial growth in wisdom and grace.**

**If we do not grow daily in wisdom and grace, when they are necessary to do things well, we do not possess them and our life will take the path of vice, it will abandon itself to fragility and vice will govern.**

**Spiritual life has its perfect rules. If a single rule is neglected and not lived, when we need it, we do not possess it and the path is not only interrupted, it is also ruined.**

**Who ruins his path, becomes a bad example for others. The others will not judge the one who is outside the rules of the spirit, but the whole path. The bad heart associates. The good heart divides.**

**IMPERFECTIONS AND DEFECTS ARE OF THE SINGLE PERSON**

**It is truth. Every man speaks from the fullness of the heart. It is useless to say that one must not speak badly, must not judge, must always have a word of light, truth, justice, high discernment, peace and joy.**

**Who is in the flesh, will be led by the flesh and will always do the works of the flesh. Each tree produces according to its own nature. No tree produces by will, it produces by nature. Bad tree bad fruits.**

**But whoever is in the Holy Spirit produces the fruits of the Spirit. If he grows in wisdom and grace, if his nature is transformed into a spiritual nature, his fruits will be according to the Spirit. They will always be more abundant.**

**On the contrary, if we grow little in the Spirit, or from the Spirit we pass to the flesh, the fruits will not be those of the Spirit, but those of the flesh. Whoever wants to produce according to virtues must grow in their acquisition.**

**Let nobody think that growing in vices when necessary he can talk, evaluate, discern and operate from virtues. We are a vice and produce fruits of vice. We are bad trees and we talk from wickedness.**

**Jesus told of Pharisees that they could never have said good things. They were bad. The bad heart says bad things, the good heart says good things. The wicked speaks from wickedness and the perverse from his wickedness.**

**We are all warned. Either we put a serious and strong commitment to the transformation of our nature, through growth in grace and in wisdom, in the Holy Spirit, or we will always be devoured by the flesh.**

**All the sacraments are true creation of a new nature. But the sacrament alone is not enough. We need a whole work of evangelization, formation, education and training, in view of the true and real conversion.**

**Receiving a sacrament without adequate not only doctrinal, but also spiritual formation, it is exposed to non-fruiting. If man is in the flesh, the sacrament acts from the flesh. If in the Spirit, from the Spirit.**

**Unfortunately, this basic rule is often disregarded. The sacrament is given and asked for, sometimes with a kind of doctrinal smattering, lacking a sound and solid spiritual formation. What is taught is not lived.**

**What might the fruits be? Nothing. One is baptized without any faith or morality in the heart. One is confirmed, without being true sons of God by adoption. Priests are consecrated without spiritual growth.**

**We get married without being true sons of God and true witnesses of Lord Jesus. If the sacrament is received in the flesh, from the flesh, it acts ex opere operato, but it does not produce real fruits of salvation. The Spirit is missing.**

**Whoever wants to produce fruits according to the Spirit - conversion and sanctification are true works and fruits of the Spirit - must commit all his strength to become a spiritual being, delivered to the Spirit.**

**CALLED TO DO THE WILL OF JESUS**

**There are two wills of Jesus that must be fulfilled. The first is obedience to all his Word. Without perfect obedience to the truth, the Gospel, the Commandments, the will of Jesus is not carried out.**

**However, the fulfilment of this first will is not sufficient for the edification and construction of the kingdom of God. There is a second will of Jesus that must be fulfilled: it is our personal vocation and mission.**

**Who is called to do a work cannot do another. Who is sent to a city cannot go to another. Whoever has to work according to a received ministry cannot act according to another.**

**Unfortunately, in this second will we are all lacking. Let us ask ourselves: what is the cause of such an obvious deficiency? The cause is the imperfect obedience to the Lord's first will, that is, obedience to the Gospel.**

**It is obedience to the Gospel that prepares us to fulfil the personal, particular will of Lord Jesus. Living the Gospel, growing in wisdom and grace, one becomes strong in the Holy Spirit and we can be moved by Him.**

**Instead, if we do not grow in obedience to the Gospel, the Holy Spirit remains weak in us and cannot either guide or lead us. The strength of the flesh opposes all resistance, impediment, obstacle and struggle.**

**Who is called for the announcement and the remembrance of the Word, must know that this is the particular will of Jesus on his life. To this mission he must devote all his energies, his time, his heart and his soul.**

**Whoever has to remember the Word, who must announce it and does not even read a page of the Gospel a day or never attends a catechesis, let him know that his announcement and his memory will be in vain, ineffective and without truth.**

**If then who is called to announce and to the remembrance of the Word does nothing to live the Word, let him know that not only he does not build the kingdom of God, but he also destroys what others build with great effort and diligence.**

**Each person carries in his body what is in his nature. If he is a nature of sin, he will bring sin. If he is a nature of grace, he will bring grace. If he is a nature that grows in the Holy Spirit, he will bring the power of the Spirit.**

**PUTTING THE PERSONAL TALENT TO FRUIT**

**The will of Jesus, both the universal and the particular ones, must be lived according to the ministry, charisma, vocation and mission that the Holy Spirit has given to every single person. Obedience and charisma go together.**

**Who must live the Beatitudes as a presbyter must live them as priests, exercising his ministry as a presbyter. Instead, who has to live them as a deacon, will live them by exercising the ministry of deacon.**

**But also the particular mission and charisma must be taken into consideration. Who has the gift of teaching, must live to teach. Who has the gift of government, must live to govern. Obedience is to the charisma.**

**Charisma, vocation, ministry and mission must be one. They cannot be separated, divided. One is taken and the other is left. In separation the Spirit does not work and the kingdom of God is not built.**

**IN COMMUNION WITH THE EARTH AND WITH HEAVEN**

**In the body of Christ communion must be from every member with every other member. Everyone needs to receive life from the other, but everyone must also give life to the other. Life is given by growth in virtues.**

**We do not grow in virtues, we are incapable of receiving life, but also of giving life. We do not receive life, because vice rejects every gift of life. You cannot give life, because from vice one gives death, imperfection and disobedience.**

**Communion is only in grace, in virtue, in the Holy Spirit and in spiritual growth. The more we grow and the more we give life. The more we grow and the more we receive life. The more we grow and the more we are free to be moved by the Spirit.**

**Who wants to live communion with their brothers well must have a perfect communion of obedience with the Holy Spirit. One receives life from Him - he is the Giver of all life - and the life received is given to the brothers.**

**When we grow in the Holy Spirit, we always welcome the life that the Holy Spirit gives us through our brothers, or the body of Christ, in which we are, abide and through whom we work.**

**FOREVER IN FORGIVENESS**

**The first rule of true communion is forgiveness. Nobody is impeccable as long as he is on earth. Since we all need forgiveness, we all have to forgive. God gives his forgiveness, if we forgive.**

**Forgiveness is the beginning of conversion, redemption, salvation, justification and beginning of new life. We ask God for forgiveness, we forgive our brothers. Without forgiveness, we are not forgiven. Never.**

**WORKING WITH HUMILITY**

**The second rule of communion is humility. With humility, everyone sees himself from the will of the Holy Spirit. He sees every other brother from the will of the Spirit of God. Humility is letting himself be led by the Spirit.**

**The Spirit leads through his direct action, but also through indirect action. He can intervene directly or working through the brothers. The mediated path is ordinary one. Guidance through others.**

**SUPPORTED BY PRAYER**

**The third rule of communion is prayer. What is lacking to us and to others must always be asked of Heaven with a heartfelt and uninterrupted prayer.**

**SHORT FINAL CONSIDERATIONS**

**Every person that embraces a spiritual journey, which is part of a mission and vocation to be lived with others, is obliged to bring into the spiritual and missionary body in which he has been inserted all the power of the grace, virtues and Holy Spirit. In order to do this, a serious effort to add to his soul, his spirit and his body all grace and virtue that are still lacking is necessary. If in the spiritual and missionary body one bears his own flesh, his sins and multiple vices, not only the body does not grow, it is also further impoverished and deprived of its power of salvation and redemption for the edification of the kingdom of God. With the grace we are more and more elevated. With sin we kill ourselves spiritually and kill others. It is an eternal truth.**

***It is a truth. Every man speaks from the fullness of the heart. It is useless to say that one must not speak badly, must not judge; he must always have a word of light, truth, justice, high discernment, peace and joy. Who is in the flesh, will be led by the flesh and will always do the works of the flesh. Each tree produces according to its own nature. No tree produces by its will, it produces by nature. Bad tree bad fruits. But whoever is in the Holy Spirit produces the fruits of the Spirit. If he grows in wisdom and grace, if his nature is transformed into a spiritual nature, his fruits will be according to the Spirit. They will be increasingly abundant. On the contrary, if we grow little in the Spirit, or from the Spirit we pass to the flesh, the fruits will not be those of the Spirit, but those of the flesh. Who wants to produce according to virtues must grow in their acquisition.***

***Let nobody think that growing up in vices when it is necessary he can talk, evaluate, discern and operate with virtues. We are vice and produce fruits of vice. We are bad trees and we talk from evil. Jesus told some Pharisees that they could have never said good things. They were bad. The bad heart says bad things, the good heart says good things. The wicked speaks from wickedness and the perverse from his evilness. We are all warned. Either we put a serious and strong commitment to the transformation of our nature, through growth in grace and in wisdom, in the Holy Spirit, or we will always be devoured by the flesh. All the sacraments are the true creation of a new nature. But the sacrament alone is not enough. We need a whole work of evangelization, formation, education and training, in view of the true and real conversion.***

***Receiving a sacrament without adequate formation not only doctrinal, but also spiritual, it is exposed to non-fruiting. If man is in the flesh, the sacrament acts from the flesh. If in the Spirit, by the Spirit. Unfortunately, this basic rule is often disregarded. The sacrament is given and asked for, sometimes with a kind of doctrinal smattering, lacking sound and solid spiritual formation. What is taught is not lived. What might the fruits be? Nothing. One baptizes himself without any faith or morality in the heart. One is confirmed, without being true sons of God by adoption. Priests are consecrated without spiritual growth. We get married without being true sons of God and true witnesses of Lord Jesus. If the sacrament is received in the flesh, by the flesh it acts ex opere operato, but does not produce real fruits of salvation. The Spirit is missing. Whoever wants to produce fruits according to the Spirit - conversion and sanctification are true works and fruits of the Spirit - must commit all his strength to become a spiritual being, delivered to the Spirit.***

**May the Mother of God, Angels, Saints, take us by the hand and lead us from virtue to virtue in order to eliminate from our body and our spirit every vice that disfigures the beauty of the kingdom of God. Everyone is obliged to show Christ Jesus, the Holy Spirit and the Father of heaven, in all the beauty of love, truth, light, grace, communion, peace, justice and mercy. This is impossible from sin. Beauty is shown from virtues and grace. May all of Heaven help us so that we can live our vocation and mission to the utmost of its spiritual beauty. Of course not for one day only, but for all the days of our life. The disciple of the kingdom is called to perseverance, never looking back. May our heavenly Mother obtain us this grace.**