**FRAGMENTS OF CHRISTIAN SPIRITUALITY**

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

**Catanzaro 21 May 2018**

**THE PRIEST IN THE CHURCH**

**The Priest in the Church is the guardian of truth and grace, of the Gospel and of the doctrine of Christ Jesus. Of these divine gifts he is also the faithful and wise administrator, placed by God in the Holy Spirit.**

**The Priest is the one that has a very particular mission. In the midst of the Father's flock not only must he make the Word of Jesus resound, not only must he nourish every soul of Jesus, he must also show Jesus alive.**

**How is Jesus shown alive? Imitating him in his virtues. Which virtues are more urgent? Humility, meekness, docility to the Holy Spirit and obedience to every Word that he announces or teaches.**

**The charity of Christ must be like his soul. The charity of Christ consists of one service: bringing every man to Christ, making him become his body. This charity must be more than the soul of the Priest.**

**YOU WHO ARE ALL TIRED AND OPPRESSED**

**Fatigue is always the fruit of sin: either inside us or outside us. Oppression is also the fruit of sin: either within us or outside us. How do we overcome fatigue and oppression? Being filled with grace.**

**Whoever wants to be filled with the grace of Christ Jesus must first of all abandon sin, taking it away from his heart, from his soul, from his thoughts and desires. The grace then must be drawn day by day.**

**How must grace be drawn? First of all, through the sacrament of penance, if it has been lost. With the sacrament of the Eucharist to grow from grace to grace. Then always with the incessant prayer.**

**Grace is then revived with our obedience to the Gospel. As the Gospel is lived by us, we grow from grace to grace and truth to truth. The carrying out of the mission is also a way to grow in grace.**

**The more the evangelizing mission is accomplished, the more the grace of Jesus increases within us. The less it is accomplished and the more it decreases. A non-missionary Christian of the Gospel is always a person with a miserable, poor and extinguished grace.**

**THE WAYS OF THE LORD**

**The ways through which the Lord calls for salvation are infinite. We can say that for every man there is a particular and unique way. The Magi are called by means of the star. Jerusalem through the Magi.**

**The old Simeon by the Holy Spirit directly. The Prodigal Son by his miserable condition. He had become of an inferior class to that of pigs. Zacchaeus by his curiosity. He wanted to see the Lord. Everyone knows his way.**

**Paul was struck by the light of Christ Jesus. We can affirm that each of us has had his way. The reception of the call is also of every single person. Nobody can answer for another.**

**Once you respond to the Church, then you must submit to all the norms established by Jesus with full obedience to each of his Word. The call is lived in the Church, with the Church and for the Church.**

**WE ARE NOT ORPHANS**

**Jesus did not leave us orphans of himself. He went and came back. He also gave us another Comforter: the Holy Spirit. He is the soul of the body of Christ. He adorns it with every gift, so that the body manifests Christ.**

**However, the presence, the closeness of Christ and the Holy Spirit require a second closeness and a second presence: that of every member of the body of Christ to every other member of the body of Christ.**

**This presence and closeness must be from holiness, from virtues, never from sin, never from scandal, never from non-faith, never from temptation and never from evil, but always from the greatest good and perfect charity.**

**Without this presence, the Christian risks getting lost. He misses the living presence of the body of Christ. Spiritual presence and real, physical presence must always be one presence. Never one without the other.**

**BEING INSTRUCTED IN THE WORD OF THE LORD**

**The spiritual knowledge of Christ Jesus and the knowledge that is gained in the Word of the Gospel, of the Scriptures, Old and New Testament, of sound doctrine and of Tradition, must be a single knowledge.**

**These two knowledges must necessarily be recomposed in unity, so that they become one knowledge. Without the knowledge drawn from the Gospel and the deposit of faith, Jesus becomes a thought of the mind.**

**Today this risk is strong. Having us declared the Gospel no more universal foundation of the truths of the faith, losing Scripture its founding character of justice, we are making an idea of ​​ God.**

**We must react to this destructive tendency of the truth. How? By diligently taking care with mere diligence both knowledge in the Holy Spirit and the other knowledge, the one drawn and daily verified by the Word.**

**Contact with the Word must take place day by day. Never a day without putting ourselves in communion of faith and of humble listening, with the Word. Listening to Catechesis is obligatory for whoever wants to know Jesus.**

**PRAYER OF CONVERSION**

**When a heart is out of the Gospel because it has never known it or because after having known it, it has come out, abandoning it, the only prayer possible for this man is the prayer of conversion.**

**But to that the first clear, explicit invitation is to conversion to the faith in the Gospel of our Lord Jesus Christ. If one is not a part of the body of Christ, the light, truth and grace cannot act on man.**

**But the grace of conversion can act and this is given through prayer and the announcement of the Gospel. If the Christian prays for conversion, but then he does not give the Word, his prayer is vain.**

**It is vain because he prayed as a non true Christian. But even if he gives the Word and does not pray for conversion, his gift is in vain. Grace is lacking. Jesus gave the Word, prayed and died offering himself as a burnt offering.**

**THE JEALOUSY OF GOD**

**The jealousy of God is the divine will that wants an exclusive love from man. He wants his heart all for him. He does not want the heart of the creature he made in his image and likeness to be given to Satan.**

**God will never share a heart in which Satan dwells, because of the transgression of his Word. Either the heart is of God or of things, either it is of his Lord or it is of the prince of the world, either of his Word or of the Evil One.**

**When is the heart of God? When it thinks according to God, it wants according to the Word of God, it loves by his Law, lives by putting into practice all his Statutes and his prescriptions. A heart without the Word is also without God.**

**The Christian must never think that he can be a little bit of God and a little bit of the world, a little bit of the Gospel and a little bit without and against. He must never want to be simultaneously with the thoughts of God and those of men.**

**The Lord is jealous. He wants the heart entirely for Him. For this to happen, it must be purified even from the smallest veniality. Nothing that is thought, will and desire of the earth must live in it.**

**THE FORGIVENESS OF SINS**

**On forgiveness the rules of Jesus are many. Let us remind some of them. When the brother has something against us, it is up to us to go to him, leaving our offering at the altar and offering him our reconciliation and peace.**

**When the brother sins against us we must forgive him seventy times seven. That is always. Without ever getting tired. When the brother sins we must ask the Lord for forgiveness for his guilt.**

**If we want to imitate Jesus and we must all imitate him, we must offer God our life as a sacrifice for the redemption of sins. This is the daily sacrifice of the Christian. We give life, the Lord forgives.**

**God will never hear a single prayer from the Christian who does not forgive. For this reason the Church, before celebrating the Holy Mysteries, lives a moment in which each of her children asks God for forgiveness and forgives the brothers.**

**We recognize ourselves as sinners before God and our brothers. We ask forgiveness from God and our brothers. This pardon asked and offered is then sealed with the gift of peace. But it is urgent to turn the ritual into life.**

**The ritual is also simple to celebrate. It is difficult to forgive with all our heart and start a new path of true brotherhood, true peace, true reconciliation and true forgiveness. Justice, but not forgiveness, is often wanted.**

**FILLED WITH HOLY SPIRIT**

**When is one filled with the Holy Spirit? When in the heart we are filled with the Word of Jesus, divine will, the grace of Christ, the desire for salvation, commitment for the proclamation and remembrance of the Gospel of Jesus.**

**The Holy Spirit is the Spirit of truth, the Spirit of Christ, the Spirit of the Word, the Spirit of the Father and the Spirit of communion. We are filled with God if we are filled with truth, Christ, Word, Father and communion.**

**We are filled with the Holy Spirit if we produce the fruits of the spirit which are joy, love, peace, communion, concord, reconciliation, forgiveness, justice, truth, consolation, obedience, meekness, humility and compassion.**

**Everyone can always check whether the Spirit dwells in him or is governed by the flesh. It is sufficient to observe the fruits produced by him. If they are the work of death, he is governed by the flesh, if fruits of life by the Spirit.**

**Who produces many fruits of death, never might he be said to be governed by the Holy Spirit. The Spirit is the Giver of life. Who is in the Spirit of the Lord is entirely committed to the service of the true life, which is Christ Jesus.**

**INSTRUMENTS IN THE HANDS OF THE LORD**

**The instrument has its own specific action force. Its force is null, if it is not used by man. An axe can cut a whole forest. However, it must be used by human hands. It needs action.**

**Every disciple of Jesus is an instrument in the hands of the Holy Spirit. But what is the difference between an axe and a Christian? The axe is without will. The Christian is with will. The axe can always be taken and used.**

**The Christian must want to be taken and want to be used by the Holy Spirit. As the axe to cut well must be sharpened by the man and the man can sharpen it whenever he wants, so it is said of the Christian.**

**But the Holy Spirit cannot sharpen the Christian if the Christian does not let himself be sharpened. When we are not let ourselves be sharpened by the Holy Spirit, the Spirit cannot work anything through us. We are not good, not suitable tools.**

**How does the Holy Spirit want to sharpen us? Taking away all that is sin and vice from our body, from our spirit and from our soul and putting in their place the holy virtues. Without virtues we are useless to the Spirit.**

**ALWAYS OBEDIENCE FOR FAITH**

**What is obedience? It is listening for the realization of an end. Why must we listen to the Lord? To live and not to die. What is faith? It is listening to the Word of the Lord to produce life in us and in others.**

**If there is no Word of the Lord there is no faith. As Jesus listens to the Father, he lives the Word of his father to give life to the world, so the Christian must live the Word of Jesus to give life and salvation to the whole world.**

**Who are the ministers in the Church? Those who must govern us from the Word of Christ Jesus, because by obeying it we can bear much fruit. They are obliged to give us the Word of Jesus. We are obliged to obey.**

**In things that do not concern the Word of Jesus, there is no obedience, because obedience is only to faith, to truth and to the Word. If the minister expresses and says his words, there must be no obedience to these words.**

**THE PRIEST FOR THE CHURCH**

**The Priest is everything for the Church, because He is the immediate administrator among the souls and Christ Jesus, among the souls and the bishop, among the souls and the pope, among the souls and every other faithful. There is no Christ without the Priest.**

**But also there is no Pope, no bishop and no other faithful. It is for the priest that the multitude becomes a community of Christ the Lord. The priest is taken away and we are a multitude. Christ Jesus is missing in it.**

**Where there is no priest, the life of Christ is strongly lacking. Either the sacramental forgiveness of sins is missing, or the body and blood of Christ is missing, or the right proclamation of the Word and perfect discernment are lacking.**

**Consecrating life to Christ, to be tomorrow his ministers, is a holy, indeed a most holy thing. It is the highest form of charity and mercy. No one is more charitable than a young man who consecrates himself to priesthood.**

**No work of charity and mercy is greater than this: giving oneself entirely to Christ to give every man Christ Jesus, in his mystery of truth, grace, eternal life, forgiveness, Eucharist, reconciliation and holiness.**

**FALLING IN LOVE WITH THE GOSPEL**

**How do we fall in love with the Gospel? Making it become our thought, idea and truth. The disciple of Jesus is asked to think with the Gospel, but also to love according to the Gospel. Making it become our heart.**

**When do you fall in love with the Gospel? When we consecrate our life to it and undertakes not only to bear witness to it with our good works, but also by giving it with the Word and inviting to conversion to it.**

**FALLING IN LOVE WITH JESUS ​​AND THE CELESTIAL MOTHER**

**When do we fall in love with Jesus and his Mother? When the heart of Jesus and the heart of Mary become our own heart. The Christian must live with two hearts: the heart of Jesus the Lord and the heart of the Mother of God.**

**With the heart of Jesus one is always turned towards the Father in order to listen to him and obey his every desire. With Mary's heart he is turned to men to love with the heart of the Father, bringing them the good news.**

**TO TALK ABOUT JESUS**

**How do we talk about Jesus? Before everything else with life. Before being heard by others, the Gospel must be seen. If one sees it alive and real on our body, it can be made to be listened to with our lips.**

**HOW TO WORK IN PARISH**

**We work in the Parish as true instruments of the Holy Spirit. To be his true instruments, we must free ourselves from the sin that separates us from him and wear all the holy virtues that make us true instruments in his hands.**

**SHORT FINAL CONSIDERATIONS**

**A simple reflection on the Priest in the Church for the Church is more than necessary, even obligatory. Knowing who the Priest is and what his ministry is before God and men, will certainly help us to establish the right path for a relationship rich in many spiritual fruits which will then also become an abundance of blessing towards the material fruits to be collected. The Priest is a true bridge between Christ and man and between every man and the other man. He forms the true man to go to Christ and to the brothers. Without the priest we go to God not according to the Spirit, but according to the flesh. But also to men we go according to the flesh and not according to the Spirit. The Priest is the bridge of truth.**

***The Priest in the Church is the guardian of truth and grace, of the Gospel and of the doctrine of Christ Jesus. Of these divine gifts he is also the faithful and wise administrator, placed by God in the Holy Spirit. The Priest is the one who has a very particular mission. In the midst of the Father's flock not only must he make the Word of Jesus resound, not only must he nourish every soul of Jesus, he must also show Jesus alive.***

***How Jesus is shown alive, by imitating him in his virtues. Which virtues are more urgent? Humility, meekness and docility to the Holy Spirit, obedience to every Word that he announces or teaches. The charity of Christ must be like his soul. The charity of Christ consists of one service: bringing every man to Christ, making him become his body. This charity must be more than the soul of the Priest.***

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***No work of charity and mercy is greater than this: giving oneself entirely to Christ to give every man Christ Jesus, in his mystery of truth, grace, eternal life, forgiveness, Eucharist, reconciliation and holiness. The Priest is a chosen instrument in the hands of the Holy Spirit. The instrument has its own specific action force. Its force is vain, if it is not used by man. An axe can cut a whole forest. However, it must be used by human hands. It needs action. Every Priest of Christ Jesus is a special, unique instrument in the hands of the Holy Spirit.***

***But what is the difference between an axe and the priest? The axe is without will. The Priest is with a will. The axe can always be taken and used. The Priest must want to be taken and will to be used by the Holy Spirit. As the axe to cut well must be sharpened by the man and the man can sharpen it whenever he wants, so it is said of the Priest. But the Holy Spirit cannot sharpen the Priest, if the Priest does not let himself be sharpened. When He does not let himself be sharpened by the Holy Spirit, the Spirit cannot work anything through him. He becomes a not good and not suitable tool. How does the Holy Spirit want to sharpen him? By removing all that is sin and vice from his body, spirit and soul and putting in their place the holy virtues. Without virtue he is useless to the Spirit.***

**The first one who must believe in the Priest is the Priest. If the Priest does not believe in his being a bridge of truth, faith, hope and charity between man and Christ and man and man, the world remains eternally world and flesh eternally flesh. The priest, in the Holy Spirit must transform the being according to the flesh in being according to the Spirit and lead it to Christ and to the brothers. May the Mother of God, Angels and Saints, help the Priest so that every day this awareness of his truth becomes ever more luminous.**