**FRAGMENTS OF CHRISTIAN SPIRITUALITY**

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

***Catanzaro 29 October 2018***

**DELIVERY TO DIVINE WILL**

**The Christian is the one who has given his life to God. Jesus says: My food is to do the will of my Father and to do his work. This same will must animate, support and lead the disciples of Jesus.**

**Every disciple of Jesus must profess in his heart, with living, pure and holy faith what Jesus says: "My food is to do the will of Jesus and to do his work". Jesus from the Father and the Christian from Christ, from Jesus.**

**Since the way of a man goes from conception to its natural end, as long as one is on earth, both in health and in sickness, both in youth and in old age, life is always of Jesus.**

**If it is always of Jesus because it has been given to him, it must always be lived to do the will of the Father. Jesus from the moment of his conception to the returning of his spirit to the Father, lived only to do the divine will.**

**When one gives Jesus his life, he gives everything to Jesus: time, things, thoughts, will, desires, heart, soul, spirit and body. He gives himself entirely so that He uses it for the building of his kingdom among men.**

**Certainly it is not Christian that life not lived for the edification of the kingdom of God. The kingdom is built with the Word and with the works. The Word is that of Christ Jesus that is announced, proclaimed and professed.**

**The works are the fruit of obedience to the Word we announce. The announced Gospel must become lived Gospel. The lived Gospel testifies that the Gospel is also believed. We do not live, we do not believe.**

**Whoever wants to bear true witness to his faith hi might do it only by living the Gospel he announces. Witnessing that his life is the fruit of his faith. If life does not become the fruit of faith, it is not of Jesus.**

**When must life be the fruit of faith? Always. In health and in illness, in being physically well and in being physically ill. One is not of Jesus when he is in good health or he is in sickness.**

**When we give ourselves to Christ Jesus - every sacrament is a gift that we make of ourselves to Jesus - the gift is not only forever, the gift is also all-encompassing. We do not give ourselves in slices, in sectors and in part.**

**Who gives a gift to a person, gives the whole object and not a part of it. He gives it forever, not for a while. The gift passes from the use of the will of those who donate it to the will of those who receive it.**

**Jesus made the gift of his life to the Father. All his life is from the will of the Father. Not even a sigh was from the will of Christ Jesus. All life is all of life. Forever is forever. A gift is a gift.**

**Today this rule is no longer observed. The gift is often done only with the mouth, but not with the heart. First we give our life to Christ Jesus and then we live it from our will. If life is his, it must be his.**

**PERSEVERING TO THE END**

**Persevering to the end has only one meaning. Not to persevere from our will. I remain baptized, but by my will. I remain a confirmed, but by my will. I am a priest, but by my will.**

**This is not perseverance according to the Gospel. True perseverance according to the Gospel is in respect of the truth of the gift. When is the end of the gift respected? When we live it from the will of Christ Jesus.**

**When do we live it from the will of Christ Jesus? When we live it from his Word, from his Gospel, from the motion of the Holy Spirit, from his truth, from his grace, from his charismas and from his vocation and mission.**

**I let myself be baptized. I do not live as a true son of God in his Son Christ Jesus. There is no perseverance in me. I let myself be filled with the Holy Spirit in the sacrament of confirmation. I become by nature a witness of Christ.**

**In this case there is also no perseverance in me. I let myself be ordained a presbyter, a bishop, I accept being a supreme pontiff in the Church of God. I do not live the purpose of my consecration, there is no perseverance in me.**

**I welcome to embrace the spirituality of an Ecclesial Movement, I do not live the end of it, there is no perseverance in me. I am with the body in the Ecclesial Movement, but not with the spirit, in the Holy Spirit.**

**I think it's a good thing to offer everyone a rule that is often forgotten. When a person, whoever he may be, crosses the door of a parish church, he enters the jurisdiction of the parish priest.**

**Whatever you want to do: baptism, confirmation, marriage and special celebrations, everything must be agreed with the parish priest. The parish priest is the supreme authority, over which the authority of the bishop supervises. It is a universal law.**

**When an association of lay faithful meets all its members in a parish church, always, all and everything must be agreed with the parish priest. In private practice everyone is regulated by his laws or by-laws.**

**In the parish church, the authority of the statute must be submitted to the parish priest's authority. Obedience to the parish priest, or obedience to the pastors of the Church is the essence of the Church and no one can disobey his essence.**

**Every authority is subjected to a higher authority in the Church. Respect for superior authority is the life of the Church. If the authority of the Church issues a provision, all are obliged to that provision.**

**But today everyone thinks that his authority is autonomous, not subjected to any other authority. Every authority obeys the superior authority and all authorities obey God and the Gospel of Jesus.**

**When a lay movement asks to be recognized by the competent authorities as an Ecclesial Movement it must respect the end of the Church's mission, obliging itself to live the Gospel of the Church.**

**It must also be obliged to respect the Laws of the Church, placing itself in obedience for the truths of her faith. A lay movement pursues its own ends. An ecclesial Movement pursues the end of the Church.**

**What is the purpose of the Church? The conversion of every man to the Gospel of our Lord Jesus Christ and participation in the same evangelizing mission of the Church, but always with, for and in the Church.**

**JUDGMENT AND CONDEMNATION**

**Let us distinguish judgment from discernment and fraternal correction from condemnation. Discernment is made on an objective, non-subjective separation, between good and evil, justice and injustice, truth and falsity.**

**The objectivity of good, evil, justice, injustice, truth and falsehood is given by the Word of the Lord. Good, justice and truth are written in nature, but the eyes to read them and to see them are the Revelation, the Word of God.**

**If we ignore the objective datum, which is the Word of Christ Jesus, universal and not particular Word, for all and not for some, no discernment is possible. Never might good be separated from evil.**

**Never might justice be distinguished from injustice, never truth from falsehood. Today the objective datum of the Word was put away and the abortion has become progress, divorce a sign of civilization and euthanasia dignity.**

**The objective discernment belongs to every man. It must be done for oneself and also for others. The reference point is always the Word. Adultery is adultery, theft is theft, slander is slander and murder is murder.**

**The fraternal correction is saying to a person that he has moved to objective evil, objective falsehood and objective injustice. You're out of or without or against the Word. You are not in the will of God, of Christ Jesus.**

**The rules of fraternal correction are given by Lord Jesus and these too must be respected in their objective formulation. Nothing must be added and nothing removed from them. Objectivity must be respected.**

**Adding or removing one gets out of objectivity and enters subjectivity. We are out of the Gospel, out of the Word. Fraternal correction is no longer operated. It is easy to move from objectivity to subjectivity.**

**Instead, judgment is when we pass from external objectivity to internal responsibility. When one enters the brother's conscience and evaluates the responsibility that is always subjective and never objective.**

**An example can help us. Jesus says: He who knows the will of God and does not live it, is worthy of many beatings. But whoever does not know God's will because no one has taught it to him, is worthy of a few beatings.**

**The responsibility of a man is the fruit of many responsibilities. A father does not educate his children according to the Law of the Lord. This omission is the source, the spring of every transgression of the child. He was not trained.**

**A parish priest does not teach the Gospel, does not do catechesis, does it badly, does not enlighten on truth and falsehood, covers himself with the sin of disobedience of all his people. But is the responsibility of origin his?**

**If in the years of formation, the doctrine has been taught him badly, because the professor from objectivity passed to subjectivity and from the thought of God to his thought, the source of origin is much more responsible.**

**The people goes to ruin. To whom does the Lord attribute the responsibility. To the priest that has not taught the Law. He did not make an objective discernment between good and evil, justice and injustice.**

**This is the reason why no one is allowed to judge. We do not know the degree of objective responsibility of the person who has committed a violation of the law. If we cannot judge, can we condemn?**

**You cannot even condemn, because the condemnation is a pain imposed in relation to the guilt committed. In the civil field one cannot judge the conscience, but the objective act. It has been done. It was not done.**

**The condemnation is also in relation to the fact and the non-fact. Other factors also appear in the civil judgment, but they are all made scientifically and objectively verifiable. Conscience might never be verified.**

**Since we do not know the degree of personal responsibility, we must refrain from judging and condemning a person. But we can always separate and distinguish between objective good and objective bad.**

**Objective bad might never become objective good. So it is said of falsity that it might never be truth and never of injustice that it might be declared justice. Bad remains bad and so also falsehood.**

**Jesus on the cross asks for pardon to the Father for his executioners: "Father, forgive them. They do not know what they are doing". And Stephen dying: "Lord Jesus, do not impute this sin on them". The Christian forgives and excuses.**

**Also because while for Jesus we have the certainty that He has done everything and in nothing he spared himself in preaching the Gospel, we often betray our mission. Betrayal makes us responsible for the evil of others.**

**Once I remember a holy principle of mission was given to a presbyter of the Church of God: "You only have to say: this is in conformity with the Law of the Lord. This is not compliant. This is our law ".**

**TRUST IN THE GUARDIAN ANGEL**

**The Angels are ministers of God in charge of a mystery. The guardian angel is in charge of illuminating, preserving, holding and governing the disciple of Jesus, making him always remain in the Gospel and helping to grow.**

**Growth must be in the theological and cardinal virtues. One must trust the Guardian Angel. When you invoke him he always comes to our aid and rescue. He always shows us the right path on which to walk.**

**The guardian angel is always next to us. But we often ignore him. We do not even remember Him. If we do not invoke Him, He can do very little for us. Even if he speaks, we are deaf to his voice.**

**RESPECTING THE THINGS OF GOD**

**How are the things of God respected? Respecting them in their truth and their purpose. Truth and purpose must be one. I am a presbyter. I am a "thing of God". How do I respect the thing of God that I am?**

**I respect it, living my truth as a configured to Christ, a missionary of the Father for the gift of truth, grace, Word and light. If I do not keep myself in the truth, light, grace and Word, I do not respect my truth.**

**But if I do not respect my truth, I might not respect its purpose. How can a presbyter respect the end of his truth, if he is without the truth of origin that makes him a presbyter in the House of God?**

**If an Ecclesial Movement loses its truth of origin, it might never live the end of it. It is missing in the tree that produces the fruit. A Movement Without its truth of origin, does not respect the things of God.**

**Today the "Thing" of God is despised, because Christ is despised, the Church is despised, the Gospel is despised, the Christian is despised and the objective truth is despised. We are in the empire of every instinct of the subject.**

**TRUST IN THE LORD**

**When is trust in the Lord preserved? When from subjectivity we enter into the objectivity of love, of truth, of faith, of hope, of the Word, of doctrine, of revelation and of justice.**

**Trust in the Lord is possible if one becomes one with his Word, his Gospel. Trust is the fruit of hope. Hope is the fruit of faith and charity. Faith is the fruit of the obeyed Word.**

**Whoever stands outside the Word cannot expect anything from the Lord, except the grace of repentance, of conversion, together with the grace of forgiveness. Any other hope must be expected from the Word of Christ the Lord.**

**EUCHARIST AND CATECHESIS**

**Eucharist and Word are the goods of the Church, her two treasures. The third treasure is the ordained minister who does the Eucharist and administers the Word. Without the ordained minister there is neither the Word nor the Eucharist.**

**With the Eucharist Christ becomes "us", each of us, so that in us and for us he can live the whole Word and bear witness, today, before every man, of the truth of his Father. Christ in us obeys the Father.**

**This is the great purpose of the Eucharist: living for Christ, making Christ live in our body. "Do I live? Yeah, not me. Christ truly lives in me". This confession of Paul must be our confession.**

**SHORT FINAL CONSIDERATIONS**

**Persevering is not staying with the body in the Church, in an Ecclesial Movement, in a Parish or other structure in which the Word of Jesus is taught and lived. Persevering is walking from faith to faith, from obedience to the Word to obedience to the Word. One perseveres by living the truth of the sacrament received and of the mission entrusted to us.**

***Persevering to the end has only one meaning. Not persevering from our will. I remain baptized, but by my will. I remain confirmed, but by my will. I remain a priest, but by my will. This is not perseverance according to the Gospel. True perseverance according to the Gospel is in respect of the truth of the gift. When is the end of the gift respected? When we live it from the will of Christ Jesus.***

***When do we live it from the will of Christ Jesus? When we live it from his Word, from his Gospel, from the motion of the Holy Spirit, from his truth, from his grace, from his charismas and from his vocation and mission. I let myself be baptized. I do not live as a true son of God in his Son Christ Jesus. There is no perseverance in me. I let myself be filled with the Holy Spirit in the sacrament of confirmation. By nature I become witness of Christ.***

***In this case there is also no perseverance in me. I let myself be ordained a presbyter, bishop, I accept being a supreme pontiff in the Church of God. I do not live the purpose of my consecration, there is no perseverance in me. I welcome to embrace the spirituality of an Ecclesial Movement, I do not live the end of it, there is no perseverance in me. I am with the body in the Ecclesial Movement, but not with the spirit, in the Holy Spirit.***

***I think it's good to offer everyone a rule that is often forgotten. When a person, whoever he may be, crosses the door of a parish church, he enters the jurisdiction of the parish priest. Whatever he wants to do: baptism, confirmation, marriage, special celebrations, everything must be agreed with the parish priest. The parish priest is the supreme authority, over which the authority of the bishop supervises. It is a universal law.***

***When an association of lay faithful meets all its members in a parish church, always, all and everything must be agreed with the parish priest. In private practice everyone is regulated by his laws or by-laws. In the parish church, the authority of the statute must be submitted to the parish priest's authority. Obedience to the parish priest, or obedience to the pastors of the Church is the essence of the Church and no one can disobey the personal essence.***

***Every authority is subjected to higher authority in the Church. Respect for superior authority is the life of the Church. If the authority of the Church issues a provision, all are obliged to that provision. But today everyone thinks that his authority is autonomous, not subjected to any other authority. Every authority obeys superior authority and all authorities obey God and the Gospel of Jesus.***

***When a lay movement asks to be recognized by the competent authorities as an Ecclesial Movement it must respect the end of the Church's mission, obliging itself to live the Gospel of the Church. It must also be obliged to respect the Laws of the Church, placing itself in obedience for the truths of her faith.***

***A lay movement pursues its own ends. An ecclesial Movement pursues the end of the Church. What is the purpose of the Church? The conversion of every man to the Gospel of our Lord Jesus Christ and participation in the same evangelizing mission of the Church, but always with, for and in the Church.***

**Mother of God, Mother of the Redemption, Angels and Saints, do not let the Christian detach himself from his truth and from the mission inextricably linked to it. Word, truth, grace and mission must always be one. Without the truth there is no mission. Without a mission there is no truth, because truth is missionary by nature. Without Word heard, there is no truth even. One falls into the instincts of the subjective datum. Whoever wants to persevere must become obedient to Christ Jesus as Christ made himself obedient to the Father. Obedience to Christ and his Gospel is the main way on which to always remain. There is no perseverance for him who abandons the Word of Jesus.**