**FRAGMENTS OF CHRISTIAN SPIRITUALITY**

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

***Catanzaro 19 November 2018***

**CONVERSION PRAYER**

**Conversion is together theological and moral. Never will there be moral conversion if there is no theological conversion. Non-moral conversion attests that there is no theological conversion. They are tree and fruit.**

**Theological conversion throughout the span of the Old Testament was the passage from the Lord's previous Word to his last Word. It was to the last Word of the Lord uttered through his prophets.**

**Moral conversion is the adaptation of our obedience to the last Word of the Lord. Jesus comes. He begins his mission. He asks for theology conversion. Passing from the prophets of before to his Word.**

**This theological conversion necessarily requires moral conversion. The Sermon on the Mount calls for justice that goes beyond that of scribes and Pharisees. This is not some addition or modification.**

**There is a different substance, a different truth and a different obedience. What conversion is asked of the Lord's people today? Theologically we must make the transition from our will to the will of Jesus.**

**But not to the will thought, imagined and invented. But to the written will of Jesus. His Gospel. All the interpretations of two thousand years of theology illuminate the Gospel, but they are not the Gospel. It goes beyond.**

**We must convert to every Word of the Gospel. It is the fulfilment of all Scripture. The Gospel is the hermeneutical key of all the Word of the Lord. What is not in conformity with the Gospel, it is not truth for us.**

**To convert one must want conversion. As yesterday Jesus asked his people to convert to his Word, so also today he asks us conversion to his Gospel. Conversion is perennial, it never ends.**

**Every day the Gospel must be heard. Every day it must be understood in the Holy Spirit according to the faith and the sound doctrine of the one, holy, catholic and apostolic Church. Every day it must be given full obedience.**

**If there is no theological conversion to the Gospel, never might there be a moral conversion. Our immorality is a sign that we are not converted to the Gospel. Without conversion, every proclamation is vain and empty.**

**Can a person whose mission is that of announcing and reminding the Gospel to the whole world carry out his ministry, his task and his mandate without theological and moral conversion to the Gospel?**

**Immorality reveals our conversion. Little morality says little conversion. Superficial morality says that we are superficially converted. Every lack of conversion is a lack of mission.**

**Theological conversion, moral conversion and mission are one. If one of these things is missing, the others will also be missing. They are together and they fall together. They live together. They die together.**

**Without conversion, both theological and moral, anything can be done. Only one thing might ever be done: the mission of the announcement and the remembrance of the Gospel. From immorality or little morality the Gospel is not reminded.**

**CATECHESIS IS FUNDAMENTAL**

**Every Word of the Lord contained in Holy Scripture has in itself a special, particular truth of its own. Let's take the simplest words, as an example: mercy, loyalty, justice, judgment, piety and forgiveness.**

**Let's add some others: atonement, holocaust, sacrifice, peace, cloud, light, heaven, hell, sin, evil, good, truth and falsehood. These are just a few words and also very frequent from our religious vocabulary.**

**We all use them. But do we know the truth contained in each of these and in all the others? Here then is the mission of catechesis. A passage from the Gospel is read and the explanation is given so that it is understood.**

**Catechesis is neither a lesson in theology, nor in history, nor in asceticism and nor in anything else. Nor is it a dialogue with the participants. For these things there are other places and other moments and also other locations. Catechesis is something else.**

**Catechesis is a moment of listening to the Word of the Lord and of the explanation of what has been read. The Gospel is read, the Gospel is explained. Not just any Gospel. But that Gospel that was read and listened to.**

**Catechesis is not the communication of personal thoughts. It is the teaching of God's objective thought, written thought, entrusted to stone and paper, to bronze, to papyrus and to parchment. A thought for everyone, always.**

**Since it is teaching, if someone does not understand what is taught, it is right for him to ask. Jesus taught. The apostles asked about his teaching. He answered. For another thing there is another thing.**

**Today we want to make everything be thought as being catechesis. A dialogue between people is called catechesis. Catechesis is said to be an encouragement. Other forms of contact with the Word are called to be catechesis. Catechesis is catechesis.**

**Other things are other things. The other things are respected. Also the catechesis deserves to be respected. Catechesis has a particular characteristic: we read a passage, we explain it, we answer the questions on the explanation.**

**A homily is a homily. A preaching is a preaching. A sermon is a sermon. The lectio divina is lectio divina. The panegyric is panegyric. Fervorino is fervorino. The exhortation is an exhortation. Dialogue is dialogue. Something elso is something else.**

**It is evident that catechesis requires knowledge of all revealed truths contained in the deposit of faith. It requires theological science, moral science, ascetic science, spiritual science and pastoral science.**

**The teaching of the Word must be given by remaining in the truth of the Church and the answers also must always be given from the truth of the Church or sound doctrine or deposit of faith. Personal thought must be excluded.**

**The "what do you think" must be banned. Instead, only the thought of Christ Jesus, which is the thought of the Father, according to the purest truth of the Holy Spirit, must be affirmed. If catechesis dies, the truth dies.**

**Take away the real catechesis from a Christian community and in a few months the thought of the world already corrodes heart, mind, spirit, soul and body. The catechesis is more than the bellows under the coal of the blacksmith in his forge.**

**Remove the oxygen from the burning coal and in a few seconds everything starts to cool down. The intense fire, bright red, begins to get dark and the flame dies. The iron is no longer made to be on fire. The smith can no longer work it.**

**COME TO ME**

**Who can go to Christ, according to truth, justice and holiness? Who goes to have all of Christ Jesus. Christ Jesus is grace, truth, light, eternal life, justice, holiness, thought of the Father, mercy, forgiveness and peace.**

**Christ Jesus is everything for humanity, because He is the One and Only Universal Mediator between the Father and the whole visible and invisible universe, Angels and men, time and eternity. Nothing without Him. Everything for Him and in Him.**

**One does not go to Christ Jesus to ask only for consolation, peace, liberation, joy, material and spiritual things, however remaining us out of his truth, of his Word, of his Law and of his Gospel.**

**We go to Christ Jesus to become one with Him. Christ wants us to become his life, his truth, his justice, his thought, his glory and his crown. He wants that who sees us sees Him and in Him sees the Father.**

**One does not go to Christ for a miracle of the body or to ask for things for the present time. He goes to Him to ask for eternal life, holiness, justice, mercy, charity, true hope and obedience.**

**One goes to Christ to ask that Christ gives himself entirely to us and we give ourselves entirely to him, as he gave himself to the Father and he gave himself to the Father until his death on the cross. Without this exchange of life, the going is false.**

**In the Gospel Jesus always manifested this wrong way of going to Him. He was asked for help for things of the body, but not for those of the spirit and of the soul. We are interested in time, but not in eternity.**

**This way of immanence and not of transcendence today has become the style of almost all the disciples of Jesus. There is little concern for the salvation of the soul. The thought is only to give something for the body, for time.**

**We must denounce that this is not the style of Jesus, the end of his mission. He came for the salvation of man and it is salvation only if man is led back to his Father so that he lives in his house.**

**KNOCKING AT THE HEART OF THE VIRGIN MARY**

**One must also knock at the heart of the Virgin Mary. He knocks like a true child and he is a true child if he is a true disciple of Jesus. We knock because we want to become her true children, becoming true disciples of Jesus.**

**She is asked to take care of our progeny so that it becomes ever more perfect and holy. We also ask that she makes us pass from non-children to real children. She is the Mother and we always go to the Mother as children and never from strangers.**

**As the relationship of brotherhood of Christ Jesus is lived badly, so also the relationship of progeny with our heavenly Mother is badly lived. We go to her only when we need some grace.**

**However, we go as strangers and not as real children. Instead, when our relationship with our Mother is true, she always provides for us. We don't even need to ask. She observes, sees and promptly intervenes.**

**This truth must never be forgotten, but always remembered. Maria goes to the wedding of Cana as a true friend. As a true friend she cares about the good of her friends. Without anyone asking, She intervene with Jesus.**

**OBEDIENCE TO THE CHURCH HIERARCHY**

**Every baptized person, having become the body of Christ, clothes himself with Christ and is always called - this is his vocation - to manifest, reveal and show Christ Jesus in every moment of his life, in every place.**

**Since he is the body of Christ, in the Church responsible for the body of Christ, are: the Pope for the whole Church, the Bishop for the whole Diocese, the parish priest for the whole parish. The Deacon is responsible for the charity of Christ.**

**When a baptized person - in the personal form or even in an associated form - enters a Parish, first of all he must enter either as the true body of Christ or to let himself be transformed into the true body of Christ.**

**Who in the parish has the mandate to make grow, care for, heal, teach, heal, enlighten and instruct the body of Christ is the pastor. This is why obedience to the parish priest is the essence of the life of the baptized.**

**When one is part of the parish body of Christ, head of this body is invisibly Christ, the parish priest is visibly in hierarchical communion with the Bishop. All obedience must be given to the head of the body.**

**The moment you enter a parish you are part of that parish body of Christ, full obedience must be given to the head of this body. Instead, the case of asking the parish priest for the Church's use is different.**

**In this case there are also rules that must be observed and obedience to the indications given is obligatory. But we are not the parish body of Christ, because the body has another head to whom to obey.**

**In the Church there are movements and associations that use only the premises of the Parish, under other heads of the body of Christ, that is not the parish priest. There are others whose vocation is that of becoming the parish body.**

**One becomes the parochial body as an association or movement, bringing into the parochial body the richness of his own charisma, both personal and of the association. In this case there are two laws to be observed.**

**The pastor, being head of the parish body, must respect both the personal charisma of each one as well as the charisma of every single association or movement. This respect is essence in the Church.**

**The individual, the association and the movement that becomes the parochial body of Christ Jesus is obliged to respect every indication at every liturgical, pastoral and other level, necessary for the good of the body.**

**If then the individual association or movement needs special celebrations or personalized formations, it is right that it has its own spaces. In the Parish, these spaces must be agreed with the parish priest.**

**A movement that is called to live the evangelizing mission of the Church, with the remembrance and the announcement of the Word, owes all obedience to the hierarchy of the Church. First of all, the missionary mandate is received.**

**It is received from the Church. The Word is given by the Church. The truth is given by the Church. Grace is given by the Church. The liturgy is that of the Church. Obedience must be utmost. Nothing is without the Church.**

**Then, when we enter the world to do the things of the world, everyone can do the things of the world according to the rules of the world. However, in the rules of the world, he must always insert the thought of Christ Jesus.**

**Nothing is holier than a parochial body of Christ that places itself in obedience to its head for the things of Christ and of the Church. Obedience is the most pleasing thing to the Lord. It produces every fruit of good.**

**ASKING TO UNDERSTAND**

**When we listen to a homily, a sermon, any other teaching and an exhortation, some things are understood, others remain mysterious, obscure. They are too high for our mind.**

**It is the obligation of the listener to ask for an explanation to the one who spoke, taught and exhorted. It is the duty of the one who has spoken to answer every question asked of him about his teaching. The obligation is mutual.**

**When a prophet speaks and the other does not respond, he who was constituted the interpreter of the prophet must intervene. The prophet says the Word. The interpreter explains it and makes it understandable. But everything is from the Spirit.**

**Whoever was not constituted an interpreter of the prophet by the Spirit cannot carry out this ministry. He has no mandate. Without a mandate, a spiritual ministry cannot be exercised. One exercises it from his own heart.**

**Everyone in the Church must carry out the ministry that has been entrusted to him. No one can give himself a ministry. He lacks the gift of the Holy Spirit. Everyone must exercise only his own ministry and stop at it.**

**Today, so many damages consume the ecclesial body because no one stops at the ministry received. The essential, fundamental humility that is an indispensable virtue for those who want to do God's things well, is lacking.**

**TAKING CARE OF THE PEOPLE OF GOD**

**How is God's people taken care of? Through three ways that must always be together. Only one way neglected and there is no care of the Lord's people. The first way is that of making it grow every day in wisdom and grace.**

**Wisdom is made to grow by feeding the Word of the Lord, according to the truth of the Holy Spirit and the sound doctrine kept in the deposit of the one, holy, catholic and apostolic Church. The Word is light. The light must always be given.**

**The second way is that the Lord's people be nourished with the grace that is drawn in the sacraments, in prayer, in the exercise of all obedience to the truth and justice that are in the Word of the Lord.**

**The third way demands that new children, new members and new people be added to the body of Christ. If the body of Christ does not feed on new children, it is in a process of death. Aggregation is essence.**

**Not because the body of Christ needs other members, but because man needs true salvation and it only in Christ Jesus. But the body also needs new missionaries day after day.**

**EFFECTIVE CHARITY**

**When is charity effective? When it gives life to the man who is deprived of it. Since man is devoid of life both in the soul, in spirit and in body, charity is effective only when it enriches both soul and spirit and body.**

**Limiting ourselves to charity towards the body and, moreover, ineffectively, is not Christian charity. Christian charity teaches every man how to seek the kingdom of God. The Lord will give everything else in addition.**

**SPIRITUAL HUNGER**

**The Christian must be hungry and thirsty that are inextinguishable for God for eternity. He must always be hungry and thirsty. Hunger and thirst are satisfied if the Word of Jesus is known well and we feed on the Eucharist.**

**But the disciple of Jesus must not be hungry and thirsty only for his person, he must help every man to feel hunger and thirst for God and indicate him how hunger and thirst can be satisfied.**

**Evangelization consists precisely in this: in telling men that their hunger and their thirst cannot be satisfied except in the Word and grace of Jesus, inviting every man to approach them.**

**SHORT FINAL CONSIDERATIONS**

**The body of Christ lives by perfect rules to be respected. These rules have only one divine source: obedience to the Holy Spirit in truth, in grace, in mission, in charismas, in the vocation, in the sacraments received and in every other manifestation of the Holy Spirit. Obedience is not only ascending, it is also descending and horizontal. A brief reflection on obedience to the visible Head of the body of Christ might enlighten us, so that no one lets himself be governed by falsehood, but walks in truth.**

**Every baptized person, having become the body of Christ, clothes himself with Christ and is called - this is his vocation - to manifest, reveal and always show Christ Jesus in every moment of his life and in every place. Since they are the body of Christ, in the Church responsible for the body of Christ, are: the Pope for the whole Church, the Bishop for the whole Diocese, the parish priest for the whole parish. The Deacon is responsible for the charity of Christ. When a baptized person - in a personal form or even in an associated form - enters a Parish, first of all he must enter either as the true body of Christ or to let himself be transformed into the true body of Christ. Who in the parish has the mandate to grow, care for, heal, teach, cure, enlighten and instruct the body of Christ is the pastor. This is why obedience to the parish priest is the essence of the life of the baptized. When one is a part of the parish body of Christ, head of this body is invisibly Christ, visibly the parish priest in hierarchical communion with the Bishop. Every obedience is given to the head of the body. The moment you enter a parish you are part of that parish body of Christ, to the head of this body full obedience must be given.**

**Instead, different is the case of asking the parish priest for the use of the Church. In this case there are also rules that must be observed and obedience is obligatory to the indications given. But we are not the parish body of Christ, because the body has another head to obey. In the Church there are movements and associations that use only the premises of the Parish, under other heads of the body of Christ, that is not the parish priest. There are others whose vocation is that of becoming a parish body. We become a parochial body as an association or movement, bringing to the parochial body the richness of the own charisma, both personal and of the association. In this case there are two laws to be observed. The pastor, being head of the parish body, must respect both the personal charisma of each one as well as the charisma of every single association or movement. This respect is essence in the Church.**

**The individual, the association and the movement that becomes the parochial body of Christ Jesus is obliged to respect every indication at every level both liturgical, pastoral and of other nature, necessary for the good of the body. Then, if the individual association or movement needs special celebrations or personalized formations, it is right that it has its own spaces. In the Parish, these spaces must be agreed with the parish priest. A movement that is called to live the evangelizing mission of the Church, with the remembrance and the announcement of the Word, owes all obedience to the hierarchy of the Church. First of all, the missionary mandate is received. It is received from the Church. The Word is given by the Church. The truth is given by the Church. Grace is given by the Church. The liturgy is that of the Church. Obedience must be sum. Nothing is without the Church. Then, when we enter the world to do the things of the world, everyone can do the things of the world according to the rules of the world. However, in the rules of the world, he must always insert the thought of Christ Jesus. Nothing is holier than a parochial body of Christ who places itself in obedience to its head for the things of Christ and the Church. Obedience is the most pleasing thing to the Lord. It produces every fruit of good.**

**May the Virgin Mary, the Mother of the Redemption, come to our aid and teach us the way of perfect obedience in the Church. Life is born of obedience. When obedience dies, life dies. May the Angels and Saints support our steps on the path of the perennial conversion of the whole body to the Holy Spirit.**