**FRAGMENTS OF CHRISTIAN SPIRITUALITY**

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

***Catanzaro 28 January 2019***

**WHAT IS SPIRITUALITY?**

**There are Words that have become so familiar, habitual, as to be cited and reported by everyone. But often almost nobody knows the truth in them. The word "spiritual" from which "spirituality" derives is only from the New Testament. It is not known by the Old Testament.**

**In fact I have a keen desire to see you to communicate to you some spiritual gift so that you may be strengthened by it (Rom 1, 11). In fact, we know that the law is spiritual, while I am of flesh, sold as a slave of sin (Rom 7:14).**

**Therefore, I urge you, brothers, for the mercy of God, to offer your bodies as a living sacrifice, holy and acceptable to God; this is your spiritual worship (Rom. 12: 1). They wanted it because they are indebted to them: in fact, having the pagans participated in their spiritual goods, they are indebted to render a sacred service in their material needs (Rom 15, 27).**

**We speak of these things, not in a language suggested by human wisdom, but taught by the Spirit, expressing spiritual things in spiritual terms (1Cor 2:13). The spiritual man instead judges everything, without being able to be judged by anyone (1Cor 2:15).**

**Brothers, so far, I have been unable to speak to you as to spiritual men, but as to fleshly beings, as to babies in Christ (1Cor 3: 1). If we have sown spiritual things in you, is it perhaps great if we collect material goods? (1Cor 9, 11).**

**Everyone ate the same spiritual food (1Cor 10: 3). Everyone drank the same spiritual drink: in fact they drank from a spiritual rock that accompanied them, and that rock was the Christ (1Cor 10, 4). An animal body is sown, a spiritual body is resurrected. If there is an animal body, there is also a spiritual body, since it is written that (1Cor 15, 44).**

**There was not first the spiritual body, but the animal body, and then the spiritual one (1Cor 15, 46). Blessed be God, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in heaven, in Christ (Eph 1: 3). Speaking to each other with psalms, hymns, spiritual songs, singing and making melody to the Lord with all your heart (Eph 5:19).**

**Therefore we too, since we heard your news, do not cease to pray for you, and to ask that you have a full knowledge of his will with all wisdom and spiritual intelligence (Col 1, 9). May the word of Christ dwell among you abundantly; teach and admonish each other with all wisdom, singing psalms, hymns and spiritual songs to God from the heart and with gratitude (Col 3, 16).**

**Do not neglect the spiritual gift that is in you and that has been conferred on you, by indications of prophets, with the imposition of hands by the college of presbyters (1Tim 4: 14). Like newborn children you yearn for pure spiritual milk, to grow with it towards salvation (1Pt 2, 2).**

**You too are employed as living stones for the construction of a spiritual building, for a holy priesthood, to offer spiritual sacrifices pleasing to God, through Jesus Christ (1Pt 2, 5). But you, dear friends, build your spiritual edifice on your most holy faith, pray through the Holy Spirit (Jd 1, 20).**

**What is spirituality then? It is the uninterrupted action of the Holy Spirit in every single person so that it can bring to fulfillment the mission that he wants it to achieve. Since the mission is very personal, spirituality is also very personal.**

**Paul's spirituality is different from that of John. That of John different from that of Peter. That of Peter different from that of Matthew, of James, Luke and Mark. So it is with every saint. It also applies to every other disciple of Jesus.**

**The Holy Spirit can entrust the same mission to a "group" of people. Everyone in the "group" can receive the same sacraments. But this does not mean that spirituality is identical between all the people in the "group". What changes? The special gifts that are personal.**

**It is the particularity of the gift that changes the spirituality of every single person. Christ is one. The mission is one. The means of grace are the same. The Word is the same. The Church is the same. The community is the same. What changes? The particular gift of the Holy Spirit which is personal changes.**

**Can we then speak of the spirituality of an order, a congregation, an institute, a movement, a group and an association? We can talk about the general, community orientation of the mission, which could be the same for everyone. Never might the development be the same.**

**If the mission is concerning the announcement or remembrance of the Word, the Word is one, the Gospel is one. The world is one. It is without Word. How to give the Word to every single man? Through which ways? This is where the Holy Spirit comes into play. If invoked, He comes.**

**He helps the Word giver to know and live the Word. Then he leads him so that the Word lived by him can be announced to every man. How will the single person announce the Word? First of all, witnessing it with his life, according to the charisma received.**

**If Peter has the charisma of the announcement he must dedicate himself to the announcement. He cannot devote himself to anything else. If Philip has the gift of evangelizing, he must devote himself to evangelization. So who knows how to console must give himself to the consolation and who knows how to convince to devote himself to persuasion.**

**Although the mission is the same, the charismas of the Holy Spirit are different for every single person. What is spirituality then? It is obedience to the Holy Spirit with regard to mission, places, charismas, time, people and the concrete ways he suggests.**

**We evade obedience to the Holy Spirit and Spirituality dies. You can also carry out the mission, you can live the ministry, but without any fruit. Full obedience to the Holy Spirit is lacking. It is personal obedience to the Holy Spirit that makes us true workers in his vineyard.**

**Everything is from the Holy Spirit: Word, grace, truth, conformation to Christ, mission and charismas. Everything must be lived from the will of the Holy Spirit. If everything is not lived from the will of the Holy Spirit never might there be true Spirituality. Obedience to the Spirit of God is lacking.**

**True Spirituality puts the Holy Spirit and the individual Person at the centre of history. The Holy Spirit is the Spirit of Christ Jesus. The Person also belongs to Christ Jesus, because he is a member of his body. In the body of Christ, through the body of Christ and with the Body of Christ the Spirit leads him.**

**Since the Holy Spirit does not lead only through an immediate way, but also through a mediated way, true Spirituality is also obedience to all the ways of mediation established by Him. The Church in her Pastors is a necessary mediated path. Listening to the Pastors is listening to the Holy Spirit.**

**Is it right that every single person asks: do I know the mission that the Spirit has given me? Do I know what my personal charisma is? Do I live the whole Word? Am I they under his obedience in the lived Word? Do I know the mediated ways of his motion and conduction?**

**THE PRIEST CURES THE SPIRIT**

**In the Church of Christ Jesus, whoever is in charge of healing, feeding and nourishing our spirit of truth and grace is the presbyter. The Pastor is a presbyter to whom the Bishop entrusts in care a portion of the flock that lives in a part of the diocesan territory. This portion of flock is the Parish.**

**The parish priest baptizes in the name of the Father and of the Son and of the Holy Spirit. He nourishes souls with the Word of the Gospel and forgives sins. He consecrates the body and blood of Christ Jesus and give it in nourishment to souls. From birth to death the spiritual life is entrusted to his care.**

**Detachment from the parish priest is detachment from the Holy Spirit, because the parish priest is the necessary mediated way of the Spirit of the Lord. For those who are of the Apostolic Movement's Spirituality, being the Parish, living as the true Parish and building the Parish is an essential mission.**

**Now it is clear that the parish is built by letting the parish guide you. He is responsible for building up the body of Christ and it is with him that every edification grows well ordered. Building the Parish is the charisma and it is also the commitment of the Apostle Movement.**

**Here then is the work of who says he is of the Apostolic Movement's Spirituality. With the remembrance of the Word he tears souls from the world. But it is of no use to tear them from the world if they abandon them to themselves. He tears them from the world and hands them over to the parish priest so that he is the one to take care of them according to God.**

**To these souls snatched from the world and delivered to the parish priest, one can always make the proposal if they also want to embrace the same mission and also become part of the Apostolic Movement to live the mission of remembrance to the world of the Word of Jesus.**

**But always to build up the body of Christ, to give new life to the flock of Jesus the Lord. If this is not done, our mission is in vain. All that is done in the body of Christ, as the body of Christ, has only one purpose: building up the body of Christ by adding new members.**

**The spirit must always be taken care of. What does the spirit get ill of? Of falsehood, lies and thoughts according to the world. It must be cured by bringing back to it the true Word of God, true faith, true charity and hope, true sound doctrine, the truth of the Father and of the Son and of the Holy Spirit.**

**The spirit becomes ill with disobedience. It is up to the parish priest to teach, with the Word and with the example, how one obeys the Spirit of the Lord. Without obedience to the Spirit there is not and never might there be a mission of salvation. The mission is in obedience and through the obedience to the Holy Spirit.**

**The spirit becomes ill, indeed dies, with mortal sin in the soul. The parish priest must also cure from sin. Not only by duly taking it off with the sacrament of Penance. But also teaching the ways to never sin again forever. However, today, one lives together with sin.**

**Those who have decided to live with sin are against Christ, the One who came to take away the sin of the world. I am with the Church, sent into the world to forgive sins, calling every man to conversion, in sincere repentance and in the will not to sin anymore.**

**Then, it is right to ask: Do I live a true relationship with my parish priest according to the truth that comes from Christ Jesus? Do I know that separation from Him is separation from the flock of Christ Jesus? Which parish flock do I belong to? Belonging to a flock makes us true Church of God.**

**THE PRIEST GUIDES THE SPIRIT**

**The Holy Spirit guides a heart. When does the heart have the certainty of being guided by the Spirit of the Lord? When there is perfect conformity between what the Spirit suggests to the heart and the truth that the one, holy, catholic and apostolic Church teaches, according to the right faith and sound doctrine.**

**Who gives the certainty that between the motion of the Holy Spirit and the Gospel of the one, holy, catholic and apostolic Church there is perfect conformity? The Spiritual Father. Who is the Spiritual Father? In the Catholic Church, every presbyter who lives in hierarchical communion with his Bishop can be.**

**Why is hierarchical communion with the Bishop necessary? Because even the presbyter is called to obey the Spirit, who manifests himself to him through the voice of his Bishop. When there is no hierarchical communion, it is a sign that there is formal and substantial disobedience.**

**Whoever does not obey the Holy Spirit is not in the spiritual possibilities of guiding a heart to obey the Spirit of the Lord. This is why it is always recommended that you choose a Priest who knows how to obey. Those who obey always know how to teach obedience. Everything is from obedience.**

**A truth must be jealously guarded in the heart. The Holy Spirit is the Spirit of Christ. It is the Spirit of the body of Christ. It is given to form the body of Christ, to make it grow in wisdom and grace, but also with the addition of new members. This is the purpose of the gift of the Spirit.**

**The spiritual direction to this is needed: helping each person to live his vocation and mission, his particular conformation to Christ, his personal charismas, every motion of the Spirit at the service of the body of Christ and for the Church. Disinterest for the body is a sign of non-mission.**

**The relationship with Christ is the relationship with the body of Christ. If there is disinterest for the body of Christ, there is no real relationship with Christ. If the body of Christ is not updated for us with new members, it is a sign that we are dry members. The vitality of the body of Christ is our truth.**

**Now let us ask ourselves: is the body of Christ updated with new members for us? For my mission did I give Christ some soul, adding it to his flock? Is the parish for my mission of remembrance of the Gospel clothed with new vitality? Why doesn't anyone approach Christ for me?**

**OBEDIENCE TO THE HIERACHY OF THE CHURCH**

**It is right to ask: What is obedience to the hierarchy of the Church made up of? Obedience in the Church is to the Gospel, to faith, to the Word, to truth, to justice, to charity, to the hope that arise from the Word, which first of all the hierarchy of the Church is called to guard.**

**Keeping it, it is called to live. Living it, it is called to announce it. Without obedience there is no path in truth, in faith, in justice and in love. The hierarchy in its pastors, each according to his particular conformation to Christ, gives Christ according to truth.**

**We owe all obedience to Christ given by the hierarchy according to truth. The Christian religion is obedience. But it is not obedience to men. To their will. To their thoughts. It is obedience to the Word, to faith and to the truth of Christ. By obeying Christ, we bring the world to Christ.**

**The presbyter who obeys Christ knows how to teach how to obey Christ. If the presbyter does not obey Christ never might he teach how to obey. He is not a master of obedience. The presbyter must never forget this truth. He knows how to teach only who obeys.**

**If there is separation from the Hierarchy, at any level, there is separation from the Word, from the Gospel, from the truth and from grace. Even the grace that is received is lived badly, because the truth is missing from it. Grace is given to give life to truth, to the Word, to faith, to justice and to light.**

**However, here, one enters the great mystery of the manifestation of the Holy Spirit, that acts in two ways: mediated and immediate. The immediate mode must always comfort itself with the mediated mode and the personal motion with the truth entrusted and placed in the hands of the hierarchy.**

**We know that even St. Paul, after having received a revelation from the Lord, went to Jerusalem to be confronted with those who have the last word in the Church. Having heard the higher authority, the personal revelation becomes revelation at the service of the whole body.**

**THE PRIEST DISCERNS**

**The presbyter is constituted minister and administrator of Christ Jesus’ mysteries. To be exercised according to righteous justice every ministry must be updated daily with every gift of grace, truth, light, wisdom, intelligence and knowledge that come from the Holy Spirit.**

**The Holy Spirit bestows these gifts through an immediate but also mediated ways. The mediated way is the study of Scripture, of sound doctrine, of Tradition, of the Magisterium, of theology and of morality. The mediated way is a true way for him this way must never be neglected.**

**For the priest to discern according to truth he must separate his thoughts from the thoughts of God and of Christ Jesus, his heart from the heart of God and of Christ Jesus, his will from the will of God and of Christ Jesus and his feelings from the feelings of God and of Christ the Lord.**

**If He omits the study of the science of the mysteries of God, neglects his spiritual growth, neglects to progress in the acquisition of holy virtue, he will always speak from his heart and not from the heart of the Father and the Son. He will speak from his will and never from the wisdom of the Holy Spirit.**

**If a soul asks for discernment, the presbyter must separate good and evil, truth and falsehood, morality and immorality, justice and injustice not from his heart, but from the manifested and revealed will of God. Whoever leaves aside the revelation and the faith and morality of the Church, gives his thoughts.**

**It is very easy to give personal thoughts as thoughts of God and the personal compassion as the compassion of Christ Jesus. This is a discernment that is harmful to souls. They are exposed to the risk of eternal perdition. They are routed on the path of evil. They are not distanced from evil.**

**Who wants to discern according to God, must think according to God, want according to God, love God more than his own heart and his own human compassion. God's mercy turns away from sin. It never justifies it and never permits or increases it. God is mercy of true salvation.**

**HELPED BY PRAYER**

**It is not enough for the presbyter to operate discernment. Discernment according to truth must also be asked. Presbyter of the Lord, I beg you: give me a discernment according to the Law of the Lord, his Gospel just as Holy Mother Church and her sound doctrine teach us.**

**Whoever wants a true discernment must first put himself in prayer and ask the Lord to give the presbyter the greatest wisdom so that he can only tell the truth and to him the highest strength to follow the way indicated by the Word, by the Gospel, by the sound doctrine and by the right faith.**

**Never must we go to the presbyter to affix his seal on our decisions. We go so that he guides us to decide according to God. But not according to a God imagined and thought by him or by others. But from the God who is the Father of Christ Jesus and who revealed his will in Scripture.**

**ENTRUSTING TO JESUS ​​AND TO MARY**

**Life is often lived in great suffering. A truth must reign in hearts: almost always suffering cannot be eliminated, taken away. You must remain tied, nailed to it. How might suffering be lived? With the grace of the Lord. With his strength and his help.**

**However, help and strength must be sought with incessant prayer. Who might help us is the Mother of Jesus and also Jesus. When can Jesus and his Mother help us? When we remain in their love. When do we remain in their love? When we obey every Word of Lord Jesus.**

**We can live suffering only as living branches of the body of Christ. If we are dry branches, He might not give us any help. Neither of grace nor of light. First we must repent of our sins, be converted, return to love, which is obedience, and finally we become living branches again.**

**EUCHARIST AND HOLY ROSARY**

**Whoever wants to follow a true path of conversion, in order to reach the highest and most perfect conformation to Lord Jesus, must have a very special relationship with the Eucharist. It must be celebrated with great pity and with a greater one it must be received. It is the source of life.**

**The Holy Rosary is an invocation to the Virgin Mary, Mother of God, to intercede for us with her Son. What are we asking in this prayer to the Mother of God? That she makes us live with Jesus a relationship of love, in truth and in justice, similar to hers. Christ Jesus is everything to us.**

**PRAYER PEACE JOY**

**Prayer is the key that opens the doors of the heart of the Mother of God. For her we open the doors of the heart of her Son. Through the heart of the Son the doors of the Father's heart, in the Holy Spirit. We ask God to make us like his Son. Our peace and our joy are in conformity with Christ.**

**SHORT FINAL CONSIDERATIONS**

**Today it is right that we reflect on what spirituality is. Knowing its truth helps everyone to know if he is going through a true way of salvation, or is walking in vain. Right away, we can say that man is without any spirituality today.**

***There are words that have become so familiar, habitual, so as to be cited and reported by everyone. But often almost nobody knows the truth in them. The word "spiritual" from which "spirituality" derives is only from the New Testament. It is not known by the Old Testament. What is spirituality then? It is the uninterrupted action of the Holy Spirit in every single person so that it can bring to fulfillment the mission that he wants him to achieve. Since the mission is very personal, spirituality is also very personal. Paul's spirituality is different from that of John. That of John different from that of Peter. That of Peter different from that of Matthew, of James, Luke, Mark. So it is with every saint. It also applies to every other disciple of Jesus. The Holy Spirit can entrust the same mission to a "group" of people. Everyone in the "group" can receive the same sacraments. But this does not mean that spirituality is identical between all the people in the "group". What changes? The special gifts that are personal change. It is the particularity of the gift that changes the spirituality of every single person. Christ is one. The mission is one. The means of grace are the same. The Word is the same. The Church is the same. The community is the same. What changes? The particular gift of the Holy Spirit which is personal changes. Can we then speak of the spirituality of an order, a congregation, an institute, a movement, a group and an association? We can talk about the general and community orientation of the mission, which could be the same for everyone. Never might the carrying out be the same.***

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**Mother of the Redemption, Angels and Saints arrange that every man walks in the Holy Spirit.**