

TIME HAS NO RETURN

*Rev. Paulo Staut, CSS *, 2003*

It is interesting to observe that spiritualized persons, whose live in the presence of God, living a strong intimate with the Father of the light, have, in general, a very fecund spiritual life. They are persons whose don't waste time. Instead of that, time is very precious for them. An example is the own Christ. The Gospels describe His extremely deep experiences with the SEARCH OF LIFE, so kind and intensive meetings that he could say: "I AND THE FATHER ARE ONE". In the other side, not for few times we find the Son of God among the people, talking about the Father, announcing the Kingdom, healing, teaching...

Man of God – Man of the People. Prayer and donation. Love to God and to the others. Time to God – time to God's sons.

St. Paul is also a pretty example of a spiritualist, prayer practiser, friend of God person and opened to the inspirations of the highest. He was a big friend of the people, untiring apostle: "Poor of me if I don't evangelize". His higher principle was: "Take advantage of the present time" (Eph 5,16).

When we look at St. Gaspar, we contemplate in him, in his life, in his history, in his attitudes, in his words, the presence of the ETERNAL LOVE, the light that follows him, the divine grace around him. Completely attracted by God, he said: "look only for God, see God in everything". His heart was always in God. He lived always in the presence of God. Close to God and very near of the human sufferings, of the poors and rudderless.

He used to meet the Creator in the creatures. He didn't use to be stopped or to spend time with less important things or situations. One eye turned to the sky things and the other headed to the needs of the people. Man of deep spirituality, he dived into the divine mystery in such a way that there was not another alternative instead "serving to God, cost what it can cost". Result: he dedicated himself entirely. He set his life to serve his brother. At last, it is necessary to use it with diligence. But, at the first place, God. So, we must to search with much effort the spiritual perfection: "First to serve and praise God, after any thing". First the soul, after the body. First the effort to the spiritual perfection, after the several activities. Conclusion: **the friendship with God is the search of the charity.**

In consequence, we must to be very attempted with the LANGUIDNESS, that is "an form of sadness, a tedious, a mental torpor that weights over the spirit, so that it doesn't have will to do or to start good works. And it happens rightly in the spiritual things that are related to the glory of God and to the salvation of the souls. The languidness sets against to the spiritual joy. It sets the man in risk of losing the eternal properties, because hampers the necessary forces to resist to the temptations.

How to combat the languidness? He himself answers: The best remedy is **TO DONATE TO GOD WITH NO RESERVS.**

Let us pay attention to this teaching of St. Gaspar: "God loved me so much. Why should I save with Him further? Only this thought causes me horror. How can

I be not entirely of God, after the mercy He used to have with me? How can I save to me something, after I have received from Him everything? In front of that, “let us leave God to entry freely to take place of this soul He so love and look to get together Himself”. This is the way of the truly charity: “All you, who are thirsty, come to the water!” (Is 55:1).

Now, let us take a look to us, priests, brothers, seminarians and lay people: How is our friendship with God? Our lives of prayer wake us up to concrete attitudes of donation? Do we look for the spiritual perfection? Do we take advantage well of our time?

St. Gaspar, pray for us.

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