



“CONSECRATION TO THE PASSION”

The charismatic gift that configures Passionist Formation for us

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PRESENTATION

I am presenting this reflection in three parts:

I. “CONSECRATION TO THE PASSION” IN THE DYNAMIC OF THE COSACREATION THAT GOD ACCOMPLISHES IN US THROUGH THE PASCHAL MYSTERY

- (1) The first part begins with “Consecration to the Passion” as presented in the Constitutions. Note the features and "novelty" (centrality) that it assumes in them.
- (2) In the second stage, I try to reflect on the rich content that the word "consecration" possesses by placing us in relation to the baptismal dynamic and the specificity of the word "consecration" referred to in Christian lifestyle characterized by profession of the Evangelical counsels.
- (3) Finally, I highlight how Consecration "*to the Passion*" offers fruitful characterization of the essential components of Christian, Passionist and specifically and concretely, consecrated Passionist life.

II. THEOLOGICAL CONTEXT: KEY THEOLOGICAL ELEMENTS THAT ENRICH THE THEOLOGICAL DIMENSION OF “CONSECRATION TO THE PASSION.”

This second part of the reflection tries to present of some fundamental elements of current theological reflections on the Passion, Death and Resurrection of the Lord. It begins with the conviction that the content of our charismatic experience is enriched by our reflection, living and proclamation of the same. The development is descriptive with some underlining of the new highlights or contexts in the developments.

III. THE PRESENCE OF THE “MEMORIA PASSIONIS” (CONSECRATION TO THE PASSION) IN THE FORMATIVE PROCESS OF THE PASSIONIST RELIGIOUS.

The third part, that includes several generic points, is a proposal of a formation itinerary centered on the specific dynamic charismatic dimension. It is divided into three parts: (1) the Passionist Charism (“Memoria Passionis”) in the formation process; (2) Several concrete itineraries for each of the phases (inspirational principles) in the process of religious consecration; (3) Guidelines for charismatic living to be incorporated into the various phases of the formation process.

0. INTRODUCTION: FUNDAMENTAL CONVICTIONS

taken from those that I am presenting in this reflection.

1. Passionist formation needs to be understood as the process of configuration originating from “Consecration to the Passion” given that creation is a new “staurological-pascal” subject. It has to overcome a conception that considers formation as a mere training for

- a specialized activity. It is not formation "in" the "Memoria Passionis" but "from" the "Memoria Passionis". This presupposes--
- a. Consideration of this "Memoria Passionis" category ("Consecration to the Passion") as the believer's perception of the "Permanent and constitutive action of God" in human history, "in virtue of the Paschal Mystery of the Son".
 - b. With reference to this charism, we perceive its unique way of being and self-giving: in "passion of love".
2. "Consecration to the Passion" can be understood as a specific form of knowing and receiving the revelation and gift of God in the sense of Christian community that has its particular nature in the charism that was entrusted to St. Paul of the Cross. This "founding charism", more than a conceptual formulation and a precise itinerary is a *gift that predisposes and at the same time, stems from a mindset, a place and parameters in which St. Paul of the Cross was situated and rooted* and, at the same time, where others were gathered together with him. Paul of the Cross realized that he was in the presence of the Lord in the Passion, and recognized that this is "greatest work of the love of God".
 - a. The gift of this charism was born in an experience of faith and a few elements that create a "culture" in which to experience it, be conformed to it and transmit it as a subject that is gratefully received together with this gift.
 - b. The elements that enable us to receive the charism of consecration and make it explicit we call the "constitutive charismatic tradition". This is a vital dynamism that we are invited to enter into.
 3. The dynamism that creates and accomplishes the consecration to the Passion is composed of all the components or dimensions of Christian life. Moreover, from its light and from its "form" it enables them to be assimilated and recreated: the theological or fiducial dimension makes the process of belief a recognition and acceptance of God's revealing action that is a gift, is salvific and communicative. It allows us to experience the sacramental dimension of Christian life recognizing in it the action of God in his Paschal mystery. It conforms to existence in its dimension of will, freedom and creation since this, consecration to the Passion, is the "space" of the "fundamental option" since the root of its existence is a *"constitutive founding experience"*.
 - a. Becoming familiar with this mode of existence implies a pedagogy of assimilation of configuring and expressive habits. The grace of the "Memoria Passionis" becomes new form of "mentis et cordis". "Dwelling" in this space created by consecration has resulted in the meditation-contemplation of the Lord in his Passion that enables us to have an empathic sensitivity, that is compassionate and challenging with regard to the suffering of every day. Both realities, the Lord in his historical Passion are continuously directed toward the suffering of today. In addition, these in turn refer to the Suffering One who in solidarity and commitment calls for salvation, justice, and dedication from within the context of the Crucified-Risen One. The Lord it sent to the suffering; these are directed toward the Lord in revelatory and implicative circularity.
 - b. The category of "memory" of profound Biblical roots is a way of conceiving history as "historia salutis" and offers a way of living it. It stems from community narration and remembrance, creating and establishing "narrative communities" linked to memory that is remembrance, presence and actuality. "Remembering" enables us to become "memory and memorial" in circularity.
 4. Consecration to the Passion also forms the "nature of Christian life" characterized by a response to the call of the Lord that leads to a lived experience of the so-called Evangelical counsels "in evangelical community life".

- a. This consecration takes its existential and juridical form in the life of the Church from the profession of the "specific vow" and as such must assume a face, attitudes and practices that express it and implement it. Conforming the consecration that expresses and implements it to the other three, evangelical counsels are the origin of "Passionist consecrated life". Therefore there are two interdependent dimensions, the theological and the juridical.'
- b. The lifestyle "in the tradition of the Apostles" makes us not only "communities for mission" but "on mission". Being sent on mission is a constitutive dimension of consecration as Jesus, the Consecrated One, was chosen for a mission. This is the space of the "Verbum Crucis" or of the "Logos Stauros".
- c. *The mission forms the existence of the one who is sent*, being eloquent with his word, together with action and being. He has to recognize that he is consecrated in being sent which will be a saving proclamation, good news, and challenge, proposal of hope and loving solidarity and commitment.
- d. *Mission will be a response and a proposal*: Recognition of the "Passion of God in the world" marked by empathy and commitment: recognition and challenge. Not only attentive to those challenges that we encounter, but recognizing those that are raised by the Gospel itself. Therefore in permanent "creative fidelity" in Being and in Mission.