



## **The Concept of being Passionist according to St. Paul of the Cross**

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### **INTRODUCTION**

It is always interesting to offer new studies, which help us understand properly the Founder of our Congregation, from a historical perspective, but more interestingly, if possible, with reference to those who currently are involved in formation ministry. Additionally, much largely depends on those who are invited and actually arrive in order to own those events and experiences on behalf of Him whom we honour.

It is in history, in everyone's history, St. Paul of the Cross' and our own, where all charismatic dimensions are fulfilled. Whenever we make an effort to better understand that the term "Passionist" comes from the same root, we increase the expectations of the one, who always offers new opportunities for incarnation in the histories of those who live in light of Him who is to come. The total dynamism of the charism responds to the Gospel, which is ongoing and in constant inculturation in "men of every race, language, people and nation." (Rev.5:9)

It is my hope that this course for formators here in Rome, will serve to integrate each of the elements that in themselves offer and orient the knowledge of different materials-philosophical, theological, psychological or pedagogical- from the spiritual realm of history, which is a necessary form that needs to be read. Thus, decisions are made within "salvation history".

For Paul of the Cross, being Passionist was something more than being a religious. It was being open to the call in a careful and very particular way. History is necessary in order to understand the history of every religious, at any time, culture or place. In this way, one can participate in this same call in the Church. It is for this reason that it is so important to understand the specifics of the one who received this responsibility, precisely here and now, for us, in the 21<sup>st</sup> century. We can continue being whom we care called to be starting from that fundamental tradition that today is converted in continuous transmission, and that allows others to continue to identify themselves as PASSIONISTS.

I must stress, it is always a pleasure to speak about Paul of the Cross and I dare say that he is the great unknown, sometimes even for ourselves. We have often stereotyped him in a series of events that are the most noteworthy, but that would not have sense, if these were not part of a whole. The more we see the "totality" of his person, the more we will learn about the spiritual richness of this man who insisted on being the true follower of Christ crucified, a deep lover of God.

We face this expectation as one who still needs to learn a lot, each of us, the present religious, because we want to offer much to those who follow us and who will continue knocking on our doors with the desire to be religious. Each one of us, that are already part of this family, and all those who will follow the footsteps of the crucified with the same desire that Paul of the Cross discovered in his own life , i.e. the loving presence that can accomplish all things. This is because everything is offered precisely in the most eloquent way, while at the same time, seemingly less understandably. The Cross and the Mystery of salvation is a paradox that truly saves us and makes us heirs of eternal life.

### **INITIAL FUNDAMENTALS OF THE VOCATION TO THE "PASSION OF CHRIST"**

"Look my son, how much Christ suffered for you" (1). This may well have been a phrase that Anna Maria Massari repeated to her children at a very young age. It was here that Paul's vocation began, including that of being "Passionist". She could not have imagined at the beginning that all her care in educating and making him feel the purity of love, would take this course of holiness.

We are convinced that the determination and faith experience of this family, and in particular of this mother, deeply rooted in the spirituality of the time, was what instilled the principle of the spirituality of the Passion in the developing soul of her children. In particular of one of them, Paul, who learned how to orientate himself to the Cross of Christ, to be nourished from it, to receive illumination from it, and eventually, to see that every Christian would try to model his life on that of the master and to seek the gentleness of his heart. He learned this from his family, specifically from his mother (2). This was his first school and therefore his first experience of the love of the Crucified. (3)

Today modern psychology says that the first years of life are essential in the individual, almost with certainty the simple and serene whisper of the first prayers to Jesus on the Cross. These were proposed by his mother and initiated in Paul a deep hunger to understand that the one who was nailed to the Cross, in the images he saw continuously in his environment, was someone more than a simple image. Paul assures us in his own writings, that at an early age he learned to understand the Crucified as his confidant, with whom he developed a relationship and with whom he communicated, telling secrets, his desires and inspirations. (4)

Throughout the history of the Church, this same effect occurred in other founders and foundresses, through other suggestive images that influenced their childhood spirituality.(5) The image of the Crucified will be revealed to him at other times and throughout the 81 years of his intense relationship, of the intense revelation of profound unity with God. This will give his particular history, which we know and which we do not know an intensity so that this charism of the Passion of Christ becomes a charismatic incarnation.

We need to study this term "charismatic incarnation" because it is curious that beginning with the personal experience of this intimate relationship with God, so singular in Paul of the Cross, something completely novel occurs in the Church. For us, Passionists, it becomes a unique experiential reality with specific elements. Its objective is to become a religious vow. This vow makes us unique and will influence not only purely psychological contemplation; it also offers the practical hope of eternity, an effect of salvation or a means to achieve it, rather than a way to promote a specific task or ministry or service in the Church as in other congregations (6). It is something very different. It is a way of being that already existed since the beginning of the Church and in the world. Only by observing the "Memory of the Crucified", with all the richness that this term implies, all the dimensions of consecration, that we can understand all our apostolic ministry, all intercessory and saving action, all specific work and every mission in the Church.

The most engaging gift that the Founder left us is his own life and his own response to God, the mode and the historical way of how the events occurred, is the charismatic testimony, the unified way, which passes from generation to generation of new men and women religious of the Passion.

## **PASSIONISTS ARE MADE, NOT BORN: HISTORY AS A PROCESS**

All of this is not merely the effect of coincidence, the childhood meditation of the early life of that little boy. Over time and with each new event, new growth took place inside and outside, appropriately configured with the mastery of the Church and the spiritual rhythm of his environment. Over time he became more alive, through close dialogue with God, duly confirmed by "feelings and spiritual sentiments", that determined his understanding and therefore all his life choices as a religious and Founder. Over the years, he would come to see, through the real experience of Christ Crucified, proposed to him through the deeply expressive dialog that characterized the vocation of Paul of the Cross, and the mode of his vocation. Therefore, it would characterized all our vocations as Passionists in any place and in any time in history, in every event that is appropriately directed toward the Crucified and his return. It

is this attitude of love and self-offering that Paul of the Cross assumed and thus made possible the Passionist vocation.(7)

It was this dialogue, which for the Founder characterized his profound call to holiness, to which every Christian feels attracted, a perception of love and the love of God, through the deep experience of Christ and the crucified. Consequently, this was no longer his personal history and history in general, or just a "feeling". Rather it became a reality, an imprint, a "modus" a way of being, and had to be so intense in the Church during the tumultuous period of the 18th century. At the dawn of the French revolution, of the Enlightenment, of despotism, in the world of the ideas and of exacerbated reason, a congregation of religious arose. From the first draft of the Constitutions, those of 1736, a specific vow was prepared for all the religious as well as the way of fulfilling the vow—"to foster among the faithful the memory of the Passion and death of Jesus Christ" (8). The text clearly states, "promote the memory", not reason or faith or aligning it with science or to see if there is truth in a feeling and desire for God. They would make this "memory" present in time, so that no generation will forget Him who lived and was crucified; so that the world will not forget true Wisdom, be conscious of the place of God and recall those events that men and women experience at all times.

The testimony that was collected in the Bulletin of the Congregation of 1746(9) will remain for posterity—"The so called Congregation of Discalced clerics under the title and name of the Most Holy Cross and Passion of Christ. Their life is not different from that of the Apostles; moreover, it is subject to the same. Their conduct is the norm of the Constitutions, which tend to form a man totally of God, totally apostolic, a man of prayer, apart from the world, from vanities. In this way he can truly call himself a disciple of Jesus Christ, and thus be able to prepare many sons for heaven, that redound to his glory and his honor..."

The Passion of Christ is the foundation that motivates every candidate who is called to be a Passionist religious. This is what motivated St. Paul of the Cross to act "with the powerful weapons of the Passion of Christ, which even the hardest heart cannot resist". (10)

Knowing the figure of St. Paul of the Cross, no one can doubt the originality of the charism of the Passion of Christ- received from God as a true revelation. However, it is logical to wonder about the process that he underwent, so that the final version of this novelty was situated in the Church. First, it brought about a new religious family and together with it, a new spirituality that offers insight into the mystery of the Cross as the supreme reference point of the ministry of love. (11)

On the other hand, this originality offered a new way of conceiving the apostolic dimension, in its different facets, popular missions, widely extended and used as apostolic pedagogy since the 17th century and cultivated by some congregations or religious orders such as the Lazarists, the Jesuits, the Pious Workers or even the Capuchins. Additionally, new forms of spirituality would animate spiritual direction, especially the apostolate of spiritual exercises or catechetical care for the common people. This would become the apostolate, the epicenter of the Passionist Congregation for many years.(12) Last but not least, it would impact on the his own vocation as a religious, since nothing odd had taken place as had been the case with some significant religious congregations that would have liked discover their own perfection in some of them.(13)

It is striking, and extraordinary, that the synthesis of all this vital praxis, all this spiritual and charismatic foundation lived intensely in each one of the significant historical moments, are filled with such novel originality. This would determine the evolution of the Founder and his Foundation. The best proof of this is the fact that the Passionist Congregation was born in the Church with a charism that is at the same time contemplative and active, so that the religious who are professed in it throughout history, could be at the same time missionaries and contemplatives of the Crucified One. They are apostles and proclaimers of the Gospel of the Cross, with the particular, nearly paradoxical element that this last dimension, the

contemplative, which somehow motivates the religious to emerge from solitude, where it seems that all experience of God must be so personal, univocal and apparently non-transferable, to devote themselves to serve the spiritual needs of every human dimension and all men and women without distinction.(14)

### **THE PERSONAL EXPERIENCE OF THE FOUNDER – THE NORM OF LIFE**

With everything said so far, the only possibility is that the development of every Passionist vocation begins precisely in the intimate experience of Him who shaped him out of clay, in his own life reality. Therefore, any professed religious must necessarily recognize as a first source, the way in which Paul of the Cross was formed as a Passionist.

Throughout his career, his first steps, his first emotions and sensations of childhood and youth express themselves emotionally and take form in the singular experience of the summer of 1720, in Castelazzo. As we read in one of his letters, *“She was seen in spirit dressed completely in black, with a white cross on her chest and under the cross the most holy name of Jesus in white letters. At the same moment I felt in my heart these words- This sign represents how pure and clear the heart must be on which is sculpted holy name of Jesus.”* (15) That intuition, that of a young man who nevertheless still needed orientation, would serve throughout the coming years to remind him and his confreres who strive to live this life, to “be clothed in our Lord Jesus Christ” in the sense of the letter to the Romans (16) the true sense of that black tunic, beyond that of a mere habit. It would be a new form of clothing that would become an essential element for announcing to the world the merit of the birth of Christ, the continual presence of his mother Mary, the time in Gethsemane, the tragedy of Calvary, and ending with the death on the Cross. This was the non-definitive conclusion, an apparent disaster that would lead to the greater glory of the resurrection.

Here is the theological content of a concrete and extraordinary experience, that would take a lifetime to elaborate and which became concrete in each element of his vocation and the birth of the Congregation. Others will be called to dress in this same tunic and therefore, to being clothed interiorly with the same vocational experience.

Together with this event, with this same sensitive intuition in the form of particular dialogue, we must not forget that by the hand of Mary, precisely recalling our black Habit. This was how the Founder would expressed and this would remain as testimony in his canonization processes that was offered by various witnesses of the life of Paul of the Cross. (17) They would attest to his place in the Church and in the world- “the need to found a Congregation which would dress in this way and where there would be continuous mourning for the Passion and death of my beloved Son”.

Founding a Congregation is no easy task. In particular a Congregation whose purpose is apparent suffering, an active pain, a sign of mourning, and at the same time, hopeful and deeply joined to the experience of the redemption which is made present through the life and the sacrifice of those who profess it in “poverty, solitude and penance” (18). In this way, it becomes an example of life and hope, memory and struggle. It is the crucified world as seen through other lenses that highlight injustice and the pain of those who bear them. This internalized reflection and the experience of living among the suffering of so many people will be what determines and recreates that confidence in the Passion of Christ, that everything has a remedy, and only in it and from it can we find the depth of God's mercy that is the true remedy.(19)

### **THE PASSION OF CHRIST: The Fundamental Element that gives birth to the Congregation**

Meditation on the saving Passion and teaching other how to meditate on it, pausing to contemplate it in every event and be attentive to the response of God, will be the way by which

a new school of contemplative and active life would be founded. It is a reality that is at the same time action and compassion and this will be the Passionist way of being. (20)

We need to understand it precisely in this way, as something that fills everything, like an intuition with theological accents. This was the way that he lived it. The first chapter of the Rule does not indicate any primary element that characterizes the form and the way in which the love of Jesus is available. Through the Father, for those who profess it, there is no single or conclusive "vox Dei", so that the final conviction of the vocation of the Founder and of ours is expressed and confirmed in the manner in which we participate and preach the mysteries of the Crucified. In addition, this is only possible, if first the Passionists dedicate themselves to this objective. This expectation will only be a reality, if the fundamental root of the vocation of Paul of the Cross, which is then given to the Passionists, comes from the experience of the Crucified, as the first place for education, as a first school, from which all learning originates over time, and becomes teaching. So it is regarding the Passionist.

It is necessary and appropriate to understand this "experiential" dimension in the first intuitions of Paul of the Cross, because it will be those same experiences, more or less known in history that will substantiate the charism. These experiences comprise successes and errors, preached missions, the foundation of retreats, and his relationship with hierarchy of the Church, whether small or large, clerics, religious, Laity, or Popes, i.e. the vicissitudes that the Congregation experienced as it moved toward God. This ultimately helped and guided the experience of others that were also called to be Passionists reflecting the true "way of life" and being rooted according to the revision of various approbations of the Rule, in particular in the Rule of our nuns of the monastery of Tarquinia, between 1766 and 1770 (21). Finally, this vast theological experience and the deep spiritual dimension of the Passion of Christ became present as a true saving work of the Crucified. This would occur in a completely mystical way, and finally, and at the end of this history, during the almost final years of his life, it would become a perfect work of spirituality, faithfully aligned with being in the Church. Additionally, the Rule of our religious Nuns, will be from the beginning and until the end, purely Passionist. (22)

#### **“GATHER COMPANIONS” TO RECALL THE PASSION**

We know that all religious by their profession are incorporated into the Institute to which they belong. At the time of the Founder it was no different. Profession generates a divine link, based on the human factor of life in common. For us it was always this way and remembrance that was the pillar of community life. It is seeing the Passionist at his finest and is the basis and it is important that we understand it thus.

Let us remember that from the beginning of the vocation of Paul, as the first of the inspirations he received, was the desire of gathering companions. (23) In our case, it is curious that different from other Congregations in which the founder went through various stages of discernment until reaching the key idea of a new foundation, St. Paul of the Cross received from God this idea with absolute clarity, even before defining his own vocation. In fact, his vocation would go through different stages interspersed between mystical solitude, diverse apostolates and preaching of retreats and popular missions. Additionally, as we know already, he was involved in the crusades and desired to even lose life as a martyr, as well as his attention to poor and needy in the world of health in his experience the hospital of San Gallicano from 1726 to 1728.

Despite the first years of doubt and uncertainty, this element of "gather companions" is seen as the first inspiration. It was always constant in the thought and the heart of Paul. As we know from history this was not an easy task for many of the first candidates that were discouraged by the demands of the life that initially the two Danei brothers professed. All this makes it clear that the principle, the concept of being Passionist was clear in what was lived and in the how it was lived. In word and deed, in every moment and circumstance, the lives of Paul and John Baptist were transformed into a "living charism". It was the same for the first

Passionists, and in an admirable way, it was seen as something to be imitated. Therefore, it became a normative element of the spirituality of the Institute. It was a model of life that became normative. It was effective and had a capacity in "word and deed" (24), to evolve into religious life in the "manner of the Apostles", a term that Paul of the Cross coined to define his work.

As time went on, things began taking shape in the nascent Congregation and the vision of Crucified love became solidified, creating an entity, however small, but interesting Congregation, in whose heart each aspect of the life and of the apostolate of the religious was rooted. Thus, all began to make sense and the vocational invitation begins to take shape in a more orderly and systematic, conscious and spirit filled way. It therefore became attractive to other candidates who arrived until this became a regular dynamic where failure is not the general rule, as it was in the early years. Paul later realized that this model of calling would also serve others, who would be called by God in the same way as he was, to "this poor Congregation."

This is what we observe in the testimony of the first candidates, who passed into history as the true pillars and who, together with the Founder, gave "form" to this Congregation (25), beginning with his brother, John Baptist. In all them there is a common ideal, a formal feature that links the idea of the following Christ crucified with the formal experience that Paul of the Cross lived, without this posing a problem or disorientation that God has to always be at the center.

Somehow, the love professed by Paul of the Cross, the founder, became a school of spirituality and served the first Passionists as a model of the charismatic element that the Founder received. Additionally, the words that Paul of the Cross directed to his religious in a formal way, including the Rule, circulars or other types of documents formally or informally, as well as those that were expressed through letters or other writings aimed particularly at the religious, made a "whole", a magisterial form, commentary, exhortation or disciplinary text, that gave shape and form to being Passionist for that time and for us, saving historical differences. It also became the Foundation and binding force of our own lives in the 21st century. The Founder is the primary source for knowledge and participation in the charism of the Passion. Reading it, learning it, understanding it is to regain the past and make it present, something necessary if we want to "remember".

### **THE WRITINGS OF PAUL OF THE CROSS, SOURCE OF THE CHARISM**

Between reading carefully all of his writings, in any order, we quickly realize that the experience of our Founder is the lived reality of his own experience. It was very effective and decisive since in so many ways, it turned out to be the means of highlighting the charism in him and his brothers. It would be precisely in this writings, as for many of the religious of previous times that they would be able to consolidate and give form to a structure of thought that would unfold in a new way. It would offer a new model for conceiving the efficacy of the Passion of Christ as the essential element in the program of redemption for every age. It would become a very consistent means of expressing this reality in the history of humanity.

It had not been possible to define the work carried out by the Founder, during his moment of interaction with the history of mankind, if these were only random elements, although sometimes it may seem that they do not follow a systematic order in the documentation that we have as well as possibly in what was lost. In reality, it is the reference to, the attention given and the feeling toward all that the "wisdom of the cross" generates, inspires or focuses, that represents the charismatic "form" with all its spiritual wealth and apostolic dynamism, that forged not only the Passionist spirituality but at the same the Passionist. This is something very important—to every Passionist who professes it. This is something that we can call charismatic incarnation. Recalling the words of St. Vincent Mary Strambi that he wrote in the biography of our Founder, Paul of the Cross—*"he always had a*

*burning desire to configure his life with that of Christ crucified as the primary goal and to transmit this experience in the faithful through the memory of the Cross as secondary goal. And this characterized the Founder in all those aspects that comprise the human person, in mind, and in the desire that all of his actions, his travels, his spiritual exercises, his missions would manifest the purpose of the Institute."*(26)

Therefore, since the very beginning and in the words of the Founder, we can say that the Passionists are, in his words, "sons of the Passion of Jesus Christ" (27). This is the great certainty that all Passionists have and that they truly experience in the observance of the Rule and when this prescribes that, "*they will accomplish this in seeking the highest form of perfection and therefore, it will be the best means of professing and announcing the Passion of Christ in the midst of the world.*" (28)

### **CONCLUSION**

A real milestone in history is the active contemplation of the charism of the Passion and the corresponding Passionist Congregation. Each of the issues experienced by the Founder enriched the immense task of the birth of our spirituality and the difficulties that the Congregation had to address during its initial existence, its life and the life of the first religious. They defined the dedication and the apostolate, the mission and their life and therefore, the undeniable efforts made by all of them. They had to consider a new process of incarnation in the Church in the social reality of the Italy of the 1700's. This included all that was experienced from the beginning, the first misunderstandings from the Roman Curia in the figure of Cardinal Altieri and the disproportionate attack by some mendicant orders. However, the major obstacle was the spiritual and incipiently anticlerical climate created by the Enlightenment, that assumed more and more importance in Europe, and that influenced every choice made in the life and the mind of the Founder, every written document a "basic element" to consolidate every aspect of this nascent congregation and charism.

Nothing would have been possible, if from the beginning, from his relationship with Bishop Gattinara, Paul of the Cross had not followed a schema where charism and mysticism would bring about an intimate relationship with God. This lived experience was evaluated in all aspects from the perspective of Christ Crucified. This would be what would channel and form every one of the feelings, desires, affections and inspirations that Paul experienced at the beginning and throughout the process of becoming a Passionist.

Some of his expressions are: "a great light came to me"; "I felt within me"; "seeing and feeling"; "the soul understands"; and "the insight that God gave me" (29). Thus, the revealing element of cognitive mysticism was forged so that one "inspiration" was joined to another and in this way, it was gradually clarified and he came to "understand". This enabled him to such an extent that when he arrived at the true sense of the specific mission, in the case of Paul of the Cross, all the richness of the Passion of Christ in every aspect of knowledge and reason, tend toward this goal. At the end, the lived experience of every event of his history became Revelation and Redemption.

All wisdom and all understanding, oriented toward the Passion of Christ, serve as the definite means by which the soul of the Founder was formed. This is the way by which we know that everything about him was clearly Passionist and therefore, we share his same destiny, in the memory of the Crucified by which every life is fulfilled and every vocation becomes renewed. In every Passionist religious it is the starting point, the sign of his consecration to God and from this point, the starting point for the apostolate and mission that will be the incarnational reflection of what we are called to do, beginning with what we are called TO BE.

It is by God's will, and only by his will, as Paul of the Cross understood it, and thanks to the lights he received, by inner intelligence, the call to attend to the "invitation to love", which is a clear demonstration of the vocational call, his own and that of others and therefore

a clear statement of response to Grace. This initial experience occurred and is expressed in this process, in the light of Christ's Passion, and helped to distinguish those elements from those perceived lights, and serves to enlighten each of the arguments in those who see themselves as Passionist.

It is important that we recall, arriving at this final point, that each and every one of the heartfelt difficulties, as God was manifested in his crucified Son and that we have in his own words, simple and more delicate insights, possibly the person who best knew him during his lifetime was his brother John Baptist (30). He shared much more with him than merely belonging to the same natural family. Together they gave life to a new family. They understood family as a manifestation of God's work, a unique case in history, that was unique to the Founder, but in an equally significant way, he perceived the same calling.

All of this helps us to see how the Passion of Christ is rooted charismatically in different hearts and from the very beginning generates new Passionists. Somehow, all equally represent the charism, in each of the times in which we live. We can affirm, without fear of mistakes, that the work of St. Paul of the Cross as Founder is the result of his own charism, of the need to give meaning to that which is received and which is a response to the call to personal holiness, to which we are all called, and was therefore a true response to God.

May he be an instrument that promotes an understanding of the great mystery of love that is Christ and his Passion in every moment of history, offering through the life of this singular man, founder, missionary, mystic, and brother, a way of living and employing the richness of the Gospel, which is the style and the life of the PASSIONISTS.

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<sup>1</sup> S. DI GENNARO, PO 269-v.

<sup>2</sup> En boca de San Pablo de la Cruz: "Si yo me salvé, como espero, será gracias a la educación recibida de mi madre". Palabras pronunciadas en la misión de Camerino, recogidas posteriormente en los procesos de Canonización: P. GIAMMARRIA, PAR 230v. También la carta escrita con motivo de su muerte es otro extraordinario testimonio: L II p. 549 sg. 30 de septiembre de 1746.

<sup>3</sup> ANTONIO DANEI, PA 61.; TERESA DANEI, PA 114v y 128v-9; NICOLA COSTANTINI, POC, 167v. En los procesos de Canonización tenemos suficientes referencias a la vida que se llevaba en aquella casa. Precisamente son testimonios claros, principalmente de su hermana Teresa y de su hermano Antonio, aquellos que nos permiten, de primera mano, conocer la piedad y delicadeza de la educación religiosa de aquella casa, dirigida principalmente por la madre de Pablo de la Cruz.

<sup>4</sup> Especialmente significativo para conocer estas confidencias de infancia la figura de Canónigo Pablo Sardi (Procesos. SrCt II, 1042-1061).

<sup>5</sup> ÁLVAREZ GONZÁLEZ, J., *Historia de la Vida Religiosa*, tomos II y III, ed. Claretianas, (Madrid 1990). Otros grandes fundadores tiene historias parecidas, que resultan reveladoras. Ver: Santa teresa de Jesús, San Juan de la Cruz o San Francisco de Sales, fundadores con una trayectoria espiritual profundamente remarcada desde los acontecimientos relacionales con Dios de la infancia.

<sup>6</sup> Atiéndase espacialmente a aquellos fundadores que potencian un 4º voto, según su dedicación. San Camilo de Lelis, San Juan de Dios, San Vicente de Paúl u otros.

<sup>7</sup> L III p. 400 a T. Palozzi, 20 de junio de 1765. << Jesús Crucificado sea siempre nuestra consolación>>. Son innumerables las menciones enfáticas << ¡Viva la Cruz!>>, (incluso pintadas mediante un signo de +) que hacen entrever de continuo el efecto de la Cruz en su discurso y en su motivación.

<sup>8</sup> GIORGINI, F., *Regulae et Consuetudines Sanctissimae Crucis et Passionis D.N.J.C.*, ed crítica; Roma 1958, p. 56.

<sup>9</sup> Curiosamente corresponde a un fascículo de 8 pgs con letra del canónigo Pablo Sardi, compañero de San Pablo en los primeros años de convivencia en S. Stefano de Castelazzo. Posiblemente escrito tras el tiempo de convivencia y que sirve como fundamento significativo del espíritu de la Congregación. *Fontes his., Regulae...*, Appendix 7, pp. 171-3

<sup>10</sup> Idem.

<sup>11</sup> Especialmente el testimonio del H. Barnaba (Fr. BARNABA, POV 1276-v) o del H. Bartolomeo (Fr. Bartolomeo, POR 2356v.)

<sup>12</sup> NICOLA COSTANTINI, POC 173-v; M. TERESA DELL'ASS, POC 329v-30; D. R. RICCI POC 506-v. en ellas se describe el efecto de la Misión Popular dada por Pablo de la Cruz.



13 Es de destacar a los Carmelitas, conocidos en Cremolino o a los capuchinos con los que también tuvo oportunidad de tratar eje. El P. Colombano.

14 Proceso de Canonización San Pablo de la Cruz: P. Giuseppe di S.M., POR 1471-1

15 L IV, p. 218.

<sup>16</sup> Rom.13, 14.

<sup>17</sup> R. CALABRESI, POR 1999-v/PAR 2323-V; P. GIAMMARIA, POV 126-v; L. CASCIOLA, POC 594-v

<sup>18</sup> L IV, p. 217.

<sup>1</sup> L III, p. 66, a una religiosa, 24 de julio de 1750.

<sup>1</sup> Merece especial mención algunas de sus predicaciones, ver la forma y manera como se trama el argumento de la Pasión de Cristo y sus sutilezas en ellas.

<sup>1</sup> RAVASI, L., *Le monache Passioniste e loro Regole. Storia, Testi, Documenti*, (Roma 1970). Atender a: L II, 304, a M<sup>re</sup> Crucificada Constantini, 16 de febrero de 1765.

<sup>1</sup> L II, p. 793 a Domenico Costantini, 17 de mayo de 1766.

<sup>1</sup> L IV p 230, a Mons. Gattinara, 27 de enero de 1721.

<sup>1</sup> Término que usamos para expresar la amplitud en la que se produce el compromiso de nuestro Voto de hacer memoria de la Pasión.

<sup>1</sup> La inauguración de Monte Argentario en 1737, la profesión oficial de los primeros religiosos pasionistas el 11 de junio de 1741 y la aprobación de las primeras Reglas oficiales en 1745, todo ello sirvió como "efecto llamada" y será a partir de entonces cuando la llegada de candidatos fiables será constante.

<sup>1</sup> STRAMBI, II, c. XVI, P. 345.

<sup>1</sup> L, IV, p. 103, a don L. Marella, 16 de abril de 1768; Cf. *ib.*, p. 312, al P. Gianmmaria, 23 de abril de 1772. Son muchos en este sentido las cartas que hacen referencia esta expresión, que denota el fundador una manera clara de configurar el pasionista con la pasión de Cristo evidenciando su filiación, que es una forma extraordinaria de pertenencia.

<sup>1</sup> Letra circular del 14 de abril de 1747. Es interesante las referencias que hace en ella, la forma en la manera en la que los pasionistas viviendo eficazmente la regla nos capacitamos con suficiente Gracia para anunciar de palabra y de obra aquello que hacemos como nuestro. Es precisamente en el mundo de las circulares escritas u orientadas por el fundador, el lugar preciso donde podemos contemplar esta dimensión de pertenencia carismática, ya que podemos considerar este documento concreto conjuntamente a la Regla, la forma más llamémoslo así, "doctrinal" "sistemática", que conservamos referida al carisma pasionista. La misma idea se repite en la circular del 2 mayo de 1750, y es digno de mención como resumen de todo cuanto venimos exponiendo, la carta que escribe al propio Clemente XIV, el 30 octubre 1773, en la que de puño y letra, agradece al Pontífice el hecho de haber dado vida a la Congregación y por tanto haber posibilitado en la Iglesia un instituto en enseñe al mundo << A contemplar afectuosamente las amargas penas del Crucificado para que pueda ser calcada en nosotros la virtud de su divino ejemplo>> (L IV, p. 207, a Clemente XIV). A su misma vez, por parte de la Santa Sede es interesante destacar el Breve *Singularen laetitiam* del 25 de julio 1772, en el que resalta la manera "carismática" esencia del Instituto. <<En vuestros corazones y vuestras mentes permanezca impresa y esculpida la pasión de Jesucristo que viene representada en el signo que portáis. Es en él donde radica el vigor y la belleza de vuestro Instituto. En la meditación de la Pasión de Cristo poner toda vuestra atención, todo nuestro estudio, toda vuestra entrega. A partir de ahora tendréis siempre presente en el ánimo la Pasión y muerte de vuestro Redentor, ninguna cosa ya os podrá molestar o disgustar>>.

<sup>1</sup> Elemento común en muchas de sus cartas, y principalmente en su Diario Espiritual.

<sup>1</sup> L I. p 52, a su hermano Juan Bautista, 9 de septiembre de 1721.