

# The Precious Blood Family

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THE  
DATE

THURSDAY  
AUGUST 15, 2019

JOIN  
THE  
USC

MEETING  
PICNIC  
JOY  
PRAYER  
SHARING

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NIAGARA  
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Life Lived in the Blood of Christ Is Precious

**THURSDAY, AUGUST 15, 2019**

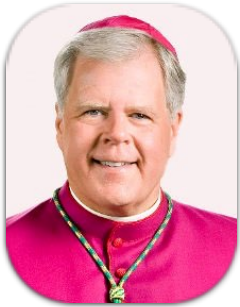
**ASSUMPTION OF THE BLESSED VIRGIN MARY**

**FOUNDATION DAY OF THE  
MISSIONARIES OF THE PRECIOUS BLOOD**



**JOIN US FOR OUR ANNUAL  
"USC MEETING PICNIC"**

**A DAY OF JOY, PRAYER AND SHARING**



**HOLY MASS AT 10:30 AM**

**PRESIDED BY MOST REV. GERARD PAUL BERGIE  
BISHOP OF THE DIOCESE OF SAINT CATHARINE**

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OF OUR LADY OF THE PRECIOUS BLOOD**

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**Holy Communion: How to Receive It?**

I am often called to celebrate Sunday Masses in various parishes. After the Mass, usually people approach me to talk about their faith and their parish situation. Many, knowing that I am a Missionary of the Precious Blood, ask me more specific questions: for example, about the spirituality of the Precious Blood or more simply on the proper way to receive communion from the chalice. History teaches us that in the first centuries, it was normal to receive the body of Christ during the Eucharistic celebration directly on the hands. We have numerous testimonies of this practice from the Fathers of the Church, including St. Cyril of Jerusalem, St. Basil, St. Bede the Venerable and St. John Damascene.

Obviously, receiving communion on the hand requires great respect and devotion, cleanliness of the hands, and hands arranged in the shape of a cross. Saint Cyril of Jerusalem reminds us in his mystagogical catechesis: "make with your left hand a throne for your right hand, because this must receive the King".

In Medieval times, there were great debates and controversies about the real presence of Christ in the bread and the wine and from here derives the most respectful form of receiving communion in the mouth while kneeling.

After the Second Vatican Council, with the Instruction "Memoriale Domini" promulgated by the Congregation for Divine Worship and the Discipline of the Sacraments on May 29, 1969, the Church left to the individual Bishops' Conferences the possibility of asking the Holy See the option to receive communion on the hand or on the tongue. Both ways are acceptable and neither is better nor obligatory. The option of choosing the mode that best suits our own personal spiritual sensitivity is left to the individual believer. One thing is constant: the Body and Blood of Christ must always be received with faith, respect and adoration, regardless of how they are received.

In almost all the parishes where the Missionaries of the Precious Blood are present, we encourage the faithful to receive Holy Communion from the chalice as well. However, in some dioceses, this way of receiving communion is regulated by diocesan law or by the Episcopal Conference law. In North America, the faithful typically receive the Blood of Christ by drinking directly from the chalice. But this is not the only way.



There are three ways to receive the Blood of Christ:

- Drinking directly from the chalice - this is the most authentic way since it most closely replicates the Last Supper.
- By intinction - is used when there is a large number of people and it is not possible, for logistical and hygienic reasons, to offer the chalice to everyone. (This is not allowed in the USA and Canada).
- Using a straw or spoon - made of gold, silver or gold plated silver. The straw is called a "Pipet." It was used until the 11th century to give infants Holy Communion after Baptism. Both are still used today in the Eastern Church.

Unfortunately, nowadays in too many Eucharistic celebrations, only the sign of the bread is given to the faithful. The omission of the sign of wine deprives the faithful of the full form of the sign, although it does not deny the faithful any grace necessary for salvation.

Furthermore, the gift of the Holy Spirit, who is especially invoked during the consecration, is not adequately represented in only one species, especially since the celebrants pronounce the following expressions:

- Eucharistic Prayer II: "Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit."
- Eucharistic Prayer III: "...grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit..."
- Eucharistic Prayer IV: "...grant in your loving kindness to all who partake of this one Bread and one Chalice that, gathered into one body by the Holy Spirit..." appears more clearly."

The Catechism of the Catholic Church n.1390 reminds us: "Since Christ is sacramentally present under each of the species, communion under the species of bread alone makes it possible to receive all the fruit of Eucharistic grace."

For pastoral reasons this manner of receiving communion has been legitimately established as the most common form in the Latin rite. But the sign of communion is more complete when given under both kinds since, in that form, the sign of the Eucharistic meal appears more clearly.



**Fr. John Colacino CPPS**

M.Div. Th.M. S.T.L. S.T.D. D.Min. Vice Provincial of the Atlantic Province  
C.P.P.S.

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## Ordinary Time?

Once the paschal festivities end with the Solemnity of Pentecost, there begins that long stretch of “Green Sundays” known, like its shorter counterpart following Epiphany, as “Ordinary Time.” These weeks precede Advent and Lent respectively. While the term “ordinary” has the unfortunate connotation of being rather ho-hum with nothing special going on, the word in this context stems from another meaning whereby “ordinary” relates to the English word “ordinal,” i.e. a position in a numerical sequence. Indeed, the time after Pentecost is laden with solemnities and feasts that regularly punctuate these weeks with mysteries in honor of the Lord, the Blessed Virgin and other saints. Yet even without these, the green season of the church year is of decisive importance for those who seek to sanctify time and live the spirit and rhythm of the liturgy, “the *source and summit of the Christian life* (cf. Vatican II.)

With respect to the time after Pentecost in particular two of the greatest commentators on the liturgical year offer the following reflections. The great Benedictine abbot of Solesmes, Dom Prosper Gueranger in his *opus magnum, The Liturgical Year*, writes of the “mystery of the time after Pentecost,” that it “signifies and expresses this regenerated life [of the Spirit], which is to be spent on the model of Christ’s, and under the direction of His Spirit....it is a season when holy Church reaps the fruits of the holiness and doctrine, which those ineffable mysteries have already produced, and will continue to produce during the course of ages. It is during this same season that we shall meet with the preparation for, and in due time, the fulfillment of, those final events which will transform our mother [the Church’s] militant life on earth into the triumphant one in heaven.”

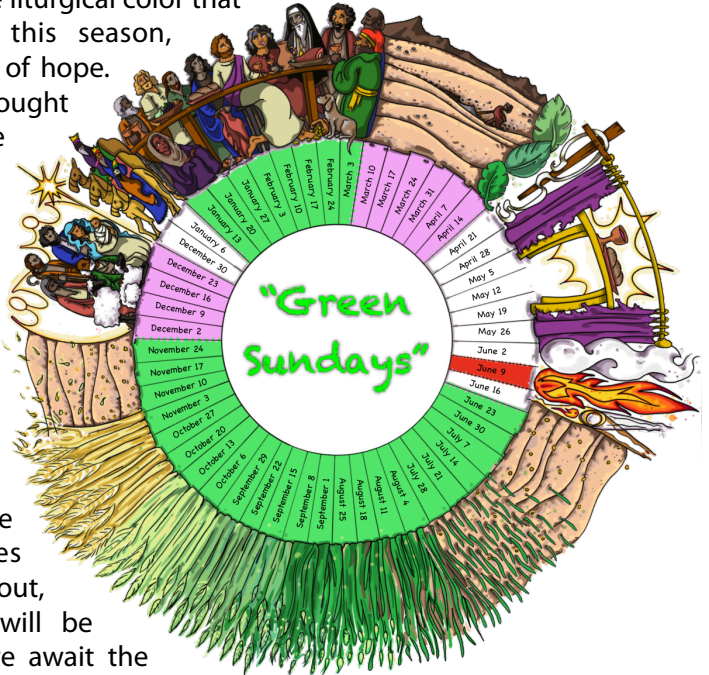
The other commentator, Augustinian canon Fr. Pius Parsch in his *The Church’s Year of Grace*, emphasizes the season as one in which the baptized, on whom the Spirit has been conferred, living now in the time before the Lord’s return, struggle continually with the forces of sin and evil that seek to overthrow the impending Reign of God already begun in the life of the church and her members. Thus he writes, “In Baptism the precious treasure of the Spirit was conferred. Through it we are God’s children and may call God Father. Through it we have become temples of the Holy Spirit, heirs

and brothers of Jesus Christ. Nevertheless, Baptism has not translated us to a paradise without toil or trouble. Rather, we are sent out into a troubled world to work and struggle. We must guard the holy land of our souls against hostile attack. We must learn to know and conquer the enemy, and such is the task that will continue until we have taken our final breaths.”

And it is the liturgy that serves as the backdrop to the great drama of our unfolding salvation in which we are actors and participants: “The Church serves as both the heroine, who teaches us the art of warfare, and our strong fortress and shield in the conflict. Through Holy Communion, she bestows aid that repeatedly frees the soul from the entanglements of temptation. How does she do this? Courage and strength and perseverance flow from the Word of God in the Service of the Word, and they flow in even fuller measure from Holy Communion. Of ourselves we are helpless creatures, wholly unable to withstand the attack, but in Holy Communion Another battles for us. The Mightier, Christ, vanquishes the mighty. By means of Holy Communion, we are enrolled in our Captain’s forces. And thus Christ’s battle becomes our battle and His triumph our triumph, and His wondrous strength renders us invincible.”

On a final note, the liturgical color that predominates in this season, green, is symbolic of hope.

The Christian life ought always to be imbued with the hope that, no matter the vicissitudes of history, so often marred by the consequences of human malice, or the trials and tribulations of our individual life, the ultimate purposes of God will win out, and the victory will be ours in; hence, “we await the blessed hope and the coming of our Savior, Jesus Christ” from one year to the next.



**Prof. Ada Prisco**

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**VIVI PER FEDE****L'incontro di papa Francesco con i cattolici in Bulgaria**

Mons. Christo Proykov, esarca apostolico di Sofia e presidente della Conferenza Episcopale Bulgara, ha salutato il Papa, ricordando la vocazione della Bulgaria a terra di passaggio e di accoglienza per *persone di cultura e di religioni diverse*. In quelle terre dell'Europa d'Oriente, esito di una storia religiosa molto sfaccettata, i cattolici sono un'esigua minoranza. *Laudato sii, o mio Signore, per tutte le tue creature*: il cantico di San Francesco d'Assisi, succeduto alle lunghe strofe di *We are the world* intonate da un coro di bambini, ha aperto l'incontro interreligioso per la pace presieduto da papa Francesco a Sofia il 6 maggio 2019. Ha ceduto il passo alla preghiera interreligiosa per la pace un incontro più raccolto, nella chiesa di *san Michele Arcangelo* a Rakovsky.

Le parole, poche e semplici, pronunciate da Francesco per i cattolici riuniti come un piccolo gregge, sanno dell'intimità e dell'autenticità del focolare. Ripensarle fa sentire a casa. Ricorda i discorsi degli anziani intenti a incoraggiare e a trasmettere la *sapienza del cuore*. Chiavi di lettura e strategie di vita molto importanti possono essere ricavate da quelle parole per accogliere la preziosità della linfa vitale che circola dentro i battezzati, in virtù della loro appartenenza a Cristo Gesù.

Dopo l'inevitabile richiamo al *Papa buono*, San Giovanni XXIII, visitatore apostolico in Bulgaria, le riflessioni di Francesco lasciano emergere implicitamente la domanda: *cosa deve fare il cristiano in una situazione di difficoltà?* La soluzione è presto detta, attingere alla forza della risurrezione. E come? Non deve negare il male ma affrontarlo, non si accontenta di rimanere inoperosi, ma mantiene la speranza. I cristiani sono spronati a *fare il primo passo*, valicando la linea di separazione propria di ogni ostilità e diffidenza, slanciati nella testimonianza dell'amore. In realtà non esistono soluzioni preconfezionate. Lo Spirito creatore, che soffia e abita nell'umanità, suggerisce non solo come pregare, ma anche come contrastare il male. Le forme di questa resistenza sono creative, assumono le configurazioni che la storia consente e hanno la caratteristica di diffondere comunione. Questo stile di vita è presentato come una proposta essenziale, riassunta nell'esortazione a *mettersi in gioco come Dio*



si è messo in gioco in Gesù. In questo mondo competitivo siamo sensibili a richiami del genere per raggiungere prestazioni sempre più invidiabili. Dall'angolo piccolo e raccolto di Racovsky giunge l'invito a esigere di più e meglio dalle nostre risorse spirituali. Questo esercizio attualizza attimo per attimo la vita preziosa che ci unisce a Gesù e fra noi e ci abilita a saperci dissetare a questa fonte di vita eterna.

Proprio come nei discorsi più amichevoli il Papa racconta della sua visita al campo profughi, emblema di fragilità, ma anche richiamo alla strenua ricerca di felicità che da sempre muove le persone. Ognuno di quei rifugiati, ma in fondo ogni creatura, è irripetibile, manifesta una peculiarità sua propria. Al tempo stesso, però, tutti sono membri della famiglia di Dio, elevati dal battesimo alla dignità dei figli di Dio. La pratica della carità, particolarmente evidente nelle situazioni di emergenza come questa, è un'occasione per immergersi nella consapevolezza della fratellanza universale e del valore di ogni vita. A tale proposito la genialità immediata di Francesco ha invitato a diffidare della *cultura dell'aggettivo*, della facilità, cioè, di etichettare l'altro, sminuendolo con una definizione, per dare voce alla *realtà del sostantivo*! Il cristiano cerca soluzioni per rendere l'altro felice, pratica l'amore arguto stratega della sollecitudine.

La corrispondenza all'obiettivo richiede uno spirito da risorti, fatto di occhi capaci di scorgere occasioni di bene, di pensare in termini progettuali a come schiudere le porte alla speranza. Il bello di questa spiritualità del mettersi in gioco, del sostantivo e della speranza, è che s'impara facendo e che, in definitiva, si apprende gli uni dagli altri, quando si coltiva la medesima lunghezza d'onda, si cerca l'unisono dell'armonia, ci si edifica come comunità. Nell'angoscia e nella paura del cenacolo Gesù ha portato *pace*, così pure nella Chiesa-famiglia di Dio, come in ogni chiesa domestica, il contatto palpitante con il Risorto infonde e fa praticare la pace.

Un'ultima strategia risiede nella raccomandazione a non stare troppo lontani gli uni dagli altri, a non rimanere in disaccordo per troppo tempo: nel cuore infreddolito anche la fede può irrigidirsi o diradarsi.

Fede, speranza e carità, tradotte nelle lingue più vicine al parlato (ricordando i santi Cirillo e Metodio), diventano ponti fra Occidente e Oriente.

Il monito a non lasciarsi fiaccare dalle contrarietà, che fanno sentire talvolta *minoranza*, anche oltre i confini della Bulgaria, si radica nella consapevolezza di essere una Chiesa, che è madre, continua a generare e a prendersi cura di tutti i suoi figli, tutti ugualmente preziosi.



**Deacon Ignacio Mateo**

Permanent Deacon of the Archdiocese of Toronto

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## La fiesta del Santísimo Cuerpo y Sangre de Nuestro Señor Jesu Cristo

Queridos lectores quiero hablar del Cuerpo y de la Sangre de nuestro Señor Jesucristo, es un tema que para esta sociedad es un mero hecho simbólico o sin importancia, pero para nosotros los católicos, esto ocupa el lugar más alto de nuestra fe. Recién acabamos de celebrar (23 de junio), la fiesta de Corpus Christi; en muchos lugares del mundo se celebra con alegría y mucha reverencia, por ejemplo, en el municipio de Jacaltenango del departamento de Huehuetenango, Guatemala; es una fecha de gran acontecimiento. La fiesta comienza días antes con bailes folclóricos como la danza del caballo, la danza del Torito. El día del Cuerpo y de la Sangre se hace una procesión liderada con el Santísimo Sacramento y por el sacerdote-Párroco, por las calles del pueblo con música de marimbas canticos y alabanzas a nuestro Señor y culminando con la solemne santa misa. Un pueblo de Indígenas Maya-Popti que en su sencillez y humildad glorifican y honran a Jesucristo, y parece que en otros lugares de Latinoamérica, África y Oceanía hacen lo mismo y es muy bello.

En cambio, en otros países de primer mundo como Canadá, esta fiesta casi pasa desapercibida, si no es por la Santa Eucaristía que el año litúrgico señala. En muchos casos en nuestras parroquias es más un domingo cualquiera. En estos países como que se ha perdido todo el sentido de esta fiesta conmemorando el regalo que el Hijo de Dios ha dado a la humanidad para su salvación del pecado y de la muerte. En cambio, sí celebran con locura desfiles que ponen la lujuria, el orgullo, el egoísmo, el pecado como centro de su alegría.

La celebración del Santísimo Cuerpo y Sangre de nuestro Señor Jesucristo data ya de muchos siglos, es una fiesta que nosotros los católicos debemos celebrar no solo un día sino todos los días del año, porque debemos de dar gracias y gloria a Dios por su presencia real y perenne entre nosotros a través de la Santa Eucaristía como Sacramento y Sacrificio, y como alimento espiritual del alma.

Nosotros como católicos creemos en la presencia real de Emmanuel (Dios con nosotros) porque: Jesús lo prometió después de dar de comer milagrosamente a 5,000 personas "Y volvieron a preguntarle: "¿Qué signos haces para que veamos y creamos en ti? ¿Qué obra realizas? Nuestros padres comieron el maná en el desierto, como dice la Escritura: Les dio de

comer el pan bajado del cielo». Jesús respondió: «Les aseguro que no es Moisés el que les dio el pan del cielo; mi Padre les da el verdadero pan del cielo; porque el pan de Dios es el que desciende del cielo y da Vida al mundo». Ellos le dijeron: «Señor, danos siempre de ese pan». Jesús les respondió: «Yo soy el pan de Vida. El que viene a mí jamás tendrá hambre; el que cree en mí jamás tendrá sed.» (Jn. 6: 30-34)»

Cuando Jesús instituyó la Santa Eucaristía durante la última cena y cuando encomendó a sus discípulos a repetir esto en su memoria como recuerda san Pablo a los de Corinto: “Yo he recibido una tradición, que procede del Señor y que a mi vez os he transmitido: Que el Señor Jesús, en la noche en que iban a entregarlo, tomó un pan y, pronunciando la acción de gracias, lo partió y dijo: «Esto es mi cuerpo, que se entrega por vosotros. Haced esto en memoria mía.» Lo mismo hizo con el cáliz, después de cenar, diciendo: «Este cáliz es la nueva alianza sellada con mi sangre; haced esto cada vez que lo bebáis, en memoria mía.» Por eso, cada vez que coméis de este pan y bebéis del cáliz, proclamáis la muerte del Señor, hasta que vuelva.” (1 Cor. 11: 23-26)

Recordemos que en el Cuerpo y Sangre de nuestro Señor Jesucristo en el Santísimo Sacramento del Altar encontramos paz, sanidad, alivio para nuestros males, pero siempre rindiéndonos con un corazón contrito y humillado porque tiene Poder, como dice el evangelio: “porque no hay nada imposible para Dios. (Lc.1: 37)”

*«Este cáliz es la nueva alianza sellada con mi sangre; haced esto cada vez que lo bebáis, en memoria mía.»*



## Breve historia de los Misioneros de la Preciosa Sangre



### La Provincia Italiana.

En Italia, además de la Curia Generalicia, se encuentra obviamente la Provincia Italiana de la CPPS. Esta provincia, propiamente hablando, aparece solo en septiembre de 1942, pero es obvio que los brotes de ella coinciden con los de la CPPS. Su historia, no obstante, y bajo el concepto de "Provincia", puede ser subdividida en cuatro periodos: a) antes de 1895; b) entre 1895 y 1928; entre 1928 y 1942; d) de 1942 hasta nuestros días.

### Antes de 1895 (1815-1895)

En nuestros es obvia la idea de Provincia como organismo liderado por un Superior Mayor dotado de jurisdicción ordinaria. Pero no ha sido siempre así. En los orígenes de la CPPS la provincia era considerada como un aglomerado de "Casas de Misión y de ejercicios Espirituales". Cada casa era constituida por varios miembros: diez, podría el número ideal, y nunca menos de tres.

Cada casa tenía un Presidente y/o superior y otros que desempeñaban tareas varias, todas ellas rigurosamente previstas en la primera Regla. Los oficios que se desarrollaban en las casa eran los normales en una casa religiosa, pero con énfasis especial en lo que llamaba comúnmente en italiano "Congresso di Casa" (Reunión de la Comunidad), mensual por lo general. El Superior Efectivo, sin embargo, era el Moderador General secundado por su "Definitorio" (Consejo), formado por los miembros de la casa principal, que debía estar localizada en Roma. El Moderador General nombraba los Superiores de todas las casas, incluso los residentes en la casa principal. El Moderador debía visitar todas las casa por lo menos una vez al año, de lo que presentaban un informe anual. Este control de la Dirección General se encuentra bien definido en los reglamentos del 1830, como hemos visto anteriormente. La Regla, aprobada por la Santa Sede el 17 de diciembre de 1941 establece que: "por lo que hemos dicho se deduce que entre las varias Casas de Misión subsiste un vinculo de comunión, y todas están sujetas a una dirección central" art. 61); "una vez elegido el Moderador General permanece en el cargo para siempre gozando de plena autoridad, limitada solamente por esta Reglas. Él posee la facultad de delegar su autoridad a cualquier miembro, concediéndole



una autoridad “vicaria” (de hacer sus veces), especialmente cuando se encontraba fuera de su residencia” (Art. 63 y 65).

El P. Brunner firmó las actas de una reunión en la Curia Generalicia, el 13 de abril de 1850, bajo el título de Vicario Especial. Cuando el P. Giovanni Merlini confirmó la elección del P. Kunkler como sucesor del P. Brunner en 1860, le recuerda el derecho que tiene de reemplazarlo cuando lo desee. De hecho, en 1886 no hubo elecciones en la Provincia Americana, y el P. Drees fue reemplazado sin ninguna formalidad especial del Moderador General, Caporali.

La autoridad soberana e inmediata del Moderador General sobre toda la Congregación ha sido siempre resaltada, lo que explica la estrecha dependencia de todas las casas en Italia del Moderador General y que esta praxis continuase más tarde, aún cuando en 1895, por orden de la Santa Sede, la Congregación en Italia fue subdivida en tres provincias.

Cuando murió S. Gaspar, existían ya abiertas 14 casas, con aproximadamente treinta y cinco misioneros y otros tantos hermanos pertenecientes a la CPPS. Después de su muerte, no hubo cambios significativos en el contexto de la vida de Congregación en Italia.

Desde 1837 a 1895 fueron predicadas más de un millar de misiones populares, 1200 tandas de ejercicios espirituales para los laicos, 1800 para el clero, comunidades religiosas y seminarios, predicaciones cuaresmales, meses de mayo, junio, noviembre y otros ministerios de predicación.

Por aquellos tiempos fueron fundadas otras docenas de casas, de las cuales, quedan solo la de Ancona (1839), Nápoles (1852), Patrica (1864), Bari (1878) y Santeramo (1893).

Además, tuvieron que ser declinadas treinta e nueve propuestas de fundación en Italia. También en aquel entonces surgieron nuevas fundaciones, en Suiza, Francia, Estados Unidos de América y Alemania, debido a la entrada de misioneros no italianos en la Congregación en Roma. Incluso, una fundación en Londres (Inglaterra) no llegó a concretizarse debido a la muerte del Cardenal Wiseman, que la había solicitado. En este tiempo, por falta de personal, se recusó también la oferta de Propaganda Fide de fundar misiones en Guiné Bissau (1854).

Figuras eminentes de este tiempo fueron los Padres Valentini, Merlini, Rizzoli; Sillani, obispo de Terracita que renunció a la Diócesis para entrar en la Congregación. Los misioneros Betti, Fontana, Chiodi, Silvestri y Gandia, representaron un fulgor especial para la Congregación por la santidad de sus vidas. Entre estos están también Caporali, Palmieri y Lachat (Suiza) que recibieron el ministerio del episcopado. Pero no hay que olvidar, que fue justamente en este tiempo que la Congregación experimentó muchas

dificultades. De hecho, en 1848-49 explotó la insurrección que obligó al entonces Pontífice Pió IX à refugiarse en Gaeta. También nuestros misioneros, como Merlini y Romani tuvieron que abandonar la ciudad de Roma. En el año 1860 fue decretada la incautación de los bienes eclesiásticos. Sobre esto leemos en el número 5 del acta de la reunión de la Curia Generalicia, del 17 de junio de 1862: "E, por fin, tenemos que deplorar, hasta los días de hoy, el cierre violento de cinco de nuestras Casas de Misión, decretado y ejecutado por el Gobierno italiano. La primera de ellas fue la de Benevento, que tuvo que ser abandonada à las dos de la mañana, habiendo sido avisados solo dos horas antes. Esto ocurrió el 30 de noviembre de 1860. La segunda fue la de Macerata Feltria, de la cual tuvieron que huir todos los misioneros a excepción del P. Francesco Palmieri, el 19 de marzo de 1861. La tercera fue la de Spello, de la que los dos misioneros allí residentes, Caporali y Alderisio, junto con sus empleados, fueron obligados a abandonarla el 13 de diciembre de 1861. La cuarta casa de misión a ser cerrada fue la de Giano, de la que los misioneros fueron obligados à salir, a pesar de las malas condiciones del tiempo del día anterior, el... de enero de 1862. La quinta fue la de Porto Recanati, el 2 de junio de 1862, en que los misioneros no tuvieron ni siquiera el derecho de reversión de la Casa Franzoni. Que Dios nos conserve las casas que nos han quedado, y nos conceda la bendición de abrir muchas otras".

Entre 1870 y 1880 hubo otras confiscaciones: la Casa Generalicia de Santa Maria in Trivio, en Roma; las casa de Albano y Vallecorsa, para recordar solo estas tres. También se llegó a la supresión de la CPPS como Persona Jurídica, lo que llevaba a registrar los bienes de la misma a nombre de personas físicas de la Congregación con el peligro que todo esto conlleva, pues podría dar motivos para que los familiares de los misioneros se aprovecharan de esta situación.

### **1895 – 1928**

El 29 de agosto de 1894 la Sagrada Congregación para los Obispos y Religiosos promulgó un Decreto que, entre otras cosas, decía: "Su Santidad ha prescrito además que, después del nombramiento del Director General, llevado a cabo por el mismo Santo Padre, la Congregación sea dividida en Provincias; la misma Sagrada Congregación elaborará las directrices que han de reglamentar los Capítulos Generales y la elección de los Superiores Mayores". Obedeciendo à este Decreto, la CPPS, por intermedio del rescripto de 3 de agosto de 1895, fue dividida en cuatro Provincias:

1. La Provincia Romana, que, además de las Casas de la Italia central , incluiría la de Baumgärtle, en la región de Baviera, Alemania, y cuatro puestos avanzados en los EEUU (Bronson, Sturgis, White Pigeon y Three Rivers, en la Diócesis de Detroit, en donde algunos miembros, originarios de la casa de Trois Eppis, recién cerrada, habían comenzado a desarrollar su ministerio en 1873);
2. La Provincia Romagnola o Flaminia, compuesta por las casas de la Italia septentrional (norte);
3. La Provincia Napolitana, a la que pertenecerían las casas de la Italia meridional (sur);

La Provincia Americana, ya existente (la Provincia de California había sido erigida “ad tempus” – (en carácter temporáneo)- en 1869 y suprimida en diciembre de 1874).

También quedó establecido que los Superiores de las Provincias se llamasen “Provinciales” y no Vicarios Provinciales. Sin embargo, en el primer Capitulo General (14-17 abril 1896), se decidió que, mientras el Provincial Americano gozaría de una jurisdicción y autoridad real, los provinciales europeos, apenas podrían presidir los Capítulos convocados por la Curia General, cuando se tratase específicamente de elegir los delegados a los Capítulos Generales.

Prácticamente, no había sido hecha ninguna alteración, pues el Moderador General continuaba con las funciones de provincial.

Durante este periodo la actividad pastoral principal continuaba siendo la de la predicación de la Palabra. Se abrieron otras dos casas más, la de Putignano, que de hecho ya existía, (1908). También en este periodo fue aceptada la casa de Cáceres, España (1898). Desde aquí, entre 1911 y 1914, algunos misioneros españoles, se fueron a México, con la esperanza de implantar la CPPS en aquellas regiones.

En 1904 partieron para los EEUU los primeros misioneros italianos CPPS, teniendo como finalidad principal el cuidado pastoral de los emigrantes de Italia. En 1904 ocurrió la beatificación de nuestro Fundador y en 1913 se inició la publicación del “Bollettino dei Missionari del Prez.mo Sangue” (Boletín de los Misioneros de la Preciosa Sangre), que posteriormente originó la publicación de muchas otras publicaciones CPPS. En esta época, se dio e nombramiento de otros dos Obispos CPPS: Ciro Pontecorvi y Luigi Fantozzi. En 1915 fue celebrado de modo bastante solemne el centenario de la fundación, entre otras cosas, con la publicación de un número monográfico del Bollettino que ofrecía valiosas informaciones.

**Maria Vida F. Cruz**

Responsible of the USC of St. Charles Borromeo Church in Toronto

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**FOCUS...on the Blood of Christ!**

Drivers need to avoid distractions when they get behind the wheel of a car. Many crashes are attributed to unfocused driving caused by an accident on the shoulder, a cell phone ringing, a passenger asking question and everything else that takes the driver's attention away from the road. Wrong road directions is another cause and while Global Positioning System allows a user to the right way, this system needs full focus and attention. We are living in a world where our days are full of distractions. Sometimes we get so busy with our lives that we do not realize the importance of analyzing our directions. We seem to be champion multi-taskers at home, work and the community but struggle to slow down and rest. Our energy level slows down and may give up. Have you been there before? Our life is like a race that needs focus and direction, but we need to know how to start and finish the race. We need enough power to drive our lives and win. Our physical lives carry the looks and build of our bodies and our spiritual lives carry the inheritance of blessings. We aim for eternal life which is our ultimate destination. So, will you allow distractions to lose your way? Thank you, God, for the "Hope of eternal life which you promised before the ages began." Titus 1-2. USC members embrace the call to holiness and the call to apostolate by living and promoting the spirituality of the Precious Blood, a spirituality based in the traditions of the Catholic Church. We fix our eyes and hear the cry and message of the Blood of Jesus Christ. There are 3 levels of commitment for USC members: Devotional, Apostolic and Ministerial. Among the most prominent devotion that we pray is the Chaplet of the Precious Blood, a series of prayers that reflect upon the seven shedding of Christ's Blood. These parallel the 14 Stations of the Cross and the Sorrowful mysteries. A focus on the Blood of Christ deepens our knowledge and relationship with Jesus Christ, our Redeemer. Reflecting on the seven shedding of Christ's Blood is very important and meaningful in our lives. Romans 1:13 "I do not want you to be unaware that I often planned to come though I was prevented until now, that I might harvest some fruit among you too." No matter what distractions we face, we are called to focus our mindset on missions. Our mission is to spread the news of salvation through the saving power of the Blood of Christ. During a short trip to the Philippines, I heard this completed mission in spreading devotion to the Precious Blood: "When my wife told me that we must visit two chapels in the Northern part of the Philippines to witness how the people have started praying the Chaplet of the Precious Blood, I felt reluctant and pessimistic to travel all the way to



North from the Southern part of the country. The weather was so hot and humid at 40 degrees Celsius. We woke up early and took the first trip by bus. We reached the first chapel after almost 5 hours of travel time. To my surprise, we were greeted by fun-loving, simple adults and young kids at the chapel in Lipit Sur, Pangasinan. I was touched seeing the young kids did not hold any cellphones or any gadgets that could distract the gathering. I started to share the message and the power of the Blood of Christ. They were all focused and eager to learn the prayers. We distributed the Chaplets and started praying the devotion to the Precious Blood. To them, it seemed new to pray the Chaplet and the sung versicle: "We Beseech Thee O Lord Help Thy Servant, Whom You have Redeemed by Your Precious Blood". Everyone was moved by the seven reflections of the shedding of Christ's Blood and have committed to include these in their daily prayers. The road to St. John Macias at Oraa, Pangasinan took us almost 15 kilometres to reach the place. Devotees are mostly seniors and they were all glad that they were guided well on praying the Precious Blood devotions and Chaplet of the Precious Blood. They shared their daily struggles and problems with us. I heard stories of hardships, broken relationships, sickness and financial problems. Despite these situations, this group devotedly prayed to Christ for the promise of protection. It was too difficult to end the day with the group as I could see in their eyes the longing and thirst for the Word of God. I left them with parting words "to stay focused on the Blood of Christ, and God's plan will be in their favor".

A special thanks to Flor Cerezo who has been instrumental in creating this group of devotees. If I had gotten swayed by the forces that hindered me from doing my mission during that short trip, I probably would have lost my focus and never experience the total transformation within me and wouldn't have the clear awareness that we all



must go out there to spread this devotion. I will remain focused on the Blood of Christ." – Bro. Arnold Cruz, Spiritual Ministry PBCPC, USC Member since 2014. A group of Precious Blood USC members started the Rosary Maker Ministry, led by Adora Fantone Cruz and Flor Cerezo. Hundreds of Chaplets have been distributed to different groups and places. As Precious Blood followers and USC members, our focus is on the Blood of Christ. God has given us the best GPS (God's Plan is Salvation) if we only fix our eyes on the Blood of Christ and understand how precious it is to God the Father.

**Fr. German Santiago Estévez CPPS**

Pastor of the Divine Providence Parish in Mexico City

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## HACIENDO CAMINO

Para iniciar algo, es muy necesario aventurarse y asumir los riesgos que ese algo implica. Este pensamiento fue la motivación para dar los primeros pasos para comenzar a abrir el camino a la CPPS en el corazón y mente de los laicos de esta nueva parroquia Divina Providencia, en la que Dios me ha dado la oportunidad de servir en el trabajo pastoral y misionero bajo el distintivo de la Preciosa Sangre de Nuestro Señor Jesucristo.

Cuando llegué a esta parroquia recordé también las palabras de San Gaspar: *"Quisiera tener mil lenguas para enternecer todos los corazones ante la Sangre Preciosísima de Jesús"*. Esto fue a fines de agosto del 2016. Me dije. "Aquí hay que preparar la tierra para sembrar" y lo que hice fue eso; comencé rezando las jaculatorias a la Preciosa Sangre en todas las misas y más tarde rezar las oraciones en las reuniones que tenía con la gente en esta parroquia y cantar a la Preciosa Sangre. Después decidí enviar la Cruz Vocacional Misionera por los hogares entregándola un domingo a una familia y al siguiente domingo entregarla a otra familia.

Todo esto fue muy importante pues de ahí surgieron algunas personas que querían conocer más la devoción, la espiritualidad y el carisma de nuestra congregación, por lo que los organicé para rezar la corona a la Preciosa Sangre cuando se podía. Hasta que decidimos rezar todos los martes a las 17:30 horas en la parroquia y es así como vamos caminando poco a poco, paso a pasito conociendo por medio del estudio lo referente a la espiritualidad de nuestra congregación.

Fueron días de preocupación por dar a conocer la Congregación y su carisma, días en que me preguntaba *¿Daré buen resultado mi esfuerzo?*, pero me alientan y fortalecen las palabras de San Gaspar: *"Por Cristo hay que hacer mucho, de prisa y bien"*. Y creo que estas preguntas llegaron a los oídos de Dios, porque poco a poco se han dado los momentos propicios para que la gente conozca a San Gaspar, a Santa María de Matías, la Congregación, su carisma y sobretodo valorar el derramamiento de Sangre de Nuestro Señor Jesús en la

Cruz por nosotros. Las personas que en su mayoría son mujeres, han dado un sí, un sí quiero rezar, si quiero orar, si quiero comprometerme más a adorar la Preciosa Sangre de Jesús y seguir los pasos de San Gaspar. Gracias a Dios la visita del padre Provincial, Mario Cafarelli, (dada entre el

25 y 29 de marzo de 2019) a nuestro país México, fue de gran bendición, pues a la gente le gustó ver algo nuevo y oír sus palabras. También nos visitó el P. Augusto (Director de Formación) quien dio unas palabras muy motivadoras a las y los laicos de esta Parroquia Divina Providencia y por gracia de Dios en esta visita tuvieron el honor de recibir la bendición de manos del padre Provincial para iniciar un compromiso más serio en este caminar que ahora solo es el comienzo.

Todavía falta mucho por conocer y por vivir en torno a la Espiritualidad de la Preciosa Sangre, pues es algo nuevo en esta parroquia y creo que vamos bien, pero repito, falta mucho por hacer. Dios mediante poco a poco habrá más respuesta.

Hasta hoy el grupo de personas que han iniciado este caminar, siguen motivadas y yo espero continuar trabajando en este lugar para llevar a crecer cada veda vez más la espiritualidad de la Preciosa Sangre aquí.

A continuación tienen aquí unas palabras de algunas de las personas más comprometidas.

### **Señora Judith Beatriz Arellano Ramírez**

Yo quiero darles mi testimonio de como encontré y me decidí a buscar la preciosa sangre. Yo estaba con un problema fuerte. Me decía Dios mío a quien me encomiendo” y me dije bueno lo hare a la Preciosa Sangre”. Entonces me arrodille, me encomendé, le supliqué y le dije: “Te admiro oh Preciosa Sangre de Cristo”. Siempre me enfoqué a su cuerpo, pero ahora descubrí que también debo adorar a la preciosa sangre. Y gracias a Dios conseguí lo que estaba buscando.

Les digo a ustedes que también tengan ese gusto por seguir a cristo. Buscar su fuerza. Yo descubrí este gran regalo de Dios gracias al padre German que nos invitó y nos enseñó un video de san Gaspar; en este video vimos que él entregó su vida para dar a conocer el valor de la sangre de Cristo. El ejemplo de san Gaspar me enamoró y por eso ahora no pienso separarme sino que pienso continuar en esta misión.



## CHAPLET OF THE PRECIOUS BLOOD

### Brief History:

In the rules of the Arch-confraternity of the Most Precious Blood. Canon Francis Albertini urged the members to meditate on this price of our Redemption. He put together the Chaplet of the Precious Blood – a series of prayers and reflections on Christ’s seven blood shedding – as a means of evoking a generous response from the faithful who pray this devotion.

While in exile in Bologna and Florence, Albertini had the Chaplet printed and in 1812 from exile in Corsica he informed the members of the Arch-confraternity in Rome that “our Chaplet has been translated and printed in five languages!”

On October 18, 1815, Pope Pius VII granted indulgences for this devotional exercise.

Both Albertini and Gaspar del Bufalo did all they could to spread the practice of the Chaplet and the recitation of the Seven Offerings which will be treated in the next issue.

### Structure:

- \* The Seven Mysteries refer to the seven shedding of blood. There is a correlation between the seven days for creation and seven shedding for the new creation.
- \* The Our Father is repeated 33 times in remembrance of Christ’s age at the time of his death.
- \* Both numbers emphasize the fact that Christ was the Redeemer throughout His life and in all facets of His life. He came to do His Father’s will from the beginning to the end, and He saw it through to completion.
- \* A “Glory..” is said at the end of each mystery in honor of the Blessed Trinity, with a verse and response taken from the Te Deum, the hymn of thanksgiving.
- \* A pause can be observed after each mystery for a brief meditation, a scriptural reading, or a favorite prayer.

“Albertini himself, while away in spiritual retreat, compiled the Chaplet of the Precious Blood, which is the same one that we are using today.”

*Ven. John Merlini.*





### CHAPLET OF THE MOST PRECIOUS BLOOD

This Chaplet is divided into seven groups, containing thirty-three "Our Fathers" in honor of the thirty-three years during which the Precious Blood flowed in the veins of Jesus, before it was poured out on the Cross for our salvation. After each group, the "Glory be to the Father" is recited in thanksgiving to the Holy Trinity for this great gift of the Precious Blood. While reciting these prayers, you are asked to meditate on each of the seven blood shedding of Jesus

**V.** O God, come to my assistance.

**R.** Lord, make haste to help me.

**V.** Glory be to the Father, etc.

**R.** As it was in the beginning, etc.

#### **1st Mystery - Jesus shed His Blood in the Circumcision**

Let us ask for chastity of soul and body.

Our Father 3 times. Glory be to the Father, etc.

**V.** We pray, You, Lord, help your people,

**R.** whom You have redeemed with Your Precious Blood.

#### **2nd Mystery - Jesus shed His Blood while praying in the Garden of Olives.**

Let us ask for the spirit of prayer.

Our Father 5 times. Glory be to the Father, etc.

**V.** We pray You, Lord, help your people,

**R.** whom You have redeemed with Your Precious Blood.

#### **3rd Mystery - Jesus shed His Blood in the scourging**

Let us ask for the grace of mortification.

Our Father 5 times. Glory be to the Father, etc.

**V.** We pray you, Lord, help Your people,

**R.** whom You have redeemed with Your Precious Blood

#### **4th Mystery - Jesus shed His Blood in the crowning with thorns**

Let us ask for contempt of worldly honors.

Our Father 5 times. Glory be to the Father, etc.

**V.** We pray you, Lord, help Your people,

**R.** whom You redeemed with Your Precious Blood.

#### **5th Mystery - Jesus shed His Blood while carrying the Cross**

Let us ask for patience.

Our Father 5 times. Glory be to the Father, etc.

**V.** We pray You, Lord, help Your people,

**R.** whom You redeemed with Your Precious Blood.

#### **6th Mystery - Jesus shed His Blood in the Crucifixion**

Let us ask for contrition for our sins.

Our Father 5 time. Glory be to the Father, etc.

**V.** We pray You, Lord, help your people,

**R.** whom You redeemed with Your Precious Blood.

#### **7th Mystery - Jesus shed His Blood and water when His side was pierced.**

Let us ask for the grace of perseverance.

Our Father 5 times. Glory be to the Father, etc.

**V.** We pray You, Lord, help Your people,

**R.** whom You redeemed with Your Precious Blood.

#### **Closing Prayer**

Father, by the blood of your own Son you have set all people free and saved us from death. Continue your work of love within us, that by constantly celebrating the mystery of our salvation, we may reach the eternal life it promises. We ask this through our Lord Jesus Christ, your Son, who lives and reigns with you and the Holy Spirit, one God, forever and ever. Amen.

### **CORONA DE LA SANGRE PRECIOSA**

Esta Coronilla está dividida en siete misterios, que contienen treinta y tres "Padre Nuestro" en honor de los treinta y tres años durante los cuales la Preciosa Sangre fluyó por las venas de Jesús, antes de ser derramado en la Cruz para nuestra salvación. Después de cada misterio, se recita una "Gloria al Padre" en acción de Gracias a la Santísima Trinidad por el don de la Preciosa Sangre, y al recitar estas oraciones, se le pide que medite en cada uno de los siete derramamientos de Sangre de Jesús.

**V.** Oh Dios, ven a salvarme.

**R.** Señor, ven rápido a mi ayuda.

**V.** Gloria al Padre, etc.

**R.** Como era al principio, etc.

#### **1º Misterio - Jesús vierte sangre en la circuncisión.**

Pedimos la castidad del alma y del cuerpo.

Padre Nuestro 3 veces. Gloria al Padre, etc.

**V.** Pedimos al Señor que rescate a sus hijos,

**R.** que has redimido con tu Preciosa Sangre.

#### **2º Misterio - Jesús vierte sangre mientras reza en el Jardín de los Olivos.**

Pedimos el espíritu de oración.

Padre Nuestro 5 veces. Gloria al Padre, etc.

**V.** Pedimos al Señor que rescate a sus hijos,

**R.** que has redimido con tu Preciosa Sangre.

#### **3º Misterio - Jesús vierte sangre en la flagelación.**

Pedimos la gracia de la mortificación.

Padre Nuestro 5 veces. Gloria al Padre, etc.

**V.** Pedimos al Señor que rescate a sus hijos,

**R.** que has redimido con tu Preciosa Sangre.

#### **4º Misterio - Jesús vierte sangre en la coronación de espinas.**

Pedimos el desprecio de los honores mundanos.

Padre Nuestro 5 veces. Gloria al Padre, etc.

**V.** Pedimos al Señor que rescate a sus hijos,

**R.** que has redimido con tu Preciosa Sangre.

#### **5º misterio - Jesús vierte sangre mientras carga la cruz.**

Pedimos paciencia.

Padre Nuestro 5 veces. Gloria al Padre, etc.

**V.** Pedimos al Señor que rescate a sus hijos,

**R.** que has redimido con tu Preciosa Sangre.

#### **6º Misterio - Jesús vierte sangre en la crucifixión.**

Pedimos contrición por nuestros pecados.

Padre Nuestro 5 veces. Gloria al Padre, etc.

**V.** Pedimos al Señor que rescate a sus hijos,

**R.** que has redimido con tu Preciosa Sangre.

#### **7º Misterio - Jesús vierte sangre y agua perforada en su costado.**

Pedimos la gracia de la perseverancia.

Padre Nuestro 5 veces. Gloria al Padre, etc.

**V.** Pedimos al Señor que rescate a sus hijos,

**R.** que has redimido con tu Preciosa Sangre.

#### **Oración final**

Padre, que con la Sangre de tu Hijo liberó a todos los hombres y nos salvó de la muerte. Continúa tu trabajo de amor dentro de nosotros, que al celebrar constantemente los misterios de nuestra salvación, podemos alcanzar la vida eterna. A través de nuestro Señor Jesucristo, tu Hijo, que es Dios y vive y reina contigo en la unidad del Espíritu Santo, por los siglos de los siglos. Amén.

### CORONCINA DEL SANGUE PREZIOSO

Questa Coroncina è divisa in sette misteri, contenenti trentatré "Padre Nostro" in onore dei trentatré anni durante i quali il Preziosissimo Sangue scorreva nelle vene di Gesù, prima che fosse versato sulla Croce per la nostra salvezza. Dopo ogni mistero, un "Gloria al Padre" viene recitato in Ringraziamento alla Santissima Trinità per il dono del Preziosissimo Sangue. Mentre reciti queste preghiere, ti viene chiesto di meditare su ciascuno dei sette spargimenti di sangue di Gesù.

**V.** O Dio, vieni a salvarmi.

**R.** Signore, vieni presto in mio aiuto.

**V.** Gloria al Padre, ecc.

**R.** Come era nel principio, ecc.

#### **1° Mistero - Gesù versa Sangue nella circoncisione.**

Chiediamo la castità dell'anima e del corpo.

Padre Nostro 3 volte. Gloria al Padre, ecc.

**V.** Ti supplichiamo Signore di soccorrere i tuoi figli,

**R.** che hai redento con il tuo Sangue Prezioso.

#### **2° Mistero - Gesù versa Sangue mentre prega nell'orto degli ulivi.**

Chiediamo lo spirito di preghiera.

Padre Nostro 5 volte. Gloria al Padre, ecc.

**V.** Ti supplichiamo Signore di soccorrere i tuoi figli,

**R.** che hai redento con il tuo Sangue Prezioso.

#### **3° Mistero - Gesù versa Sangue nella flagellazione.**

Chiediamo la grazia della mortificazione.

Padre Nostro 5 volte. Gloria al Padre, ecc.

**V.** Ti supplichiamo Signore di soccorrere i tuoi figli,

**R.** che hai redento con il tuo Sangue Prezioso.

#### **4° Mistero - Gesù versa Sangue nell'incoronazione di spine.**

Chiediamo il disprezzo degli onori mondani.

Padre Nostro 5 volte. Gloria al Padre, ecc.

**V.** Ti supplichiamo Signore di soccorrere i tuoi figli,

**R.** che hai redento con il tuo Sangue Prezioso.

#### **5° mistero - Gesù versa Sangue mentre porta la croce.**

Chiediamo la pazienza.

Padre Nostro 5 volte. Gloria al Padre, ecc.

**V.** Ti supplichiamo Signore di soccorrere i tuoi figli,

**R.** che hai redento con il tuo Sangue Prezioso.

#### **6° Mistero - Gesù versa Sangue nella crocifissione.**

Chiediamo la contrizione per i nostri peccati.

Padre Nostro 5 volte. Gloria al Padre, ecc.

**V.** Ti supplichiamo Signore di soccorrere i tuoi figli,

**R.** che hai redento con il tuo Sangue Prezioso.

#### **7° Mistero - Gesù versa Sangue e acqua trafitto nel costato.**

Chiediamo la grazia della perseveranza.

Padre Nostro 5 volte. Gloria al Padre, ecc.

**V.** Ti supplichiamo Signore di soccorrere i tuoi figli,

**R.** che hai redento con il tuo Sangue Prezioso.

#### **Pregliera conclusiva**

Padre, che con il Sangue del tuo Figlio hai liberato tutti gli uomini e ci hai salvati dalla morte. Continua la tua opera d'amore in noi, che celebrando costantemente i misteri della nostra salvezza, possiamo raggiungere la vita eterna. Per il nostro Signore Gesù Cristo, tuo Figlio, che è Dio e vive e regna con te nell'unità dello Spirito Santo, per tutti i secoli dei secoli. Amen.



**Seminarian Jerome A. Hologa**

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**Vocation as Sincere Gift of Self** (second part)

... Second, the gift of self must be made visible in the Church. I am called to be a priest, by God in and through Church. I answer that call by offering myself as a sincere gift of self to the Church. The example of the embodied self-gift of the priest to the Church is that of spousal love. Christ received the Church as His beloved Spouse. He gave Himself as a gift to the very limit in the Paschal mystery. As if dying for her was not enough, Christ continues to nourish and sustain her growth. Christ continues of redistribute His Body to the Church even though He knows clearly that she is not always the immaculate Spouse. How true Christ knew His Mystical Body would be with betrayers like Peter (John 18:17-27), traitors like Judas (Luke 22) and selfish like James and John sons of Zabedee (Mark 10:35-45). Or the lost sheep (Luke 15:1-7), lost coins (Luke 15:8-10), prodigal sons and daughters (Luke 15:11-32), and foolish virgins (Matthew 25:1-13). How ironic even the Holy Eucharist was born amid betrayal. Jesus gave the Church His Body and Blood at the night he would be betrayed by his closest friends—Judas and Peter. Despite the betrayals, Christ never ceases to love the Church. Similarly, since the Sacrament of Holy Orders configures me ontologically to Christ, therefore, I become also a sharer of His love for the Church. In this manner I enter into a nuptial relationship with the Church, like a marriage, for my whole life. Like Christ, I must offer myself as a living sacrifice for the Church, to the extent that at the consecration when I say, ‘This is my Body,’ the words should not be a mere remembrance of the Last Supper; but I must join Christ’s victimhood for the Church. More importantly, the gift of self to the Church must be made visible through my witness to celibate life. As Christ loved her totally and exclusively, the Church demands the same from me. My sincere gift of self to the Church must recognizable to all, through a transparent witness. Priestly celibacy, then, is the gift of self to the Church, for through it I express and witness to world and the people of God my total and exclusive faithfulness to the Church. However, spousal gift of self can only function within the framework of the hierarchical union of the whole Body of Christ. This serves as a reminder that the priestly identity is marked with a fundamental ‘relational’ dimension which is both divine and human. It is Divine because the Blessed Trinity is the ultimate source of the priestly

being, Sacramental unction, and ministry. And it is human because the Church through her proper authority calls me to receive the Sacrament of Holy Orders and gives me the mandate to exercise the ministry of the office. In filial obedience I am called to collaborate in the mission of the local Bishop who is united with the Supreme Pontiff and the College of Bishops. With a humble disposition I also owe obedience to my superiors. Guided by a spirit of faith let those who aspire to become priests be willing to “spend and even exhaust themselves in whatever task they are given, even though it be menial and unrecognized”. Indeed, I owe obedience to the Pope, the local Bishop, Bishops and my superiors, even if I think I am better or holier than them. For their authority has Christ as its source and He did not entrust the church to great mean women, to a powerful institution or to saints. He entrusted it to ordinary fishermen, farmers and tax collectors. He entrusted it to the ordinary and weak people. For “God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God” (1 Cor 1:27-29). To those ordinary people, Christ assured: “I am with you always, to the close of the age” (Matthew 28:20), and that His grace is sufficient as is made more perfect in weakness (Cf. 2 Cor 12:9). However, let those in authority before being the superiors and judges, be good and kind teachers, fathers, friends, and brothers, always ready to understand, to sympathize and to help. Such pastoral charity will encourage those under your authority to obey with a willing and sincere spirit, the true source of the gift of self. When disappointments and defeats come, they will rely on your kindness to draw inspiration to get up and resume the journey with a new confidence.

Third, the embodied gift of spousal love is also the source of my pastoral charity. Through it I am capable of loving people with a heart which is undivided, ever new, generous, pure and knows no limit. Through it I am capable of serving them with genuine self-detachment, with full, constant, and faithful dedication. Loving like Christ, I will not be reluctant to offer myself as a sacrificial lamb for others. I will shoulder with joy the cries of the unborn, poor, sick, orphans, widows, oppressed, etc. Contrary to a hired shepherd, I will become a shepherd-lamb: a good shepherd who cares for his sheep; but also a lamb who is offered in caring for them. For “Christians expect to find in the priest not only a man who welcomes them, who listens to them gladly and shows a real interest in them, but also and above all a man who will help them to turn to God, to rise up to



Him”, exhorts Pope St. John Paul II.

By offering Himself as the innocent lamb to redeem us, Christ left to His disciples a model of service, to one another and to the people of God. He showed them that He “came not to be served but to serve, and to give his life as a ransom for many”(Matthew 20:28). As Christ communicated to His disciples, He does today too to those already in service and those aspiring that His ultimate sacrifice on the cross is the source of priestly dignity and mission. Conforming in every aspect of our life to the sacrifice of the cross leaves no room for reductionist tendencies where the priestly office becomes functionalist—a hired job.



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