

# PEDESTRIANS AND PILGRIMS

PALAUTIAN TRIDUUM 2025

---

## SENSING WHAT IS OURS

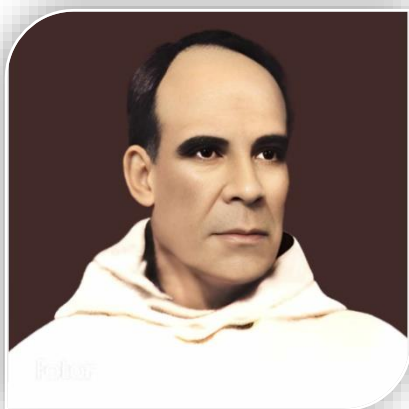
---

*“Listen to me, you who pursue righteousness, you who seek the Lord: Look to the rock from which you were hewn, and to the quarry from which you were dug.”  
(Isaiah 51:1–2)*

As we stand at the threshold of celebrating the Palautian Feast we perceive the need to remember our spiritual heritage to feel it and be grateful for the journey traveled by our religious family, to review the many acts of fidelity, commitments, and Gospel options that have been lived amid the ups and downs of history.

We have walked... loved... journeyed... contemplated... remained... nurtured. We have sensed our vulnerability;

journeyed inwardly, chose between life and death, love and hate, peace and war. We have known, deepened and recognized in the person of Francisco Palau a Witness, a Prophet, and a Mystic. We have discovered how God, Infinite Goodness, transformed him into a new man, filled with the



Spirit, who set out on the way, crossed borders, and became a bearer of the Good News for the men and women of his time.

## DAY 1 –

### CONTEMPLATE AND SERVE: AUDACITY OR FIDELITY?

#### ❖ EVOCATION

*“You know me, you know what I am capable of; you know very well that I do not fear neither life nor death, prison nor exile, hunger nor thirst, and that the world will not make me turn away from my path.” (M.Rel - 8: 28)*

#### ▪ CONTEXT

Francisco Palau had many experiences of God; it is God who disposed his heart and his being for passionate and evangelical service. The road was long, marked by fervent steps of apostolic zeal and missionary service. He sensed that he was visited by Love and understood that from then on, the experience of God could be nothing less than a life wholly dedicated, with ever-renewed freshness to Love. He learned to integrate the uncontainable love for God into a passionate love for humanity, overflowing in missionary service,





what we call the grace of Ciudadela in 1860, widely documented in *My Relations* (Fragment II) and in Letter 57 to Gabriel Brunet.

Francisco Palau knew that God had passed through his life, marking it with indelible traces of love: “God wrote with His own finger on the tablets of my heart this law: *You shall love with all your strength.*” Awed by the living God, from an early age he became aware that “*Someone is present*”, engraving His presence deep within his being, in his heart, with such evidence that nothing and no one could ever erase it.

### **PALAUTIAN GOSPEL ACCENTS**

- An audacious, committed, and integrative overflowing of expressions of hope for others.
- Endured long battles and boundless dedication that engendered the Good News, pastoral initiatives that planted hope, creating and recreating communion.
- Explored new ways of spreading the Gospel, sought new presences and unprecedented paths. Let us remember his preference for the “poor of Vallcarca”, which was more than just a particularly beloved apostolate; it was passion and fidelity.
- He could not imagine himself apart from his commitment to the marginalized; in that solidarity, he poured out his life. He loved the shattered man of his time, moved to the outskirts of society with radical commitment, learning to walk by their side through interiority.
- He ventured into the beautiful places of creation, mountains, caves, open spaces, savoring these

theophanic sites, probably evoking the resounding solitude of Carmel, the imperturbable calm of a retreat.

- From the summit of contemplation, he spiritually traced the faces and needs of his people, allowing the voice that called him to combat and sent him forth to resonate deep within his soul.

- **CONTEMPLATE**

***“Go, I am sending you; and in the midst of dispute and collision I will tell you what you have to do.” (M.Rel - 8:31)***

Knowing, meditating, praying, and touching these texts with the heart, can draw us closer to the horizon of the Mystery: God and Neighbor. We discover that mostly they are the fruits of long personal reflection that culminate in theophanies, as they transcend purely intellectual,

emotional and psychological categories, making space for profound spiritual experiences, that is, manifestations of God, and make his will known. Once received, they infuse life with evangelical dynamism, expressed in terms of consecration, discipleship and mission, transmitted into evangelizing commitment and missionary service.





“I was left alone on the mountain, and having received the mission, I prepared to fulfil it faithfully.” (M.Rel- 1:21)

▪ **POINTS FOR PRAYER**

*Before Jesus, the Lord, ask yourself:*

*What processes am I going through? On which paths is God searching for me today?*

*Due to inertia or immobility, am I running the risk of becoming an obstacle to the incarnation of the Gospel?*

- **SONG- El predicará por mí (Acordes)** - Beato Francisco Palau | Brotes de Olivo

[https://www.youtube.com/watch?v=VANJ1-2XUs0&list=RDVANJ1-2XUs0&start\\_radio=1](https://www.youtube.com/watch?v=VANJ1-2XUs0&list=RDVANJ1-2XUs0&start_radio=1)

**PRAYER**

**TO ESTABLISH THE KINGDOM**

God of infinite goodness who calls us to love you above all things: we will continue searching new frontiers, with your Word breaks walls, builds bridges, and forge encounters in our Church and the world, in fidelity for your Kingdom. By asking for all, you call us again; you promise to make us a fire so that we will burn. If you are the light of bonfires that bring warmth in the cold, brightness in the fog, and tranquility at night, following your footprints, we will leave behind false loves, selfish interests, and blind desires. With our banner of “Who is like God?”, the poor and excluded as our Cause, and your Gospel as our Faith. With our feet of clay and lives at stake, your grace is enough for us to take the flight.

## DAY 2

# OUR BEING IN MISSION TODAY: IMPOSSIBLE UTOPIAS OR A CHURCH IN OUTREACH?

### ❖ EVOCATION

*“We are concern with God’s reign on earth. Therefore, we shall work untiringly in order that the human society continues to move toward the end designated by the author and through those paths that his providential wisdom had set up and left open for it.” (SVV, III: 47, pg. 482)*

The Roots, though invisible sustain and give us life. They are a constant reserve of spiritual energy and light for the journey.

The more we merge with and identify with them, the more our identity is enhanced.



### ▪ CONTEXT

“Any Church community, if it thinks it can comfortably go its own way without creative concern and effective cooperation in helping the poor to live with dignity and reaching out to everyone, will also risk breaking down, however much it may talk about social issues or criticize governments. It will easily drift into a spiritual worldliness



camouflaged by religious practices, unproductive meetings and empty talk.” (Apostolic Exhortation *Dilexi Te*, no. 113, Pope Leo XIV, *On Love for the Poor*)

❖ **THE PALAUTIAN SPIRITUALITY IMPELS US TO:**

- A determined commitment... a profound perception... use our whole being to identify, listen, discern, and respond to the promptings of the heart.
- Name the flames that are ignited in the search for God’s will, “Love of God, love of neighbor”, without losing sight of proclaiming the beauty of the Church.

It is our identity to live a mysticism embodied in cultural, social and ecclesial reality as prophecy engaged with the changing realities of our times through education, human promotion, spirituality, and missionary commitment. It is a spirituality that moves us to work for healthy and safe environments, strive together to build communion and peace and to promote hope.

▪ **CONTEMPLATE**

*“I weep with those who weep and suffer with those who suffer ... whatever you do to my sick members you do to me and I am grateful to you for it; and because you search for me and serve me in sinners, the sick and afflicted, because you give me consolation in sorrow and affliction, on this mountain I will give you a thousandfold. Go up to prayer morning and evening, and here you will be saved by my hand.”* (M.Rel- 9: 5, pg. 864)



For Francisco Palau and therefore for us, missionary commitment is a vital impulse, which can be called Fidelity to Grace. It is not mere sentiments or good deeds; it is a way of life, passion and battle. He could not think of himself apart from encountering and caring for those who suffered, the marginalized members of his society, to the shattered people of his time, and in that endeavor, he gave his life to the full.

## **EVANGELICAL AND CHARISMATIC ACCENTS FOR TODAY**

- ❖ **Practice** discernment, as the ability to question courageously, decide and continue the journey in fidelity to God's plan which does not want us to be complacent. Discover that a new response is possible amid the wheat and the weeds. In every event, ask oneself. How can I interpret this in relation to Jesus? What demands does it place on me? What transformative actions does it call me to?
- ❖ **Accept** and affirm our life in Jesus and his Gospel. We must turn our gaze and recover the centrality of Jesus Christ; recover the primacy of Jesus in a secularized, socially atheistic world embraced by contemporary idols. Those who do not choose Jesus know nothing of God's tenderness mixed with small things, and know even less of the joy of the gift itself, which is beyond merits and rewards.
- ❖ **Live** the culture of encounter, allowing the Holy Spirit to transform us, anchoring us in the depths of our hearts to listen and love.



- 
- ❖ **Learn** from past and present witnesses, welcome sisters and brothers, rejoice in God's presence in events. Be responsible for oneself, for one's brothers and sisters, for history... being people of Hope with a loving gaze, responding to the Gospel.
  - ❖ **Touch** our reality and sincerely ask ourselves: How am I responding? Recognize personal and community errors; move out of the routine; question the foundations that sustained us for years; follow the breath of the Spirit.
  - ❖ **Accept** insecurity, take risks, uproot ourselves, step out. To be reborn one must die, descend to one's roots. It is a concrete form of conversion, stripping away layers of theories until we can name from where we truly live.
  - ❖ **Expose ourselves** to the breeze of the Spirit that pushes the small boat and molds the clay, called to small and great Gospel adventures, where the little things matter as signs of freedom and hope, for a Kingdom germinating in communion.

#### ▪ **FOR REFLECTION AND PRAYER**

*“Are our ministries, our works and our presence consonant with what the Spirit asked of our founders and foundresses? Are they suitable for carrying out today, in society and the Church, those same ministries and works? Do we have the same passion for our people, are we close to them to the point of sharing in their joys and sorrows, thus truly understanding their needs and helping to respond to them?”*  
(Apostolic Letter of Pope Francis to All Consecrated Persons)



**SONG: Decime si no, Carlos Saracini c.p.**

**[https://www.youtube.com/watch?v= 0UTFDOZEI8&list=R D 0UTFDOZEI8&start\\_radio=1](https://www.youtube.com/watch?v= 0UTFDOZEI8&list=R D 0UTFDOZEI8&start_radio=1)**

## **PRAYER – BECAUSE I HAVE LOVED MUCH**

If there is one thing I am certain of, with that certainty that sustains life beyond failure and death, it is, without a doubt, that I have loved. I, a creature always on the move, confess that for me, to live is to love, and that outside of love, I have never found life.

This is my untold joy and my irrevocable tragedy: love made me both strong and vulnerable. In love I learned to say “yes,” and at the same time to forget myself completely in a You.

I know, with knowledge written in the cells of my body, with that wisdom that contradicts all reason, that only those who love are masters of the present moment.

I know, as a thanksgiving that turns my life into a path for many, that there is no planned present, but a future as promise and hope.

I have experienced in my flesh that love breaks all patterns of power and security and expands to the infinity of an existence surrendered to it.

Here I am, Lord: a fragile and empty vessel, always waiting to be refilled with your mercy.

Because I have loved much, much has been forgiven me.  
Amen.

## DAY 3

### ONE LIVES THE GIFT BAREFOOT, CAN'T YOU FEEL IT?

#### ❖ EVOCATION

*“I appeal to you therefore, brothers and sisters, on the basis of God’s mercy, to present your bodies as a living sacrifice, holy and acceptable to God, which is your reasonable act of worship. Do not be conformed to this age, but be transformed by the renewing of the mind, so that you may discern what is the will of God, what is good and acceptable and perfect.” (Romans 12:1–2)*

We need to recognize where God wants to lead us, to let ourselves be led by Him, to collaborate with Him or at least not to hinder Him. This process always means choosing life; it requires the habit of seeking and choosing what gives life to us and to others. This is what we call discernment, which prepares us to give a personal and unique response to the invitations of the Gospel and the Kingdom of God. It implies prolonged moments of prayer, considering personal and community experience, the conflictive reality that provokes it, the psychological connection it has, the reactions, and the confrontations.



## ▪ CONTEXT

*“In this century, as in other periods of history, consecrated men and women have borne witness to Christ the Lord with the gift of their lives. Thousands of them, forced into the catacombs by persecution from totalitarian regimes or violent groups, hindered in their missionary activity, in their work on behalf of the poor; in their care for the sick and the marginalized, have lived and continue to live their consecration through prolonged and heroic suffering, and often with the shedding of their own blood, fully conformed to the crucified Lord.” (Vita Consecrata 86)*

For the Carmelite Missionary family, martyrdom must be understood as remaining faithful to God’s will at this moment in history, with the conditions and circumstances in which we live; with audacity, passion, and commitment to solidarity. In harmony, not by chance, faithful to the founder, if blended in an attitude of theological life, generosity and openness to God’s will, attentive to the signs of the times. Our sisters - martyrs, too, although they did

not seek martyrdom, knew how to respond prophetically to the challenges of their time, like Francisco Palau, and knew how to keep the lamp of faith burning. The Charismatic history gladly recounts the martyrdom written in the blood of the four Carmelite Missionaries: Esperanza of the Cross, Refugio of Saint Angelo, Daniela of Saint Bernabe, and Gabriela of Saint John of the Cross. (CM Volume III, p. 230).



## ▪ CONTEMPLATE

*“Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain, but if it dies it bears much fruit. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life.”*  
(John 12:24–25)

As a Church, we remember our martyred sisters. Their testimony enlightens and beautifies our vocational path, invites us to live coherently, to take up our daily cross with love and radicality, ready to suffer the same fate as the Master: Jesus.



Francisco Palau too lived his prophetic and mystical destiny to the fullest. He knew how to receive as a gift the experience of deep love for the Church, God, and his neighbours, that is, the God

of infinite goodness, the God of life and history who claimed to be the center, who wove a covenant of alliance with him, who revealed himself and demanded obedience and fidelity.

## IMPORTANT AND ESSENTIAL ATTITUDES TO LIVE THE MISSION TODAY

*“Look at him in this body that is his Church, wounded and crucified, poor, needy, persecuted, rejected and scorned. And under this consideration, offer yourself to take care of*



*it and render it services that are within your ways and means.” (Letters 42: 2)*

- ❖ **Agents of Fraternity** – Active promoters of unity, mutual support, and good relations between individuals, groups, or communities, acting as bridges to facilitate cooperation and teamwork; agents of shared values such as solidarity, empathy, inclusion, and synodality.
- ❖ **Guards of the Horizons** – People who are vigilant, who perceive and sense the movement of the Spirit. In an attitude of prayer, they know how to discern where God wants to lead men and women today, intuiting the challenges and new opportunities in their environment, in whatever sphere they may be working: social, spiritual, ecclesial, or professional.
- ❖ **Seekers of Harmony** – Men and women with a unifying spirit, their beliefs coincide with their actions; living in a balanced way, they integrate their inner and outer worlds without generating conflicts between faith and life, mission and contemplation, solitude and communion. In other words, they have the ability to live the paradox from the Unity of life.
- ❖ **Experts in Interior Life** – Entrepreneurs of paths that lead relentlessly inward and outward without excuse; founded on silence and always on the move. Like the spirit, they know how to accompany everything and everyone with grace; always trying to unravel the traces of God in the world, they know how to embrace diversity, manage conflicts and live with tensions.
- ❖ **Sculptors of Humanity** – Men and women with the



ability to welcome others with their reality, with lot of tenderness, mercy, acceptance, kindness, and empathy. They create environments of trust and stability, with calm and attentive faces and welcoming eyes. With a deep awareness of the caravan, they encourage walking together in synodality.

- ❖ **Creators of Bonds** – Approaching others discreet, prudent, and appreciative manner, strengthening relationships and weaving networks of hope and autonomy, taking care of everyday situations and promoting healthy practices that allow us to live freely while relying on others, reaching out to others, and fostering shared life.
- ❖ **Pedestrians and Pilgrims** – Always on the journey is the typical gesture of those who seek the meaning of life by responding fully to their times and connecting with reality. They feel a part of the school of the great prayerful figures and prophets. Always on the move and detached, they call others to experience themselves as pedestrians in process, unfinished, incomplete, in search of meaning. They invite us to identify with a spirituality in movement. They are Provocative Witnesses in a permanent attitude of departure who cross the boundaries of comfort and settlement.

- **FOR REFLECTION**

*“We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing.” (Evangeli Gaudium, 273)*



Does my spiritual experience touch all areas of my actions, interiority, presence in history, and openness to the transcendent?

What radical change, transformation, or conversion do I need to live in openness to God's will?

**CANTO** ¿NO LO NOTÁIS?

[https://www.youtube.com/watch?v=ZHqiASVzwpg&list=RDZHqiASVzwpg&start\\_radio=1](https://www.youtube.com/watch?v=ZHqiASVzwpg&list=RDZHqiASVzwpg&start_radio=1)

## **PRAYER**

*THE MOST IMPORTANT THING IS NOT...*

*It is not that I seek You, but that You seek me in all my ways (Gen 3:9);*

*It is not that I call You by name, but that You have my name engraved on the palm of Your hand (Is 49:16);*

*It is not that I cry out to You when I have no words, but that You groan within me with Your own cry (Rom 8:26);*

*It is not that I have plans for You, but that You invite me to walk with You towards the future (Mk 1:17);*

*It is not that I understand You, but that You understand me in my deepest secret (1 Cor 13:12);*

*It is not that I speak of You wisely, but that You live in me and express Yourself in Your own way (2 Cor 4:10);*

*It is not that I love You with all my heart and strength, but that You love me with all Yours (Jn 13:1).*

*Because how could I seek you, call you, love you... if you do not seek me, call me, and love me first? Grateful silence is my last word, my best way to find you. AMEN*