



# Priestly People

WE ALL ARE THE PRIESTLY PEOPLE OF GOD. TOGETHER, WE ARE LEADERS IN RESPONDING TO THE EMOTIONAL AND SPIRITUAL NEEDS OF PRIESTS AND BROTHERS.

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## “He has risen as he said, Alleluia, Alleluia.” Resurrection: Feast of fire, heat and light. The Inauguration of a new Creation!

### Part 2

**JESUS IS THE CHRIST, THE ETERNAL WORD** that continues to create, heal and redeem from the heart of the cosmos now come to consciousness in you and me, who embraced our sinfulness in order to show us the way through the darkness and into the light. Jesus did not “do it for us,” rather he became one like us even in our sinfulness, and opened the way for us to follow and become what he was while on earth. Jesus is the truth of our humanity, he is the pulse-beat, the breath of our life because he is the Word through whom we were spoken into existence. The Incarnation of the Son of God, sharing in the fullness of divinity is a statement that astounds and confounds the simple human mind. It means that humanity and divinity are compatible, capable of being joined as one. Jesus is saying to us that what he is, we are to become, i.e. united to the divine heart of the creator in love. Our hearts were created to be transmitters of the divine flame of love.

Listen to what St. Paul has to say about our destiny to be one with the Divinity:

*For this reason I kneel before the Father, from whom every family in heaven and on earth is named, that he may grant you in accord with the riches of his glory to be strengthened with the power through his Spirit in the inner self, and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God (Eph. 3:14-19).*

Logically we are words of the WORD. Jesus as the Logos who is the heartbeat and breath of the cosmos, is the heart-beat and breath of our life. Jesus as the Logos is the well-spring of all creation, culminating in human creation. Only human Creation can claim a share in the divine essence, that is love. Jesus came to show us what it means to be a human being, to have unfolded from the heart of the created world and brought it all to consciousness, to prayer and praise of the creator. We are creation come to consciousness, come to prayer and adoration, making our way through the clay, soil and dirt of creation finally becoming one mighty flame of divine love. Living in the full glory of the fire, light and heat of divine love.

We have been designed to be the lamp of divine love. We are not fully human until we have been drawn into and transformed by the flame of divine love, blazing forth into the cosmos, binding all things together again in its rightful union with its source, the Word of the Father, Jesus, the definitive revelation of the Father, but by virtue of that reality, he is also the full revelation of the truth of humanity.

This flaring forth from the infinite divine abundance leads ultimately to human creation with Jesus the Christ as the definitive revelation of what it means to be human according to the divine plan. This revelation of the true human impacts on our understanding of the overall creation story and our role in its fulfillment.

Our Salvation history begins thirteen and a half billion years ago when the first blazing forth of the cosmos emerged into time and place when God said: “...let there be light” (Gen. 1:3). Within

*(continued)*

this initial phrase God brought about the possibility for you and I to come forth from our mother the earth and become partners in the Divine enterprise of creation. Within this phrase there existed all at once the essence of the entire plan of creation. The Incarnation of the Word of God, the Logos, was already bringing about the eventual moment in which man and woman would be brought to the moment when they could be incorporated and empowered to take up their pre-designed role as co-creators, sacraments of redemption in their own right.

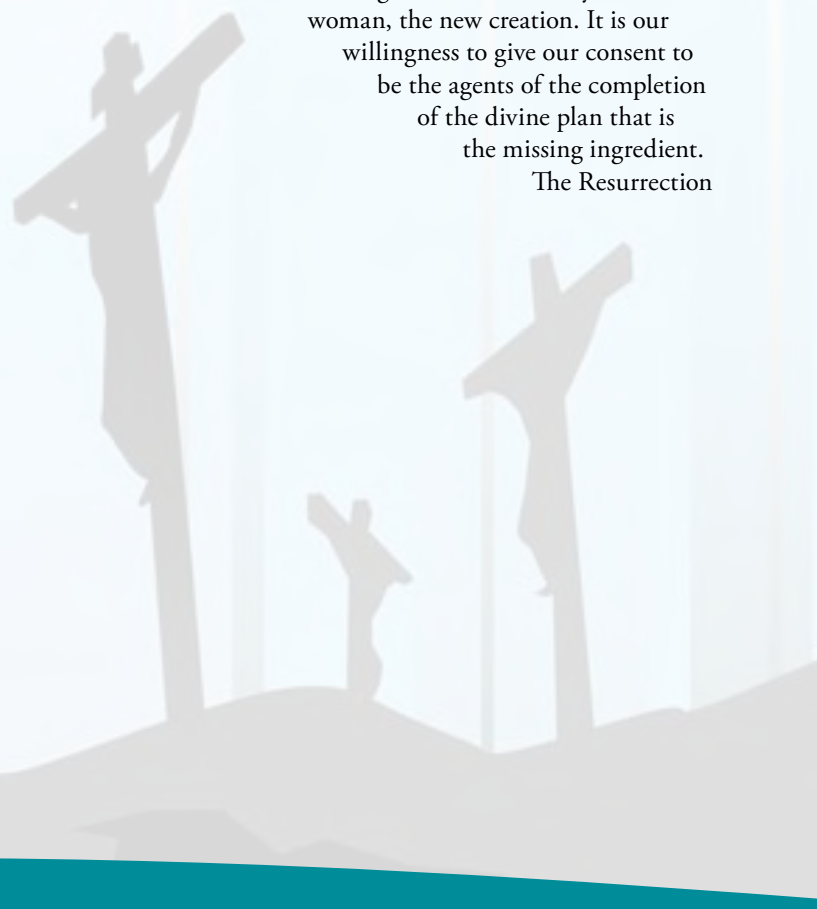
This new phase, this quantum leap, is imaged for us in the great mystery of the Annunciation to Mary by the Angel, announcing to her that the redeemer, the son of God was to be miraculously conceived in her womb by the Holy Spirit. In that mystery the entire future of the divine plan awaited her consent. In her humble, but incredibly bold and courageous surrender to this Word, all creation began a new phase of the evolutionary journey to its fullness, now to be guided, nourished and cared for by human hearts and minds conformed to the mind and heart of the Creator. It is not a new story, but the continuation of the story that began when God said: "let there be light, and so it was." God's first Word of Love, of self-giving, is creation. Everything that follows remains grounded in that primal Word that is the flaring forth of the Divine Logos, the wisdom, the light and the fire of Divine Love and Wisdom that is at the heart of the Father Creator. From that point everything that follows is a "word" of the WORD. We are all emanations of the Divine Wisdom that is at the heart of all creation to the farthest galaxy, to the farthest soul at the end of time into the Parousia. All of it joined as one in the one life of the Father Creator, which is Love.

Mary therefore is the model of what it means to be the birthing womb in which the ongoing task of creation is to be brought forth into historical reality, the Church, the community of Faithful people who follow her example and say "yes" to the divine plan. The Image of Mary at the Annunciation is in reality our story. It images for us what we are anointed and empowered to do. From this point on, man and woman are to be the arena from which there flows into time and history the divine fire of Love as the driving energy of the evolutionary process. Evolution has come to a threshold and passed through to a new phase in which man and woman will be the drivers of the future unfolding of creation.

From the "yes" of Mary, a door was opened through which we are all to walk to a new, enlightened way to be human in relationships with the self, other humans, creation and finally to God. We are called to surrender our flesh, our life to be the arena from which God guides creation to its end. From the virginal womb of Mary, a new creation broke through from eternity into time. A seed was implanted that would struggle through the darkness of the soil of sinful, broken, lost humanity into the fullness of the glory of the true human. Jesus entered into our sinful condition to open the way for us to follow. Follow into the baptism, the sojourn in the Wilderness, the Mt. of Beatitudes (the preview of a transformed humanity, now

aligned to the divine will), and on to the path that would lead to Calvary, Resurrection, Ascension, and the climax of it all at Pentecost. And it all began thirteen and a half billion years ago when the eternal, infinite flame of Divine Love and compassion burst forth into creation. The entire movement of evolution was blazing toward this point like an arrow to a target. It is all one seamless fabric and you and I are the colorful threads, the images, the hues and taints that make up the complete fabric of the final truth of creation; the final unity of all creatures, every man and woman, with the divine heart of God which is the well-spring of Love. Love is the energy, the fire at the heart of creation and every human heart. We are created for love, for setting a fire on earth that will dispel the darkness, bring living waters to the desert of human suffering and oppression. Clean air will wash the souls and minds of men and women, nourish love and compassion in our hearts that will free us from the tyranny of egotism, predatory greed, and fear, to love all others as we ourselves have been loved. Just as Mary had to give her consent, so too this plan awaits our individual consent; it is an awesome fact that the continuation of creation to its completion awaits our "fiat."

On Good Friday, the creative, life-giving fire that is at the heart of the universe was again poured forth on the earth to bring about a new creation from the old. Now however, the "Big Bang" was poured forth on the earth and into every human heart by a frail, fragile sigh of Divine love: "Father forgive them..." In that fragile sigh of a dying, tortured, humiliated and rejected man, the earth and all creation were again enveloped in fire. Love is the breaking forth of the truth hidden, but coming to fullness in every man and woman, the new creation. It is our willingness to give our consent to be the agents of the completion of the divine plan that is the missing ingredient.  
The Resurrection





is the triumph of Divine love over all sin and death, violence and hatred, jealousy and greed. The Resurrection is the breaking forth of the Love that was poured forth from the dying man and his fragile sigh of forgiveness for sinful humanity. Our sin that is tearing and fragmenting our human family and our earth home is vanquished. Love is now the energizing creative force of the universe.

Pentecost is the fulfillment of the triumph of the Cross. At Pentecost the eternal, infinite Spirit, the eternal fire of God, separated into tongues of living fire and took possession of the hearts of the first community of believers. They were possessed of a new force that, when released from their own hearts, would set a fire on the earth. Now, two thousand and some years later the Divine Fire awaits our invitation to join the procession that steadfastly, courageously and boldly marches through time lighting fires, setting ablaze the dry kindling of the old consciousness, taking hearts of stone and returning hearts of flesh that can carry the fire of love and compassion to all (Acts 2:1-13).

In the Gospel of John we find another image which clearly signals the emergence of a new creation out of transformed and liberated human hearts.

*On the evening of that first day of the week, when the doors were locked, where the disciples were for fear of the Jews. Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. **As the Father has sent me, so I send you.**" And when he had said this, **he breathed on them and said to them, "Receive the Holy spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained."** (Jn 20:19-23).*

A clear and dramatic image proclaiming a new Creation brought about by the presence of the Logos living and creating, redeeming, healing through the Spirit living in human beings. It is a mirror image of the Genesis creation story of God breathing into the soil of the earth and bringing forth man and woman in the Divine Image. In that divine act all creation came to consciousness, a consciousness that held within it the capacity for being the tabernacle of Divine love. Now that consciousness, the Christ Consciousness, is resurrected, alive and active, creative, healing and forgiving in the new human creation. The truly human creation raised up through the Resurrection and Pentecost to be the genuine tabernacle of Divine Love. Through the Holy Spirit now poured forth upon the earth, we are the tabernacle from which comes God's Divine Love manifest in its fullness in the Incarnate Word, now handed on to us to continue the work that Mary gave flesh to and which we are now called to give flesh to by our surrender to that Word. The prayer of the Church, the Prayer embedded in the human heart, now breaking forth from our heart as we say with Mary: "Behold the Servant, May it be done to me according to your Word." As each of us says that prayer from our heart, the work continues, the Word continues to find flesh, breath and action in and through our lives.

It is not finished, and will not be finished or accomplished until we make room in our hearts for the risen Christ who will bring with him the freedom to set our own hearts afire with divine love, the divine love that can recreate and transform our world by first transforming our hearts, giving us hearts of flesh that can beat with love, the love that Christ poured forth from the Cross. This is the continuation of the fire that leaped forth from the heart of God thirteen and a half billion years ago and has been burning ever since. Now the time has come for each of us to accept the full empowerment of our transformed heart to be the ongoing oblation of Christ in our world. In us the story must be continued, even to the death on the cross where, cleansed and freed from the tyranny of our own small, isolated ego, we can become the lamp that carries and releases the healing fire of love upon the earth. The New Heaven and the New Earth lies waiting within our hearts to relinquish the old, small ego-self and to open ourselves to be filled with the fullness of the Christ Self, to give Christ flesh in our time.

*Grant to us O Lord a heart renewed;*

*Recreate in us your own Spirit Lord.*

*I will sprinkle clean water on you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees (Ezek 36:24-27).*

And so a story that began thirteen and a half billion years ago comes to a new chapter, a chapter in which creation, man, woman, divinity enter into a covenant of love, singleness of heart and mind that joins the human heart, mind and spirit with the Triune God, Father Son and Spirit to bring about a new heaven and a new earth bonded in love and compassion that cleanses the World and creates a Kingdom that dissolves the separation between heaven and earth, matter and spirit, time and eternity, divinity and humanity. It dissolves for all time the divisions of race, economy, religion, politics and national boundaries. All that is lacking is our consent to "let it be done to us according to your word." From out of the renewed and transformed human heart a new World Order emerges!

*This is the day the Lord has made; let us rejoice and be glad therein.*

Ray Gunzel sP

## Fr. Edward Bumbara, sP

Fr. Edward Andrew Bumbara sP was born in Trenton, NJ on May 20th 1930.

His parents, Andrew & Mary Bumbara, had three children, Maryann who died as an infant, Edward and Eugene.

Edward lives with his wife Caroline Anne in California. They are benefactors and I have to thank Eugene who gave me some of Fr. Edward's early history as a child.

Eugene said, "Ed and I always got on well together growing up. He was a Grade A Student and was one of those students that the Sisters relied on as a helper in the classrooms." He also told me that Ed was always interested in cooking. Fr. Ed was a real good cook and would help out with cooking wherever he lived.

Their father Andrew worked for the Pennsylvania State Railway in the baggage department. He would travel with the trains to New York, down the east coast of New York State and over to Chicago. Their mother Mary stayed at home when the children were young, but during the Second World War years she worked with General Motors at an Aircraft Plant, as many women did during the war years.

Edward was a Grade A student all the way through high school. Ed went straight from high school to St. Charles College, the Minor Seminary in Baltimore from 1943 to 1949 and then on to the Major Seminary of St. Mary's in Baltimore from 1949 to 1955. Fr. Ed was ordained on June 4th 1955 by Most Rev. George W. Ahr, S.T.D. He was ordained for the Diocese of Trenton. Fr. Ed loved his Priesthood, especially offering Mass. He was a priest with the Trenton Diocese for 23 years.

In Oct 1977, Fr. Ed took some time off to think and pray and it was at this time that he, with the permission of the Diocese of Trenton, decided to come to the Servants of the Paraclete in Jemez Springs, New Mexico. Through prayer and assistance from the Servants of the Paraclete and their programs, he got to know himself better and more about the Servants of the Paraclete and their work.

On Jan 29th 1978 he joined the Servants of the Paraclete Novitiate in Jemez Springs, in the beautiful Jemez Mountains. During his time in Jemez Springs, Fr. Ed was the Parish Priest at Our Lady of the Assumption Church and he helped many of the parishioners by visiting the sick, elderly and shut-ins. He was loved by many of the people in the parish of Our Lady of the Assumption in Jemez Springs. Fr. Ed made Final Vows on February 7th 1982.

In 1980, Fr. Ed was appointed Father Servant to our new facility in Cherry Valley near Beaumont, CA. This was in the Diocese of San Bernardino. It was easy for Fr. Ed to make friends and soon he was settled into his new assignment in Cherry Valley. Along with his position at Cherry Valley, he assisted wherever he could with parish work in the diocese San Bernardino.

Fr. Ed served in Jemez Springs for about 3-4 years after leaving Cherry Valley. He was the Director of Postulants, whom we then called by the term "Associates." He was an assistant to Fr. Sal Busca who was Director of Novices at that time. He also welcomed guest priests who needed highly personalized care and attention.

Father Ed died on June 30th 1995 and is buried in Jemez Springs, NM.

Br. Bernard Scollon sP



# St. Martin de Porres

St. Martin de Porres was born in Lima, Peru in 1579 to a Spanish Nobleman and his wife. Martin's mother was a freed slave from Panama and could also have had Native American blood. Martin inherited her dark features and complexion. Martin's father was not pleased with his son's appearance. He did not fully accept his son until he was 8 years old and this was only after the birth of his sister.

Martin lived a life of poverty and suffering as his father abandoned the family leaving them to defend for themselves. One can imagine how this non acceptance of Martin could affect him, so he knew suffering from an early age. Obviously his mother was a strong character and God provided for the family.

At the age of 12, when his mother could no longer support him, he was sent to a primary school for two years and then, by permission of his mother, he was apprenticed to a barber/surgeon to learn medical arts. He learned how to cut hair and draw blood, which was a standard medical treatment during his time. He also learned how to care for wounds and administer medicines. Martin was influenced by his mother's goodness and holiness and so he too got close to God through prayer and penance.

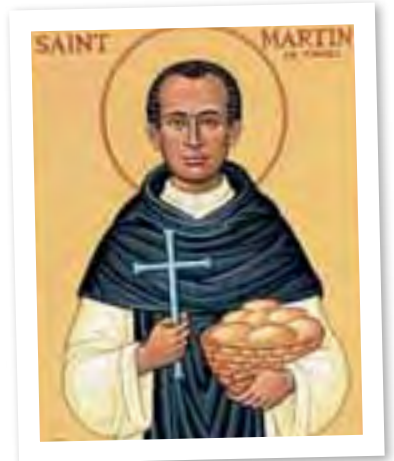
When he was 15 years of age he was drawn to the religious life, but unfortunately at this time in Peru, because of a law, he could not join as a religious brother. He decided to ask the Prior, Fr. Juan de Lorenzana, if he could join as a layman and do any sort of work at the Dominican Monastery of the Rosary in Lima. The Prior accepted him at the age of 15.

Martin was 24 when he received permission to become a vowed religious brother. When his monastery was in debt he implored the Prior to sell him to gain money, because he said, "I am only a poor mulatto."

After he had been given the habit of a brother, Martin was assigned to the infirmary, where he was placed in charge and would remain in service until his death at the age of 59. He became known for his care of the sick and as he was very close to Jesus and his holy mother, many miracles took place during this time. So you see God works in wondrous ways through suffering and abandonment. This is the way to God. His superiors saw that he had unfailing patience in this difficult role of caring for sick people. He cared for sick people outside the monastery, often bringing them healing with only his presence and a cup of water. He ministered without distinction to the very poor and to Spanish nobles.

Martin's reputation for holiness was growing. When an epidemic struck Lima there were 60 friars in his monastery who were very ill – they were separated from the professed by locked doors because they were Novices, but it was noted that Martin ministered to them through locked doors, appearing in their midst and helping them. Martin would transport the sick to his monastery to be cared for but when they could

not care for anymore, his sister opened her house to them. One day Martin saw a poor Indian bleeding to death from a dagger wound, so he helped him to his own bed and cared for him. When his superior heard of this he reprimanded Martin. But Martin replied, "Forgive my error father, and please instruct me, for I did not know that the precept of obedience took precedence over that of charity." The superior gave him liberty thereafter to follow his inspiration in the exercise of mercy.



Martin begged for alms to feed the poor, and he founded a residence for orphans and abandoned children in Lima. He did not eat meat as another penance. He never left Lima and yet he was seen in regions far from his monastery; regions as far away as Africa, China, Algeria and Japan. He wanted to be a missionary and it seemed that by his closeness to God he was granted bilocation (the gift of appearing in two places at the same time) as a "Gift from God." African slaves were taken from Africa to Lima and one slave whom Martin had treated in Africa met up with Martin again in Peru and was so happy to see Martin and asked him if he had a good trip from Africa. It was only later that he learned that Brother Martin had never left Lima. A merchant from Lima was in Mexico and fell ill; he said aloud: "Oh, Br. Martin, if only you were here to care for me!" and immediately he saw Martin enter his room. Again this man did not know until later that Martin had never been to Mexico.

When Martin de Porres died in Lima on Nov 3rd 1639 he was known throughout the city and all of Peru. As his body was displayed for the people to pay their respects, the people snipped off a tiny piece of his habit to keep as a relic. It is said that they went through 3 habits. His body was interred in the grounds of the monastery.

After his death the graces and miracles increased when he was invoked in such profusion that his body was exhumed after 25 years and it was found to be intact and exhaling a beautiful fragrance. The decree affirming the heroism of his virtues was issued in 1763 by Pope Clement XI. Pope Gregory XVI beatified Martin in 1837 and nearly 125 years later Blessed Martin was canonized by Pope John XXIII on May 6th 1962.

His Feast Day is November 3rd. He is the patron of people of mixed race, innkeepers, barbers, and health workers. There are many parishes dedicated to this great saint.

Bernard Scollon sP



## The Servants of the Paraclete thank Benedict XVI for his years of service! Benedict XVI - Pope Emeritus

*“I am a simple pilgrim who begins the last stage of his pilgrimage on this earth”*  
– Benedict XVI

Comments taken from the homily of a guest priest at Vianney Renewal Center on the occasion of the last day of Benedict XVI papacy:

*“What a tremendous act of humility and faith.”*

*“I greatly admire the Holy Father for removing himself from office before his health diminishes and advanced age robs him of the ability to lead the Church. This move alone bears witness to the world that the Holy Father is a wise shepherd who does not want to leave his flock unattended.”*

*“Through his humility and faith, he may well be that person who, in the silence of retirement, will dip his finger into the well of wisdom and refresh the minds of the Church and indeed the whole world through his prayer and writing. Let us imitate his humility. Let us imitate his faith. Let us pray today for Pope Benedict that God will greatly reward his bold and brave foresight.”*



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## The Servants of the Paraclete welcome our new Holy Father! Pope Francis *“The People’s Pope”*



The world is “a-buzz” expressing character traits about our new Pope. A man for others, humble, gracious, kind, love for the poor, decisive, simple and an evangelizer. As we get to know our new Holy Father, we will be listening, watching, and praying for him as he leads our church today. While there are many challenges, there is much joy and hope in the church’s future.

“Now let us begin this journey, bishop and people, this journey of the Church of Rome, which is one that presides in charity over all the churches – a journey of brotherhood love and trust among us. Let us pray for one another. Let us pray for the whole world that there be a great brotherhood, I hope this journey of the Church that we begin today – and I will be helped by my cardinal vicar, here present – will be fruitful for the evangelization of this so beautiful city.”

Pope Francis

***The Servants of the Paraclete are now on Facebook!***



*and you can always check us out at [www.theservants.org](http://www.theservants.org)*



*As the colors of spring break forth from the binds of winter,  
we enjoy the Easter season bringing new life for each of us.*





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April  
 Newsletter

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## MASS STIPENDS

We appreciate the many mass stipends that we receive. We thank you for supporting that part of our ministry. The Servants of the Paraclete receive mass stipends from our donors and they look forward to celebrating liturgy with those who offer masses for loved ones, friends and family members.

Name of the person to be remembered in a mass celebrated by a Servant of the Paraclete

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