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MONTHLY NEWSLETTER

SEPTEMBER - 2017

V World Ultreya

Still having as main theme the V World Ultreia, held with the greatest enthusiasm and joy, in this newsletter of June we transcribe all the meditation proclaimed by the Spiritual advisor of the OMCC, Bishop Francisco Senra Coelho, with the following name:

THE EVANGELIZATION OF THE PERIPHERIES



1. We just received in our hearts and lives the description of the Visitation of Our Lady to Saint Elisabeth. (Lk 1, 39-56).

The way that the Virgin of Nazareth went through Ein Karem is the same that the Arc of Alliance went through when David carried it from Judah's lands to Jerusalem (2 Sam 6, 2). By the same way, Jesus wended to Jerusalem in order to fulfil the Father's will, giving His life to Humanity's rescue (Lk 9, 51). Like referred by S. Luke, Jesus took the decision to move up to Jerusalem as "servant of Yahweh", the "lamb of God who came to take away the sins of the world".

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This three pilgrimages follow the same way of fidelity to the Father's will: the arc of Alliance, Mary and Jesus Christ. If we look deeper this three journeys, we realize that in each one of them, God Himself is who peregrinates in the way to the humanity who need salvation. In the Arc, there are the Tables of the Law, Sign of the Alliance that God celebrated with His People, through His servant Moses. In Mary, the "Arc of the New Alliance", is already present the Saviour of the world, as answer to the calls of old humanity, who comes like Emmanuel, God with us. The Virgin of Nazareth, pregnant of the "New Humanity" carries inside Her the "New Man", who, with the rejoice of close Salvation, may John, the last prophet of the Old Testament and precursor of the New Alliance, jump of joy in the womb of his mother.

In the way of Jerusalem, Jesus goes, the Son of God, in the most decisive pilgrimage for the Humanity. In the Calvary, it would have to consummate the perfect sacrifice for the deliverance of all the human beings and of each Human being. With the final victory of life upon death, the humanity would start to be the Paschal People, seed of New Humanity.

In this 3 pilgrimages, God is "First Love" who decides to meet the Humanity in its concrete peripheral existence, God is Spousal Love for his People, God is done love of Good Shepherd for each member of his People, for each person and each face with concrete story. In Ein Karem, the meeting is not generic or abstract, but it is a joyful missionary announcement and concrete service: Mary goes to meet Elisabeth, bringing the "Good News", the "Joy of Gospel" of the Incarnated Word and she stays with her to do an humble and generous service. Jesus is going inside Her, and His presence is the decisive reason of the joy until the more intimate of the human wombs of both mothers and reason of their faithfulness to the mission till the last consequences of the requirement of the Love, united by a unique Hymn of praise to God.



To Our Lady, the great motive of this meeting is Her natural desire to communicate the great event she is knowing and living, and to give help, serving who need. Elisabeth, in her well along in years pregnancy, is the sign of confirmation announced by Gabriel, Heaven's messenger. In that way, Elizabeth is, in the plan of God, like a sign for Mary who visits and recognizes her.

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In Mary, we met with the One who understands and acts. Her adherence to God's plan and Her obedience are translated by Her joy and Her decision. In fact, who follows God and who is full of His Holy Spirit goes with a joyful heart and an open mind even through tiring and demanding ways.

The mystery of divine maternity of Mary reveals Her personal greatness which, by the Faith in the force and power of the Word of God, is totally available to serve God, conceiving, in Her faith and virginity, the Son of God. With Mary, we learn how the Word of God gives life and gift, He calls and He benefits, He generates and creates.

2. In the context of who listens God's calling, Eduardo Bonnín found the discourse of Pius XII to the vicars of Rome in 6th February of 1940. The preoccupation of the Bishop of Rome was to arrive to the existential peripheries of every parish of his diocese in order to bring Christ to every oblivious or indifferent baptized people to the beauty of God's gifts. Pius XII taught: *«It's duty of the vicar to have a quick and deft look, a clear and meticulous picture, we can say topographical, street by street, of the loyal people and pointedly of its members who could be elements of promotion of the Catholic Action; and in the other side, the groups who moved away of the practice of christian life. They are sheeps too, belonging to the parish, derailed sheeps; and you are guardians of them too, and maybe of them more specifically. As good shepherds, you cannot save work and effort to search for them, to win them again, neither rest before all of them find home, life and joy, coming back to the fold of Jesus Christ».*



This first message to the priests echoed in the heart of the Church, in the heart of a laic: Eduardo Bonnín Aguiló, as himself says us: «This text had on me an unusual effect and led me to the resolution that the most important to start was to be able to count on a “detailed study” as counselled the Pope, of every situation. This conclusion led me to study each existence constellation of individuals in the world, in my world and in the church that I knew and went to.».

Pius XII, in his discourse we already taught, shows us two dimensions of the peripheries: a time, geographic, parochial dimension (“street by street”, sheep “belonging to the parish”) and a personal, relational, and existential dimension (“who moved away of the practice of christian life” and specifically

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those which “you are guardians”, “you cannot save work” for “them to find home, life and joy, coming back to the fold of Jesus Christ). If we want to find a foundational root, we can say that we are in front of the discourse that made sprout the seed of the Cursos. This discourse of Pius XII must be very present in us. Eduardo Bonnín was the one who better understood it and led it to practice, giving start to this wonderful work of God, the Cursos in Christianity. “And I tell you that you are Peter, and on this rock I will build my church”. It’s beginning with this discourse of Peter, that Eduardo drives us, in the pre-conciliar period, to a “Church on the move”, going to the peripheries of the Church and of the world, for a new reality: o laic, be Church into the world.

The blessed Paul VI, in the I Mundial Ultreia, in Rome on 28th May of 1966, in his discourse, already post-conciliar, shows again the ways of the Cursos, saying: “The laics’ permanent task will continue with insertion of christianism in life through meeting and personal friendship with God and communion with the brothers”. “...The laics must strive themselves, as far as their strength let, to reorganize the structures and environments in the world”. The pope of the Vatican II Council let us a question and an exhortative affirmation we quote: “Will you try, with your witness, that the Church seems beautiful to the world, like Christ saw her, wanted her and loved her?” “Be your post-conciliar time a spring of christian flowers which rejoices the landscape of the world, and an aurora of new lights to enlighten your way and the way of the men that, maybe without to know it, are already walking through God.” Paulo VI increases, in this text, the insertion of the christianism in the real life, touching the person, through meeting and personal friendship: review the relationships with our self, with Christ and with the others. He touches too a temporal reality: he sets us in front of a new approach and he adds that we reorganize the structures and environments of the world, and with a question, he puts this responsibility upon the laics that, through their testify “the Church seems beautiful to the world, like Christ saw her, wanted her and loved her”. For blessed Paul VI, it was this spring, this aurora which will enlighten those who are far away. It will be “the way of the men that, maybe without to know it, already are walking through God”. Later, Paul VI would have to say in the II World Ultreia in Mexico, the 21st May of 1970: “*Cursillistas in Christianity*, you know very well that you made Christ your Friend, your Master and your Lord.” On fact, the same year, Paul VI remembered the personal relationship between the *cursilhistas* and Christ: “You know very well that you made Christ your friend.” It’s by the friendship that we announce the Good News; the Evangelization in the *cursos* is to make friends and to make them friends of Christ. The Pope concludes: “... This is the task you have to engage from your friendship with Jesus.”

Saint John Paul II in the Italian National Ultreia, in Rome, on 20th May of 1985, reminds to the *Cursilhistas* the *Carta Magna* of Evangelization - “*Evangelii Nuntiandi*” - of Paul VI: “*Evangelizing means bringing the Good News into all the strata of humanity, ... But there is no new humanity if there are not first of all new persons renewed by Baptism and by lives lived according to the Gospel. The purpose of evangelization is therefore precisely this interior change*”. From this quotation, John Paul II designates to the *cursilhistas* their field of action: “*this humanity, represented in the Gospel, reveals itself every day in your apostolic thirst: here we are the ones away of truth and grace, ... they are the restless and insecure ones who, with zeal, look for existential meaning and for the foundation of all universe...*”. He exhorts too:

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"I encourage you in your effort to always go "further" - Ulteia -, as real servants of the Gospel, for the Man, for the whole Man." John Paul II puts us in front of the concrete reality of the Man, of the person and the inner change like ultimate purpose of Evangelization, and he points our apostolic planes for the " the ones away of truth and grace", the ones who with zeal, look for existential meaning". The value of the human person, of its existence, is raised to transcendence, it is the goal of all evangelization, of our *cursilista* Movement too.

Our most esteemed Pope emeritus Benedict XVI exhorted us in his message for 50 years of *Cursillos* in Portugal: *"The Cursillos in Christianity instill the constant witness of the event of Jesus Christ in the fullness of His humanity and divinity, as Savior and Head of the Church and of all Creation."* It is this Jesus who becomes Earth and elevates Man to heaven in his fullness of children of God, redeemed by the Word of the Father. To show by the witness this vocation and this dignity in our lives and in others, this is the appeal that Benedict XVI has left us.

In the European Ulteia of Rome in 2015, Pope Francis reminded us of three aspects of our mission: 1) *"The method of evangelization of the Cursillos was born precisely from this ardent desire for friendship with God, from which springs the friendship with the brothers";* 2) *"It is necessary to leave, without fatigue, to find those who are far away!";* 3) *"From the beginning, it was understood that only by narrowing genuine relationships of friendship was it possible to prepare and accompany the people on their way, a path that starts from conversion, goes through the discovery of the beauty of a life lived in the grace of God, and arrives to the joy of becoming apostles in everyday life."*



Pope Francis reinforces the way of friendship, *"this ardent desire for friendship with God"* and tells us that "it is to go out without fatigue to the meeting narrowing the relations of friendship, which can evangelize the outcasts.

In his discourse as Cardinal Jorge Maria Bergoglio, written by his own hand, and in the end he gave it to the Cardinal of Havana, where it still is today and it is preserved as a historical and providential document: *"Reference has been made to evangelization. It is the reason of being of the Church. The sweet and comforting joy of evangelizing."* It is the same Jesus Christ who drives us from

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inside of us. 1) *Evangelizing presupposes apostolic zeal. Evangelizing presupposes in the Church the bravery of the departure from itself and to go to the peripheries, not only to the geographical ones, but also to the existential peripheries: those of the mystery of the sinner, those of pain, those of injustice, those of ignorance and religious exclusion, those of thought, those of the whole misery;* 2) *When the Church does not go out of itself to evangelize, it becomes self-referential and then becomes sick. The evils which, over time, take place in ecclesial institutions have roots in self-reference, a kind of theological narcissism;* 3) *The Church, when it is self-referential, without realizing it, believes that it has its own light; it stops to be the mysterium lunae and gives place to the huge evil that is the spiritual worldliness. Living to give glory to each other. Simply put, there are two images of the Church: the evangelizing Church that leaves itself and the worldly Church that lives in itself, for itself. This should illuminate the possible changes and reforms that are to be made for the salvation of souls;* 4) *Thinking of the next Pope: a man who, from the contemplation of Jesus Christ and the adoration of Jesus Christ, helps the Church to leave itself to the existential peripheries, to help it be the fruitful mother who lives the "sweet and comforting joy To evangelize"».*

This teaching of Pope Francis applies perfectly to the Cursos: **"the time has come for the Cursos"**. We must leave ourselves, our self-reference, to meet the existential peripheries.

In the European Ultreia held in Rome, Pope Francis reminded us of the joy and seduction of the first moments of our Movement and of our personal discovery of the beauty of the Love of God for us and in us. To be reborn in this Love of the first hour and to return continually and ever again to the sources of our charism in order to renew ourselves in Friendship was the great appeal of Francis. In this same European Ultreia, the Pope reminded us that in our evangelizing actions it is important to walk the path of true friendship in order to generate in an environment of intimacy and trust the sharing of the "treasure" of faith, the "pearl" of God's grace. Only in true friendship can we share the great secret of our happiness - Jesus Christ.

Without petition to proselytism, but always with freedom, it is Time of Cursos!



3. In the text of the Gospel of Saint Luke that we heard few moments ago, we meet with Mary in Her sing of Magnificat, the jubilant celebration and resume of all the Story of Salvation. Mary sings the wonders

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done by the Lord in Her and generations by generations until the origins, always emphasizing the fidelity of the Lord to His promises. The Story Our Lady sings and exalts in its different steps is uninterruptedly lead by God, following always the criteria of Mercy where humbles and poors are exalted.

How many grace have we to thank God together with Mary in Her Magnificat!

In this World Ultreya, we thank God for the pioneer of the Movement: Eduardo Bonnín, Sebastián Gayá and Monsignor Hervas, like all of those who lead this charism to lot of dozens of nations and people. We thank God for the millions of men and women who, someday, lived this three days experience and rediscovered themselves, rediscovered God and the others.

With Mary, let us declaim the Magnificat with the three meetings celebrated in our Cursos in all nations where we live:

Meeting with Herself: My soul glorifies the Lord, my spirit rejoices in God, my Savior. He looks on his servant in her lowliness; henceforth all ages will call me blessed. The Almighty works marvels for me. Holy his name!

Meeting with God: His mercy is from age to age, on those who fear him. He puts forth his arm in strength and scatters the proud-hearted. He casts the mighty from their thrones and raises the lowly.

Meeting with the others: He fills the starving with good things, sends the rich away empty. He protects Israel, his servant, remembering his mercy, the mercy promised to our fathers, to Abraham and his sons for ever”.

De Cores!

D. Francisco Senra Coelho, auxiliary Bishop of Braga - Portugal

Fátima, Ultreia Mundial, 6 May of 2017

IDE CORES!