



National Cursillo Movement

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Normality

Source: 1st Conversations of Cala Figuera, Foundation Eduardo Bonnín Aguiló (FEBA).¹

The revised translation of this book describes *Days of reflection on the Founding Charism of the Cursillo held in “The Porciúncula” in Palma de Mallorca on the 50th Anniversary of the First Cursillo Weekend held in Cala Figuera in Santanyi, on the Island of Mallorca, Spain in August 1944.* The following rollo is on Normality given by Antonio Punyed.

Introduction

Normality: Concept

Normality is what is standard practice; the norm. I read in the dictionary that a norm is the model that is adjusted to the structure. Normally, honesty is a norm of life. Normal is something ordinary, it is what is common. Normality is the usual state, the actual condition, in other words, returning to normality.

Today, the important thing is that what the world says is normal is really *abnormal*. That is to say, today one becomes a leader because he is and has the ability to be one. It has become the norm that if a person becomes a high-ranking government official and doesn't steal, they are not normal; when in reality, the normal thing would be that they don't steal.

Basis of the Mentality and Purpose of Cursillo

The work of Cursillo does not contain the whole of Christianity, neither doctrinally, nor dimensionally. Some seem to believe that its work is to promote and live the fundamentals of Christianity. What is fundamental is fundamental and it is important to a certain point, but suddenly it is not important any more. No, we have been convinced since the beginning, since we started walking in God's ways, that what Cursillo seeks and desires to attain, is that which is necessary today, always, forever and for everyone: *what is fundamental for being a Christian*.

I remember in those first years, when I first came out of Cursillo, I was in School of Leaders, and there were no books about Cursillo; it was 1955-1956. In Tarragona, we only received handwritten manuscripts from Eduardo Bonnín. Since then we have been speaking about and have understood what is fundamental for being a Christian.

At the first World Encounter, Eduardo began by saying: “The Cursillos in Christianity are a personal lived experience of what is fundamental for being a Christian in order to form a Christian backbone in society”. He then spoke about the purpose of the movement which was to make it possible to live Christianity in a normal way, where we usually live our lives, so that everyone can be a Christian in a natural way.

¹ <http://www.feba.info>

Reading and writing are fundamental in universities. We have heard this example used in Cursillo and Eduardo has said it many times: “In a university the most important thing, the fundamental thing, is not that they have good teachers, or good professors, or that they give wonderful workshops, but the fact that those who enroll at the university know how to read and write”. So, this is what is fundamental for being a Christian: knowing how to read and write. The ‘ABCs’ of Christianity is this, what is fundamental for being a Christian. So, what is fundamental for being a Christian? It is LOVE.

Inspiring Source for a Way of Living in Grace

Everybody speaks about all the things Christians should be doing, but they make no sense if we do not know or live what I call our alphabet in Christianity, which is grace. Feeling like a child of God, a brother of Christ, and temple of the Holy Spirit.

Normality is Lived in the World

Normality is lived in the world with much simplicity, but it is the root and the source of all that we call being and acting as a Christian. The normality that we live in this world has to be lived with authenticity, because that which is normal is always authentic. The way of normality is not the way of mediocrity. Christ’s normality, throughout his life, took him to the cross. The normal life of a Christian is the same way; it has to take us to the cross. Everybody has to carry their cross because we have to accept it in the same way and with the same passion as the Lord did. We should be with the Lord to be resurrected with Him. If the individual was a leader and is now also a Christian, he will have more potential for his intelligence, his freedom, his will, his joy, his enthusiasm, all of what we call natural and supernatural qualities empowered by love.

Normality and Winning Over the World

Through normality, by being ordinary, the Lord has given us a task. A task that we acquired by being children of God and brothers and sisters of Christ and it was given to us when we were baptized. If the Lord was desperate and did all that He did it for us because of the love He had for each one of us. If we are equal to Him, how can we not show the same love as He did? Therefore, we have a mission that comes from our baptism, which is to help others, and helping others is part of what we call Precursillo.

The World is Not the Way God Wants it

God’s world, everything that comes from His hands is beautiful, wonderful, marvelous, because what the Lord has given birth to is excellent. Everything coming from the Lord’s hands is beautiful, and we are the ones who spoil it with our dirty hands. But the Lord, who knows everything, made them, and said: “in this wonderful world I am going to let these humans that I have created in my own image be the ones to organize this world.” The Lord started it, but he left it for us to finish, and He left us ten marvelous Laws, so that through them we could make a beautiful and better world, and we would give it back to the Lord. “Lord, here is your world. A world made by people.”

If these Ten Commandments are easy to put into practice so that the world would be beautiful and everything wonderful, how come everything is spoiled? Simply because man does not know how to count; some of them can count up to five, others know so much they forget which one is number four and number five, something that happens to us on many occasions. The fact is that we do not know which commandment we’ve broken, if it is the fourth, the sixth, the ninth, or the third. The

Lord, who is marvelous, said: let us make it simple, ten are too many, then Moses broke the stone tablets of the Law and automatically gave us only two commandments: *to love God and to love one another*. Then the question is asked, which one of the two is more important. The Lord said to them: “do not complicate these two; love each other, love and be loved.” And to love is to give, give and give without ever expecting anything back. That’s love, and that is what God really wants from us, to love regardless of where, how, when, or what way, but to love. It is not giving expecting to receive because that is called business.

Discovering Human Values and Personal Vocation

We have to help a person to become the person that God created from His imagination, so that they, with their intelligence, their will and their freedom, create a new environment, a new structure, and as a result a new world. Then, this same person who is made in the image of God needs to discover his human values. We only see the faults in their makeup; we do not see all the good that is in people. Our mission is to help them to realize their personal vocation. The way to do it is in the way that Eduardo preaches all the time: through friendship.

We have to approach people and put into practice what we say in the Study of the Environments rollo; ‘make friends to make them friends of Christ.’ We have to be crafty to really start doing what we really need to be doing, to make a wonderful world, a better world, and to approach and to win people over.

If we weigh the human and personal values of people through friendship, what is fundamental for being a Christian is common and valid for everybody, but it is concrete and specific for each one, since it enters, propels and invigorates the personal vocation of each Christian. How is this going to be accomplished? The world is tired of words, everybody talks and preaches, and what needs to be done, is simply to give witness. This is our mission: to be witnesses that God loves us and that God loves each person.

What is fundamental for being a Christian is the effect of my baptism coming to life according to my personal vocation.

To be Christians, what we have to do is accept that great truth we learned from the beginning: the same God Who loves us, became Christ, the Christ Who made himself grace, grace that comes to us through the Church and the sacraments; this is why we are Church. There are still people who think that the Church is the priests. Priests are needed, the Lord made them. How would we receive reconciliation without priests?

Let us understand things the way they are. We could have been born of a roach, but the Lord wanted us to be born of a woman, in other words, we all are a necessary pain, the same is true of the priests. We have to value things, not see only the negative side of them; they are people just as we are, with a special vocation, a priestly vocation. They too have received baptism as we did, they are children of God, brothers of Christ and Temples of the Holy Spirit as we are, and the only thing that is different is the cassock, which they do not wear nowadays. I want to tell you that we should not see the negative things in the priesthood, in the clergy, let’s be clever in how we approach them, let’s be clever, and we should love them. If we have to win the world for Christ, how are we going to win over the priests? There are ways, use your head, and money, because

that's what hurts most of the time. Invite them out to eat; we can introduce many things through the stomach.

Witnessing Through a Normal Life

The most important thing is the encounter with oneself. We should make an effort to encounter ourselves, so that we accept ourselves as we are. We then begin to understand that we can be better, having the good taste to make the journey in good company. We have to feel comfortable where God has put us, to choose the best, and to live Christianity with joy and happiness, accepting ourselves as we are, thanking God for our qualities but also recognizing that we have limitations.

We do not have to be the same as anyone else, there are a lot of people that would like to be like someone else; being who we are, is the most important. If the Lord created us and He was serious when He made us, not turning us out on line like sausages, He made us unique, and with our own ways, and He loves us, with our limitations and defects. And we have to respond to Him the same way, with our limitations, knowing that everybody is good for something, even though no-one is good for everything.

To understand that we can be better means trying to be better according to what is possible for each one. Before you go to encounter others, remember not to see the splinter in the other's eye if you have not taken the plank out of your own, then you will see the wonderful world. Eduardo Bonnín is always saying how beautiful and wonderful the world is; that is because he sees it with his clear eyes, and that's what needs to be done.

Selecting People from the World

In our personal contact through our life in grace, giving witness in our world, we will find two kinds of people as we walk in the world: the normal person who we can influence through our friendship, our contact and our witness. All we have to do is show them we care. Day by day we are to show them they are a person, they are important, that they are children of God, and they will start changing slowly without needing a major push.

The second type of special person we will encounter is those who lead, who have a group of followers around them. These are the ones we call vertebrae, people with personality and with back- bone. These are the suitable ones that we should be interested in and whom we then bring to Cursillo.

We do not have time to take everybody to Cursillo; we have to be a little selective. We have to bring people with personality [character], no matter how old or young they are, those with personality and humility, because if they are not humble, they are on a pedestal and they will stay there.

Many times, in Cursillo we say that the hardest ones to invite are the priests, because they usually ask, "What are you going to teach me?" It is not a matter of telling them or teaching; it is a matter of living, and when they feel the contagion of the personal experience, how the real grace of God that they have repeatedly preached gives fruit in the rollo rooms, then their negative attitude becomes positive, they think: 'a dead man has been resurrected.' This is Cursillo, to resurrect the dead. Resurrecting a dead man was not surreal (stand up and walk, He said to Lazarus). It is more

difficult to resurrect a living person who does not want to live, the one who is dead to Grace is more difficult because he is a negative person, and we have to be positive with the Lord. All of this is through the love and the grace of God, or the grace of God and my love as a witness.

I think this is clear, we have to work with the vertebrae [strong backbone] without losing sight of the mentality intended by the Cursillo Movement, analyzing their family, social, economic, and work realities. These realities are the sources of normality, then giving a Christian focus to these realities, so that they can start seeing with new eyes the same old things. Let's not forget that we have to be friends with everybody. Let's be friends of the ones that are suitable to go to Cursillo. And friends of the ones that with our mission, our witness and our word we will interest them in Cursillo, so that they start changing from human to Christian; that is our mission, and this is our witness and obligation as the baptized people that we are.

Normality in the Precursillo in the Movement's strategy, and in accordance with the vision of the founder, Cursillo was designed, and gradually came to be accepted, as a means for those who were far away from God to get to know Him, those for whom the Church had not made clear the offer of salvation. Instead it had been made clear, through various institutions, to the 'good ones' who were close to the Church, but these "good ones" could hardly come to be accepted by those who were the far away.

Precursillo is the beginning of this stage where we win the distanced world, so that the men and women who will be won over for Christ are the ones that are immersed in the world and in this world, those who even though they are far from God, have the personality and the circumstances that make their conversion possible. They are Leaders who cannot grow in the midst of a pious organization but who will grow where the Lord has planted them.

The world demands explanations from everyone, so that is why what is normal has to function based on criterion. We need to understand which the most important criteria are, which belong to people who have a definite task to do in the world where they are planted. The presentation of the plan of salvation should not be a reason for a person to be displaced. Sometimes we want to direct God's plan for these people when the plan is for them to be holy where God has planted them, where they have their vocation, and where they choose to be. And those Christians who want to bring people to Cursillo have to be clear about their own mission in the world.

Family, work, culture, politics, should be presented as the fields of action for apostolic life in accordance with the plan of salvation. The witnessing of the person who has to do the apostolic action for winning candidates for the Cursillo should show their personal experience of living as a Christian, in a simple and ordinary way, in the world where God has planted them. In this way, inter-ecclesial apostolic action will not be seen as an obligation or the basis for living as a good Christian.

The conclusion of Precursillo is that by the way of normality and friendship we will awaken a sincere desire for change, summarized by that famous phrase at the beginning of Cursillo: 'to awaken a hunger for God.' To love people, and to love them in a way that means giving of oneself, so they will question the reason for all this love. This is the (three) questions they should be asking themselves and this is also the work of Precursillo.

Normality and the Message of the 3-Day Cursillo

Kerygmatic Message

The message that we all know is a Kerygmatic message of the good news is what Cursillo is, so that the person who is not catechized, can get up and follow the Teacher. God passes by, I see Him and, without knowing many things about Him, I say: “This is what I was looking for, I know nothing about Him, but I will follow Him”. It is not a matter of knowledge it is a question of feeling. It is not a matter of knowing; it is a matter of living the little that we know. That is why we say that Christianity is life; it is to live what the Lord wants us to live to the fullest, which is His own life.

Our witness is oriented towards the ordinary, accessible life, avoiding the temptation of “miracles” in Cursillo, and the demands of a heroic Christianity. A normal Christianity, the one we live each day is what has value.

Recognizing a Man or Woman of the World in the Cursillista

Without being required to be part of a charitable or apostolic organization he should be able to, and must grow, where God has planted him, taking Christ as the center of his life. Eduardo explains: “the axis of my life is not shaken, I am centered; Christ is in me.”

To Teach Christian Living by Being Ordinary

Teach a living Christ. Christ as friend. Christ as Lord, but also as a man who has feelings, needs, and the reactions of a man. To give witness to the famous phrase: “A Church of men and women, or men and women of the Church”. I would say the other way around; first we would have men and women, men and women with all their senses, men and women who feel like men and women and then they would feel like Church. Then these professional men and women who know how to give as they should, instill their human and supernatural qualities into the world so that they act as yeast in the dough; this is our mission, this is what the Pope says and this what the Encyclicals say. There is a famous Encyclical that only a few people know and have read, “Christifideles Laici”, which means, “The Lay Members of Christ’s Faithful People”. It is an Encyclical that they wrote exclusively for us some years ago, but no one has brought it into the light. I do not want to be disrespectful to our priests, the ones to whom we owe respect and love, but I think that not even they want us to know, I do not understand why. We really should know that we all have a tremendous importance in the Church of the Lord, because indeed we are the Church. That is why these documents were written; but they won’t bring them into the light; they won’t teach them to us. Listen carefully, the lay members of Christ’s faithful people, and the mission of the layperson, what is it?

What the 3-day Cursillo attempts to accomplish, is to plant the seed of admiration for friends, for friends who are leaders. Friends that united with Christ are able to Christianize all their environments, and on the road to happiness they discover the only truth: that Christ loves you and with the gift of grace, quoting the famous phrase: “Christ and I, an overwhelming majority. With Christ I can do everything”.

Normality in the Postcursillo

Authentic Life of Piety

In the Postcursillo we must have an authentic life of piety bearing in mind the style of piety. The word piety that scares some people when it has been mentioned in a rollo doesn't need to scare us at all. I want to share with you and be clear what I have sensed, and I don't mean to judge anybody. Understanding piety as friendship with God, I have not felt much piety. We have spoken in many ways of man's friendship, but the one above all others, the center of what is central, the most important thing that we have in our life is God, and it is necessary to be a friend of Christ, it is necessary to be close to Him. I am not talking about a priestly piety, but my own piety, how I should be living my friendship with Christ with all my defects and difficulties. He waits for me, He wants to listen to me, and that is why my wife and I have become used to living together. She is the champagne and I am the cognac, how could these be combined? It has been through friendship with Christ; during 38 years of marriage, Christ has been our center. Christ has lived with us and sometimes I had to tell Him to move over a little for there was not enough room for the three of us.

This is the piety that I want to share with you, a piety that I could not have if I did not consume the body of the Lord on daily basis. We celebrate Mass because it is the center of our lives, our Holy Mass; there are no excuses when one loves the Lord.

If friendship is capable of anything, friendship with Christ is capable of even more things, infinite things, because with Him you can do everything and without Him you cannot do anything. I have been able to live in the third world because I have received communion every day, and I have been able to be in Paris, in China or Madagascar because we have received communion every day. Whenever we arrive at a hotel, we always ask where the nearest Church is. There is a Christ for luxurious things, because the Lord has also been very generous with us. How am I going to visit my outside friends if I do not visit the ones inside?

Anybody can love those they like, but to love those that we do not like, that is where your sanctification and your witness are; this is costly. That is why I say that in my homeland, we have to thank the Cursillo a great deal more than the people of Mallorca, because they live the glory and we live with the Cursillos of hard sacrifice day by day. First, because we have found life in the Cursillo. Cursillo, Christ, and Church for me are the same thing; I was born in Cursillo, I love Cursillo, but I am Church, and I love my Church, and I feel myself as part of the Church.

Life of Study

We must listen to our conscience, but we must form our conscience first. There are people who don't like to read, but then, how are they being formed? Those who like reading, of course, will become bookworms, but those who won't read we have to give them cassette tapes, (or suppositories if we could), somehow, something. We have to know the Lord, how He acted, how He thought, how He walked, so that we become the "lord" in the "Lord" where He has planted us. If I am a Christian, in other words, a witness of Christ, I have to know how Christ would react, how would Christ react if He was my wife's husband? I would really like to know. I have to know Him, I have to know about Him, and that is what it is to be a Christian. We must love the Lord; nobody loves what one does not know.

Apostolic life

Apostolic life, not playing the part of an apostle for a few hours; not “today I am going to this place and will be doing some apostolic action or other”: we have to take into consideration that the life of an apostle should be 24 hours a day. It is easier to do something for your apostolate and then later behave like the son of your mother. We should be an apostle 24-hours a day. If you eat, if you drink, “Do everything in memory of me, in my name”, says the Lord. This should be your life.

I keep in mind, 24-hours a day, what the Lord expects from me and what others expect of the Lord Jesus . For I am the Lord Jesus for many of them, whomever they may be.

Communitarian Life through Group Reunion and Ultreya

To make the journey in company with others; the saying ‘to love one another as yourself’ means to be a friend of the person next to you. The Church is God’s idea so that Christians may live in community without losing their own personalities, for a Christian should not lose his personality as it is part of how he is made in the image of God. I agree that all in the community are one, but each one is different, and one cannot stop being who they are with all their characteristics.

At the Closing, before the candidates rush back to the world, create a desire in them, without explaining too much about the Group Reunion and Ultreya, but just enough to arouse the hunger for it.

We would like to be at the Cursillo forever, to see each other again. Cursillo has everything ready, if you want to see your leaders again, if you want to see the priest that heard your confessions, to see your fellow candidates from the table groups again, there is a way. We believe that the best way to accomplish this is for those who have the need and the desire to see each other again, is to meet once a week and this is called Ultreya, “Onward”.

Let’s offer them the Group Reunion. The one who is perfect has no need for a Group Reunion; neither does the one who has no interest in perfecting himself. Then, with sincerity, seriousness, confidentiality, and weekly reunions, we must embrace this fraternal communication of our daily life, to this brotherly sharing of our daily lives. I communicate it to others and likewise this personal experience of what is lived makes it possible for others to say: “if he can do it, I can too”.

Contact with daily life at Ultreya. Communicate it, share it: some say there is a danger in the Group Reunions at Ultreya. In some countries, I have seen in their Group Reunions that they read Scripture and then they proceed by sharing what the Scripture said to them. They ask me, “What did Jesus say to you?” I am dumbfounded for a while and then say, “The Lord always speaks wonders.” I want to know what you have to say to me, “how have you lived this week? Tell me, what failures? What successes? What have you done or not done for the Lord? What have you lived or felt? Have you received the Lord in the Eucharist?” One has to eat not only to be satisfied, we have to eat to be able to give, we have to eat so we can fulfill our apostolate, and if we do not eat, we won’t be able to do so. If you do not read, you won’t have knowledge and you won’t know how to act. First, we have to absorb so that later we can give of ourselves and infect those around us. We must live the Ultreya with great enthusiasm.

For me, Monday is the most interesting day; I offer it up to the Lord. I ask the Lord to please put me in contact with people with whom I will discover Him today. Then I offer Him my whole day, Mass and Communion of the day so I can discern with whom I should make Group Reunion at the Ultreya. Not with the ones that I like, but with the ones that the Lord sends me to.

At the Ultreya we look for friends, but we also look for reconciliation with the Lord. We share what we have lived; we want to share it with the others. We must know that the Lord is speaking to us through our sharing of lived experiences. We have to hear Him, absorb Him and then share it with others.

The Leader and Normality

It is true that we are all leaders and there is a rollo about leaders. We are all leaders. We must be leaders in the world and leaders in the Movement. We must differentiate between the two. In the Movement we are all leaders because in reality the one that knows the least or has the least, is the one that gives the most at a certain moment. In the world, specifically in my own 'square meter', what I do or don't do there is non-negotiable; nobody is going to do it for me. Here is where my holiness is, my sanctification. Remember that to be a saint, we not only have to know what we are doing, but we need to know how to do it right. In other words, if I am married, I am going to be the best married man there is, and if I have to get on a horse, I have to do it like the best jockey, without falling from the horse. We have to be saints by doing whatever it takes, and we have to be saints where God has planted us.

Conclusion of what we have just concluded: a life centered in Christ; our normal life, should be full of a Christian Spirit, in such a way that my acts of piety become a consequence of daily life, in my family relationships which improved greatly after my Cursillo; in my work so that I do it more responsibly and with a Christian spirit. I have to be the best professional. Christ was the best of all and if I am his witness I have to be the best witness in the world with my God-given vocation. We must be careful in undertaking apostleship that takes us away from where He planted us, or where we have our own vocation.

We must be men and women who live intensely with Christ, men and women of prayer, men and women of much prayer and much reflection, (I do not say meditation because many of us do not know how to meditate), on the presence of God. We must be men and women of prayer who visit the Blessed Sacrament. In order to have this spark or anything else, our Lord must give them to me. It is the grace of God with which we put everything at the service of the Lord. As someone once said, "sometimes even bad words stop being so because the Lord makes them beautiful."

I remember on a certain occasion, three examples of what we should be: the first example was at the Inter American Encounter in Colombia, 1968. At this Encounter I was a leader and the bishops of the Episcopal Latin American Conference back then, wanted to take over Cursillo and to manipulate it. I was sitting among them and I was the bad guy (I am the way I am) I had my bishop there and I could not resist (there were bishops from Spain, Juan Capó, Suárez and others) and I got up to speak as the representative of El Salvador. I asked the bishop to allow me to intervene and he said to me: "I know you and I know how you speak, what you say are actual graces for everyone, speak however you please." Since then, I have not been afraid to speak, and I speak how I want to.

I have had the best bishop friend, he was Msgr. Romero. He was the first priest that I invited to live a Cursillo weekend. He had no idea what the Cursillo is, but later he was a great leader. He loved Cursillo affectionately and some days before his death, he asked me if I had heard his last homily. “Magnificent”, I told him, “but only the first part”. In regard to the second part, I told him, “it is not what you should have said, they are going to kill you”; I said it with those exact words. And he was killed.

Later I met another bishop, who was also killed, Msgr. Ramos. He would call me to send service men to Cursillo. That tells you how much he loved Cursillo. However, when I brought Eduardo Bonnín over for the first time, I said: “I want you to meet Eduardo Bonnín, I want you to talk to him”, and the bishop asked: “Whom did you bring? That man that invented the way of normality, what does normality do? It doesn’t do anything for anybody”. Of course, our bishops want us to do things, they want to see, but they don’t see anything. And what do non- Cursillistas do? They look at us as if we were a congregation or a sect.

There is another bishop, he is also my friend, and he is the President of the National Secretariat, the National Advisor. He issued a decree that reads: “No priest of my diocese will be ordained unless he goes to a Cursillo so that he can really understand what Cursillo is, and then he can criticize it if he feels he has to, and work in it or not; but as long as I am the pastor and bishop of this diocese I want them all to live a Cursillo weekend.” That is why this is the diocese where most priests are enthusiastic about Cursillo, even the young priests who are the hardest to convince.

The truth is, I am proud to be a layman, and in the same way I have heard priests say that they are proud to be priests and it is the greatest thing in their lives. I am happy to be a layman and I would not change that for anything or anybody.

I am also proud to experience myself as Church, proud to feel the effects of my baptism, to feel like a child of God, a brother of Christ, a temple of the Holy Spirit. To be a man that continues to receive communion, because I know the day that I stop I will become weak and will get lost. It does not matter what I have done so far, what really matters is what I will do tomorrow. We are heroes of this minute, this second, so we have to think of what is going to happen to us tomorrow. What is important is that I do not die like a coward, but like a brave soldier of the Lord. A soldier is the man that hears his instructions and who acts on them every day and is close to the Lord listening continuously to His instructions through his study and through his piety.

I feel happy and proud that my Cardinal of Tarragona asked the Holy Father that St. Paul be appointed as our patron, which is why it hurts me that you have forgotten about St. Paul. St. Paul is the patron of Cursillos in Christianity in “saecula saeculorum” [forever and ever] and no one will be able to change that. St. Paul is the patron of Cursillo. Therefore, let us pray to St. Paul, feeling proud and happy that he is everywhere we go.

I am happy that I have the Holy Virgin as a mother, who was the first evangelizer, the first tabernacle where Christ was sheltered. I love Mary, and it hurts greatly to have spent three days with you without praying at least one rosary. It hurts me to tell you this but if I do not say it I will die. As I have told you one thing, in the same way I will tell another: that this is not “pietism”, you have misunderstood. It is not whether I like or dislike praying the rosary. I ask: “Mary, do you like

me to pray the rosary?” And I hear a voice that says, “Yes.” Then I have to pray the rosary even if it’s hard, or if I get bored. But when I offer it to the Lord: “this mystery so that my mother-in-law becomes a better person each day; Lord, for my wife, so that each day she asks less and less from me”; and with these things life is easier and more joyful because with Mary we can do everything.

De Colores forever.