



**ORGANISMO MUNDIAL
DE CURSILLOS DE CRISTIANDAD (OMCC)
MÉXICO 2018-2021**

“LISTEN, MY SON, DO NOT LET YOUR HEART BE DISTURBED”

Msgr. Faustino Armendáriz
Eucharistic Celebration, Sunday

Dear brothers in the priesthood,

Dear members of the World Organization and the International Groups of the Cursillo Movement,

Dear brothers and sisters in the Lord:

With joy and great devotion, after having concluded these three days of intense work and reflection in the Diocese of Querétaro, we have wished to come to this National Shrine of Guadalupe, to meet the “Morenita del Tepeyac”, the “Mother of the True God for whom we live”, and place at her feet the intentions and needs of our hearts, while consecrating to her Immaculate Heart all the being and working of the Cursillo Movement, active on the five continents, and duly and worthily represented here by each one of you.

It was here that Saint Mary of Guadalupe, on that 12th December 1531, appeared to the Indian Juan Diego and asked him to build her “little sacred house”, where she could manifest all her love, tender and compassionate gaze (cf. Nicán Mopohua, no. 26-28). It is here that, from that date on, her blessed image, painted by God’s finger, welcomes, blesses and consoles the hearts, lives and souls of so many pilgrims. It is here that on that December morning she told San Juan Diego: *“Listen, put it into your heart, my youngest and dearest son. Do not let your countenance, your heart be disturbed. Am I not here, I, who am your Mother? Are you not under my shadow and protection? Am I not the source of your joy? Are you not in the hollow of my mantle, in the crossing of my arms? Do you need anything more?”* (cf. Nicán Mopohua, no. 118-119).

In this context, and in a very providential way, she also comes to us today, because she wants to remind us of those same words she said to the servants: *“Do whatever he tells you”* (Jn 2, 5). What is the Lord telling us to do today?

Today’s Gospel (Mk 7, 31-37) tells of the healing of a deaf-mute, a prodigious event that shows how Jesus re-establishes the full communication between men and God, and among men themselves. The miracle is set in the area of the Decapolis, that is, in the heart of a pagan territory. Therefore, the deaf-mute brought before Jesus becomes the symbol of the non-believer who walks a path to faith. In effect, his deafness expresses the inability to listen and to understand not only the words of men, but also the Word of God. And St. Paul reminds us that *“faith comes from hearing”* (Rm 10, 17).

The first thing Jesus does is take that man away from the crowd – he does not want to give publicity to the gesture he is going to make; neither does he want his word to be concealed by the confusion of the surrounding voices and rumours. The Word of



God that Christ conveys to us needs silence to be accepted as the Word that heals, reconciles and re-establishes communication.

Two gestures of Jesus are evident later. He touches the ears and the tongue of the deaf-mute. So as to re-establish the relationship with that man “blocked” communication, He first re-establishes contact. But the miracle is a gift that comes from above, that Jesus implores the Father by raising His eyes to heaven. Then, He commands: “Open!” And the deaf ears open, the knot of his tongue is untied and he begins to speak correctly (*cf. v. 35*). The lesson that we draw from this episode is that God is not closed in Himself, but opens up and communicates with humanity. In His immense mercy, he overcomes the abyss of the infinite distance between Him and us, and comes out to meet us. In order to communicate with man, God becomes man Himself: it is not enough for Him to speak to us through the law and the prophets; He becomes present in the person of his Son, the Word made flesh. Jesus is the great “bridge builder” who builds in Himself the great bridge of full communion with the Father.

But this Gospel also speaks about ourselves: we are often withdrawn and locked in ourselves, and create many inaccessible and inhospitable islands. Even the most elementary human relationships sometimes create situations that hinders reciprocal openness: the closed couple, the closed family, the closed group, the closed parish, the closed Movement, and this is not what God wishes; this is our sin.

However, at the origin of our Christian life, in our Baptism, we find precisely that same gesture and that same word: “Effatá! - Open up!” And the miracle was fulfilled: we have been cured of the deafness of selfishness and the silence of isolation and sin, and we have been incorporated into the great family of the Church; we can listen to God Who speaks to us and communicates His Word to those who have never heard of it, or to those who have forgotten it, or buried it under the thorns of the worries and deceptions of the world.

For the being and doing of the Cursillo Movement, this gospel is a great teaching, because it gives us the key to keep going in our mission. We need to assume Jesus’ attitudes: go out, go out, go out. In going out we will surely meet so many deaf and dumb, deafened and muted by the mega trends of our times, like individualism, post-truth, mimesis, cybernetic communication that impede hearing the voice of God and His word. And once we meet those deaf and dumb, we should touch with mercy their ears and their tongues. Only then, as Pope Francis teaches us: *“The encounter between communication and mercy will be fruitful to the degree that it generates a closeness which cares, comforts, heals, accompanies and celebrates. In a broken, fragmented and polarized world, to communicate with mercy means to help create a healthy, free and fraternal closeness between the children of God and all our brothers and sisters in the one human family”*. (Message for the 50th World Communications Day, 24th January 2016).

If we remain locked up in our circles, the dream of Jesus will not become true. Let us dare to touch the ears and the tongues of so many men and women who, deafened and silenced by the weight of their lives, can neither listen to God, nor sing for the Lord. Only then can we make life what Fundamental Ideas 3 points us in a



timely manner: *“The Movement has always focused on the person in their everyday life. The CM helps people realise their dignity and to discover their personal vocation, as well as their rights and personal and social responsibilities. (FICM 3, 51) “God is not indifferent to these realities... Christ remains the only valid response to man and the world” (FICM 3, 55)*

Following Jesus’ the example, with Cursillos’ own method, “let’s take those deaf and mutes apart from the crowds”, and allow them to have an encounter with His Word and with the life of grace, to enable them to recover their hearing and speech. Let the charism of the MCC to go on as a very effective channel to bring God’s love to today’s men – especially those who are far away (cf. FI3, 56).

Let us beg the Holy Virgin, the woman of listening and joyful witness, to sustain us in our commitment to profess our faith and to communicate the wonders of the Lord to those we meet on our way. Let Her tender and compassionate gaze catch and comfort us. Let Her be the example that helps us become able to touch the ears and the tongues of so many men and women who go down the roads, deaf and dumb, without having been able to really hear the Word that consoles, encourages and saves. De Colores! Amen.