



December 18: 125 years of the death of Fr. Butiñá

Fr. Butiñá died on December 18, 1899, 125 years ago, and his charism is still more valid today than ever if we know how to read the signs of the times. In him is fulfilled what he says about St. Joseph **The death of one who dies in the hands of life could not be bitter.**



Today is a very special day to recover the vision and mission of Butiñá and to repeatedly contemplate the current situation of our world, the world of work, immigration, of women and of course the Church. (Long contemplation to awaken our communities and to ask ourselves many questions).

- We take a look and contemplate the world of work and ask ourselves: Does our charism have something to say?
- We look at the situation of women and ask ourselves the same question: What can we do?
- Are we aware of the Church's need to return to Nazareth?
- Can anything good come out of Nazareth?
- Don't we need to recover some words that Fr. Butiñá lived in fullness and made them life? **FIDELITY; NAZARETH**

However, the above words cannot remain alive in him, and of course in us, if they are not nourished by prayer, the Eucharist, love for the Church and the Society (say, Congregation). We can also ask ourselves in the depths of our being the following question:

Where do I nourish my interior life and my commitment to the society around me? Where does the Ignatian expression: **Contemplatives in action lead me to?**

FIDELITY TO THE CALL: Ask him that I may be a faithful son of the Church, of the Society. This is how Fr. Butiñá expressed himself many times in his letters and writings. For him it is not just a theory, an empty expression and nothing more, but a life lived day by day in the midst of difficulties and sufferings. He remains faithful to the Church, to the Society, to the Charism received as a gift and is being concretized in Nazareth. In short, being faithful to Jesus of Nazareth, to **JESUS OUR GOOD**, as he liked to call Him.

We find ourselves in hard times and in moments of great weakness, in which everything seems vanishing. We remember the word of Paul telling us in 2Co.12, 9b-10:

I very willingly boast of my weaknesses, for by so doing the strength of Christ will reside in me. Therefore I live content in the midst of my weaknesses, the insults, the hardships suffered for Christ's sake. For when I am weak, then I am strong.

Do our personal and community lives transmit joy?

Joy is one of the principal gifts of heaven (Fr. Butiñá).

- Can we say how the Gospel tells us COME AND YOU WILL SEE IT (Jn. 1:35-51)?

God continues to call us at every moment, in every day that begins. He calls us in prayer and asks us for fidelity in every situation, because He asks us to listen to Him, and to listen to the cry of the poor working world as Father Butiñá did.

Is it possible that from our old trunks life can sprout again in fullness? In this world, in this society that surrounds us, in this Church that tries at all times to return to the Gospel, do we have something to say, something to live in order to be faithful to our charism? How should our fidelity, our permanence be? What do we have and what should we contribute?

**Who will keep us from the love of God?
tribulation, anguish, persecution, hunger,
nakedness, danger, sword?
I know whom I have trusted**



And we... in our communities, do we live the experience that **JESUS IS OUR GOOD?** If Jesus is our good, how is our life, our commitment, the joy of the community? Do we live in joy and hope, even though we experience our poverty and weakness, which St. Paul speaks about in his letter to the Corinthians? Do we believe that new shoots can come out of our communities? Full life of evangelization? We ask ourselves: How is my fidelity to the charism, to the call, to the gift received from the Lord?

NAZARETH: This is another of the words that come to life in Fr. Butiñá: God leads him to Nazareth and he allows himself to be led, he discovers in the home of the Holy Family the ideal place to help the poorest and most needy, from that spirituality of the ordinary, day to day life.

Nazareth is like a small seed which is sown and then grows and bears fruit. Nazareth is the home to turn to, when life seems to have no meaning, when everything becomes frail and small.

Can anything good come out of Nazareth? (Jn. 1:46) This is the question that Nathanael asks Philip. Philip answers him **Come and see** and introduces him to Jesus. From Nazareth comes the living Gospel, Jesus of Nazareth, the son of Mary and Joseph.

Here is revealed to us the fruitfulness of the disciples of Jesus in finding the Messiah because faith in Jesus is contagious, it cannot be confined or enclosed. Fr. Butiñá, is spreading Nazareth and for him it becomes a burning bush; **he founds the Congregation**, because he wants people, especially women, to live with dignity, making their work a praise to the Father and a service to their brothers, as in Nazareth, in the style of the incarnation.

Nazareth is to find the precious pearl and for it, Father Butiñá leaves everything he has and buys it. Nazareth is not something that is acquired by one's own merits, but a gift that is offered to me and asks me for an answer. What is my answer?

The Kingdom of heaven is like a merchant in search of fine pearls: when he discovers one of great value, he goes and sells all his possessions and buys it. (Mt. 13:45) What is my pearl of great value?



For the Charism received and for the poor he will leave his own, his fame and, if necessary, his life. **Moved by so much poverty...** This is what Father Butiñá says in one of his letters to the Society of Jesus.

To what does the reign of God resemble, to what shall I compare it? It is like a mustard seed that a man takes and sows in his garden; it grows into a bush and the birds nest in its branches. (Lk. 13:18-21).

Nazareth is the seed sown in the midst of our society, in the midst of the poor working world, where life is often hard, monotonous, gloomy. But it does not matter, the farmer sows in the field and cultivates the field, he does not leave it dormant, because sowing is constant, often we do not see the life that sprouts around us, there are shoots that deserve to be cared for, we must discover the seeds of the Word in ordinary life. As Pope Francis tells us, to discover the saint next door. A very simple question we can ask ourselves is: How do we sow and what do we sow?

Is there something that drives us from within to dedicate our life, our existence in the service of the poorest? Are we aware that in all the circumstances of our existence we are in mission?

What did Butiñá have to give up? His eloquence, his work as a great theologian, his professorships, etc. Why did he do it? Because in him is faithfully given what the Gospel tells us: To find the pearl of great price and he **found it in Nazareth. Jesus our good and with him Mary and Joseph.**

In the life of Fr. Butiñá, **St. Joseph** has a very important presence. He constantly recommends his devotion and does so from his own experience, a devotion lived in his family. Seeing his spiritual trajectory, we can see his confidence in Joseph, his determination to make known the countenance, the characteristics of this great saint, chosen by God as the spouse of Mary, companion and confidant in the mystery of her divine maternity and co-participant in the care and education of Jesus, our Lord and Savior. In the life of St. Joseph, there are culminating moments, times in which the Church asks us to “be on the way out”. He (Joseph) also shows us the way to follow and the word we perceive leading us is **DREAMS**.

(Matthew 1:18-24) The Lord reveals himself to Joseph in a dream and Fr. Butiñá learns to dream from him.

Joseph, Son of David, do not be afraid to take Mary as your wife, for what she has conceived is the work of the Holy Spirit...When Joseph awoke from sleep, he did as the angel of the Lord had commanded him and took Mary as his wife.

He arose, still in the night, took the child and his mother and departed for Egypt, where he resided until the death of Herod.

TO DREAM AND TO WELCOME. We are asked to dream and to welcome. Surely, Fr. Butiñá, in his life, dreamed of a fairer, more welcoming society. With a more dignified world of work, with better possibilities of life, where the needs of the poor are attended, of women, taking care not only of their spiritual life, but also of their formation (that of the women and people who approached him). For them he did not hesitate to get up in the wee hours of the morning to celebrate the Eucharist and talk to the people who came to him in search of guidance.

A short but profound question:

What are we dreaming about?

HOPE is nourished by mercy, because we are vulnerable beings and we live in a history full of wounds (G. Gutiérrez).

How do we live these two words: **HOPE-MERCY**?

Butiñá, lived mercy and with it, nourished the hope of many workers, especially women.



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