

# Jesus Living in Mary



No. 24, April 2020

**Monthly Newsletter of Formation and Information**  
**Association Mary, Queen of All Hearts**



**Louis-Marie de Montfort - la Trinité-Porhoët**





### **Psalms 117(118):2-4,22-27**

**Ref: Give thanks to the Lord for he is good, for his love has no end.**

Let the sons of Israel say:

‘His love has no end.’

Let the sons of Aaron say:

‘His love has no end.’

Let those who fear the Lord say:

‘His love has no end.’ R

By Pierrette MAIGNÉ

### **The stone which the builders rejected has become the corner stone.**

This is the work of the Lord,  
a marvel in our eyes.

This day was made by the Lord;  
We rejoice and are glad. R

O Lord, grant us salvation;

O Lord, grant success.

Blessed in the name of the Lord  
is he who comes.

We bless you from the house of the Lord;  
the Lord God is our light. R

# His Love Has No End!





This psalm is an invitation to give thanks for the Love of God. Israel, the house of Aaron, those who fear the Lord, that is to say believers are invited to recognize the Love of God, this love which is forever and ever.

This psalm, of which we have only a very small part, is also part of the Easter Vigil Liturgy, that of Easter Day. It is also part of the Sunday Psalms of the Liturgy of the Hours, so it is a Paschal psalm one could say a psalm of resurrection.

The one we are invited to celebrate is the Lord, a word which translates the unpronounceable name of God revealed to Moses, this Name of Mercy and here is also the link with the liturgy of this day: Sunday of Mercy.

The Lord is the one who saves us, the one who defends us, the one in whom we can trust; it is this experience of salvation that the psalmist invites us to share. Whenever Israel came close to annihilation, God raised it up. Witnessing the "works of God" is the calling of Israel. This is also our mission!

Jesus applied this psalm to conclude the parable of the "homicidal winegrowers" (Mt 21, 42; Mk 12, 10; Lk 20, 17), the stone rejected by the builders, it is He!

Yes, Jesus is indeed the one who saves us by His death and resurrection. Easter is a day of celebration, a day of victory, and we will not have too much paschal time to praise the Lord, to give Him thanks because it is every day that He saves us, yes it is for everyone we salute Him, cheer Him on, share our joy: Hallelujah, Praise the Lord. ■

**HYMN 135 OF FATHER  
DE MONTFORT: *HYMN  
ON THE LOVE OF  
GOD.***

How sweet to sing both night and day

The canticle of fair love!

O my Jesus, my love, I love you,

I want to love nothing but you,

No one really knows what joy

It is to love you, my Savior.

Christians, I love Jesus, say the same,

Taste how sweet is love. *(twice).*





# **The foundation of the Institute of the Brothers of Saint Gabriel**

## ***in Creative Fidelity to the Charism of the Origins***

By Marcel Chapeleau, *Brother of St. Gabriel*



**Through history, foundation,  
refoundation and turbulence, then  
cruising speed.**

I would now like to show how fidelity to a charism can be put to the test of history. This was also the case for the charism of Francis of Assisi. Let's see for Montfort. With the collaboration of Bro. Bernard Guesdon, Br Gérard Dupont summarized Montfort's activities for schools from 1714 to 1715 as follows:

"Between the different missions in the parishes of the region, Montfort took care of organizing the schools for boys and girls, wanted by the Bishop of La Rochelle. The latter offered the premises; Montfort to repair them, arrange them ... became an architect, entrepreneur, construction site manager. He ordered the workers, bought the materials, controlled the various achievements. And the first "Charitable School" for boys opened its doors around October 1714. The absolute principle of free education had to be respected by all imperatively, especially by the masters and even the wealthy parents, in order to create no distinction between the poor and the other.

For masters, "he chose a few young people who had put themselves under his leadership ... and wanted them to be dressed in black, at least in cassock, to inspire respect." Every day, he visited classes, completed the training of teachers, took care of everything in details: the admission of students, the arrangement of benches in an amphitheater, the method of mutual education recommended at that time, timetables, good order, rewards and sanctions, and especially catechism and prayers, with a priest who celebrated Mass and assured the Confessions, and until the return of the children to their parents.





*“” And the first “Charitable School” for boys opened its doors around October 1714*

The effects of such an attentive education were soon felt: these boisterous and rude children became polite and attentive to the lessons and advice of their educators (Besnard n° 159,160). During a visit to Poitiers, he was able to give Marie-Louise Trichet a companion who will be the second Daughter of Wisdom, Catherine Brunet.

And during another visit, he reminded them of God's plan: "Do you remember that being in Poitiers, when I left the Hospital, leaving you in the arms of Providence, alone and without help ... I wish you said: that when there were only Daughters of Wisdom in ten years, the will of God would be done ... Well, count: you will see that I have been saying this for exactly ten years now ... "

Montfort took the same care in organizing the installation of classes for little girls (April 1715) as he had done for the Boys' School. And the success was soon the same, the enrollment quickly increased to four hundred students."





### His first disciples.

Br Gérard Dupont quotes Brothers and Sisters and Priests: Bro. Mathurin Rangeard (1705), the four Brothers he will name in his Will, Nicolas, Philippe, Louis, and Gabriel, as well as Bro. Jean, Bro. Pierre and Bro. Jacques Boucard; Sisters Marie-Louise and Catherine Brunet; and Fathers Vatel and Mulot, his first collaborators at the Mission of Vouvant in November 1715.

Then will come the hour of successors, the Brothers of the second generation ... Dominique, from 1716 to 1718, Hilaire Gardien in La Rochelle, from 1722 to 1725, René Joseau from 1721 to 1759 and Jean Fortin from 1729 to 1759 welcoming Father Le Vallois in 1720 who became their Spiritual Father, under the authority of Father René Mulot from 1720 to 1749, Superior General, taking their first religious vows in 1722.

*“” The history of the Foundation of our Congregation has long been the subject of many discussions about the part that goes to Montfort and that which goes to Fr. Gabriel Deshayes for its vital continuity.*

*Louis Marie De Montfort-guignien*

Then, those who, like the example of Brothers Mathurin, Jacques Boucard and René Joseau, distinguished themselves by their specification of teachers or catechists, Bro. Pierre-Michel Guérin from 1755 to 1765 and Bro. Joseph (Bernard Métayer) from 1760 to 1772, Bro. Pierre Loisel from 1765 to 1781, Bro. Pierre Mury from 1787 to 1820. (cf. G. Dupont. Les Frères Montfortains de Saint-Gabriel : le charisme des origines. Pâques 2017.)

In 1794, there was a repression wanted and voted by the Convention to exterminate the military Vendée. For example, in Saint-Laurent-sur-Sèvre, central place of the Montfortians, the infernal column N° 3 coming from Cholet and led by General Caffin massacred two nuns, 29 men including 4 Religious: Bro. Yvon, Bro. Boucher, 60 years old, Bro. Jean, 30 years old and Bro. Olivier 30 years old.

The history of the Foundation of our Congregation has long been the subject of many discussions about the part that goes to Montfort and that which goes to Fr. Gabriel Deshayes for its vital continuity. So, this requires some clarification, because we can wonder what is the cause of the turbulence which lasted from 1889 until around the year 1967. Here are some dates which show an aspect of our history quite turbulent as we will see:



**From 1821 to 1997: landmarks in the relations between the Montfortian Congregations.**

1821: the beginning of the Reorganization of the Brothers' Congregation by Fr. Gabriel Deshayes to maintain the continuity of the first Foundation.

1888: the Beatification of Montfort.

1889: the scramble due to the types of governance of the three Congregations.

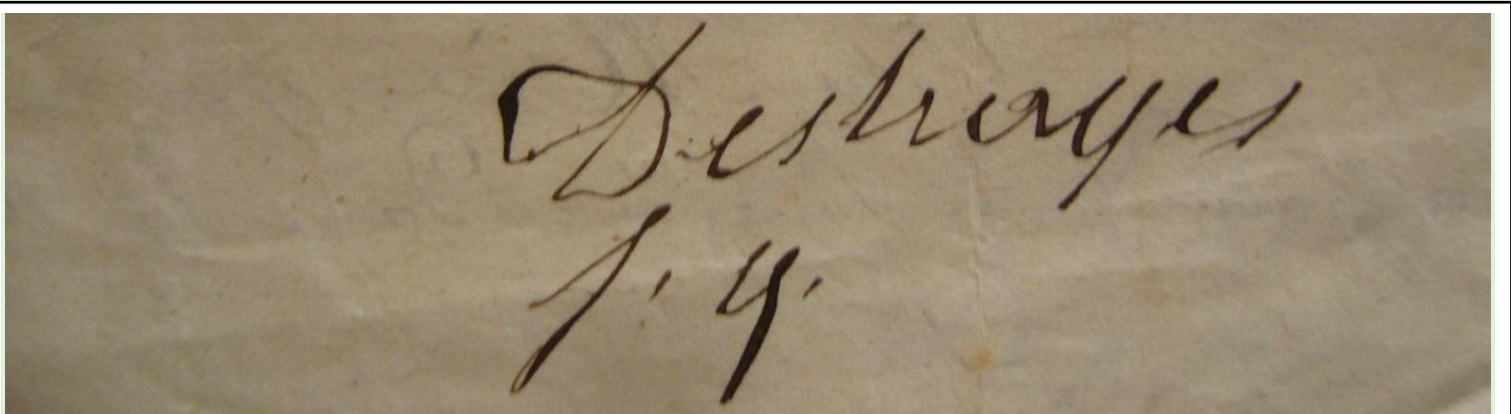
1910: the Decree of Approval by Pope Pius X: "the Brothers ... of Saint-Gabriel ... have as Father and invoke as such the Blessed Louis-Marie Grignon of Montfort ..."

1947: the Canonization of Montfort, but this does not help reconciliation between the Montfort Missionaries and the Brothers of Saint Gabriel.

From 1964 to 1977: improving relationships through joint work, writing and meetings.

1966-1967: the year of the 250th anniversary of the death of Montfort.

1997: a Gesture of Reconciliation between the three Congregations allows cruising speed





Turbulence arose from a misunderstanding between two people: Father Maurille and the local bishop in 1889. Here, I must take the precaution of saying: we must be careful not to judge too quickly the way of governing in Institutions in the 19th century until Vatican Council II. Furthermore, it is difficult to summarize what happened during three quarters of a century in very few lines.

In 1887, Father Maurille, Superior General of the Montfort Missionaries, printed a book on the life of Father de Montfort. It says that "the Brothers of the Holy Spirit are from the Montfort family and that by changing their names (Brothers of St-Gabriel), they have not changed their origin ..." This book was published in 1888, the year of the Beatification of Montfort.

Apparently, everything seems to be going well, but a reversal took place in June 1889. The same Father Maurille approves a book which denies the Montfortian filiation of the Brothers of St-Gabriel by affirming that it was Father Deshayes who founded them .

This turbulence is attested in 1894 in a text by the Bishop of Luçon where he describes the conflict between him and Father Maurille. The bishop trusted the Brothers of St. Gabriel who had their autonomy. And Father Maurille, Superior of the Montfort Missionaries feared that the Sisters would also become autonomous, and therefore that he himself would lose a certain power.

*“” Turbulence arose from a misunderstanding between two people: Father Maurille and the local bishop in 1889*



*Deshayes G., 1821-1841*

Instead of seeing the three Congregations attached to Montfort become autonomous, evolve and grow by having good relationships like the 'children' of the same spiritual Father, each having its general manager, a 'family disagreement' was born by a kind of default in institutional functioning. It seems that there was confusion between general authority and respect for the respective and legitimate autonomy, as the bishop rightly understood.

In addition, we note the passionate interest of several historians on this subject: Montfortian filiation and the "re-foundation" under the leadership of Father Gabriel Deshayes.

From 1906 to 1943 thousands of pages were written on this affair where two positions clashed. There was even a reversal: the best example is that of Archbishop Auguste Laveille. In 1907, his first book (560 pages) showed that Montfort was not the founder of the Brothers. But in 1916, he recognized his "error" by revising his previous book. He was Superior of the Versailles seminary and became Vicar General of Meaux. He wrote a third book in 1924 to confirm the founding of the Brothers by Montfort and respond to Crosnier who had just written 900 pages. It was a search for complex historical "reality" through books.

The Congregation of the Brothers having been recognized by Decree of Rome in 1910, this should have made things better. However, in 1947, the Brothers of St-Gabriel were not yet considered by the Church as founded by Montfort. Cardinal Tisserant had taken great pains to enlighten the other Cardinals on the question of Montfortian filiation, by publishing in 1943 a 508-page work.

In July 1947, Brother Anastasius had made two personal approaches to Pope Pius XII (a visit and a letter). Finally, in 1949, the text of the Canonization Decree (of 1947) was printed by Vatican typography. The text speaks twice of a double foundation of Montfort, that of the Montfort Missionaries and that of the Daughters of Wisdom. Pius XII only diplomatically places the Brothers in the Montfortian family in the following way: Montfort is a "very beloved Father": "... the Institute of the Brothers of Christian Instruction, formerly known as the Holy Spirit, and today Saint-Gabriel. The members of this Institute strive to imitate Louis-Marie's apostolic zeal for the Christian education of youth and surround him as their most beloved Father ('dilectum') with the greatest veneration. "

And by referring better to history, we discover the obvious role of the Brothers. In his Will of April 17, 1716, Montfort speaks well of "the Brothers of the Holy Spirit to make Charitable Schools".

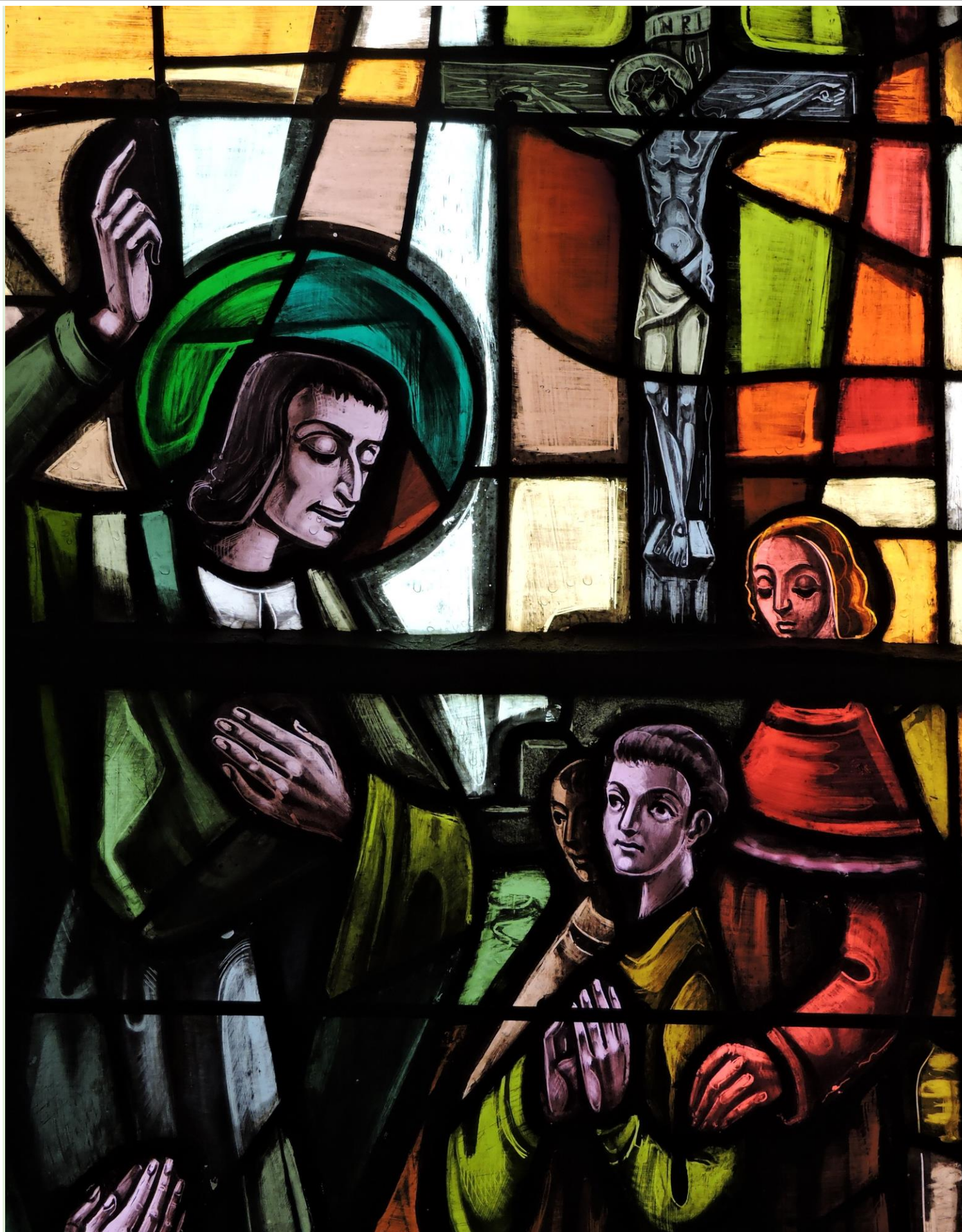
For my part, I would conclude that Father Gabriel Deshayes has really revived the Institute to which the Brothers were attached to Saint-Laurent-sur-Sèvre in Vendée. The first Spiritual Fatherhood (or Foundation) is indeed that which we recognize in Montfort.



*Maurille A., 1877-1903*

*“” The first Spiritual Fatherhood (or Foundation) is indeed that which we recognize in Montfort.*







Why not recognize, ultimately, the priority of the Charism of Spirituality over the Charism of the Institution? The two are linked and necessary in creative fidelity. I therefore see the emerging force which gradually revealed in the Disciples of Montfort an inspiring and unifying charism, a charism of the working Spirit, a charism now evident which brings together the Montfortian Family: Laity, Fathers, Sisters and Brothers.

In the movement of Vatican Council II (1962-1965) the quality of relations improved in order to collaborate on the ground and accept the vagaries of history. The joint research on the historical aspects and spirituality between Montfort Missionaries and Brothers of St. Gabriel had facilitated common understanding. It was given to me to participate in a biblical research in connection with the writings of Montfort in 1964. And I was present with Brothers of St-Gabriel and Daughters of Wisdom at the sessions of Father Louis Pérouas, Montfortian, master of research in CNRS (*Centre National de la Recherche Scientifique*), for example that of February 9-10-11, 1973 in Nantes.



*“” In 1997, a significant reconciliation was celebrated in the presence of the three Montfortian Congregations.*



1966-1967: the year of the 250th Anniversary of the Death of Montfort.

The end of the internal tension which settled down in a stable way in the minds is established in the two meetings of the General Councils of the two Congregations in Rome: the meeting of December 23, 1967 at the Montfort Missionaries and that of January 5, 1968 at the Brothers of Saint Gabriel. The trigger was the 250th anniversary of the death of Montfort in the year 1967, during which the Superior of the Brothers, Bro. Romain Landry, was invited to Lourdes to the Montfortian Pilgrimage by the Montfort Missionaries.

In 1997, a significant reconciliation was celebrated in the presence of the three Montfortian Congregations. On April 4, 2019 in Rome, Bro. Jean Friant was visiting the place where I work, and he reminded me of a gesture of September 29, 1997 which is important. He was then Superior General of our Institute. That year, the Montfort Missionaries offered a relic of Montfort and the Daughters of Wisdom offered a relic of Blessed Marie-Louise Trichet. These relics are now in the General House of the Brothers in Rome.

And here is a final example in 2019 at the Brothers' House in Rome, at the end of a formation session for new Provincials from around the world: on October 12, Sister Rani Kurian, Superior of the Daughters of Wisdom and Fr. Jean-Charles Wismick, Vicar General of the Montfort Missionaries expressed themselves by highlighting, sharing and communicating the current strengths in each of their Congregations. I participated in a real sharing of the riches of each Congregation. Each one shared what was at the height of the Montfortian Charism, of its Incarnation of the life of Congregation for the present time. For me, life is more important than labels. We did not come to give you a polite and courteous congratulatory speech, we came to share.

The mission that we carry out in the Montfortian sense is the work of the Holy Spirit. This is what Montfort said in his Burning and Fiery Prayer to obtain Missionaries: "Be mindful of this, your Congregation, for it is you alone who must, by your grace, make it a living reality. Tuae Congregationis: your own Congregation. Opus tuum fac, it is your work, great God" (PM 26). ■





# MY MARIAN LIFE

**By Hubert GUERINEAU, *Brother of Saint Gabriel***

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I was born in 1938, in a very Christian peasant family. My mother was very pious, although illiterate, and my father was a fighter. He defended tooth and nail his position as sharecropper to become a farmer against landowners.

But, he was proud to claim to be a descendant of the "Vendeans" who rose up against the Revolutionaries in 1793. It was to Saint Louis-Marie Grignon de Montfort, apostolic missionary, that the Vendée knew how to keep its Christian faith.



At the age of 7, my father registered me as an Associate of Our Lady of the Sacred Heart of Issoudun, as he had done for his seven other children. And my mother found it perfectly normal for a "little communicant" to be able to lead the family evening prayer during Lent. After the basic acts of Christian life, I led the rosary which always ended with prayer to Our Lady of the Sacred Heart.

It was to the devotion of Mary of my mother and to my commitment as a religious thanks to the firmness of my father that at the age of 11, I said "yes" to the recruiting Brother of the Brothers of Saint-Gabriel that I have become a "teaching Brother".

I had no shortage of hardships. I had repeated stops for lung disease. All these were experienced as something natural. Lung operated in 1961, I was authorized to teach first in Primary, then in College and finally in Secondary.



When one of our Major Superiors proposed to the retreatants - there were 150 of us - a commitment from *fidei donum* to go and teach in Africa, two agreed, and I also found it normal to volunteer to go to Gabon. It was in 1966.

Our Pope Francis loves to talk to us about Mary who unties the knots, for me it was Mary who was pulling the strings and it is to a future postulate who spoke of "Mother Mary" that I owe this expression which will follow me all my life ... till today. So I lived 35 years in Africa as a teacher, including 17 years as Principal, approaching the difficulties inherent in my position in a positive way. I have often wondered to whom I owe these protections. Each time, the conclusion was the same: to the prayers of my family and especially of my three Religious aunts and the gift of myself to the children for whom I had given my all.

Of course, Mary was an integral part of my life; I recited my rosary every day, I taught catechesis from 6th to 12th Grade, then to University Students. I have not known failure, annoyances, yes, but failure, no. I no longer fell ill. Yes, someone was watching over me and I didn't know it. Each year, I renewed my Consecration to Jesus through the hands of Mary, but, I lived these 35 years as on a little cloud, seeking to give the best of myself to all the students I am in charge of. My goal: to make each of them a "complete" man, steeped in Christian principles, certainly, but above all in solid human values. By creating extracurricular activities, I showed them that it was necessary in life to know how to commit oneself to the service of one's brothers.

“” for  
me it  
was  
Mary  
who  
was  
pulling  
the  
strings.





And Mary in all this? I more or less forgot it when she was there every day by my side. Called for professional retirement in 1993, I had to evaluate all these years. It was then that I had to deepen the Old Testament to teach it to the catechist students in the parish. This is where I started to share my method of learning "mother tongues" to develop the various indigenous languages of Gabon first, then Cameroon, 23 regional languages, in order to inculturate more.



*“” she asked me to make her known through the works of Saint Louis-Marie de Montfort.*



My Marian life, although real, was not my primary concern. And yet, Mary was waiting for me in 2004. Due to a benign lung tumor, I asked to return to France. I was assigned to Poland. And it was at the foot of Our Lady of Czestochowa that Mary was waiting for me. From the bottom of my heart, she called me and said, « Hubert, what have you done for me all these years? » Full of remorse for having lived away from her like an automaton, I felt that she wanted me for her. But what ? A stupid, unworkable idea, she asked me to make her known through the works of Saint Louis-Marie de Montfort, the great Saint of True Devotion to the Blessed Virgin. I told myself that as a "Montfortian", I should try to have his works translated into Polish and above all to publish them. To do this and helped in this by loyal friends, I created the Montfort Editions (Wydawnictwo Montfort) for the Polish language. I felt that "Mother Mary" was happy. From year to year, Montfortian books in the Polish language have emerged. Helped by one of my colleagues and by the Montfortian fellow priests of Croatian origin, one after the other, the **True Devotion to the Blessed Virgin, the Secret of Mary, the Love of Eternal Wisdom, the Admirable Secret of the Rosary and the burning Prayer for Missionaries** came out of the ground in pocket format. Why such a small format? So you can put the books in your pocket.



*"I therefore, urged by the Blessed Virgin, proposed the book "33 days of Preparation for the Consecration to Jesus Through Mary".*



But Montfort suggested a learning method for us to "Consecrate ourselves to Jesus through Mary". In order for Our Lady to be finally satisfied, I had to compose a **prayer book** to put in all hands so that a faithful could prepare, alone, for "THE OFFERING OF ONESELF TO JESUS THROUGH MARY". Participating in a Marian Recollection is not easy. I therefore, urged by the Blessed Virgin, proposed **the book "33 days of Preparation for the Consecration to Jesus Through Mary"**, in Polish then in French. The Montfort Missionaries of Czestochowa (Poland) continue this beautiful mission of making Mary known in Poland.



As for me, "Mother Mary" had not forgotten me. I had, exhausted, victim of a very high arterial hypertension, to return to France where I insisted on continuing my Marian commitment, by publishing books in French and Marian Recollections according to the method of Saint Louis- Marie de Montfort. Every day I asked what Mary wanted from me. Her answer was clear in 2016. I had to suffer for her. I became half blind after losing an eye and half deaf, watched by a "big aorta". So I understood that she wanted me to rest and pray more.

And I discover the true face of the Mother of Jesus, who by her "yes" to the Incarnation has participated in the redemption of human race. It is from that day that Mary suffered during her earthly life and continues to participate with her Son in our redemption. It is from this day that Mary is present at each Mass that is celebrated in the world, at the time of the Consecration, as she was present at the foot of the Cross (« Marie est là », by Mgr Aillet, bishop of Bayonne). Thank you Mother Mary, I love you. **And in tribute to the two « Vendean hearts » that have marked me throughout my life, the formula is often on my lips: Sacred Hearts of Jesus and Mary, I love you.**

"O my Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to Heaven, especially those in most need of Your Mercy". ■



Statuetka wyrzeźbiona przez Monfort



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Statuetka wyrzeźbiona przez Monfort



# HYMN 19

## TRIUMPH OF THE CROSS



1.  
The cross is a mystery  
Most profound here below,  
Without abundant light  
It can never be known.  
Only the noble hearted  
Are able to comprehend it,  
Yet understand it we must  
If we are to be saved.

2.  
Nature abhors it,  
Reason battles it,  
Pundits ignore it  
And the demon tears it down.  
Often the most devout  
Do not plant it in their hearts.  
Professing to love the cross,  
They are really lying.



3.

The cross is necessary,  
We must always suffer,  
Either climb Calvary  
Or perish forever.  
St. Augustine proclaims  
We are among the damned  
If God does not chastise us,  
If we are not tested.

4.

We go to our homeland  
By the way of crosses.  
It is the path of life,  
The highway of the kings;  
Each precious stone is cut  
To precise proportion  
So they may be the bricks  
In building Holy Zion.

5.

What value has the victory  
Of the greatest conqueror  
If he possesses not the glory  
Of self-mastery through pain,  
If his model is not  
The crucified Jesus,  
If, like the infidels,  
He spurns this holy tree?

6.

Through the Cross, Jesus Christ  
Has conquered hell itself,  
Crushed the rebel forces  
And won the universe;  
He gives the cross as arms  
To those who serve Him well,  
It charms or it disarms  
Both hands and hearts.

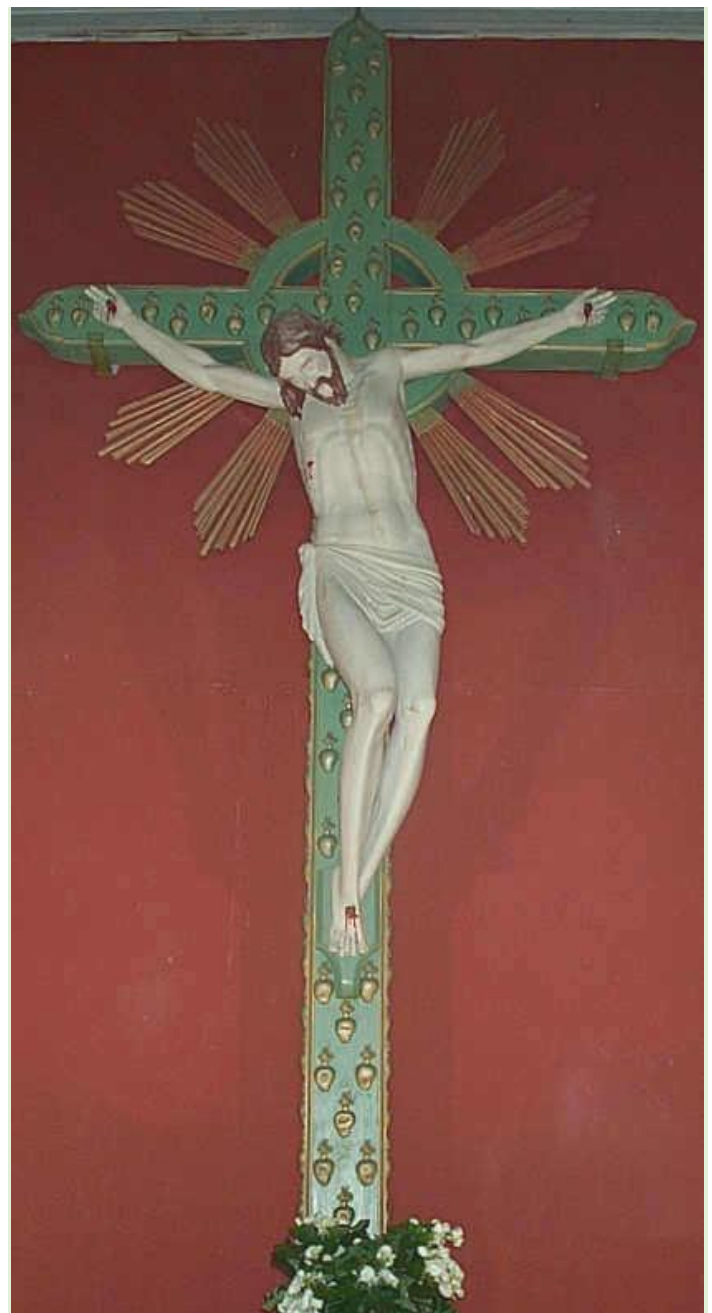
*“” We go to our homeland  
By the way of crosses*

7.

You will conquer by this sign,  
He said to Constantine,  
Every signal victory  
Is contained within it.  
Read in history books  
Its marvelous effects,  
Its remarkable triumphs  
On earth and in heaven.

8.

In spite of feelings and nature,  
In spite of politics and reason,  
The truth certifies it:  
The Cross is a great gift.  
In this princess  
We truly find Grace, wisdom,  
All holiness.







9

God could not resist  
Her singular beauty,  
The Cross made Him come down  
To our humanity.  
Entering the world He said:  
Yes, I yearn for her, Lord!  
Good cross, I thrust you  
In the center of my heart.

10.

He considered her so beautiful  
That He made her his honor,  
His eternal companion,  
The spouse of His heart.  
From His earliest childhood  
His heart longed ardently  
For the cross' presence  
Since He loved her fervently.

11.

He has, from His youth,  
Sought her eagerly;  
He died of tenderness  
And love in her arms.  
I desire a baptism,  
He proclaimed one day,  
The dear cross I so love,  
For which I so yearn.

12.

He called Saint Peter  
A scandalous Satan,  
When he wanted here below  
To turn his eyes away from it.  
The Cross is to be adored,  
His Mother is not,  
O awesome grandeur,  
Unknown here below!

13.

This Cross, now scattered  
Wide upon this earth,  
Will one day rise,  
Carried to heaven.  
The Cross, on a cloud  
Of blinding beauty  
Will judge by its light  
The living and the dead.

14.

It will demand revenge  
Against all its foes,  
But joy and pardon  
For all its faithful friends.  
The cross will glorify  
All the blessed in heaven  
And proclaim victory  
On earth and in the sky.

*“” He called Saint Peter  
A scandalous Satan,  
When he wanted here below  
To turn his eyes away from it.*



15.

During their life, the saints  
Sought naught but the cross,  
It was their great desire,  
Their preferred choice.  
Not content with those  
That heaven had sent,  
They sentenced themselves  
To additional crosses.

16.

Saint Peter's shackles  
Gave him more honor  
Than being on earth  
The Savior's vicar.  
O holy cross, cries out  
Faithful Saint Andrew,  
So I may attain life,  
Let me die upon you!

17.

Look! Saint Paul forgets  
His great rapture,  
Finding his glory  
Only in the cross.  
He is more praiseworthy  
In his grim dungeon  
Than in deep ecstasy  
Ravishing him to heaven.

18.

Without the cross, the soul is sluggish,  
Soft, cowardly and dull,  
The cross makes it fervent  
And full of strength.  
How dull we are  
If we do not suffer!  
How bright we are  
If we suffer well.

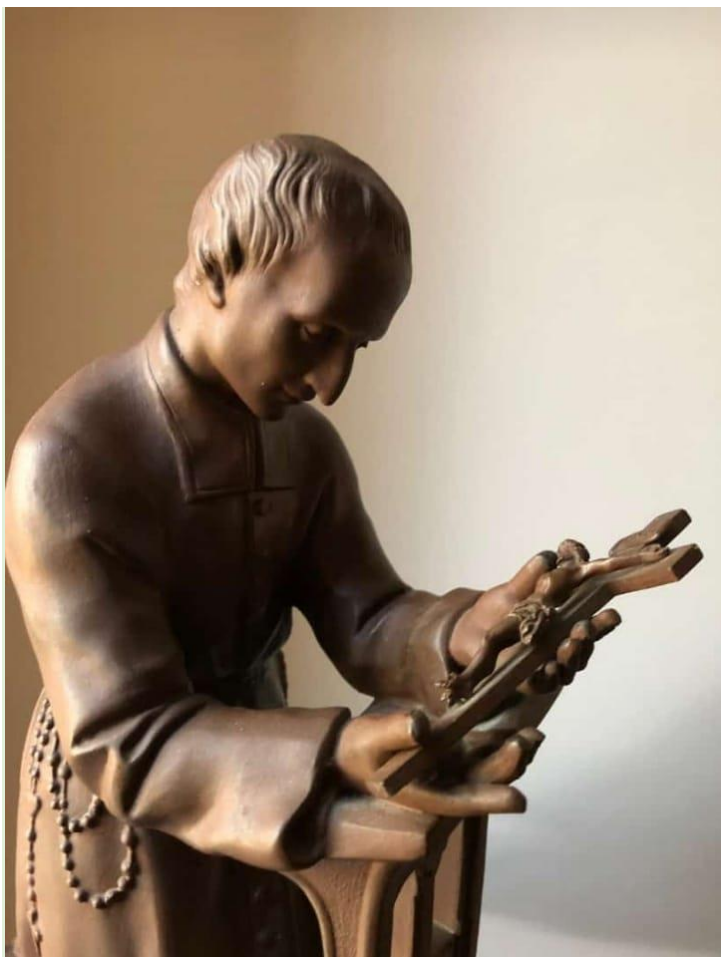
19.

A soul untried is of little worth,  
A puny soul  
Of no learning.  
O sovereign sweetness  
Tasted by the afflicted soul  
Taking comfort in suffering  
Without knowing relief!



*“Without the cross, the soul is sluggish,  
Soft, cowardly and dull.*





20.  
It is by the cross that the priest  
Gives us his blessing,  
It is by the cross that God forgives And grants us remission.  
God wishes that everything be marked  
By this sign;  
Nothing appears beautiful to Him  
Unless sealed by the cross.

21.  
Bearing this sign  
The profane is made sacred,  
Stains are removed,  
And God takes over.  
He wants the cross signed  
On our forehead and heart  
Before starting anything,  
So it may share in the conquest.

22.  
The cross is our confidence,  
Our protection,  
Our only hope,  
Our perfection;  
It is so precious  
That a soul in heaven  
Would joyfully return  
To suffer here below.

23.  
This Cross has such charms  
That a priest at the altar  
Uses no other arms  
To lure Jesus from heaven.  
The priest signs the cross  
Over the host many times.  
By these signs of life  
He gives orders to Jesus!

24.  
By this adorable sign  
The priest offers Jesus  
A sweet-smelling aroma  
Akin to none other;  
It is the incense he offers  
After the consecration.  
This is the garland  
He wishes to bear.

25.  
The Eternal Wisdom  
Still seeks today  
Faithful hearts  
Worthy of this gift.  
Wisdom seeks someone wise  
Who loves only to suffer,  
Who carries his cross  
Courageously, till death.

*“The Eternal Wisdom  
Still seeks today  
Faithful hearts  
Worthy of this gift.*



26.

O Cross, I must be silent,  
I diminish you by words;  
I am too bold,  
I am insolent  
Because I have received you  
With a reluctant heart,  
I have not appreciated you.  
Forgive my transgression!

27.

Dear Cross, at this time,  
Now that I know you,  
Come dwell in me,  
Rule over me.  
Fill me, my dear princess,  
With your chaste love  
And reveal to me  
Your most secret wealth.

28.

Seeing you so beautiful  
I yearn to possess you  
But my unfaithful heart  
Keeps me in my place.  
If you wish, dear mistress,  
To enliven my lethargy  
And endure my languor,  
I give you my heart.

29.

I choose you as my life,  
My pleasure and my honor,  
For my only friend,  
My only delight.  
Imprint yourself, please,  
On my heart, my arms,  
On my forehead, my face;  
It will not make me blush.



**FOREST OF MERVENT**

**“” I choose for my wealth  
Your rich poverty**





30.

I choose for my wealth  
Your rich poverty,  
And for my tenderness  
Your gentle austerity.  
May your wise folly  
And your holy disgrace,  
Be, for all my life,  
Its glory and crown.

31.

I consider it a victory  
When by your mighty power,  
And for your greatest glory,  
You truly overcome me;  
Dear Cross, I am not worthy  
To die beneath your blows  
Or of being a sign  
Of contradiction to the world.  
GOD ALONE ■

*April 28, 2020*

*Montfortian Family  
Day*

**MONTFORT  
MISSIONARIES**

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