

Jesus Living in Mary

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Association Mary, Queen of All



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**"Cry out with
joy to God all
the earth"**

**Called to
Bear Witness**

Hymn 20



*Living
the Eucharist
at the time of the coronavirus*

Biblical Insights

"Cry out with joy to God
all the earth"

By Pierrette Maigné

Responsorial Psalm: Psalm 65(66):1-7

Ref : Cry out with joy to God all the earth.

Cry out with joy to God all the earth
O sing to the glory of his name.
O render him glorious praise.
Say to God: 'How tremendous your deeds!

Because of the greatness of your strength
your enemies cringe before you.
Before you all the earth shall bow;
shall sing to you, sing to your name!

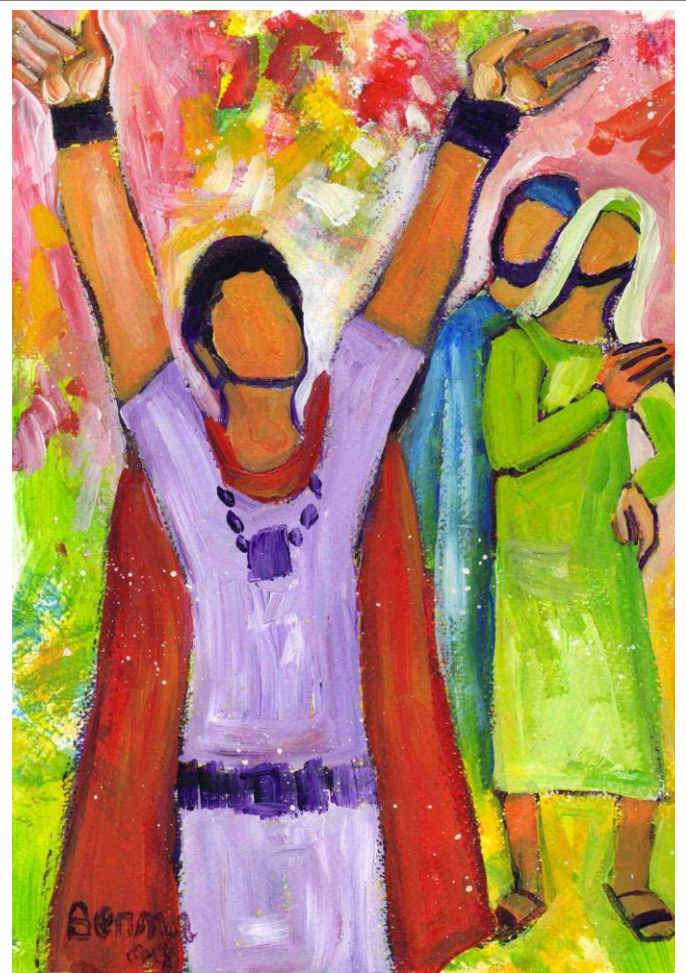
Come and see the works of God
tremendous his deeds among men.
He turned the sea into dry land
they passed through the river dry-shod.

Let our joy then be in him;
he rules forever by his might.
His eyes keep watch over the nations:
let rebels not rise against him.

This part of Psalm 65 is offered to us by the liturgy for the 6th Sunday of paschal time.

This Psalm invites us to praise and thanksgiving and the first verses are like an echo of «Gloria».

Cry out, celebrate, glorify, come, see, listen, sing, bow down, all these verbs tell us the attitude of the believer before God. But the believer does not live this alone. The Psalmist summons the whole earth to this concert of praise and invites to share his joy.



Let us pay attention to a few expressions used in this psalm:

a. To glorify, to give glory to God is to recognize God for who he is.

b. To bow down: it is an attitude of reverence, of worship which is due only to God.

c. Blessed be God: the blessing belongs to God, this expression in the mouth of man is a praise, it is a way to confess the generosity of God and to give him thanks.

d. All of you who fear God: nothing to do with being scared! The fear of God is an attitude full of reverence, it's a filial piety, an adoration that can be linked to prostration: I recognize who God is and I adore him.



What are the first reasons for this praise: they are the deeds of God in the history of Israel. The people of God remember them, they cannot forget them. Here what is evoked is the first event of liberation which is remembered at Easter: the freedom from slavery and the passage of the Red Sea by the people with the entry into the Promised Land by the Lord; and this is a reason for joy.



God wants free men and his work is always a work of liberation, of salvation. When all is bad I know that God will intervene to set me free; God wants the joy of man, love always has the last word! God is faithful.

God's fearsome actions are those that only he can do. His power is that of his love, God never abandons his children, he created them so that they may live.

It is after remembering the deeds of God that the psalmist summons us to listen to what God has done for him. What God has accomplished in history he never ceases to realize in each of us who put our trust in him. God is not deaf to listen to the prayers of his children, this is what the psalmist proclaims, because eternal is God's Love!

This Easter time for us is a passage from death, despair or affliction to life. Therefore we are invited to trust in God and to joy.

A few notes on praise:

- a. It's rooted in experience
- b. It is authenticated in a complaint that is heard
- b. It is communicative

So do not let ourselves go to gloom but sure of the Lord's intervention let our cry rise to him.

Our Hallelujah will be contagious. ■



Spirituality

Living the Eucharist at the time of the coronavirus



By François-Marie Lethel O.C.D.

In these days of lockdown, the greatest suffering of the laity is the deprivation of the Eucharist, especially for the most committed who lived Mass and daily communion as the heart of their lives.

Like our Sister Therese of Lisieux, Patron Saint of the Missions, we believe in the power of prayer for all suffering humanity, for the sick, the dying and the deceased, for the doctors and nurses, for all the families so hard hit. We must be like her "the little Moses" who prays on the mountain raising his hands to the Lord while the army of the People of God is fighting on the plain (cf. Ex, 17, 8-12). As many heads of state have said, we are "in time of war", a new world war. This time is called so not because we are fighting human brothers, but with all of our fellow human beings we are fighting an invisible and inhuman enemy, this virus which we must defeat with the weapons of faith and reason.

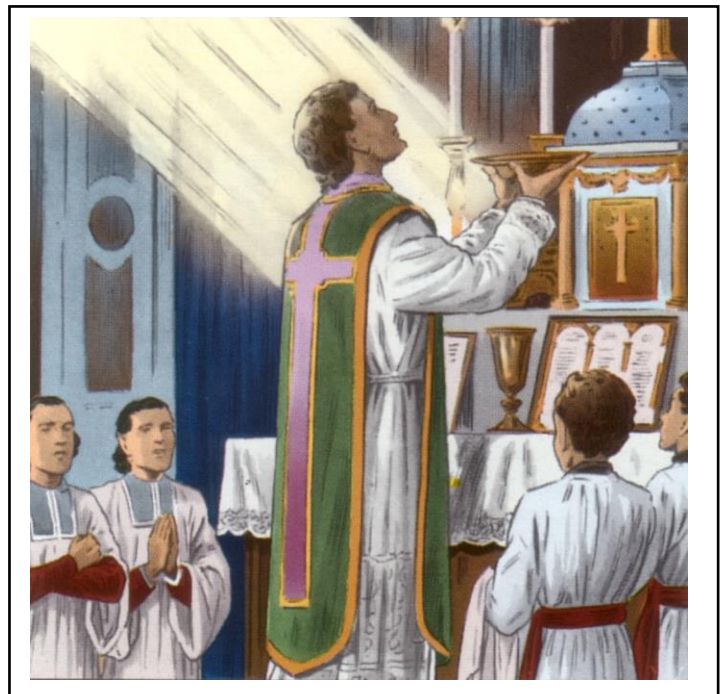


More than ever, it must be remembered that faith never goes against reason, and it is reason that guides government officials, doctors and scientists united in this same fight. Failure to respect these rules of lockdown would be a very serious sin, that of endangering the lives of our brothers. **We must pray with this faith which respects reason but which goes beyond it, without doubting omnipotence and the goodness of God to work miracles of healing so that this tragedy will soon end.** Like Therese of Lisieux and all the saints, we must fix our eyes on Jesus, asking Mary to give us her look of faith, hope and love when she saw him suffer and die on the Cross for the salvation of all men.

With Mary, we must contemplate the Risen Jesus, with the certainty that death will never have the last word. With the Church, we must raise our eyes to Heaven while contemplating Mary in the Glory of her Son "a sign of sure hope and solace to the people of God during its sojourn on earth" (Lumen Gentium, n. 68), with all known and unknown saints, with the full trust that the innocent suffering of the sick and dying, united with the redemptive suffering of Jesus, opens the door to Heaven for them. Like Therese, we pray every day for the eternal salvation of all the souls of the deceased, so that not a single one is lost.

We are in time of war, and it would be urgent to adapt the Eucharistic pastoral more to this situation, seeking new and exceptional ways so that Jesus-the-Eucharist remains close to the faithful, as did the military chaplains bringing communion to soldiers in danger, especially the wounded and dying, often at the risk of their lives.

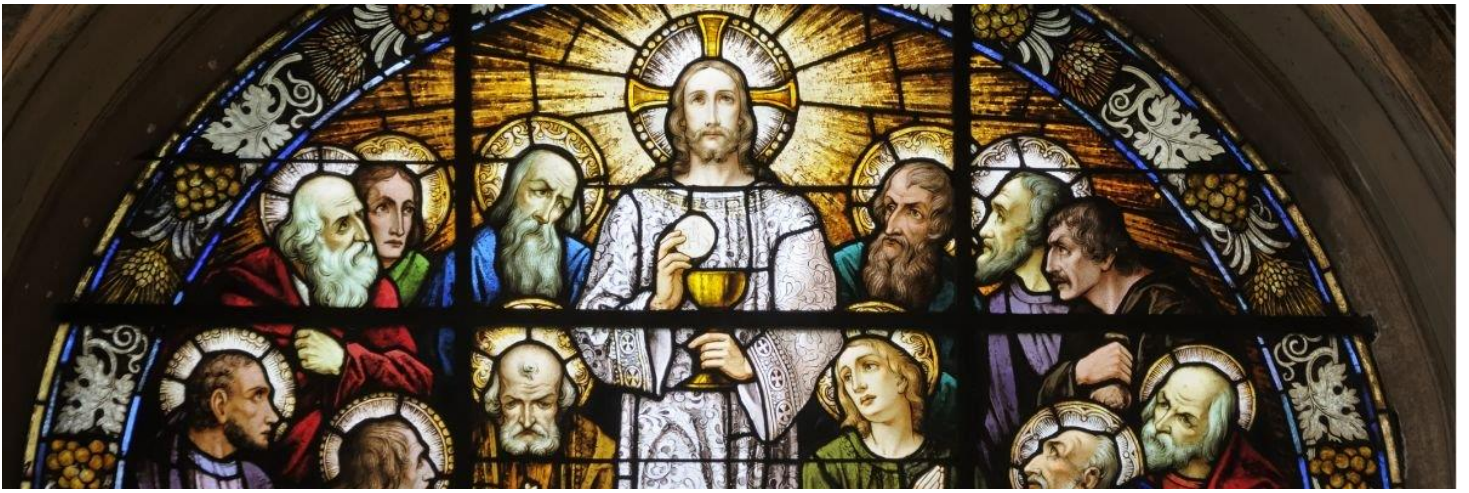
“... THIS VIRUS WHICH WE MUST DEFEAT WITH THE WEAPONS OF FAITH AND REASON.



We have many examples of holy priests who gave their life to be close to their brothers in jeopardy. Many have died in Italy in recent days. We can recall the luminous figure of Saint John Eudes (future Doctor of the Church) in the 17th century. Young priest, when the plague (even more deadly than the coronavirus) had erupted in Normandy, he had obtained from his Superior, Father Pierre de Bérulle, permission to go and live among the plague victims. Each day, with another holy priest, he celebrated Mass and filled with consecrated hosts a small tin box which he carried around his neck to go and give communion to the sick and the dying. Much later, at the end of his long life, he kept this box as a precious relic.



We have the most recent example of the Venerable Vietnamese Cardinal François-Xavier Nguyen Van Thuân, who stayed in prison for 13 years during the communist persecution. He managed to celebrate the Eucharist every day in the most extreme conditions, with three drops of wine in the palm of one hand, a small host in the other, continuously keeping a consecrated host in the pocket of his shirt. For another prisoner priest, he had made a ring from the iron of a tin can, which was a "small tabernacle" containing a fragment of a consecrated host. To the Catholic prisoners, he gave a reserve of hosts consecrated in packets of cigarettes so that they could continue to live adoration and communion. During this period of persecution, the Vietnamese bishops had given committed lay people the permission to keep the hosts and bring them to areas where the priests could not enter. In one of his prayers written in prison, Mgr. Van Thuan said to Jesus-the-Eucharist: "I carry you with me day and night". This continual proximity to Jesus-the-Eucharist supported him, helped him to forgive and heroically love his enemies, so much so that his communist guards often became his friends! He said: "My only strength is the Eucharist". At the time of the French Revolution, many courageous women, lay or religious, kept and gave the Eucharist.



The Eucharist was at the heart of the life and the magisterium of Saint Pope Paul VI. He endeavored to make Jesus-Eucharist closer to the faithful when he authorized communion on the hand and when he instituted the extraordinary ministers of the Eucharist, men and women responsible for distributing communion and bringing it to the sick and the elderly. Paul VI really put Jesus-Eucharist in the hands of the faithful! So that He is closer to everyone, and especially to those who suffer. At the same period, a humble lay person, a Salesian cooperator, Vera Grita (in the process of beatification), lived the experience of this proximity to Jesus-the-Eucharist wishing to make His faithful "Living Tabernacles" to bring His presence to the heart of the world.

“”

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Finally, concerning this painful deprivation of the Eucharist, it is better not to speak of "Eucharistic fast" (as we often do today), because this traditional expression – fasting – means on the contrary: to deprive yourself of any other food to receive Holy Communion. Speaking of this current deprivation of the Eucharist, one should not impose on the faithful the inaccurate idea of a "fast", as if daily communion were an exaggerated food which would be good to deprive oneself of, a kind of luxury or spiritual gluttony. This very questionable concept has been widely used in France and Italy for a long time. I experienced it almost 50 years ago. On the contrary, for more than a century, with the decrees of Saint Pius X in favor of daily Communion (1905), **all modern saints are saints of the daily Eucharist.** Before him, Therese of Lisieux emphasized first of all not our desire to receive Jesus, but on his desire to give himself to us, to live in us and to unite us to him. ■

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“ ALL MODERN SAINTS ARE
SAINTS OF THE DAILY EUCHARIST

Sharing

Called to Bear Witness



By Yohanes Jimmy Carvallo

*President of the Association Mary
Queen of All Hearts
Ruteng Région, Flores, Indonesia*

“” Since this Association is not only a prayer group, it has helped us to become “salt” in the middle of our living environment..

When I received a WhatsApp message from Father Arnold Suhardi, SMM General Assistant, on November 24, 2019, asking me to write a sharing of faith as a 'consecrated person' within the Association of Mary Queen of All Hearts (AMQAH), two things came to question me simultaneously. First, how to tell about this "most memorable" experience in my life; Second, how, I who have many limitations, give testimony that will be read by many people. Since I needed time to think about these two things, this simple meaningless sharing could only be completed in mid-January 2020.



On November 21, 2018, just when the Universal Church was celebrating the Feast of the Presentation of the Virgin Mary in the Temple, we, seventeen brothers and sisters with myself, committed ourselves to the Consecration to Jesus through Mary.

This was done after a long period of spiritual accompaniment offered by the Missionaries of the Company of Mary. The Consecration Rite consists of two main parts: the Promise to be faithful to the Word of God and the Renewal of the Baptismal Promises in the hands of the Mother of the Lord.

Through this Consecration we officially become members of the Association Mary Queen of All Hearts. Before that, we must present an official request to the National Delegate of the AMQAH in order to express our wish to become a member of the Association which specifically offers the spiritual path inherited from Saint Louis-Marie de Montfort to live with all our heart the Promises of Baptism.

The path to Consecration - the first step towards a deeper and more serious Christian life, for me personally, was not an easy one. During these periods, each potential member of the AMQAH was invited to "forget himself or herself" at the expense of time, in particular, to explore various formations with "Totus Tuus" material, as "food for the soul" which strengthen our steps in this "pilgrimage" of life.

Since this Association is not only a prayer group, it has helped us to become "salt" in the middle of our living environment, starting from our family as a «domestic Church», then the base community, the parish, and finally in the society where we find ourselves. With our frailty and our human limits, we continued to rise and to be witnesses of the Gospel in the spirit of humility, under the gaze of the Blessed Virgin Mary who followed Jesus, her Son, with faith and a love that never tarnished.



So, as a member of the Association, in the midst of the dynamic and pragmatic upheaval of this world, how can I live today and express myself as a person "born again" in the grace received in my consecration? Especially as a young person, in what way can I commit myself, always carrying the Christian values based on the spirit of the Gospel, to practice them in everyday life, in a professional environment and in my social-human relationships?

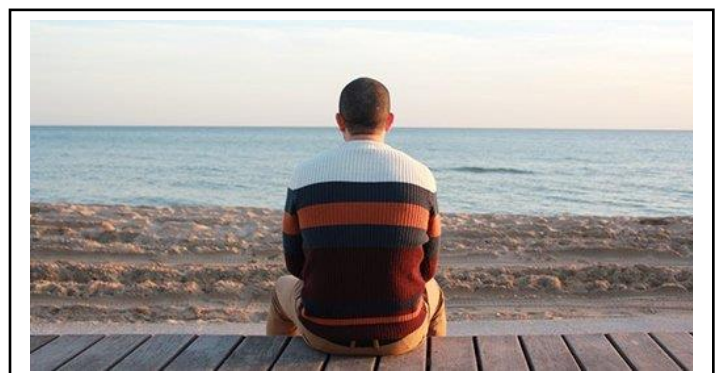
It is certainly not easy. Reality shows a series of ups and downs in terms of Christian life, especially as a lay Catholic who commits every day to bear witness to the Gospel. How many twists and turns, challenges and temptations, "desert" experiences? The commitment of the servant of Jesus living in Mary, a servant of the Holy Church made up of brothers and sisters, who at every moment is truly tested, sharpened and forged.

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In this regard, I would like to share with you my personal experience during a very special event.

On Wednesday September 5, 2018, my second child, Yosep Aleksander (8 years old) was diagnosed by a doctor at the "Love of the Mother" Hospital in Denpasar, Bali, because he suffered from an incurable illness. At first, he had shown the symptoms of blurred vision: myself, accompanied by my older sister, Ita, and her husband, we took this child to the CT scan room. The unexpected results of this examination depressed me and made me helpless.

Over time, my wife, Erlyn, and I have had to accept the bitter truth: Yosep, still in grade 3 elementary school, had a slow decline in fitness. At the time of this writing, Yosep is paralyzed, dumb, unable to see; he hardly swallows any food even if it is mashed porridge.



The bitterness that fell on me created a big storm in my life, confronting me with a choice that seemed to be a dilemma: should I focus only on taking care of my son and stop following the preparation for Consecration or while continuing to focus on taking care of my child, should I also continue the preparation for Consecration? According to the schedule, in two months, I would consecrate myself to Jesus through Mary in the chapel of the Montfortian Novitiate, in Ruteng, during a celebration which would be presided over by Fr Ariston Laurensius. How is it possible that, despite the ordeal that tormented me, I sincerely chose to continue until consecration? It is a mystery that I myself cannot understand. Sometimes, I felt a kind of little rebellion in the bottom of my heart, faced with this irreversible event. How can we still trust God when our lives are beaten by a heavy cross?



The struggle finally brought me, along with seventeen other people, to the Altar and we made our Consecration. One of the daily prayers of the members of the AMQAH touched and strengthened me afterwards: "Tuus totus ego sum, et omnia mea tua sunt: 'I am all yours and all I have is yours, O dear Jesus, through Mary, your holy Mother.' Amen" (TD 233).

The Consecration to Jesus through Mary, if it is meditated and lived, will really change the perspectives and the attitude of our hearts, while being tossed in the ark of life in this world. Day after day, our person will continue to be shaped, slowly but surely becoming a true disciple of Christ, being an example for others and constantly putting on Faith, Hope and Love wherever we go.



We no longer walk alone. Even in the midst of a hopeless situation, we maintain firm confidence. We are the very precious property of Jesus in the hands of Mary, his Mother. Thus, the fruits of Consecration can be clearly seen on the faces of those who truly live in a loving dependence to Jesus.

I live my Consecration by constantly seeking the will of God in everyday life. Prayer becomes the main foundation of the life of every member of the AMQAH, in addition to this fraternal communion so present in the big Montfortian Family. The same communion is experienced by the members of the AMQAH in their relations with the Christians around them, both within the basic communities of the Parish and elsewhere. The fulfillment of Baptismal Promises becomes their daily "breath", both in the environment where they work and where they live.

All this certainly has its foundation in the smallest community unit, namely the family. In my little family, we used to pray together at times. An example is the prayer of the Angelus, which we say every day. It seems simple, but it greatly influences the internal relationships of our family members: my relationship with my wife and children is affectionate sharing, so that in the midst of our daily activities, we can always focus on God.

“” We are the very precious property of Jesus in the hands of Mary, his Mother...



The members of the AMRC are more and more affirmed by the continuous formation which is given to us after the Consecration. In addition to following this continuous formation, we also celebrate the Eucharist together and pray the Rosary with love. Currently, the AMQAH in Ruteng, Diocese of Ruteng, continues to experience encouraging development. Recently, on November 21, 2019, 23 new members of the AMQAH consecrated themselves. Young and old alike want to strengthen their Christian life through Consecration to Jesus Christ through Mary, in the Holy Spirit, a means proposed by Father de Montfort to be true witnesses of the Good News in today's world. ■



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Hymn of Montfort

HYMN 20

TREASURES OF POVERTY



1.

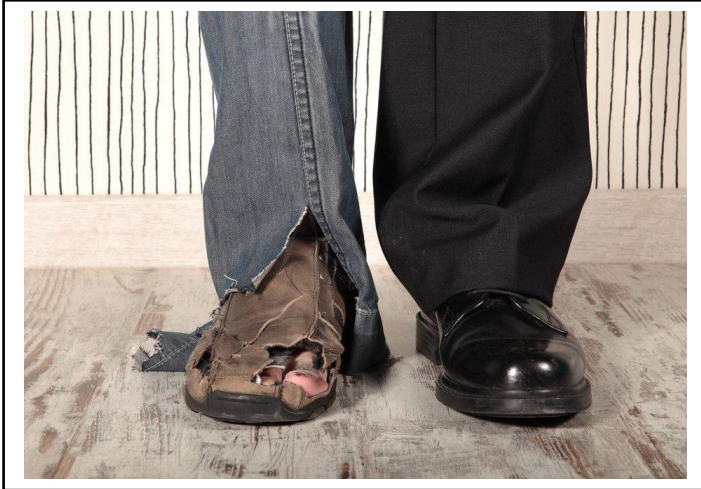
Here is the precious pearl,
Here is the treasure so hidden,
And the quality so generous
That I have sought for so long.
But it is not easy to take hold of;
Whoever wishes to possess it
Must, to do so, give away and sell
All he has, without any haggling.

2.

It is called voluntary poverty,
Or poverty of spirit,
Or the great saving counsel
Given to us by Jesus Christ;
It makes a wise man put aside
His goods and any desire for
possessions,
So to follow in His footsteps,
Like a true Christian.

3.

Jesus Christ has founded on this
Both Church and Religion;
It is on this that the faithful
Christian Must build his perfection.
This is where one must begin
To attain holiness;
Otherwise there is only impotence,
Lukewarmness and instability.



4.
This God who cannot resist
The charms of poverty,
And who loves it to the point of making
himself
Very poor in our humanity,
Enriches it in his own person
With the treasures of his truth,
And even adorns it and crowns it
with the fullness of his divinity.

7.
For thirty years he prepares himself
To speak what is in his heart;
So this utterance must be very
exceptional.
Here is this great word from our
Savior,
His first beatitude,
The greatest word ever written
which demands long and careful study:
"Blessed are the poor in spirit!"

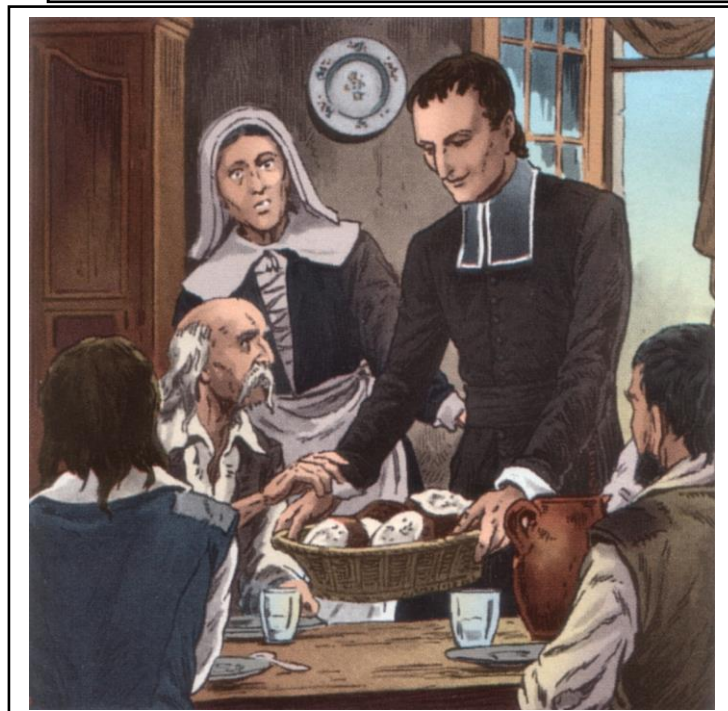
8.

For the kingdom of my glory
Belongs to their poverty;
The poor one is master, believe me,
Of all my bliss."

Notice that Jesus protests
That the poor person is, here and now,
Master of the heavenly kingdom,
So great, rich and powerful is he.

9.

He says that the spirit of his father
Has made him come for their salvation,
To announce his light to them,
And that this is his main aim.
If he utters great oracles,
If he opens the depths of his heart,
If he performs great miracles,
It is for them, for their benefit.



10.

While he rejects and scorns
The great and the rich lords,
He founds his holy Church
On none other than twelve poor sinners,
Who, to conquer the whole world,
Leave everything, possessing nothing,
And who, to defeat the foul spirit,
Strip themselves, keeping back nothing.

11.

He says: Does anyone want a throne?
Does anyone want to be perfect?
Let them sell and give as alms
All they have: this is my secret.
You cannot be my follower,
If you are not willing to leave everything.
I have left everything; imitate me,
Otherwise you reject me.

12.

At the birth of the Church,
The Christians were all fervor;
They left everything without reward,
Without arguing, with all their hearts;
But now we see a thousand weaknesses
In what poses as holiness.

Alas! we love riches,
Alas! we flee poverty.

20.

What bestows supreme happiness
On the friends of poverty,
Is that they receive from God himself
A hundred times what they have given up.
For a father, they find a hundred fathers,
And for one friend, a hundred friends:
A hundredfold in all things,
Just as God promised them.

21.

They have, even in this life,
A hundredfold in temporal goods,
And then, in heaven, in their fatherland,
A hundredfold in eternal possessions.
The truly poor person is master of the world;
Having all things without exception,
He has the sky, the earth and the sea,
And nothing can take these away.

41.

Mark well that it is more difficult
For a person rich in heart to enter heaven
Than for a camel to pass through the needle's eye.
So fundamentally unfortunate is he
Because of the ills with which God threatens him,
He ought to be howling at the top of his voice,
Begging for mercy and grace,
Because God looks upon him with scorn.



43.

But make no mistake, my brothers:
There are many poor people who are damned,
For it is only those who are voluntarily so
Who are the chosen poor.
Many poor people, being forced to be so,
Complain in the midst of their loss;
Their virtue being only skin-deep,
They are the devil's poor.

44.

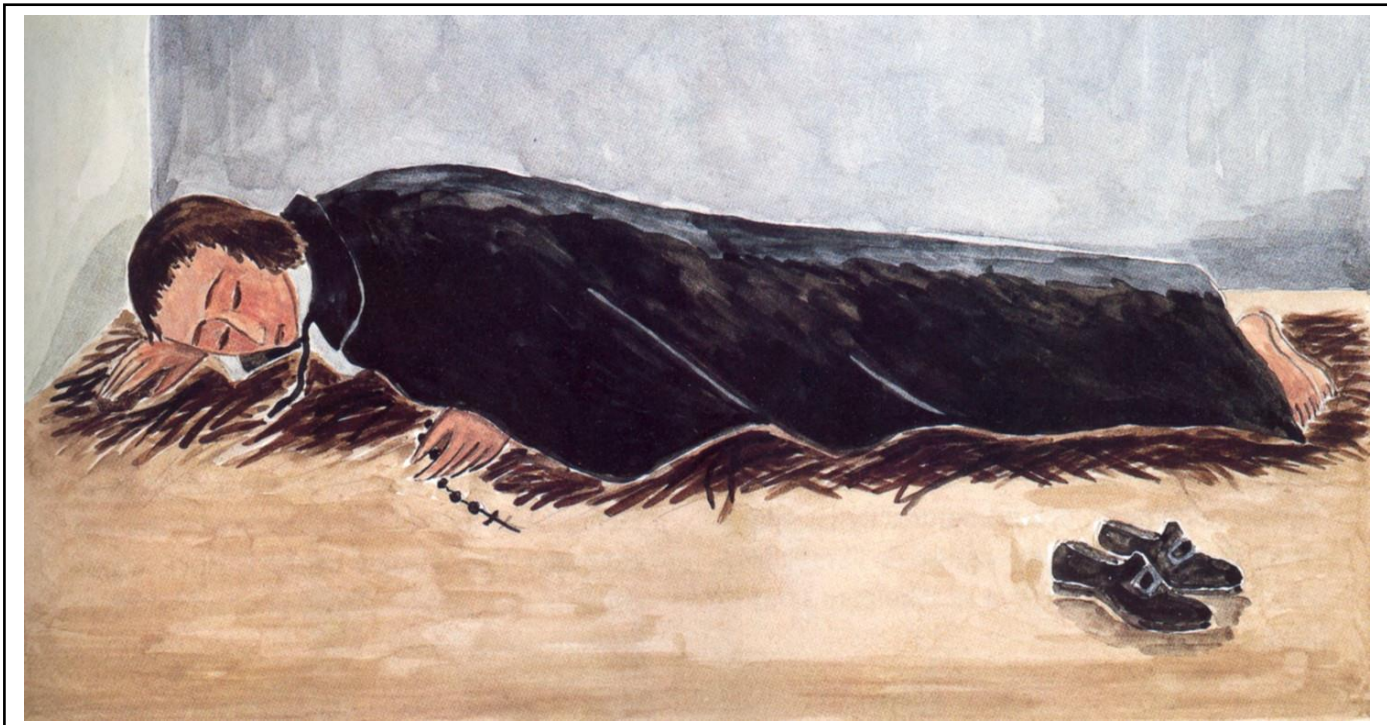
They do have money in this life,
Not in their hands, but in their hearts,
Because they are always wanting it,
And they love it with great ardor.
Often a poor wretch
Is more greedy in his destitution
Than a great potentate
With all his great wealth.

45.

Jesus does not want as his followers
The poor who are idle;
The idler is without any merit,
And is bound and cast into the fire.
God does not even want him to eat
If all he wants is to rest
And if, by a strange misfortune,
All he will do is play the beggar.

46.

Often enough the poor are lacking in piety,
Keeping away from the Sacraments,
Lying without any reason,
And sometimes cursing.
By these sins of theirs they are doubly
Unfortunate in their poverty,
And still more wretched in Hell
Throughout eternity.

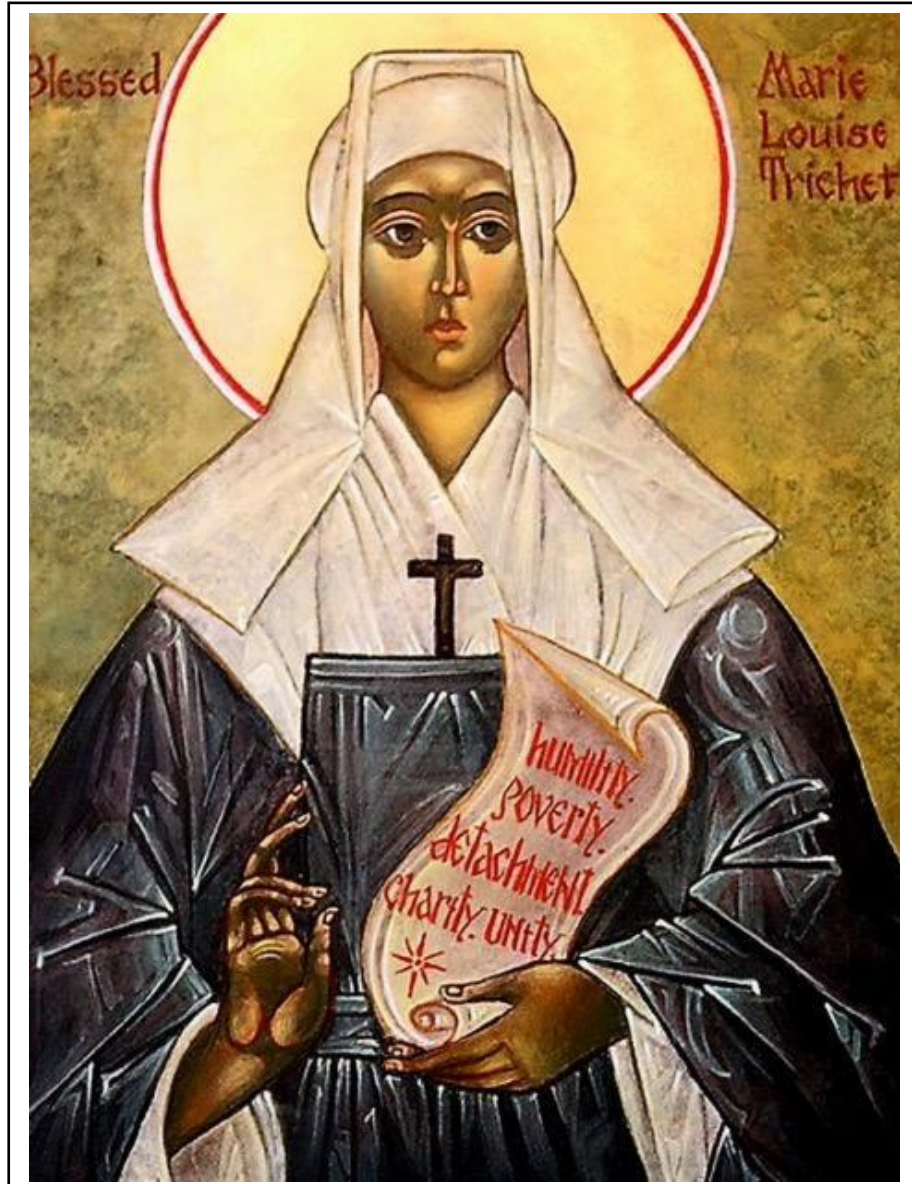


50.
How little I have known of the grace in
you,
Dear poverty of my God!
But now I embrace you
With a heart all on fire,
For I prefer your livery,
Your rags, your pale colors,
To all the golden vanities
Which lead eyes and hearts astray.

59.
Poor Jesus, I wish to follow you,
One poor man after another, even unto
death.

Have mercy, poverty intoxicates me
And inspires in me this holy delight.
Either let me be like you in my life,
Or else deprive me of life right now;
By your heart and through Mary,
Grant me this great gift.

60.
For fear that the common way
Might lead me astray from truth,
I come to make my fortune
With the wealth of your poverty.
Make my fortune very great,
That I may be poor like you
And all my belongings may hop along
with me.
I shall be richer than all.
GOD ALONE. ■



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