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Jesus Living in Mary

Monthly Newsletter of Formation and Information



Picture painted by Fr. Kieran Flynn SMM

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«Lord, you are good and forgiving»

By Pierrette Maigné

Psalm 86: 5-6, 9-10, 15-16

R. Lord, you are good and forgiving.

5 You, O LORD, are good and forgiving,
abounding in kindness to all who call upon you.

6 Hearken, O LORD, to my prayer
and attend to the sound of my pleading.

9 All the nations you have made shall come
and worship you, O LORD, and glorify your name.

10 For you are great, and you do wondrous deeds;
you alone are God.

15 You, O LORD, are a God merciful and gracious,
slow to anger, abounding in kindness and fidelity.

16 Turn toward me, and have pity on me;
give your strength to your servant.



The 16th ordinary Sunday liturgy gives us in meditation only a few verses of this psalm in which supplication and thanksgiving alternate.

The psalmist addresses God and what he says about Him:

- a. The character of God: good, full of love, great, the only one, tenderness and pity, slow to anger.
- b. God's actions: he forgives, he does wondrous deeds.
- c. The psalmist's requests: listen, hear, look towards me, have mercy on me.

The psalmist calls on God for help and invokes his kindness and forgiveness. Before God, man can recognize himself as a sinner and at the same time he can confess and seek the mercy of God, of which he is sure to be heard and answered.

Confident of the goodness of God, of his fidelity to his covenant in spite of sin, the psalmist wants to proclaim it so that not only he and Israel but all the nations will come to give glory to God. The Book of Revelation quotes this verse (15:4) describing the fulfillment of this prophecy.

You are great, and you do wondrous deeds: the whole Old Testament is filled with the account of these wonders of God, first of all those of the exodus celebrated in Psalm 135 with this refrain: eternal is His love.

“” Apart from Him everything is only wind, nothing to rely on.

You alone are God: Israel has the vocation to proclaim this Uniqueness of God, the prophets will not cease reminding the people of it every time when they go astray and are tempted by idolatry, let us think of Elijah in front of the prophets of Baal. The 1st reading of this Sunday from the Book of Wisdom says it with force: there is no God apart from you. Apart from Him everything is only wind, nothing to rely on.

You, O LORD, are a God merciful and gracious: this is literal citation from Ex 34:6 where after the episode of the golden calf, the Lord himself proclaims his Name in these terms. Yes, the love of God is infinitely greater than all our faults, that is why we can appeal to Him without fear and with confidence. The psalmist takes the Lord at his word: since this is your Name, look towards me and have mercy on me. It is the salvation he expects from God and from him alone. ■



"Renew the face of the earth and reform the Church"

by Dola Dhanush

On July 20, 1947, Louis-Marie de Montfort was canonized by Pope Pius XII. On July 20, 2020, we will celebrate its 73rd anniversary. The following is a reflection that could be useful in marking this special day.



The Montfortian Family today has before it a "Founder and a Patron Saint" whose missionary charism enriches the whole Church.

We thank the God-Trinity who offered a man named Louis Grignion to humanity and to the Church.

"Traveller, what do you see? A light quenched, a man consumed by the fire of Charity who became all things to all people, Louis-Marie Grignion de Montfort" The identity of Louis-Marie is eloquently described by this text written on his epitaph as "a man consumed by the fire of Charity". **This fire of love was lit by the Holy Spirit who is "the substantial love of the Father and the Son" (TD 36) poured into his heart.**

His heart is burned with an ardent love to seek and marry Wisdom, which is none other than Jesus Christ himself. The same fire of love makes him an "all things to all people". The text of the epitaph continues by saying that as a "priest of Christ", the life of Louis-Marie "showed forth Christ in his action and preached Him everywhere in his words. Indefatigable, he rested only in the grave". Louis-Marie was a "father of the poor, protector of orphans, reconciler of sinners"!

This "apostolic missionary" who lived for GOD ALONE ended his very intense missionary-spiritual adventure "royally", that is to say by solemnly singing with the people who surrounded his bed the Hymn 152 composed by himself: "Come, my dear friends, let's go to Paradise". After that, hands folded in the shape of a cross, the "vagabond missionary" blessed everyone present. Finally, he said to the devil: "It is in vain that you attack me! I am between Jesus and Mary. Deo gratias and Mariæ. I am at the end of my career: it is over I will not sin anymore! "

"I am at the end of my career", he sighed, imitating the Master who said on the cross: "consummatum est" (John 19:30). For Montfort, life is a mission. The special mission entrusted to him has ended. He achieved the purpose for which he was sent to this world, lived a fully accomplished life!



What was the particular mission for which Montfort was sent on planet Earth? I have never read in any of his biographies that Montfort baptized, but I know with certainty that Montfort quoted the words of Saint Paul, in the Rules of his Missionaries, n° 2, which affirm: "Christ did not send me to baptize but to preach the gospel" (1 Cor 1:17).

I do not mean to say that building a house is easy, but maintaining an already built house is also difficult. From the quality of care and maintenance provided, we will see if a house, even a century old, retains its youth. **"Send, Lord, your Spirit, who renews the face of the earth, that the Church rediscover youth and spread love in the world".**



"Christ did not send me to baptize but to preach the gospel (1 Cor 1:17).

This Church is also renovated by Montfort. The "Ecclesia semper reformanda" finds its "entrepreneur", "builder" or "developer" in Montfort. Montfort deals with the maintenance of baptismal values among Christians. In fact, what good is a beautiful painting, a smooth wall without cracks, an orderly roof without gaps or holes where rain can enter, etc. if the foundations and structures are fragile? We fix first what is fundamental, what is invisible, then everything else will follow.

We know that in his missions, Montfort bought - with the help of divine Providence - bricks, shovels, pipes, cement, sand, etc., to restore churches and chapels, build calvaries, erect crosses and other external manifestations. *But what could never be ignored, and which was of fundamental importance, was preaching, with all its different expressions:* the deepening of Holy Scripture, the teaching of the Catechism, sermons during celebrations, the teaching of how to pray (for example the Rosary), confessions, renewal of baptism, teaching of hymns, processions, etc. through which the Christian spirit has been renewed or refreshed again. He also formed a series of lay and spiritual apostolic associations to maintain and promote the spirit and the fruits of the mission that he sowed in them. He also wrote letters to them to confirm their path in holiness. He has also written a variety of books and regulations all aimed at helping the growth of the faithful in holiness! Montfort builds the Church: personal and institutional; so that she can fully live her baptismal life.

According to Montfort, this Church should be like the apostles and Mary who receive the "power of the Holy Spirit who comes upon them" to become witnesses of Jesus Christ "in Jerusalem, throughout Judea and Samaria, and to the ends of the earth" (Acts 1:6-14). In this time of the Church (called "latter times" - TD 55-59), the missionaries or "apostles of the latter times" will make "a deluge of fire, love and justice" (PM 16) or "fiery deluge of pure love with which you are to set the whole world ablaze and which is to come, so gently yet so forcefully, ... " (PM 17).



“Send this all-consuming Spirit upon the earth to create missionaries who burn with this same fire!”

Baptism means immersing people in the love of God-Love: Father, Son and Holy Spirit. The Church's mission is to multiply the breeding of the "love virus" so that "slavery of love" truly becomes a human civilization! This point of view is certainly of an eschatological nature, because it is a long process which will take place in history until the parousia, the second coming of Christ, which is the recapitulation of all things in the love of God (PM 16).

It is a contribution of the Montfortian vision on the Church of all times for the construction of a "culture of love" that floods the heart and the whole world! "Emitte Spiritum tuum et creabuntur et renovabis faciem terrae: when you breathe your Spirit into them, they are restored and the face of the earth is renewed. Send this all-consuming Spirit upon the earth to create missionaries who burn with this same fire and whose ministry will renew the face of the earth and reform your Church" (PM 17). Happy feast! ■

Sharing

"REDISCOVERING MY DIGNITY AS A CHILD OF

By Sabine DOUILLARD

This is a testimony of my spiritual and missionary life, after my Consecration to Jesus through the Virgin Mary, according to the spirit of Montfort, Saturday, November 29, 2014, the eve of Christ the King.



" And still today Providence continues to meet all my needs. Truly God is Great!

The renewal of the promises of my Baptism granted me grace after grace, the first of which was to regain my dignity as a daughter of God. The preparation with a Montfort Missionary in St Laurent-sur-Sèvre in Vendée - through the Livre d'Or ("Golden Book" of Montfort's life and writings), with the important texts and the spiritual path of St Louis Grignon de Montfort, was an important step.

And following the Consecration to Jesus through the Blessed Virgin Mary, the significant event, in the ordeal among others of unemployment, and with the inner quest to respond to the call of God, was my departure from Vendée for Puy-en-Velay, Easter Monday 2015. Touched by the grace of the Sanctuary of Our Lady of Puy, of the Black Virgin, following the various visits to my elder brother and his family, I have long wanted to live there. But never would I have thought that this desire could succeed, given the obstacles that surrounded me. And during these two weeks of preparation to verify this desire, Providence on several points, including that of housing me at a modest price, was present. And on Sunday May 12, at the Cathedral I was able to experience the Episcopal Ordination of Bishop Luc Crépy; with two of my nephews, we were among the children, right in front!



Saint Laurent-sur-Sèvre, Vendée, France

“... By ‘giving God’, I am renewed in the grace of my Baptism.

Finally, the accommodation found five minutes from the Cathedral, relationships set up in order to concretize a job, with peace and joy at the heart; April 30, 2015, I arrived in Puy with my stuff to live there. In addition, to the nearest day, I have had the Providence of a couple moving from Le Puy; friends of my brother's family. This couple offered me what they couldn't take but what I needed, including a washing machine. I give thanks to St Joseph, celebrated the next day: May 1st.

And still today Providence continues to meet all my needs. Truly God is Great!

In Puy-en-Velay, I discovered a missionary heart, since I am able to live from it. As a child reading the magazine "Terres Lointaines" ("Distant lands"), or by meeting witnesses, via the media, including Mother Teresa of Calcutta, I wanted to be a missionary. And what is beautiful is that when Providence leads me to make known to tourists or pilgrims, Our Lady of Puy, or the origin of this Sanctuary of the Cathedral. By “giving God”, I am renewed in the grace of my Baptism.



Le Puy-en-Velay, Auvergne-Rhône-Alpes, France

And often, I have the opportunity to live from this beautiful Providence, or to perform an act of charity towards a person in need, when I carry the cross in particular. Let us always lift our hearts; God is a benevolent Father, and the Virgin Mary is always present. Every trial is transfigured into Jesus by the Virgin Mary. And each cross lived in Love makes us grow in Faith.

Yes, let us welcome each cross in our lives, like a treasure, which unites with the Cross of Christ. It gives us the grace to participate in Redemption, in the salvation of souls. And with the Little Thérèse of the Child Jesus, I can say: "all is grace", even if it is in darkness!

“And each cross lived in Love makes us grow in Faith.

During the Jubilee of Our Lady of Puy, in 2016, I accompanied pilgrims on the Jubilee itinerary, and in 2018 several summer days, I participated in welcoming visitors, within the chapel of Penitents; and really it's always with great joy.

At the beginning of my arrival in Puy-en-Velay, I also had the blessing of meeting a Carmelite Father who preached a retreat to the Carmelites; he had made known to me his book "The light of Christ in the heart of the Church - John Paul II and the theology of the saints". And this Carmelite Father also has for Friend of Heaven: St Louis-Marie Grignion de Montfort. He had proposed to the Carmelites to renew their baptismal promises, according to the Spirit of Father de Montfort. The Carmelites then got to know him better.

I realize more particularly by writing this testimony that Father de Montfort continues to be present on my way. One day when I came to Carmel to live the Eucharist there, a Sister offered me a Relic of the holy Father of Montfort. This Carmelite Sister who lived near Clisson, often went to pray at the tomb of St Louis-Marie de Montfort, before responding to her religious vocation, in this Carmelite community of Our Lady of Puy.

Since this Consecration to Jesus through Mary, my prayer to the Virgin Mary has been more fervent, confident in her maternal presence in everything I live. And I want to live with a pure heart; I then regularly go to celebrate the Sacrament of Mercy. And what is certain is that the renewal of the Promises of my Baptism, starting from the total Consecration of myself to Jesus Christ, through the maternal intercession of Mary, in the spirit of Montfort, is an immeasurable grace, a mystery to live in Faith.

And the way in Jesus continued. With the intercession of my Friends in Heaven, Our Lady of Puy led me in the Holy Spirit to Our Lady of Mount Carmel. One Saturday in January 2017 when I lived Mass at Carmel, I stayed for prayer time. And a Carmelite Father present for the meeting of the members of the Order of Secular Discalced Carmelites (OCDS) invited me to share the day with them. Beyond all hope, this invitation and this day lived, was in line with my heart's deep desire.

And on September 30, 2017, I entered in formation, within the Carmelite group, Our Lady of Puy, and I received the Scapular of Our Lady of Mount Carmel. Here is an extract from the monition introduced by the Celebrant for the imposition of the Scapular: "This scapular is a memorial of the maternal love of the Virgin Mary. (...) By wearing it day and night, it becomes a sign of our continual prayer and of our particular consecration to the love and service of the Virgin Mary. By putting on the Scapular, you renew the baptismal commitment to put on our Lord Jesus Christ."



“ By putting on the Scapular, you renew the baptismal commitment to put on our Lord Jesus Christ.

“” Furthermore, living the Gospel, as a laywoman, in this world that thirsts for real Life, gives me deep joy.

I gladly participate in OCDS' meetings and training. During our monthly meetings, the writings of the Carmelite Saints are Enlightenment to lift up our hearts, to turn them towards the realities of Heaven. In his mercy, we live by the Charity of Christ. **Each is unique and his/her life of faith enriches our exchanges; we receive each other, beyond all our differences: source of wealth.** Each meeting renews me in Faith, Hope and Charity. And the constitutions of the OCDS, according to the rule of St. Albert, to live with heart and faith, for the greater good of each and of the Church, confirms me in my journey. The Eucharist, the prayer, the Liturgy of the Hours, are lived in fidelity and communion in the Church, in this Beautiful Family of Carmel; grace and mystery beyond me. Furthermore, living the Gospel, as a laywoman, in this world that thirsts for real Life, gives me deep joy.

And on Saturday October 5, 2019, during the Lauds, in the presence of the Carmelites, a Carmelite Father responsible, and members of the Carmelite group, I made a commitment through the promise within the OCDS:

"In order to follow Christ, who died and rose again, I, Sabine, driven by the grace of the Holy Spirit and responding to the call of God, I sincerely promise to the Superiors of the Teresian Carmelite Order, and to you, my brothers and my sisters, to strive for evangelical perfection in the spirit of the evangelical counsels of chastity, poverty and obedience, and of the Beatitudes, according to the Constitutions of the Order of Secular Discalced Carmelites, for three years. I filially entrust my promise to the Virgin Mary, Mother and Queen of Carmel."

"From now on it is no longer the sun that will be the light of day for you, it is no longer the moon, with its clarity, which will be for you, the light of night. It is the Lord who will be for you the light for always, it is your God who will be your splendor."

Word of Isaiah 60:19, read at Lauds

In the simplicity and freedom of the Children of God, with the grace of God, the Virgin Mary, I wish on this path of Life, to follow Jesus Christ more closely: the Lamb of God, for the love of the Church and the salvation of souls. ■

HYMN 23

WISDOM OF SILENCE

1

Do you want to be perfect
And preserve your innocence?
Here is the secret:
Practice silence.
Do you want to give the Lord
Immeasurable glory?
Be silent. Close your heart
To every creature.

2

How does one extinguish the fire
Of a cruel tongue
Which everywhere sullies and kills
The most faithful soul?
Only silence is the death
Of this murderer.
Without effort silence wins
Full victory over the tongue.

3

O tiny bit of flesh,
O delicate tongue,
You burn with the fire of hell,
You lose the soul and flatter it,
Your darts are poisonous
With deadly venom.
Your witty remarks are flaming arrows
And snares of the devil.

4

Restless and cruel evil,
Furious murderer,
Tender but deadly dagger
By which the soul is devastated,
By your two-edged sword
You make more souls perish
With chains and flames
Than the wickedest tyrant.

5

You ravage your own house
And that of your brother.
Your toxin destroys everything
Even in the monastery,
O great university
Of all the greatest sins,
Summary of all the iniquities
That fill the abyss.

6

You spit out oaths,
You spread scandal,
You enrage,
You insult,
You blaspheme, you curse,
You hate and you grumble,
Your sins are infinite,
The worst in the world.



7

Dear friends, will we perish
By this common evil?
To avoid its anger
Let us learn to be silent;
Silence is an infallible remedy
For this horrible evil,
It destroys this hellish poison,
This terrible monster.

8

Often, a constant talker is no more
Than a strongbox without a lock,
A huge windbag,
A beautiful sack filled with filth;
Since he is often distracted
And without self discipline,
The devil soon traps him,
To his extreme misfortune.

9

A gabby person is never
Controlled on earth,
His mouth casts arrows
Which he regrets;
He is often wounded by them
Even losing his life,
And his heart is pierced like a sieve
By his own folly.

10

The wise man has his mouth in his heart,
He speaks there, he rests there.
However, a great talker
Has his heart in his mouth;
He argues, making plenty of noise
Like a swift waterfall,
But his noise brings forth no fruit.
He is a totally empty vessel.

11

The man who is wise according to God,
And filled with God's wisdom,
Speaks little or not at all.
The fool speaks incessantly;
The wise man is silent,
His silence edifies,
A chatterer is often scandalous,
And always so boring.

12

Oh! how a regulated silence
Is holy and salutary!
The Fathers called it
The divine school
Shaping divine thoughts
In the silent man's mind,
Secretly filling the heart
With ardent graciousness.

13

It can also be called
A divine school
Training its students to speak well,
And form their words;
A person only speaks rightly
When he has learned to be silent,
When a person wants to speak constantly
He often speaks brashly.

14

We rightfully uphold
Silence is necessary
To meditate well
Since it is the father of prayer.
Yes, it is silence that instructs us
To form our prayers,
That gives us quietly and in secret
The purest lights.

15

Silence is the great director
And the support of a soul,
The sure guardian of its heart,
The keeper of its flame.
Wisdom is with silence,
Silence is never without wisdom,
Both are the glory and the support
Of a faithful soul.

16

It is a marvelous book
That the ignorant can read,
An eloquent preacher
Who speaks without talking,
A sweet smelling balm
That perfumes the soul,
A secret gently charming
The sinner's soul.

17

Without silence, religion
Is sterile and unsteady;
Without silence, devotion
Is sullied and straggling,
But this divine balm
Never brings sadness;
It fills the saddest heart
With joy and cheer.

18

Exteriorly God speaks little,
But interiorly, always;
Oh! God's beautiful example!
O supreme model!
During thirty years Jesus Christ
Lived in silence;
Oh! how these startling examples
Prove the excellence of silence.



silence



19

But the greatest miracle is that
The Mother of the Savior
Kept in her heart
The most divine oracles,
And rarely spoke;
We know it from the apostles,
Her heart pondered delicately
The words of others.

20

Silence was the great lesson
Of the sages of Greece,
To obtain the gift
Of great wisdom;
To the saints, silence was
A beatitude,
To be silent they fled from the worldly
Even to solitude.

21

But how must one speak
When one can not be silent?
We must control ourselves;
Nothing is so necessary,
Since the tongue contains
Both death and life,
By reason and even by faith
Let us control it, I entreat you.

22

The tongue speaks from the heart,
For the heart is its image;
The tongue's bliss or distress
Springs from the heart's plenty;
If the heart is truly holy,
The tongue is innocent;
But if the heart is wicked
The tongue is very evil.

23

How we need prudence
To speak like a saint!
How we need vigilance
To speak prudently!
We speak so easily,
Our tongue is bold,
With one word spoken rashly
We can start a fire.

24

What evil the tongue commits!
What vain lapses!
What useless plans!
What stupid blows!
Do you want to avoid
A thousand frivolous words?
Be very prompt to listen
But very slow to speak.

25

Do you wish to excel
In this necessary skill?
Be sparing of your words
And generous in your silences.
Let your words be weighed
And passed through the strainer,
Then afterwards, speak the truth
Without lying or sinning.

26

Speak to edify
Your neighbor, your brother,
Speak to glorify
The Lord your Father;
Seek God in your speech
And you will hurt no one,
Then speak and preach everyday,
Your speech will be virtuous.



27

To be annoying in speech,
To answer without understanding,
To interrupt someone
And speak out of turn,
Or to comment on everything
Are signs of foolishness,
Or at least they are great faults
Against the virtue of modesty.

28

Don't shout when you speak,
Speak in a low voice
Without bursts of laughter,
Without smirking or scowling,
Without affectation or vanity
Without showing off,
Graciously, with humility,
Without sounding bossy.

29

Speak truthfully,
Without any hypocrisy,
Without wounding charity,
Without any flattery;
Speak without human respect,
But without being annoying,
Pay full attention to your neighbor
But without affectation.

30

All that glitters is not gold.
Speak prudently,
Preserve your treasure
In profound silence.
Unless required to,
Or ordered by obedience,
Refrain from being an advisor,
[So easily] stuffed with conceit.

31

Try not to speak
When one should be silent.
Such as in bed or at table
Unless it is necessary;

But above all, say nothing
Unnecessary in church,
There, maintain Christian silence
And submissive faith.

32

Whoever chatters in this holy place
Is quite irreverent
And commits a cruel offense
Against God.

He inflicts on Him a blow
For each vain thing he says,
And God always avenges with anger
Those who cause Him this sorrow.

33

TO FALSE DEVOTEES
Great devotees but poor saints
Who prattle constantly
I pity you before God,
Charity impels me;
What blind piety!
What stupid chatter!
Do you not piously damn yourselves
By your pious blather?

34

Not choosing the better part
Of a true, weeping devotee,
To speak of everybody,
To constantly chatter,
To look all around,
To be part of all the gossip
To inquire about the latest news,
O lost devotee!





35

Farewell to her devotion,
For her mouth is always open.

Farewell to her piety,
Oh! the terrible privation.

Farewell to her communion
And her inner ardor

Farewell heaven and perfection,
She is damning her soul.

36

The Lord will judge you,
O devout busybodies,

His justice will punish
Your idle words.

Prattlers of this age
If you are not damned,
Oh! you will suffer torments
For many, many years!

37

Oh! what a craving
To speak without end!

Is that not the venom
Impure women sip?

The wicked love to talk
And can not be silent.

To speak ill, to scold, to gossip,
This is her only business.

38

Devout people, even if you perform
All sorts of great miracles

And even utter
All sorts of great oracles,

If you gossip all the time
Without any restraint,
You lose grace every day
And you will be lost.

39

What badly digested words!
What useless talk!

What hysterical laughter,
And over such trivia!

After that, call yourselves
Saints, devout people;

Be known as saints among fools,
To me, you are fanatical.

40

This young woman speaks well,
She is holy and learned,
There is a charming graciousness
In her conversations.

As for me, I would not consider
A pagoda holy;

The up-to-date devout person
Is nothing but a baited hook.

41

She talks day and night
She is a flood of words.

Alas! her heart is seduced,
She is a foolish virgin.

She is a barrel, hollow and empty,
That echoes and re-echoes.

False devotee, will you open your eyes?
I'm talking to you.



42

She has read all the books,
This woman is smart,
She has her admirers.
Oh! the insolent woman!
She cites Augustine,
Jerome, Hilary,
Oh! what evil!
Oh! what subtle toxin,
Alas, all too common!

43

I shall tell you the truth,
Annoying devotees,
The world and its vanities
Make you too common,
You would be of some value
Without a tongue and a head,
For they both heap you with scorn.
I have said enough, I must end.

44

Ah! leave vanity aside;
Leave this infamous world,
Seek the truth
Within your soul.
On the outside speak very little
But on the inside a great deal.
That is how one acquires
Great sanctity in God.

45.

Ah! Lord, help me!
My tongue is against me,
Deign to stop its course
With a strong barrier,
Purify at this time
My sinful lips
With the fire and burning coal
Of the faithful prophets.

46

Lord, speak to my heart,
For it savors you alone;
Since all are liars
The heart listens only to you.

Speak, from now on I wish
To be silent to creatures
I hardly ever speak to them
Without suffering their insults.

47

I want to speak to you alone,
To be a wise man,
Although the world and its fools
Treat me as a bumpkin;
My tongue no longer speaks,
It is time to be silent
Unless it is to honor Jesus
And his holy Mother.

48

Eyes, no longer see
So much trivia;
Ears, be tightly closed
To all the latest news.
Blind, deaf and mute
To this passing world,
Let us become perfect
And men full of grace.

49

Silence then, to my eyes
Silence to my ears,
Be still, my tongue, everywhere
In order to speak marvels.
Speak, my heart, to the Lord,
From the depths of retreat,
No longer be heard by sinners
And your voice is now perfect.

GOD ALONE ■





*“” My tongue no longer speaks,
It is time to be silent
Unless it is to honor Jesus
And his holy Mother (H 23:47).*