



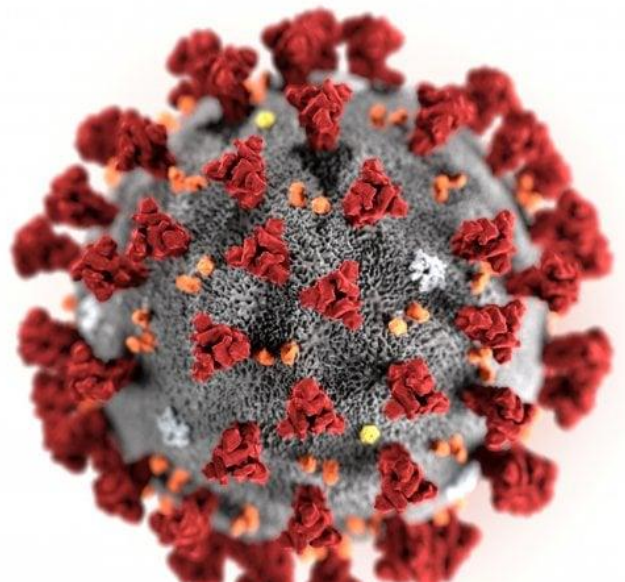
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Jesus Living in Mary

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



European Continental Year & Covid-19



“Out of the depths I cry to you, O Lord”

By Pierrette MAIGNÉ

PSALM 129

*R. If you, O Lord, should mark our guilt,
Lord, who would survive?*

1. Out of the depths I cry to you, O Lord,
Lord, hear my voice!

O let your ears be attentive
to the voice of my pleading. (R.)

2. If you, O Lord, should mark our guilt,
Lord, who would survive?

But with you is found forgiveness:
for this we revere you. (R.)

3. My soul is waiting for the Lord, I count on his
word. My soul is longing for the Lord
more than watchman for daybreak.
Let the watchman count on daybreak and Israel
on the Lord. (R.)

4. Because with the Lord there is mercy
and fullness of redemption,
Israel indeed he will redeem
from all its iniquity. (R.)

This psalm is used by our Jewish brothers for
community penitentiary celebrations.



The “depths” of which the psalmist speaks are those of the waters: a symbol of misfortune, trials, hostility in which we are plunged.

The call of the psalmist is a cry of help but also a cry of hope addressed to God. In his distress the psalmist appeals to the God who listens.



Indirectly the psalmist recognizes himself as a sinner but trusts in God whose forgiveness he awaits.

No one is right before God but man believes in the mercy of God and that is why he turns to him with confidence.

To be forgiven, one must feel the need for forgiveness; without fear of God - which is not to be confused with being scared. Fear is an attitude full of respect and reverence before the greatness of God. It is the fear of God that inspires faith and trust.

Hope is the main content of this psalm: a firm hope sure of the faithfulness of God; if man is fallible, God always keeps his promises and he can want nothing but good for the one he created in his image.





The psalmist hopes for God as his adversaries hope to take him. This hope is a patient, confident and perpetual expectation centered on God, on his love, on his Word. He knows that God will show him his love and bring him liberation, salvation because he promised it. So he turns to God with his whole being towards God. The man at the bottom of the abyss becomes a watchman. Such is the believer, a watchman, who places his trust in God and in God alone and who trusts in him.

Liberation is both this setting off in front of adversity and the forgiveness of sins, because God is the one who gives grace, this is the message of this psalm.

Faith, Trust, Hope, Confident expectation, certainty that God is Love and Mercy, these are the dispositions of the heart to which this psalm invites us.

So, yes, whatever our burdens, though overwhelming, **we can raise our heads because God is LOVE and FORGIVENESS. ■**



““” This hope is a patient, confident and perpetual expectation centered on God, on his love, on his Word.

"Why are you terrified?"

European Continental Year

& Covid-19

By Dola Dhanush



**Jesus was in the stern, asleep on a cushion.
They woke him and said to him,
"Teacher, do you not care that we are perishing?"**

GOSPEL OF MARK 4: 35-41

35 On that day, as evening drew on, he said to them, "Let us cross to the other side." 36 Leaving the crowd, they took him with them in the boat just as he was. And other boats were with him. 37 A violent squall came up and waves were breaking over the boat, so that it was already filling up. 38 Jesus was in the stern, asleep on a cushion. They woke him and said to him, "Teacher, do you not care that we are perishing?" 39 He woke up, rebuked the wind, and said to the sea, "Quiet! Be still!" The wind ceased and there was great calm. 40 Then he asked them, "Why are you terrified? Do you not yet have faith?" 41 They were filled with great awe and said to one another, "Who then is this whom even wind and sea obey?"



"Everything seems to be in place to explore new possibilities, full of hope, regarding the presence and the mission of the Montfortians in this "blue continent". But the storm is coming.



Reflection

The European Continental Year has been launched since January 31, 2020. Throughout this year, the attention of the Missionaries of the Company of Mary and their Associates is directed to this continent, Europe. Various activities and initiatives have been carefully thought out, various activity calendars have even been prepared. Everything seems to be in place to explore new possibilities, full of hope, regarding the presence and the mission of the Montfortians in this "blue continent". But the storm is coming.

A Covid-19 pandemic suddenly appeared, it quickly spread to many countries on this continent, which could temporarily force us to cancel the implementation of certain activities during this continental year. Many victims have died. In some countries, the situation is tense. Since this "invisible" enemy does not tell us when it will stop the action, our position in many ways is just "wait and see" for a while.



This pandemic could be considered a storm, the one mentioned in the Gospel of Mark above. In the Gospel, as we know, the storm and the terrible waves threatened the disciples' boat. The disciples feel overwhelmed because all efforts seem futile. Although the large number of victims caused by this pandemic has aroused global solidarity, its presence has somewhat blocked the economy of many countries. Many people fall into poverty because they lose their jobs. Apparently, this Covid-19 would like to teach us that there is no point in hoping. In this situation, with Montfort, we can raise the cry of alarm: "The House of God is on fire! Souls are perishing in the flames! The sanctuary itself is ablaze! Help! Help! Good people! Help our brother who is being murdered. Help our children who are being massacred. Help our kind father who is being done to death!" (PM 28).

The storm we are experiencing right now is certainly not only Covid-19 but also a storm of values in our culture that do not lead humanity to a happy future!

Monfort wanted to have missionaries "all fire" (PE 17) for the Church, but we can feel paralyzed because we no longer know how to propagate the "tongues of fire" that warm our hearts, to people marked by indifference. It is not impossible that the "tongues of fire" that vibrated or ignited our hearts to follow Christ in a radical and passionate way - to be a true creative witness to the Good News on our continent - begin to fade or to weaken as a result of individualism, secularism and materialism. These cultural challenges are much more important than our capacities and are very powerful to invade and influence us. The remarks made by Father de Montfort become relevant, when he says to the Father in his prayer: « our divine commandments are broken, your Gospel is thrown aside, torrents of iniquity flood the whole earth carrying away even your servants. The whole land is desolate, ungodliness reigns supreme... » (PM 5).

"The House of God is on fire! Souls are perishing in the flames! The sanctuary itself is ablaze! Help! Help!"



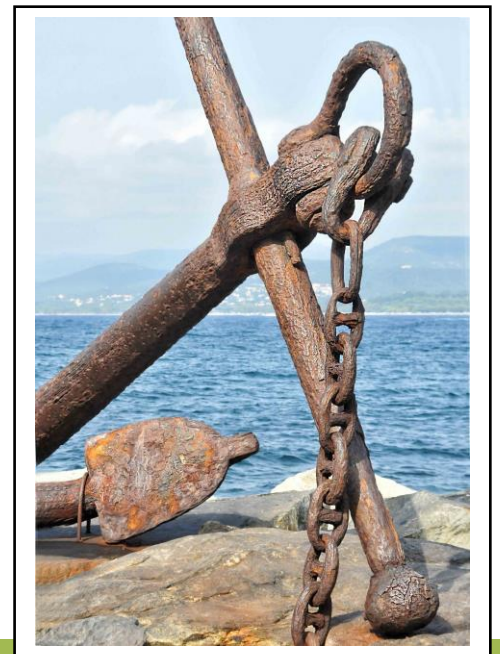


Even worse ! Are we experiencing that Jesus is sleeping right now? He would be sleeping during the storm sweeping the world and the Church today! However, we do know that Jesus' sleep is a conscious sleep that always controls everything, including the culture and mentality of the people on our continent. Now is the time to exclaim with Montfort: « Arise, Lord. Why is it you appear to be like one asleep? Arise in your might, your mercy and your justice... » (PM 30).

The spirit of "Burning Prayer" composed by Montfort seems to go hand in hand with the reading of the Gospel of Mark above: there is a sense of urgency, even of crisis, which is linked to our life and to our death and which forces us to wake up Jesus who seems to be sleeping.

In the Gospel, the disciples are reproached by Jesus because they woke Him up. For Jesus, that was an expression of their lack of faith in Him. Jesus said: "Why are you afraid? Have you no faith?" Jesus seemed to say that even without awakening Him, misfortune will not befall them, because Jesus was in the boat with them.

«Arise, Lord. Why is it you appear to be like one asleep?»



We need to compare this parable with the parable of “the friend at night” in the Gospel of Luke 11: 5-8 which talks about the importance of persistence in pleading with Jesus, even though we disturb Him, at an inconvenient time for Him. We need to pray “without giving up”. There is also a parable about “the importunate widow” in the Gospel of Luke 18: 1-8. The merciless judge in this parable was repeatedly called by this widow to ask for justice. At first the judge was indifferent to her request but eventually granted it, too, because of her persistence.

We must wake Jesus up because only he can save mankind from these threatening destructive forces. Is this also not an expression of faith in Him? He could not make it as though he was sleeping. Although we would still be saved without waking Him up, we would prefer to be saved by waking Him up, even for that we would then be rebuked by Him as lacking in faith.

What seems most important is Jesus' question: “Why are you afraid?” It seems that if we wake Jesus because we are gripped by fear, then that action is an expression of our lack of faith. Believers must not be afraid or panicked! That is why Jesus said: “Why are you afraid?” But if we wake Jesus with “hope”, just as the parable of “a friend at night” and “a widow” in Luke's Gospel above, then that is not an expression of lack of faith. A believer must hope!

Faith and hope go together! Hope will not make us panic, but make us full of trust in Jesus who will act in time. Jesus even becomes hope itself, he is our hope. In Hymn 7 entitled: SOLIDITY OF HOPE, Montfort says that:

“Hope is that anchor firm and stable,
that steadies instability,
that unshakable pillar
that supports all holiness” (2)
Hope makes a soul unshakable
like a tower, like a rock;
the most fearsome foe
cannot make it budge. (13)”

Our hope in Jesus must be a sturdy anchor that keeps our boat of life safe in a storm. Montfort says in the same Hymn 7:

“We drop anchor in a storm,
so as not to flounder;
hope is the wise man's anchor
In the midst of direst peril. (14)

*“” Faith and hope
go together!*





But how can we nourish our hope, which also means strengthening our faith? I'd like to tell you a story related to our Founder, Saint Louis-Marie de Montfort. In 1712, Montfort and his missionary team went to Yeu Island. He was reminded not to go there because there were many pirates in the sea. But for the sake of God's glory and the salvation of souls, Montfort could not remain silent. He felt that he should go on a parochial mission on the island that was abandoned in terms of faith because no missionary dared to go there. So Montfort assured his team and ship owner that the voyage there would be safe. It turned out that what happened was similar to what was experienced by the disciples in the Gospel today: there was a storm, and not only that, the waves brought the pirate ships closer to the ship in which Montfort was boarding. All panicked, because death was near. Montfort stood and took his rosary and invited all passengers to pray the rosary. All were obedient. But the situation became more chaotic when the enemy ship instead of moving away came even closer, even though they had prayed the rosary.

“” Montfort stood and took his rosary and invited all passengers to pray the rosary.





Montfort shouted: “let us continue to pray the rosary, the direction of the wind will turn, their ship will be driven away by the wind”. In a state of despair and filled with anger, the passengers prayed the rosary but murmured. But Montfort was there, he continued to pray the rosary in that very dramatic situation. Strange, magical, suddenly the direction of the wind changed. The enemy ship was driven away from the ship in which Montfort was boarding. All prayed with enthusiasm and with gratitude. They finally arrived safely at Yeu Island and carried out missionary work whose fruits could still be experienced by the people there until now.



Montfort_EurHope20. Hope this is our anchor, let's nourish it by praying, and especially by praying the rosary. If that's the case, then we can sing with Montfort using the Hymn no. 7 he composed: “I shall hope throughout my life, and I shall never perish (41). ■

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*Hope this is our
anchor, let's nourish
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the rosary*



What is a Charism, The Montfortian Charism Pyramid

by Marcel Chapeleau, *Brother of St. Gabriel*



The Charism of Montfort, a Treasure for Today.

During a Symposium on Montfort in Angers, June 2 and 3, 2016, I remember hearing Pierre Coda from the Sophia University Institute in Loppiano in Florence saying:

"I am not afraid to say that Louis-Marie de Montfort is a " Father of the Church" of our time. In the heart of modernity today in crisis, he in fact prophetically announces a new era in the life and mission of the People of God. (...) The charism of Montfort is not an event of the past ... It is rather a precious treasure for the Church today ... "

John Paul II himself expressed himself on this intuition of Montfort:

"Thanks to Saint Louis-Marie Grignion de Montfort, I understood that the authentic devotion to the Mother of God is truly Christocentric, deeply rooted in the Trinitarian Mystery and in those of the Incarnation and Redemption" ("Crossing the Threshold of Hope").

How to explain and summarize the versatile Charism of Louis-Marie Grignion de Montfort? Or how to express the various dimensions of his charism of "Wisdom"?

The 'Wisdom' in Montfort is asked for, sought, found, obtained, known, possessed and is to be loved. Each of these seven verbs has a flavor, a value, a vital dimension.

Montfort keeps coming back to the love of 'Wisdom', it shows that he had a deep spiritual experience. What he writes comes from his experience and not just from his readings and meditations. Wisdom must be loved and known.

From his seminary days he tasted, studied, and appreciated the Word of God. For him, "Wisdom" is the very person of Jesus, even his very word. Constantly he refers to the Bible in his writings, in particular to the book of Wisdom.

And to cite only the title of a Letter he wrote "To the Friends of the Cross", I discovered how much he focuses on the love that God has for men and on the practice of Christian perfection. He comments at length on one of Jesus' words: "Whoever wishes to come after me must deny himself, take up his cross, and follow me" (Mt 16:24; Lk 9:23). And he links this sentence to the goal of Christian life.

And for a long time, I thought about how I could represent a progression in the strongest points of both his spirituality and his charism. And I imagined this, since Montfort also insists on the ways of obtaining Wisdom, in particular on devotion to Mary. When we know the importance of 'bhakti' (devotion) among Hindus, we can think that spirituality has deep roots in everyone, for the purification of the ego and the service of humanity.

I match the six key elements of the charism of Wisdom in Montfort to each of the six levels of a pyramid like those of Mauritius, Sicily or Tenerife, three places where the pyramids have this shape.



“” I would call the staircase that leads to the top platform with the name "GOD ALONE".

The Multidimensional Montfortian Charism Defined and Represented.

Let's look at one of the seven pyramids of Mauritius represented in the photo. The entire pyramid with its staircase gives at the same time a definition and a representation of the Montfortian Charism. The staircase we see is on the north facade, and on the horizon we can see the Indian Ocean which is to the south. We could assign a characteristic, starting with the lower level, to each of these levels. Thus, the six elements of the Montfort Charism are represented in ascending order. And we can reach the summit by a staircase.



We read from the bottom of the pyramid, from 1 to 6:

6. Presence Among the Poor, near those that the world forsake

5. Educate & Transmit the Good News

4. Consecrate Oneself to Jesus through Mary

3. Crucified Wisdom; Be Friends of the cross

2. Coming of Jesus through Mary

1. God's love for the World in the Incarnation, Redemption and Resurrection



I would call the staircase that leads to the top platform with the name "GOD ALONE". It was Montfort's motto, and for me the pyramid is that of "WISDOM", a word that gives all its resonance, vitality, perspective to the Charism of Montfort. In fact, the research, knowledge and love of WISDOM give the CODE to discover his life, his ideal, his spirituality and the elements of his Charism.

Many books on Montfort would provide appropriate commentary at each level, in particular the "Dictionary of Montfortian Spirituality" (Novalis, 1994). Fortunately, however, we have free pdf versions on the Net. And I confide to you that I do not go out unscathed when I read certain very crude passages from "The Love of Eternal Wisdom": Nos. 82 and 83; it's like I'm getting a warning shot. And I'm not looking for excuses saying "this is an old fashioned style"

**“” For me
the
pyramid is
that of
“WISDOM”**

Regarding the 6th level, it is essential. Some Saint Gabriel Communities around the world are dedicated to young people with special needs, whether in cities, countryside or villages far from the big cities. There are schools for young people with sensory disabilities. In France, we supported Schools for the Blind and the Deaf in Marseille, Bordeaux, Nantes and Poitiers, among others. As well as in Colombia, Zaire and India. And we have had - in the past - Orphanages or Houses for Children from the outskirts in many countries: Canada, Italy, France, Switzerland, Mauritius, Brazil, and currently in India, Malaysia, Singapore and Papua New Guinea.



Here we see children from a primary school in a remote village in Tamil Nadu (India)

We admire the brilliance of the two planets Jupiter and Venus when they are at their maximum intensity. In our solar system, the planets are not the source of their light, but their brightness comes from the sun. We need “close-ups”, mirrors that reflect one by one the aspects that come from what is transcendent for the good of humanity. The main thing is in the divine source, just as in the solar system, the Sun is the source of light. Montfort is like a mirror that receives and directs us to the light of the Gospel. Do not confuse the mirror and the light.

I would like to DEFINE THE CHARISM in a simple way to express what it is.

A charism is a gift from God, a WORD from God spoken to the world. Thus, the importance of each dimension that Christians find in the Gospel is shown in close-up as they move towards transformation. And each WORD is ‘spirit’ and ‘life’, that is to say light for intelligence, strength for the heart and practice in the action of life.

The founders of Institutes and Movements were inspired by the Gospel. They received a gift from the Spirit of God. Humanity has received many gifts in each of its religions. There are wise men, and saints in every religion, venerable people and venerated by the people. In each era, charisms are given to the world and not only to Catholics. Let's look at Gandhi and Martin Luther King and not just Francis, Ignatius, Don Bosco or Chiara Lubich.

A flowerbed is made up of many flowers. Each flower has its specificity; and its beauty is "necessary" to the whole. Fabio Ciardi, OMI, said at a meeting of charismatic families in Rome in November 2017: "You cannot expect to formulate once and for all the charism which, like the Spirit who gave it, escapes the definition of its nature and remains dynamic".



We understand the Charism of Montfort by browsing the history of the mission and education among the Montfortians, by examining the works and testimonies brought in several dozen countries by Montfortian Associates, Montfort Missionaries, Daughters of Wisdom and the Brothers of St. Gabriel. The charism is understood by looking at the journey of the Montfortian family. In many countries, the partnership between religious and lay people has experienced a revival, especially since 1997 with Br. Jean Friant. The General Chapter of 2012 was very sensitive to this subject to give it new impetus.

“” The charism is understood by looking at the journey of the Montfortian family.

This is a vital family issue. As early as 1988, the document of John Paul II "Christifideles laici" (N° 55-63) already gave an 'ideal' vision, wanting to strengthen the collaboration of men and women religious, priests and laity in sharing and life of the charism of religious families for a Church of communion. Each responds to their vocation in creative fidelity.

Partnership meetings with the laity have one of the following characteristics that guide them: spirituality, services or solidarity in the locality or with other places or countries.



Montfort is the spiritual founder of the Brothers of St. Gabriel, and Gabriel Deshayes (1767-1841) gave them new impetus by formalizing the Foundation in its educational task. Moreover, it was Deshayes who had our Congregation approved by an Ordinance in Paris, dated September 17, 1823. He designated us under the name of "Brothers of the Christian Instruction of the Holy Spirit".

I like to quote the sentence that Gabriel Deshayes said to a Daughter of Wisdom in St. Laurent: "My Sister, by multiplying the Brothers, I am only carrying out the designs of the Venerable Montfort". (cf. Louis Bauvineau, in "Histoire des F. de St-G., p.26. Ed. 1994, Rome).

And it is fortunate that today we are emphasizing the reality of the charism. The Montfortian Charism has experienced a new impulse in the Institute of the Brothers, thanks to Gabriel Deshayes. And this has to do with what is called "creative fidelity". Although we do not have a perfect term to designate the role of Gabriel Deshayes, why not recognize him as the 'second founder' of the Brothers of St-Gabriel? And this in the sense of the one who "develops" the charism in the institution, the charism of the origins, the charism of the first foundation by giving it a new impulse. Br. Louis Bauvineau in his book "Histoire des Frères de Saint-Gabriel" uses the word "refounder". And F. Jean Friant (former Superior General) likes to say: "No Montfort without Deshayes, nor Deshayes without Montfort".

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No
Montfort
without
Deshayes,
nor
Deshayes
without
Montfort.

Deshayes was a pioneer in the field of small schools and institutions for the Hearing Impaired and Visually Impaired. And with regard to governance, he prepared Brothers Augustin and Simeon to direct the Institute. In 1842, a few months after the death of Gabriel Deshayes, a hundred brothers elected Bro. Augustin as their first Superior. They became autonomous.

When I travel or meet people from various countries, and I say that I am a brother of St. Gabriel, a Montfortian, the reference to Montfort is like a sparkling star. The Montfortian Charism is alive. It belongs to humanity like many other bright stars that remind us of the importance of life inspired by unity and love for humanity. Besides, even when we refer to John Paul II who took his motto 'Totus tuus' from Montfort, in reality, Montfort took it from Saint Bonaventure; which shows the importance of being in a spirit of sharing and communion when looking at Charisms. Charisms have a flash which prevents them from being locked up in a museum.



The Superior of the Montfort Missionaries (Fathers and Brothers) of the Company of Mary sent a Letter to his entire Congregation on November 14, 2019, giving the floor to ten missionaries from various continents. The testimonies of these ten missionaries are very comforting: the Spirit is in action in all latitudes. Everyone in their own Community needs the Spirit of God who inspired Montfort, who always tells us, "Trust in Providence."



In the letter I just mentioned this is what a Missionary from Malawi said: "The pastoral team and I always started early in the morning on foot, visiting the houses one after the other. After the 'door to door' in a particular area, we had 28 couples who celebrated their marriage in church and 16 people returned to their sacramental life (...) All his life, Montfort's concern was the mediocrity of faith lived throughout the Church. As a result, Christians lived far from the ideal of Jesus, the Incarnate Wisdom who, out of love, came to build the relationship with man. Consequently, Montfort wanted faith to be a conscious, responsible and personal decision."



For their part, the Daughters of Wisdom define the Montfortian charism as a way of living the Gospel in the footsteps of Montfort and Blessed Marie-Louise Trichet.

Montfort gave the Daughters of Wisdom a name and a rule in 1715. The first of them, co-foundress with him, was Marie-Louise Trichet. In 1720, Saint-Laurent would later become the Mother House.

Today, the Daughters of Wisdom want to live their charism by continuing to be Disciples of Montfort and responding to the needs of those "the world forsakes". They are in around twenty countries. ■

"To Jesus through Mary!"

By Fanny & Fanja



Andraisoro, Antananarivo, MADAGASCAR - "The voice of Love calls me, the One who touched my life, and whom I cannot flee... "

This was the entry song for the Mass on Sunday March 8, 2020, which took place in the Community Chapel of Andraisoro. Many emotions were felt within the Association of Mary Queen of All Hearts (AMQAH)! In fact, it has been almost a month and a half, as Father de Montfort suggests, in the journey of preparation for Consecration. All the members have given themselves to spiritual exercises minutely prepared by Brother Michel, our Director. We met every Saturday to share and we ended the spiritual retreat with a pilgrimage, which has become a "ritual" of the Montfortian Associates of Antananarivo (community of Andraisoro and Antsobolo) since 2017, at the Sanctuary of Blessed Brother Raphael Louis Rafiringa (Soavimbahoaka). And so, on this second Sunday of Lent, ten members renewed their Consecration, five went through their second year of preparation for Consecration and one member made her official entry into the AMQAH.

The Mass was presided over by Fr. RANDRIANASOLO Kiki Bruno, Father Provincial. Many members of our respective families attended the celebration and even participated in the liturgy, not to mention a few religious from the community. The theme initiated by the Church that day being "We are Called for Hope", Fr. Bruno insisted, in his homily, on the true meaning of our baptism as well as the way of living this baptism by Consecration. "We are called to become living witnesses to the Gospel and above all to accept and be proud of our destiny (lay people, religious, priests). And besides, you lay people have a great chance in proclaiming the Kingdom of Jesus because you are integrated into society with the Virgin Mary as our great ally. The renewal of our Consecration also gives us the means to journey towards Easter with Mary, taking into account of course the messages of the Church ", according to Fr. Bruno.



“” You lay people have a great chance in proclaiming the Kingdom of Jesus because you are integrated into society with the Virgin Mary as our great ally.

Finally, let us not forget, the day of March 08 being the International Day of Women, the Mass Celebrant highlighted the fact that "in the pastoral, it is quite difficult also for women to have the permission of their husbands to commit themselves in the service: serving the Church often creates tensions within the couple, especially when the husband is not a member of any movement or association existing within the Church. But in spite of everything, we must remain faithful and entrust all of this to Jesus through the hands of Mary".

After the Mass, everyone gathered around a little "Lenten cocktail", prepared by each member, to mark the event! Thank God alone for His grace! Thanks to Father Bruno for everything, to Brothers Michel and Victor for the formation and retreats, to Father Adolphe and to Brother Gérald for joining us for the pilgrimage, to all the members of our families who came as witnesses of our faith! And finally, to all the members of the AMQAH: all marching towards the Kingdom of Heaven with Mary!

Message to all the women of AMQAH: "Happy feast to the women who are full of grace ... Entrust EVERYTHING to Mary and pray the Rosary! "I am all yours, Mary ...", this was our final hymn.

Have a good and holy journey to Easter with Mary! God alone! ■

THANKGIVING MASS at "the Roadside Cross"

By Fr. Philip Arockiaraj



Megamalai, Tamilnadu, INDIA - On January 26, we celebrated a Thanksgiving Mass at the "Roadside Cross" in Megamalai. Besides me as parish priest, there was also Father Jesu Doss who had just been ordained a priest and Father Nashwin (secretary of the Indian vice-province).



This holy place is called "Siluvai Cruz", which means "the Cross which is planted at the side of the road", in the wild forest of Megamalai. The purpose of its planting at this place is to obtain the protection of the Lord Jesus against attacks by wild animals and ill-intentioned people, for people who pass by this road. The existence of this Cross also aims to remind us Montfort's love for the Cross.

Attention to this "Cross" started when I got here, because there are many witnesses who experience the presence and protection of Jesus at this blessed place.

The Annual Celebration we have here is usually closed with a grand banquet. This time around three hundred people attended the celebration and almost a thousand attended the joint meal. May the Lord Jesus be with us on each of our journeys. ■

HYMN 18
CRIES OF THE POOR



1.
You rich, wake up and hear
Our most pitiful sobs,
Alas! come to our aid,
For we are desolate.
All of us are Christians,
We are all your brothers,
Help us with your riches,
Answer then our prayers..

2.
God made you important
But to be our fathers,
God made you powerful
To alleviate our woes.
Yet you enjoy yourselves,
Always midst abundance
While leaving us aside,
Always in dire need.

3.

You are so richly-clothed
And sleep on feather beds,
We are almost naked,
Consumed by lack of food.
Everyone blesses you,
Honors and accepts you,
While we are cursed by all,
Mistreated and despised.

4.

Nobody offers alms,
Rather, they rebuke us.
They think they're doing good
When they all bully us,
Chase us and arrest us,
Chaining us in prison.
We are even forbidden
To call attention to our woes.

5.

The rich so often tell us:
I have no silver, no coins.
High class people curse us,
Treating us as riff-raff.
Get out of here, bold idlers!
Oh! You brazen, evil race!
That's the language many use,
And even the common folk.

6.

Great God, please do help us
In this situation,
What! Will you forget us
As does all your creation?
Gaze on us from heaven,
For you are our Father,
Deign to cast your eyes
Even on our dust.



7. GOD

O dear poor of heart,
I hear your just complaints
And deeply feel your sorrow,
I suffer the same blows;
Have patience for a while,
Then you will see my anger,
Though I am almighty God
I also am your Father.

8.

You are my elder sons,
My true and chosen friends,
My dear predestined souls,
My dwelling-places fair.
All the evil done to you
Is done also to me
Anyone who helps you out
Is proof that person loves me.

“” **Great God, please do help us
in this situation.**



9. THE POOR

O you rich, how good for you
When you give us alms;
For a corner in your house
You'll get a stunning throne.
For some of your old clothes,
A rich crown is your prize,
And all of Paradise
For a cup of water.

10.

Now, do give us something,
Do not be niggardly,
This will be the sure way
Of becoming very rich.
The Lord Himself has promised
To grant the hundredfold
To all those who befriend
The miserable poor.

11.

Almsgiving wins God over
And makes Him favorable;
Almsgiving also quenches
The fire of His justice;
It gives to all the sinners
A sincere anticipation
Of receiving from his Savior
The weight of heavenly glory.
GOD ALONE ■

MONTFORT MISSIONARIES

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