

Jesus Living in Mary

Association Mary, Queen of All Hearts

No. 28, August 2020



The Arrival of two
Brothers of Saint Gabriel
at the Calvary of
Pont-Château



"Let the peoples praise you, O God"

By Pierrette MAIGNÉ

Aug 16, 2020

20th Sunday in Ordinary Time - Year A

PSALM 67:2-3, 5, 6, 8

*R/: Let the peoples praise you, O God;
let all the peoples praise you.*

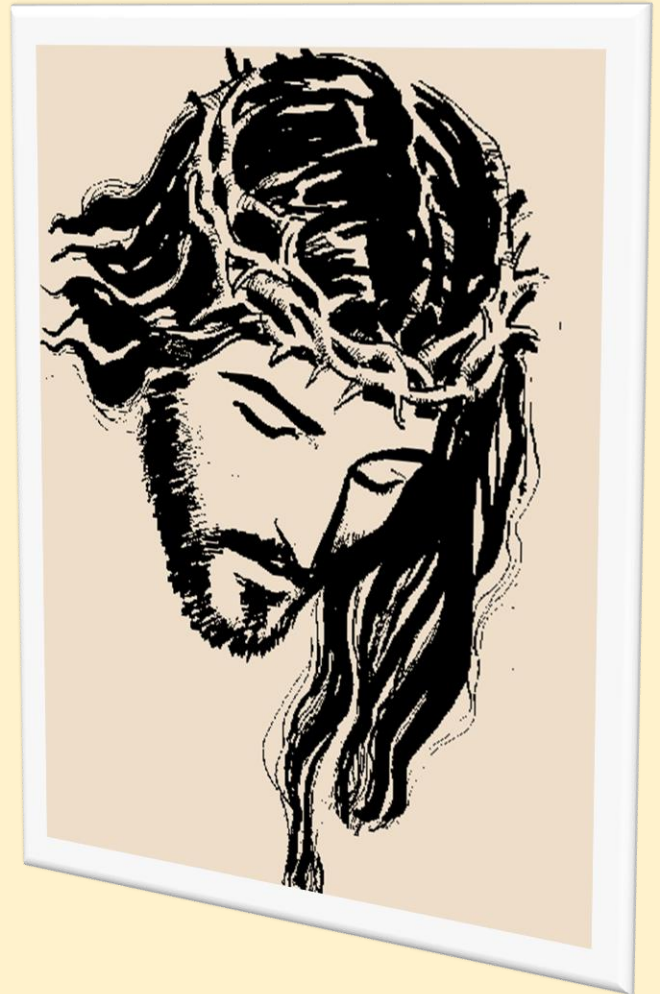
O God, be gracious and bless us
and let your face shed its light upon us.
So will your ways be known upon earth
and all nations learn your saving help.

Let the nations be glad and exult
for you rule the world with justice.
With fairness you rule the peoples,
you guide the nations on earth.

Let the peoples praise you, O God;
let all the peoples praise you.
May God still give us his blessing
till the ends of the earth revere him.

This psalm is a call to the blessing of God, the blessing is the promise of life, of fertility, of fruitfulness therefore of happiness.

«O God, be gracious and bless us» is inspired by the priestly blessing: May God bless you... in Numbers 6: 24-26, a text which is read on January 1st, thus placing the whole year under the blessing of God.



God only knows how to bless, it's up to us to enter into this blessing. To be blessed by God is to be placed under his protection, to enter into his presence, his light, his love; so it is a re-request for enlightenment.

Why this request? It 's not just for us, for our well-being, but also with the aim that God may be recognized as God, may his salvation reach all nations.

Israel is aware of its privilege of being the people of the Alliance, but this election has a mission attached to being a witness to the love of God, of this love which must reach the whole world. Huge responsibility. Israel's joy is not inward-looking but openness and being witness.

Jesus sent his apostles and we, after them, to carry the good news to the ends of the earth: "Go through the whole world ...". We can also see in it echoing the Our Father: "your kingdom come ...". It is also up to us to be witnesses, to announce that God wants our happiness.

Salvation is not just a spiritual reality, it is also deliverance from all peril, from all threat. Everything comes from God, let us not forget it too often relying only on our own strength, on our knowledge, our intelligence. Let us dare to pray to ask God for what we need, let us live this trust which is not inaction but confident abandonment in the hands of our Father.

«For you rule the world with justice»: this justice consists in watching over the poor, in giving everyone what they are entitled to. It is in this mission that the Lord asks us to collaborate.

An immense joy emerges from this psalm with the repetition of the refrain and it is all together that we are invited to enter into this joy.

In this summer month let our hearts rejoice because we are in the hand of God, let us open our hearts to welcome his blessing. ■



The Arrival of two **Brothers of Saint Gabriel** at the Calvary of Pont-Château

Bro. Jean Friant, SG

*What follows is a sharing by **Brother Jean Friant SG** who was Superior General of the Brothers of Saint Gabriel (1988-2000) and who is now a member of the Missionary Team of Pontchâteau. When he was Superior General, he drew the brothers' attention in particular to Father de Montfort and Father Gabriel Deshayes as the roots of the Institute, to collaboration in the Montfortian family and cooperation with the laity (partnership). Now he himself embodies this vision in Pontchâteau.*



1) Why this coming of the Brothers of Saint Gabriel to Pont-Château?

Brother Michel Le Gall and myself, Brothers of Saint Gabriel, arrived in Pont-Château on September 2, 2019. The whole Montfortian Family is therefore present in this «high place» of Montfort.

The Montfort Missionaries arrived here in 1865. They were joined there in 1878 by the Daughters of Wisdom. But the first to be present are the many lay people who, from Montfort and throughout the generations, have built and maintained this place of pilgrimage. There are currently more than a hundred lay volunteers from the "Association of Friends of the Calvary of Pont-Château" who maintain a 14 hectare park and the many monuments that have gradually been built here. It is also these lay people who are on duty for the reception of pilgrims and tourists, the flower decorations, the hymns of celebrations ...

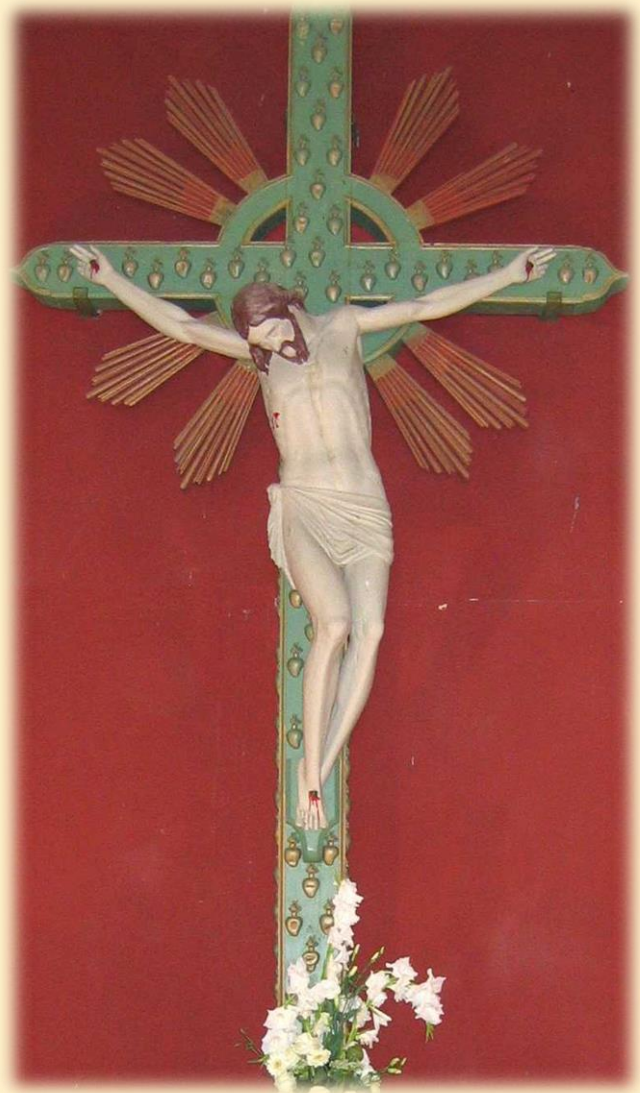
There are even, since last year, Italian craftsmen who come to ensure new developments and major repairs. In addition, an Italian artist, Riccardo Scotti, designed 25 panels which evoke the highlights of the Bible and which decorate the main hall of the Temple where the summer Eucharists take place.

In addition to this already rich reality, in April 2019, there is the establishment of a St Joseph village. There is a couple who welcome about ten people in great solitude, have a disability or suffer from material, emotional or spiritual poverty and who are looking to rebuild themselves. This is done in a family setting where the welcomed people get back on their feet through a regular life based on work, prayer and a fraternal spirit. Thus the poor, the excluded, the wounded of life, these privileged people of Father de Montfort, are now present in this place.

“” Brother Michel Le Gall and myself, Brothers of Saint Gabriel, arrived in Pont-Château on September 2, 2019.

We arrived at the same time as the new parish priest, Father Didier Dronneau, diocesan priest attached to the secular institute of «Notre-Dame de Vie» (Our Lady of Life), who wished to benefit from a community life instead of living alone in his presbytery. He did not regret it because it allowed him to live the period of quarantine, due to the Corona-virus, in a fraternal setting.

All these changes are due to the initiatives of Father Santino, responsible for the place. Superior General of the Montfort Missionaries, after having previously been a missionary in Peru for 25 years. At the end of his generalate, he wanted to come to the Calvary of Pont-Château to give new life to this Montfortian place of evangelization. It was he who expressed to the provincial brother of the Brothers of Saint Gabriel of France, the wish for the brothers to come to this Calvary site so that the whole Montfortian Family could be present. The Provincial Chapter of the Brothers of Saint Gabriel, in October 2018, was very favorable to this. We are therefore the beneficiaries and stakeholders of this Calvary revitalization project.



There are therefore eight of us living together in community: five Montfort Missionaries including a brother: two French (Jean and Marcel), an Italian (Santino), an Indonesian (Willi) and a Malagasy (Hervé), the parish priest (Didier) and us two, Brothers of Saint Gabriel (Michel and Jean).

On the site there is also a community of five Daughters of Wisdom. Thus, it is in the Montfortian Family that we meet for the prayers of Lauds, Vespers and the Rosary. For the Eucharist, many lay people also join us.

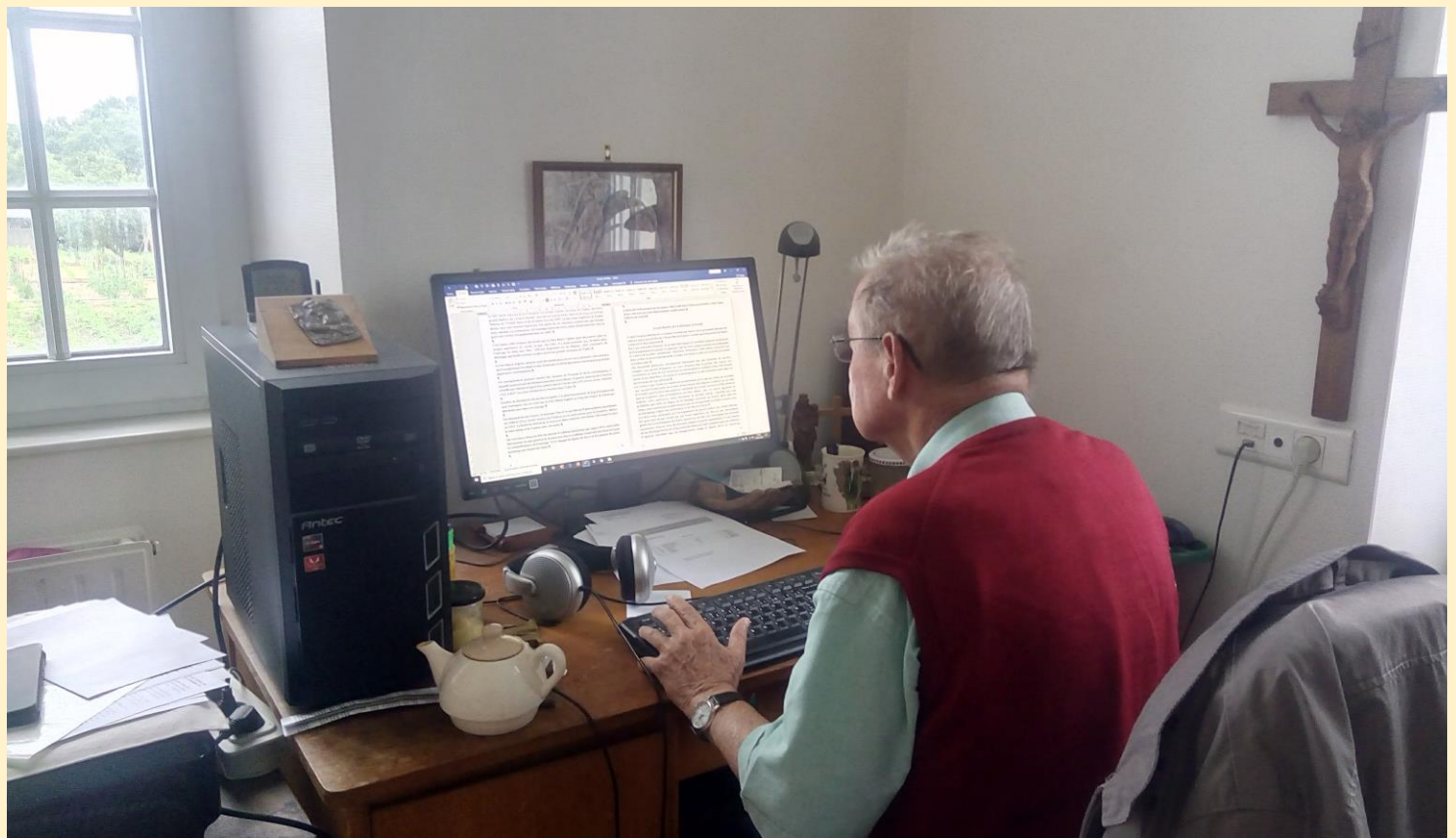


2) Why Pont-Château?

We discover that it is a «high place» of Montfort, a place where Father de Montfort came regularly to follow the construction of his Calvary, from May 1709 to September 1710. During this period he preached missions in the region. It was at the end of that of Pont-Château, in early May 1709, that he proposed this monumental construction. Christians in the region have responded to this call with great enthusiasm.

We know the rest. On the eve of the inauguration, scheduled for September 14, 1710, the ban from the court of King Louis XIV of France arrives from the bishopric of Nantes. But others will take over. This will be the case in particular, in 1821, Father François Gouray, parish priest of Pont-Château, will build up this Calvary at the very site where Montfort had carried out his project.

“ Thus, it is in the Montfortian Family that we meet for the prayers of Lauds, Vespers and the Rosary.



The Montfort Missionaries will then set up in Pont-Château. They will continue the work started 150 years earlier by their founder. Thanks to their energy and also to the many workers of Pont-Château and the neighboring parishes. Locals, within a 50 km radius, responded to the call with great enthusiasm. It has been noted that they gave more than 30,000 days of work between 1894 and 1938. They will carry out a gigantic work known as the “Holy Land in Brittany” with in particular a Way of the Cross with its Stations starting at the tribunal of Pilate (Scala Sancta), to end at Calvary.

They will also realize other holy places such as the cave of the Nativity, the cave of Agony, the house of Nazareth on the model of that found in Loreto (Italy), that of the Visitation, the Upper Room where the institution of the Eucharist and the Descent of the Holy Spirit on Mary and the Apostles took place on the day of Pentecost. We also find there represented, with beautiful statues, the Ascension of Our Lord and the Assumption of Mary. Approximately 100,000 pilgrims per year come to pray in these different places while strolling in a magnificent park of 14 hectares, planted with majestic trees. This makes it one of the most frequented calvaries in France.

3) Your mission in Pont-Château?

We come first of all to allow the whole Montfortian Family to be completely present, in these places: Montfort Fathers and Brothers, Daughters of Wisdom, Brothers of Saint Gabriel and lay people, including the poor.

Our letter of obedience received from our Brother Provincial spoke of a double mission:

- a. That which we must have wherever we are and which is written in the decree of approval of our Rule: “to participate in the ecclesial mission of evangelization of the world through religious consecration and life in fraternal community”.
- b. Cooperate - with the Montfort Missionaries and the Daughters of Wisdom as well as with the laity, including the members of the Montfortian Hospitality of Pont-Château, in the reception and animation of the Calvary site, in order to animate this important Montfortian place.



Concretely?

We are of course associated with the animation of this place, in particular by welcoming groups of pilgrims wishing to discover and pray in this Montfortian space.

Brother Michel Le Gall has already had many relations with the the Montfort Missionaries. In fact, from 1991, he was full-time at the service of the Montfortian Pilgrimage to Lourdes. In 2003, he was appointed to the service of the Montfort Parish of Saint Laurent-sur-Sèvre: accounting and above all welcoming the many groups coming to pray at the tombs of Saint Louis-Marie de Montfort and Blessed Marie Louise Trichet. Arriving here at Calvary gives him nearly 30 years in the service of Montfortian works, in association with many Montfort Missionaries. He even lived, from 2003 to 2005, in community with them in the Holy Spirit, the Mother House. He was ideal for this new project of the Brothers of Saint-Gabriel. Here he is continuing what he had started many years ago: building a database of articles and photos on the various places of Montfort in France. He works in particular with Father Efreim Assolari when he was rector of the Basilica of Saint Louis Marie in Saint Laurent. Bro. Michel is completing files on Pont-Château and other regions where Father de Montfort passed.

**“ Bro. Michel:
He was ideal for this
new project of the
Brothers of Saint-
Gabriel. Here he is
continuing what he had
started many years ago
... ”**



Personally, I continue an activity of animation, in the Province of France of the Brothers of Saint-Gabriel, as Provincial Councilor in charge of six communities and about thirty brothers, including the 7 Italian Brothers.

When we arrived here Father Efrem had just left and joined Italy. He had offered Christians in the region the possibility of discovering and deepening Montfortian Spirituality. This is how a Montfortian Marian Fraternity (FMM - Fraternité Mariale Montfortaine) of the Calvary of Pont-Château was born.

Following Father Efrem's return to Italy, several members of this Fraternity wanted to continue their training. This is how I have the joy and the privilege of taking charge of this group, for the 2019-2020 session.

“” Personally, I continue an activity of animation, in the Province of France of the Brothers of Saint-Gabriel, as Provincial Councilor

...

This is how I have the joy and the privilege of taking charge of this group ...

**The Good Shepherd
By Riccardo Scotti**

Twenty five people gathers regularly, the first Saturday of each month, for a time of prayer and teaching.

Due to the quarantine, these meetings has to be interrupted for 15 weeks. But the In-ternet has made it possible to keep in touch and continue training.

It was a great joy to be together again physically, on Saturday 20 June, to celebrate the Montfortian Marian Consecration (or its renewal for some) which had been prepared during the previous 33 days, according to the very method proposed by Father De Montfort.



“” We are of course associated with the animation of this place, in particular by welcoming groups of pilgrims wishing to discover and pray in this Montfortian space.

4) What future?

We are fortunate to be part of a great spiritual family following a great saint. The rich spirituality he bequeathed to us is increasingly shared by lay people around the world. It is up to us, members of this Montfortian Family, to help all these various groups that are born to discover the richness of this spirituality and its depth.

What will be the future of the Brothers of Saint-Gabriel at Calvary? Other Brothers, coming from France or elsewhere, could join us here and we could perhaps consider forming our own autonomous community, even if we very much appreciate this life with the Montfort Missionaries.

What is certain is that this place is called to continue its role of evangelization. The wish of diocesan leaders and priests is to make it a spiritual center of the diocese which is sorely lacking.

With the blessings of Heaven! ■



“” Following Father Efrem's return to Italy, several members of this Fraternity wanted to continue their training.

Covid-19: "My Song for Today"

By François-Marie Léthel OCD

What follows is the testimony of Fr. François-Marie Léthel, OCD, as a sick priest and cured of Covid-19.



I am writing this testimony in Rome on Sunday, June 28, day of the Lord's Resurrection, memory of Saint Irenaeus of Lyon and the eve of the solemnity of our two great saints of Rome, Peter and Paul.

At the same time as some confreres of my community, I was struck by the coronavirus, in spite of our efforts to respect all the sanitary rules. On the evening of June 8, I felt very ill and an ambulance took me to the emergency room at Gemelli Hospital, where Saint John Paul II had been hospitalized after the attack. On the morning of the 9th, I was hospitalized at the "Columbus" which is the Covid sector of Gemelli. I stayed there for 17 days in total isolation, never leaving my room, until my final discharge from the hospital on June 25, perfectly cured, without the need for treatment or other checks. I thank Jesus and Mary for this somewhat miraculous "resurrection", given my critical age of 72!

The previous months, from March, I had written a whole series of texts on the Eucharist lived in this great proof of the pandemic, especially attentive to the suffering of the laity so wounded by the total deprivation of the holy Communion, especially in Italy and France.

Now, in this month of June, the Lord Jesus has given me the grace to participate more deeply, as a priest, in this great trial which affects the whole human family, and this precisely at the time of my 45th anniversary of Priesthood, June 21, which this year was a Sunday. I felt closer to all the sick, and especially to the other infected priests (many died in Italy). I therefore celebrated this anniversary in total solitude, celebrating Mass in my room. The previous Sunday was the feast of the Blessed Sacrament, also lived in the hospital. I was able to celebrate Mass every day, even when I was worse, at the start of my hospitalization, sitting on the edge of my bed in front of the «night table» transformed into an altar.

**"I carry you with
me day and night".**

I must say that the example of Venerable Cardinal Van Thuan has helped me a lot. In fact, when he was in prison, he celebrated Mass every day in solitude and the most extreme poverty, always carrying in his shirt pocket a consecrated host to prolong the celebration through Eucharistic Adoration, affirming that in suffering "his only strength was the Eucharist". Following his example, I celebrated the daily Mass in the greatest simplicity, and on the first day I consecrated a small host that I continually kept on me in a custode, saying to Jesus: "I carry you with me day and night".

A few years before Van Thuan, a consecrated laywoman, the Servant of God Vera Grita, Salesian Cooperator, had lived a very beautiful mystical experience of the Real Presence of Jesus in the Eucharist, wishing to make of us "Living Tabernacles". She was in deep communion with Saint Paul VI in this dramatic year (the year of my religious profession in Carmel). I therefore wanted to recall the great Creed of the People of God proclaimed by Paul VI during the Mass of June 30, 1968.

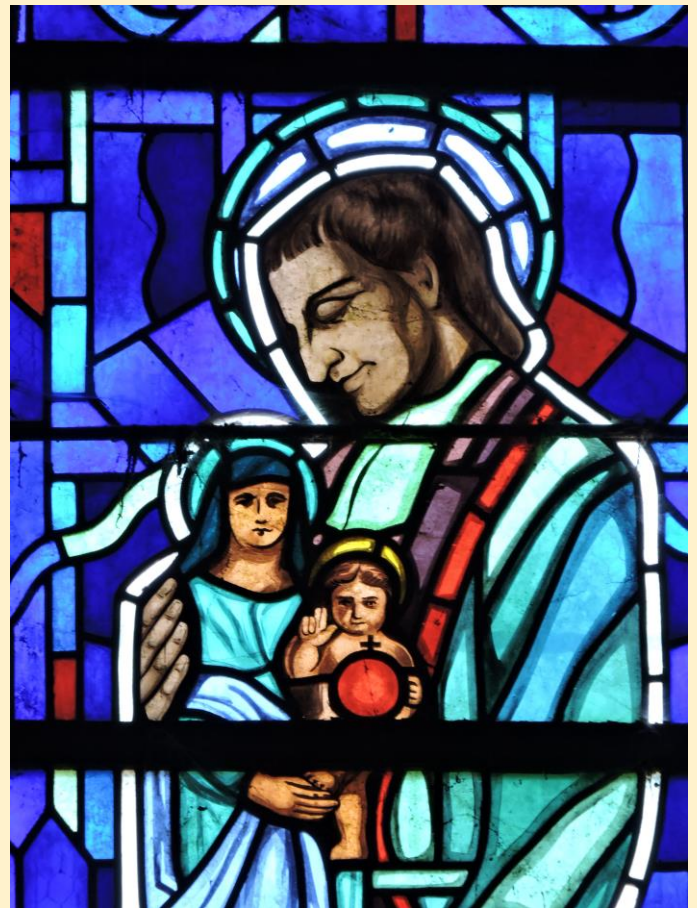


For me, it was a new and strong experience of the Truth of the Eucharistic Mystery and of the grace of my Priesthood. It is not in any way «intimism» or «exaggerated spiritualism» but the deepest solidarity with all my sick brothers in the world, in communion in the redemptive sacrifice of Jesus and in continual union with his «true Body, born of the Virgin Mary, having truly suffered, sacrificed on the cross for mankind» (Ave Verum). As a Priest, I could make the Crucified and Risen Jesus really present in this place of suffering of the body with the disease and of the soul with the extreme loneliness, and the impossibility of receiving communion for the sick. It was my greatest service of priestly charity for other sick people, and also for the doctors, nurses and all the people who took care of us with such great charity.

I have intensely experienced how inseparable the True Body of Jesus and his Word are in Sacred Scripture that I read continuously during these days, especially the Gospels and Saint Paul, Isaiah and the Song of Songs, while also praying the whole Liturgy of Hours.

With my Bible, I had with me two essential books which have been like two "headlights" since the beginning of my religious life, 52 years ago: The «Story of a Soul» of Saint Thérèse of Lisieux and the «True Devotion to the Blessed Virgin» of Saint Louis-Marie Grignion de Montfort. I had written the short article entitled «Living with Jesus on Earth as in Heaven - Earth according to Thérèse de Lisieux» (published in Zénit). I added a text to it, a text entitled «The "Totus Tuus" by Saint John Paul II and Saint Louis-Marie Grignion de Montfort».

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I still had with me a collection of texts by Saint John Eudes, who along with Saint Louis-Marie de Montfort is a candidate to be declared Doctor of the Church. He is the great theologian of the «Hearts of Jesus and of Mary», so united that they are but one Heart. The two days preceding my anniversary of Ordination were the feasts of the Sacred Heart of Jesus and of the Immaculate Heart of Mary. I took up in my prayer his two most important texts, signed with his blood: «The Vow of Martyrdom» and the «Contract of Alliance with the Virgin Mary». The disease lived in union with the Passion of Jesus is a form of martyrdom, and this month of June is par excellence the month of the martyrs: Justin, philosopher and martyr (1), Blain and the martyrs of Lyon (2), the Martyrs of Uganda (3), Thomas More (22), John the Baptist (24), Irenaeus of Lyons (28), Peter and Paul (29) and the first Martyrs of the Church of Rome (30). The «Contract of Alliance with the Virgin Mary» is a very beautiful prayer of Consecration that each priest could do to consecrate his own heart, as the heart of a bride-groom, to the one love of the Hearts of Jesus and of Mary.

The last book I had with me was the collection of spiritual writings by Vera Grita published by the Salesians under the title: «Portami con te» - «Take me with you» (Turin, 2017, ed. Elledici). Every day I opened it, experiencing in a new way the depth and relevance of this great Eucharistic and Marian spirituality, missionary and priestly. In union with Mary, sharing her faith, her hope and her love, it is possible for us to experience such intimacy and continual communion with the True Body of Jesus present in the Eucharist. I still held my rosary in my hand.

I never turned on the television, but I used the means of communication with the smart-phone (telephone, whatsapp and electronic mail) to keep in touch with my Carmelite con-freres, members of my family and my friends.

For me, these 17 days of hospitalization were the most beautiful retreat of my whole life as a Carmelite priest. I could only pray, from morning to evening, in that form of personal prayer that Teresa of Avila calls «Prayer» and which is inseparably a communion of love with Jesus and the whole Trinity and continual intercession for the Church and the whole world. From my window I saw the dome of Saint Peter, and I prayed a lot for our Pope Francis. With Thérèse of Lisieux who is very dear to him, I had to pray continually with raised hands like Moses who prays on the mountain when the People of God fight in the plain (cf. Ex. 17, 8-12) by sharing the Thérèse's unlimited hope for the eternal salvation of all souls.

But I must add that this retreat was also "carthusienne"! I had the grace to teach Theology at the «Grande Chartreuse» founded by Saint Bruno and to make a personal retreat at the «Chartreuse de Serra San Bruno» in Calabria, where the saint died. Indeed I was "reclusive" in my room as are the Carthusians in their cells!



“” WITH THÉRÈSE OF LISIEUX WHO IS VERY DEAR TO HIM, I HAD TO PRAY CONTINUALLY WITH RAISED HANDS LIKE MOSES WHO PRAYS ON THE MOUNTAIN WHEN THE PEOPLE OF GOD FIGHT IN THE PLAIN ...

Finally, I experienced for myself the charity of the doctors, nurses, and of all the people who entered my room, dressed in the heaviest protections, for a very courageous service, with the continual danger of contagion. In these brief daily encounters, there was a very strong current that certainly came from the Presence of Jesus and the grace of my Priesthood. All were young people, men and women, and with all of them I was able to speak, praying for them and their families, asking for the protection of Jesus and Mary. I always thanked them for everything, even for the food which was of good quality! I also thanked the hospital cha-plain from whom I had asked for Mass wine, and especially the Sacrament of Reconciliation. Unable to enter the covid sector, he approached the entrance and gave me absolution, as the bishops had planned.

I lived a great experience of filial abandonment in the "two Hands of the Father" which are Jesus and the Holy Spirit (Saint Irenaeus), living more deeply the spiritual childhood of Thé-rèse de Lisieux, fragile and dependent as a child. In the uncertainty of the future, I have of-ten taken up her poem "My Song for Today".

In all this I have no merit. Everything was given to me by Jesus and Mary for my brothers and sisters, so we can walk together better towards holiness. Really, all is grace! ■



"In union with Mary, sharing her faith, her hope and her love, it is possible for us to experience such intimacy and continual communion with the True Body of Jesus present in the Eucharist.

Hymn 24

PRACTICE OF THE PRESENCE OF GOD

1
Do we want to be happy, preserve our innocence,
Even pass through fire without being burned?
By essence and power
God is present everywhere!
Let us then live in the presence
Of God.

2
This is God's great secret, inviting us
To become holy, seeing Him everywhere,
Receiving more merit
Than one gains in heaven.
Let us then live in the presence
Of God.

3
God sees me here; this thought alone
Prevents me from sinning, keeps me at duty,
My soul is restored,
Oh! how powerful this thought!
Let us then live in the presence
Of God.

4
A soldier fighting in the presence of his captain
Fights valiantly, doubles his strength,
Victory is assured,
Never is he conquered.
Let us then live in the presence
Of God.



5
A loving child fulfilling his father's wishes
In all things and with joyful heart,
Can never displease him,
He has his eyes on his father.
Let us then live in the presence
Of God.

6
Are you distressed, do you feel weak?
Think of God's presence, in Him you will find
Buttress and brace,
Joy, exhilaration.
Let us then live in the presence
Of God.

7
This holy presence is the soul's sunlight,
Destroying its sins, making thieves flee,
Enlightening, enkindling,
With gentle fervor.
Let us then live in the presence
Of God.



**“” By essence and power
God is present
everywhere!
Let us then live in the
presence
Of God.**

8
Forgetting our God, we fall into sin,
From sin to sin, even to godlessness,
Even to the bottom of hell
For all eternity.
Let us then live in the presence
Of God.

9
Forgetting the Lord has devastated the earth,
So full of fools. How relentless is evil!
Almost everyone wages war
Against their judge and in his presence.
Let us then live in the presence
Of God.

10
Abraham heard God Himself tell him:
Walk in my presence and you will be perfect.
It was to instruct us
God told him this secret.
Let us then live in the presence
Of God.

11
The presence of God is eternal life,
The glory and support of the angels;
They find in it everything
Needed for happiness.
Let us then live in the presence
Of God.

12
Saints made it their constant concern,
Seeing God alone everywhere, always:
All their fulfillment was found
In pleasing Him.
Let us then live in the presence
Of God.

13
Prophet and saint proclaimed at all times:
Long live God who sees and sustains me!
In life or in death,
With Him nothing I fear.
Let us then live in the presence
Of God.

14

The presence of God strengthened their souls,
Filled them with joy in their labors,
Even when engulfed in flames,
And during their greatest trials.
Let us then live in the presence
Of God.

15

We live in God's presence in so many ways,
Nearby, in heaven, outside, in one's heart,
And according to the light
Given us by the Lord.
Let us then live in the presence
Of God.

16

We can consider the person of Jesus Christ
And picture Him visibly.
This is a good practice
When done with simplicity.
Let us then live in the presence
Of God.

17

We can see Him on heaven's throne,
With his eternal gaze fixed upon us,
Seeing our victory,
Counting our sins.
Let us then live in the presence
Of God.

18

We can consider Him as a powerful refuge
Where sinners risk no danger,
Or as a just judge,
Ready to judge us.
Let us then live in the presence
Of God.

19

Outside of this presence, we are outside our center;
Take a fish out of water, its only home,
And the fish will certainly die
Unless returned to the water.
Let us then live in the presence
Of God.

20

A sublime practice: We picture ourselves in God,
And plunged into the ocean of holiness,
Into the bottomless abyss
Of His immensity.
Let us then live in the presence
Of God.

21

You can see this supreme monarch everywhere,
Higher is he than heaven, deeper than hell,
For He goes even beyond
This whole vast universe.
Let us then live in the presence
Of God.

22

We can consider God in each earthly creature:
By one He feeds us, through another instructs us,
In one He affirms us,
In another He leads us.
Let us then live in the presence
Of God.

23

God resides in us more than anywhere else,
So in our hearts we must seek Him,
It is there He reveals Himself,
In all glorious splendor.
Let us then live in the presence
Of God.

24

God has chosen our hearts for His throne and domain,
Luring us there night and day, bidding us taste
His sovereign beauty
And His divine love.
Let us then live in the presence
Of God.

25

TO SINNERS

O sinner, God hears you; sinner, God sees you;
He observes your actions, He counts every step,
And you really don't care,
You don't even think of Him.
Let us then live in the presence
Of God.





26

You can avoid neither his eyes nor his anger,
Judge and witness is He of all your sins,
Even the words you say,
Yet you are tranquil!
Let us then live in the presence
Of God.

27

You fool, when you speak, you astound me;
You say: No one saw me, there's nothing here.
You consider God nobody!
He sees you, He saw you.
Let us then live in the presence
Of God.

28

In this hidden nook, in that dark room,
Or hiding in a dismal desert,
The King of glory, the Judge,
Has seen all your sins.
Let us then live in the presence
Of God.

29

Sinner, when about to fall, recall
The presence of God; you will be very strong,
Chanting full victory
Over hell and death.
Let us then live in the presence
Of God.

30

Christian, if you desire true holiness,
Have God always present in mind,
O awesome secret,
Gift of the Spirit!
Let us then live in the presence
Of God.

31

PRAYER

Lord, do you seek among men
Someone wise in your sight, who walks in your presence?
Imbeciles that we are,
We all forget you.
Let us then live in the presence
Of God.

32

To your eyes, Mighty God, nothing's invisible,
Since you fill both heaven and earth,
It is then impossible
To hide from your sight.
Let us then live in the presence
Of God.

33

I adore you here, O Father of my fathers,
O almighty Lord, before whom all things are nothing,

O Father of lights,
From whom all good proceeds.
Let us then live in the presence
Of God.

34

Your divine Providence feeds me,
You probe my mind and test my heart,
Nothing ever escapes
Your knowledge, Lord.

Let us then live in the presence
Of God.

35

To all, you give being, movement and life,
Your immensity holds everything, everywhere,
And the earth is full
Of your majesty.

Let us then live in the presence
Of God.

36

Can someone offend you, even in your presence,
Sin and disobey you before your eyes?
O cruel arrogance!

I would prefer death.

Let us then live in the presence
Of God.

37

Lord, engrave in me your divine face,
So I may calmly possess your presence everywhere,
With nothing ever effacing you,
No, not even death.

Let us then live in the presence
Of God.

38

Enter into your heart, my soul, leave the trifles;
All exterior goods, in your eyes, belong to others.
God calls to you in your heart,
All your good is in Him.

Let us then live in the presence
Of God.

39

Let us all calmly enter our hearts
To meet God present there more than anywhere else.
To preserve our innocence,
Or soon to regain it.

Let us all live in the presence
Of God.

GOD ALONE ■



Monthly Newsletter of Formation and Information

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