

# Jesus Living in Mary

N° 39, July 2021

Monthly Newsletter of Formation & Information - Association of Mary Queen of All Hearts

**A Center of  
the Association**

## Montfortian Associates

### *in Croatia and Poland*



*What follows is a sharing of experiences on the life of the Association Mary Queen of All Hearts in Croatia and Poland. This sharing is written by Father Mihovil (Michele), a Montfort Missionary who, from Czestochowa, travels to many European countries to preach. He is himself the Spiritual Director of the Association in Croatia and Poland.*

**By Father Mihovil (Michele) Filipovic,  
Montfort Missionary in Poland**







## Association in Croatia

The Montfortian presence in Croatia began in 1976, with Fr. Luka Cirimotic: he had a group of lay people who met every week in our house, on Sundays. Prayer meeting for Adoration and the three rosaries.

With the creation of the Community in 2001, we began to follow those lay people who had already pronounced consecration according to our spirituality; then through the prayer groups that we formed, other people joined the Association.

In the meantime, we have printed the Statutes of the Association and started making entries in the Register. **For 9 years, before leaving for Poland, we had around 450 members.** Then it was Fr Milenko Susac who was responsible for the Association. Currently, no one makes supporting this group their main responsibility. We will see in the coming days how to resolve this situation.

During my service in the Association, we had meetings twice a year, one in Zagreb and the other in southern Croatia (Imotski). Twice, the members joined the Pilgrimages to Loreto by participating in the "days of Montfortian Spirituality" and once in the International Meeting of Saint Laurent-sur-Sèvre (in French: Rencontre Internationale de Saint Laurent-sur-Sèvre - RISL) in France. They also funded the translation of the True Devotion into Hungarian, Macedonian and Albanian, and we also had the presentation of the Treatise in these countries, to be used in spiritual retreats.

I think there are many possibilities to involve the Associates in this area, but you have to have the time to take care of them full time, with ideas and a lot of charisma, to support this Association.







## Association in Poland

My presence in Poland began in 2010. I was linked to the Community of the Brothers of Saint Gabriel. Through the apostolate and especially with the spiritual retreats (duration of three days) that I conducted at the house in Czestochowa, we began to spread the Montfortian Spirituality.

Seeing that people wanted to connect more with our community, we printed the Statutes of the Association Mary Queen of All Hearts and started to make the Register. **From the first members in 2013 until today, we have around 1450 members.**

Thanks to these people, we had the opportunity to preach retreats in their parishes (so far about 15 parishes in different parts of Poland). Once a year, we have a three-day meeting in Czestochowa, for the members, to give them the opportunity to share the journey that each one undertakes in their own context of life. Many of these people are part of the different movements (the Renewal in the Spirit, the Legion of Mary, the Neocatechumenal Way; also join us nuns, religious and priests).

The person who coordinates, through the web page, with the other members, is **Mr. Artur Dobrowoski.**







For four years, from 2016, the Community has become that of the Montfort Missionaries. Currently there are three Fathers who are part of this Community. Activities are progressing gradually.

Since this year, Fr. Nikola has started to organize deepening meetings on Montfortian Spirituality for certain people. This will perhaps lead to the creation of other Regional Centers. The work is plentiful, but the workers are few.

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We don't have a specific program, because there are a lot of activities that cannot always be reconciled and directed. Sometimes there is a lack of clarity in the conduct of people, to know if they are already in the other movements, or if they are far from our Community .... But we always try to find an enlightening point for the members.

In the future, I see that there is a lot of possibility. Certainly for the future Polish Montfort Missionaries, it will be a fertile ground for a lot of apostolic work.

This is, from my side, a quick light. Many fraternal greetings, in Jesus and Mary. GOD ALONE! ■



## **Missionary Lighting**

# MONTFORT AND MONTFORTIANS IN TIMES OF PANDEMIC

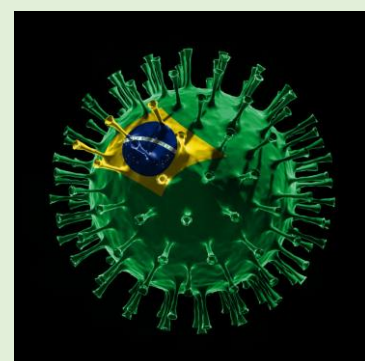
**By Fr. Luciano Andreol**  
**Montfort Missionary in Brazil**



*Fr. Luciano Andreol, author of this article, is a Montfort Missionary from Italy who, since his ordination, has been involved in the missionary work of the Peru-Brazil General Delegation. This prophetic and fiery article reveals that Fr. Luciano knows the hearts of the people. He continues to be a missionary to encourage faithful people in these difficult times of the pandemic and to open their eyes to the future. He connects all the elements of his reflection in this article with an "apostolic missionary": Louis-Marie Grignon de Montfort.*

Today our Brazil is plunged into a humanitarian catastrophe. The country, a little over five years ago, was an example of the fight against poverty, the fight against inequalities ... But in a short time, it has become hell, for Brazilians and for the world. More than 3,000 people die each day from the pandemic, as many die anonymously of hunger, as many daily violence and drug trafficking. In Brazil, there are many more deaths than births. It is our daily reality, that of someone who is a Missionary in a Parish on the outskirts of a large Metropolis like Sao Paulo.

I do not go into the questions: why? How did it happen? Who is responsible ? Etc. Others will respond. Only, I am asking myself a question, and I have been asking myself this question for a few months after the start of the pandemic: **what would Montfort say and what would Montfort do in this reality? How can we be Missionaries in this reality today?** I have no answers: I just think and write some thoughts and some elements. Who knows ? Perhaps you will help us to think better about our presence in this part of Latin America.







## 1. WHEN WILL WE RETURN TO “NORMAL” LIFE?

Pope Francis has already answered this question on several occasions: the “normal” of today and tomorrow cannot be the “normal” of yesterday or always. We cannot go back to the “old” because the “old” will never come back, at least not like before. Today, we are talking about “again” after the pandemic. But if this “new” is “old” with new clothes, it will be pointless. It is the old logic of the “Gattopardo”: CHANGE TO CHANGE NOTHING. So the “new normal” must come from us, from our heart, from our conversion (in Aparecida we talk a lot about “pastoral conversion”: what have we done so far?).

However, we cannot do as we have done so far. We have spent so much money to build churches, huge halls, pastoral centers and other centers: all very helpful and beautiful, all done with a lot of love and affection, with responsibility, with our people: and now ? Still in service? Sometimes we, the priests, cry crocodile tears because the income is low and the debts are increasing! But we have never lacked for something at our table and in our homes! Unlike so many of our people who are suffering, so many who have lost their lives and many who have lost their jobs. Many do not have their daily bread on their tables!



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## 2. THE ESSENTIAL

I think we need to change the way we think, think about the important values in life and always look for the ESSENTIALS. What an example we have with our Holy Founder! Specialists could cite texts and entire pages of the life and works of our Saint on the subject of: how did he know how to live the essential? What about us, the disciples of Montfort, today?

"Essential" is the word used in health surveillance protocols: it should be used in our mission, in our pastoral care and in the experience of communities. Was everything we have done so far and the way we have done it correct? Has it served to create truly Christian communities of disciples and missionaries? There are so many questions running through my heart, so many unanswered questions, that I think it is worth having the courage to ask questions and recognize that something "new" has to happen even if we don't know what it is and how to make "it happen".



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## 3. PREFERRED OPTION FOR THE POOR

We have come to the point where people in our communities who have never had food problems at home, are now ashamed to ask for a basic food basket. Before, there were the "usual" poor. Today there are the poor impoverished by this pandemic. The rich manage to get richer at the expense of the poorest. Montfort loved the poor so much that he became one among them and like them. The poor are the everyday poor, unhappy, they cry, yes, because they have no food, no health, no education. **"Open to Jesus Christ"**, cries Montfort. And Jesus Christ is the people who are without a house, without land, without care, no food, no work, no education, homeless, abandoned children, raped women, miserable wages, exploited, persecuted, injured, unloved.

In this dramatic situation it is beautiful to see that **SOLIDARITY HAS BECOME THE TRUE WEALTH OF THE POOR**. The entrance hall of our parish house has been transformed into **ROOM OF PROVIDENCE**. The poor are always increasing; they always add a little more water to the beans. The "new normal" will at least be this for the Montfortians: never to negotiate with the lives of our poor. They are our favorite and privileged. We will be called communists, of course, but the preferential option for the poor is the Gospel and it is Montfort.





#### 4. MISSIONARIES: ITINERANT OR PRESENT?

We can also be described as "always present itinerants". It is true that Montfort, in a few years of his apostolic life, succeeded in accomplishing more than 200 parish and popular missions, devouring many kilometers, but what would he do today? We can no longer visit. We will have to stay at home for I don't know how long; gatherings, etc. must be avoided. On the other hand, in our pastoral missionary life we find many bereaved families who have lost one or more loved ones due to Covid 19. Due to sanitary measures, relatives were not allowed to see the deceased; the deceased was taken directly from the hospital to the cemetery without permission for the funeral, without prayers.

We also have many people who have managed to beat the virus by successfully coming out of an intensive care unit where they were intubated for several weeks. All these people have difficult continuation and serious consequences: they need help, they want to let off steam because it is terrible what they have gone through. So many people need our presence. In this time of pandemic, we see that many people have lost THE SENSE OF LIFE, the joy of living and of loving. The number of suicides has increased everywhere, even among priests. What to do, faced with this loss of the meaning of life? It may not be about doing, but about LISTENING, taking or wasting time listening, stopping, talking and sitting down to listen. It doesn't matter if the schedule is rushed. We need to reinvent our closeness to bereaved families and then organize a HOPE mission and for those who are depressed, we need to get closer and LISTEN. Hope and listening are part of our mission today.



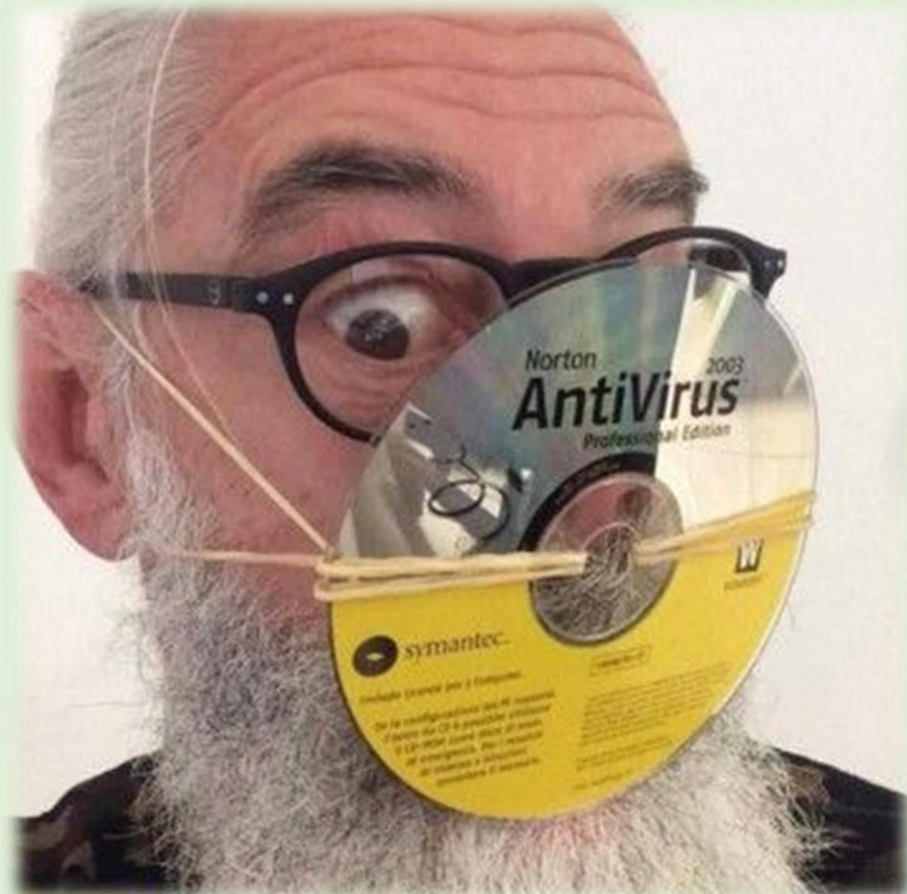


## 5. FAMILY, DOMESTIC CHURCH - SMALL COMMUNITIES

It was and still is a very beautiful experience of family prayer. **It seems that our people have rediscovered their will and fidelity in prayer and a deeper spiritual life accompanied by a greater and better knowledge of the truths of our Faith.**

Our people have the Bible in their hands and hearts, ready to go as soon as reality permits. Here our Fr. de Montfort would be very happy: how much time had he spent to devote himself in intimacy with God! Time devoted to God will never be time wasted! I doubt that the times of great concentrations and gatherings of people within our churches, as well as processions, joint efforts, etc., will return quickly.

**The family will be the privileged place of meetings of faith. And with the family, there will be rather small communities or grassroots communities. As missionaries, I think we need to come out of our homes and our mother church to meet small communities that celebrate and strengthen us as disciples and missionaries. We must invent new ways of evangelization, preparation and celebration of the sacraments; offer spaces for prayer and spiritual direction...** There are so many challenges in these times of pandemic: creativity, the courage to change and the daring of ever new and better initiatives must always accompany us.



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In closing: I have thought and continue to think a lot about a new way of the Montfortian presence among our people and how to be a missionary in the new realities. I don't have enough answers and few recipes. I still do not know how to recover all these people who were dispersed during the pandemic and especially **the YOUNG PEOPLE: yes, how to bring back the young people?** Do young people like to "watch" Mass on Facebook or on television? And how to resume meetings, closeness, hugs, without fear of the crowd? Not everyone will come back of course! And the church that once had to keep GOING OUT, will now have to move on even more daringly.

I think that for me, as for many priests and pastoral workers, this period of pandemic has not been a period of rest. But it was time to reinvent yourself, to suffer, to make mistakes, to be afraid. So now everyone expects us to be brave .... Attention! it wears out too. The fact of opening and closing a church, of preparing or not knowing how to prepare a pastoral agenda or a calendar of celebrations, because we do not know if we will be able to carry it out ... **And yet we are called immediately afterwards, because one has lost someone in his family, the other is hospitalized, another is in intensive care, another is intubated, another goes to the cemetery ... The priest is also a human being: he suffers and weep with his own faithful. It was very difficult for them, but for us priests it is the same. Are we not together? ■**





**Intellectual  
Lighting**

# The «Canzoniere» of Saint Louis Marie Grignon de Montfort

*Twenty-three thousand Verses  
to Proclaim the Gospel to the Poor*

*This is the writing of Father Alberto Valentini, Montfortian, former profesor in several Pontifical Universities in Rome. This article was published in the Vatican daily, L'Osservatore Romano, on April 28, 2021, on the occasion of the feast of Saint Louis-Marie Grignon de Montfort. In the background of this article is the webinar on Hymns of Montfort which was held from February 1 to 18, 2021, thanks to the Spirituality Commission.*

*In this article, the Author highlights the meaning of the Hymns of Montfort in the missionary context in which he found himself and their value for the Missionary Church today.*

*The «Canzoniere» (meaning: Hymnal) is an Italian word to describe the art of versifying for songs, in this case, for hymns.*



**by Alberto Valentini**

**Source: L'Osservatore Romano, April 28, 2021**

The liturgical memory of Saint Louis-Marie Grignon de Montfort invites us to reflect this year also on his figure and his works, some of which are little known.

Montfort is universally known for his spirituality and his Marian doctrine: "Who does not know the Treatise on True Devotion to the Blessed Virgin or The Secret of Mary? And yet, if his great title of glory remains that of Apostle of Mary, his mission and his grace go beyond the Marian dimension - essential - of his experience and of his message" (Raymond Deville).

Going through the 1905 pages of the official edition of his Complete Works (Paris, 1966) and the variety of titles that compose them - such as the important treatise the Love of Eternal Wisdom, the Letter to the Friends of the Cross, the Admirable Secret of the Holy Rosary, the fiery "Prayer for Missionaries" which is a passionate cry to the Trinity to obtain missionaries ... - and taking into account the fact that this man has only lived 43 years, totally committed in the mission - with the addition of a journey on foot to Rome to consult the Pope - one is deeply impressed by the quality and quantity of his writings.



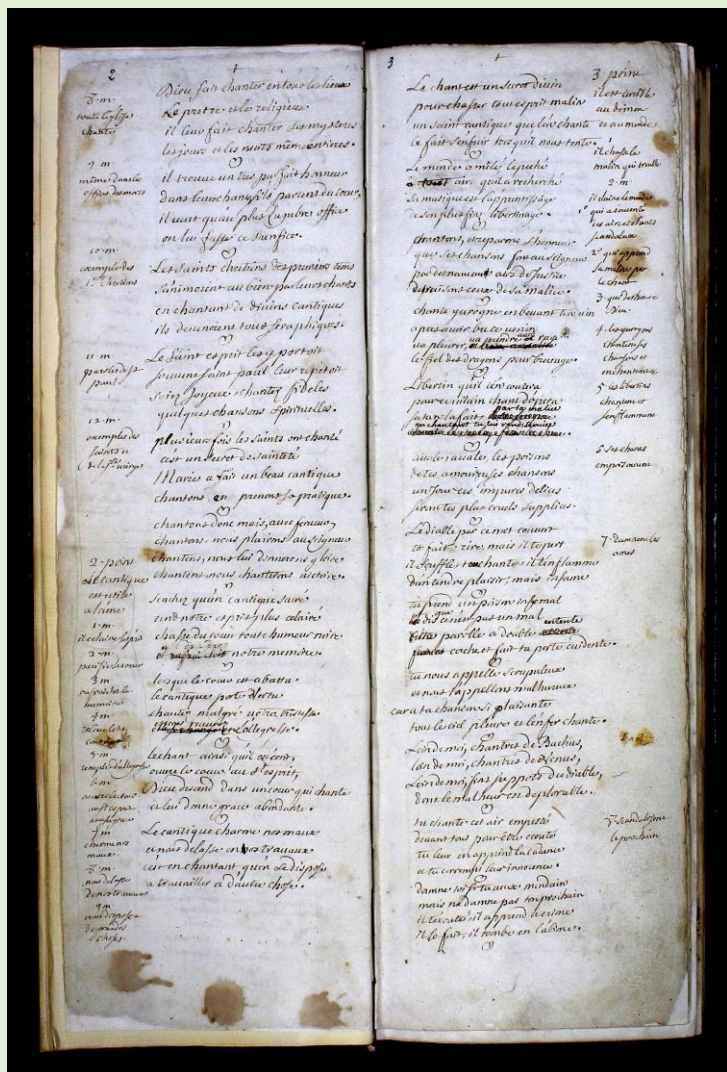


However, not everyone knows that among his works there is also an impressive 23,000 verse Hymnbook, composed to make people sing in the missions. An immense poetic work, with alternating rhymes, with the aim of imprinting the truths of faith in the minds and hearts of people and of inducing conversion and the practice of virtue. They are 163 Hymns with an average extension of about 140 verses - a length similar to that of Dante Alighieri's verses - which constitute extensive and articulate catecheses, imbued with doctrine, missionary passion, intense spirituality. The Hymns, according to some, are the «opus maius» of Montfort. Of course, they are the work from which emerge in a non-partial way the figure of the holy missionary and the multiple richness of his preaching.

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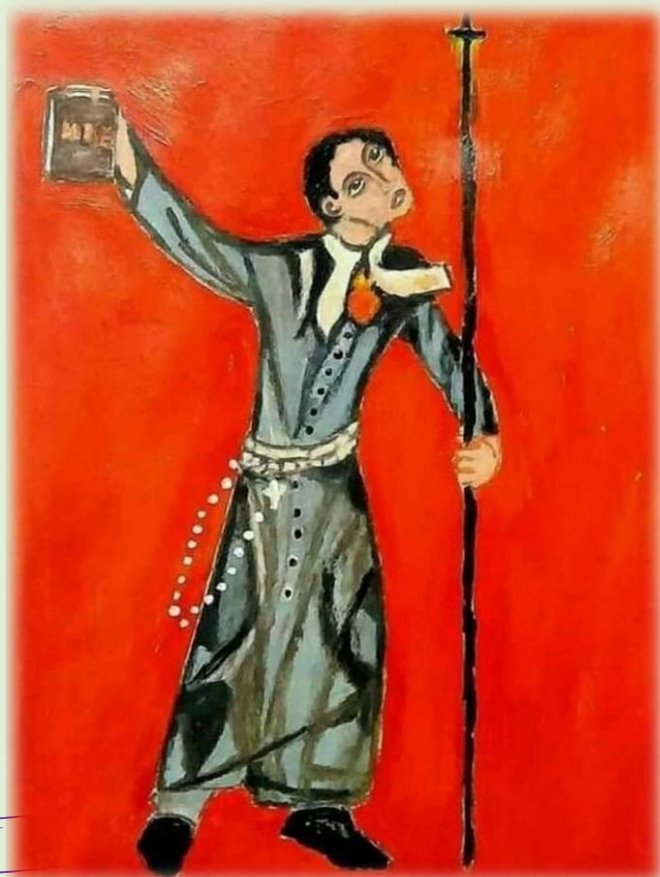
The collection of Montfortian Hymns, already studied and appreciated in the past, today enjoys considerable attention and growing interest. With regard to Italy, in 2002 an integral poetic version of 883 pages was published (Edizioni Monfortane, Rome) with a broad critical introduction, and with the reproduction of the original French text in the second part of the volume (pp. 893-1717).

Special mention should be made of the international seminar on Hymn studies, held in Rome last February, divided into fourteen articles, produced by experts from different parts of the world.

«Louis-Marie Grignion de Montfort, indefatigable researcher of the Absolute, theologian who writes treatises on Divine Wisdom and devotion to Mary, indefatigable preacher of the Word, realizer of innumerable conversions, is also a mystical poet who writes hundreds and hundreds of verses as an instrument of the apostolate» (Giorgio Francini).

Montfort is obviously not the first to use popular song for the proclamation of the Gospel: it is part of a consolidated tradition of the popular mission in France, but he does so in an original and personal way, achieving through the Hymns a catechetical project of wide range, concrete pastoral and deep spirituality.

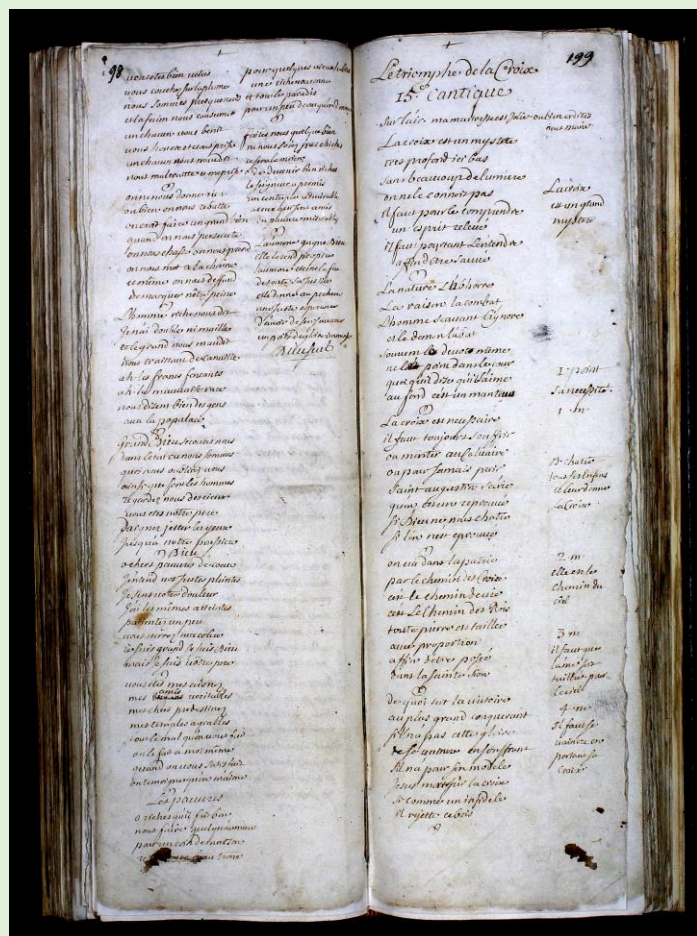
**The composition of Hymns has occupied his life, since the time of the seminary in Paris: according to the testimony of J.B. Blain - his classmate and first biographer - Montfort was already writing Hymns for his future mission.**





His poetry is the expression and the requirement of his missionary zeal. With García Lorca, he could say: «Yo tengo el fuego en mis manos» (in Spanish this means: I have fire in my hands). His poetry springs from the fire of the love of God and the passion for proclaiming the Gospel: «May we all sing and be enflamed / With ardent zeal for souls / Zeal springs from love of God» (H 21:1).

Montfort, although possessing an unusual poetic vein, thanks to which he was able to compose an impressive amount of verse, is not a professional poet, nor does he intend to be. He traces a deep groove that distinguishes him, even separates him polemically, from the poets of the world: «I write you not to beguile / You think only of verses and rhymes / Great poets, you awkward tribe / Your methods I consign to others» (H 2:1). «These are my poems and my songs / If they are not elegant, they are pure / If they flatter not the ear / They tell of great wonders» (H 2:39). He sings for the glory of God and for the love of souls: «Let us make the universe resound / With our songs and our rhymes / That God may be glorified / And our neighbors be uplifted» (H 1:36).



His verses are therefore at the service of the mission. The proclamation of the Gospel to the poor is the literary genre of the collection of Montfortian Hymns, it constitutes the reason, the vital context and the goal. «My choice is made! I'll roam through the world / Living just like a vagabond / To rescue my poor neighbor» (H 22:1). «All I do, Lord is for you / You alone are my concern / You, with no human respect / I stomp on the world and its show» (ibid., v. 6). «God, God, God, I sing for God / Let all come and hear me» (H 3).

The collection of Montfortian Hymns is an extraordinary catechesis which considers the whole mystery of salvation, but with different accents according to the importance that the various themes play in Christian life and in the thought of Montfort himself. For this, certain reasons are given special attention.

First of all God, from whom the saving action springs and to whom the glory belongs, as is evident in the motto "God Alone", placed at the bottom of most Hymns, almost like a signature and a doxological formula. Then, Jesus Christ, Eternal and Incarnate Wisdom, who manifests majestically in the folly of the Cross. Finally, the Mother of the Lord, to whom a large part of the Hymnal is dedicated, entitled "Hymns of the Blessed Virgin" (no. 75-90), all numbered by Montfort himself.





The Hymns repeat, with multiple variations, what was already clearly stated in The Love of Eternal Wisdom and reiterated with insistence in the Treatise on True Devotion of the Blessed Virgin, namely that the presence of Mary and her action are aimed entirely at the knowledge of Christ, that all of this is part of a mysterious divine project and is aimed at the glory of the Trinity. In the service of this purpose and always in this context, the «Canzoniere» presents many other motifs, some widely developed. The opening section is devoted to the main virtues of Christian life, starting with the theological virtues (in order: charity, faith, hope), followed by a series of 10 Hymns on contempt for the world, its false joys and sorrows. Hymns 40-44, 47-48 are dedicated to the Heart of Jesus.

In harmony with the liturgical season, Hymns 57-66 present excellent meditations on the mystery of Christmas, while the following ones, 67-73, are dedicated to the Passion of the Lord and end with the contemplation of Mary at the foot of the Cross (H 74). Then comes a large group of Hymns dedicated to the Blessed Virgin (nn. 75-90) as already mentioned, to which we must add other scattered texts. There follows a series of Hymns, 91-99, concerning different people, called to live the Christian life according to their particular living conditions. Hymns 123-126 deal with the Cross and Wisdom, while section 128-134 presents Hymns to the Blessed Sacrament for all days of the week. From H 135 at the end, there is a gallery of texts, with different contents, some previously developed and taken up, others new.

As we can see, many subjects are treated in depth and deserve adequate attention, as the recent international seminar in Rome attempted to do, as we have just mentioned. The extraordinary richness and variety of the Hymns clearly demonstrate that Montfort's fame - as it was said at the beginning - depends on his Marian experience and doctrine, but his mission and his grace are not limited to it.

The collection of Montfortian Hymns undoubtedly reserves a considerable place for the Virgin Mary - never isolated from Christology, the Trinitarian dimension and the context of the mission - but deals with many other aspects and dimensions of the Christian life. In other words, the Hymns present the figure and doctrine of Montfort in their entirety. **The Virgin Mary holds an important place there, but always in a vital relationship with the whole mystery of salvation. Outside of this broad and decisive context, we would have a partial and unilateral vision of her: this would not be Montfort's vision. ■**

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## **Missionary Obituary**

# Biography of the Founder of the Lay and Ecclesial Movement "Consecratio Mundi", **Father Luka Cirimotic',** *A Priest of the Company of Mary*

**By Rosa Anna Colasuonno**

Born in Janjevo (Kosovo) on August 18, 1929, Father Luka Cirimotic' attended the gymnasiums of Pazin and Osijek. During his military service, he completed with the school of reserve officers.



***Father Luka Cirimotic', SMM***

He studied Theology in Zagreb, was ordained a Priest in Skopje on June 29, 1959, and was immediately entrusted with a Parish. After completing his studies at Christmas 1960, Bishop Mgr. S. Franjo Cekada entrusted him with the Parishes of Stubla and Binac.

In both Parishes, two simple stables served as a church. At the cost of enormous difficulties caused by the communist regime and the poverty of the population, but trusting in Mary Most Holy, Father Luka managed to build the church. This brought parishioners to a deep unity among themselves, and with God.

He considered it providential to have been able to verify the importance of the Consecration to God through the hands of Mary experienced by all categories of the Parish, and especially by young people. Many of them, in fact, thanks also to his witness to a coherent and ascetic priestly life, have become priests and work today in the Diocese or as Missionaries in Albania.

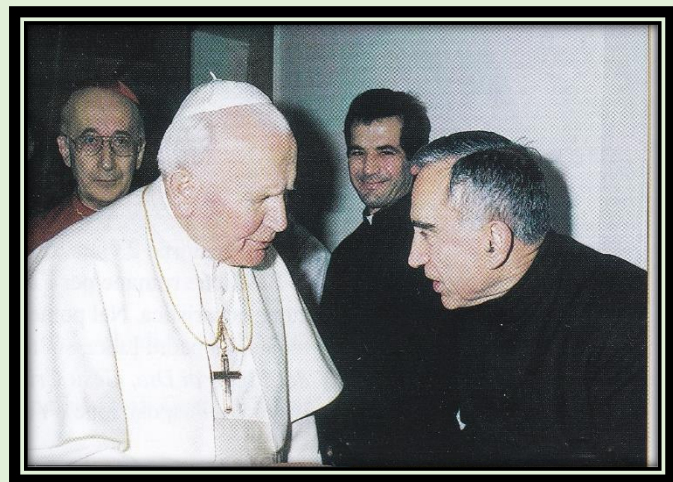




With the help of the Virgin Mary, Father Luka finally obtained from the government the authorization to build the church, the presbtery and a medical clinic for poor families. Moreover, he received the authorization to build the public road, after many proposals; this fact is a source of wonder for Muslims and Orthodox alike. This is seen as a prophetic sign of his call to open the way to the New Evangelization and the Spirituality of Consecration to the Three Hearts: to Most Holy Mary, to Jesus and to God the Father, through a new Theology and pastoral practice.

During Vatican Council II, Father Luka collaborated with the Bishop of Skopje, Mgr. S. Franjo Cekada, to whom he gave a brief reflection on the pastoral care of the contemporary Church. This text was then also given to Prof. Ivan Golub, member of the Pontifical Theological Commission in 2009.

Father Luka, feeling in him a new vocational call, closer to the spirituality of Consecration to Jesus through Mary, asked to be accepted among the Montfort Missionaries.



*Father Luka Cirimotic' during a Meeting with His Holiness John Paul II, Vatican City, Holy Year 2000 of the Great Jubilee.*

With the permission of the Father Provincial, he enrolled in the Pastoral Institute of the Lateran University. After the first semester, he prepared his reflections on pastoral care and gave them to the President of the Angelicum, Father Raimondo Sigmund who, after having read the text, said to him: "I read everything at once. I am an expert on charism at the Council and I tell you: it is your charism, you must write a book on this subject". The text is given to the dean of the Pastoral Institute of the Lateran and Gregorian University, Professor Domenico Grasso, who writes these words on the last page: "All true and all beautiful! It's all about putting it into practice. This is the translation of the teaching of the Council". By seeking an adequate answer to the question: how does the salvation that God offers to man come about? He elaborates reflections on Christology, Mariology and Trinitarian ecclesiology which, combined with an understanding of the reasons for suffering and other matters of great importance, will converge to form the basic content of the new evangelization. He was also developing a new concept of the Spirituality of Consecration to the Hearts of Mary, of Jesus and of God the Father.



*Father Luka Cirimotic', in the center of the photograph, with the "Consecrated to Jesus through Mary", St. Peter's Square, Vatican City: a Meeting for all the Faithful desired by His Holiness John Paul II, on March 25, 1984.*





These two themes were presented for the first time in March 1981 at the Bishops' Conference of Yugoslavia, which constitutes a "Committee for the Consecration of the Peoples of Yugoslavia to the Immaculate Heart of Mary".

Incisive, tenacious and zealous preacher, endowed with a strong will and an ardent word, Father Luka worked tirelessly to have a Spiritual Exercise Center in Medjugorje and first founded the Movement "Friends of Montfortian Spirituality" then the International and Ecclesial Movement for the Laity, "Consecratio Mundi". **A deep and keen theologian, he gave the practice of Consecration to Mary a very solid biblical and theological foundation, emphasizing the intimate connection of this spiritual-human reality with all the themes of Systematic Theology.**



*Group of the Faithful gathered for one of the many courses of Spiritual Exercises led by Father Luka Cirimotic' in the House of Prayer of S. Monte di Varallo, in Piedmont, 1999.*

The earthly existence of the indefatigable and humble missionary was not free from physical suffering due to poor health. He also experienced misunderstandings and adversities of all kinds. He knew how to live everything in a docile abandonment to the Will of God, to obedience to the Holy Mother Church and to her superiors. His gentle, humble, kind, generous, affable, cheerful and welcoming character towards all those who approached him, allowed him to establish relationships, dialogues with many people, from the simplest, the poorest and more humble to the richest and most influential in the various social categories.

**Endowed with a deep human sensitivity and a paternal-maternal understanding towards the most fragile people and deprived of a life of faith, Father Luka knew how to accompany many people on a path of conversion and growth in faith in God the Trinity, through the strong conviction of the intercession-mediation of the motherhood of the Virgin Mary towards every creature of God and of the all-powerful action of the Holy Spirit.**

Then struck by a pancreatic tumor, he died in Macedonia, to be born in Heaven, on April 23, 2006, the feast of Divine Mercy.

Father Luka's "spiritual missionary journey" crossed many states: Canada, Mexico, Peru, Colombia and other Latin American countries, as well as African countries; in Europe, he worked in particular in the countries of Eastern Europe. He promoted in Russia a Pilgrimage of the "Consecratio Mundi" Movement in honor of the Immaculate Heart of the Most Holy Mary; Italy too, for several years, benefited from his theological - catechetical missionary preaching.



In Italy, he was called from all sides, from north to south, in cloistered monasteries, religious institutes, parishes, Catholic Movements, communities of believers, family associations, all eager to know and to deepen the spiritual reality of Consecration to Jesus through Mary to be brought up to date in today's times, marked by a serious process of apostasy, religious indifference and ethico-moral-cultural relativism.

Those who knew him and heard him preach bear witness, in addition to his luminous and fervent faith, to his extraordinary priestly and missionary charism, which keeps him an indelible memory.



*Group of the Faithful gathered for one of the many courses of Spiritual Exercises led by Father Luka Cirimotic' in the House of Prayer of S. Monte di Varallo, in Piedmont, 1999.*

Let us remain convinced that he intercedes from Heaven so that what he began with his fervent and providential preaching may come true in the Church of the New Millennium.

**International Conferences promoted and animated by Father Luka Cirimotic' for the presentation and sharing of the contents of the New Evangelization and the Spirituality of Consecration to the Three Hearts at the service of the Church.**

1st Conference - Rome, Feast of the Annunciation, 1991, theme: "The importance of Consecration".

2nd Conference - Rome, March 22-25, 1992, theme: "The Virgin and the Holy Trinity".

3rd Conference - Loreto, March 24-27, 1993, theme: "The Virgin, the Church".

4th Conference - Rome, March 24-27, 1994, theme: "Bearers of the Fatherhood of God and of the Consecration of the World".

5th Conference - Rome, March 24-26, 1995, theme: "The Holy Spirit in the life of Jesus, of Mary and of the Diocese".

6th Conference - Rome, 23-25 March 1996, theme: "Jesus-Man, his Mother and Men in Relation to the Word of God through the Incarnation and Revelation".





7th Conference - Rome, May 1-4, 1997, theme: "To Better Know and Welcome Jesus Christ, the Only Mediator between God and Men".

8th Conference - Loreto, 23-25 March 1998, theme: "The Holy Spirit in the Trinity and in Creation".

9th Conference - Loreto, March 24-26, 1999, theme: "God the Father in Relation with the Holy Trinity and Creation".

10th Conference - Loreto, March 22-25, 2000, Holy Year of the Great Jubilee announced by His Holiness John Paul II, theme: "The Trinity in Relation with Jesus-Man, Mary and the Church".

11th Conference - Loreto, 23-25 March 2001, theme: "The Mystery of Suffering in the Light of the New Evangelization".

12th Conference - Loreto, March 15-17, 2002, theme: "Jesus, Mary and the Church in Relation to Sin and Grace".

13th Conference - Loreto, October 4-7, 2003, theme: "Prayer, Fasting and Alms in the Life of Jesus, of Mary and of Men".

14th Conference - Loreto, December 5-8, 2004, theme: "The Revealed Word and the Eschatological Life of Jesus-Man, of the Blessed Virgin Mary, of Angels and of Men". ■

***Consecratio***  ***Mundi***



## **Missionary experience**

# No Cross, What a Cross!



*Relations with people living in difficulties in various field including economic and health fields, would require a listening ear and the will power do more from a missionary. It is an expression of solidarity with others in difficult times. Here is a missionary testimony from Fr. Prem Kumar, a Montfort Missionary of India.*

**Fr. Prem Kumar,  
Montfort Missionary of India**

Dear brothers and sisters in Christ,

I am Fr. Prem from India. I am very happy and privileged to share with you my personal witness as a Montfort Missionary. This particular experience finds its source in the Constitutions of the Missionaries of the Company of Mary, number 5, where we find this biblical quote: «they left everything and followed him» (Lk 5:11). **Saint Montfort understood well the meaning of total availability that Christ demands of his disciples. This means at His command He is obeyed and missionaries set out like the first apostles to proclaim Christ.**

Inspired by total availability, immediately after my ordination in 2010, I went on a mission with the Jesuits in the **northern state of Karnataka, India**. There was rife with poverty and drought. People did not have schools or hospitals for their care. From the first day of my mission, I saw a different world. How to do without roads; without means of transport and without drinking water? Although I lived in the same province, I was so surprised to see these hardships in this region which I knew little of. The very first night I slept in the mission, I heard people screaming and running all over the place to the highest places because there was a great flood that night. Many houses and animals were washed away. People lost everything they had. They lost their homes, their animals, their food crops and many of lives of neighbors. They have been affected physically, mentally, psychologically by this flood. The next day, I started my life with these people who lived with nothing at all. Starting the mission with this first experience was not easy. At the same time, I asked people to help each other with food and temporary shelter. I was there to investigate the things they had lost and with the help they urgently needed. I have covered nearly 30 villages in this region meeting people, talking to them and making immediate arrangements for their livelihood.





During this time, with the help of the Jesuits, I continued to provide for their material needs, even though many of them were almost Hindu and poor. Most of the children suffered from malnutrition. Many of these children took care of animals and helped their parents in their fields, without going to any school.

During these days I visited the villages, talking with children, adult men and women, encouraging them morally and materially. **Every evening I taught catechism to children and adults, using parables, beatitudes and moral stories. They were about surviving in their situation.**



One day I went to the village called **Hulugunchi**. I met everyone there and came back late at night to sleep in the house, next to a small chapel. The chapel had been completely damaged by the flood. At three in the morning there was knock on my door with a voice calling "Father, Father ...".

I was scared but I thought it might be important to see who came. I sensed the urgency that people need to call a priest at this time of the night.



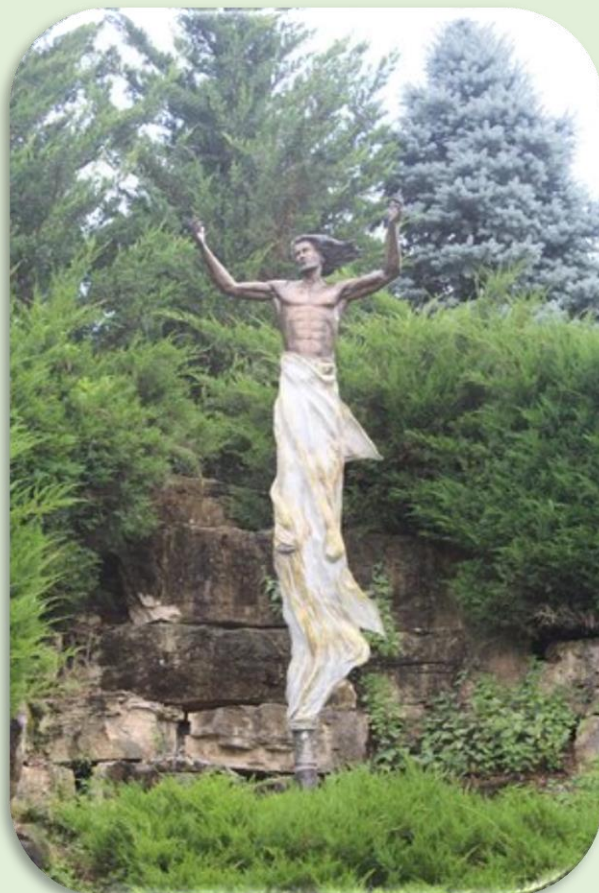


I opened the door and saw a couple. They wanted to talk to me at that time. I just sat with them and listened to them. The lady whose name was **T. Ayamma**, began to recount the difficulties she was experiencing. This couple had five children and her husband was the sole breadwinner in the family. But this woman was suffering from breast cancer and she was terminally ill. She was so sick that there was a hole in her chest. She had covered the pain with a cloth to stop the blood, but she never showed it to her husband. She feared that her husband would be shocked and might die instantly. She did not want her children to be orphaned. She had thoughts to take her own life and was about to consume the poison that night. She had no other recourse to deal with the situation because of the poverty. So that night she cooked some good food for her husband and children and went to bed. She got up at midnight, took one last look at her husband and children, and picked up the bottle of poison. Before she could drink it, she felt herself being watched from outside her hut. When she opened the door, she saw a person dressed in white telling her to meet the priest in **Pannur**, where I lived. The couple then walked early in the morning for two hours, in the dark, to see me.

Faced with this situation, I subsequently started asking people for help. Unable to find sufficient help, I finally wrote a letter to the director of the hospital about this family, citing the prayer of Montfort and Marie. In response, the hospital agreed to perform a surgery on Ayamma. I can say with joy until today that this lady is alive and the whole of her family was converted to Christianity. Even one of their daughters joined a religious congregation. A few days later, I visited this family and found that there was a Cross drawn on the wall. I asked who did this and they told me that one of the sons drew it when she was hospitalized. **I believe it is the miracle of the Cross. From that day on, the Cross had become an important symbol in this family. Along the same lines, didn't Montfort say, «No Cross, what a Cross»?**

Throughout this episode my role was just to be available. And my availability had helped a family to know the power of the Cross. And I borrowed this word from Montfort's life. As a young priest, it was Montfort who instilled in me this freedom to be available to others. I am happy to say that these three years of living with the poor people have been the best experience of my priesthood thus far.

**Today, we are invited to be witnesses of this Cross that Montfort embraced in his life. I am sure that reading this family episode will also enlighten us to live our crosses and our difficulties from now on, with a different perspective. ■**







«they left everything and followed him» (Lk 5:11)



## **News**

# Meeting with Father Venant and Father Simon at the Marian shrine of Mugeru, Burundi

**By Arnold SUHARDI,  
from Gitega - Burundi**







It was Tuesday, June 1, 2021, 8:15 am, when Father Luizinho and I, went to Mugeru in the car driven by Father Eugenio Cucchi. Also with us was Brother Claude, a scholastic. It took us 45 minutes to get there by car. Mugeru is located in the Province and Archdiocese of Gitega.

Mugeru is considered the spiritual capital of this country. The reason for this was because in the year 1961, the bishops of this country consecrated their nation to the Mother of the Savior in the grotto of Our Lady, built among others **by Father Achille Denis, a «White Father» of the Society of the Missionaries of Africa. He is founder of the Militants of the Blessed Virgin, a Secular Institute inspired by Montfortian spirituality.** In Mugeru too, there is also a minor seminary, where Fr. Achille Denis had once served.



**Our objective for this trip was to meet Father Venant MPOZAKO, the coordinator of the Fraternity of Priests of Mary Queen of All Hearts.** He is the parish priest of Saint Anthony of Padua in Mugeru, as well as the rector of the Shrine of Our Lady of Lourdes of Mugeru.

**Father Simon GISAYA who is a member of this Fraternity, left shortly after we did. Fr Simon was appointed by the Conference of Bishops of Burundi as the chaplain of all the spiritual-missionary movements of Montfortian inspiration, the Legion of Mary included, Iniyegu (that means consecrated), and Friends of Montfort.**

We were warmly welcomed by Father Venant when we arrived. It so happened that the roof of the church was being repaired at that time. From the church we headed towards the grotto. Along the way, Father Venant explained to us what Mugeru means for this country and for the Catholic Church in Burundi.

We found ourselves in front of the grotto with Fr Venant. Then we walked pass behind the grotto. As we arrived at the main pilgrim animation building, Father Simon GISAYA arrived as well. The four of us started to exchange our dreams in pleasant conversations.

Father Venant explained to us that the Fraternity had no Statutes even until today. There are about fifty diocesan priests who are members. The Militants of the Blessed Virgin is very importantly have to hold their annual meeting in January we learned as a tall order.

He further reports that many priests today in Burundi were born from families whose spiritual life is linked to Montfort, through the different groups existing and where they belonged. These families generally exercise their apostolate in simple and humble ways, not always visible but in ways that were very effective in the villages nevertheless in order to nurture the Christian faith in this country.





***Fr Simon, Fr. Luizinho, Fr Venant***

Thus, a desire to make Montfort better known was inculcated among them. Father Venant, for his part, hopes that Montfortian spirituality will continue its work of evangelization in this country.

In this regard, Fr. Luizinho and I shared the emergence of the need to create a virtual library on Montfort, his life and his teachings. The idea materialized during a discussion between Father Simon and Father Luizinho, when Father Simon came to the Montfortian scholasticate of Gitega on May 25, 2021. This library will be important for the priests of this Fraternity and even for a wider public. Specifically, I will regularly send readings on Montfort to this group through e-mail or WhatsApp.

“”

The meeting with these two important figures- Fr Venant and Fr Simeon, for the spreading of Montfortian spirituality in this country was a mystical moment, that is to say, a moment when we shared the divine inspiration that resides deep in our hearts for the spiritual life and the missionary activity of the Church in this country.





In addition, Father Venant expressed his dream of being able to have a Montfort Spirituality Center near Mount of Mugeru one day. The goal is to have a place of spiritual-missionary formation for all the Movements or groups inspired by Saint Louis-Marie de Montfort. He encouraged the Montfort Missionaries to examine the possibilities so that this may be realized in the future.

We then encouraged our fellow-priests, who were the essential characters in our 'story', to continue to present Montfort and his spiritual proposals, with or even without the involvement of the Montfort Missionaries who are in the parish of Bwoga and the scholasticate of Gitega.

After this exchange of dreams, we headed to the house of the Militants of the Blessed Virgin which is located near the building, to take some refreshment and relax. We were welcomed by Sister Geneviève, one of the five members of this community. We were served light drinks and snacks. By the end of the day, we returned to Songa, Gitega, our community.

This meeting, although simple, was in fact a very precious one. It does not primarily rest on the idea that arose from meeting but rather is was the "meeting" itself. By frequent meetings, we build the 'bridges' to get to know each other; to communicate with each other and to see the possibilities of mutual cooperation and interest. These are the very important elements to the achieve our dreams. The meeting with these two important figures- Fr Venant and Fr Simeon, for the spreading of Montfortian spirituality in this country was a mystical moment, that is to say, a moment when we shared the divine inspiration that resides deep in our hearts for the spiritual life and the missionary activity of the Church in this country. ■





## **Biblical Lighting**



# "The Table of the Word"

**By Pierrette MAIGNÉ**

*JULY 18, 2021*

*16th Sunday in Ordinary Time –  
Year B*

### **Gospel of Jesus Christ according to Saint Mark (6: 30-34) – The Return of the Twelve**

*The apostles gathered together with Jesus  
and reported all they had done and taught.  
He said to them, "Come away by yourselves  
to a deserted place and rest a while."*

*People were coming and going in great numbers,  
and they had no opportunity even to eat.*

*So they went off in the boat by themselves  
to a deserted place.*

*People saw them leaving  
and many came to know about it.*

*They hastened there on foot  
from all the towns  
and arrived at the place before them.*

*When he disembarked and saw the vast crowd,  
his heart was moved with pity for them,  
for they were like sheep without a shepherd;  
and he began to teach them many things.*

The text of the Gospel for this Sunday, July 18 (16th Ordinary Sunday) tells us about the return of the disciples from their first mission. Jesus' first invitation may surprise us, but it is essential:

**"Come away by yourselves to a deserted place and rest a while."** He therefore invites the disciples to take a step back from what they have just experienced. This is what Jesus himself had done and which Mark relates to us in chapter 1.35, accounting the day after His first day of mission in Capernaum. **Jesus retired to a deserted place to pray.** Jesus invites us to take this distance rest in order to serve others better. Knowing how to keep the right distance in any mission is essential and fundamental. Taking the time for rest and prayer enables us to receive the mission coming from God and not merely some work to do.

But the crowd catches up with them and Jesus is moved with compassion. He cannot flee from this crowd and the expression used by Mark is very strong: **«his heart was moved with pity for them»**. What moves Jesus here is that this crowd looks like sheep without a shepherd. In the Bible the theme of God as shepherd of his people is often said and the 1st Reading and the Psalm of this Sunday would echo The Good Shepherd.





**The first action of Jesus is to teach this crowd.**

**We do not know the content of this teaching of Jesus right at hand, but Mark insists on it a lot in his Gospel.**

**Before feeding the crowd with Bread (the following passage is the multiplication of the loaves) Jesus feeds the crowd with his teaching. He satisfies them with his Word.**

For those to whom God has entrusted to lead his people, they have not always been the models. They have often shown themselves unworthy of the mission entrusted to them. But God does not abandon his people and promises Israel in the person of the Messiah a Good Shepherd. Jesus does not want to shirk his mission and that is why he will take care of this crowd that follows him.

It is a great opportunity for us on this summer Sunday to become aware of the importance of the Word of God as food for our Christian life and to pay particular attention to this first part of the Eucharist which is «the Table of the Word» which precedes «the table of the Bread». ■







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