

Jesus Living

in Mary



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Monthly Newsletter of Formation and Information



III CONGRESO INTERNACIONAL DE NÚCLEOS TRINITARIOS

“CAMINANDO AL REINO CON MARÍA”

¡ Señor, para que venga tu reino, venga el reino de María!

(TVD 217)

16, 17 y 18 DE AGOSTO DE 2019, LIMA - PERÚ



Association Mary, Queen of All Hearts

Exclusive interview with Nathalie DOROCHKEVITCH of Byelorussia



MONTFORT MISSIONARIES

Tel (+39) 06-30.50.203 Fax (+39) 06 30.11.908

Viale dei Monfortani, 65, 00135 Rome – ITALY

http://www.montfortian.info/amqah/rcordium@gmail.com

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**Biblical
Lighting**

Wisdom 9: 13-18



13 For what man knows God's counsel, or who can conceive what our LORD intends?

14 For the deliberations of mortals are timid, and unsure are our plans.

15 For the corruptible body burdens the soul and the earthen shelter weighs down the mind that has many concerns.

16 And scarce do we guess the things on earth, and what is within our grasp we find with difficulty; but when things are in heaven, who can search them out?

17 Or who ever knew your counsel, except you had given Wisdom and sent your holy spirit from on high?

18 And thus were the paths of those on earth made straight, and men learned what was your pleasure, and were saved by Wisdom.



« Behold, I come to do your will, O God »

This text begins with a double question: who can discover the intentions of God? Who can understand the will of the Lord? This question is already present in the prophet Isaiah: Who has measured the Spirit of the Lord? (Is 40, 13). St. Paul will echo it too: For who has known the mind of the Lord (Rm 11: 34 and 1 Col 2: 16)?

This question is often also ours: What is the will of God? How to understand it? Don't we say in the Lord's Prayer: Thy will be done?

The whole Bible is marked by this search for the will of God: Lord teach me your will (Ps 118). What is this will of God? St. Paul gives us the answer: God wants all men to be saved and to come to the knowledge of the truth (1Tm 2:4).



This will of God is expressed by the Law, the commandments (the 10 Words in Hebrew) which are not a code of good conduct but indications; when you take a path, it's good for you to know the difficulties, the obstacles, the pitfalls to avoid, the false tracks ... in order to reach the goal more easily. The hikers know that!

God knows our weakness, our limits but he does not leave us alone, without a guide. This is what the rest of our text expresses: the reflections of mortals are uncertain, and our thoughts are unstable... who would have known Your will, if You had not given Wisdom and sent from above Your Holy Spirit? In fact, what is impossible for man left to his own strength becomes possible with the help of the Holy Spirit.

Jesus himself will tell it to his Apostles before leaving: "I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of Truth, he will



guide you to all truth" (John 16: 12-13).

This text of Wisdom finishes Solomon's prayer to ask for Wisdom; St. Louis Marie will quote this text in LEW 192 and recommend it as a prayer. Why

not meditate the Hymns of Father de Montfort: H 103, 124, 125, 126: O Wisdom, come, the poor begs you ...

Jesus shows us the way: « Behold, I come to do your will, O God » (Heb 10: 7).

Pierrette MAIGNE

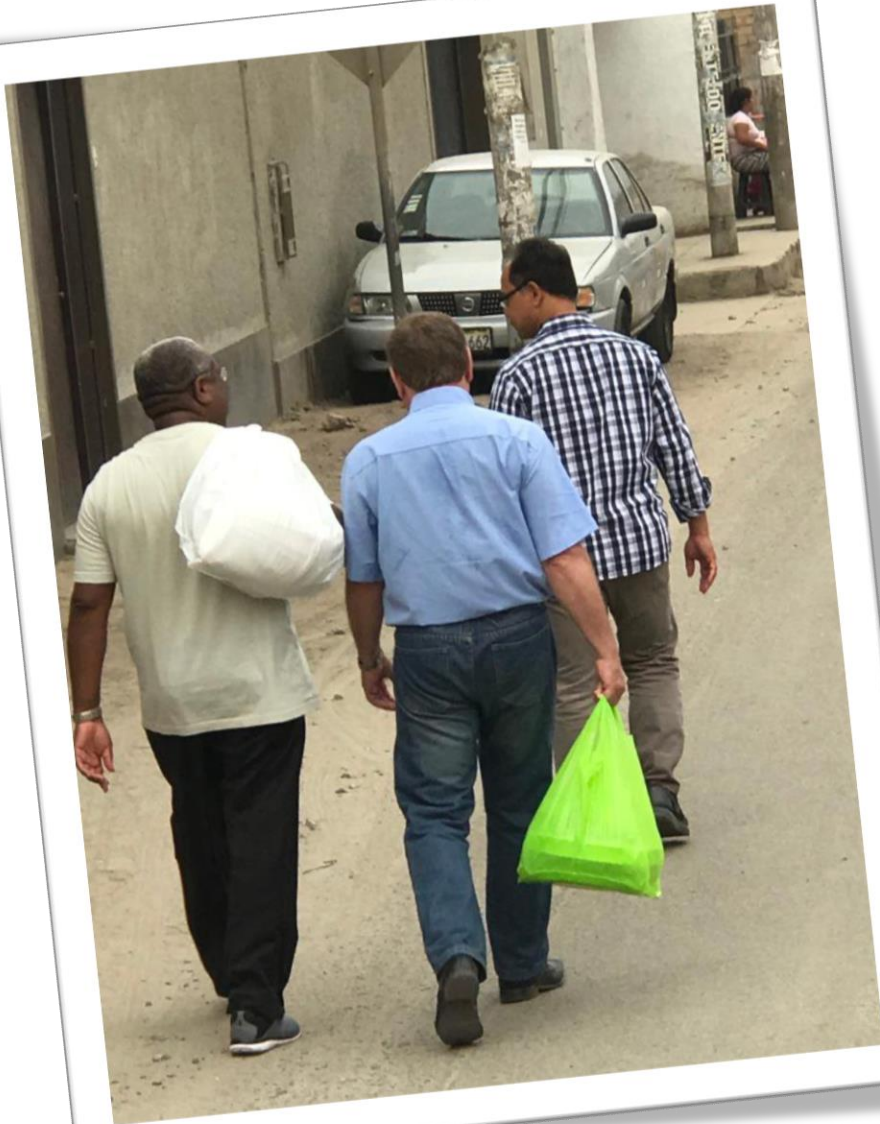
BE MISSIONARY TODAY
Inculturation-Incarnation

The first meeting-confrontation with the missionary world almost always begins with LANGUAGE. Learning a foreign language is demanding and often causes misunderstandings.



For example, we know that the verb "accostare" in Italian means "to approach", while for our Spanish-speaking friends it means "to go to bed with ...". And when the priest from the pulpit invites the faithful who want to confess to "approach such Father", we can imagine the reaction of a Spanish-speaking assembly when it is invited by the verb "accostare". In the same way, the Italian expression "me sento in imbarazzo" means "I feel embarrassed, uncomfortable, in difficulty, confused ..." but "embarazada" or "embarazo" in Spanish means "pregnant", and you can imagine how much our friends laugh when, at the question "how do you feel?" a religious sister replies: "un poco embarazada" ... And what about the American missionary who, in his homily, is proud to quote the last word of the Pope saying: "asi como dice LA PAPA Francisco ..." Let the Spanish-speaking audience laugh because "LA PAPA" means POTATOES while

"EL PAPA" means POPE ...You see, a simple letter sometimes suffices to change the meaning of many expressions.



Full of enthusiasm and many beautiful initiatives typical of a young missionary, you arrive in another country, in another world full of people so different. Your first feeling is "to be like them": dress like them (that's why we adopted a type of sandals called yankee), eat what they eat, drink

what they drink, you make yourself similar to them even in the schedules (adopt normal "time" or Peruvian "time"?) and so on.. All so beautiful if it were true for real! In fact, the famous "them" ask themselves first if we do not make fun of their culture by imitating them and start telling you that it is not good for a priest to use the yankee (someone else will arrange to make them disappear). Quickly, you realize that you will never allow yourself to drink the water from their well (without boiling it very well). "They" drink it normally because "they" have antibodies that I do not have yet; likewise, it is difficult for me to eat everything they eat, especially when there are so many spices. Result? If I persist, I will contract the first of diseases such as typhoid, deadly fever, or various infections or parasites ... These are things recounted by old missionaries, but we can still feel the consequences even today.

And then, I remember that when preparing the missionaries destined for Latin America, it was said to us: "Remember that **YOU WILL NEVER BE LIKE THEM**". And even something that happened to our Holy Founder in Poitiers comes to mind: "During this time I made a short retreat in a little room where I enclosed myself, in the middle of a large town where I knew nobody. I took it into my head however to go to the poorhouse [the general hospital] where I could serve the poor physically even if I could not serve them spiritually. I went into their little church to pray and the four hours I spent there waiting for

the evening meal-time seemed all too short. However it seemed so long to some of the poor, who saw me kneeling there dressed in clothes very much like their own, that they went off to tell the others and they all agreed to take up a collection for me. Some gave more, some gave less; the poorer ones a denier, the richer ones a sou. All this went on without my knowing anything about it. Eventually I left the church to ask the time of supper and at the same time to ask permission to serve the poor at table. But I misconceived the situation for I discovered that they did not eat together and I was surprised to find out that they wanted to make me an offering and had told the doorkeeper not to let me go away. I blessed God that I had been taken for a poor man wearing the glorious livery of the poor and I thanked my brothers and sisters for their kindness" (Letter 6). In other words, and from a certain point of view, Montfort also experienced the problem of being identified with "them".



Jesus incarnated in a culture, Jewish culture, as Pope Francis reminds us on several occasions. Christianity is incarnated in Western culture, so much so that it is difficult to incarnate it in other cultures, especially with regard to the Word, the sacraments and the practice of charity! We are preparing the interesting Synod on the Amazon with new ways for the Church and for an integral ecology. We want a Church "with an Amazonian face". I believe in it, but it's difficult! I hope that our Church will really open up to these new ways, with a lot of pastoral and ecological conversion!

My experience tells me that being a missionary in other countries, means today and above all, to go as a GUEST, to be well aware of it, to know that I am going to live in the house of another people and another culture, even if it belongs to my Congregation. As a guest, I am almost "obliged" to appreciate and accept what is offered to me. I have to live the gratuity of being accepted, being nourished and being installed in the world of the other. My house is located on the



grounds of another people, it does not belong to me. It's a lent house, it belongs to other people. It is a sacred house of which I take great care. I enter as a guest in family and community relationships, I occupy a space without invading that of the other. A guest does not disturb, he is neither arrogant nor proud. I am this guest because I receive the gift of being welcomed for free.



The guest is welcomed and receives hospitality: as such he becomes a FRIEND. One must never go to another people and culture to be revered or become a hero of both worlds who knows everything. Gradually, it is

pleasant to appreciate the culture of my host, the beauty of his language, the taste of their cooking and the friendship provided. It is quite possible that the guest will not feel comfortable because he is not part of the family and will probably never be a member. It takes a long time for the guest to merge with the host family, but he will never be totally a member of the family. To be invited is not easy; it is a necessary condition that the missionary must admit if he wants to immerse himself in another culture.

It is therefore with the status as a guest that the missionary communicates and learns, teaches and shares, transmits and receives, knowing that the Spirit of the Lord always comes before him.



We can pray together the *Prayer for Missionaries*, numbers 6-10.

Fr. Luciano Andreol
Missionary in Peru-Brazil

"Mary prepares our heart for the Kingdom of Jesus Christ"

Interview with Nathalie DOROCHKEVITCH of Byelorussia

Nathalie Dorochkevitch graduated from a Linguistic University, Faculty of French and has long been a member of the Legion of Mary. She began to translate the works of Father de Montfort in the language of her country, the Belarussian.



Could you describe the general situation of the Roman Catholic Church in Belarus?

The Roman Catholic Church is the second official religion in Belarus. After the Orthodox, Catholics are the most numerous. Despite this, we can not say that the Catholic Church enjoys freedom. On the contrary, state policy often puts opposition to the development of the Catholic Church. For example, every year the Ministry of Religious Affairs sends back two or three Polish priests to their country of origin, refusing them the renewal of their residence visa. It should be known that Polish priests are very numerous in Belarus, they come to our country to help us because the number of Belarussian priests is not enough.

Could you tell us who you are in your relationship with Father de Montfort: when did you know him, where, who was he at your first impression and your knowledge at that time? How do you know his writings?

My first acquaintance with Father de Montfort took place in the year 2000, it is the year of my entry to the Legion of Mary and the time of an intense search for a very special Marian way. During one of the meetings, Bro. Ouladzimir, the

president of our presidium who is a great devotee of St. Louis Grignion de Montfort, offered me the Secret of Mary translated into Russian. At that time it was the first and only translation of the text of Montfort in the former Soviet

countries. I read this booklet on a summer vacation (I was finishing the second year of university). The first reading was very upsetting, moreover I did not understand much of what I had read, but intuitively I felt: "that's what I'm looking for". A little later I met the FIAT Association in Belgium. In the correspondence I spoke about my interest with St. Grignion de Monfort and the Association's directors, Roger and Cécile Matthys, sent me a French edition of the "True Devotion to the Blessed Virgin" as well as a

biography of Montfort. Thanks to them, I had the opportunity to learn more deeply the spirituality of Father De Montfort and to enter the very special Marian way that I sought so ardently. In 2003, they invited me to France in Nevers where we organized the international meeting of Friends of FIAT. That's how I got to know Fr. André Louesdon, Montfort Missionary, who played an important role in my research and study of the writings of St. Grignion de Montfort.



You take the initiative to translate Father de Montfort's writings into your language. Why do you feel the need to do this? How do you do it?

St. Louis-Marie Grignion de Montfort is one of the patrons of the Legion of Mary and the reading of his writings is highly recommended to the Legionaries. My first thought was to translate into Belarusian the True Devotion for the Legion of Mary in

Byelorussia. In 2012, I translated the True Devotion and the Secret of Mary, and spoke with my friend about the editing of these new manuscripts; in turn, he went to our Catholic publishing house and was told that there was no money for this initiative. Also, I published

the texts translated on our site of the Legion of Mary then I stopped the translation of the texts of Montfort. Last year, a Dominican Father asked me for my translation of the True Devotion for the Rosary Congress to be held in October 2019 and will be

dedicated to St. Grignon de Montfort. As soon as our bishop officially announced it, I contacted the Montfort Missionaries in Rome to ask for the copyright and we worked for the renewal of the translation and the edition of the texts of Montfort in Belorussian.



You said that in October 2018, there was a congress on the Rosary in your country and that the bishop of the diocese where the congress was held had declared that the next congress would be under the patronage of Saint Louis-Marie de Montfort. Could you tell me more?

In 2018, the congress was dedicated to St. Thomas Aquinas. The congress in October 2019 will be under the patronage of St. Louis-Marie Grignon de Montfort, who wrote: "I earnestly beg of you, by the love I bear you in Jesus and Mary,... to say the Rosary... every day. Then when death draws near, you will bless the day and hour when you took to heart what I told you" (TD 254). Thus is planned the presentation of the True Devotion to the Blessed Virgin that will be printed in Belarus for the first time.

According to you, what needs are there in the Church of your country whose answers can be given by the writings of Father de Montfort?

In my opinion, Father de Montfort can provide in the true devotion to the Blessed Virgin, the Marian cult in a deep way. In Belarus we have several Marian shrines where believers go every year to pay homage to Mary. Mary always leads to Jesus. From my personal experience, I can say: the more I love Mary, the more I love Jesus;

the more I belong to Mary, the more I belong to Jesus. Mary prepares our heart for the reign of Jesus Christ. And that is the most

important thing that Father de Montfort can bring to our country: the reign of Jesus in our hearts.

How do you get into the relationship with the Montfort Missionaries? In your opinion, is it possible that in the future you would collaborate to spread Montfortian spirituality in your country with Montfort Missionaries in Poland, Croatia and other European countries? How to do it?

As I already said, my first acquaintance with the Montfort Missionaries took place in Nevers in 2003, where I met Fr. André Louesdon. In 2018, when I wrote to Rome to ask for my copyright, it was my second contact with the Montfort Missionaries.

I would like of course that in the future my collaboration with them is possible. I want the Montfortian spirituality to be better known in my country.

In my opinion we must start with the translation of Montfort's texts. We did it well in Poland, for example: we have translated the writings and published them on the website dedicated to St. Louis-Marie Grignion de Montfort. All texts are accessible to everyone.

It is necessary to organize retreats devoted to the Consecration to Jesus through the hands of Mary, according to Father de Montfort. In Poland there are priests who live this spirituality, understand it and do their utmost to spread it. In Belarus we have found only one priest who understands this Marian context and can help us.

It is therefore to develop.



Sharing**"Consecration has been a therapy for me"**

I'd like to share with you a period of my life that has been a nightmare. In 2013, I lost a son who died at the age of 21 ... then followed a separation from my husband and I had to leave my house to start over from zero. I was stripped of everything, my son, my husband, my house, everything materially in fact.

During the first weeks after this ordeal, I was completely in the dark, in total disarray. I had only the death of my son in my head.



The chance I had was that I was working at that time in a religious environment, with the Montfort Missionaries, but I did not practice my faith.

In my workplace, there was a statue of the Virgin Mary. I do not know why, one day I stopped in front of her to look at her and I began to pray.

From there, it was my daily ritual and I realized very quickly that I was changing. I was much more calm, and mentally I was better.

The more I prayed, the more my behavior changed. Over the months, I ended up singing in a choir. I went to Mass every Sunday. Then I was part of a liturgical team and I ended up registering for the Montfortian pilgrimage.

From there, I discovered that there was a formation to prepare the Consecration to Jesus Christ Wisdom through Mary. To learn more, I attended the first meeting, I immediately felt that it was for me.

At each meeting, we had a theme to work at home, I really took that to heart.

I gave up a lot of futile things to get closer to Jesus and Mary. It also taught me to pray, meditate on the rosary and entrust my daily suffering.



It also allowed me to do some work on myself, on my character,

on my life. The Consecration has been a therapy for me. This step has allowed me to overcome the misfortunes that have fallen on me, overnight, and to better withstand the sufferings of life.

I strongly recommend the Consecration, it is not at all something intellectual. Do not be afraid, Jesus and Mary will guide you in this path.

The Consecration gave me the strength to sort things out. If you really want to, then you can, too.

Christelle Peronet



WALKING TO THE KINGDOM



LIMA, Peru - This title is the theme of the Third International Congress of "Núcleos Trinitarios" of the New Evangelization Movement, Consecratio Mundi, which took place from 16 to 18 August 2019 in Lima, Peru.

The Congress, attended by about 100 participants from 17 countries, mainly from the Americas, was a beautiful moment of intensive missionary formation for the members of this movement founded by Fr. Luka Cirimotic and continued by Father Luciano Ciccirelli, both Montfort Missionaries.





During this Congress, the participants had the opportunity to reflect together on the following themes: What is the Kingdom, Invitation to become Members of the Kingdom, Preparation for Consecration, Walking towards the Kingdom or How to live the Consecration, Consecration and Evangelization, "Consecratio Mundi" as apostles of the Trinity in the New Evangelization.

In the various interventions offered, obedience to the Holy Spirit (TD 119) is presented as the key to entering the Kingdom. The goal is "to be conformed, united and consecrated to Jesus" where lies all Christian perfection, with the help of Mary (see TD 120). The Holy Spirit will lead a Christian "to attain his transformation into Jesus in the fullness of his age on earth and of his glory in heaven".

This spiritual reign will change considerably and will guide social, political, economic life, and so on, to the incarnation of the "civilization of love" (see TD 56) in this world today until the end of time (see TD 46, etc.), through the work of the baptized who are "the true apostles of the latter times" (TD 58).

Truly, "ut adveniat regnum tuum, adveniat regnum Mariæ" May the reign of Mary come, so that the Kingdom of Christ May come! (TD 217).



Dola de SOL-ABAB

RESOLUTIONS OF A ZEALOUS MISSIONARY

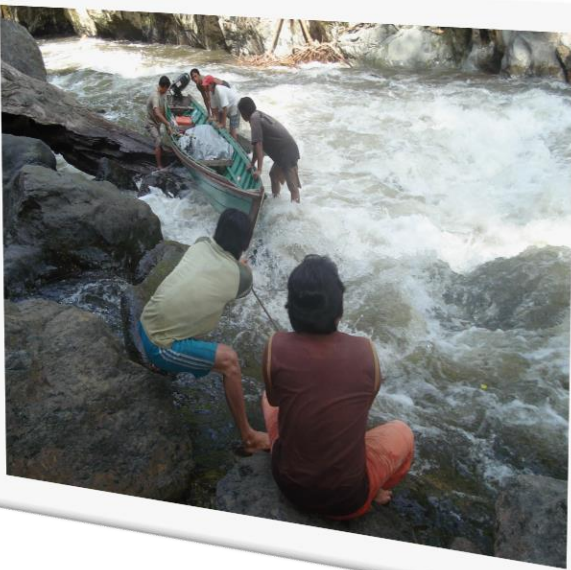
(Louis-Marie de Montfort, Hymn 22)



Fr Aloï, Missionary in Papua New Guinea

**1 My choice is made!
I'll roam through the world,
Living just like a vagabond,
To rescue my poor neighbor.
Could I see my dear brother's soul
Perishing everywhere through sin,
My heart not being touched?
No, No, Lord, no, no, his soul is too dear.**

2 Could I see his exquisite soul
 Fall into hell, and forever,
 Yet not one person distressed?
 What! Could I see God's loving
 Blood Poured out for us all, and wasted?
 My brother's ransom for eternity lost?
 I would rather, rather be damned.



5 Grant me the gift of wisdom
 And of fervent charity,
 Creating a godlike man.
 Great God, make my voice thunder
 So evil may be destroyed,
 And your holy will be done
 On earth, on earth and in heaven.

12 I can not take an hour's rest,
 Or stay that long within one house,
 Seeing Jesus so offended.
 Alas! so many battle Him.
 Sin now is reigning everywhere,
 Souls are falling into hell.
 I want to roar, roar like thunder.

13 O my great God, for your Gospel,
 From town to town, I would suffer
 A thousand hardships and abuse,
 If by my life and all my blood
 I destroy even but one sin.
 If through me you may touch one soul,
 You reward kindly, too kindly, my toil.

31 I am ready, Jesus, my Lord,
To turn up preaching anywhere,
Supported by your power.
Make me, Lord, your missionary;
Even though it has no income
But only insults and rebuffs,
I am content, content, dear Model.

32 O Mary, O my good Mother,
Help me with a full army,
Hasten, I am now attacked.
May my word increase and bear fruit,
May I destroy iniquity,
May I grow in holiness,
And may God be always, always
glorified.

GOD ALONE



Address

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Tel (+39) 06-30.50.203

Fax (+39) 06 30.11.908

<http://www.montfortian.info/amqah/>

