

Jesus Living in Mary

Association Mary, Queen of All Hearts

No. 26 - June 2020

COVID-19

How can we give
Eucharistic Communion to all the faithful?

The great pastoral emergency
for the Church in "2° phase"



"LORD, IN YOUR GREAT LOVE, ANSWER ME"

"Lord, in your great love, answer me"

By Pierrette MAIGNÉ

Psalm 69:8-10. 14. 17. 33-35

R/ Lord, in your great love, answer me.

8 For your sake I bear insult,
and shame covers my face.

9 I have become an outcast to my brothers,
a stranger to my children,

10 Because zeal for your house consumes me,
and the insults of those who blaspheme you
fall upon me.

R. Lord, in your great love, answer me.

14 I pray to you, O LORD,
for the time of your favor, O God !
In your great kindness answer me
with your constant help.

17 Answer me, O LORD, for bounteous is your kindness ;
in your great mercy turn toward me.

R. Lord, in your great love, answer me.

33 "See, you lowly ones, and be glad ;
you who seek God, may your hearts revive !

34 For the LORD hears the poor,
and his own who are in bonds he spurns not.

35 Let the heavens and the earth praise him,
the seas and whatever moves in them !"

R. Lord, in your great love, answer me.





These few verses of psalm 69 are offered to us by the liturgy for the 12th Sunday of ordinary time. This psalm, which belongs to the «supplication psalms», has three parts:

- 1. Lamentation***
- 2. Prayer***
- 3. Thanksgiving***

It is the most quoted psalm in the New Testament, Jesus himself quotes it in John 15:25. Paul, in the letter to the Romans in chapter 8, will have similar words.

Here is the explanation of each of these three parts.

1. The cry of distress: the psalmist, in his suffering, cries out to God, he suffers unjustly, and he suffers because of God. It is like an echo of the figure of Jeremiah in the 1st reading of the same liturgy. We can also think of Job or the suffering servant of the book of Isaiah. It is the mystery of iniquity of the world which is thus targeted. So we can put here the face of all these just condemned, like Jesus on the cross, it can also be the prayer of the sick, the unhappy, the poor and the persecuted so many today. The just here is inflamed by his passion for serving God and man, but this passion leads to his perdition.



2. The righteous cannot bear any more but he does not rebel, he cries out for mercy and appeals to the love of God and his tenderness, his trust is not shaken. Neither violence nor revenge has the last word, he entrusts his suffering to God.

3. It is thanksgiving to the one who is his hope and whose help he is sure of. He does not even wait for God to intervene because in his faith he knows that God will save him, and he wants to associate with his praise all the humiliated, the oppressed. No, don't despair; the desperate becomes the comforter of all the humble, of all the seekers of God, of all the oppressed. He wants to testify that God does not forget his own.

This psalm is a model of prayer and it can help us to pray by not forgetting any of the three parts of this psalm: expression of distress, cry to God and thanksgiving.

We can also make it ours for the world, for its salvation: the hour of God will come, the resurrection of Jesus is already the guarantee. This psalm can support our hope and strengthen our faith in the goodness of God. ■

**How can we give
Eucharistic Communion to all the faithful?
The great pastoral emergency for the Church in "2° phase"**

By François-Marie Léthel, OCD

On April 17, Friday in the octave of Easter, our Pope Francis pronounced a very important spontaneous homily during the Mass celebrated at Saint Martha. It is a text that we must reread and meditate to properly face this difficult "2° phase" of quarantine and the gradual and prudent resumption of activities and ecclesial life.

Commenting on the Gospel account of the last miraculous catch of fish (John 21), Francis insisted on the Apostles' familiarity with Jesus after the resurrection, the same that we are called to live:

We too, Christians, in our path of life we are in this state of walking forward, of progression in familiarity with the Lord (...). A daily familiarity with the Lord is that of the Christian. And the apostles certainly ate together, the fish and the breads, they certainly talked about so many things naturally. *This familiarity of Christians with the Lord is always in a community. Yes, it is intimate, it is personal, but in community.* Familiarity without community, familiarity without the Bread, familiarity without the Church, without the people, without the sacraments is dangerous. It can become a familiarity - let us say - gnostic, a familiarity only for me, detached from the people of God. The apostles' familiarity with the Lord was always community, it was always at the table, a sign of community. The familiarity was always with the Sacrament, with the Bread.



Then, the Pope explains the reason for this new insistence, by telling with great humility how he accepted the "reproach" addressed to him by a "good bishop". When I read these words of the Successor of Saint Peter, I thought of the "reproach" that Saint Paul addressed to Saint Peter in Antioch (cf. Gal 2, 11-14). We must cite this text in its touching sincerity.

«I say this because someone made me think about the danger that we are living in this moment, this pandemic which has had the effect that we all communicate and in communion, even religiously, but through the media, through the means of communication; even during this Mass, we all here receive the Communion, but we are not together, since there are those who receive Jesus the Eucharist spiritually. The assembly is small. There is a big community: we are together, but not together. The Sacrament also: today you have the Eucharist, but the people who are in contact with us only have spiritual communion. And that is not the Church: it is the Church in a difficult situation, which the Lord allows, but the ideal of the Church is always with the people and with the sacraments. Always.

Before Easter, when the news came that I would have celebrated Easter in the empty St. Peter's Basilica, a bishop wrote to me - a good bishop - and he reproached me. "But why? Saint Peter's Basilica is so large, why not put at least 30 people, so that we can see people? It will not be dangerous..." I thought, "But what's in his head to tell me that?". I did not understand at the time. But as he is a good bishop, very close to the people, I understood that he was trying to tell me something. When I see him, I will ask him. Then, I understood. He said to me: "Be careful not to viralize the Church, not to viralize the sacraments, not to viralize the people of God. *The Church, the sacraments, the people of God are concrete*." It is true that at this time we must have this familiarity with the Lord in this way, but to get out of the tunnel, not to stay there.

" May the Lord teach us this intimacy with Him, this familiarity with Him, but in the Church, with the sacraments, with the holy faithful people of God.



And it is the familiarity of the apostles: it is not gnostic, it is not viralized, it is not selfish for each of them, but it is concrete familiarity, among the people. *Familiarity with the Lord in daily life, familiarity with the Lord in the sacraments, in the midst of God's people*. They have come to the familiarity with the Lord: we too are learning to do it. From the first moment, they understood that this familiarity was different from what they imagined, and they arrived at that. They knew it was the Lord, they shared everything: the community, the sacraments, the Lord, peace, celebration. May the Lord teach us this intimacy with Him, this familiarity with Him, but in the Church, with the sacraments, with the holy faithful people of God.»

This self-critical reflection of Francis is exemplary for us priests and full of light for all the People of God, so as not to be satisfied with a "virtual" participation in the Mass transmitted by the media (even that of the Pope), by preferring the spiritual communion to sacramental communion to the True Body of Jesus. We have also seen the risk of relativizing and devaluing the Eucharist, as if it were no longer central in the life of the Church, less important than the Word, the risk of dissolving the Real Presence in the other modalities of the presence of the Lord (in the assembly and in the Word).

In ecclesial communion and in a confident and open dialogue among bishops, priests and laity, we must seek, explore and also invent all possible ways to give Jesus the Eucharist to all, also outside the celebration of the Mass and places of worship, as we do for the sick. *For now all the laity are sick, suffering and dying of hunger for the Eucharistic Bread.*



Admittedly, it is absolutely necessary to respect all the sanitary requirements set by governments, because the pandemic is not over, and this will greatly limit, and perhaps even for a long time, the number of participants in Masses.

We could thus largely give priests permission to celebrate domestic Eucharist in the houses of the faithful, to join families, also with permission to keep the Eucharistic Presence in these safe houses, recalling that already in the past, Christian families had this exceptional permission to have an oratory. Thus, it would be possible for these families and their neighbors to live together the Eucharistic adoration, the celebration of the Word and communion.

More than ever we must be united in charity with all members of the People of God, avoiding criticism and controversy, but always seeking dialogue. ■

Sharing

"To Advance Towards Christ"

By Nivo RAKOTOMANGA,
Andraisoro, Madagascar



I got to know the Association Mary Queen of All Hearts (AMQAH) through the Montfort Missionaries, during my visit to Rome in January 2019, for a pilgrimage before my training time in Turin. It was Brother Désiré, my classmate in Senior High School, who invited me to come to his community in the Montfortian Generalate in Rome. And it was there that Father Arnold explained to me the existence of the Association. Before leaving for Turin, he gave me the email addresses of a few members of the Association in Madagascar and two books about Father de Montfort.

I immediately felt drawn to this Congregation, I don't know why. While I was in contact with many religious from other Congregations I thought maybe, because of their kindness to me. But now, I am convinced that my integration into the AMQAH, on March 8, 2020, is nothing other than a vocation. It's God who called me. I am sure of that because when we were reading the biography of Father de Montfort during the preparation of the Consecration, it was at that moment that I came to know that Montfort lived in Poitiers, La Rochelle, Paris ... These are the first cities I could visit in Europe, during my first mission abroad in 2015. Looking at the video that Brother Victor showed us, I even recognized the church of Montfort where I prayed.

The fact of joining this Association has made me very happy, not only from a spiritual point of view, but in all areas.



Before, when I prayed, I did not really feel reassured. I felt empty, unframed. ... I knew that God exists, but I didn't really know how to speak with Him. But when I slowly discovered the charism as well as the spirituality of Father de Montfort, his devotion to Mary to go to Jesus, in the Holy Spirit, I felt more and more at peace. I am confident that in praying as Father de Montfort did, he taught us this in his book, God listens to us and He has already answered my prayers a lot.

If before, I occasionally prayed the Rosary; since the preparation for integration, this prayer has become systematic for me, I pray it daily, given the fact that Mary is the closest way to come to Jesus Christ, I am confident of it.

Now also, I know what true wisdom is, according to the teaching of Father de Montfort, wisdom according to the will of God in relation to false wisdoms which are human and material wisdom, which could even be diabolical, therefore, we should be careful.

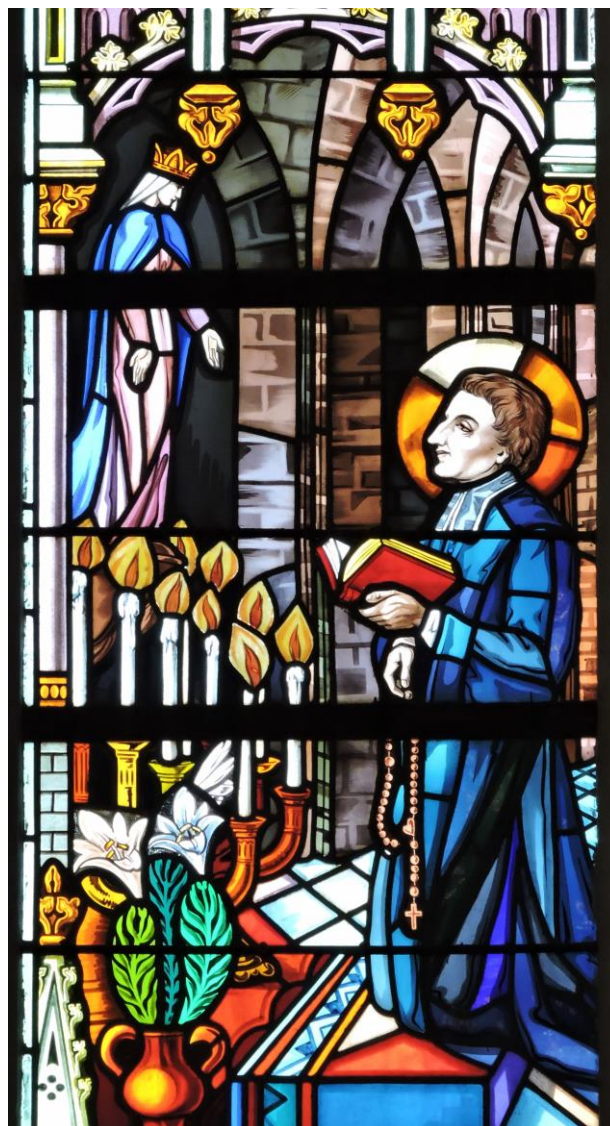


My Daddy, Mother and my eldest son, Tsiory

I also realized that now in my life, Christ is not far from me, he is always there. In happy events as well as in difficult times, I confide in Him. I thank Him because up to now, He has always supported me in all the obstacles of life, especially in my professional life and I am confident that He will always watch over me. In faith in Jesus Christ, I experienced the power of Mary's intercession that helped me continue to be united to Jesus himself, and through and with Him, with the Father, in the Holy Spirit.

To conclude, I admit that our Association is still modest, from an effective point of view, there are only twenty of us in Andraisoro compared to that of other countries, but that's how Father de Montfort asked to God, "a small association to save the world", thus, I am proud to be part of it, to accomplish the mission God has entrusted to us according to the desire of Father de Montfort. I would like to be worthy of this mission, asking the Holy Spirit to enlighten me.

I thank all the members who have given me good examples and this effectively encourages me to follow Jesus Christ. And I am also really grateful to the Montfortians: Brothers and Priests who share with us their skills, their knowledge, especially concerning Father de Montfort, so that we can advance towards Christ. ■



” The fact of joining this Association has made me very happy, not only from a spiritual point of view, but in all areas.

Hymn 21

FLAMES OF ZEAL

1

May we all sing and be enflamed
With ardent zeal for souls.
Zeal springs from love of God;
Love cannot abide offenses
Hurl'd at God, our Mighty King,
Nor bear assaults on our neighbor.
Let us then scan (twice) zeal's excellence.

2

Saint Michael, armed with zeal,
Struck the rebel Lucifer,
And plunged him into hell.
Michael's great victory is shared
With those who live his great zeal,
We too shout, as Michael did:
To God all victory (twice) and glory!

3

What bliss for God our Father
When our zeal joins in with His
To save a poor sinner!
It wins for Him a soul He loves
And honors Him perfectly,
And since He infinitely loves
All sinners (twice), Love spurs Him on.

4

The angels celebrate as often
As zeal gains a victory;
Such joy for our sweet Savior,
For He sees His blood bear fruit,
He recovers His lost child,
The price of His shed blood.
How this return (twice) glorifies Him.





5

Sometimes a single zealous word
Has opened wide the door
And touched some hardened heart.
Right then, the Holy Spirit enters
And through His secret touch,
The soul becomes most penitent
And peace (twice) forever reigns.

6

Zeal is as reasonable
As our neighbor is admirable.
For who can know his value?
God alone knows his fathomless price;
He is the temple of the Holy Spirit,
The price of Jesus' blood,
A child of God (twice) beyond a doubt.

7

So then, shall this immortal soul
So noble, great, so beautiful
Perish through iniquity?
They trample on God's image
And do not even care;
And no one gives a hoot?
Blindness! (twice) What a catastrophe!

8

Alas! so many of our brothers
Perish through their ignorance
Or through their own weaknesses.
We must then overflow with zeal
To help them see the truth,
To snatch them by our charity
From evil's clutch (twice), so deplorable.

9

How many sinners by their deeds
Will fall in the abyss
Unless we truly help them!
We must break the brutal chains
That cruelly shackle them
Or they will be forever damned.
Help them (twice), faithful soul.

10

Ah! free them from their slavery
With wise and prudent zeal.
In charity, come to their aid.
Your help is almsgiving most divine
To rescue them from hell
And make them triumph finally
By giving them (twice) a heavenly throne.

11

Zeal, so necessary,
Is also very salutary
For those who possess it.
Zealous hearts receive many graces,
The Savior's precious treasures,
The ardent flame of fervor,
The greatest gifts (twice) of innocence.

12

The most abundant almsgiving,
The most fervent prayer
And intense austerity
Are far surpassed by proper zeal;
What could be so grand or so divine
As converting one's neighbor.
Pure love alone, (twice) brings us there.

13

Zeal places in security
And covers with its innocence
Our sins, though they be many.
Charity is given to the charitable,
God is only love and tenderness
To a heart filled with burning zeal,
For God returns (twice) what
He has been given.

14

Of all deaths, the most beautiful,
Is the death of a zealous man.
Oh! How joyfully he dies!
His charity makes his case strong;
The sinner he converted,
At judgment takes his part,
Pays for him (twice) and is his crown.





15

No happiness can equal his,
His crown, beyond compare!
What glory for all preachers then!
They are in heaven the brilliant stars,
The suns shining brightly
And for all eternity,
In splendor (twice) ravishing.

16

Listen to Moses crying out
That his name be lifted from the book of life
In favor of poor sinners.
Saint Paul yearned to be anathema
For his brothers according to the flesh,
To keep them out of hell.
O ardent zeal, (twice) love's extreme!

17

False zeal is always reprehensible;
Pure and authentic zeal
Must be supernatural,
And must be modeled on
The sacred zeal of Jesus Christ,
Conceived by his Divine Spirit,
Or else (twice) the zeal is false.

18

No bitterness can mar true zeal,
It springs from hearts consumed by love,
No harshness, all paternal,
Like that of God, our good Father
Or like that of Our Blessed Lord
Who converted sinners
With no bitterness (twice), no anger.

19

We must imitate this matchless model:
Our good Master compared himself
To a hen with chicks,
Day and night she shelters them
Beneath her wings; gently she calls them
And so tenderly feeds them
Without excluding (twice) the most rebellious.

20

A child may squander grace.
If he repents, our Lord embraces him
With delights most divine.
A ewe may leave the fold;
When Jesus finds it after its misfortune,
With no spite he brings it back
To the sheepfold (twice), back to life!

21

True zeal is creative in fostering,
Without being maudlin,
Salvation and divine love.
It is everything to all, with no borders;
Zeal considers sinners and also little ones
Of very great worth,
Which renders it (twice) very meritorious.

22

True zeal is full of wisdom,
Modesty and joy
To win over a neighbor.
Zeal does nothing for itself;
God alone is the perfect motive
For what zeal says and does.
God alone (twice), nothing else.

23

True zeal is full of trust
In divine Providence,
In the care of our loving Father,
Counting for naught its own strength and skill;
Not counting on any human help,
Zeal places all its strength in God.
That is where (twice) wisdom is found.

*” True zeal is creative in fostering...
True zeal is full of wisdom...
True zeal is full of trust...*

24

Zeal is insurmountable,
Always agreeable and stable,
Its fire can never be extinguished;
It is a torrent which topples and shatters
Whatever blocks its course.
It speaks and always overcomes,
Allowing nothing (twice) to overwhelm it.

25

Neither hell nor the entire earth
Can ever conquer it in war;
Zeal is stronger than death,
It fears not the power of man.
Zeal fears God, it fears sin,
But for the rest, it is not moved.
Compared to God (twice) all else is a nothing.

26

In all it does, zeal has taken
Obedience for its motto,
It is, therefore, active and strong.
Whatever happens, it wins a glorious victory;
Even though no one is converted,
Although alone of its kind,
When it obeys (twice), it has won. ■





Monthly Newsletter of Formation and Information



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

MONTFORT MISSIONARIES

Tel (+39) 06-30.50.203 ; Fax
(+39) 06 30.11.908
Viale dei Montfortani, 65,
00135, Rome – ITALY
E-mail: rcordium@gmail.com