

JESUS LIVING IN MARY

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



Arise! Shine!

for your light has come, the glory of the LORD has dawned upon you.

(Isaiah 60:1)

"BLESSED ARE THOSE WHO FEAR THE LORD!"

By Pierrette MAIGNÉ

NOVEMBER 15, 2020
Sunday, 33rd week in Ordinary
Time - Year A

PSALM 128

R/ Blessed are those who fear the Lord.

Blessed are you who fear the LORD,
who walk in his ways!
For you shall eat the fruit of your handiwork;
blessed shall you be, and favored.

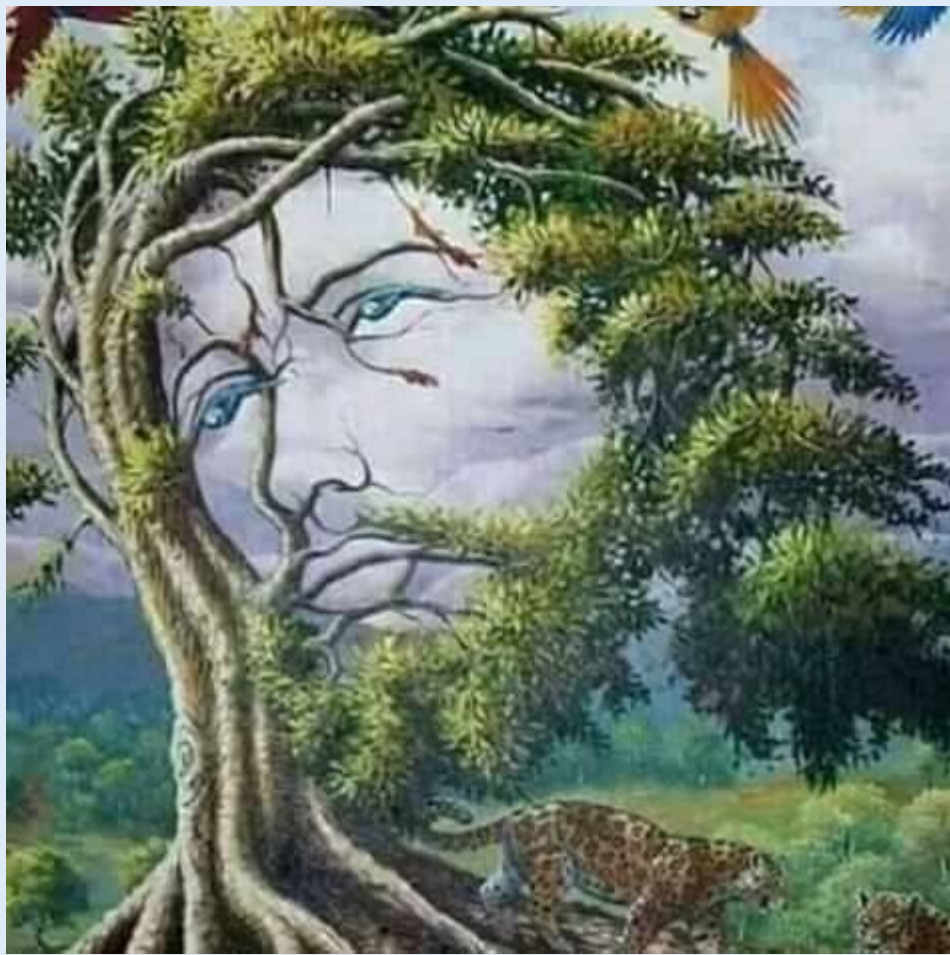
Your wife shall be like a fruitful vine
in the recesses of your home;
Your children like olive plants
around your table.

Behold, thus is the man blessed
who fears the LORD.

The LORD bless you from Zion:
may you see the prosperity of Jerusalem
all the days of your life.



This psalm offered by the liturgy of Sunday, November 15 is part of what we call the «psalms of the ascents»: 15 psalms (119-133) which accompanied the prayer of the pilgrims going up to the Temple in Jerusalem.



WALKING IN HIS WAYS: the theme of the way, of the path is very present in the Bible, man is free and it is freely that he must determine himself and make his choices; some are choices that lead to life and others not and God offers us his Covenant with the «Ten Commandments» as a way of life.

“” TO FEAR THE LORD, THAT IS TO SAY TO LOVE HIM WITH ALL OUR HEART AND WITH ALL OUR SOUL, TO REVERE HIM, TO ADORE HIM.

BLESSED: thus begins this psalm, this term is present in many psalms and **WE COULD CALL THE BOOK OF PSALMS, THE BOOK OF HAPPINESS;** how can one not also think of the reading of November 1st, All Saints Day, when each year is proclaimed the Gospel of the Beatitudes.

What is this path to happiness that this psalm offers us, because happiness is indeed a path and not a static state.

TO FEAR THE LORD, that is to say to love him with all our heart and with all our soul, to revere him, to adore him.

The Bible, Chouraqui version, translates the expression "you who fear the LORD" as "you who quiver with God". Nothing to do with servile fear but the right attitude before our God and Creator, our Father.

The images used to talk about this happiness are images of everyday life: happiness of subsistence, of a home with children where peace reigns symbolized by the olive tree. Happiness is not to be sought in the extraordinary but in everyday life, a life of fidelity to the Lord by trying to listen to and put into practice his Word: "happy those who listen to the Word and keep it".

Good journey, good path of Covenant with the Lord in fidelity and joy. ■

MONTFORTIAN CONSECRATION

Slaves of love - free and filled with the Spirit

Fr. Mario Belotti, *smm*

This evening, our brothers Marek, Daniel and Alessandro, celebrate a very significant and very important gesture, within the framework of a simple but essential liturgy. They intend to renew their baptismal promises by consecrating themselves to Jesus Wisdom Incarnate by the hands of Mary, in a spirit of true devotion or "slavery of love".

It may seem strange, but to understand the importance of this expression "slavery of love", we must first glimpse its negative counterpart, as Saint Paul says: "you were once slaves of sin ..." (Rom 6, 17), that is to say "you were spiritually dead".

Since the time of the "cultural revolution" of 1968 - which destabilized the traditional paradigms of society, especially in the educational sector - the expression "slavery of sin", "to be a slave to bad habits" or simply the word "slavery" raises the eyebrows of many people both in civil society and in academic and ecclesiastical circles.

This article is a reflection delivered by Fr. Mario Belotti, Provincial of Italy, during the Consecration of Marek, Daniel and Alessandro, in Santeramo in Colle, Bari, Southern Italy, on September 19, 2020. It was the day before the pronouncement of their first vows in the Congregation of Missionaries of the Company of Mary (Montfort Missionaries). The spirituality of Consecration, explained by Father Mario, is applied not only to them but also to all those who live the Consecration taught by Father de Montfort! Good reading!

Society has never really freed itself from slavery; other words have been substituted, such as drug addiction, obsession, etc. The causes or effects have been and still are the same: drugs, alcohol, sexual deviations and abuses, ideological and religious fanaticism, all that destroys human dignity and freedom; they enslave and kill people all over the place. In truth, "slavery" still exists among us and takes the forms of the sexual slavery of women and children, slavery at work, the slavery of migration, the slavery of poverty, drugs, usury, violence.

Why am I saying this? Because as a citizen of this world and a witness to this time in history, I must remind those who consider the word "slavery" to be old-fashioned, when in reality it is not and it does exist today as never before in its most negative and devastating forms.

“ LA SOCIÉTÉ NE S'EST JAMAIS RÉELLEMENT LIBÉRÉE DE L'ESCLAVAGE.



Fr. Mario Belotti, smm

At the same time, as Montfortian, I must remind the world that redemption and the fullness of life come from another type of "slavery" which is not "enslaving" but "liberating", which does not brutalize but deifies. This is what Saint Louis-Marie de Montfort calls "the slavery of love", and Saint Paul "the slavery which justifies us in the most absolute way before God".

While a sinner, alcoholic or drug addict denies being a "slave of sin" or "slave of alcohol and drugs", a lover, on the other hand, rejoices in being able to declare himself "a slave of love". Without a doubt, the definition that we Montfortians give of ourselves - "slaves of love", in fact - is easily understood by those who sincerely know the experience of falling in love.

According to Saint Paul, it is baptism which makes us "slaves of true righteousness" or "slaves of Christ". In fact, through baptism, we renounce all that enslaves us to sin and choose to be "grafted into Christ." Still according to Saint Paul, the result of this process of deep grafting into Christ re-wards us with the gift of "eternal life". On the other hand, Louis-Marie de Montfort tells us something more, and I dare say it, something nobler because our slavery is imbued with the generosity of absolute gift. In fact, Montfort tells us that the real goal or objective of our slavery to love is simply and solely the "glory of God, of Christ and of Mary". It is "the simple joy of being able to honor and serve God and our neighbor through Jesus and Mary" (cf. TD 121).

Therefore, our consecration is an act of unconditional love, a total, absolute and definitive gift of oneself to Christ, without any reservation or claim to be entitled to particular rewards. We can't give more than that! Indeed, Montfort says:

«By this devotion we give to Jesus all we can possibly give him, and in the most perfect manner, that is, through Mary's hands. Indeed we give him far more than we do by other devotions which require us to give only part of our time, some of our good works or acts of atonement and penances. In this devotion everything is given and consecrated, even the right to dispose freely of one's spiritual goods and the satisfactions earned by daily good works. This is not done even in religious orders. Members of religious orders give God their earthly goods by the vow of poverty, the goods of the body by the vow of chastity, their free will by the vow of obedience, and sometimes their freedom of movement by the vow of enclosure. But they do not give him by these vows the liberty and right to dispose of the value of their good works. They do not despoil themselves of what a Christian considers most precious and most dear - his merits and satisfactions. It follows then that anyone who in this way consecrates and sacrifices himself voluntarily to Jesus through Mary may no longer dispose of the value of any of his good actions. All his sufferings, all his thoughts, words, and deeds belong to Mary. She can then dispose of them in accordance with the will of her Son and for his greater glory» (TD 123-124).

ACCORDING TO SAINT PAUL, IT IS BAPTISM WHICH MAKES US "SLAVES OF TRUE RIGHTEOUSNESS" OR "SLAVES OF CHRIST". IN FACT, THROUGH BAPTISM, WE RENOUNCE ALL THAT ENSLAVES US TO SIN AND CHOOSE TO BE "GRAFTED INTO CHRIST."



Out Brothers Marek, Daniel & Alessandro

Here the question arises: do we really get nothing in return? Of course yes, we even receive in abundance. Montfort gives a long list of the effects of consecration on our life (there are seven in particular - TD 213-225) but I would like to mention only three:

The first effect is that "the slavery of love" rewards us by giving us "a deep feeling of freedom, which comes from the awareness of being totally immersed in God ..." (cf. TD 169) .

Let's move on to **a second effect**. "Love slavery" makes us people who live in love and who constantly feel in love.

A third effect, "the slavery of love", makes us people clothed with "spiritual fire" and "apostolic zeal" (see PM). It is not a question of the fire or the zeal of political demagogues, but of the fire and the zeal of people in love, of these missionaries possessed by the passion of true love.

Not everyone can understand this spirituality. In fact, it is a "secret", a "special revelation" that only the Spirit can give. To use Montfort's words:

«As this devotion essentially consists in a state of soul, it will not be understood in the same way by everyone. Some - the great majority - will stop short at the threshold and go no further. Others - not many - will take but one step into its interior. Who will take a second step? Who will take a third? Finally who will remain in it permanently? Only the one to whom the Spirit of Jesus reveals the secret. The Holy Spirit himself will lead this faithful soul from strength to strength, from grace to grace, from light to light, until at length he attains transformation into Jesus in the fullness of his age on earth and of his glory in heaven» (TD 119). ■

"FRATERNITY OF OUR LADY OF WISDOM"

By Onesiphore KUKWIBISHATSE, from Burundi



My name is **ONESIPHORE KUKWIBISHATSE** of Burundian nationality; I have read a lot about the lives of the two saints: Saint Louis Marie Grignon de Montfort and Saint Thérèse of the Child Jesus; the two saints whom I cannot separate as far as their spirituality is concerned.

How then did I come to know Montfortian spirituality? As my parents were legionaries, I grew up with the spirit of reciting the rosary in family and the other prayers of the Legion of Mary as well. Growing up, I began to love the Most Holy Virgin Mary until I understood that She is my Heavenly Mother. And when I was starting secondary school I joined the Legion of Mary and it was from there that I met a nun belonging to a Congregation called in French «Militante de la Sainte Vierge» who told me a lot about the life of Father of Montfort. So it was in 2004 that I made the consecration to Jesus through Mary. After I made the consecration, I started telling others, starting with my family and after my parents, my brothers and sisters loved and did the consecration as well. This enabled my family to be involved in Montfortian spirituality.

Thanks to Montfortian spirituality, I learned to be humble but also to welcome the crosses that I meet in my life. Strengthened by the Cross of Christ, I have the desire to continue to propagate this rich spirituality and because I realize that the Blessed Virgin is not yet known by everyone and even those who know her, there are those who do not know her well enough or who do not know her as she is.

I will not rest until True Devotion to Mary is known by all those around me and even those who are far from me. It is in this sense that I have already taken the initiative of making personal pilgrimages to shrines dedicated to the Blessed Virgin.

“ IT WAS IN 2004 THAT I MADE THE CONSECRATION TO JESUS THROUGH MARY. AFTER I MADE THE CONSECRATION, I STARTED TELLING OTHERS ...

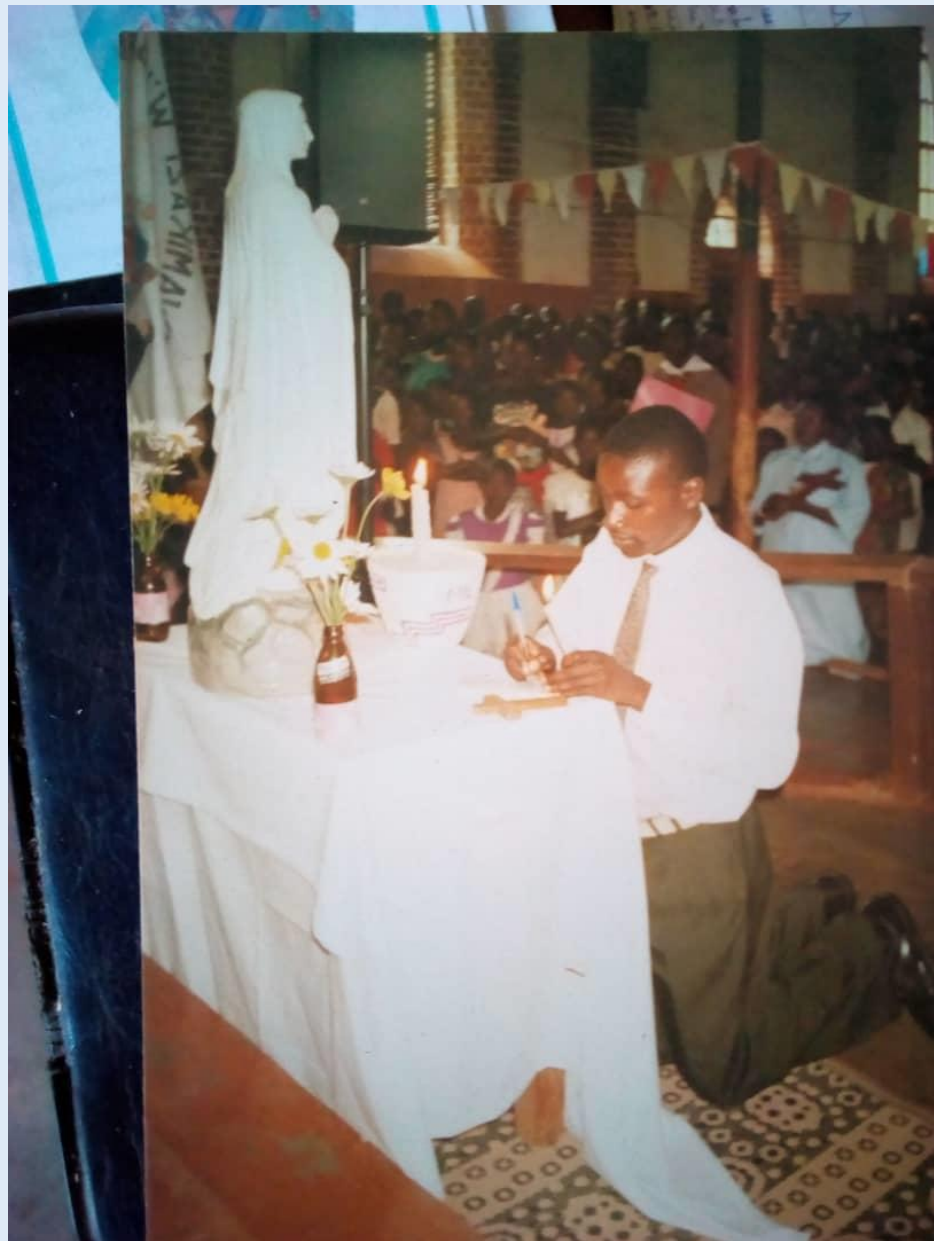
To continue this initiative I started a group that we call "Fraternity of Our Lady of Wisdom" (in French: "Fraternité Notre Dame de la Sagesse"). We therefore want to commit ourselves to living the Montfortian spirituality and making it known to others by making recollections and pilgrimages.

Father de Montfort was very fond of mortification. And we too want to try to make this mortification, first by making pilgrimages on foot to shrines to ask for Apostles of the latter times in the footsteps of Saint Louis Marie Grignion de Montfort.

Knowing and loving the Virgin Mary and especially reciting the rosary allows Christians to be true practicing Catholics. Personally, I realize that if I had not known True Devotion to Mary, I would not be who I am today.

In my strength and weakness, in my times of joy or sadness, I am always happy because I have a Heavenly Mother who supports me. I am proud to have known Montfortian spirituality and I will tell others about it. I received it free of charge and I too will spread it without reservation. This is my mission.

“” THANKS TO MONTFORTIAN SPIRITUALITY, I LEARNED TO BE HUMBLE BUT ALSO TO WELCOME THE CROSSES THAT I MEET IN MY LIFE. STRENGTHENED BY THE CROSS OF CHRIST, I HAVE THE DESIRE TO CONTINUE TO PROPAGATE THIS RICH SPIRITUALITY ...



As Saint Teresa of the Child Jesus said: My vocation is love. It is this love that drives me to have a missionary zeal to propagate True Devotion to Mary.

Despite the contradictions of the world, even if I am not a Montfort Missionary, I will give myself body and soul to making Montfortian spirituality known wherever I am. This is my promise. ■

«And if we don't risk something for God, we don't do anything great for Him»

(Letter 27 from Father de Montfort).



ONESIPHORE :

“ I AM PROUD TO HAVE KNOWN MONTFORTIAN SPIRITUALITY AND I WILL TELL OTHERS ABOUT IT. I RECEIVED IT FREE OF CHARGE AND I TOO WILL SPREAD IT WITHOUT RESERVATION. THIS IS MY MISSION.

IN THE FOOTSTEPS OF MONTFORT

"The Institute of the Servants of the Lord and of the Virgin of Matarà" (SSVM)

By Dola Dhanush



Sr Maria Sponsa Amabilis, Sr Maria Einsidein, Sr Maria Reina de los Angeles, Sr María Corredentora, Sr Merien Ana

FRANCE - Since last year, the Religious Family of the Incarnate Word - made up of a branch for priests called "The Institute of the Incarnate Word" (in Spanish: Instituto del Verbo Encarnado - IVE), a branch for consecrated women called "The Institute of the Servants of the Lord and the Virgin of Matarà" (SSVM) and a branch for the laity which is their "Secular Third Order" - plan to make a pilgrimage to the tomb of Saint Louis-Marie de Montfort in Saint Laurent-sur-Sèvre; this year it was planned for July 2020. However, the plan was canceled by the Covid-19 which still continues its constraint and no one knows when it will be «defeated» and will therefore stop disrupting the implementation of everything that the humanity plans.

What is Louis-Marie de Montfort's relationship with this religious family founded by the Argentine **FATHER CARLOS MIGUEL BUELA**? This stems from the fact that the priests and nuns of this religious family made the Consecration that Montfort teaches, their fourth vow in addition to the vows of poverty, obedience and chastity. This is confirmed by their «DIRECTORY OF SPIRITUALITY»:

«our spirituality wants to be marked, with particular relief, by professing a fourth vow of slavery to Ma-ry, according to the spirit of Saint Louis-Marie Grignon de Montfort, so that our whole life remains Marian. Speaking of the vows, we will deepen our Marian spirituality»(n° 19).

The failure of this pilgrimage in July was not total. **Sister María Corredentora Rodríguez, Superior General of the SSVM, accompanied by Sr Maria Sponsa Amabilis Araujo Medeiros, General Councilor, and three other sisters (Sr Maria Reina de los Angeles, Sr Maria Einsidein & Sr Merien)** prayed at the tomb of St Louis-Marie de Montfort then continued to visit several places related to Saint Louis-Marie, outside of Saint Laurent-sur-Sèvre.



They visited Montfort-sur-Meu, Iffendic, Pont-Château, Mont Saint Michel, as seen in these photos.

Currently, this religious family is preparing and perfecting a book «IN THE FOOTSTEPS OF MONT-FORT IN FRANCE. It will be used to discover the history and the spirits of the places where Mont-fort lived and worked. An introduction to the life of Montfort will certainly help to get an idea of how to live the Consecration he teaches in today's world. In summary, this consecration is described by the Constitutions of this religious family by the following lines:

«This consecration to Mary is made like a «slavery of maternal love», according to the ad-mirable way exposed by Saint Louis-Marie Grignon de Montfort. This slavery, he calls it “vo-luntary slavery” or “slavery of love”, because freely and voluntarily, only animated by love, we make the offering of all our goods and of ourselves to Mary, and through her, to Jesus Christ. It is nothing else than renewing, in a full and conscious manner, the promises made in Baptism, in which we have been clothed with Christ... » (no. 83).

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WITH PARTICULAR
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SLAVERY TO MA-RY,
ACCORDING TO THE
SPIRIT OF SAINT LOUIS-
MARIE GRIGNON DE
MONTFORT ...**

How to live these words concretely? Montfort's life, entirely centered on “God alone”, can shed a great light on this question. ■



Atmosphere in an International Formation House (Bagnoregio, Italy)

CONSECRATION

OF EIGHTEEN NEW MEMBERS OF THE ASSOCIATION MARY QUEEN OF ALL HEARTS IN DR CONGO

Father Constantin ATALIPA, SMM



KISANGANI, DRC - On this date of October 7, when the Universal Catholic Church remembers Our Lady of the Rosary, a term with which the Blessed Virgin Mary presented herself to Saint Dominic, in the 13th Century in Prouilhe (now Fanjeaux), and in Fatima, Portugal with the same name, on the 13th of the same month of 1917; in this year 2020, the General Delegation of Francophone Africa took the opportunity to celebrate a double event namely: the consecration of eighteen new members of the Association Mary Queen of All Hearts and the thirteen years of the priestly life of Reverend Father Frédéric BOLUMBU, National Director of the said Association in Democratic Republic of the Congo (DR).



These two events of capital importance were celebrated above all during a Eucharistic liturgy pre-sided over by Father Constantine ATALIPA, Superior Delegate of the Francophone Africa with Fa-ther Frédéric BOLUMBU and Deacon Jean-Louis WENZA. The Holy Mass took place in the parish church of Saint Paul Apostle in KISANGANI, a Montfort parish whose parish priest is Father Frédéric.

In his homily, Father Constantin, the main celebrant, said that Montfortian spirituality is sum-med up in the knowledge of Jesus Christ Eternal and Incarnate Wisdom. Echoing the “Montfortian month” (period of preparation for consecration), the celebrant exhorted the assembly and more particularly the consecrated persons of the day, to learn to empty themselves of the spirit of the world in order to be filled with that of Jesus, to know oneself, to know Mary and Jesus. These are the means to arrive at a total consecration and a perfect union with Christ.

In this Eucharistic celebration, there was the participation of the whole Montfortian Family (Mont-fort Fathers and Brothers, Montfort Brothers of Saint Gabriel and Daughters of Wisdom). Note al-so the presence of the faithful Christians of the parish, the choristers and in particular the legiona-ries of Mary and many other guests.

Mass started at 9:30 a.m. and ended at 12:45 p.m. local time. This beautiful day ended with a small sharing of a glass of water in the large parish hall. ■

“” MONTFORTIAN SPIRITUALITY IS SUMMED UP IN THE KNOWLEDGE OF JESUS CHRIST ETERNAL AND INCARNATE WISDOM.

THANKSGIVING FOR GOD'S GIFTS



1. God of goodness, having nothing
To offer your majesty,
Humbly, I would like to intone:

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

2. For the excess of your great love
I possess no worthy return
So I want to chant forever:

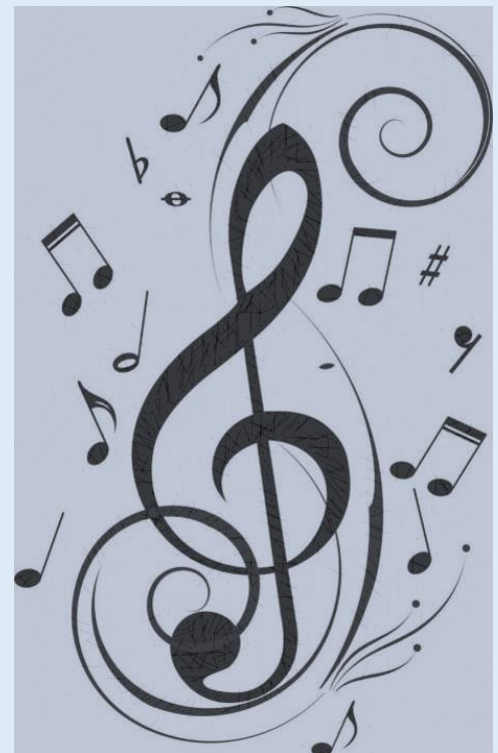
***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

3. Great God, you made me from nothing,
I received everything from you.
You alone are my sole support.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

4. I am your image, O great King,
And with lively faith I believe
You have imprinted it in me.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***



5. Your love, O eternal Father
Surrendered Your Immortal Son
To give His life for criminals.

Deo gratias,
Deo gratias, Deo gratias, Deo gratias.

6. O Jesus, you have ransomed me
And freed me from captivity
By bearing my iniquity.

Deo gratias,
Deo gratias, Deo gratias, Deo gratias.

7. If you had not willed to save me
If you had not washed me clean
I would be forever condemned.

Deo gratias,
Deo gratias, Deo gratias, Deo gratias.

8. You lived in such cruel poverty,
And died a contemptible death,
You did it all for me alone.

Deo gratias,
Deo gratias, Deo gratias, Deo gratias.



9. It was for me, divine Spirit,
That you have fashioned Jesus Christ
At the words of Mary's consent.

Deo gratias,
Deo gratias, Deo gratias, Deo gratias.

10. You anointed me with mildness,
And adorned me with all splendor,
You have filled me with your favors.

Deo gratias,
Deo gratias, Deo gratias, Deo gratias.





11. You alone had me baptized,
And then and there had me espouse you,
And later had me catechized.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

12. Why, Lord, am I not a pagan?
Why did you make me Christian?
I have not deserved this favor.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

13. The flood of my iniquity
Has not limited your goodness
Or put limits on your bounty.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

14. You have often prevented me
From plunging deeply into sin
In spite of my inclination.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

15. Fallen down, you lifted me up,
When falling, you kept me up,
And about to fall, held me back.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

16. My talents of mind and body,
Both inner and exterior
Are all your gifts, all your treasures.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

17. I received strong inspirations,
Many holy, urgent graces,
All your gifts and all your presents.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

18. From you, O My Lord, comes my health,
All my wealth and prosperity,
All my wonderful happiness.

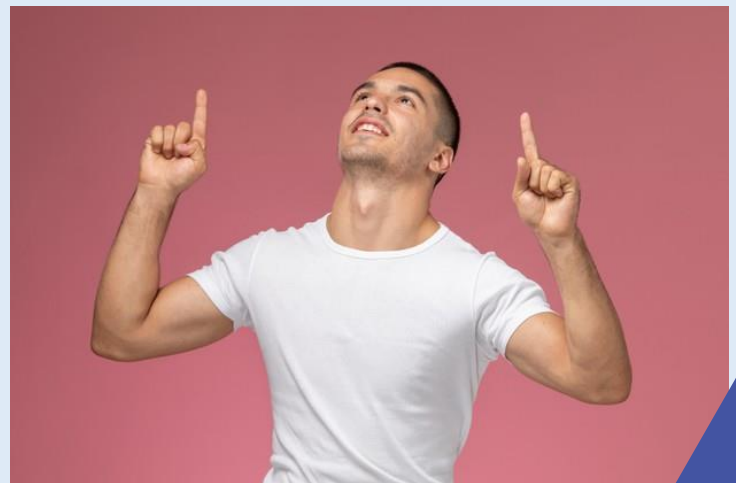
***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

19. If I have been educated,
If I follow my vocation,
It is all through your protection.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

20. Whatever other gift I have,
If I have vanquished the devil,
It is by virtue of your name.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***



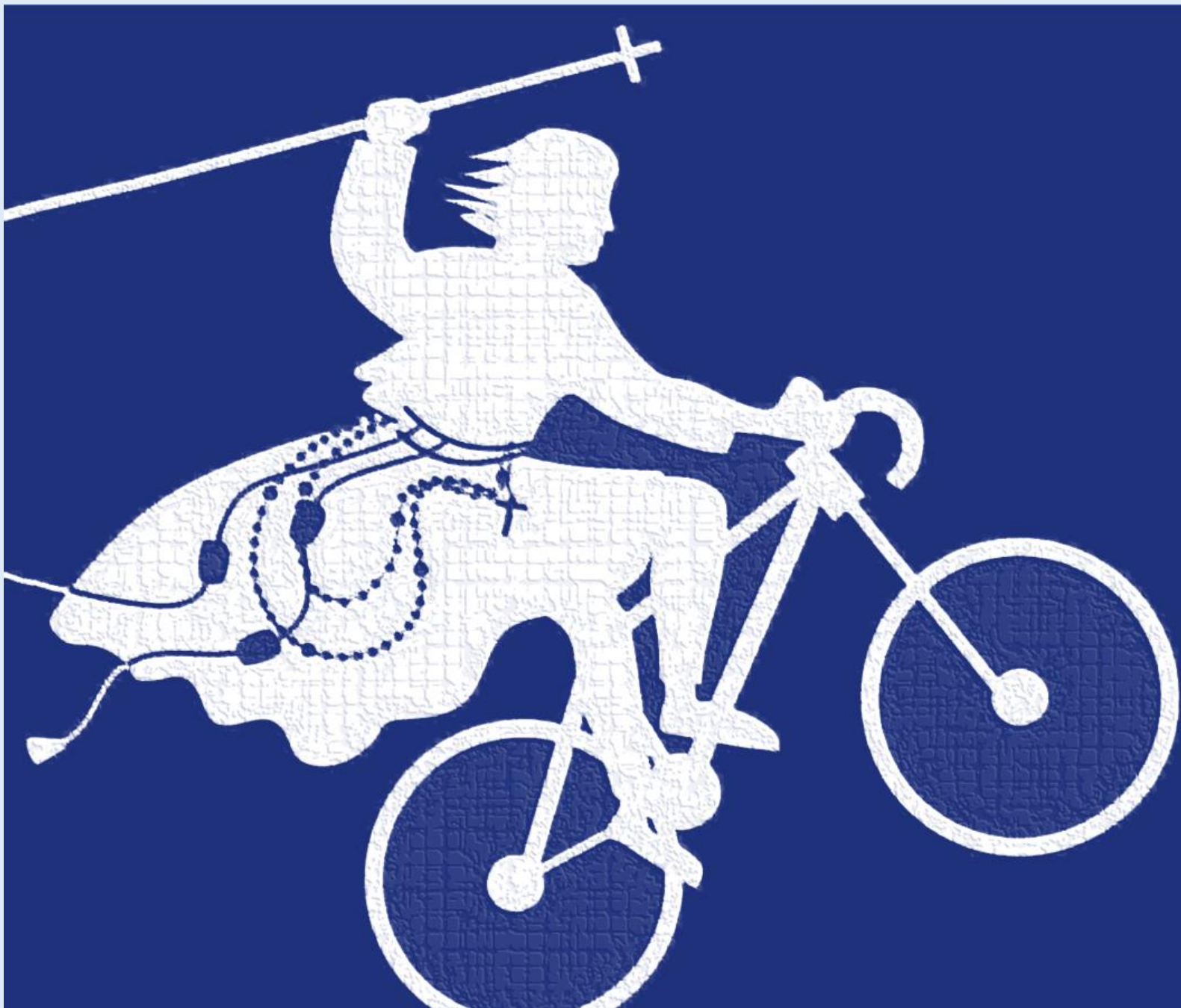
21. What is this great joy and sweetness
Savored at times within my heart?
It is the effect of your grace.

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

22. What can I offer for these gifts,
For many other hidden ones,
Except to chant forever:

***Deo gratias,
Deo gratias, Deo gratias, Deo gratias.***

GOD ALONE ■



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