



Every day  
with **Montfort**

Texts: **Saint Louis Marie Grignion de Montfort**

Editors: **Fr. Giovanni Maria Personeni, smm**  
**and Regional Centre of the «Association**  
**of Mary Queen of All Hearts», Trinitapoli**

© Editrice Shalom – 24.05.2021 Blessed Virgin Mary

Mother of the Church

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**SHALOM**

**editrice**

Via Galvani, 1  
60020 Camerata Picena (AN)

**Tel. 071 74 50 440**

from Monday to Friday, from 9am to 7pm  
Saturday from 9am to 1pm

**Fax 071 74 50 140**

at any time of the day or night

**ordina@editriceshalom.it**

**www.editriceshalom.it**

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## Epitaph for the tomb of St. Louis Marie de Montfort

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Traveller, what do you see?  
A light quenched,  
A man consumed  
by the fire of Charity  
Who became all things to all people  
Louis-Marie Grignon de Montfort  
If you ask what was his life:  
There was none more holy;  
His penance: none more austere;  
His zeal: none more ardent;  
His devotion to Mary:  
none more like St. Bernard.  
A priest of Christ, he showed forth  
Christ in his action, and preached  
Him everywhere in his words.  
Indefatigable,  
he rested only in the grave.  
Father of the poor,  
Protector of orphans,  
Reconciler of sinners.  
His glorious death  
was the image of his life;  
As he had lived, so he died.  
Ripe for God, he passed to heaven  
April 28th 1716  
Aged 43 years.

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Portrait of Saint Louis Marie Grignon de Montfort (XVII century). Saint Laurent-sur-Sèvre, France.

## Preface

### **Louis Marie Grignion de Montfort Spiritual Master and Renowned Theologian**

We express our deepest gratitude to Fr. Giovanni M Personeni, SMM and Mariane Magalhães de Souza of the Regional Center of the «Association of Mary Queen of All Hearts», Trinitapoli, Italy, from whom we received the Italian text of this book which has been published by Editrice Shalom under the title «Un pensiero al giorno con Montfort» (Thoughts of Montfort for Every Day of the Year). Thanks also to Fr. David M Cletus, SMM who inserted the English text of this book using a translation of Montfort's writings published by Montfort Publications, Bay Shore, New York. A big thanks goes to Fr. Alexander Swamy Nathan, SMM who has read the draft of this book from page to page and provided missing information and made necessary corrections.

It is obvious that this book provides a teaching of Father De Montfort for each day of the year. These thought sparks are like gentle but persistent droplets of divine life dew, which can be immensely powerful to shape and transform the reader's life. These quotations are certainly not the most beautiful statements in Montfort's writings, but every little thought provided each day is considered sufficient for a soul who, although very busy in the midst of

various family and work affairs, wants to quench a little of her or his thirst for a deeper inner life.

Since Montfort's affirmations are drawn from his various writings, there is one thing which is missing here, namely the context in which these quotations are taken from. So, a reader will not always know how Montfort's thinking is, before and after the passage is being read. These quotations could be then considered as a bait which should encourage the reader to verify directly in the writing referred to. Of course, this will be experienced and done by people who want to know more and have the complete writings of Montfort.

This book is planned to accompany the Asia and Oceania Continental Year of the Montfort Missionaries which will take place in 2022. The theme of this missionary year is: «RISE AND SHINE, MONTFORT IN ASIA AND OCEANIA». Every day throughout 2022, the Montfort Missionaries, along with their «Montfortian Associates» who are present and working on these two continents, will welcome, taste, absorb and assimilate every drop of this dew which contains conviction, spirit, teaching, direction, vision of Montfort who is the founder and patron saint of the Montfortian Family. They will rise to go to the «source» of their missionary spirituality and at the same time to go out to share it generously with their brothers and sisters.

This book is not exclusive to them. Anyone who

wants to discover Montfort and his spiritual and missionary teachings can find on the pages of this book a stream of fresh water that is able to quench his or her thirst for a more authentic Christian life, for Montfort is one of the «witnesses and teachers» of a true Christian Spirituality in the Church of today (*Redemptoris Mater*, 48).

The purpose of this short, continuous reading day after day is that at the end of the year, thanks to obedience to the gentle guidance of the Holy Spirit, there will be an experience of self-transformation in Christ. A light, though small, can cast out the darkness. A lamp can shine but it depends on the quality of its connection with the source from which it receives its power! It is the Holy Spirit who will do this miraculous work to transform us into little lights in the places where we live and work. Doesn't Montfort proclaim: «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)? Happy reading!

Arnold SUHARDI SMM  
*Centre International Montfortain*



## Chronology of Saint Louis Marie Grignon de Montfort

- **January 31, 1673:** Louis Marie Grignon is born in Montfort-sur-Meu, near Rennes, in Brittany. On 1 February he receives baptism in the parish church of Saint John.
- **1675-1684:** he spends his childhood in the countryside near Iffendic; he does schooling in the parish school of Montfort-sur-Meu.
- **1684-1692:** student of the Jesuit college in Rennes, staying with his uncle Alain, a priest.
- **1692:** he goes to Paris to complete his studies in preparation for the priesthood. First he is welcomed into two communities of poor seminarians, then he moves on to the Saint-Sulpice seminary.
- **June 5, 1700:** on completing his formation, he is ordained a priest in Paris.
- **1700-1701:** he goes to Nantes, where he becomes part of a community of priests. He preaches the first missions to the people.
- **1701-1705:** he is in Poitiers, where he works as rector of the general hospital and carries out mis-

sionary activities in the city and in the diocese. He meets Marie Louise Trichet, who will be the first Daughter of Wisdom. He undertakes several trips to Paris, where he remains for a few months (1703-1704).

- **1706:** he goes to Rome on pilgrimage to meet Pope Clement IX. He visits also Loreto.
- **1706-1710:** he is a missionary in the Breton region. He resides in Saint-Lazare hermitage, near Montfort-sur-Meu, between one apostolic commitment and another. He collaborates with other groups of missionaries. Then he himself directs missions in the diocese of Nantes. He constructs the big Calvary of Pontchâteau, which is then destroyed by the authorities.
- **1711:** he passes through the Vendée, in the dioceses of Luçon and La Rochelle, preaching missions.
- **1713:** he travels to Paris, to the seminary of the Holy Spirit, where he asks for collaborators.
- **1714:** he goes to his friend, Blain, in Rouen, Normandy.
- **1715:** in La Rochelle he meets Adrien Vatel, a priest who agrees to follow him.

- **1716:** his last missions in Vendée. On April 28 he dies in Saint-Laurent-sur-Sèvre.
- **1888:** beatification of Louis Marie Grignon de Montfort on 20 January by Pope Leo XIII.
- **1947:** on 20 July, he is proclaimed a saint by Pope Pius XII.
- **1996:** Saint Louis Marie Grignon de Montfort is added in the universal calendar of the Church.

January ■



Mary is his most worthy Mother of the divine Wisdom because she conceived him and brought him forth as the fruit of her womb. “Blessed is the fruit of thy womb, Jesus” (Lk. 1:42).

Hence it is true to say that Jesus is the fruit and product of Mary wherever he is present, be it in heaven, on earth, in our tabernacles or in our hearts. She alone is the tree of life and Jesus alone is the fruit of that tree.

Therefore, anyone who wishes to possess this wonderful fruit in his heart must first possess the tree that produces it; whoever wishes to possess Jesus must possess Mary.

Happy are those who have won Mary’s favours! They can rest assured that they will soon possess divine Wisdom, for as she loves those who love her (cf. Prov. 8:17), she generously shares her blessings with them, including that infinite treasure which contains every good, Jesus, the fruit of her womb.

*(Love of Eternal Wisdom, 204.206)*

In giving ourselves to Jesus through Mary's hands, we imitate God the Father, who gave us his only Son through Mary, and who imparts his graces to us only through Mary. Likewise, we imitate God the Son, who by giving us his example for us to follow, inspires us to go to him using the same means he used in coming to us, that is, through Mary. Again, we imitate the Holy Spirit, who bestows his graces and gifts upon us through Mary. "Is it not fitting," remarks St. Bernard, "that grace should return to its author by the same channel that conveyed it to us?"

*(The Secret of Mary, 35)*

But what does the name of Jesus, the proper name of incarnate Wisdom signify to us if not ardent charity, infinite love and engaging gentleness? The distinctive characteristic of Jesus, the Saviour of the world, is to love and save men.

“No song is sweeter,  
no voice is more pleasing,  
no thought is more appealing,  
than Jesus Son of God” (Liturgical hymn).

How sweet the name of Jesus sounds to the ear and the heart of a chosen soul! Sweet as honey to the lips, a delightful melody to the ears, thrilling joy to the heart (St. Bernard, *Sermo 15 in Cantica*, PL 183, 847).

“Gentle is Jesus in his looks, and in his words and actions” (St. Augustine).

The face of our loving Saviour is so serene and gentle that it charmed the eyes and hearts of those who beheld it.

*(Love of Eternal Wisdom, 120-121)*

Jesus Christ, the divine spouse of our souls and our very dear friend, wishes us to remember his goodness to us and to prize his gifts above all else. Whenever we meditate devoutly and lovingly upon the sacred mysteries of the Rosary, he receives an added joy, as also do our Lady and all the saints in heaven. His gifts are the most outstanding results of his love for us and the richest presents he could possibly give us, and it is by virtue of such presents that the Blessed Virgin herself and all the saints are glorified in heaven.

One day Blessed Angela of Foligno begged our Lord to let her know by which religious exercise she could honour him best. He appeared to her nailed to his cross and said, “My daughter, look at my wounds.” She then realized that nothing pleases our dear Lord more than meditating upon his sufferings. Then he showed her the wounds on his head and revealed still other sufferings and said to her, “I have suffered all this for your salvation. What can you ever do to return my love for you?”

*(The Admirable Secret of the Rosary, 68)*



Jesus, our Saviour, is the only teacher from whom we must learn; the only Lord on whom we should depend; the only Head to whom we should be united and the only model that we should imitate. He is the only Physician that can heal us; the only Shepherd that can feed us; the only Way that can lead us; the only Truth that we can believe; the only Life that can animate us. He alone is everything to us and he alone can satisfy all our desires.

We are given no other name under heaven by which we can be saved.

*(True Devotion to Mary, 61)*

Friends, do you feel the ineffable charm  
One tastes near this meek Savior?  
Our palaces offer no pleasure  
Equal to our bliss in this stable.

Let us adore, adore this loving Lamb,  
Let us kneel, kneel at the foot of His crib.  
He is an infant, but adorable,  
He is wretched, but all lovable.

*(Hymns of Montfort, 60,10-11)*

Let us pray, then, to our dear Mother and Queen that having accepted our poor present, she may purify it, sanctify it, beautify it, and so make it worthy of God. Any good our soul could produce is of less value to God our Father, in winning his friendship and favour, than a worm-eaten apple would be in the sight of a king, when presented by a poor peasant to his royal master as payment for the rent of his farm. But what would the peasant do if he were wise and if he enjoyed the esteem of the queen? Would he not present his apple first to her, and would she not, out of kindness to the poor man and out of respect for the king, remove from the apple all that was maggoty and spoilt, place it on a golden dish, and surround it with flowers? Could the king then refuse the apple? Would he not accept it most willingly from the hands of his queen who showed such loving concern for that poor man? “If you wish to present something to God, no matter how small it may be,” says St. Bernard, “place it in the hands of Mary to ensure its certain acceptance.”

*(The Secret of Mary, 37)*



TRATTATO  
DELLA VERA  
DEVOZIONE  
A MARIA

Mary, our Mother is kind, she is tender, and there is nothing harsh or forbidding about her, nothing too sublime or too brilliant. When we see her, we see our own human nature at its purest. She is not the sun, dazzling our weak sight by the brightness of its rays. Rather, she is fair and gentle as the moon, which receives its light from the sun and softens it and adapts it to our limited perception.

She is so full of love that no one who asks for her intercession is rejected, no matter how sinful he may be. The saints say that it has never been known since the world began that anyone had recourse to our Blessed Lady, with trust and perseverance, and was rejected. Her power is so great that her prayers are never refused. She has but to appear in prayer before her Son and he at once welcomes her and grants her requests. He is always lovingly conquered by the prayers of the dear Mother who bore him and nourished him.

*(True Devotion to Mary, 85)*

Second, it is trustful, that is to say, it fills us with confidence in the Blessed Virgin, the confidence that a child has for its loving Mother. It prompts us to go to her in every need of body and soul with great simplicity, trust and affection. We implore our Mother's help always, everywhere, and for everything. We pray to her to be enlightened in our doubts, to be put back on the right path when we go astray, to be protected when we are tempted, to be strengthened when we are weakening, to be lifted up when we fall into sin, to be encouraged when we are losing heart, to be rid of our scruples, to be consoled in the trials, crosses and disappointments of life. Finally, in all our afflictions of body and soul, we naturally turn to Mary for help, with never a fear of importuning her or displeasing our Lord.

*(True Devotion to Mary, 107)*

Humility is a virtue which God loves above all others. A person who exalts himself debases God, and a person who humbles himself exalts God. “God opposes the proud, but gives his graces to the humble.” If you humble yourself, convinced that you are unworthy to appear before him, or even to approach him, he condescends to come down to you. He is pleased to be with you and exalts you in spite of yourself. But, on the other hand, if you venture to go towards God blindly without a mediator, he vanishes and is nowhere to be found. How dearly he loves the humble of heart! It is to such humility that this devotion leads us, for it teaches us never to go alone directly to our Lord, however gentle and merciful though he may be, but always to use Mary’s power of intercession, whether we want to enter his presence, speak to him, be near him, offer him something, seek union with him or consecrate ourselves to him.

*(True Devotion to Mary, 143)*

All in heaven and on earth, even God himself, is subject to the Blessed Virgin, I mean that the authority which God was pleased to give her is so great that she seems to have the same power as God. Her prayers and requests are so powerful with him that he accepts them as commands in the sense that he never resists his dear mother's prayer because it is always humble and conformed to his will.

Moses by the power of his prayer curbed God's anger against the Israelites so effectively that the infinitely great and merciful Lord was unable to withstand him and asked Moses to let him be angry and punish that rebellious people. How much greater, then, will be the prayer of the humble Virgin Mary, worthy Mother of God, which is more powerful with the King of heaven than the prayers and intercession of all the angels and saints in heaven and on earth.

*(True Devotion to Mary, 27)*



God is very pleased to have people gathered together in prayer. All the angels and the blessed unite to praise him unceasingly. The just on earth, gathered together in various communities, pray in common, night and day. Our Lord expressly recommended this practice to his apostles and disciples, and promised that whenever there would be at least two or three gathered in his name he would be there in the midst of them.

What a wonderful thing to have Jesus Christ in our midst! And all we have to do to have him with us is to come together to say the Rosary. That is why the first Christians met so often to pray together, in spite of the persecutions of the Emperors, who had forbidden them to assemble. They preferred to risk death rather than to miss their gatherings where our Lord was present.

*(The Admirable Secret of the Rosary, 131)*

As Mary is everywhere the fruitful Virgin, she produces in the depths of the soul where she dwells a purity of heart and body, a singleness of intention and purpose, and a fruitfulness in good works. Do not think, dear soul, that Mary, the most faithful of all God's creatures, who went as far as to give birth to a God-man, remains idle in a docile soul. She causes Jesus to live continuously in that soul and that soul to live in continuous union with Jesus. "My dear children, for whom I am again in the pains of childbirth until Christ is formed in you" (Gal. 4:19). If Jesus is equally the fruit of Mary for each individual soul as for all souls in general, he is even more especially her fruit and her masterpiece in the soul where she is present.

*(The Secret of Mary, 56)*

The elects have great confidence in the goodness and power of the Blessed Virgin, their dear Mother, and incessantly implore her help. They take her for their pole-star to lead them safely into harbour. They open their hearts to her and tell her their troubles and their needs. They rely on her mercy and kindness to obtain forgiveness for their sins through her intercession and to experience her motherly comfort in their troubles and anxieties.

They even cast themselves into her virginal bosom, hide and lose themselves there in a wonderful manner. There they are filled with pure love, they are purified from the least stain of sin, and they find Jesus in all his fullness. For he reigns in Mary as if on the most glorious of thrones.

What incomparable happiness! Abbot Gueric says, “Do not imagine there is more joy in dwelling in Abraham’s bosom than in Mary’s, for it is in her that our Lord placed his throne.”

*(True Devotion to Mary, 199)*

The elects are subject and obedient to our Lady, their good Mother, and here they are simply following the example set by our Lord himself, who spent thirty of the thirty-three years he lived on earth glorifying God his Father in perfect and entire submission to his holy Mother.

They obey her, following her advice to the letter, just as Jacob followed that of Rebecca, when she said to him, “My son, follow my advice” (Gen. 27:8); or like the stewards at the wedding in Cana, to whom our Lady said, “Do whatever he tells you” (Jn. 2:5).

Through obedience to his mother, Jacob received the blessing almost by a miracle, because in the natural course of events he should not have received it. As a reward for following the advice of our Lady, the stewards at the wedding in Cana were honoured with the first of our Lord’s miracles when, at her request he changed water into wine.

In the same way, until the end of time, all who are to receive the blessing of our heavenly Father and who are to be honoured with his wondrous graces will receive them only as a result of their perfect obedience to Mary.

*(True Devotion to Mary, 198)*

Can we love someone we do not even know? Can we love deeply someone we know only vaguely? Why is Jesus, the adorable, eternal and incarnate Wisdom loved so little if not because he is either too little known or not known at all?

Hardly anyone studies the supreme science of Jesus, as did St. Paul (Eph. 3:19). And yet this is the most noble, the most consoling, the most useful and the most vital of all sciences and subjects in heaven and on earth.

Nothing is more consoling than to know divine Wisdom. Happy are those who listen to him; happier still are those who desire him and seek him; but happiest of all are those who keep his laws. Their hearts will be filled with that infinite consolation which is the joy and happiness of the eternal Father and the glory of the angels (Prov. 2:1-9).

*(The Love of Eternal Wisdom, 8-10)*

After Holy Communion, close your eyes and recollect yourself. Then usher Jesus into the heart of Mary: you are giving him to his Mother who will receive him with great love and give him the place of honour, adore him profoundly, show him perfect love, embrace him intimately in spirit and in truth, and perform many offices for him of which we, in our ignorance, would know nothing.

Or, maintain a profoundly humble heart in the presence of Jesus dwelling in Mary. Or be in attendance like a slave at the gate of the royal palace, where the King is speaking with the Queen. While they are talking to each other, with no need of you, go in spirit to heaven and to the whole world, and call upon all creatures to thank, adore and love Jesus and Mary for you. “Come, let us adore.”

*(True Devotion to Mary, 270-271)*

Rest assured that the more you turn to Mary in your prayers, meditations, actions and sufferings, seeing her if not perhaps clearly and distinctly, at least in a general and indistinct way, the more surely you will discover Jesus. For he is always greater, more powerful, more active, and more mysterious when acting through Mary than he is in any other creature in the universe, or even in heaven. Thus Mary, so divinely favoured and so lost in God, is far from being an obstacle to good people who are striving for union with him. There has never been and there never will be a creature so ready to help us in achieving that union more effectively, for she will dispense to us all the graces to attain that end. As a saint once remarked, “Only Mary knows how to fill our minds with the thought of God.” Moreover, Mary will safeguard us against the deception and cunning of the evil one.

Where Mary is present, the evil one is absent.

*(True Devotion to Mary, 165-166)*

Eternal Wisdom, ever transcendent in beauty, by nature loves everything that is good, especially the good of man (Wisd. 7:22), and consequently nothing gives him more pleasure than to communicate himself. That is why the Holy Spirit tells us that Wisdom is for ever seeking throughout the world for souls worthy of him (Wisd. 6:17), and he fills these holy souls with his presence making them “friends of God and prophets” (Wisd. 7:27).

In former times he entered into the soul of God’s servant Moses and filled him with abundant light to see great things, and endowed him with prodigious power to work miracles and gain victories. “He entered the soul of the servant of God and withstood fearsome kings with signs and wonders” (Wisd. 10:16).

When divine Wisdom enters a soul, he brings all kinds of good things with him and bestows vast riches upon that soul. “All good things came to me along with him and untold riches from his hand” (Wisd. 7:11).

*(The Love of Eternal Wisdom, 90)*



Jesus is also gentle in his words. When he dwelt on earth he won everyone over by his gentle speech. Never was he heard to raise his voice or argue heatedly. The prophets foretold this of him (Is. 42:2).

Those who listened to him with good intentions were charmed by the words of life which fell from his lips and they exclaimed, “No man has ever spoken as this man” (Jn. 7:46). Even those who hated him were so surprised at his eloquence and wisdom that they asked one another, “Where did he get such wisdom?” (Mt. 13:54). No man has ever spoken with such meekness and unction.

Multitudes of poor people left their homes and families and went even as far as the desert to hear him, going several days without food or drink, for his gentle words were food enough for them.

The apostles were led to follow him by his kindly manner of speaking. His words healed the incurable and comforted the afflicted.

He spoke only one word, – “Mary” – to the grief-stricken Mary Magdalene and she was overwhelmed with joy and happiness.

*(The Love of Eternal Wisdom, 122)*



God the Incomprehensible, allowed himself to be perfectly comprehended and contained by the humble Virgin Mary without losing anything of his immensity. So we must let ourselves be perfectly contained and led by the humble Virgin without any reserve on our part.

God, the Inaccessible, drew near to us and united himself closely, perfectly and even personally to our humanity through Mary without losing anything of his majesty. So it is also through Mary that we must draw near to God and unite ourselves to him perfectly, intimately, and without fear of being rejected.

Lastly, He who is deigned to come down to us who are not and turned our nothingness into God, or He who is. He did this perfectly by giving and submitting himself entirely to the young Virgin Mary, without ceasing to be in time He who is from all eternity. Likewise it is through Mary that we, who are nothing, may become like God by grace and glory. We accomplish this by giving ourselves to her so perfectly and so completely as to remain nothing, as far as self is concerned, and to be everything in her, without any fear of illusion.

*(True Devotion to Mary, 157)*

Statue of "Our Lady of Wisdom" sculpted by St. Louis Marie de Montfort himself.

Like every good servant and slave we must not remain idle, but, relying on her protection, we should undertake and carry out great things for our noble Queen. We must defend her privileges when they are questioned and uphold her good name when it is under attack. We must attract everyone, if possible, to her service and to this true and sound devotion. We must speak up and denounce those who distort devotion to her by outraging her Son, and at the same time we must apply ourselves to spreading this true devotion. As a reward for these little services, we should expect nothing in return save the honour of belonging to such a lovable Queen and the joy of being united through her to Jesus, her Son, by a bond that is indissoluble in time and in eternity.

*(True Devotion to Mary, 265)*

If it is true to say that Mary is, in a sense, mistress of Wisdom incarnate, what control must she have over all the graces and gifts of God, and what freedom must she enjoy in giving them to whom she chooses.

Because God gave her his Son, it is his will that we should receive all gifts through her, and that no heavenly gift should come down upon earth without passing through her as through a channel.

Of her fullness we have all received, and any grace or hope of salvation we may possess is a gift which comes to us from God through Mary. So truly is she mistress of God's possessions that she gives to whom she wills, all the graces of God, all the virtues of Jesus Christ, all the gifts of the Holy Spirit, every good thing in the realm of nature, grace and glory. These are the thoughts and expressions of the Fathers of the Church, whose words, for the sake of brevity, I do not quote in the Latin.

But whatever gifts this sovereign and lovable Queen bestows upon us, she is not satisfied until she has given us incarnate Wisdom, Jesus her Son; and she is ever on the look-out for those who are worthy of Wisdom (Wisd. 6:17), so that she may give him to them.

*(The Love of Eternal Wisdom, 207)*

Let us not imagine, then, as some misguided teachers do, that Mary being simply a creature would be a hindrance to union with the Creator. Far from it, for it is no longer Mary who lives but Jesus Christ himself, God alone, who lives in her. Her transformation into God far surpasses that experienced by St. Paul and other saints, more than heaven surpasses the earth.

Mary was created only for God, and it is unthinkable that she should reserve even one soul for herself. On the contrary she leads every soul to God and to union with him. The more a person joins himself to her, the more effectively she unites him to God.

*(The Secret of Mary, 21)*

Here, with St. Paul, we must declare, “O the depth, the immensity and the incomprehensibility of the Wisdom of God” (Rom. 11:33). “Generationem eius quis enarrabit?” (Is. 53:8; Acts 8:33). Who is the angel so enlightened, who is the man rash enough as to attempt to give us an adequate explanation of the origin of eternal Wisdom?

For here all human beings must close their eyes so as not to be blinded by the vivid brightness of his light. All should be silent for fear of tarnishing his perfect beauty by attempting to portray him. Every mind should realise its inadequacy and adore, lest in striving to fathom him, it be crushed by the tremendous weight of his glory.

Adapting himself to our weakness, the Holy Spirit offers this description of eternal Wisdom in the Book of Wisdom which he composed just for us. “Eternal Wisdom is a breath of the power of God, a pure emanation of the glory of the Almighty. Hence nothing defiled gains entrance into him. He is the reflection of eternal light, the spotless mirror of God’s majesty, the image of his goodness” (Wisd. 7:25-26).

*(The Love of Eternal Wisdom, 15-16)*

Ask Jesus living in Mary that his kingdom may come upon earth through his holy Mother. Ask for divine Wisdom, divine love, the forgiveness of your sins, or any other grace, but always through Mary and in Mary. Cast a look of reproach upon yourself and say, “Lord, do not look at my sins, let your eyes see nothing in me but the virtues and merits of Mary.” Remembering your sins, you may add, “I am my own worst enemy and I am guilty of all these sins.” Or, “Deliver me from the unjust and deceitful man” (Ps. 43:1). Or again, “Dear Jesus, you must increase in my soul and I must decrease” (Jn. 3:30). “Mary, you must increase in me and I must always go on decreasing” (1,28). “O Jesus and Mary, increase in me and increase in others around me.”

*(True Devotion to Mary, 272)*



Jesus is gentle in his actions and in the whole conduct of his life. “He did everything well” (Mt. 7:37), which means that everything he did was done with such uprightness, wisdom, holiness and gentleness that nothing faulty or distorted could be found in him.

Poor people and little children followed him everywhere seeing him as one of their own. The simplicity, the kindness, the humble courtesy and the charity they witnessed in our dear Saviour made them press close about him.

The poor, on seeing him poorly dressed and simple in his ways, without ostentation or haughtiness, felt at ease with him. They defended him against the rich and the proud when these calumniated and persecuted him, and he in his turn praised and blessed them on every occasion.

*(The Love of Eternal Wisdom, 123-124)*

Mary, Star of the sea, guides all her faithful servants into safe harbour. She shows them the path to eternal life and helps them avoid dangerous pitfalls. She leads them by the hand along the path of holiness, steadies them when they are liable to fall and helps them rise when they have fallen. She chides them like a loving mother when they are remiss and sometimes she even lovingly chastises them. How could a child that follows such a mother and such an enlightened guide as Mary take the wrong path to heaven? Follow her and you cannot go wrong, says St. Bernard. There is no danger of a true child of Mary being led astray by the devil and falling into heresy. Where Mary leads, Satan with his deceptions and heretics with their subtleties are not encountered. “When she upholds you, you will not fall.”

*(True Devotion to Mary, 209)*

To obtain Wisdom, we must not believe or follow the false maxims of the world or think, speak or act like people of the world. Their doctrine is as opposed to that of incarnate Wisdom as darkness is to light, and death to life.

Look closely at their opinions and their words: they think and speak disparagingly of all the great truths of our religion. True, they do not tell brazen lies, but they cover their falsehood with an appearance of truth; they do not think they are being untruthful, but they lie nonetheless. In general, they do not teach sin openly, but they speak of it as if it were virtuous, or blameless, or a matter of indifference and of little consequence. This guile which the devil has taught the world in order to conceal the heinousness of sin and falsehood is the wickedness spoken of by St. John when he wrote, “The whole world lies in the power of evil” (1Jn. 5:19) and now more than ever before.

*(The Love of Eternal Wisdom, 199)*

*Liberos*: true children of Mary whom she has conceived and begotten by her love, nurtured and reared, upheld by her and enriched with her graces.

*Liberos*: true servants of the Blessed Virgin who, like St. Dominic of old, will range far and wide, with the holy Gospel issuing from their mouths like a bright and burning flame, and the Rosary in their hands, and bay like your watch-dogs, burn like fire and dispel the darkness of the world like a sun. Their inspiration will be their authentic devotion to Mary which will be interior and devoid of all hypocrisy, exterior but not critical, prudent and well-informed, tender without indifference, constant without fickleness, holy without presumption. In this way, they will crush the head of the serpent wherever they go and ensure that the curse you have laid upon it of old will be fulfilled to the letter:

“I will put enmity between you and the woman and between your seed and her seed and he shall bruise your head” (Gn. 3:15).

*(Prayer for Missionaries, 11-12)*

Most loving Jesus, permit me to express my heartfelt gratitude to you for your kindness in giving me to your holy Mother through the devotion of holy bondage, and so making her my advocate to plead with your Majesty on my behalf, and make up for all that I lack through my inadequacy.

Alas, O Lord, I am so wretched that without my dear Mother I would certainly be lost. Yes, I always need Mary when I am approaching you. I need her to calm your indignation at the many offences I have committed every day. I need her to save me from the just sentence of eternal punishment I have deservedly incurred. I need her to turn to you, speak to you, pray to you, approach you and please you. I need her to help me save my soul and the souls of others. In a word, I need her so that I may always do your holy will and seek your greater glory in everything I do.

*(The Secret of Mary, 66)*

# February

LE BOIS MARQUER

MAISON NATALE



Mary is the mistress of divine Wisdom. Not that she is above him who is truly God, or even equal to him. To think or say such a thing would be blasphemous. But because the Son of God, Eternal Wisdom, by making himself entirely subject to her as his Mother, gave her a maternal and natural authority over himself which surpasses our understanding. He not only gave her this power while he lived on earth but still gives it now in heaven, because glory does not destroy nature but makes it perfect. And so in heaven Jesus is as much as ever the Son of Mary, and Mary the Mother of Jesus.

As his Mother, Mary has authority over Jesus, who because he wills it, remains in a sense subject to her. This means that Mary by her powerful prayers and because she is the Mother of God, obtains from Jesus all she wishes. It means that she gives him to whom she decides, and produces him every day in the souls of those she chooses.

*(The Love of Eternal Wisdom, 205)*

Baptism and childhood of Louis Marie de Montfort.  
Montfort-sur Meu, the house where Montfort was born.  
Ceramics by Father Alessandro Leidi, smm.

God the Son came into her virginal womb as a new Adam into his earthly paradise, to take his delight there and produce hidden wonders of grace.

God-made-man found freedom in imprisoning himself in her womb. He displayed power in allowing himself to be borne by this young maiden. He found his glory and that of his Father in hiding his splendours from all creatures here below and revealing them only to Mary. He glorified his independence and his majesty in depending upon this lovable virgin in his conception, his birth, his presentation in the temple, and in the thirty years of his hidden life. Even at his death she had to be present so that he might be united with her in one sacrifice and be immolated with her consent to the eternal Father, just as formerly Isaac was offered in sacrifice by Abraham when he accepted the will of God. It was Mary who nursed him, fed him, cared for him, reared him, and sacrificed him for us.

*(True Devotion to Mary, 18)*



We must avoid joining those whose devotion is false and hypocritical, being only on their lips and in their outward behaviour.

Neither must we be among those who are critical and scrupulous, who are afraid of going too far in honouring our Lady, as if honour given to our Lady could detract from her Son.

We must not be among those who are lukewarm or self-interested, who have no genuine love for our Lady or filial confidence in her, and who only pray to her to obtain or keep some temporal benefit.

We must not be like those who are inconstant and casual in their devotion to the Blessed Virgin, who serve her in fits and starts, honour her for a short time and fall away when temptation comes.

Lastly, we must avoid joining those whose devotion is presumptuous, who under the cloak of some exterior practices of devotion to Mary, conceal a heart corrupted by sin, and who imagine that because of such devotion to Mary they will not die without the sacraments but will be saved, no matter what sins they commit.

*(The Love of Eternal Wisdom, 216-217)*

If we do receive this great gift, where are we to lodge him? What dwelling, what seat, what throne are we to offer this Prince who is so dazzling that the very rays of the sun are dust and darkness in his presence? No doubt we will be told that he has asked only for our heart, that it is our heart we must offer him, and it is there we must lodge him.

But we know that our heart is tainted, carnal, full of unruly inclinations and consequently unfit to house such a noble and holy guest.

What then can we do to make our hearts worthy of him?

Here is the great way, the wonderful secret. Let us, so to speak, bring Mary into our abode by consecrating ourselves unreservedly to her as servants and slaves. Let us surrender into her hands all we possess, even what we value most highly, keeping nothing for ourselves. This good mistress who never allows herself to be surpassed in generosity will give herself to us in a real but indefinable manner; and it is in her that Eternal Wisdom will come and settle as on a throne of splendour.

*(The Love of Eternal Wisdom, 209-211)*

At this loving appeal of Jesus, let us rise above our human nature; let us not be seduced by our senses, as Eve was; but keep our eyes fixed on Jesus crucified, who leads us in our faith and brings it to perfection (Heb. 12:2). Let us keep ourselves apart from the evil practices of the world; let us show our love for Jesus in the best way, that is, through all kinds of crosses. Reflect well on these remarkable words of our Saviour, “If anyone wants to be a follower of mine, let him renounce himself, and take up his cross and follow me” (Mt. 16:24; Lk. 9:23).

*(Letter to the Friends of the Cross, 12)*

Great God, come to our assistance,  
Arm yourself with your thunder;  
Every day, far and wide, cruel war  
Is waged against us by the world.  
The world is our most hateful foe  
Because it is the most human.

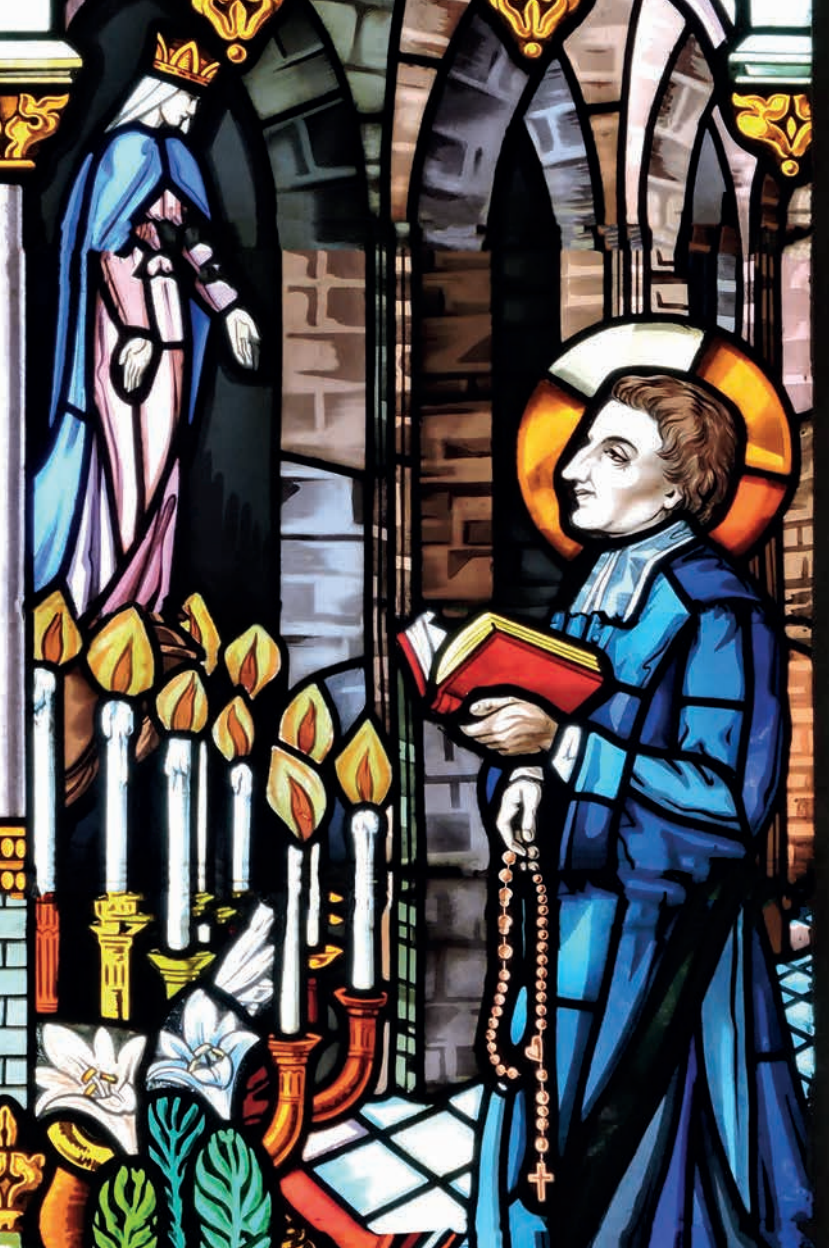
Friends of God, courageous soldiers,  
Let us unite and take up arms,  
Never let us accept defeat;  
Let us combat the bewitching world.  
Since God Himself is with us,  
We will conquer. Let us all do battle.

We must arm ourselves with truth  
Against the friends of lies,  
Through love we must convince them  
Their goods are only dreams;  
We must arm ourselves with lively faith  
So that faith will be their law.

*(Hymns of Montfort, 29)*

Mary is the means our Lord chose to come to us and she is also the means we should choose to go to him, for she is not like other creatures who tend rather to lead us away from God than towards him, if we are over-attached to them. Mary's strongest inclination is to unite us to Jesus, her Son, and her Son's strongest wish is that we come to him through his Blessed Mother. He is pleased and honoured just as a king would be pleased and honoured if a citizen, wanting to become a better subject and slave of the king, made himself the slave of the queen. That is why the Fathers of the Church, and St. Bonaventure after them, assert that the Blessed Virgin is the way which leads to our Lord.

*(True Devotion to Mary, 75)*



Do not commit the gold of your charity, the silver of your purity to a threadbare sack or a battered old chest, or the waters of heavenly grace or the wines of your merits and virtues to a tainted and fetid cask, such as you are. Otherwise you will be robbed by thieving devils who are on the look-out day and night waiting for a favourable opportunity to plunder. If you do so all those pure gifts from God will be spoiled by the unwholesome presence of self-love, inordinate self-reliance, and self-will.

Pour into the bosom and heart of Mary all your precious possessions, all your graces and virtues. She is a spiritual vessel, a vessel of honour, a singular vessel of devotion. Ever since God personally hid himself with all his perfections in this vessel, it has become completely spiritual, and the spiritual abode of all spiritual souls. It has become honourable and has been the throne of honour for the greatest saints in heaven. It has become outstanding in devotion and the home of those renowned for gentleness, grace and virtue. Moreover, it has become as rich as a house of gold, as strong as a tower of David and as pure as a tower of ivory.

*(True Devotion to Mary, 178)*

Montfort in prayer. Stained glass window. Bazoges-en-Pailleurs, France.

Consecrating ourselves in this way to Jesus through Mary implies placing our good deeds in Mary's hands. Now, although these deeds may appear good to us, they are often defective, and not worthy to be considered and accepted by God, before whom even the stars lack brightness. Giving ourselves in this way to our Lady is a practice of charity towards our neighbour of the highest possible degree, because in making ourselves over to Mary, we give her all that we hold most dear and we let her dispose of it as she wishes in favour of the living and the dead.

This devotion makes the soul truly free by imbuing it with the liberty of the children of God. Since we lower ourselves willingly to a state of slavery out of love for Mary, our dear Mother, she out of gratitude opens wide our hearts enabling us to walk with giant strides in the way of God's commandments. She delivers our souls from weariness, sadness and scruples.

*(The Secret of Mary, 37.39.41)*



Wise and honest people living in this world, you do not understand the mysterious language of the Cross. You are too fond of sensual pleasures and you seek your comforts too much. You have too much regard for the things of this world and you are too afraid to be held up to scorn or looked down upon. In short, you are too opposed to the Cross of Jesus.

True, you speak well of the Cross in general, but not of the one that comes your way. You shun this as much as you can or else you drag it along reluctantly, grumbling, impatient and protesting. I seem to see in you the oxen that drew the Ark of the Covenant against their will, bellowing as they went, unaware that what they were drawing contained the most precious treasure upon earth (1Kgs. 6:12).

*(The Love of Eternal Wisdom, 178)*

You call yourselves “Friends of the Cross.” What a glorious title! I must confess that I am charmed and captivated by it. It is brighter than the sun, higher than the heavens, more magnificent and resplendent than all the titles given to kings and emperors. It is the glorious title of Jesus Christ, true God and true man. It is the genuine title of a Christian.

But, if I am captivated by its splendour, I am no less frightened by its responsibility, for it is a title that embraces difficult and inescapable obligations.

A Friend of the Cross is one chosen by God, from among thousands who live only according to their reason and senses, to be wholly divine, raised above mere reason and completely opposed to material things, living in the light of pure faith, and inspired by a deep love of the Cross.

*(Letter to the Friends of the Cross, 3-4)*

The Holy Spirit compares the cross sometimes to a winnowing-fan which separates the grain from the chaff and the dust. Like the grain before the fan, let yourselves be shaken up and tossed about without resisting; for the Father of the household is winnowing you and will soon put you in his granary.

At other times the Holy Spirit compares the cross to a fire which removes the rust from the iron by the intensity of its heat. Our God is a consuming fire dwelling in our souls through his cross in order to purify them without consuming them, as he did of old in the burning bush.

Again, he likens the cross to the crucible of a forge in which the good metal is refined and the dross vanishes in smoke; the metal is purified by fire, while the impurities disappear in the heat of the flames. And it is in the crucible of tribulation and temptation that the true friends of the cross are purified by their constancy in sufferings, while its enemies are swept away through their impatience and murmuring.

*(Letter to the Friends of the Cross, 29)*

Contemplate the eye of God, who, like a great king from the height of a tower, observes with satisfaction his soldier in the midst of battle, and praises his courage.

What is it that attracts God's attention on earth? Is it kings and emperors on their thrones? He often regards them only with contempt.

Is it great victories of armies, precious stones, or whatever is great in the eyes of men? No, what is thought highly of by men "is loathsome in the sight of God" (Lk. 16:15).

What, then, does he look upon with pleasure and satisfaction, and about which he inquires of the angels and even the devils?

It is the one who is struggling with the world, the devil, and himself for the love of God, the one who carries his cross cheerfully.

As the Lord said to Satan, "Did you not see on earth a great wonder, at which all heaven is filled with admiration? Have you seen my servant Job, who is suffering for my sake?" (Job 2:3).

*(Letter to the Friends of the Cross, 55)*

You may, and should, pray for the wisdom of the cross, that knowledge of the truth which we experience within ourselves and which by the light of faith deepens our knowledge of the most hidden mysteries, including that of the cross.

But this is obtained only by much labour, great humiliations and fervent prayer.

If you stand in need of this strengthening spirit which enables us to carry the heaviest crosses courageously; of this gracious and consoling spirit, which enables us, in the higher part of the soul, to take delight in things that are bitter and repulsive; of this sound and upright spirit which seeks God alone; of this science of the cross which embraces all things; in short, of this inexhaustible treasure by which those who make good use of it win God's friendship – if you stand in need of such, pray for wisdom, ask for it continually and fervently without wavering or fear of not obtaining it, and it will be yours. Then you will clearly understand from your own experience how it is possible to desire, seek and find joy in the cross.

*(Letter to the Friends of the Cross, 45)*

My dear brothers and sisters, there are two companies that appear before you each day: the followers of Christ and the followers of the world.

Our dear Saviour's company is on the right, climbing up a narrow road, made all the narrower by the world's immorality. Our Master leads the way, barefooted, crowned with thorns, covered with blood, and laden with heavy cross.

Those who follow him, though most valiant, are only a handful, either because his quiet voice is not heard amid the tumult of the world, or because people lack the courage to follow him in his poverty, sufferings, humiliations and other crosses which his servants must carry all the days of their life.

On the left hand is the company of the world or of the devil. This is far more numerous, more imposing and more illustrious, at least in appearance.

Most of the fashionable people run to join it, all crowded together, although the road is wide and is continually being made wider than ever by the crowds that pour along it like a torrent. It is strewn with flowers, bordered with all kinds of amusements and attractions, and paved with gold and silver.

*(Letter to the Friends of the Cross, 7-8)*

A Friend of the Cross is an all-powerful king, a champion who triumphs over the devil, the world and the flesh in their three-fold concupiscence. He crushes the pride of Satan by his love of humiliations; he overcomes the greed of the world by his love of poverty; he retrains the sensuality of the flesh by his love of suffering.

A Friend of the Cross is one who is holy and set apart from the things that are visible, for his heart is raised above all that is transient and perishable, and his homeland is in heaven; he travels through this world like a visitor and a pilgrim, and, far from setting his heart on it, he looks on it with indifference and tramples it underfoot with contempt.

In short, a perfect Friend of the Cross is a true Christ-bearer, or rather another Christ, so that he can truly say, “I live now not with my own life but with the life of Christ who lives in me” (Gal. 2:20).

*(Letter to the Friends of the Cross, 4)*

In the opinion of the world, a wise man is one with a keen eye to business; who knows how to turn everything to his personal profit without appearing to do so. He excels in the art of duplicity and well concealed fraud without arousing suspicion. He thinks one thing and says or does another. Nothing concerning the graces and manners of the world is unknown to him. He accommodates himself to everyone to suit his own end, completely ignoring the honour and interests of God. He manages to make a secret but fatal reconciliation of truth and falsehood, of the gospel and the world, of virtue and sin, of Christ and Belial. He wishes to be considered an honest man but not a devout man, and most readily scorns, distorts and condemns devotions he does not personally approve of. In short, a man is worldly-wise who, following solely the lead of his senses and human reasoning, poses as a good Christian and a man of integrity, but makes little effort to please God or atone by penance for the sins he has committed against him.

*(The Love of Eternal Wisdom, 76)*



The Cross is according to my belief the greatest secret of the King (Tob. 12:7) – the greatest mystery of Eternal Wisdom.

He wishes to become incarnate in order to convince men of his friendship; he wishes to come down upon earth to help men to go up to heaven. So be it!

He perceives something which is a source of scandal and horror to Jews and an object of foolishness to pagans (cf. 1Cor. 1:23). He sees a piece of vile and contemptible wood which is used to humiliate and torture the most wicked and the most wretched of men, called a gibbet, a gallows, a cross.

It is upon this cross that he casts his eyes; he takes his delight in it; he cherishes it more than all that is great and resplendent in heaven and on earth. He decides that that will be the instrument of his conquests, the adornment of his royal state. He will make it the wealth and joy of his empire, the friend and spouse of his heart. O the depths of the wisdom and knowledge of God! How amazing is his choice and how sublime and incomprehensible are his ways! But how inexpressible his love for that cross! (Rom. 11:33).

*(The Love of Eternal Wisdom, 167-168)*

You know that you are living temples of the Holy Spirit and that, like living stones, you are to be set by the God of love into the building of the heavenly Jerusalem.

And so you must expect to be shaped, cut and chiselled under the hammer of the cross; otherwise, you would remain rough stones, good for nothing but to be cast aside.

Be careful that you do not cause the hammer to recoil when it strikes you; respect the chisel that is carving you and the hand that is shaping you. It may be that this skilful and loving craftsman wants you to have an important place in his eternal edifice, or to be one of the most beautiful works of art in his heavenly kingdom.

So let him do what he pleases; he loves you, he knows what he is doing, he has had experience. His strokes are skilful and directed by love; not one will miscarry unless your impatience makes it do so.

*(Letter to the Friends of the Cross, 28)*

“If anyone wants,” if anyone has a genuine desire, a determination, not prompted by nature, habit, self-love, self-interest, or human respect, but by the all-conquering grace of the Holy Spirit, which is not given to everyone. “It is not given to all men to know this mystery” (Mt. 13:11).

In fact, only a few people have the knowledge of how to live out the mystery of the Cross in daily life. For a man to climb Mount Calvary and allow himself to be nailed to the cross with Christ in the midst of his own people, he must be courageous, heroic, resolute; one who is close to God, and treats with indifference the world and the devil, his own body and his own desires; one who is determined to leave all things, to undertake all things, and to suffer all things for Christ.

You must realise, my dear Friends of the Cross, that should there be anyone among you without this determination, he is only walking on one foot, flying with one wing.

*(Letter to the Friends of the Cross, 15)*



Superficial devotees are people whose entire devotion to our Lady consists in exterior practices. Only the externals of devotion appeal to them because they have no interior spirit. They say many rosaries with great haste and assist at many Masses distractedly. They take part in processions of our Lady without inner fervour. They join her confraternities without reforming their lives or restraining their passions or imitating Mary's virtues. All that appeals to them is the emotional aspect of this devotion, but the substance of it has no appeal at all. If they do not feel a warmth in their devotions, they think they are doing nothing; they become upset, and give up everything, or else do things only when they feel like it. The world is full of these shallow devotees, and there are none more critical of men of prayer who regard the interior devotion as the essential aspect and strive to acquire it without, however, neglecting a reasonable external expression which always accompanies true devotion.

*(True Devotion to Mary, 96)*

Montfort apostle of the Rosary. Stained glass window.  
Shrine of Mary Queen of Hearts, Rome.

“Let him take up his cross” (Mt. 16:24; Lk. 9:23).

His own cross which I, in my wisdom, designed for him in every detail of number, measure and weight (Wisd. 11:20).

His own cross which I have fashioned with my own hands and with great exactness as regards its four dimensions of length, breadth, thickness and depth.

His own cross, which out of love for him I have carved from a piece of the one I bore to Calvary. His own cross, which is the greatest gift I can bestow upon my chosen ones on earth.

His own cross, whose thickness is made up of the loss of one’s possessions, humiliations, contempt, sufferings, illnesses and spiritual trials, which come to him daily till his death in accordance with my providence.

His own cross, whose length consists of a certain period of days or months enduring slander, or lying on a sick-bed, or being forced to beg, or suffering from temptations, dryness, desolation, and other interior trials.

His own cross, whose breadth is made up of the most harsh and bitter circumstances brought about by relatives, friends, servants.

*(Letter to the Friends of the Cross, 18)*

The number of fools and unhappy people is infinite, says Wisdom (Eccl. 1:15), because infinite is the number of those who do not know the value of the Cross and carry it reluctantly.

But you, true disciples of Eternal Wisdom, if you have trials and afflictions, if you suffer much persecution for justice's sake, if you are treated as the refuse of the world, be comforted, rejoice, be glad, and dance for joy because the cross you carry is a gift so precious as to arouse the envy of the saints in heaven, were they capable of envy.

All that is honourable, glorious and virtuous in God and in his Holy Spirit is vested in you, for your reward is great in heaven and even on earth, because of the spiritual favours it obtains for you.

*(The Love of Eternal Wisdom, 179)*

Rightly you glory in being God's children. You should glory, then, in the correction your heavenly Father has given you and will give you in the future, for he chastises all his children (Heb. 12:5-8).

If you are not included among his beloved children, you are, alas, included among those who are lost, as St. Augustine points out. He also tells us, "The one who does not mourn in this world like a stranger and a pilgrim will not rejoice in the world to come as a citizen of heaven."

If your heavenly Father does not send you some worthwhile crosses from time to time, it is because he no longer cares about you and is angry with you; he is treating you as an outsider, no longer belonging to his family and deserving his protection, or as an illegitimate child, who, having no claim to a share of the inheritance, deserves neither care nor correction.

*(Letter to the Friends of the Cross, 25)*



“Let him take up” (Mt. 16:24; Lk. 9:23).

Let him carry his cross and not drag it, or shake it off, or lighten it, or hide it. Instead, let him lift it on high and carry it without impatience or annoyance, without intentional complaint or grumbling, without hesitation or concealment, without shame or human respect.

“Let him take it up” and set it on his brow, saying with St. Paul, “The only thing I can boast about is the Cross of our Lord Jesus Christ” (Gal. 6:14).

Let him carry it on his shoulders like our Lord, that it may become the source of his victories and the sceptre of his power: “Dominion is laid upon his shoulders” (Is. 9:5).

Let him set it in his heart, where it may, like the burning bush of Moses, burn day and night with the pure love of God without being consumed!

“The cross”: let him carry it, for nothing is so necessary, so beneficial, so agreeable, or so glorious as to suffer something for Jesus Christ.

*(Letter to the Friends of the Cross, 19-20)*

God bestowed a greater favour on the Apostles and martyrs in giving them his Cross to carry in their humiliations, privations and cruel tortures than in conferring on them the gift of miracles or the grace to convert the world.

All those to whom Eternal Wisdom gave himself have desired the Cross, sought after it, welcomed it. Whatever sufferings came their way, they exclaimed from the depths of their heart with St. Andrew, “O wonderful Cross, so long have I yearned for you!”

*(Love of Eternal Wisdom, 175)*

Take advantage of little sufferings, even more than of great ones.

God considers not so much what we suffer as how we suffer.

Do what a shopkeeper does in regard to his business: turn everything to profit. Do not allow the tiniest piece of the true Cross to be lost, even though it be only an insect-sting or a pin-prick, a little eccentricity of your neighbour or some unintentional slight, the loss of some money, some little anxiety, a little bodily weariness, or a slight pain in your limbs.

Turn everything to profit, as the grocer does in his shop, and you will soon become rich before God, just as the grocer becomes rich in money by adding penny to penny in his till.

At the least annoyance say, “Thank you, Lord. Your will be done.” Then store up in God’s memory-bank, so to speak, the profitable cross you have just gained, and think no more about except to repeat your thanks.

*(Letter to the Friends of the Cross, 49)*

May Jesus and his Cross reign for ever!

If only you knew the half of the crosses and humiliations I have to bear, I don't think you would be so eager to see me; for I never seem to go anywhere without bringing something of the Cross to my dearest friends without any fault of mine or theirs. Those who befriend me or support me suffer for doing so, and sometimes draw down upon themselves the wrath of the devil I am fighting against, as well as the world I am protesting against and the flesh I am chastising. This veritable ants' nest of sinners against whom my preaching is directed cannot leave me or my friends in peace. I have forever to be on the alert, treading warily as though on thorns or sharp stones. I am like a ball in a game of tennis; no sooner am I hurled to one side than I am sent back to the other, and the players strike me hard.

This is the fate of the poor sinner that I am and I have been like this without rest or respite all the thirteen years since leaving St. Sulpice.

*(Letter 26)*

Most loving Jesus!

Would that I could publish throughout the whole world the mercy which you have shown to me! Would that the whole world could know that without Mary I would now be doomed! If only I could offer adequate thanks for such a great benefit as Mary!

She is within me. What a precious possession and what a consolation for me! Should I not in return be all hers? If I were not, how ungrateful would I be! My dear Saviour, send me death rather than I should be guilty of such a lapse, for I would rather die than not belong to Mary.

Like St. John the Evangelist at the foot of the Cross, I have taken her times without number as my total good and as often have I given myself to her. But if I have not done so as perfectly as you, dear Jesus, would wish, I now do so according to your desire. If you still see in my soul or body anything that does not belong to this noble Queen, please pluck it out and cast it far from me, because anything of mine which does not belong to Mary is unworthy of you.

*(The Secret of Mary, 66)*

March ■



While waiting for that great day of the last judgement, Eternal Wisdom has decreed the Cross to be the sign, the emblem and the weapon of his faithful people.

He welcomes no child that does not bear its sign. He recognises no disciple who is ashamed to display it, or who has not the courage to accept it, or who either drags it reluctantly or rejects it outright. He proclaims, “If anyone wishes to come after me, let him renounce himself and take up his cross and follow me” (Mt. 16:24; Lk. 9:23).

He enlists no soldier who does not take up the cross as the weapon to defend himself against all his enemies, to attack, to overthrow and to crush them. And he exclaims, “In this sign you will conquer. Have confidence, soldiers of mine, I am your leader; I have conquered my enemies by the cross (Jn. 16:33), and by it you also will be victorious.”

*(Love of Eternal Wisdom, 173)*

The mystery of the Incarnation in the Annunciation of the Angel to the Blessed Virgin.

The Cross when it is well carried, it is the source, the food and the proof of love. The Cross enkindles the fire of divine love in the heart by detaching it from creatures. It keeps this love alive and intensifies it; as wood is the food of flames, so the Cross is the food of love. And it is the soundest proof that we love God. The Cross was the proof God gave us of his love for us; and it is also the proof which God requires to show our love for him.

The Cross is precious because it is an abundant source of every delight and consolation; it brings joy, peace and grace to our souls.

The Cross is precious because it brings the one who carries it “a weight of everlasting glory” (2Cor. 4:17).

*(Love of Eternal Wisdom, 176)*



Rejoice and be glad when God favours you with one of his choicest crosses; for without realising it, you are blessed with the greatest gift of heaven, the greatest gift of God.

If you really appreciated it, you would have Masses offered, you would make novenas at the shrines of the saints, you would undertake long pilgrimages, as did the saints, to obtain from heaven this divine gift.

The world calls this madness, degradation, stupidity, a lack of judgement and of common sense. They are blind: let them say what they like. This blindness, which makes them view the cross in a human and distorted way, is a source of glory to us. Every time they cause us to suffer by their ridicule and insults, they are presenting us with jewels, setting us on a throne, and crowning us with laurels.

*(Letter to the Friends of the Cross, 35-36)*

Consider the hand of God infinitely power and with wisdom bears you up, while with the other he afflicts you. With one hand he deals out death, while with the other he dispenses life. He humbles you to the dust and raises you up, and with both arms he reaches from one end of your life to the other with kindness and power; with kindness, by not allowing you to be tempted and afflicted beyond your strength; with power, by supporting you with his grace in proportion to the violence and duration of the temptation or affliction; with power again, by coming himself, as he tells us through his holy Church, “to support you on the edge of the precipice, to guide you on the uncertain road, to shade you in the scorching heat, to protect you in the drenching rain and biting cold, to carry you in your weariness, to aid you in your difficulties, to steady you on slippery paths, to be your refuge in the midst of storms” (Prayer for a Journey).

*(Letter to the Friends of the Cross, 56)*

The Cross is precious for many reasons:

Because it makes us resemble Jesus Christ;

Because it makes us worthy children of the eternal Father, worthy members of Jesus Christ, worthy temples of the Holy Spirit. “God the Father chastises every son he accepts” (Heb. 12:6); Jesus Christ accepts as his own only those who carry their crosses. The Holy Spirit cuts and polishes all the living stones of the heavenly Jerusalem, that is, the elect (cf. 1Pet. 2:5; Apoc. 21:2-10). These are revealed truths.

The Cross is precious because it enlightens the mind and gives it an understanding which no book in the world can give. “He who has not been tried, what can he know?” (Sir. 34:9).

*(Letter to the Friends of the Cross, 176)*

Make no mistake about it; since incarnate Wisdom had to enter heaven by the Cross, you also must enter by the same way. No matter which way you turn, says the Imitation of Christ, you will always find the Cross. Like the elect you may take it up rightly, with patience and cheerfulness out of love for God; or else like the reprobate you may carry it impatiently and unwillingly as those doubly unfortunate ones who are constrained to repeat perpetually in hell, “We have laboured and suffered in the world and after it all, here we are with the damned” (Wisd. 5:7).

True wisdom is not to be found in the things of this world nor in the souls of those who live in comfort. He has fixed his abode in the Cross so firmly that you will not find him anywhere in this world save in the Cross. He has so truly incorporated and united himself with the Cross that in all truth we can say: Wisdom is the Cross, and the Cross is Wisdom.

*(Letter to the Friends of the Cross, 180)*

Friends of the Cross, you are like crusaders united to fight against the world; not like Religious who retreat from the world lest they be overcome, but like brave and valiant warriors on the battle-field, who refuse to retreat or even yield an inch. Be brave and fight courageously.

You must be joined together in a close union of mind and heart, which is stronger and far more formidable to the world and to hell than are the armed forces of a great nation to its enemies.

Evil spirits are united to destroy you; you must be united to crush them.

The avaricious are united to make money and amass gold and silver; you must combine your efforts to acquire the eternal treasures hidden in the Cross.

Pleasure-seekers unite to enjoy themselves; you must be united to suffer.

*(Letter to the Friends of the Cross, 2)*

He has enclosed in the cross such an abundance of grace, life and happiness that only those who enjoy his special favour know about them. He often reveals to his friends his other secrets, as he did to his Apostles: “All things I have made known to you” (Jn. 15:15), but he reveals the secrets of the Cross only to those who make themselves worthy by their great fidelity and great labours.

One must be humble, little, self-disciplined, spiritual and despised by the world to learn the mystery of the Cross. The Cross even today is a source of scandal and an object of folly not only to Jews and pagans, Moslems and heretics, the worldly-wise and bad Catholics, but even to seemingly devout and very devout people. Yes, the Cross remains an object of scandal, folly, contempt and fear: not in theory, for never has so much been spoken or written about its beauty and its excellence than in these times; but in practice, because people lose courage, complain, excuse themselves, and run away as soon as a possibility of suffering arises.

“Father,” said this incarnate Wisdom, when beholding in joyful rapture the beauty of the Cross, “I thank you for having hidden these things – the treasures and graces of my cross – from the wise and prudent of this world and revealed them to the little ones” (Lk. 10:21).

*(Love of Eternal Wisdom, 174)*

Remember that our loving Saviour has his eyes on you at this moment, and he says to each one of you individually, “See how almost everyone deserts me on the royal road of the Cross”.

Even my own people – and I say this with tears in my eyes and grief in my heart – my own children whom I have brought up and instructed in my ways, my members whom I have quickened with my own Spirit, have turned their backs on me and forsaken me by becoming enemies of my Cross. “Will you also go away?” (Jn. 6:67). Will you also desert me by running away from my Cross like the worldlings, who thus become so many antichrists?

Will you also follow the world; despise the poverty of my Cross in order to seek after wealth; shun the sufferings of my Cross to look for enjoyment; avoid the humiliations of my Cross in order to chase after the honours of the world?

There are many who pretend they are friends of mine and protest that they love me, but in their hearts they hate me. I have many friends of my table, but very few of my Cross.

*(Letter to the Friends of the Cross, 11)*

Friends of Jesus Christ, drink of his bitter cup and your friendship with him will increase. Suffer with him and you will be glorified with him. Suffer patiently and your momentary suffering will be changed into an eternity of happiness.

Make no mistake about it; since incarnate Wisdom had to enter heaven by the Cross, you also must enter by the same way. No matter which way you turn, says the Imitation of Christ, you will always find the Cross.

*(Love of Eternal Wisdom, 180)*



You are the members of Christ, a wonderful honour indeed, but one which entails suffering. If the Head is crowned with thorns, can the members expect to be crowned with roses? If the Head is jeered at and covered with dust on the road to Calvary, can the members expect to be sprinkled with perfumes on a throne? If the Head has no pillow on which to rest, can the members expect to recline on feathers and down? That would be unthinkable!

No, no, my dear Companions of the Cross, do not deceive yourselves. Those Christians you see everywhere, fashionably dressed, fastidious in manner, full of importance and dignity, are not real disciples, real members of Christ crucified.

To think they are would be an insult to our thorn-crowned Head and to the truth of the Gospel. How many so-called Christians imagine they are members of our Saviour when in reality they are his treacherous persecutors, for while they make the sign of the cross with their hand, in their hearts they are its enemies!

*(Letter to the Friends of the Cross, 27)*

Indeed, is it not the Cross which has given to Jesus Christ “the name which is above all other names, so that all beings in the heavens, on earth and in the underworld should bend the knee at the name of Jesus?” (Phil. 2:9-10).

The glory of one who knows how to suffer is so great that heaven, angels and men, and even God himself, gaze on him with joy as a most glorious sight.

If this glory is so great even on earth, what will it be in heaven?

Who could describe it? Who could ever understand fully that eternal weight of glory which a single moment spent in cheerfully carrying a cross obtains for us? (2Cor. 4:17). Who could understand the glory gained in heaven by a year, and sometimes a whole lifetime, of crosses and suffering?

You can be sure, my dear Friends of the Cross, that something wonderful is awaiting you, since the Holy Spirit has united you so intimately to that which everyone so carefully avoids.

And you can be sure, too, that God will make of you as many saints as there are Friends of the Cross if you are faithful to your vocation and willingly carry your cross as Christ did.

*(Letter to the Friends of the Cross, 38-40)*

How remote and how different are the thoughts and the ways of eternal Wisdom from those of even the wisest of men (cf. Is. 55:8).

This great God wished to redeem the world, to cast out and chain up the devils, to seal the gates of hell and open heaven to men, and give infinite glory to his eternal Father. Such was his purpose, his arduous task, his great undertaking. What means will be chosen by divine Wisdom, whose knowledge reaches from one end of the universe to the other and orders all things well? (cf. Wisd. 8:1). His arm is almighty; at a stroke he can destroy all that is opposed to him and do whatever he wills. By a single word he can annihilate and create. What more can I say? He has but to will and all is done.

But his power is regulated by his love. How amazing is his choice and how sublime and incomprehensible are his ways! But how inexpressible his love for that cross! (Rom. 11:33).

*(Love of Eternal Wisdom, 167-168)*

The Holy Spirit could not leave such wonderful and inconceivable dependence of God unmentioned in the Gospel, though he concealed almost all the wonderful things that Wisdom Incarnate did during his hidden life in order to bring home to us its infinite value and glory. Jesus gave more glory to God his Father by submitting to his Mother for thirty years than he would have given him had he converted the whole world by working the greatest miracles. How highly then do we glorify God when to please him we submit ourselves to Mary, taking Jesus as our sole model.

*(True Devotion to Mary, 18)*

Whatever is likely to choke the tree or in the course of time prevent its yielding fruit, such as thorns and thistles, must be cut away and rooted out. This means that by self-denial and self-discipline you must sedulously cut short and even give up all empty pleasures and useless dealings with other creatures. In other words, you must crucify the flesh, keep a guard over the tongue, and mortify the bodily senses.

You must guard against grubs doing harm to the tree. These parasites are love of self and love of comfort, and they eat away the green foliage of the Tree and frustrate the fair hope it offered of yielding good fruit; for love of self is incompatible with love of Mary.

You must not allow this tree to be damaged by destructive animals, that is, by sins, for they may cause its death simply by their contact. They must not be allowed even to breathe upon the Tree, because their mere breath, that is, venial sins, which are most dangerous when we do not trouble ourselves about them.

It is also necessary to water this Tree regularly with your Communion, Masses and other public and private prayers. Otherwise it will not continue bearing fruit.

*(The Secret of Mary, 73-76)*

Since by this devotion we give to our Lord, through the hands of his holy Mother, all our good works, she purifies them, making them beautiful and acceptable to her Son.

She purifies them of every taint of self-love and of that unconscious attachment to creatures which slips unnoticed into our best actions. Her hands have never been known to be idle or uncreative. They purify everything they touch. As soon as the Blessed Virgin receives our good works, she removes any blemish or imperfection she may find in them.

*(True Devotion to Mary, 146)*

At one time, nothing was considered more contemptible than the Cross. Now this sacred wood has become the most glorious symbol of the Christian faith. Similarly, nothing was more ignoble in the sight of the ancients, and even today nothing is more degrading among unbelievers than the chains of Jesus Christ. But among Christians nothing is more glorious than these chains, because by them Christians are liberated and kept free from the ignoble shackles of sin and the devil. Thus set free, we are bound to Jesus and Mary not by compulsion and force like galley-slaves, but by charity and love as children are to their parents. "I shall draw them to me by chains of love" said God Most High speaking through the prophet. Consequently, these chains are as strong as death, and in a way stronger than death, for those who wear them faithfully till the end of their life. For though death destroys and corrupts their body, it will not destroy the chains of their slavery, since these, being of metal, will not easily corrupt. It may be that on the day of their resurrection, that momentous day of final judgement, these chains, still clinging to their bones, will contribute to their glorification and be transformed into chains of light and splendour. Happy then, a thousand times happy, are the illustrious slaves of Jesus in Mary who bear their chains even to the grave.

*(True Devotion to Mary, 237)*

In each Hail Mary we bless both Jesus and Mary: “Blessed art thou among women, and blessed is the fruit of thy womb, Jesus.” By each Hail Mary we give our Lady the same honour that God gave her when he sent the archangel Gabriel to greet her for him. How could anyone possibly think that Jesus and Mary, who often do good to those who curse them, could ever curse those who bless and honour them by the Hail Mary?

Both Saint Bernard and Saint Bonaventure say that the Queen of Heaven is certainly no less grateful and good than gracious and well-mannered people of this world. Just as she excels in all other perfections, she surpasses us all in the virtue of gratitude; so she will never let us honour her with respect without repaying us a hundredfold. Saint Bonaventure says that Mary will greet us with grace if we greet her with the Hail Mary.

Who could possibly understand the graces and blessings which the greeting and tender regard of the Virgin Mary effect in us?

*(The Admirable Secret of the Rosary, 52)*



Hail Joseph the just, Wisdom is with you; blessed are you among all men and blessed is Jesus, the fruit of Mary, your faithful spouse. Holy Joseph, worthy foster-father of Jesus Christ, pray for us sinners and obtain divine Wisdom for us from God, now and at the hour of our death. Amen.

*(Methods of Reciting the Rosary, 12)*

The devotion to Mary is a smooth way. It is the path which Jesus Christ opened up in coming to us and in which there is no obstruction to prevent us reaching him. It is quite true that we can attain to divine union by other roads, but these involve many more crosses and exceptional setbacks and many difficulties that we cannot easily overcome. We would have to pass through spiritual darkness, engage in struggles for which we are not prepared, endure bitter agonies, scale precipitous mountains, tread upon painful thorns, and cross frightful deserts. But when we take the path of Mary, we walk smoothly and calmly.

It is true that on our way we have hard battles to fight and serious obstacles to overcome, but Mary, our Mother and Queen, stays close to her faithful servants. She is always at hand to brighten their darkness, clear away their doubts, strengthen them in their fears, sustain them in their combats and trials. Truly, in comparison with other ways, this virgin road to Jesus is a path of roses and sweet delights.

*(True Devotion to Mary, 152)*

There is an old hymn and a new hymn: the first is that which the Jews sang out of gratitude to God for creating them and maintaining them in existence, for delivering them from captivity and leading them safely through the Red Sea, for giving them manna to eat, and for all his other blessings.

The new hymn is that which Christians sing in thanksgiving for the graces of the Incarnation and the Redemption. As these marvels were brought about by the Angelic Salutation, so also do we repeat the same salutation to thank the most Blessed Trinity for the immeasurable goodness shown to us.

We praise God the Father because he so loved the world that he gave us his only Son as our Saviour. We bless the Son because he deigned to leave heaven and come down upon earth, because he was made man and redeemed us. We glorify the Holy Spirit because he formed our Lord's pure body in the womb of our Lady, that body which was the victim for our sins. In this spirit of deep thankfulness should we, then, always say the Hail Mary, making acts of faith, hope, love and thanksgiving for the priceless gift of salvation.

*(The Admirable Secret of the Rosary, 46)*

During the whole time preceding his Incarnation, eternal Wisdom proved in a thousand ways his friendship for men and his great desire to bestow his favours on them and to converse with them. “My delight is to be with the children of men” (Prov. 8:31).

This same Wisdom inspired men of God and spoke by the mouths of the prophets. He directed their ways and enlightened them in their doubts. He upheld them in their weakness and freed them from all harm.

And now let us proclaim: “A thousand times happy is the man into whose soul Wisdom has entered to have his abode! No matter what battles he has to wage, he will emerge victorious. No matter what dangers threaten him, he will escape unharmed. No matter what sorrows afflict him, he will find joy and consolation. No matter what humiliations are heaped upon him, he will be exalted and glorified in time and throughout eternity.”

*(The Love of Eternal Wisdom, 47.51)*

Chosen souls, slaves of Jesus in Mary, understand that after the Our Father, the Hail Mary is the most beautiful of all prayers. It is the perfect compliment the most High God paid to Mary through his archangel in order to win her heart. So powerful was the effect of this greeting upon her, on account of its hidden delights, that despite her great humility, she gave her consent to the incarnation of the Word. If you say the Hail Mary properly, this compliment will infallibly earn you Mary's good will.

*(True Devotion to Mary, 252)*

Jesus and Mary are so closely united that one is wholly the other. Jesus is all in Mary and Mary is all in Jesus. Or rather, it is no longer she who lives, but Jesus alone who lives in her. It would be easier to separate light from the sun than Mary from Jesus. So united are they that our Lord may be called, “Jesus of Mary”, and his Mother “Mary of Jesus.”

*(True Devotion to Mary, 247)*

Time does not permit me to linger here and elaborate on the perfections and wonders of the mystery of Jesus living and reigning in Mary, or the Incarnation of the Word. I shall confine myself to the following brief remarks. The Incarnation is the first mystery of Jesus Christ; it is the most hidden; and it is the most exalted and the least known.

It was in this mystery that Jesus, in the womb of Mary and with her co-operation, chose all the elect. For this reason the saints called her womb, the throne-room of God's mysteries.

It was in this mystery that Jesus anticipated all subsequent mysteries of his life by his willing acceptance of them. Consequently, this mystery is a summary of all his mysteries since it contains the intention and the grace of them all.

Lastly, this mystery is the seat of the mercy, the liberality, and the glory of God. It is the seat of his mercy for us, since we can approach and speak to Jesus through Mary. We need her intervention to see or speak to him. Here, ever responsive to the prayer of his Mother, Jesus unfailingly grants grace and mercy to all poor sinners. "Let us come boldly before the throne of grace."

*(True Devotion to Mary, 248)*

Mary will share her faith with you.

This faith will be your flaming torch, your very life with God, your secret fund of divine Wisdom, and an all-powerful weapon for you to enlighten those who sit in darkness and the shadow of death. It inflames those who are lukewarm and need the gold of fervent love. It restores life to those who are dead through sin. It moves and transforms hearts of marble and cedars of Lebanon by gentle and convincing argument. Finally, this faith will strengthen you to resist the devil and the other enemies of salvation.

*(True Devotion to Mary, 214)*



Permit my heart to join yours in a flood of joy and my eyes to shed tears of gratitude and my hands to describe on paper the happiness which transports me.

The Lord has been merciful to you. You prayed to him and he has heard you. You are now immolated, truly, deeply and for ever. Let no day pass without offering yourself in sacrifice as a victim. Spend more time before the altar praying than in resting and eating, and be brave, my dear. Continue asking pardon of God and of Jesus, the eternal High Priest, for the offences I have committed against his divine majesty in the Blessed Sacrament.

I greet your Guardian Angel who is the only one who has stood by you all the way. I am as entirely yours as there are letters in the words I write provided you are just as often sacrificed and crucified with Jesus Christ, your only love, and with Mary, our good Mother.

*(Letter 12)*

Mary has authority over the angels and the blessed in heaven. As a reward for her great humility, God gave her the power and the mission of assigning to saints the thrones made vacant by the apostate angels who fell away through pride.

Such is the will of almighty God who exalts the humble, that the powers of heaven, earth and hell, willingly or unwillingly, must obey the commands of the humble Virgin Mary. For God has made her queen of heaven and earth, leader of his armies, keeper of his treasures, dispenser of his graces, worker of his wonders, restorer of the human race, mediatrix on behalf of men, destroyer of his enemies, and faithful associate in his great works and triumphs.

*(True Devotion to the Blessed Virgin, 28)*

“Fear not, little flock, because it has pleased your Father to bestow a kingdom on you” (Lk. 12:32). Fear not, although, humanly speaking, you have every cause for fear. You are only a little flock, so few in numbers that a child can count you. Ranged in opposition against you are nations, worldlings, misers, pleasure-seekers and profligates, all banded together in their thousands ready to fight you with mockery, calumnies, contempt and violence. “They have united with this in mind” (Ps. 2:2).

You are of little account. They are influential.

You are poor. They are rich.

You have no influence. They have the backing of all who matter.

You are weak. They are men in positions of authority.

But let me repeat: Have no fear, at least, no deliberate fear. Listen to Jesus Christ who tells you: “It is I, do not be afraid. It is I who have chosen you. I am your good shepherd and I know you for my sheep. Do not be surprised if the world hates you, but know that it began by hating me. If you belonged to the world, it would hold you dear as something of its very own but, because you do not belong to the world, you must endure its hatred, calumnies, insults, contempt and outrages.”

*(Letter to the Members of the Company of Mary, 1-2)*

The Blessed Virgin, mother of gentleness and mercy, never allows herself to be surpassed in love and generosity. When she sees someone giving himself entirely to her in order to honour and serve her, and depriving himself of what he prizes most in order to adorn her, she gives herself completely in a wondrous manner to him. She engulfs him in the ocean of her graces, adorns him with her merits, supports him with her power, enlightens him with her light, and fills him with her love. She shares her virtues with him – her humility, faith, purity, etc. She makes up for his failings and becomes his representative with Jesus. Just as one who is consecrated belongs entirely to Mary, so Mary belongs entirely to him. We can truthfully say of this perfect servant and child of Mary what St. John in his gospel says of himself, “He took her for his own.”

*(True Devotion to the Blessed Virgin, 144)*

“Holy Mary,” holy because of thy incomparable and eternal devotion to the service of God, holy in thy great rank as Mother of God, who has endowed thee with eminent holiness, in keeping with this great dignity.

“Mother of God,” and our Mother, our Advocate and Mediatrix, Treasurer and dispenser of God’s graces, obtain for us the prompt forgiveness of our sins and grant that we may be reconciled with the divine majesty.

Pray for us sinners, thou who art always filled with compassion for those in need, who never despise sinners or turn them away, for without them you would never have been Mother of the Redeemer.

*(The Admirable Secret of the Rosary, 58)*

April



Mary is the Virgin most faithful who by her fidelity to God makes good the losses caused by Eve's unfaithfulness. She obtains fidelity to God and final perseverance for those who commit themselves to her. For this reason St. John Damascene compared her to a firm anchor which holds them fast and saves them from shipwreck in the raging seas of the world where so many people perish through lack of such a firm anchor. "We fasten souls," he said, "to Mary, our hope, as to a firm anchor." It was to Mary that the saints who attained salvation most firmly anchored themselves as did others who wanted to ensure their perseverance in holiness.

Blessed, indeed, are those Christians who bind themselves faithfully and completely to her as to a secure anchor! The violent storms of the world will not make them founder or carry away their heavenly riches. Blessed are those who enter into her as into another Noah's ark! The flood waters of sin which engulf so many will not harm them because, as the Church makes Mary say in the words of divine Wisdom, "Those who work with my help – for their salvation – shall not sin."

*(True Devotion to the Blessed Virgin, 175)*

Mary Queen of All Hearts. Canvas by Pasquale Arzuffi, Bergamo.

It is for this reason that the Holy Spirit compares us:

1) to trees that are planted along the waters of grace in the field of the Church and which must bear their fruit when the time comes;

2) to branches of the vine of which Jesus is the stem, which must yield good grapes;

3) to a flock of sheep of which Jesus is the Shepherd, which must increase and give milk;

4) to good soil cultivated by God, where the seed will spread and produce crops up to thirty-fold, sixty-fold, or a hundred-fold. Our Lord cursed the barren fig-tree and condemned the slothful servant who wasted his talent.

All this proves that he wishes to receive some fruit from our wretched selves, namely, our good works, which by right belong to him alone, “created in Jesus Christ for good works.” These words of the Holy Spirit show that Jesus is the sole source and must be the sole end of all our good works, and that we must serve him not just as paid servants but as slaves of love. Let me explain what I mean.

*(True Devotion to Mary, 68)*



Why is it that most conversions of sinners are not lasting? Why do they relapse so easily into sin? Why is it that most of the faithful, instead of making progress in one virtue after another and so acquiring new graces, often lose the little grace and virtue they have? This misfortune arises, as I have already shown, from the fact that man, so prone to evil, so weak and changeable, trusts himself too much, relies on his own strength, and wrongly presumes he is able to safeguard his precious graces, virtues and merits.

By this devotion we entrust all we possess to Mary, the faithful Virgin. We choose her as the guardian of all our possessions in the natural and supernatural sphere. We trust her because she is faithful, True Devotion to the Blessed Virgin we rely on her strength, we count on her mercy and charity to preserve and increase our virtues and merits in spite of the efforts of the devil, the world, and the flesh to rob us of them.

*(True Devotion to Mary, 173)*

This devotion faithfully practised produces countless happy effects in the soul. The most important of them is that it establishes, even here on earth, Mary's life in the soul, so that it is no longer the soul that lives, but Mary who lives in it. In a manner of speaking, Mary's soul becomes identified with the soul of her servant. Indeed when by an unspeakable but real grace Mary most holy becomes Queen of a soul, she works untold wonders in it. She is a great wonder-worker especially in the interior of souls. She works there in secret, unsuspected by the soul, as knowledge of it might destroy the beauty of her work.

*(The Secret of Mary, 55)*

Genuine devotion to Mary must be sincere, free from hypocrisy and superstition; loving, not lukewarm or scrupulous; constant, not fickle or unfaithful; holy, without being presumptuous or extravagant.

This devotion, if well practised, not only draws Jesus Christ, Eternal Wisdom, into our soul, but also makes it agreeable to him and he remains there to the end of our life.

We should place in Mary's care all that we possess and the treasure of all treasures, Jesus Christ, that she may keep him for us.

We are vessels too fragile to contain this precious treasure, this heavenly manna. We are surrounded by too many cunning and experienced enemies to trust in our own prudence and strength. And we have had too many sad experiences of our fickleness and natural thoughtlessness. Let us be distrustful of our own wisdom and fervour.

*(The Love of Eternal Wisdom, 216.220-221)*

How many cedars of Lebanon, how many stars of the firmament have we sadly watched fall and lose in a short time their loftiness and their brightness!

What has brought about this unexpected reverse? Not the lack of grace, for this is denied no one. It was a lack of humility; they considered themselves stronger and more self-sufficient than they really were. They thought themselves well able to hold on to their treasures. They believed their house secure enough and their coffers strong enough to safeguard their precious treasure of grace. It was because of their unconscious reliance on self-although it seemed to them that they were relying solely on the grace of God that the most just Lord left them to themselves and allowed them to be despoiled. If they had only known of the wonderful devotion that I shall later explain, they would have entrusted their treasure to Mary, the powerful and faithful Virgin. She would have kept it for them as if it were her own possession and even have considered that trust an obligation of justice.

*(True Devotion to Mary, 88)*

God has laid no other foundation for our salvation, perfection and glory than Jesus. Every edifice which is not built on that firm rock, is founded upon shifting sands and will certainly fall sooner or later. Every one of the faithful who is not united to him is like a branch broken from the stem of the vine. It falls and withers and is fit only to be burnt.

If we live in Jesus and Jesus lives in us, we need not fear damnation. Neither angels in heaven nor men on earth, nor devils in hell, no creature whatever can harm us, for no creature can separate us from the love of God which is in Christ Jesus.

Through him, with him and in him, we can do all things and render all honour and glory to the Father in the unity of the Holy Spirit; we can make ourselves perfect and be for our neighbour a fragrance of eternal life.

*(True Devotion to Mary, 61)*



Scrupulous devotees are those who imagine they are slighting the Son by honouring the Mother. They fear that by exalting Mary they are belittling Jesus. They cannot bear to see people giving to our Lady the praises due to her and which the Fathers of the Church have lavished upon her. It annoys them to see more people kneeling before Mary's altar than before the Blessed Sacrament, as if these acts were at variance with each other, or as if those who were praying to our Lady were not praying through her to Jesus.

For we never give more honour to Jesus than when we honour his Mother, and we honour her simply and solely to honour him all the more perfectly. We go to her only as a way leading to the goal we seek – Jesus, her Son.

*(True Devotion to Mary, 94)*

"Open the door to Jesus Christ". Oil painting by Giulio Carminati, Treviglio (BG).

Finally, we must do everything for Mary. Since we have given ourselves completely to her service, it is only right that we should do everything for her as if we were her personal servant and slave. This does not mean that we take her for the ultimate end of our service for Jesus alone is our ultimate end. But we take Mary for our proximate end, our mysterious intermediary and the easiest way of reaching him. Like every good servant and slave we must not remain idle, but, relying on her protection, we should undertake and carry out great things for our noble Queen.

*(True Devotion to Mary, 265)*



How ungrateful and insensitive we would be if we were not moved by the earnest desire of eternal Wisdom, his eagerness to seek us out and the proofs he gives us of his friendship!

How cruel we would be, what punishment would we not deserve even in this world, if, instead of listening to him, we turn a deaf ear; if, instead of loving him, we spurn and offend him. If only we could realise what Wisdom actually is, i.e. an infinite treasure made for man – and I must confess that what I have said about him really amounts to nothing at all – we would be longing for him night and day. We would fly as fast as we could to the ends of the earth, we would cheerfully endure fire and sword, if need be, to merit this infinite treasure.

*(The Love of Eternal Wisdom, 72-73)*

If the smallest pain of the Son of God is more precious and more likely to stir our hearts than all the sufferings of angels and men together had they died and given up everything for us, how deep then should be our grief, our love and our gratitude for our Lord who endured for our sakes freely and with the utmost love all that a man could possibly suffer. “For the joy set before him, he endured the cross” (Heb. 12:2).

These words mean that Jesus Christ, Eternal Wisdom, could have remained in his heavenly glory, infinitely distant from our misfortunes. But he chose on our account to come down upon earth, take the nature of man and be crucified.

Holy Church makes us repeat every day, “The world does not know Jesus Christ” (Jn. 1:10), incarnate Wisdom; and in truth, to know what our Lord has endured for us, and yet like the world not to love him ardently, is morally impossible.

*(The Love of Eternal Wisdom, 163.166)*

We must always act in Mary, that is to say, we must gradually acquire the habit of recollecting ourselves interiorly and so form within us an idea or a spiritual image of Mary. She must become, as it were, an Oratory for the soul where we offer up our prayers to God without fear of being ignored. She will be as a Tower of David for us where we can seek safety from all our enemies. She will be a burning lamp lighting up our inmost soul and inflaming us with love for God. She will be a sacred place of repose where we can contemplate God in her company. Finally Mary will be the only means we will use in going to God, and she will become our intercessor for everything we need. When we pray we will pray in Mary. When we receive Jesus in Holy Communion we will place him in Mary for him to take his delight in her. If we do anything at all, it will be in Mary, and in this way Mary will help us to forget self everywhere and in all things.

We must never go to our Lord except through Mary, using her intercession and good standing with him. We must never be without her when praying to Jesus.

*(The Secret of Mary, 47-48)*

Why do you think our Lord spent only a few years here on earth and nearly all of them in submission and obedience to his Mother? The reason is that “attaining perfection in a short time, he lived a long time,” even longer than Adam, whose losses he had come to make good. Yet Adam lived more than nine hundred years! Jesus lived a long time, because he lived in complete submission to his Mother and in union with her, which obedience to his Father required.

The man who honours his mother is like a man who stores up a treasure. In other words, the man who honours Mary, his Mother, to the extent of subjecting himself to her and obeying her in all things will soon become very rich, because he is amassing riches every day through Mary who has become his secret philosopher’s stone.

*(True Devotion to Mary, 156)*

I am seeking divine Wisdom; help me to find it. I am faced with many enemies. All those who love and esteem transitory and perishable things of this world treat me with contempt, mock and persecute me, and the powers of evil have conspired together to incite against me everywhere all those in authority.

Surrounded by all this I am very weak, even weakness personified; I am ignorant, even ignorance personified; and even worse besides which I do not dare to speak of. Alone and poor (cf. Ps. 24:16) as I am, I would certainly perish were I not supported by our Lady and the prayers of good people, especially your own. These are obtaining for me from God the gift of speech or divine Wisdom, which will be the remedy for all my ills and a powerful weapon against all my enemies.

With Mary it is easy. I place all confidence in her, despite the snarls of the devil and the world. Through Mary I will seek and find Jesus; I will crush the serpent's head and overcome all my enemies as well as myself, for the greater glory of God.

*(A Letter to the Inhabitants of Montbernage, 6)*

God has established only one enmity – but it is an irreconcilable one – which will last and even go on increasing to the end of time. That enmity is between Mary, his worthy Mother, and the devil, between the children and the servants of the Blessed Virgin and the children and followers of Lucifer. Thus the most fearful enemy that God has set up against the devil is Mary, his holy Mother.

From the time of the earthly paradise, although she existed then only in his mind, he gave her such a hatred for his accursed enemy, such ingenuity in exposing the wickedness of the ancient serpent and such power to defeat, overthrow and crush this proud rebel, that Satan fears her not only more than angels and men but in a certain sense more than God himself. This does not mean that the anger, hatred and power of God are not infinitely greater than the Blessed Virgin's, since her attributes are limited. It simply means that Satan, being so proud, suffers infinitely more in being vanquished and punished by a lowly and humble servant of God, for her humility humiliates him more than the power of God.

*(True Devotion to Mary, 52)*

In order to empty ourselves of self, we must die daily to ourselves. This involves our renouncing what the powers of the soul and the senses of the body incline us to do. We must see as if we did not see, hear as if we did not hear and use the things of this world as if we did not use them. This is what St. Paul calls “dying daily.” Unless the grain of wheat falls to the ground and dies, it remains only a single grain and does not bear any good fruit. If we do not die to self and if our holiest devotions do not lead us to this necessary and fruitful death, we shall not bear fruit of any worth and our devotions will cease to be profitable. All our good works will be tainted by self-love and self-will so that our greatest sacrifices and our best actions will be unacceptable to God. Consequently when we come to die we shall find ourselves devoid of virtue and merit and discover that we do not possess even one spark of that pure love which God shares only with those who have died to themselves and whose life is hidden with Jesus Christ in him.

*(True Devotion to Mary, 81)*

Mary is like a holy magnet attracting Eternal Wisdom to herself with such power that he cannot resist. This magnet drew him down to earth to save mankind, and continues to draw him every day into every person who possesses it. Once we possess Mary, we shall, through her intercession, easily and in a short time possess divine Wisdom.

Mary is the surest, the easiest, the shortest, and the holiest of all the means of possessing Jesus Christ. Were we to perform the most frightful penances, undertake the most painful journeys, or the most fatiguing labours, were we to shed all our blood in order to acquire divine Wisdom, all our efforts would be useless and inadequate if not supported by the intercession of the Blessed Virgin and a devotion to her.

But if Mary speaks a word in our favour, if we love her and prove ourselves her faithful servants and imitators, we shall quickly and at little cost possess divine Wisdom.

*(The Love of Eternal Wisdom, 212)*



The wisdom of the world is that of which it is said, “I will destroy the wisdom of the wise (1Cor. 1:19; cf. Is. 29:14), i.e. those whom the world calls wise.” “The wisdom of the flesh is an enemy of God” (Rom. 8:7), and does not come from above. It is earthly, devilish and carnal (Jas. 3:15).

This worldly wisdom consists in an exact conformity to the maxims and fashions of the world; a continual inclination towards greatness and esteem; and a subtle and endless pursuit of pleasure and self-interest, not in an uncouth and blatant way by scandalous sin, but in an astute, discreet, and deceitful way. Otherwise the world would no longer label it wisdom but pure licentiousness.

*(The Love of Eternal Wisdom, 75)*

When we have obtained this remarkable grace by our fidelity, we should be delighted to remain in Mary. We should rest there peacefully, rely on her confidently, hide ourselves there with safety, and abandon ourselves unconditionally to her, so that within her virginal bosom: We may be nourished with the milk of her grace and her motherly compassion. We may be delivered from all anxiety, fear and scruples. We may be safeguarded from all our enemies, the devil, the world and sin which have never gained admittance there. That is why our Lady says that those who work in her will not sin, that is, those who dwell spiritually in our Lady will never commit serious sin. We may be formed in our Lord and our Lord formed in us, because her womb is, as the early Fathers call it, the house of the divine secrets where Jesus and all the elect have been conceived. “This one and that one were born in her.”

*(True Devotion to Mary, 264)*

The essential practice of this devotion is to perform all our actions with Mary. This means that we must take her as the accomplished model for all we have to do.

Before undertaking anything, we must forget self and abandon our own views. We must consider ourselves as a mere nothing before God, as being personally incapable of doing anything supernaturally worthwhile or anything conducive to our salvation. We must have habitual recourse to our Lady, becoming one with her and adopting her intentions, even though they are unknown to us. Through Mary we must adopt the intentions of Jesus. In other words, we must become an instrument in Mary's hands for her to act in us and do with us what she pleases, for the greater glory of her Son; and through Jesus for the greater glory of the Father. In this way, we pursue our interior life and make spiritual progress only in dependence on Mary.

*(The Secret of Mary, 45-46)*



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From what Jesus Christ is in regard to us we must conclude, as St. Paul says, that we belong not to ourselves but entirely to him as his members and his slaves, for he bought us at an infinite price – the shedding of his Precious Blood. Before baptism, we belonged to the devil as slaves, but baptism made us in very truth slaves of Jesus.

We must therefore live, work and die for the sole purpose of bringing forth fruit for him, glorifying him in our body and letting him reign in our soul. We are his conquest, the people he has won, his heritage.

*(True Devotion to Mary, 68)*

In adopting this devotion, we put our graces, merits and virtues into safe keeping by making Mary the depositary of them. It is as if we said to her, “See, my dear Mother, here is the good that I have done through the grace of your dear Son. I am not capable of keeping it, because of my weakness and inconstancy, and also because so many wicked enemies are assailing me day and night. Alas, every day we see cedars of Lebanon fall into the mire, and eagles which had soared towards the sun become birds of darkness, a thousand of the just falling to the left and ten thousand to the right. But, most powerful Queen, hold me fast lest I fall. Keep a guard on all my possessions lest I be robbed of them. I entrust all I have to you, for I know well who you are, and that is why I confide myself entirely to you. You are faithful to God and man, and you will not suffer anything I entrust to you to perish. You are powerful, and nothing can harm you or rob you of anything you hold.”

*(The Secret of Mary, 40)*

It is difficult to persevere in holiness because of the excessively corrupting influence of the world. The world is so corrupt that it seems almost inevitable that religious hearts be soiled, if not by its mud, at least by its dust. It is something of a miracle for anyone to stand firm in the midst of this raging torrent and not be swept away; to weather this stormy sea and not be drowned, or robbed by pirates; to True Devotion to the Blessed Virgin breathe this pestilential air and not be contaminated by it. It is Mary, the singularly faithful Virgin over whom Satan had never any power, who works this miracle for those who truly love her.

*(True Devotion to Mary, 89)*

Happy, indeed sublimely happy, is the person to whom the Holy Spirit reveals the secret of Mary, thus imparting to him true knowledge of her. Happy the person to whom the Holy Spirit opens this enclosed garden for him to enter, and to whom the Holy Spirit gives access to this sealed fountain where he can draw water and drink deep draughts of the living waters of grace. That person will find only grace and no creature in the most lovable Virgin Mary. But he will find that the infinitely holy and exalted God is at the same time infinitely solicitous for him and understands his weaknesses. Since God is everywhere, he can be found everywhere, even in hell. But there is no place where God can be more present to his creature and more sympathetic to human weakness than in Mary. It was indeed for this very purpose that he came down from heaven. Everywhere else he is the Bread of the strong and the Bread of angels, but living in Mary he is the Bread of children.

*(The Secret of Mary, 20)*



Jesus, our Saviour, true God and true man must be the ultimate end of all our other devotions; otherwise they would be false and misleading. He is the Alpha and the Omega, the beginning and end of everything. “We labour,” says St. Paul, “only to make all men perfect in Jesus Christ.” For in him alone dwells the entire fullness of the divinity and the complete fullness of grace, virtue and perfection. In him alone we have been blessed with every spiritual blessing.

*(True Devotion to Mary, 61)*



Jesus, our dearest friend, gave himself to us without reserve, body and soul, grace and merits. As St. Bernard says, “He won me over entirely by giving himself entirely to me.” Does not simple justice as well as gratitude require that we give him all we possibly can? He was generous with us first, so let us be generous to him in return and he will prove still more generous during life, at the hour of death, and throughout eternity. “He will be generous towards the generous.”

*(True Devotion to Mary, 138)*

September 19, 1996. Saint John Paul II prayed at the tomb of St. Louis Marie Grignon de Montfort and of the Blessed Marie Louise of Jesus.

We can conceive of no higher calling than that of being in the service of God and we believe that the least of God's servants is richer, stronger, and nobler than any earthly monarch who does not serve God. How rich and strong and noble then must the good and faithful servant be, who serves God as unreservedly and as completely as he possibly can! Just such a person is the faithful and loving slave of Jesus in Mary. He has indeed surrendered himself entirely to the service of the King of kings through Mary, his Mother, True Devotion to the Blessed Virgin keeping nothing for himself. All the gold of the world and the beauties of the heavens could not recompense him for what he has done.

*(True Devotion to Mary, 135)*

O God, my blessedness, my light, my life, I long for you. With inconceivable ardor I want to see myself one day united with you, to love you and to glorify you in the purest and most perfect way possible. That's why I beg you, O God of my heart, to deliver my soul from the prison of my body, and in your kindness to break the shackles which hold it captive, and to give it the liberty of your children, so that I may sing for ever songs of love and blessings in the land of the living, for it is there, and not in the land of the dying, that I shall give you perfect praise and love. And there, my God, I shall please without causing you sorrow, and there too shall I contemplate you in all your brilliance, love you unceasingly, and perform every service faultlessly. My soul thirsts for God, the God of my life. How lovely is your dwelling place, O Lord of hosts. I shall be satisfied when your glory appears. Until then, dear Lord, I will take no rest, I will languish out of love. My heart will beat continually within me, for you have made it for yourself, and it will never find rest until it finally rests in you.

*(Dispositions for Happy Death, 48)*

God the Father gathered all the waters together and called them the seas (maria). He gathered all his graces together and called them Mary (Maria). The great God has a treasury or storehouse full of riches in which he has enclosed all that is beautiful, resplendent, rare, and precious, even his own Son. This immense treasury is none other than Mary whom the saints call the “treasury of the Lord.” From her fullness all men are made rich.

*(True Devotion to Mary, 23)*

Holy Spirit, grant me all these graces. Implant in my soul the tree of true life, which is Mary. Foster it and cultivate it so that it grows and blossoms and brings forth the fruit of life in abundance.

Holy Spirit, give me a great love and longing for Mary, your exalted spouse. Give me a great trust in her maternal heart and a continuous access to her compassion, so that with her you may truly form Jesus, great and powerful, in me until I attain the fullness of his perfect age. Amen.

*(The Secret of Mary, 67)*

May





We must perform all our actions for Mary, which means that as slaves of this noble Queen we will work only for her, promoting her interests and her high renown, and making this the first aim in all our acts, while the glory of God will always be our final end. In everything we must renounce self-love because more often than not, without our being aware of it, selfishness sets itself up as the end of all we work for. We should often repeat from the depths of our heart: “Dear Mother, it is to please you that I go here or there, that I do this or that, that I suffer this pain or this injury.”

Beware, chosen soul, of thinking that it is more perfect to direct your work and intention straight to Jesus or straight to God. Without Mary, your work and your intention will be of little value. But if you go to God through Mary, your work will become Mary’s work, and consequently will be most noble and most worthy of God.

*(The Secret of Mary, 49-50)*

Saint Laurent-sur-Sèvre. Statue of the Virgin Mary carved by St. Louis Marie de Montfort.

After you have invoked the Holy Spirit, in order to say your Rosary well, place yourself for a moment in the presence of God and make the offering of the decades in the way I will show you later.

Before beginning a decade, pause for a moment or two, depending on how much time you have, and contemplate the mystery that you are about to honour in that decade. Always be sure to ask, by this mystery and through the intercession of the Blessed Virgin, for one of the virtues that shines forth most in this mystery or one of which you are in particular need.

Take great care to avoid the two pitfalls that most people fall into during the Rosary. The first is the danger of not asking for any graces at all, so that if some good people were asked their Rosary intention they would not know what to say. So, whenever you say your Rosary, be sure to ask for some special grace or virtue, or strength to overcome some sin.

The second fault commonly committed in saying the Rosary is to have no intention other than that of getting it over with as quickly as possible. This is because so many look upon the Rosary as a burden, which weighs heavily upon them when it has not been said, especially when we have promised to say it regularly or have been told to say it as a penance more or less against our will.

*(The Admirable Secret of the Rosary, 126)*

It is not so much the length of a prayer as the fervour with which it is said which pleases God and touches his heart. A single Hail Mary said properly is worth more than a hundred and fifty said badly. Most Catholics say the Rosary, either the whole fifteen mysteries or five of them, or at least a few decades. Why is it then that so few of them give up their sins and make progress in virtue, if not because they are not saying them as they should.

We earnestly advise everyone to say the Rosary: the virtuous, that they may persevere and grow in the grace of God; sinners, that they may rise from their sins. But God forbid we should ever encourage a sinner to think that our Lady will protect him with her mantle if he continues to love sin, for it will turn into a mantle of damnation which will hide his sins from the public eye. The Rosary, which is a remedy for all ills, would then be turned into a deadly poison.

*(The Admirable Secret of the Rosary, 116.118)*

In going to Jesus through Mary, we are really paying honour to our Lord, for we are showing that, because of our sins, we are unworthy to approach his infinite holiness directly on our own. We are showing that we need Mary, his holy Mother, to be our advocate and mediatrix with him who is our Mediator. We are going to Jesus as Mediator and Brother, and at the same time humbling ourselves before him who is our God and our Judge. In short, we are practising humility, something which always gladdens the heart of God.

*(The Secret of Mary, 36)*

Holy Spirit, be ever mindful that it is you who, with Mary as your faithful spouse, are to bring forth and fashion the children of God. In her and with her, you brought forth the Head of the Church and, in the same way, you will bring all his members into being. Within the Trinity, none of the divine persons is begotten by you. Outside the Trinity, you are the begetter of all the children of God. All the saints who have ever existed or will exist until the end of time, will be the outcome of your love working through Mary.

The reign especially attributed to God the Father lasted until the Flood and ended in a deluge of water. The reign of Jesus Christ ended in a deluge of blood, but your reign, Spirit of the Father and the Son, is still unended and will come to a close with a deluge of fire, love and justice.

When will it happen, this fiery deluge of pure love with which you are to set the whole world ablaze?

*(Prayer for Missionaries, 15-17)*

Mary is the wonderful echo of God. The more a person joins himself to her, the more effectively she unites him to God. When we say “Mary”, she re-echoes “God.” When, like St. Elizabeth, we call her blessed, she gives the honour to God. If those misguided ones who were so sadly led astray by the devil, even in their prayer-life, had known how to discover Mary, and Jesus through her, and God through Jesus, they would not have had such terrible falls. When we have once found Mary, and through Mary Jesus, and through Jesus God the Father, then we have discovered every good. When we say “every good,” we except nothing. “Every good” includes every grace, continuous friendship with God, every protection against the enemies of God, possession of truth to counter every falsehood, endless benefits and unfailing headway against the hazards we meet on the way to salvation, and finally every consolation and joy amid the bitter afflictions of life.

*(The Secret of Mary, 21)*

I worship the justice and love with which divine Wisdom is treating his little flock, allowing you to live in cramped quarters here on earth so that later you may find spacious dwelling in his divine heart which was pierced for you to enter. How pleasant and safe is this sacred refuge for a soul truly possessing Wisdom! Such a soul came forth with the blood and water which flowed when the lance pierced the divine heart, and it is here that it finds a refuge when persecuted by its enemies. Here it can remain hidden with Jesus Christ in God, more victorious than any hero, crowned with more laurels than any king, shining with greater splendour than the sun and raised higher than the very heavens.

If you truly seek to be a disciple of divine Wisdom and one chosen among so many, then this unkind treatment you are suffering, the contempt, the poverty, the restrictions, all these should be pleasing to you since they are the price you have to pay to obtain Wisdom and true freedom and become partakers of the divinity of the heart of Jesus crucified.

*(Letter 34)*

But have we no need at all of a mediator with the Mediator himself? Are we pure enough to be united directly to Christ without any help? Is Jesus not God, equal in every way to the Father? Therefore is he not the Holy of Holies, having a right to the same respect as his Father? If in his infinite love he became our security and our Mediator with his Father, whom he wished to appease in order to redeem us from our debts, should we on that account show him less respect and have less regard for the majesty and holiness of his person?

Let us not be afraid to say with St. Bernard that we need a mediator with the Mediator himself and the divinely-honoured Mary is the one most able to fulfil this office of love. Through her, Jesus came to us; through her we should go to him. If we are afraid of going directly to Jesus, who is God, because of his infinite greatness, or our lowliness, or our sins, let us implore without fear the help and intercession of Mary, our Mother.

*(True Devotion to Mary, 85)*



God in these times wishes his Blessed Mother to be more known, loved and honoured than she has ever been. This will certainly come about if the elect, by the grace and light of the Holy Spirit, adopt the interior and perfect practice of the devotion which I shall later unfold. Then they will clearly see that beautiful Star of the Sea, as much as faith allows. Under her guidance they will perceive the splendours of this Queen and will consecrate themselves entirely to her service as subjects and slaves of love. They will experience her motherly kindness and affection for her children. They will love her tenderly and will appreciate how full of compassion she is and how much they stand in need of her help. In all circumstances they will have recourse to her as their advocate and mediatrix with Jesus Christ. They will see clearly that she is the safest, easiest, shortest and most perfect way of approaching Jesus and will surrender themselves to her, body and soul, without reserve in order to belong entirely to Jesus.

*(True Devotion to Mary, 55)*

We must do everything through Mary, that is, we must obey her always and be led in all things by her spirit, which is the Holy Spirit of God. “Those who are led by the Spirit of God are children of God,” says St. Paul. Those who are led by the spirit of Mary are children of Mary, and, consequently children of God, as we have already shown. Among the many servants of Mary only those who are truly and faithfully devoted to her are led by her spirit.

I have said that the spirit of Mary is the spirit of God because she was never led by her own spirit, but always by the spirit of God, who made himself master of her to such an extent that he became her very spirit. That is why St. Ambrose says, “May the soul of Mary be in each one of us to glorify the Lord. May the spirit of Mary be in each one of us to rejoice in God.” Happy is the man who will be completely possessed and governed by the spirit of Mary, a spirit which is gentle yet strong, zealous yet prudent, humble yet courageous, pure yet fruitful.

*(True Devotion to Mary, 258)*

The Rosary recited with the meditation of the mysteries brings about the following marvellous results:

1. it gradually brings us a perfect knowledge of Jesus Christ;
2. it purifies our souls from sin;
3. it gives us victory over all our enemies;
4. it makes the practice of virtue easy;
5. it sets us on fire with the love of our Lord;
6. it enriches us with graces and merits;
7. it supplies us with what is needed to pay all our debts to God and to our fellow-men, and finally, it obtains all kinds of graces from God.

Blessed is the Rosary which gives us this science and knowledge of our Blessed Lord through our meditations on his life, death, passion and glory.

The Queen of Sheba, lost in admiration at Solomon's wisdom, cried out, "Blessed are your attendants and your servants who are always in your presence and hear your wisdom." But happier still are the faithful who carefully meditate on the life, virtues, sufferings and glory of our Saviour, because by this means they can gain perfect knowledge of him, in which eternal life consists.

*(The Admirable Secret of the Rosary, 81-82)*

Poor children of Mary, you are extremely weak and changeable. Your human nature is deeply impaired. It is sadly true that you have been fashioned from the same corrupted nature as the other children of Adam and Eve. But do not let that discourage you. Rejoice and be glad! Here is a secret which I am revealing to you, a secret unknown to most Christians, even the most devout.

Do not leave your gold and silver in your own safes which have already been broken into and rifled many times by the evil one. They are too small, too flimsy and too old to contain such great and priceless possessions. Do not put pure and clear water from the spring into vessels fouled and infected by sin. Even if sin is no longer there, its odour persists and the water would be contaminated. You do not put choice wine into old casks that have contained sour wine. You would spoil the good wine and run the risk of losing it.

*(True Devotion to Mary, 177)*

Mary alone found grace before God without the help of any other creature. All those who have since found grace before God have found it only through her. She was full of grace when she was greeted by the Archangel Gabriel and was filled with grace to overflowing by the Holy Spirit when he so mysteriously overshadowed her. From day to day, from moment to moment, she increased so much this twofold plenitude that she attained an immense and inconceivable degree of grace. So much so, that the Almighty made her the sole custodian of his treasures and the sole dispenser of his graces. She can now ennoble, exalt and enrich all she chooses. She can lead them along the narrow path to heaven and guide them through the narrow gate to life. She can give a royal throne, sceptre and crown to whom she wishes. Jesus is always and everywhere the fruit and Son of Mary and Mary is everywhere the genuine tree that bears that Fruit of life, the true Mother who bears that Son.

*(True Devotion to Mary, 44)*

The Hail Mary is a blessed dew that falls from heaven upon the souls of the predestinate. It gives them a marvellous spiritual fertility so that they can grow in all virtues. The more the garden of the soul is watered by this prayer, the more enlightened in mind we become, the more zealous in heart, the stronger against all our enemies.

From the very first instant that Saint Elizabeth heard the greeting given her by the Mother of God, she was filled with the Holy Spirit and the child in her womb leaped for joy. If we make ourselves worthy of the greeting and blessing of our Lady, we shall certainly be filled with graces and a flood of spiritual consolations will flow into our souls.

*(The Admirable Secret of the Rosary, 51-52)*

God the Holy Spirit, who does not produce any divine person, became fruitful through Mary whom he espoused. It was with her, in her and of her that he produced his masterpiece, God-made-man, and that he produces every day until the end of the world the members of the body of this adorable Head. For this reason the more he finds Mary his dear and inseparable spouse in a soul the more powerful and effective he becomes in producing Jesus Christ in that soul and that soul in Jesus Christ.

This does not mean that the Blessed Virgin confers on the Holy Spirit a fruitfulness which he does not already possess. Being God, he has the ability to produce just like the Father and the Son, although he does not use this power and so does not produce another divine person. But it does mean that the Holy Spirit chose to make use of our Blessed Lady, although he had no absolute need of her, in order to become actively fruitful in producing Jesus Christ and his members in her and by her. This is a mystery of grace unknown even to many of the most learned and spiritual of Christians.

*(True Devotion to Mary, 20-21)*

We say to her as a good child would say to its mother or a faithful servant to the mistress of the house, “My dear Mother and Mistress, I realise that up to now I have received from God through your intercession more graces than I deserve. But bitter experience has taught me that I carry these riches in a very fragile vessel and that I am too weak and sinful to guard them by myself. Please accept in trust everything I possess, and in your faithfulness and power keep it for me. If you watch over me, I shall lose nothing. If you support me, I shall not fail. If you protect me, I shall be safe from my enemies.”

*(True Devotion to Mary, 173)*



Whoever then wishes to advance along the road to holiness and be sure of encountering the true Christ, without fear of the illusions which afflict many devout people, should take up with valiant heart and willing spirit this devotion to Mary which perhaps he had not previously heard about. Even if it is new to him, let him enter upon this excellent way which I am now revealing to him. “I will show you a more excellent way.”

It was opened up by Jesus Christ, the Incarnate Wisdom. He is our one and only Head, and we, his members, cannot go wrong in following him. It is a smooth way made easy by the fullness of grace, the unction of the Holy Spirit. In our progress along this road, we do not weaken or turn back. It is a quick way and leads us to Jesus in a short time. It is a perfect way without mud or dust or any vileness of sin. Finally, it is a reliable way, for it is direct and sure, having no turnings to right or left but leading us straight to Jesus and to life eternal.

Let us then take this road and travel along it night and day until we arrive at the fullness of the age of Jesus Christ.

*(True Devotion to Mary, 168)*

This devotion is a safe means of going to Jesus Christ, because it is Mary's role to lead us safely to her Son; just as it is the role of our Lord to lead us to the eternal Father. Those who are spiritually minded should not fall into the error of thinking that Mary hinders our union with God. How could this possibly happen? How could Mary, who found grace with God for everyone in general and each one in particular, prevent a soul from obtaining the supreme grace of union with him? Is it possible that she who was so completely filled with grace to overflowing, so united to Christ and transformed in God that it became necessary for him to be made flesh in her, should prevent a soul from being perfectly united to him?

It is quite true that the example of other people, no matter how holy, can sometimes impair union with God, but not so our Blessed Lady, as I have said and shall never weary of repeating.

*(True Devotion to Mary, 164)*

It is in a similar manner that God's chosen ones usually act. They stay at home with their mother that is, they have an esteem for quietness, love the interior life, and are assiduous in prayer. It is true, at times they do venture out into the world, but only to fulfil the duties of their state of life, in obedience to the will of God and the will of their Mother. No matter how great their accomplishments may appear to others, they attach far more importance to what they do within themselves in their interior life, in the company of the Blessed Virgin. For there they work at the great task of perfection, compared to which all other work is mere child's play.

*(True Devotion to Mary, 196)*

Say to our Lady, “Blessed art thou above all women and above all nations by thy purity and fertility; thou hast turned God’s maledictions into blessings for us.” She will bless you.

Do you hunger for the bread of grace and the bread of life? Draw near to her who bore the living Bread which came down from heaven, and say to her, “Blessed be the fruit of thy womb, whom thou hast conceived without the slightest loss to thy virginity, whom thou didst carry without discomfort and brought forth without pain. Blessed be Jesus who redeemed our suffering world when we were in the bondage of sin, who has healed the world of its sickness, who has raised the dead to life, brought home the banished, restored sinners to grace, and saved men from damnation. Without doubt, your soul will be filled with the bread of grace in this life and of eternal glory in the next. Amen.”

*(The Admirable Secret of the Rosary, 57)*

The apostles of the last times will be true disciples of Jesus Christ, imitating his poverty, his humility, his contempt of the world and his love. They will point out the narrow way to God in pure truth according to the holy Gospel, and not according to the maxims of the world. Their hearts will not be troubled, nor will they show favour to anyone; they will not spare or heed or fear any man, however powerful he may be. They will have the two-edged sword of the word of God in their mouths and the blood-stained standard of the Cross on their shoulders. They will carry the crucifix in their right hand and the rosary in their left, and the holy names of Jesus and Mary on their heart. The simplicity and self-sacrifice of Jesus will be reflected in their whole behaviour.

*(True Devotion to Mary, 59)*

The Church, with the Holy Spirit, blesses our Lady first, then Jesus, “Blessed art thou among women and blessed is the fruit of thy womb, Jesus.” Not that Mary is greater than Jesus, or even equal to him – that would be an intolerable heresy. But in order to bless Jesus more perfectly we should first bless Mary. Let us say with all those truly devoted to her, despite these false and scrupulous devotees: “O Mary, blessed art thou among women and blessed is the fruit of thy womb, Jesus.”

*(True Devotion to Mary, 95)*

The person who wishes to be led by this spirit of Mary:

Should renounce his own spirit, his own views and his own will before doing anything, for example, before making meditation, celebrating or attending Mass, before Communion. For the darkness of our own spirit and the evil tendencies of our own will and actions, good as they may seem to us, would hinder the holy spirit of Mary were we to follow them.

From time to time during an action and after it, we should renew this same act of offering and of union. The more we do so, the quicker we shall grow in holiness and the sooner we shall reach union with Christ, which necessarily follows upon union with Mary, since the spirit of Mary is the spirit of Jesus.

*(True Devotion to Mary, 259)*

Mary, the beloved Mother of chosen souls, shelters them under her protecting wings as a hen does her chicks. She speaks to them, coming down to their level and accommodating herself to all their weaknesses. To ensure their safety from the hawk and vulture, she becomes their escort, surrounding them as an army in battle array. Could anyone surrounded by a well-ordered army of say a hundred thousand men fear his enemies? No, and still less would a faithful servant of Mary, protected on all sides by her imperial forces, fear his enemy. This powerful Queen of heaven would sooner despatch millions of angels to help one of her servants than have it said that a single faithful and trusting servant of hers had fallen victim to the malice, number and power of his enemies.

*(True Devotion to Mary, 210)*



But how difficult it is for us to have the freedom, the ability and the light to enter such an exalted and holy place. This place is guarded not by a cherub, like the first earthly paradise, but by the Holy Spirit himself who has become its absolute Master. Referring to her, he says: “You are an enclosed garden, my sister, my bride, an enclosed garden and a sealed fountain.” Mary is enclosed. Mary is sealed. The unfortunate children of Adam and Eve driven from the earthly paradise, can enter this new paradise only by a special grace of the Holy Spirit which they have to merit.

*(True Devotion to Mary, 263)*

Eternal Wisdom, on the one hand, wished to prove his love for man by dying in his place in order to save him, but on the other hand, he could not bear the thought of leaving him. So he devised a marvellous way of dying and living at the same time, and of abiding with man until the end of time. So, in order fully to satisfy his love, he instituted the sacrament of Holy Eucharist and went to the extent of changing and overturning nature itself.

He does not conceal himself under a sparkling diamond or some other precious stone, because he does not want to abide with man in an ostentatious manner. But he hides himself under the appearance of a small piece of bread – man’s ordinary nourishment – so that when received he might enter the heart of man and there take his delight.

*(The Love of Eternal Wisdom, 71)*

We are all artists and that our souls are blank canvasses which we have to fill in. The colours which we use are the Christian virtues, and the original which we have to copy is Jesus Christ, the perfect living image of God the Father. Just as a painter who wants to do a life-like portrait places the model before his eyes and looks at it before making each stroke, so the Christian must always have before his eyes the life and virtues of Jesus Christ, so as never to say, think or do anything which is not in conformity with his model.

Children copy their parents through watching them and talking to them, and they learn their own language through hearing them speak. An apprentice learns his trade through watching his master at work; in the same way the faithful members of the Confraternity of the Holy Rosary can become like their divine Master if they reverently study and imitate the virtues of Jesus which are shown in the fifteen mysteries of his life. They can do this with the help of his grace and through the intercession of his blessed Mother.

*(The Admirable Secret of the Rosary, 65-66)*

Mary must shine forth more than ever in mercy, power and grace; in mercy, to bring back and welcome lovingly the poor sinners and wanderers who are to be converted and return to the Catholic Church; in power, to combat the enemies of God who will rise up menacingly to seduce and crush by promises and threats all those who oppose them; finally, she must shine forth in grace to inspire and support the valiant soldiers and loyal servants of Jesus Christ who are fighting for his cause.

*(True Devotion to Mary, 50)*

But what will they be like, these servants, these slaves, these children of Mary?

They will be ministers of the Lord who, like a flaming fire, will enkindle everywhere the fires of divine love. They will become, in Mary's powerful hands, like sharp arrows, with which she will transfix her enemies.

They will be as the children of Levi, thoroughly purified by the fire of great tribulations and closely joined to God. They will carry the gold of love in their heart, the frankincense of prayer in their mind and the myrrh of mortification in their body. They will bring to the poor and lowly everywhere the sweet fragrance of Jesus, but they will bring the odour of death to the great, the rich and the proud of this world.

*(True Devotion to Mary, 56)*

Have you understood with the help of the Holy Spirit what I have tried to explain in the preceding pages? If so, be thankful to God. It is a secret of which very few people are aware. If you have discovered this treasure in the field of Mary, this pearl of great price, you should sell all you have to purchase it. You must offer yourself to Mary, happily lose yourself in her, only to find God in her.

If the Holy Spirit has planted in your soul the true Tree of Life, which is the devotion that I have just explained, you should see carefully to its cultivation, so that it will yield its fruit in due season. This devotion is like the mustard seed of the Gospel, which is indeed the smallest of all seeds, but nevertheless it grows into a big plant, shooting up so high that the birds of the air, that is, the elect, come and make their nest in its branches. They repose there, shaded from the heat of the sun, and safely hidden from beasts of prey.

*(The Secret of Mary, 70)*

Hail, Mary, most beloved daughter of the eternal Father; hail, Mary, most admirable mother of the Son; hail, Mary, most faithful spouse of the Holy Spirit; hail, Mary, Mother most dear, Lady most lovable, Queen most powerful! Hail, Mary, my joy, my glory, my heart and soul.

You are all mine through God's mercy, but I am all yours in justice. Yet I do not belong sufficiently to you, and so once again, as a slave who always belongs to his master, I give myself wholly to you, reserving nothing for myself or for others.

If you still see anything in me which is not given to you, please take it now. Make yourself completely owner of all my capabilities. Destroy in me everything that is displeasing to God. Uproot it and bring it to nothing. Implant in me all that you deem to be good; improve it and make it increase in me.

*(The Secret of Mary, 68)*

June ■





First, true devotion to our Lady is interior, that is, it comes from within the mind and the heart and follows from the esteem in which we hold her, the high regard we have for her greatness, and the love we bear her.

True devotion to our Lady is holy, that is, it leads us to avoid sin and to imitate the virtues of Mary. Her ten principal virtues are: deep humility, lively faith, blind obedience, unceasing prayer, constant self-denial, surpassing purity, ardent love, heroic patience, angelic kindness, and heavenly wisdom.

*(True Devotion to Mary, 106.108)*

Statue of Saint Louis Marie de Montfort by Galileo Parisini. St. Peter's Basilica, Rome.

Blessed are the unfaithful children of unhappy Eve who commit themselves to Mary, the ever-faithful Virgin and Mother who never wavers in her fidelity and never goes back on her trust. She always loves those who love her, not only with deep affection, but with a love that is active and generous. By an abundant outpouring of grace she keeps them from relaxing their effort in the practice of virtue or falling by the wayside through loss of divine grace.

*(True Devotion to Mary, 175)*

Dear God, how everything we do comes to so very little! But let us adopt this devotion and place everything in Mary's hands. When we have given her all we possibly can, emptying ourselves completely to do her honour, she far surpasses our generosity and gives us very much for very little. She enriches us with her own merits and virtues. She places our gift on the golden dish of her charity and clothes us, as Rebecca clothed Jacob, in the beautiful garments of her first-born and only Son, Jesus Christ, which are his merits, and which are at her disposal. Thus, as her servants and slaves, stripping ourselves of everything to do her honour, we are clad by her in double garments – namely, the garments, adornments, perfumes, merits and virtues of Jesus and Mary. These are imparted to the soul of the slave who has emptied himself and is resolved to remain in that state.

*(The Secret of Mary, 38)*

If then we are establishing sound devotion to our Blessed Lady, it is only in order to establish devotion to our Lord more perfectly, by providing a smooth but certain way of reaching Jesus Christ. If devotion to our Lady distracted us from our Lord, we would have to reject it as an illusion of the devil. But this is far from being the case. As I have already shown and will show again later on, this devotion is necessary, simply and solely because it is a way of reaching Jesus perfectly, loving him tenderly, and serving him faithfully. Lord, you are always with Mary and Mary is always with you. She can never be without you because then she would cease to be what she is. She is so completely transformed into you by grace that she no longer lives, she no longer exists, because you alone, dear Jesus, live and reign in her more perfectly than in all the angels and saints. If we only knew the glory and the love given to you by this wonderful creature, our feelings for you and for her would be far different from those we have now. So intimately is she united to you that it would be easier to separate light from the sun, and heat from the fire. I go further, it would even be easier to separate all the angels and saints from you than Mary; for she loves you ardently, and glorifies you more perfectly than all your other creatures put together.

*(True Devotion to Mary, 62-63)*

There are several interior practices of true devotion to the Blessed Virgin. Here briefly are the main ones:

1. Honouring her, as the worthy Mother of God, by the cult of hyperdulia, that is, esteeming and honouring her more than all the other saints as the masterpiece of grace and the foremost in holiness after Jesus Christ, true God and true man.

2. Meditating on her virtues, her privileges and her actions.

3. Contemplating her sublime dignity.

4. Offering to her acts of love, praise and gratitude.

5. Invoking her with a joyful heart.

6. Offering ourselves to her and uniting ourselves to her.

7. Doing everything to please her.

8. Beginning, carrying out and completing our actions through her, in her, with her, and for her in order to do them through Jesus, in Jesus, with Jesus, and for Jesus, our last end. We shall explain this last practice later.

*(True Devotion to Mary, 115)*

God has given Mary such great power over the evil spirits that, as they have often been forced unwillingly to admit through the lips of possessed persons, they fear one of her pleadings for a soul more than the prayers of all the saints, and one of her threats more than all their other torments.

But the humble Mary will always triumph over Satan, the proud one, and so great will be her victory that she will crush his head, the very seat of his pride. She will unmask his serpent's cunning and expose his wicked plots. She will scatter to the winds his devilish plans and to the end of time will keep her faithful servants safe from his cruel claws.

*(True Devotion to Mary, 52-54)*

The chosen souls keep to the ways of the Blessed Virgin, their loving Mother – that is, they imitate her and so are sincerely happy and devout and bear the infallible sign of God’s chosen ones. This loving Mother says to them “Happy are those who keep my ways,” which means, happy are those who practise my virtues and who, with the help of God’s grace, follow the path of my life.

They are happy in this world because of the abundance of grace and sweetness I impart to them out of my fullness, and which they receive more abundantly than others who do not imitate me so closely.

They are happy at the hour of death, which is sweet and peaceful for I am usually there myself to lead them home to everlasting joy. Finally, they will be happy for all eternity, because no servant of mine who imitated my virtues during life has ever been lost.

*(True Devotion to Mary, 200)*





Mary is the royal throne of Eternal Wisdom. It is in her that he shows his perfection, displays his treasures, and takes his delight. There is no place in heaven or on earth where Eternal Wisdom shows so much magnificence or finds more delight than in the incomparable Virgin Mary.

That is why the Fathers of the Church call her the tabernacle of the divinity, the place of rest and contentment of the Blessed Trinity, the throne of God, the city of God, the altar of God, the temple of God, the world of God and the paradise of God. All these titles are most correct with regard to the different wonders which the most high God has worked in Mary.

*(The Love of Eternal Wisdom, 208)*

Baptismal font of the Parish of Iffendic, France, in front of which Montfort renews his baptismal promises.

They will be like thunder-clouds flying through the air at the slightest breath of the Holy Spirit. Attached to nothing, surprised at nothing, troubled at nothing, they will shower down the rain of God's word and of eternal life. They will thunder against sin, they will storm against the world, they will strike down the devil and his followers and for life and for death, they will pierce through and through with the two-edged sword of God's word all those against whom they are sent by Almighty God.

They will be true apostles of the latter times to whom the Lord of Hosts will give eloquence and strength to work wonders and carry off glorious spoils from his enemies. They will sleep without gold or silver and, more important still, without concern in the midst of other priests, ecclesiastics and clerics. Yet they will have the silver wings of the dove enabling them to go wherever the Holy Spirit calls them, filled as they are with the resolve to seek the glory of God and the salvation of souls. Wherever they preach, they will leave behind them nothing but the gold of love, which is the fulfilment of the whole law.

*(True Devotion to Mary, 57-58)*

The Mother of fair love will rid your heart of all scruples and inordinate servile fear. She will open and enlarge it to obey the commandments of her Son with alacrity and with the holy freedom of the children of God. She will fill your heart with pure love of which she is the treasury. You will then cease to act as you did before, out of fear of the God who is love, but rather out of pure love. You will look upon him as a loving Father and endeavour to please him at all times. You will speak trustfully to him as a child does to its father. If you should have the misfortune to offend him you will abase yourself before him and humbly beg his pardon. You will offer your hand to him with simplicity and lovingly rise from your sin. Then, peaceful and relaxed and buoyed up with hope you will continue on your way to him.

*(True Devotion to Mary, 215)*

We should repeat after the Holy Spirit, “All the glory of the king’s daughter is within,” meaning that all the external glory which heaven and earth vie with each other to give her is nothing compared to what she has received interiorly from her Creator, namely, a glory unknown to insignificant creatures like us, who cannot penetrate into the secrets of the king.

Finally, we must say in the words of the apostle Paul, “Eye has not seen, nor ear heard, nor has the heart of man understood” the beauty, the grandeur, the excellence of Mary, who is indeed a miracle of miracles of grace, nature and glory. “If you wish to understand the Mother,” says a saint, “then understand the Son. She is a worthy Mother of God.” Here let every tongue be silent.

If then, as is certain, the knowledge and the kingdom of Jesus Christ must come into the world, it can only be as a necessary consequence of the knowledge and reign of Mary. She who first gave him to the world will establish his kingdom in the world.

*(True Devotion to Mary, 11-13)*

As all perfection consists in our being conformed, united and consecrated to Jesus it naturally follows that the most perfect of all devotions is that which conforms, unites, and consecrates us most completely to Jesus. Now of all God's creatures Mary is the most conformed to Jesus. It therefore follows that, of all devotions, devotion to her makes for the most effective consecration and conformity to him. The more one is consecrated to Mary, the more one is consecrated to Jesus.

That is why perfect consecration to Jesus is but a perfect and complete consecration of oneself to the Blessed Virgin, which is the devotion I teach; or in other words, it is the perfect renewal of the vows and promises of holy baptism.

*(True Devotion to Mary, 120)*

How few preachers there are today who possess this most wonderful gift of eloquence and who can say with St. Paul, “We preach the wisdom of God” (1Cor. 2:7). Most of them speak according to the natural light of their minds, or from what they have taken from books. They do not speak under the impulse of divine Wisdom or from a heart filled to overflowing with wisdom (Mt. 12:34). That is why in these times we see so few conversions made through preaching. If a preacher had truly received from eternal Wisdom this gift of eloquence, his listeners would hardly be able to resist his words, as happened in the early days of the Church: “They could not resist the wisdom and the Spirit speaking in him” (Acts 6:10). Such a preacher would speak with so much unction and such authority (Mk. 1:22) that his words could never be ineffectual and void (cf. Is. 55:10-11).

*(The Love of Eternal Wisdom, 97)*

We might say that eternal Wisdom made copies, that is, shining likenesses of his own intelligence, memory, and will, and infused them into the soul of man so that he might become the living image of the Godhead. In man's heart he enkindled the fire of the pure love of God. He gave him a radiant body and virtually enshrined within him a compendium of all the various perfections of angels, animals, and other created things.

Man's entire being was bright without shadow, beautiful without blemish, pure without stain, perfectly proportioned without deformity, flaw, or imperfection. His mind, gifted with the light of wisdom, understood perfectly both Creator and creature. The grace of God was in his soul making him innocent and pleasing to the most High God. His body was endowed with immortality. He had the pure love of God in his heart without any fear of death, for he loved God ceaselessly, without wavering and purely for God himself. In short, man was so godlike, so absorbed and rapt in God that he had no unruly passions to subdue and no enemies to overcome.

Such was the generosity shown to man by eternal Wisdom and such was the happiness that man enjoyed in his state of innocence.

*(The Love of Eternal Wisdom, 37-38)*

If we mean in our hearts what we say with our lips, and if our intentions are not at variance with those expressed in the Lord's Prayer, then, by reciting this prayer, we hate all sin and we observe all of God's laws. For whenever we think that God is in heaven, that is to say, infinitely removed from us by the greatness of his majesty, we place ourselves in his presence filled with overwhelming reverence. Then the fear of the Lord will chase away all pride and we will bow down before God in utter nothingness.

When we pronounce the name "Father" and remember that we owe our existence to God, by means of our parents, and even the instruction we have received by means of our teachers, who take the place of God and are his living images, we cannot help paying them honour and respect, or, to be more exact, to honour God in them. And nothing would be farther from our thoughts than to be disrespectful to them or hurt them.

*(The Admirable Secret of the Rosary, 43)*



Children of men, how long will your hearts remain heavy and earthbound? How long will you go on loving vain things and seeking what is false? (Ps. 4:3). Why do you not turn your eyes and your hearts towards divine Wisdom who is supremely desirable and who, to attract our love, makes known his origin, shows his beauty, displays his riches, and testifies in a thousand ways how eager he is that we should desire him and seek him?

This desire for Wisdom must be holy and sincere, and fostered by faithful adherence to the commandments of God. There are indeed an infinite number of fools and sluggards moved to be good by countless desires, or rather would-be desires, which, by not bringing them to renounce sin and do violence to themselves, are but spurious and deceitful desires which are fatal and lead to damnation (Prov. 21:25).

*(The Love of Eternal Wisdom, 181-182)*

Before baptism every Christian was a slave of the devil because he belonged to him. At baptism he has either personally or through his sponsors solemnly renounced Satan, his seductions and his works. He has chosen Jesus as his Master and sovereign Lord and undertaken to depend upon him as a slave of love. This is what is done in the devotion I am presenting to you. We renounce the devil, the world, sin and self, as expressed in the act of consecration, and we give ourselves entirely to Jesus through Mary. We even do something more than at baptism, when ordinarily our god-parents speak for us and we are given to Jesus only by proxy. In this devotion we give ourselves personally and freely and we are fully aware of what we are doing.

In holy baptism we do not give ourselves to Jesus explicitly through Mary, nor do we give him the value of our good actions. After baptism we remain entirely free either to apply that value to anyone we wish or keep it for ourselves. But by this consecration we give ourselves explicitly to Jesus through Mary's hands and we include in our consecration the value of all our actions.

*(True Devotion to Mary, 126)*

Moreover, Jesus is still as much as ever the fruit of Mary, as heaven and earth repeat thousands of times a day: “Blessed is the fruit of thy womb, Jesus.” It is therefore certain that Jesus is the fruit and gift of Mary for every single man who possesses him, just as truly as he is for all mankind. Consequently, if any of the faithful have Jesus formed in their heart they can boldly say, “It is thanks to Mary that what I possess is Jesus her fruit, and without her I would not have him.” We can attribute more truly to her what Saint Paul said of himself, “I am in labour again with all the children of God until Jesus Christ, my Son, is formed in them to the fullness of his age.” Saint Augustine, surpassing himself as well as all that I have said so far, affirms that in order to be conformed to the image of the Son of God all the predestinate, while in the world, are hidden in the womb of the Blessed Virgin where they are protected, nourished, cared for and developed by this good Mother, until the day she brings them forth to a life of glory after death, which the Church calls the birthday of the just. This is indeed a mystery of grace unknown to the reprobate and little known even to the predestinate!

*(True Devotion to Mary, 33)*

This tree, once planted in a docile heart, requires fresh air and no human support. Being of heavenly origin, it must be uninfluenced by any creature, since a creature might hinder it from rising up towards God who created it. Hence you must not rely on your own endeavours or your natural talents or your personal standing or the guidance of men. You must resort to Mary, relying solely on her help.

The person in whose soul this tree has taken root must, like a good gardener, watch over it and protect it. For this tree, having life and capable of producing the fruit of life, should be raised and tended with enduring care and attention of soul.

*(The Secret of Mary, 71-72)*

Since by this devotion we give to our Lord, through the hands of his holy Mother, all our good works, she purifies them, making them beautiful and acceptable to her Son.

She enriches our good works by adorning them with her own merits and virtues. It is as if a poor peasant, wishing to win the friendship and favour of the king, were to go the queen and give her an apple his only possession – for her to offer it to the king. The queen, accepting the peasant's humble gift, puts it on a beautiful golden dish and presents it to the king on behalf of the peasant. The apple in itself would not be a gift worthy of a king, but presented by the queen in person on a dish of gold, it becomes fit for any king.

*(True Devotion to Mary, 146-147)*

One reason why so few souls come to the fullness of the age of Jesus is that Mary who is still as much as ever his Mother and the fruitful spouse of the Holy Spirit is not formed well enough in their hearts. If we desire a ripe and perfectly formed fruit, we must possess the tree that bears it. If we desire the fruit of life, Jesus Christ, we must possess the tree of life which is Mary. If we desire to have the Holy Spirit working within us, we must possess his faithful and inseparable spouse, Mary the divinely-favoured one whom, as I have said elsewhere, he can make fruitful.

*(True Devotion to Mary, 164)*

What Lucifer lost by pride Mary won by humility. What Eve ruined and lost by disobedience Mary saved by obedience. By obeying the serpent, Eve ruined her children as well as herself and delivered them up to him. Mary by her perfect fidelity to God saved her children with herself and consecrated them to his divine majesty.

God has established not just one enmity but “enmities,” and not only between Mary and Satan but between her race and his race. That is, God has put enmities, antipathies and hatreds between the true children and servants of the Blessed Virgin and the children and slaves of the devil. They have no love and no sympathy for each other. The children of Belial, the slaves of Satan, the friends of the world, – for they are all one and the same – have always persecuted and will persecute more than ever in the future those who belong to the Blessed Virgin.

*(True Devotion to Mary, 53-54)*

Show me a new road to our Lord, pave it with all the merits of the saints, adorn it with their heroic virtues, illuminate and enhance it with the splendour and beauty of the angels, have all the angels and saints there to guide and protect those who wish to follow it. Give me such a road and truly, truly, I boldly say and I am telling the truth – that instead of this road, perfect though it be, I would still choose the immaculate way of Mary. It is a way, a road without stain or spot, without original sin or actual sin, without shadow or darkness. When our loving Jesus comes in glory once again to reign upon earth – as he certainly will – he will choose no other way than the Blessed Virgin, by whom he came so surely and so perfectly the first time. The difference between his first and his second coming is that the first was secret and hidden, but the second will be glorious and resplendent. Both are perfect because both are through Mary. Alas, this is a mystery which we cannot understand, “Here let every tongue be silent.”

*(True Devotion to Mary, 158)*



The prophets, who had in advance been shown the incarnate Wisdom, referred to him as a sheep and a lamb because of his gentleness. They foretold that because of his gentleness “he would not break the bruised reed nor quench the smoking flax” (Is. 42:3). He is so full of kindness that even if a poor sinner be weighed down, blinded, and depraved by his sins, with already, as it were, one foot in hell, he will not condemn him unless the sinner compels him to do so.

St. John the Baptist for almost thirty years lived in the desert practising austerities to gain the knowledge and love of incarnate Wisdom. No sooner had he seen Jesus approaching than he pointed him out to his disciples, exclaiming, “Behold the Lamb of God. Behold him who takes away the sins of the world” (Jn. 1:29). He did not say, as seemingly he should, “Behold the Most High, behold the King of Glory, behold the Almighty.” But knowing him more thoroughly than any man at any time, he said: Behold the Lamb of God, behold that eternal Wisdom who, to captivate our hearts and to take away our sins, has gathered into his person all that is meek in God and in man, in heaven and on earth.

*(The Love of Eternal Wisdom, 119)*

Tell her with confidence that all you have given her of your possessions is little enough to honour her, but that in Holy Communion you wish to give her the same gifts as the eternal Father gave her. Thus, she will feel more honoured than if you gave her all the wealth in the world. Tell her, finally, that Jesus, whose love for her is unique, still wishes to take his delight and his repose in her even in your soul, even though it is poorer and less clean than the stable which he readily entered because she was there. Beg her to lend you her heart, saying, “O Mary, I take you for my all; give me your heart.”

*(True Devotion to Mary, 266)*

Lord Jesus, how lovely is your dwelling-place! The sparrow has found a house to dwell in, and the turtle-dove a nest for her little ones! How happy is the man who dwells in the house of Mary, where you were the first to dwell! Here in this home of the elect, he draws from you alone the help he needs to climb the stairway of virtue he has built in his heart to the highest possible points of perfection while in this vale of tears. “How lovely is your dwelling-place, Lord, God of hosts!”

*(True Devotion to Mary, 196)*

Mary must become as terrible as an army in battle array to the devil and his followers, especially in these latter times. For Satan, knowing that he has little time – even less now than ever – to destroy souls, intensifies his efforts and his onslaughts every day. He will not hesitate to stir up savage persecutions and set treacherous snares for Mary’s faithful servants and children whom he finds more difficult to overcome than others.

*(True Devotion to Mary, 50)*

Of what use is it for an archer to hit the outer part of a target if he cannot hit the centre? What good will it do us to know all the other branches of knowledge necessary for salvation if we do not learn the only essential one, the knowledge of our Lord Jesus Christ, the centre towards which all the other branches of knowledge must tend? Although the great Apostle St. Paul was a man of such extensive knowledge and so well versed in human learning, still he said that he did not know anything except Jesus Christ and him nailed to a cross (1Cor. 2:2).

Let us then say with him, “I count as loss all the knowledge I have prized so highly until now when I compare it to the knowledge of Jesus Christ, my Saviour” (Phil. 3:7-8). Now I see and understand that this knowledge is so excellent, so captivating, so profitable, so admirable that I no longer take any interest in other branches of knowledge that I used to like so much. Everything else is so meaningless, so absurd and a foolish waste of time.

*(The Love of Eternal Wisdom, 12)*

If the knowledge of the mystery of the Cross is such a special grace, how great must be the enjoyment when one actually possesses it? This is a favour Eternal Wisdom bestows only on his best friends and only after they have prayed for it, longed for it, pleaded for it. However excellent is the gift of faith by which we please God, draw near to him and overcome our enemies, and without which we would be lost, the Cross is an even greater gift.

God bestowed a greater favour on the Apostles and martyrs in giving them his Cross to carry in their humiliations, privations and cruel tortures than in conferring on them the gift of miracles or the grace to convert the world.

All those to whom Eternal Wisdom gave himself have desired the Cross, sought after it, welcomed it. Whatever sufferings came their way, they exclaimed from the depths of their heart with St. Andrew, “O wonderful Cross, so long have I yearned for you!”

*(The Love of Eternal Wisdom, 175)*

O Mary, may the light of your faith dispel the darkness of my mind. May your deep humility take the place of my pride. May your heavenly contemplation put an end to the distractions of my wandering imagination. May your continuous vision of God fill my memory with his presence. May the burning love of your heart inflame the coldness of mine. May your virtues take the place of my sins. May your merits be my adornment and make up for my unworthiness before God.

Finally, most dearly beloved Mother, grant, if it be possible, that I may have no other spirit but yours to know Jesus and his divine will. May I have no soul but yours to praise and glorify the Lord. May I have no heart but yours to love God purely and ardently as you love him.

*(The Secret of Mary, 68)*

July





Just as in natural and bodily generation there is a father and a mother, so in the supernatural and spiritual generation there is a father who is God and a mother who is Mary. All true children of God have God for their father and Mary for their mother; anyone who does not have Mary for his mother, does not have God for his father. This is why the reprobate, such as heretics and schismatics, who hate, despise or ignore the Blessed Virgin, do not have God for their father though they arrogantly claim they have, because they do not have Mary for their mother. Indeed if they had her for their mother they would love and honour her as good and true children naturally love and honour the mother who gave them life.

An infallible and unmistakable sign by which we can distinguish a heretic, a man of false doctrine, an enemy of God, from one of God's true friends is that the heretic and the hardened sinner show nothing but contempt and indifference for our Lady. He endeavours by word and example, openly or insidiously sometimes under specious pretexts – to belittle the love and veneration shown to her.

*(True Devotion to Mary, 30)*

Although this devotion is essentially an interior one, this does not prevent it from having exterior practices which should not be neglected. “These must be done but those not omitted.” If properly performed, exterior acts help to foster interior ones. Man is always guided by his senses and such practices remind him of what he has done or should do. Let no worldling or critic intervene to assert that true devotion is essentially in the heart and therefore externals should be avoided as inspiring vanity, or that real devotion should be hidden and private. I answer in the words of our Lord, “Let men see your good works that they may glorify your Father who is in heaven.” As St. Gregory says, this does not mean that they should perform external actions to please men or seek praise; that certainly would be vanity. It simply means that we do these things before men only to please and glorify God without worrying about either the contempt or the approval of men.

*(True Devotion to Mary, 226)*

O mighty God, give me your arms  
To conquer the world with its charms  
And all things against your law;  
To convert souls, O Lord bestow  
Your holiness into my soul,  
The truth into my mind,  
And pure fire, fire in my heart.

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.

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;  
If, Lord, my zeal pleases you,  
I will count myself as blest  
To become, become the world's trash.

*(Hymns of Montfort, 22)*

Our Blessed Lady will fill you with unbounded confidence in God and in herself:

1. Because you will no longer approach Jesus by yourself but always through Mary, your loving Mother.

2. Since you have given her all your merits, graces and satisfactions to dispose of as she pleases, she imparts to you her own virtues and clothes you in her own merits. So you will be able to say confidently to God: “Behold Mary, your handmaid, be it done unto me according to your word.”

3. Since you have now given yourself completely to Mary, body and soul, she, who is generous to the generous, and more generous than even the kindest benefactor, will in return give herself to you in a marvellous but real manner. Indeed you may without hesitation say to her, “I am yours, O Blessed Virgin, obtain salvation for me.”

*(True Devotion to Mary, 216)*

With the whole Church I acknowledge that Mary, being a mere creature fashioned by the hands of God is, compared to his infinite majesty, less than an atom, or rather is simply nothing, since he alone can say, “I am he who is.” Consequently, this great Lord, who is ever independent and self-sufficient, never had and does not now have any absolute need of the Blessed Virgin for the accomplishment of his will and the manifestation of his glory. To do all things he has only to will them.

However, I declare that, considering things as they are, because God has decided to begin and accomplish his greatest works through the Blessed Virgin ever since he created her, we can safely believe that he will not change his plan in the time to come, for he is God and therefore does not change in his thoughts or his way of acting.

*(True Devotion to Mary, 14-15)*

In this devotion we set no store on our own thoughts and actions but are content to rely on Mary's dispositions when approaching and even speaking to Jesus. We then act with far greater humility than others who imperceptibly rely on their own dispositions and are self-satisfied about them; and consequently we give greater glory to God, for perfect glory is given to him only by the lowly and humble of heart.

Our Blessed Lady, in her immense love for us, is eager to receive into her virginal hands the gift of our actions, imparting to them a marvellous beauty and splendour, and presenting them herself to Jesus most willingly. More glory is given to our Lord in this way than when we make our offering with our own guilty hands.

*(True Devotion to Mary, 223-224)*

It is more perfect because it supposes greater humility to approach God through a mediator rather than directly by ourselves. Our human nature, as I have just shown, is so spoilt that if we rely on our own work, effort and preparedness to reach God and please him, it is certain that our good works will be tainted and carry little weight with him. They will not induce him to unite himself to us or answer our prayers. God had his reasons for giving us mediators with him. He saw our unworthiness and helplessness and had pity on us. To give us access to his mercies he provided us with powerful advocates, so that to neglect these mediators and to approach his infinite holiness directly and without help from any one of them, is to be lacking in humility and respect towards God who is so great and holy. It would mean that we have less esteem for the King of kings than for an earthly king or ruler, for we would not dare approach an earthly king without a friend to speak for us.

*(True Devotion to Mary, 83)*

ROUGESSES DE LA CROIX DE JESUS-CHRIST -  
VOUS RE-MANYSQH BEFF

ANNE  
M LAMM  
PLEIN  
CROIX  
REVUE  
DOULEUR  
OVRAC  
MAY SQU  
FOSSIL  
DORAD





Mary is the sure means, the direct and immaculate way to Jesus and the perfect guide to him, it is through her that souls who are to shine forth in sanctity must find him. He who finds Mary finds life, that is, Jesus Christ who is the way, the truth and the life. But no one can find Mary who does not look for her. No one can look for her who does not know her, for no one seeks or desires something unknown. Mary then must be better known than ever for the deeper understanding and the greater glory of the Blessed Trinity.

*(True Devotion to Mary, 50)*

St. Louis Marie Grignon de Montfort and the Blessed Marie Louise Trichet, first Daughter of Wisdom, on a single ceramic by Father Alessandro M. Leidi, smm.

Dear friend, break the chains of sin and of sinners, of the world and the worldly, of the devil and his satellites. “Cast their yoke of death far from us.” To use the words of the Holy Spirit, let us put our feet into his glorious shackles and our neck into his chains. Let us bow down our shoulders in submission to the yoke of Wisdom incarnate, Jesus Christ, and let us not be upset by the burden of his chains. Notice how before saying these words the Holy Spirit prepares us to accept his serious advice, “Hearken, my son,” he says, “receive a counsel of understanding and do not spurn this counsel of mine.”

Allow me here, my dear friend, to join the Holy Spirit in giving you the same counsel, “These chains are the chains of salvation.” As our Lord on the cross draws all men to himself, whether they will it or not, he will draw sinners by the fetters of their sins and submit them like galley-slaves and devils to his eternal anger and avenging justice. But he will draw the just, especially in these latter days, by the chains of love.

*(True Devotion to Mary, 240-241)*

Mary is faithful: she will not permit anything we give her to be lost or wasted. She stands alone as the Virgin most faithful to God and to men. She faithfully guarded and kept all that God entrusted to her, never allowing the least bit to be lost; and she still keeps watch every day, with a special care, over all those who have placed themselves entirely under her protection and guidance.

Let us, then, confide everything to the faithful Virgin Mary, binding ourselves to her as to a pillar that cannot be moved, as to an anchor that cannot slip, or, better still, as to Mount Sion which cannot be shaken.

Thus whatever may be our natural blindness, our weakness, and our inconstancy, however numerous and wicked our enemies may be, we shall never go wrong or go astray or have the misfortune to lose the grace of God and that infinite treasure which is Eternal Wisdom.

*(The Love of Eternal Wisdom, 222)*

The saints have said wonderful things of Mary, the holy City of God, and, as they themselves admit, they were never more eloquent and more pleased than when they spoke of her. And yet they maintain that the height of her merits rising up to the throne of the Godhead cannot be perceived; the breadth of her love which is wider than the earth cannot be measured; the greatness of the power which she wields over one who is God cannot be conceived; and the depths of her profound humility and all her virtues and graces cannot be sounded. What incomprehensible height! What indescribable breadth! What immeasurable greatness! What an impenetrable abyss!

*(True Devotion to Mary, 7)*

But those who accept this little-known secret of grace which I offer them can rightly be compared to smelters and moulders who have discovered the beautiful mould of Mary where Jesus was so divinely and so naturally formed. They do not rely on their own skill but on the perfection of the mould. They cast and lose themselves in Mary where they become true models of her Son.

You may think this a beautiful and convincing comparison. But how many understand it? I would like you, my dear friend, to understand it. But remember that only molten and liquefied substances may be poured into a mould. That means that you must crush and melt down the old Adam in you if you wish to acquire the likeness of the new Adam in Mary.

*(True Devotion to Mary, 220-221)*

God the Son imparted to his mother all that he gained by his life and death, namely, his infinite merits and his eminent virtues. He made her the treasurer of all his Father had given him as heritage. Through her he applies his merits to his members and through her he transmits his virtues and distributes his graces. She is his mystical channel, his aqueduct, through which he causes his mercies to flow gently and abundantly.

*(True Devotion to Mary, 24)*

Again, beware of doing violence to yourself, endeavouring to experience pleasure in your prayers and good deeds. Pray and act always with something of that pure faith which Mary showed when on earth, and which she will share with you as time goes on. Poor little slave, let your sovereign Queen enjoy the clear sight of God, the raptures, delights, satisfactions and riches of heaven. Content yourself with a pure faith, which is accompanied by repugnance, distractions, weariness and dryness. Let your prayer be: "To whatever Mary my Queen does in heaven, I say Amen, so be it." We cannot do better than this for the time being.

Should you not savour immediately the sweet presence of the Blessed Virgin within you, take great care not to torment yourself. For this is a grace not given to everyone, and even when God in his great mercy favours a soul with this grace, it remains none the less very easy to lose it, except when the soul has become permanently aware of it through the habit of recollection. But should this misfortune happen to you, go back calmly to your sovereign Queen and make amends to her.

*(The Secret of Mary, 51-52)*

A Christian who does not meditate on the mysteries of the Rosary is very ungrateful to our Lord and shows how little he cares for all that our divine Saviour has suffered to save the world. This attitude seems to show that he knows little or nothing of the life of Jesus Christ, and that he has never taken the trouble to find out what he has done and what he went through in order to save us. A Christian of that kind ought to fear that, not having known Jesus Christ or having put him out of his mind, Jesus will reject him on the day of judgment with the reproach, "I tell you solemnly, I do not know you."

Let us meditate, then, on the life and sufferings of our Saviour by means of the holy Rosary; let us learn to know him well and to be grateful for all his blessings, so that, on the day of Judgment, he may number us among his children and his friends.

*(The Admirable Secret of the Rosary, 70)*



If by this devotion we secured the release of only one soul from Purgatory or converted only one sinner in our whole lifetime, would that not be enough to induce any person who really loves his neighbour to practise this devotion?

It must be noted that our good works, passing through Mary's hands, are progressively purified. Consequently, their merit and their satisfactory and prayer value are also increased. That is why they become much more effective in relieving the souls in Purgatory and in converting sinners than if they did not pass through the virginal and liberal hands of Mary. Stripped of self-will and clothed with disinterested love, the little that we give to the Blessed Virgin is truly powerful enough to appease the anger of God and draw down his mercy. It may well be that at the hour of death a person who has been faithful to this devotion will find that he has freed many souls from Purgatory and converted many sinners, even though he performed only the ordinary actions of his state of life. Great will be his joy at the judgement. Great will be his glory throughout eternity.

*(True Devotion to Mary, 172)*

Mary received from God a far-reaching dominion over the souls of the elect. Otherwise she could not make her dwelling-place in them as God the Father has ordered her to do, and she could not conceive them, nourish them, and bring them forth to eternal life as their mother. She could not have them for her inheritance and her possession and form them in Jesus and Jesus in them. She could not implant in their heart the roots of her virtues, nor be the inseparable associate of the Holy Spirit in all these works of grace. None of these things, I repeat, could she do unless she had received from the Almighty rights and authority over their souls. For God, having given her power over his only-begotten and natural Son, also gave her power over his adopted children – not only in what concerns their body – which would be of little account – but also in what concerns their soul.

*(True Devotion to Mary, 37)*

“This one and that one were born in her.” According to the explanation of some of the Fathers, the first man born of Mary is the God-man, Jesus Christ. If Jesus Christ, the head of mankind, is born of her, the predestinate, who are members of this head, must also as a necessary consequence be born of her. One and the same mother does not give birth to the head without the members nor to the members without the head, for these would be monsters in the order of nature. In the order of grace likewise the head and the members are born of the same mother. If a member of the mystical body of Christ, that is, one of the predestinate, were born of a mother other than Mary who gave birth to the head, he would not be one of the predestinate, nor a member of Jesus Christ, but a monster in the order of grace.

*(True Devotion to Mary, 32)*

But when I consider the ill-use I have made of all these blessings, and for which I have returned only ingratitude, I am profoundly sorry, and I sincerely regret the wickedness of my past life. Very humbly I ask your forgiveness and beg you to wipe away the stains from my soul with the blood of your dear Son. I beg you to forget the neglect which so often in the past led me away from the path of your Holy Spirit, and frustrated the plans which in your goodness you have made for me. Do not enter into judgment against your poor servant, O God. But since you never reject the sacrifice of a contrite and humble heart, grant me the grace to weep for my sins during the little time I have left, and like your saints to die in the spirit of repentance.

*(Dispositions for Happy Death, 50)*

The knowledge of Jesus Christ is the science of Christians and the science of salvation; it surpasses, says Saint Paul, all human sciences in value and perfection:

1. because of the dignity of its object, which is a God-man, compared to whom the whole universe is but a drop of dew or a grain of sand;

2. because of its utility to us; human sciences only fill us with the wind and emptiness of pride;

3. because of its necessity; for no one can be saved without the knowledge of Jesus Christ, while a person who knows absolutely nothing of any other science will be saved as long as he is enlightened by the knowledge of Jesus Christ.

Blessed is the Rosary which gives us this science and knowledge of our Blessed Lord through our meditations on his life, death, passion and glory.

*(The Admirable Secret of the Rosary, 82)*

If devotion to the Blessed Virgin is necessary for all men simply to work out their salvation, it is even more necessary for those who are called to a special perfection. I do not believe that anyone can acquire intimate union with our Lord and perfect fidelity to the Holy Spirit without a very close union with the most Blessed Virgin and an absolute dependence on her support.

*(True Devotion to Mary, 43)*

But how describe the gentleness of Jesus in his dealings with poor sinners: his gentleness with Mary Magdalene, his courteous solicitude in turning the Samaritan woman from her evil ways, his compassion in pardoning the adulterous woman taken in adultery, his charity in sitting down to eat with public sinners in order to win them over? Did not his enemies seize upon his great kindness as a pretext to persecute him, saying that his gentleness only encouraged others to transgress the law of Moses, and tauntingly called him the friend of sinners and publicans? With what kindness and concern did he not try to win over the heart of Judas who had decided to betray him, even when Jesus was washing his feet and calling him his friend! With what charity he asked God his Father to pardon his executioners, pleading their ignorance as an excuse.

*(The Love of Eternal Wisdom, 125)*

Eternal Wisdom, besides being the object of the eternal Father's delight, and the joy of angels (cf. Nos. 10,19,55), is also the source of purest joy and consolation for man who possesses him. He gives to man a relish for everything that comes from God and makes him lose his taste for things created. He enlightens his mind with the brightness of his own light and pours into his heart an indescribable joy, sweetness and peace even when he is in the midst of the most harrowing grief and suffering.

There is a true and holy joy in Wisdom's friendship (Wisd. 8:18), while the joys and pleasures we find in created things are illusory, leading only to affliction of spirit.

When eternal Wisdom communicates himself to a soul, he gives that soul all the gifts of the Holy Spirit and all the great virtues to an eminent degree. They are: the theological virtues – lively faith, firm hope, ardent charity; the cardinal virtues – well-ordered temperance, complete prudence, perfect justice, invincible fortitude; the moral virtues – perfect religion, profound humility, pleasing gentleness, blind obedience, complete detachment, continuous mortification, sublime prayer, etc.

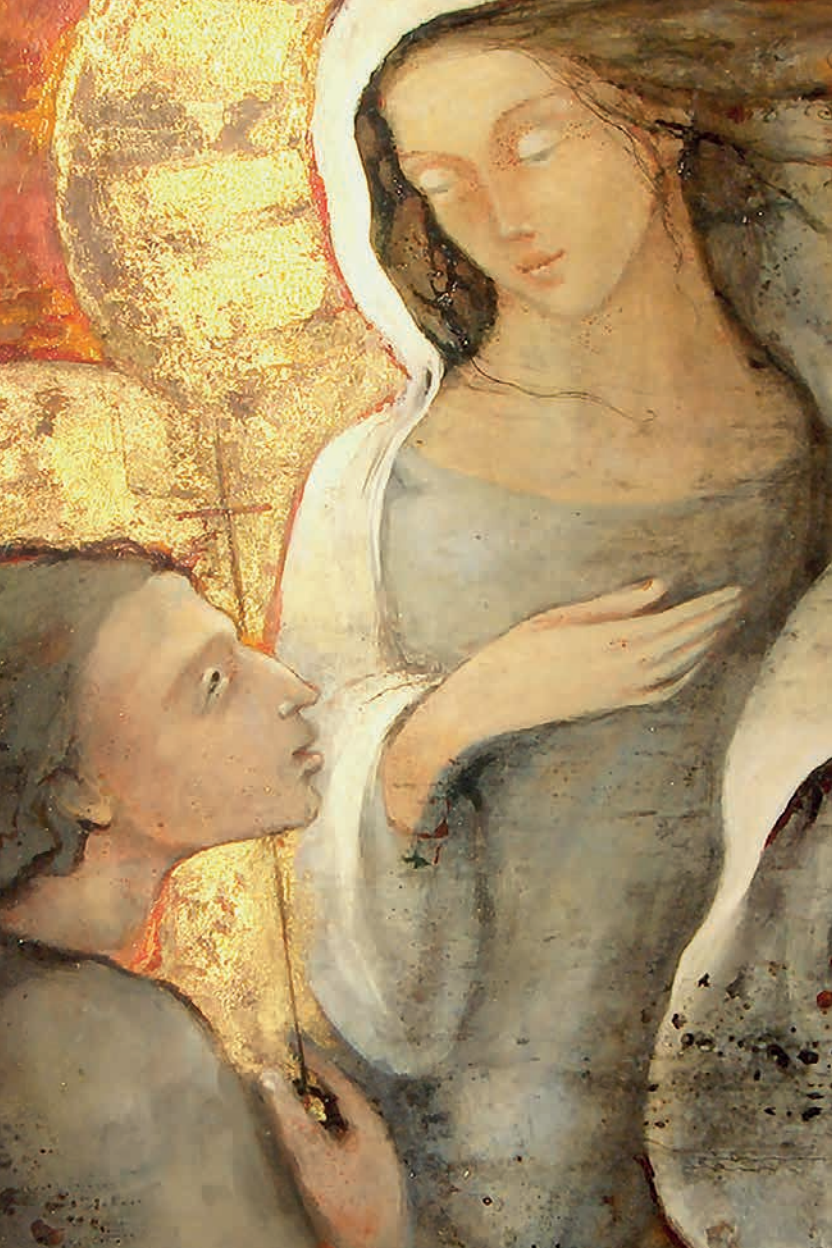
*(The Love of Eternal Wisdom, 98-99)*



Where Mary is present, the evil one is absent. One of the unmistakable signs that a person is led by the Spirit of God is the devotion he has to Mary, and his habit of thinking and speaking of her. This is the opinion of a saint, who goes on to say that just as breathing is a proof that the body is not dead, so the habitual thought of Mary and loving converse with her is a proof that the soul is not spiritually dead in sin.

Since Mary alone has crushed all heresies, as we are told by the Church under the guidance of the Holy Spirit (Office of B.V.M.), a devoted servant of hers will never fall into formal heresy or error, though critics may contest this. He may very well err materially, mistaking lies for truth or an evil spirit for a good one, but he will be less likely to do this than others. Sooner or later he will discover his error and will not go on stubbornly believing and maintaining what he mistakenly thought was the truth.

*(True Devotion to Mary, 166-167)*



The grace and help of God are absolutely necessary for us to practise all these, but we are sure that grace will be given to all, though not in the same measure. I say “not in the same measure,” because God does not give his graces in equal measure to everyone, although in his infinite goodness he always gives sufficient grace to each. A person who corresponds to great graces performs great works, and one who corresponds to lesser graces performs lesser works. The value and high standard of our actions corresponds to the value and perfection of the grace given by God and responded to by the faithful soul. No one can contest these principles.

It all comes to this, then. We must discover a simple means to obtain from God the grace needed to become holy. It is precisely this I wish to teach you. My contention is that you must first discover Mary if you would obtain this grace from God.

*(The Secret of Mary, 5-6)*

Saint Montfort and the Blessed Virgin Mary. Painting by Merli, 1992. Scholasticate of the Montfort Missionaries, in via Romagna, Rome.

As in the natural life a child must have a father and a mother, so in the supernatural life of grace a true child of the Church must have God for his Father and Mary for his mother. If he prides himself on having God for his Father but does not give to Mary the tender affection of a true child, he is an impostor and his father is the devil.

Since Mary produced the head of the elect, Jesus Christ, she must also produce the members of that head, that is, all true Christians. A mother does not conceive a head without members, nor members without a head. If anyone, then, wishes to become a member of Jesus Christ, and consequently be filled with grace and truth, he must be formed in Mary through the grace of Jesus Christ, which she possesses with a fullness enabling her to communicate it abundantly to true members of Jesus Christ, her true children.

The Holy Spirit espoused Mary and produced his greatest work, the incarnate Word, in her, by her and through her. He has never disowned her and so he continues to produce every day, in a mysterious but very real manner, the souls of the elect in her and through her.

*(The Secret of Mary, 11-13)*

Before Holy Communion, place yourself humbly in the presence of God.

Renounce your corrupt nature and dispositions, no matter how good self-love makes them appear to you.

Renew your consecration saying, “I belong entirely to you, dear Mother, and all that I have is yours.”

Implore Mary to lend you her heart so that you may receive her Son with her dispositions. Remind her that her Son’s glory requires that he should not come into a heart so sullied and fickle as your own, which could not fail to diminish his glory and might cause him to leave. Tell her that if she will take up her abode in you to receive her Son – which she can do because of the sovereignty she has over all hearts – he will be received by her in a perfect manner without danger of being affronted or being forced to depart.

*(True Devotion to Mary, 266)*

Mary's power over the evil spirits will especially shine forth in the latter times, when Satan will lie in wait for her heel, that is, for her humble servants and her poor children whom she will rouse to fight against him. In the eyes of the world they will be little and poor and, like the heel, lowly in the eyes of all, down-trodden and crushed as is the heel by the other parts of the body. But in compensation for this they will be rich in God's graces, which will be abundantly bestowed on them by Mary. They will be great and exalted before God in holiness. They will be superior to all creatures by their great zeal and so strongly will they be supported by divine assistance that, in union with Mary, they will crush the head of Satan with their heel, that is, their humility, and bring victory to Jesus Christ.

*(True Devotion to Mary, 54)*

The saints are moulded in Mary. There is a vast difference between carving a statue by blows of hammer and chisel and making a statue by using a mould. Sculptors and statue-makers work hard and need plenty of time to make statues by the first method. But the second method does not involve much work and takes very little time. St. Augustine speaking to our Blessed Lady says, “You are worthy to be called the mould of God.” Mary is a mould capable of forming people into the image of the God-man. Anyone who is cast into this divine mould is quickly shaped and moulded into Jesus and Jesus into him. At little cost and in a short time he will become Christ-like since he is cast into the very same mould that fashioned a God-man.

*(True Devotion to Mary, 219)*

I beg of you to beware of thinking of the Rosary as something of little importance – as do ignorant people, and even several great but proud scholars. Far from being insignificant, the Rosary is a priceless treasure which is inspired by God. Almighty God has given it to you because he wants you to use it as a means to convert the most hardened sinners and the most obstinate heretics. He has attached to it grace in this life and glory in the next. The saints have said it faithfully and the Popes have endorsed it.

When the Holy Spirit has revealed this secret to a priest and director of souls, how blessed is that priest! For the vast majority of people fail to know this secret or else only know it superficially. If such a priest really understands this secret, he will say the Rosary each day and will encourage others to say it. God and his blessed Mother will pour abundant grace into his soul, so that he may become God's instrument for his glory; and his word, though simple, will do more good in one month than that of other preachers in several years.

*(The Admirable Secret of the Rosary, 1)*



I do not ask for visions or revelations, for sensible devotion or even spiritual pleasures. It is your privilege to see God clearly in perpetual light. It is your privilege to savour the delights of heaven where nothing is without sweetness. It is your privilege to triumph gloriously in heaven at the right hand of your Son without further humiliation, and to command angels, men, and demons, without resistance on their part. It is your privilege to dispose at your own choice of all the good gifts of God without any exception.

Such, most holy Mary, is the excellent portion which the Lord has given you, and which will never be taken from you, and which gives me great joy. As for my portion here on earth, I wish only to have a share in yours, that is, to have simple faith without seeing or tasting, to suffer joyfully without the consolation of men, to die daily to myself without flinching, to work gallantly for you even until death without any self-interest, as the most worthless of your slaves.

*(The Secret of Mary, 69)*

# August



The elect have a great love for our Lady and honour her truly as their Mother and Queen. They love her not merely in word but in deed. They honour her not just outwardly, but from the depths of their heart. Like Jacob, they avoid the least thing that might displease her, and eagerly do whatever they think might win her favour. They bring Mary their body and their soul, with all their faculties, so that:

1) she may accept them as her own;

2) she may make them die to sin and self by divesting them of self-love, in order to please Jesus her Son, who wishes to have as friends and disciples only those who are dead to sin and self;

3) she may clothe them according to their heavenly Father's taste and for his greater glory, which she knows better than any other creature;

4) through her care and intercession, this body and soul of theirs, thoroughly cleansed from every stain, thoroughly dead to self, thoroughly stripped and well-prepared, may be pleasing to the heavenly Father and deserving of his blessing.

*(True Devotion to Mary, 197)*

Montfort, Apostle of the Cross. Les Landes-Génusson, France.

She loves them tenderly, more tenderly than all the mothers in the world together. Take the maternal love of all the mothers of the world for their children. Pour all that love into the heart of one mother for an only child. That mother's love would certainly be immense. Yet Mary's love for each of her children has more tenderness than the love of that mother for her child. She loves them not only affectively but effectively.

*(True Devotion to Mary, 202)*

How welcome to Jesus Christ, the Father of the world to come, is a child perfumed with the fragrance of Mary! How readily and how intimately does he unite himself to that child! But this we have already shown at length.

Furthermore, once Mary has heaped her favours upon her children and her faithful servants and has secured for them the blessing of the heavenly Father and union with Jesus Christ, she keeps them in Jesus and keeps Jesus in them. She guards them, watching over them unceasingly, lest they lose the grace of God and fall into the snares of their enemies.

*(True Devotion to Mary, 211-212)*

With conditions as they are, I find myself, as time goes on, torn by two apparently contradictory feelings. On one hand, I feel a secret attraction for a hidden life in which I can efface myself and combat my natural tendency to show off. On the other hand, I feel a tremendous urge to make our Lord and his holy Mother loved, to go in a humble and simple way to teach catechism to the poor in country places and to arouse in sinners a devotion to our Blessed Lady. This was the work done by a good priest who died a holy death here recently. He used to go about from parish to parish teaching the people catechism and relying only on what Providence provided for him.

I know very well, my dear Father, that I am not worthy to do such honourable work, but when I see the needs of the Church I cannot help pleading continually for a small and poor band of good priests to do this work under the banner and protection of the Blessed Virgin.

*(Letter 5)*

The whole world is filled with her glory, and this is especially true of Christian peoples, who have chosen her as guardian and protectress of kingdoms, provinces, dioceses, and towns. Many cathedrals are consecrated to God in her name. There is no church without an altar dedicated to her, no country or region without at least one of her miraculous images where all kinds of afflictions are cured and all sorts of benefits received. Many are the confraternities and associations honouring her as patron; many are the orders under her name and protection; many are the members of sodalities and religious of all congregations who voice her praises and make known her compassion. There is not a child who does not praise her by lisping a Hail Mary. There is scarcely a sinner, however hardened, who does not possess some spark of confidence in her. The very devils in hell, while fearing her, show her respect.

*(True Devotion to Mary, 9)*

God the Father was well pleased with the sovereign beauty of eternal Wisdom, his Son, throughout time and eternity, as he himself explicitly testified on the day of his Son's baptism and his transfiguration, "This is my beloved Son with whom I am well pleased" (Mt. 17:5; 3:17. cf. Nos. 55, 98).

This splendour of dazzling and incomprehensible light of which the apostles caught a glimpse in the Transfiguration, filled them with delight and lifted them to the heights of ecstasy: This eternal Wisdom is something resplendent, Sublime, immense, and infinite, More ancient than the universe.

My words fail to give even the faintest idea of his beauty and supreme gentleness, and fall infinitely short of his excellence: for who can ever form an adequate idea of him? Who could ever portray him faithfully? You alone, great God, know who he is and can reveal him to all you wish (cf. Mt. 11:27; Lk. 10:22).

*(The Love of Eternal Wisdom, 19)*



God the Son wishes to form himself, and, in a manner of speaking, become incarnate every day in his members through his dear Mother. To her he said: “Take Israel for your inheritance.” It is as if he said, God the Father has given me as heritage all the nations of the earth, all men good and evil, predestinate and reprobate. To the good I shall be father and advocate, to the bad a just avenger, but to all I shall be a judge. But you, my dear Mother, will have for your heritage and possession only the predestinate represented by Israel. As their loving mother, you will give them birth, feed them and rear them. As their queen, you will lead, govern and defend them.

*(True Devotion to Mary, 31)*



When we pray that God's holy name be glorified, we cannot be farther from profaning it. If we really look upon the kingdom of God as our heritage, we cannot possibly be attached to the things of this world. If we sincerely ask God that our neighbour may have the same blessings that we ourselves stand in need of, it goes without saying that we will give up all hatred, quarrelling and jealousy. And if we ask God for our daily bread, we shall learn to hate gluttony and sensual pleasures which thrive in rich surroundings. While sincerely asking God to forgive us as we forgive those who trespass against us, we no longer give way to anger and revenge, we return good for evil and we love our enemies. To ask God to save us from falling into sin when we are tempted is to give proof that we are fighting laziness and that we are genuinely seeking means to root out vicious habits and to work out our salvation. To pray God to deliver us from evil is to fear his justice, and this will give us true happiness, for the fear of God is the beginning of wisdom. It is through the virtue of the fear of God that men avoid sin.

*(The Admirable Secret of the Rosary, 43)*

«A great sign appeared in the sky, a woman clothed with the sun...» (Rev 12:1-9).

My dear sister, thank God for me for I am content and happy in all my troubles. I think there is nothing in the whole world so welcome as the most bitter cross, when it is steeped in the blood of Christ crucified and in the milk of his holy Mother. Besides this inward happiness, there is the great merit of carrying the crosses. I wish you could see mine. I have never had more conversions than after the most painful and unjust prohibitions. Be brave, my dear sister, all three of us must carry our cross to the extreme limits of the kingdom. Carry yours well and I will carry mine well too, with the help of God. Let us not complain or put the burden aside or make excuses or cry like a child who weeps because he is given a load of gold to carry, or a farmer who loses heart when his fields are strewn with pieces of gold by people wanting to make him rich.

*(Letter 26)*

Since you do everything through the Blessed Virgin as required by this devotion, you naturally lay aside your own intentions no matter how good they appear to you. You abandon yourself to our Lady's intentions even though you do not know what they are. Thus you share in the high quality of her intentions, which are so pure that she gave more glory to God by the smallest of her actions, say, twirling her distaff, or making a stitch, than did St. Laurence suffering his cruel martyrdom on the grid-iron, and even more than all the saints together in all their most heroic deeds! Mary amassed such a multitude of merits and graces during her sojourn on earth that it would be easier to count the stars in heaven, the drops of water in the ocean or the sands of the sea-shore than count her merits and graces. She thus gave more glory to God than all the angels and saints have given or will ever give him. Mary, wonder of God, when souls abandon themselves to you, you cannot but work wonders in them!

*(True Devotion to Mary, 222)*

God the Holy Spirit entrusted his wondrous gifts to Mary, his faithful spouse, and chose her as the dispenser of all he possesses, so that she distributes all his gifts and graces to whom she wills, as much as she wills, how she wills and when she wills. No heavenly gift is given to men which does not pass through her virginal hands. Such indeed is the will of God, who has decreed that we should have all things through Mary, so that, making herself poor and lowly, and hiding herself in the depths of nothingness during her whole life, she might be enriched, exalted and honoured by almighty God. Such are the views of the Church and the early Fathers.

*(True Devotion to Mary, 25)*

But the most perfect and most profitable of all devotions to the Blessed Virgin consists in consecrating ourselves entirely to her, and to Jesus through her, as their slaves. It involves consecrating to her completely and for all eternity our body and soul, our possessions both spiritual and material, the atoning value and the merits of our good actions and our right to dispose of them. In short, it involves the offering of all we have acquired in the past, all we actually possess at the moment, and all we will acquire in the future.

As there are several books treating of this devotion, I will content myself with saying that I have never found a practice of devotion to our Lady more solid than this one, since it takes its inspiration from the example of Jesus Christ. Neither have I found any devotion which redounds more to God's glory, is more salutary to the soul, and more feared by the enemies of our salvation; nor, finally, have I found a devotion that is more attractive and more satisfying.

*(The Love of Eternal Wisdom, 219)*

AVE  
Hail Mary,  
Dear advocate of sinners!  
Take, I entreat you,  
Take our hearts.  
In everything  
Plead the case  
Of your faithful servants.

AVE  
Hail Mary,  
Our refuge and firm support  
During our entire life,  
Right up to death.  
Dear Mistress,  
Great Princess,  
Bring us safely to shore.

AVE  
Hail Mary,  
Refuge of us all.  
Virgin all blessed,  
Pray for us.  
Be the Mother  
And the light  
Of those who have recourse to you.



AVE

Hail Mary,

Full of humility.

Share it with me, I beg you,

Through charity.

Dear Mistress,

Great Princess,

I will bless your goodness.

*(Hymn 90)*

Mary remained hidden during her life she is called by the Holy Spirit and the Church “Alma Mater,” Mother hidden and unknown. So great was her humility that she desired nothing more upon earth than to remain unknown to herself and to others, and to be known only to God.

In answer to her prayers to remain hidden, poor and lowly, God was pleased to conceal her from nearly every other human creature in her conception, her birth, her life, her mysteries, her resurrection and assumption. Her own parents did not really know her; and the angels would often ask one another, “Who can she possibly be?”, for God had hidden her from them, or if he did reveal anything to them, it was nothing compared with what he withheld.

God the Father willed that she should perform no miracle during her life, at least no public one, although he had given her the power to do so. God the Son willed that she should speak very little although he had imparted his wisdom to her. Even though Mary was his faithful spouse, God the Holy Spirit willed that his apostles and evangelists should say very little about her and then only as much as was necessary to make Jesus known.

*(True Devotion to Mary, 2-4)*

AVE

Hail Mary,  
At your Holy Assumption,  
Raised up and ravished  
To Sion.  
O great Queen  
And Sovereign!  
On us all, a blessing!

AVE

Hail Mary,  
Enthroned and crowned in heaven!  
Be also blessed  
On earth.  
Grant us grace,  
Grant us place  
In your glorious reign.

AVE

Hail Mary,  
Both Virgin and Mother.  
O infinite marvel  
Of the King of kings!  
Fruitful Virgin,  
With no peer,  
Make me obedient to your rule.

AVE

Hail Mary,

Admirable Mother of the Savior,

May everything sing and proclaim

Your splendor!

You gave being

To your Master,

You form your Creator.

AVE

Hail Mary,

Treasurer of divine gifts.

Open for us, I beg you,

Your holy hands.

And may grace

Pass through them

To us, making us holy!

*(Hymn 90)*

True devotion to Mary is disinterested. It inspires us to seek God alone in his Blessed Mother and not ourselves. The true subject of Mary does not serve his illustrious Queen for selfish gain. He does not serve her for temporal or eternal well-being but simply and solely because she has the right to be served and God alone in her. He loves her not so much because she is good to him or because he expects something from her, but simply because she is lovable. That is why he loves and serves her just as faithfully in weariness and dryness of soul as in sweet and sensible fervour. He loves her as much on Calvary as at Cana. How pleasing and precious in the sight of God and his holy Mother must these servants of Mary be, who serve her without any self-seeking. How rare they are nowadays!

*(True Devotion to Mary, 110)*

To thank God for the graces he has given to our Lady, her consecrated ones will frequently say the Magnificat.

The Magnificat is the only prayer we have which was composed by our Lady, or rather, composed by Jesus in her, for it was he who spoke through her lips. It is the greatest offering of praise that God ever received under the law of grace. On the one hand, it is the most humble hymn of thanksgiving and, on the other, it is the most sublime and exalted. Contained in it are mysteries so great and so hidden that even the angels do not understand them.

*(True Devotion to Mary, 255)*

How gentle, attractive and approachable is eternal Wisdom who possesses such splendour, excellence and grandeur. He invites men to come to him because he wants to teach them the way to happiness. He is for ever searching for them and always greets them with a smile. He bestows blessings on them many times over and forestalls their needs in a thousand different ways, and even goes as far as to wait at their very doorstep to give them proofs of his friendship. Who could be so heartless as to refuse to love this gentle conqueror?

How unfortunate are the rich and powerful if they do not love eternal Wisdom.

*(The Love of Eternal Wisdom, 5-6)*





There is not and there will never be, either in God's creation or in his mind, a creature in whom he is so honoured as in the most Blessed Virgin Mary, not excepting even the saints, the cherubim or the highest seraphim in heaven.

Mary is God's garden of Paradise, his own unspeakable world, into which his Son entered to do wonderful things, to tend it and to take his delight in it. He created a world for the wayfarer, that is, the one we are living in. He created a second world – Paradise – for the Blessed. He created a third for himself, which he named Mary. She is a world unknown to most mortals here on earth. Even the angels and saints in heaven find her incomprehensible, and are lost in admiration of a God who is so exalted and so far above them, so distant from them, and so enclosed in Mary, his chosen world, that they exclaim: "Holy, holy, holy" unceasingly.

*(The Secret of Mary, 19)*

Montfort-sur-Meu, the house where Montfort was born.  
A ceramic by Father Alessandro Leidi, smm.

Mary, who is never slighted by her Son but is always well received, prevails upon him to accept with pleasure everything she offers him, regardless of its value. Mary has only to present the gift for Jesus graciously to accept it. This is what St. Bernard strongly recommended to all those he was guiding along the pathway to perfection. “When you want to offer something to God, to be welcomed by him be sure to offer it through the worthy Mother of God, if you do not wish to see it rejected.”

Does not human nature itself, as we have seen, suggest this mode of procedure to the less important people of this world with regard to the great? Why should grace not inspire us to do likewise with regard to God? He is infinitely exalted above us. We are less than atoms in his sight. But we have an advocate so powerful that she is never refused anything. She is so resourceful that she knows every secret way to win the heart of God. She is so good and kind that she never passes over anyone no matter how lonely and sinful.

*(True Devotion to Mary, 149-150)*

God wishes therefore to reveal Mary, his masterpiece, and make her more known in these latter times:

1. Because she kept herself hidden in this world and in her great humility considered herself lower than dust, having obtained from God, his apostles and evangelists the favour of being made known.

2. Because, as Mary is not only God's masterpiece of glory in heaven, but also his masterpiece of grace on earth, he wishes to be glorified and praised because of her by those living upon earth.

3. Since she is the dawn which precedes and discloses the Sun of Justice Jesus Christ, she must be known and acknowledged so that Jesus may be known and acknowledged.

4. As she was the way by which Jesus first came to us, she will again be the way by which he will come to us the second time though not in the same manner.

*(True Devotion to Mary, 50)*

When will that happy day come, when God's Mother is enthroned in men's hearts as Queen, subjecting them to the dominion of her great and princely Son? When will souls breathe Mary as the body breathes air? When that time comes wonderful things will happen on earth. The Holy Spirit, finding his dear Spouse present again in souls, will come down into them with great power. He will fill them with his gifts, especially wisdom, by which they will produce wonders of grace. My dear friend, when will that happy time come, that age of Mary, when many souls, chosen by Mary and given her by the most High God, will hide themselves completely in the depths of her soul, becoming living copies of her, loving and glorifying Jesus? That day will dawn only when the devotion I teach is understood and put into practice. Lord, that your kingdom may come, may the reign of Mary come!

*(True Devotion to Mary, 217)*

If the Holy Spirit has planted in your soul the true Tree of Life, you need not be alarmed when the winds blow and shake this tree, for it must happen that the storm-winds of temptation will threaten to bring it down, and snow and frost tend to smother it. By this we mean that this devotion to our Blessed Lady will surely be called into question and attacked. But as long as we continue steadfastly in tending it, we have nothing to fear.

Chosen soul, provided you thus carefully cultivate the Tree of Life, which has been freshly planted in your soul by the Holy Spirit, I can assure you that in a short time it will grow so tall that the birds of the air will make their home in it. It will become such a good tree that it will yield in due season the sweet and adorable Fruit of honour and grace, which is Jesus, who has always been and will always be the only fruit of Mary.

Happy is that soul in which Mary, the Tree of Life, is planted. Happier still is the soul in which she has been able to grow and blossom. Happier again is the soul in which she brings forth her fruit. But happiest of all is the soul which savours the sweetness of Mary's fruit and preserves it up till death and then beyond to all eternity. Amen.

*(The Secret of Mary, 70.77-78)*

Say to God the Son, “Lord, I am not worthy,” meaning that you are not worthy to receive him because of your useless and evil words and your carelessness in his service, but nevertheless you ask him to have pity on you because you are going to usher him into the house of his Mother and yours, and you will not let him go until he has made it his home.

*(True Devotion to Mary, 268)*

We must examine and meditate on the great virtues she practised during her life, especially:

1. Her lively faith, by which she believed the angel's word without the least hesitation, and believed faithfully and constantly even to the foot of the Cross on Calvary.

2. Her deep humility, which made her prefer seclusion, maintain silence, submit to every eventuality and put herself in the last place.

3. Her truly divine purity, which never had and never will have its equal on this side of heaven. And so on for her other virtues.

Remember what I told you before, that Mary is the great, unique mould of God, designed to make living images of God at little expense and in a short time. Anyone who finds this mould and casts himself into it, is soon transformed into our Lord because it is the true likeness of him.

*(True Devotion to Mary, 260)*

God the Father gave his only Son to the world only through Mary. Whatever desires the patriarchs may have cherished, whatever entreaties the prophets and saints of the Old Law may have had for 4,000 years to obtain that treasure, it was Mary alone who merited it and found grace before God by the power of her prayers and the perfection of her virtues. “The world being unworthy,” said Saint Augustine, “to receive the Son of God directly from the hands of the Father, he gave his Son to Mary for the world to receive him from her.” The Son of God became man for our salvation but only in Mary and through Mary. God the Holy Spirit formed Jesus Christ in Mary but only after having asked her consent through one of the chief ministers of his court.

God the Father imparted to Mary his fruitfulness as far as a mere creature was capable of receiving it, to enable her to bring forth his Son and all the members of his mystical body.

*(True Devotion to Mary, 16-17)*



You never think of Mary without Mary thinking of God for you. You never praise or honour Mary without Mary joining you in praising and honouring God. Mary is entirely relative to God. Indeed I would say that she was relative only to God, because she exists uniquely in reference to him. She is an echo of God, speaking and repeating only God. If you say “Mary” she says “God.” When St. Elizabeth praised Mary calling her blessed because she had believed, Mary, the faithful echo of God, responded with her canticle, “My soul glorifies the Lord.” What Mary did on that day, she does every day. When we praise her, when we love and honour her, when we present anything to her, then God is praised, honoured and loved and receives our gift through Mary and in Mary.

*(True Devotion to Mary, 225)*

Mary received from God a unique dominion over souls enabling her to nourish them and make them more and more godlike. St. Augustine went so far as to say that even in this world all the elect are enclosed in the womb of Mary, and that their real birthday is when this good mother brings them forth to eternal life. Consequently, just as an infant draws all its nourishment from its mother, who gives according to its needs, so the elect draw their spiritual nourishment and all their strength from Mary.

Mary is the great mould of God, fashioned by the Holy Spirit to give human nature to a Man who is God by the hypostatic union, and to fashion through grace men who are like to God. No godly feature is missing from this mould. Everyone who casts himself into it and allows himself to be moulded will acquire every feature of Jesus Christ, true God, with little pain or effort, as befits his weak human condition. He will take on a faithful likeness to Jesus with no possibility of distortion, for the devil has never had and never will have any access to Mary, the holy and immaculate Virgin, in whom there is not the least suspicion of a stain of sin.

*(The Secret of Mary, 14.17)*

If we examine closely the remainder of the life of Jesus Christ, we see that he chose to begin his miracles through Mary. It was by her word that he sanctified Saint John the Baptist in the womb of his mother, Saint Elizabeth; no sooner had Mary spoken than John was sanctified. This was his first and greatest miracle of grace. At the wedding in Cana he changed water into wine at her humble prayer, and this was his first miracle in the order of nature. He began and continued his miracles through Mary and he will continue them through her until the end of time.

*(True Devotion to Mary, 19)*

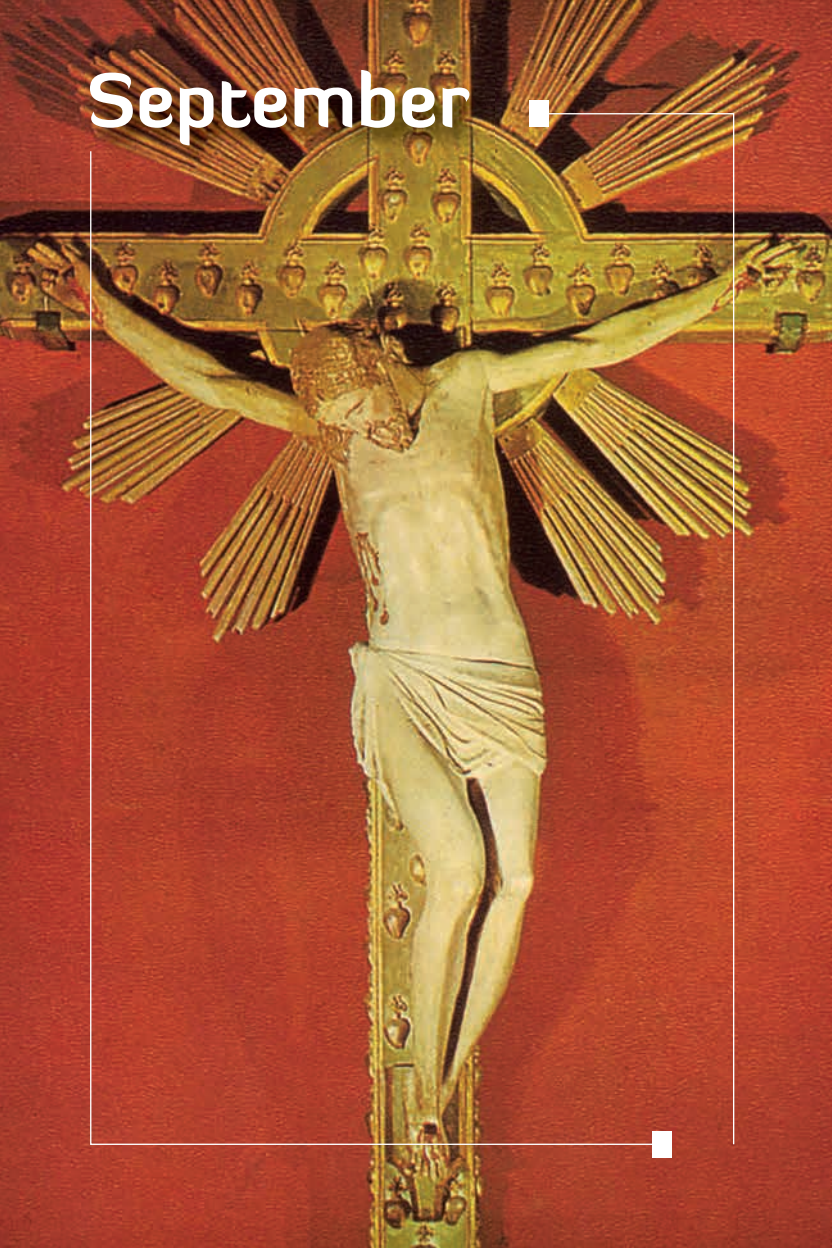
Since grace enhances our human nature and glory adds a still greater perfection to grace, it is certain that our Lord remains in heaven just as much the Son of Mary as he was on earth. Consequently he has retained the submissiveness and obedience of the most perfect of all children towards the best of all mothers. We must take care, however, not to consider this dependence as an abasement or imperfection in Jesus Christ. For Mary, infinitely inferior to her Son, who is God, does not command him in the same way as an earthly mother would command her child who is beneath her. Since she is completely transformed in God by that grace and glory which transforms all the saints in him, she does not ask or wish or do anything which is contrary to the eternal and changeless will of God.

*(True Devotion to Mary, 27)*

Mother most dear, Lady most lovable, the only grace I beg you in your kindness to obtain for me is that every day and moment of my life I may say this threefold Amen: Amen, so be it, to all you did upon earth; Amen, so be it, to all you are doing now in heaven; Amen, so be it, to all you are doing in my soul. In that way, you and you alone will fully glorify Jesus in me during all my life and throughout eternity. Amen.

*(The Secret of Mary, 69)*

September



This does not mean that one who has discovered Mary through a genuine devotion is exempt from crosses and sufferings. Far from it! One is tried even more than others, because Mary, as Mother of the living, gives to all her children splinters of the tree of life, which is the Cross of Jesus. But while meting out crosses to them she gives the grace to bear them with patience, and even with joy. In this way, the crosses she sends to those who trust themselves to her are rather like sweetmeats, i.e. “sweetened” crosses rather than “bitter” ones. If from time to time they do taste the bitterness of the chalice from which we must drink to become proven friends of God, the consolation and joy which their Mother sends in the wake of their sorrows creates in them a strong desire to carry even heavier and still more bitter crosses.

*(The Secret of Mary, 22)*

The Christ of Saint Louis Marie de Montfort in the old chapel of the Calvary of Pontchâteau.

Mary loves her loyal servants.

Like Rebecca she looks out for favourable opportunities to promote their interests, to ennoble and enrich them. She sees clearly in God all that is good and all that is evil; fortunate and unfortunate events; the blessings and condemnations of God. She arranges things in advance so as to divert evils from her servants and put them in the way of abundant blessings. If there is any special benefit to be gained in God's sight by the faithful discharge of an important work, Mary will certainly obtain this opportunity for a beloved child and servant and at the same time, give him the grace to persevere in it to the end. "She personally manages our affairs."

*(True Devotion to Mary, 201.203)*



If only we knew the joy of a soul that perceives the beauty of divine Wisdom and is nourished with the milk of divine kindness, we would cry out with the bride in the Song of Songs: “Your love is better than wine” (Song 1:3) better by far than all created delights.

This knowledge of eternal Wisdom is not only the most noble and the most consoling of all, it is also the most useful and the most necessary since eternal life consists in knowing God and Jesus Christ, his Son (Jn. 17:3). Speaking to eternal Wisdom, the Wise man exclaims, “To know you is perfect righteousness and to know your justice and your power is the root of immortality” (Wisd. 15:3). If we really want to have eternal life let us learn all there is to know about eternal Wisdom. If we wish to have roots of immortality deeply embedded in our heart we must have in our mind knowledge of eternal Wisdom. To know Jesus Christ incarnate Wisdom, is to know all we need. To presume to know everything and not know him is to know nothing at all.

*(The Love of Eternal Wisdom, 10-11)*

It is very difficult, considering our weakness and frailty, to keep the graces and treasures we have received from God.

1. We carry this treasure, which is worth more than heaven and earth, in fragile vessels, that is, in a corruptible body and in a weak and wavering soul which requires very little to depress and disturb it.

2. The evil spirits, cunning thieves that they are, can take us by surprise and rob us of all we possess. They are watching day and night for the right moment. They roam incessantly seeking to devour us and to snatch from us in one brief moment of sin all the grace and merit we have taken years to acquire. Their malice and their experience, their cunning and their numbers ought to make us ever fearful of such a misfortune happening to us. People, richer in grace and virtue, more experienced and advanced in holiness than we are, have been caught off their guard and robbed and stripped of everything.

*(True Devotion to Mary, 87- 88)*

By the light which the Holy Spirit will give you through Mary, his faithful spouse, you will perceive the evil inclinations of your fallen nature and how incapable you are of any good. As a consequence of this knowledge you will despise yourself and think of yourself only as an object of repugnance. You will consider yourself as a snail that soils everything with its slime, as a toad that poisons everything with its venom, as a malevolent serpent seeking only to deceive. Finally, the humble Virgin Mary will share her humility with you so that, although you regard yourself with distaste and desire to be disregarded by others, you will not look down slightly upon anyone.

*(True Devotion to Mary, 213)*

O Saviour most kind and merciful, I trust that in your goodness you will forgive all my sins, because I know for certain that your mercy is infinitely greater than the enormity of my offenses. And so, my God, I have confidence in your infinite mercy, and the merits of your death, the source of all heavenly blessings, and I await the forgiveness for which you have pleaded with tears of blood, and the grace to keep myself in your love until the very end of my life. In you, O Lord, I have hoped; let me never be out to shame.

*(Dispositions for Happy Death, 46)*

It is all the more necessary to make the right choice of the true devotion to our Blessed Lady, for now more than ever there are false devotions to her which can easily be mistaken for true ones. The devil, like a counterfeiter and crafty, experienced deceiver, has already misled and ruined many Christians by means of fraudulent devotions to our Lady. Day by day he uses his diabolical experience to lead many more to their doom, fooling them, lulling them to sleep in sin and assuring them that a few prayers, even badly said, and a few exterior practices, inspired by himself, are authentic devotions. A counterfeiter usually makes coins only of gold and silver, rarely of other metals, because these latter would not be worth the trouble. Similarly, the devil leaves other devotions alone and counterfeits mostly those directed to Jesus and Mary, for example, devotion to the Holy Eucharist and to the Blessed Virgin, because these are to other devotions what gold and silver are to other metals.

*(True Devotion to Mary, 90)*



When Mary has taken root in a soul she produces in it wonders of grace which only she can produce; for she alone is the fruitful virgin who never had and never will have her equal in purity and fruitfulness. Together with the Holy Spirit Mary produced the greatest thing that ever was or ever will be: a God-man. She will consequently produce the marvels which will be seen in the latter times. The formation and the education of the great saints who will come at the end of the world are reserved to her, for only this singular and wondrous virgin can produce in union with the Holy Spirit singular and wondrous things.

*(True Devotion to Mary, 35)*

Stained glass window in the chapel of Our Lady of Victory, La Garnache, France.

The salvation of the world began through Mary and through her it must be accomplished. Mary scarcely appeared in the first coming of Jesus Christ so that men, as yet insufficiently instructed and enlightened concerning the person of her Son, might not wander from the truth by becoming too strongly attached to her. This would apparently have happened if she had been known, on account of the wondrous charms with which Almighty God had endowed even her outward appearance.

So true is this that St. Denis the Areopagite tells us in his writings that when he saw her he would have taken her for a goddess, because of her incomparable beauty, had not his well-grounded faith taught him otherwise. But in the second coming of Jesus Christ, Mary must be known and openly revealed by the Holy Spirit so that Jesus may be known, loved and served through her.

The reasons which moved the Holy Spirit to hide his spouse during her life and to reveal but very little of her since the first preaching of the gospel exist no longer.

*(True Devotion to Mary, 49)*



We have no real teacher (Mt. 23:8-10) except the incarnate Wisdom, whose name is Jesus Christ. He alone brings all the works of God to perfection, especially the saints, for he shows them what they must do and teaches them to appreciate and put into practice all he has taught them.

Solomon clearly shows that since we should love Wisdom alone, then from Wisdom alone we should expect all things – material goods, knowledge of nature’s secrets, all spiritual good, the theological and cardinal virtues.

If anyone desires to possess a deep, holy and special knowledge of the treasures of grace and nature, and not merely dry, common and superficial knowledge, he must make every effort to acquire Wisdom. Without him, man is nothing in the sight of God, no matter how learned he may appear in the eyes of men. “He will count for nothing” (Wisd. 3:17).

*(The Love of Eternal Wisdom, 56-58)*

If I were asked by someone seeking to honour our Lady, “What does genuine devotion to her involve?” I would answer briefly that it consists in a full appreciation of the privileges and dignity of our Lady; in expressing our gratitude for her goodness to us; in zealously promoting devotion to her; in constantly appealing for her help; in being completely dependent on her; and in placing firm reliance and loving confidence in her motherly goodness.

*(The Love of Eternal Wisdom, 215)*

One day, when St. Mechtilde was praying and was trying to think of some way in which she could express her love of the Blessed Virgin better than before, she fell into ecstasy. Our Lady appeared to her with the Angelic Salutation written in letters of gold upon her breast and said to her, “My daughter, I want you to know that no one can please me more than by saying the greeting which the most adorable Trinity presented to me and by which I was raised to the dignity of the Mother of God. By the word Ave, which is the name of Eve, Eva, I learned that God in his infinite power had preserved me from all sin and its attendant misery which the first woman had been subject to. The name Mary, which means “lady of light,” shows that God has filled me with wisdom and light, like a shining star, to light up heaven and earth. The words, full of grace, remind me that the Holy Spirit has showered so many graces upon me that I am able to give these graces in abundance to those who ask for them through my mediation. When people say, The Lord is with thee, they renew the indescribable joy that was mine when the eternal Word became incarnate in my womb. When you say to me, Blessed art thou among women, I praise the mercy of God who has raised me to this exalted degree of happiness. And

at the words, Blessed is the fruit of thy womb,  
Jesus, the whole of heaven rejoices with me to  
see my Son Jesus adored and glorified for having  
saved mankind.

*(The Admirable Secret of the Rosary, 48)*

Who is my good Jesus?  
No one can really say.  
For every mind falls short,  
Angels do not suffice.  
Love.  
Jesus is my love  
Both night and day.

From all eternity  
This is His holy name:  
The Unlimited Truth,  
The Eternal Wisdom.  
Love...

He is Supreme Beauty,  
Also the Supreme Light,  
And the Supreme Goodness,  
True God of God the Father.  
Love...

He was born of Mary,  
In time He is called  
Jesus, Incarnate Word  
And the Son of Man.  
Love...

*(Hymn 55)*



The cross is a sure sign that he loves you. I can assure you of this, that the greatest proof that we are loved by God is when we are despised by the world and burdened with crosses, i.e., when we are made to endure the privation of things we could rightly claim; when our holiest wishes meet with opposition; when we are afflicted with distressing and hurtful insults; when we are subjected to persecution, to having our actions misinterpreted by good people and by those who are our best friends; and when we suffer illnesses which are particularly repugnant, etc.

If Christians only knew the value of the cross, they would walk a hundred miles to obtain it, because enclosed in the beloved cross is true wisdom and that is what I am looking for night and day more eagerly than ever.

O good Cross, come to us for God's greater glory! This is my frequent prayer dictated by my heart in spite of my weakness and my many infidelities. After Jesus, our only love, I place all my trust in the cross.

*(Letter 13)*

Stained glass window in the church of Campbon, France.

The cross is a mystery  
Most profound here below,  
Without abundant light  
It can never be known.  
Only the noble hearted  
Are able to comprehend it,  
Yet understand it we must  
If we are to be saved.

Nature abhors it,  
Reason battles it,  
Pundits ignore it  
And the demon tears it down.  
Often the most devout  
Do not plant it in their hearts.  
Professing to love the cross,  
They are really lying.

The cross is necessary,  
We must always suffer,  
Either climb Calvary  
Or perish forever.  
St. Augustine proclaims  
We are among the damned  
If God does not chastise us,  
If we are not tested.

*(Hymn 19)*



We must belong to Jesus and serve him not just as hired servants but as willing slaves who, moved by generous love, commit themselves to his service after the manner of slaves for the honour of belonging to him. Before we were baptised we were the slaves of the devil, but baptism made us the slaves of Jesus. Christians can only be slaves of the devil or slaves of Christ.

What I say in an absolute sense of our Lord, I say in a relative sense of our Blessed Lady. Jesus, in choosing her as his inseparable associate in his life, glory and power in heaven and on earth, has given her by grace in his kingdom all the same rights and privileges that he possesses by nature. “All that belongs to God by nature belongs to Mary by grace,” say the saints, and, according to them, just as Jesus and Mary have the same will and the same power, they have also the same subjects, servants and slaves.

*(True Devotion to Mary, 73-74)*

The Blessed Virgin is the Queen and Sovereign of heaven and earth, does she not then have as many subjects and slaves as there are creatures? “All things, including Mary herself, are subject to the power of God. All things, God included, are subject to the Virgin’s power,” so we are told by St. Anselm, St. Bernard, St. Bernardine and St. Bonaventure. Is it not reasonable to find that among so many slaves there should be some slaves of love, who freely choose Mary as their Queen? Should men and demons have willing slaves, and Mary have none? A king makes it a point of honour that the queen, his consort, should have her own slaves, over whom she has right of life and death, for honour and power given to the queen is honour and power given to the king. Could we possibly believe that Jesus, the best of all sons, who shared his power with his Blessed Mother, would resent her having her own slaves?

Why am I wasting my time proving something so obvious? If people are unwilling to call themselves slaves of Mary, what does it matter? Let them become and call themselves slaves of Jesus Christ, for this is the same as being slaves of Mary, since Jesus is the fruit and glory of Mary.

*(True Devotion to Mary, 76-77)*

It is quite true that the most faithful servants of the Blessed Virgin, being her greatest favourites, receive from her the best graces and favours from heaven, which are crosses. But I maintain too that these servants of Mary bear their crosses with greater ease and gain more merit and glory. What could check another's progress a thousand times over, or possibly bring about his downfall, does not balk them at all, but even helps them on their way. For this good Mother, filled with the grace and unction of the Holy Spirit, dips all the crosses she prepares for them in the honey of her maternal sweetness and the unction of pure love. They then readily swallow them as they would sugared almonds, though the crosses may be very bitter. I believe that anyone who wishes to be devout and live piously in Jesus will suffer persecution and will have a daily cross to carry. But he will never manage to carry a heavy cross, or carry it joyfully and perseveringly, without a trusting devotion to our Lady, who is the very sweetness of the cross. It is obvious that a person could not keep on eating without great effort unripe fruit which has not been sweetened.

*(True Devotion to Mary, 154)*

We honour his sublimity and his glory and his majesty by the words Who art in heaven, that is to say, seated as on thy throne, holding sway over all men by thy justice.

When we say Hallowed be thy Name, we worship God's holiness; and we make obeisance to his kingship and bow to the justice of his laws by the words Thy kingdom come, praying that men will obey him on earth as the angels do in heaven. We show our trust in his Providence by asking for our daily bread, and we appeal to his mercy when we ask for the forgiveness of our sins. We look to his great power when we beg him not to lead us into temptation, and we show our faith in his goodness by our hope that he will deliver us from evil.

The Son of God has always glorified his Father by his works, and he came into the world to teach men to give glory to him. He showed men how to praise him by this prayer, which he taught us with his own lips. It is our duty, therefore, to say it often, with attention, and in the same spirit as he composed it.

*(The Admirable Secret of the Rosary, 41)*

St. Louis-Marie de Montfort. «Cross of Wisdom» of Poitiers. The Chapel of the Founders in Saint Laurent-sur-Sèvre.

IN

RENONCE  
SOI-MESME  
PORTER  
SACROIX  
POUR  
VIVRE  
JESUS  
CHRIST



SI VOUS ROUGISSEZ DE LA CROIX DE JESUS CHRIST  
Y ROUGIRA DE VOUS DE VANT SON PERE

AMOUR  
DE LA CROIX  
DESIR DE  
CROIX  
MEPRISE  
DOULEUR  
CONTRASTE  
AFFRONS  
OPPROBRE  
PERSECUTION  
HUMILIATION  
CALOMNIE  
MALADIES  
INJUSTICE



A MOUVRE  
DIVIN  
HUMILITE  
SOUMISSION  
PATIENCE  
OBEISSANCE  
ANTICIPATION  
PROMPTITUDE  
JOIE  
AUEVOIR  
PERSEVERANCE  
RENTE



PAR M...  
LES HA...  
AV...  
LES PREMI...  
SA...  
DE...  
DE...  
DE...

Say to the Holy Spirit, “Lord, I am not worthy.” Tell him that you are not worthy to receive the masterpiece of his love because of your lukewarmness, wickedness and resistance to his inspirations. But, nonetheless, you put all your confidence in Mary, his faithful Spouse, and say with St. Bernard, “She is my greatest safeguard, the whole foundation of my hope.” Beg him to overshadow Mary, his inseparable Spouse, once again. Her womb is as pure and her heart as ardent as ever. Tell him that if he does not enter your soul neither Jesus nor Mary will be formed there nor will it be a worthy dwelling for them.

*(True Devotion to Mary, 269)*

It gives great liberty of spirit – the freedom of the children of God – to those who faithfully practise it. Through this devotion we make ourselves slaves of Jesus by consecrating ourselves entirely to him. To reward us for this enslavement of love, our Lord frees us from every scruple and servile fear which might restrict, imprison or confuse us; he opens our hearts and fills them with holy confidence in God, helping us to regard God as our Father; he inspires us with a generous and filial love.

*(True Devotion to Mary, 169)*

To Mary alone God gave the keys of the cellars of divine love and the ability to enter the most sublime and secret ways of perfection, and lead others along them. Mary alone gives to the unfortunate children of unfaithful Eve entry into that earthly paradise where they may walk pleasantly with God and be safely hidden from their enemies. There they can feed without fear of death on the delicious fruit of the tree of life and the tree of the knowledge of good and evil. They can drink copiously the heavenly waters of that beautiful fountain which gushes forth in such abundance. As she is herself the earthly paradise, that virgin and blessed land from which sinful Adam and Eve were expelled she lets only those whom she chooses enter her domain in order to make them saints.

*(True Devotion to Mary, 45)*



After the Our Father, when you are about to receive our Lord, say to him three times the prayer, “Lord, I am not worthy.” Say it the first time as if you were telling the eternal Father that because of your evil thoughts and your ingratitude to such a good Father, you are unworthy to receive his only-begotten Son, but that here is Mary, his handmaid, who acts for you and whose presence gives you a special confidence and hope in him.

*(True Devotion to Mary, 267)*

Have you lost the state of grace? Praise and honour the numberless graces with which God has filled the Blessed Virgin and say to her, Thou art full of grace and filled with all the gifts of the Holy Spirit, and she will give you some of these graces.

Are you alone, having lost God's protection? Pray to Mary and say, The Lord is with thee, in a nobler and more intimate way than he is with the saints and the just, because thou art one with him. He is thy Son and his flesh is thy flesh; thou art united to the Lord because of thy perfect likeness to him and by your mutual love, for thou art his Mother. And then say to her, "The three persons of the Godhead are with thee because thou art the Temple of the Blessed Trinity," and she will place you once more under the protection and care of God.

*(The Admirable Secret of the Rosary, 57)*

Sinners, on the other hand, put all their confidence in themselves. Like the prodigal son, they eat with the swine. Like toads they feed on earth. Like all worldlings, they love only visible and external things. They do not know the sweetness of Mary's bosom. They do not have that reliance and confidence which the elect have for the Blessed Virgin, their Mother. Deplorably they choose to satisfy their hunger elsewhere, as St. Gregory says, because they do not want to taste the sweetness already prepared within themselves and within Jesus and Mary.

*(True Devotion to Mary, 199)*

Eternal Wisdom began to manifest himself outside the bosom of God the Father when, after a whole eternity, he made light, heaven and earth. St. John tells us that everything was made through the Word, that is eternal Wisdom: “All things were made by him” (Jn. 1:3; cf. Heb. 1:2; Col. 1:16-17).

After creating all things, eternal Wisdom abides in them to contain, maintain and renew them (Wisd. 1:7; 7:27). It was this supremely perfect beauty who, after creating the universe, established the magnificent order we find there. He it was who separated, arranged, evaluated, augmented and calculated everything.

He spread out the skies; he set the sun, the moon, the stars and the planets in perfect order. He laid the foundations of the earth and assigned limits and laws to the sea and depths to the ocean. He raised mountains and gave moderation to all things even to the springs of water.

*(The Love of Eternal Wisdom, 31-32)*

We must either give up actually our worldly possessions as did the apostles, the disciples and the first Christians, and as religious do now – this is the quickest, the best and the surest means to possess Wisdom – or at least we must detach our heart from material things, and possess them as though not possessing them, (cf. 1Cor. 7:30) not eager to acquire more or being anxious to retain any of them, and not complaining or worrying when they are lost. This is something very difficult to accomplish.

We must not follow the showy fashions of the world in our dress, our furniture or our dwellings. Neither must we indulge in sumptuous meals or other worldly habits and ways of living. “Be not conformed to this world” (Rom. 12:2). Putting this into practice is more necessary than is generally thought.

*(The Love of Eternal Wisdom, 197-198)*



All the rich among the people, to use an expression of the Holy Spirit as explained by St. Bernard, all the rich among the people will look pleadingly upon her countenance throughout all ages and particularly as the world draws to its end. This means that the greatest saints, those richest in grace and virtue will be the most assiduous in praying to the most Blessed Virgin, looking up to her as the perfect model to imitate and as a powerful helper to assist them.

*(True Devotion to Mary, 46)*

St. Louis Marie de Montfort writes the «Treatise on True Devotion to the Blessed Virgin Mary». A painting in the Holy House of Loreto.

Every day, from one end of the earth to the other, in the highest heaven and in the lowest abyss, all things preach, all things proclaim the wondrous Virgin Mary. The nine choirs of angels, men and women of every age, rank and religion, both good and evil, even the very devils themselves are compelled by the force of truth, willingly or unwillingly, to call her blessed.

According to St. Bonaventure, all the angels in heaven unceasingly call out to her: “Holy, holy, holy Mary, Virgin Mother of God.” They greet her countless times each day with the angelic greeting, “Hail, Mary,” while prostrating themselves before her, begging her as a favour to honour them with one of her requests. According to St. Augustine, even St. Michael, though prince of all the heavenly court, is the most eager of all the angels to honour her and lead others to honour her. At all times he awaits the privilege of going at her word to the aid of one of her servants.

*(True Devotion to Mary, 8)*



Look, Lord God of hosts, the captains of war are forming companies, each with its full complement of soldiers; and potentates have recruited vast armies. The ship-owners have whole fleets at their disposal, and the merchants are thronging to the markets and fairs.

Hardly anyone will support your cause? Scarcely one soldier lines up under your standard.

Let me then raise the cry of alarm: “The House of God is on fire! Souls are perishing in the flames! The sanctuary itself is ablaze! Help! Help! Good people! Help our brother who is being murdered. Help our children who are being massacred. Help our kind father who is being done to death!”

*(Prayer for Missionaries, 27-28)*

Next page: Statue of Montfort. Parish of Saint Louis Marie de Montfort, Rome.

# October ■



Wisdom gives man not only light to know the truth but also a remarkable power to impart it to others. “Wisdom has the voice to convey knowledge” (Wisd. 1:7). Wisdom knows what we want to say and communicates to us the art of saying it well, for “he opened the mouths of those who were dumb and made the tongues of babies eloquent” (Wisd. 10:21).

He cured Moses of his impediment of speech (cf. Ex. 4:10-12). He imparted his words to the prophets, enabling them “to root up and to pull down, to destroy and to demolish, to build and to plant” (Jer. 1:10), although they acknowledged that left to themselves they could speak no better than children (Jer. 1:6).

It was eternal Wisdom who gave the apostles the facility they had to preach the gospel everywhere and to proclaim the wonderful works of God (Acts 2:11). “He made their mouths a real treasury of words.”

Since divine Wisdom is the Word of God throughout time and eternity, he has never ceased speaking and by his word everything was made and everything was restored (cf. Jn. 1:3-13). He spoke through the mouths of the prophets and apostles (cf. No. 47) and he will go on speaking through the mouths of those to whom he gives himself until the end of time.

*(The Love of Eternal Wisdom, 95)*

Dear Guardian Angel, take care of the last moments of my life, and assist me with your power against all my enemies, so that I may emerge victorious from this final combat, and die in the love and out of love for my God, and my most loving Savior. Amen.

*(Dispositions for Happy Death, 51)*

This way of praying is of the greatest benefit to us:

1. because our minds are usually more alert during public prayer than when we pray alone;

2. when we pray in common, the prayer of each one belongs to the whole group and make all together but one prayer, so that if one person is not praying well, someone else in the same gathering who is praying better makes up for his deficiency. In the same way, those who are strong uphold the weak, those who are fervent inspire the lukewarm, the rich enrich the poor, the bad are merged with the good. How can a measure of cockle be sold? This can be done very easily by mixing it with four or five bushels of good wheat.

3. One who says his Rosary alone only gains the merit of one Rosary; but if he says it with thirty other people he gains the merit of thirty Rosaries. This is the law of public prayer. How profitable, how advantageous this is!

*(The Admirable Secret of the Rosary, 132)*

The blessed in heaven feel no need of the things of this world since they have a superabundance of all things, spiritual and eternal. God is theirs in his fullness. Likewise, men such as you who profess voluntary poverty feel no need for the things of this world because they neither want nor desire them. If they did, they would not be truly poor in spirit. If his heart is contented, he is rich and wants for nothing. The poor in spirit are rich in faith and the other virtues. He even counts heavenly glory as part of his wealth in spite of not yet being in heaven. One can say that what has the value of gold is gold, and, by analogy, we can say that what is equivalent to heaven is heaven. What is being poor in spirit equivalent to? The kingdom of heaven and heavenly glory.

The man who is truly poor in spirit possesses God himself in his heart. “What is more glorious for a man than to sell all he has in exchange for Christ Jesus?” says St. Augustine. What a profitable sale and what a good bargain! “Man does not realize its worth” (Job 28:13). Understand this, dear brothers, no man realizes the value of your evangelical poverty, “The man who embraces the poverty of Christ is always rich because what he possesses more than offsets what he lacks and he is not afraid of being deprived

of anything in this world since he has been given the grace of possessing all things by possessing the Lord of all.”

*(Letter to the Members of the Company of Mary, 6-8)*





Therefore, my dear brothers and fellow priests, it will not be enough for us to preach this devotion to others; we must practice it ourselves, for if we firmly believed in the importance of the holy Rosary but never said it ourselves, people could hardly be expected to act upon our advice, since no one can give what he does not have: “Jesus began to do and to teach.” We ought to pattern ourselves on our Lord, who began practising what he preached. We ought to emulate St. Paul, who knew and preached nothing but Jesus crucified.

I could tell you at great length of the grace God has given me to know by experience the effectiveness of the preaching of the holy Rosary, and of how I have seen, with my own eyes, the most wonderful conversions it has brought about.

*(The Admirable Secret of the Rosary, 2)*

Montfort meditates the mystery of the Cross. Stained glass window in the church of Saint Malo du Bois, France.

Although this new hymn is in praise of the Mother of God and is sung directly to her, it is nevertheless most glorious to the Blessed Trinity, for any honour we pay to our Lady returns inevitably to God, the source of all her perfections and virtues. God the Father is glorified when we honour the most perfect of his creatures; God the Son is glorified when we praise his most pure Mother; the Holy Spirit is glorified when we are lost in admiration at the graces with which he has filled his spouse.

When we praise and bless our Lady by saying the Angelic Salutation, she always refers these praises to God in the same way as she did when she was praised by St. Elizabeth. The latter blessed her in her high dignity as Mother of God and our Lady immediately returned these praises to God in her beautiful Magnificat.

*(The Admirable Secret of the Rosary, 47)*

So by all means we should eagerly crown ourselves with these roses from heaven, and recite the entire Rosary every day, that is to say, three rosaries each of five decades, which are like three little wreaths or crowns of flowers.

If you say the Rosary faithfully until death, I do assure you that, in spite of the gravity of your sins “you shall receive a never-fading crown of glory.” Even if you are on the brink of damnation, even if you have one foot in hell, even if you have sold your soul to the devil as sorcerers do who practice black magic, and even if you are a heretic as obstinate as a devil, sooner or later you will be converted and will amend your life and save your soul, if – and mark well what I say – if you say the Rosary devoutly every day until death for the purpose of knowing the truth and obtaining contrition and pardon for your sins.

*(The Admirable Secret of the Rosary, 4)*

In order to pray well, it is not enough to give expression to our petitions by means of that most excellent of all prayers, the Rosary, but we must also pray with great attention, for God listens more to the voice of the heart than that of the mouth.

Of course, you cannot say your Rosary without having a few involuntary distractions; it is even difficult to say a Hail Mary without your imagination troubling you a little, for it is never still; but you can say it without voluntary distractions, and you must take all sorts of precautions to lessen involuntary distractions and to control your imagination.

To do this, put yourself in the presence of God and imagine that God and his Blessed Mother are watching you, and that your guardian angel is at your right hand, taking your Hail Marys, if they are well said, and using them like roses to make crowns for Jesus and Mary. But remember that at your left hand is the devil, ready to pounce on every Hail Mary that comes his way and to write it down in his book of death, if they are not said with attention, devotion, and reverence. Above all, do not fail to offer up each decade in honour of one of the mysteries, and try to form a picture in your mind of Jesus and Mary in connection with that mystery.

*(The Admirable Secret of the Rosary, 119-120)*

The Hail Mary, the Rosary, is the prayer and the infallible touchstone by which I can tell those who are led by the Spirit of God from those who are deceived by the devil. I have known souls who seemed to soar like eagles to the heights by their sublime contemplation and yet were pitifully led astray by the devil. I only found out how wrong they were when I learned that they scorned the Hail Mary and the Rosary, which they considered as being far beneath them.

The Hail Mary is a sharp and flaming shaft which, joined to the Word of God, gives the preacher the strength to pierce, move, and convert the most hardened hearts, even if he has little or no natural gift for preaching.

*(The Admirable Secret of the Rosary, 51)*



When the Hail Mary is well said, that is, with attention, devotion and humility, it is, according to the saints, the enemy of Satan, putting him to flight; it is the hammer that crushes him, a source of holiness for souls, a joy to the angels and a sweet melody for the devout. It is the Cantic of the New Testament, a delight for Mary and glory for the most Blessed Trinity. The Hail Mary is dew falling from heaven to make the soul fruitful. It is a pure kiss of love we give to Mary. It is a crimson rose, a precious pearl that we offer to her. It is a cup of ambrosia, a divine nectar that we offer her. These are comparisons made by the saints.

*(True Devotion to Mary, 253)*

Note that Mary is not only the Mother of Jesus, Head of all the elect, but is also Mother of all his members. Hence she conceives them, bears them in her womb and brings them forth to the glory of heaven through the graces of God which she imparts to them. This is the teaching of the Fathers of the Church, and among them St. Augustine, who says that the elect are in the womb of Mary until she brings them forth into the glory of heaven.

From these truths we must conclude:

1. that it is futile for us to compliment ourselves on being the children of God and disciples of Wisdom, if we are not children of Mary;

2. that to be numbered among the elect we must have a loving and sincere devotion to our Lady, so that she may dwell in us and plant the roots of her virtues in us;

3. that Mary must beget us in Jesus Christ and Jesus Christ in us, nurturing us towards the perfection and the fullness of his age (Eph 4.13), so that she may say more truthfully than St. Paul, “My dear children, I am in travail over you afresh until Jesus Christ my Son is perfectly formed in you” (Gal. 4:19).

*(The Love of Eternal Wisdom, 213-214)*



So, dear members of the Confraternity, persevere in asking God for all your needs, both spiritual and material, through the holy Rosary; especially should you pray for divine Wisdom, which is “an infinite treasure.”

You have a long way to travel, there will be bad times to weather, many difficulties to overcome, and many enemies to defeat before you will have stored up enough treasures for eternity.

Let no one take your crown: take care that your crown is not appropriated by another who has been more faithful than you in saying his Rosary every day. “Your crown”: it was yours, God had prepared it for you; it was yours, you had already half obtained it by your Rosaries well said. But because you stopped on the way when you were running so well, another has left you behind and got there first; another who is more diligent and more faithful has paid, by his Rosaries and good works, what was required to obtain that crown. “You began your race well; who has hindered you?” Who has prevented you from having the crown of the holy Rosary? Alas, none other than the enemies of the Rosary, who are so numerous.

*(The Admirable Secret of the Rosary, 146)*

There are indeed several true devotions to our Lady. I do not intend treating of those which are false.

The first consists in fulfilling the duties of our Christian state, avoiding all mortal sin, performing our actions for God more through love than through fear, praying to our Lady occasionally, and honouring her as the Mother of God, but without our devotion to her being exceptional.

The second consists in entertaining for our Lady deeper feelings of esteem and love, of confidence and veneration. This devotion inspires us to join the confraternities of the Holy Rosary and the Scapular, to say the five or fifteen decades of the Rosary, to venerate our Lady's pictures and shrines, to make her known to others, and to enrol in her sodalities. This devotion, in keeping us from sin, is good, holy and praiseworthy, but it is not as perfect as the third, nor as effective in detaching us from creatures, or in practising that self-denial necessary for union with Jesus Christ.

The third devotion to our Lady is one which is unknown to many and practised by very few. This is the one I am about to present to you.

*(The Secret of Mary, 24-27)*

Never will anyone be able to understand the marvellous riches of sanctification which are contained in the prayers and mysteries of the holy Rosary. This meditation on the mysteries of the life and death of our Lord Jesus Christ is the source of the most wonderful fruits for those who make use of it. Today people want things that strike and move them, that leave deep impressions on the soul. Now has there ever been anything in the history of the world more moving than the wonderful story of the life, death, and glory of our Saviour which is contained in the holy Rosary? In the fifteen tableaux, the principal scenes or mysteries of his life unfold before our eyes. How could there be any prayers more wonderful and sublime than the Lord's Prayer and the Ave of the angel? All our desires and all our needs are found expressed in these two prayers.

The meditation on the mysteries and prayers of the Rosary is the easiest of all prayers, because the diversity of the virtues of our Lord and the different situations of his life which we study, refresh and fortify our mind in a wonderful way and help us to avoid distractions. For the learned, these mysteries are the source of the most profound doctrine, while simple people find in them a means of instruction well within their reach.

*(The Admirable Secret of the Rosary, 75-76)*

If by chance your conscience is burdened with sin, take your Rosary and say at least a part of it in honour of some of the mysteries of the life, passion, and glory of Jesus Christ, and you can be sure that, while you are meditating on these mysteries and honouring them, he will show his sacred wounds to his Father in heaven. He will plead for you and obtain for you contrition and the forgiveness of your sins. One day our Lord said to Blessed Alan, “If only these poor wretched sinners would say my Rosary often, they would share in the merits of my passion, and I would be their Advocate and would appease the justice of God.”

This life is a continual war and a series of temptations; we do not have to contend with enemies of flesh and blood, but with the very powers of hell. What better weapon could we possibly use to combat them than the prayer which our great Leader has taught us, than the Angelic Salutation which has put the devils to flight, destroyed sin and renewed the world? What better weapon could we use than meditation on the life and passion of Jesus Christ? For, as Saint Peter tells us, it is with this thought that we must arm ourselves, in order to defend ourselves against the very same enemies whom he has conquered and who molest us every day.

So arm yourself with the arms of God, with the holy Rosary, and you will crush the devil's head and stand firm in the face of all his temptations.

*(The Admirable Secret of the Rosary, 83-85)*



Faith is the only key which opens up these mysteries for us, we must begin the Rosary by saying the Creed very devoutly, and the stronger our faith the more merit our Rosary will have. This faith must be lively and informed by charity; in other words, to recite the Rosary properly it is necessary to be in God's grace, or at least seeking it. This faith must be strong and constant, that is, one must not be looking for sensible devotion and spiritual consolation in the recitation of the Rosary; nor should one give it up because the mind is flooded with countless involuntary distractions, or because one experiences a strange distaste in the soul or an almost continual and oppressive fatigue of the body. Neither feelings, nor consolation, nor sighs, nor transports, nor the continual attention of the imagination are needed; faith and good intentions are quite enough.

*(The Admirable Secret of the Rosary, 35)*

Montfort, preacher. Stained glass window in the parish church of Montfort-sur-Meu, France.

Are you in the miserable state of sin? Then call on Mary and say to her, “Ave,” which means “I greet thee with the most profound respect, thou who art without sin,” and she will deliver you from the evil of your sins.

Are you groping in the darkness of ignorance and error? Go to Mary and say to her, “Hail Mary,” which means “Hail, thou who art bathed in the light of the Sun of Justice,” and she will give you a share in her light.

Have you strayed from the path leading to heaven? Then call on Mary, for her name means “Star of the Sea, the Polar Star which guides the ships of our souls during the voyage of this life,” and she will guide you to the harbour of eternal salvation.

Are you in sorrow? Turn to Mary, for her name means also “Sea of Bitterness which has been filled with bitterness in this world but which is now turned into a sea of purest joy in heaven,” and she will turn your sorrow into joy and your affliction into consolation.

*(The Admirable Secret of the Rosary, 57)*



Believe me, it is only the violent who take it by force. These crowns are not for the timid who are afraid of this world's taunts and threats, neither are they for the lazy and indolent who only say their Rosary carelessly, or hastily, just for the sake of getting it over with. The same applies to people who say it intermittently, as the spirit moves them. These crowns are not for cowards who lose heart and lay down their arms as soon as they see hell is let loose against their Rosary.

If you want to serve Jesus and Mary by saying the Rosary every day, you must be prepared for temptation: "If you aspire to serve the Lord, prepare yourself for temptation." Heretics, licentious people, the so-called respectable people of the world, persons of superficial piety, and false prophets, hand in glove with your fallen nature and all hell itself – all will wage terrible battles against you in an endeavour to make you give up this holy practice.

*(The Admirable Secret of the Rosary, 147)*

I earnestly beg of you, then, by the love I bear you in Jesus and Mary, not to be content with saying the Little Crown of the Blessed Virgin, but say the Rosary too, and if time permits, all its fifteen decades, every day. Then when death draws near, you will bless the day and hour when you took to heart what I told you, for having sown the blessings of Jesus and Mary, you will reap the eternal blessings in heaven.

*(True Devotion to Mary, 254)*

During the first fourteen years of her life the most holy Virgin Mary grew so marvellously in the grace and wisdom of God and responded so faithfully to his love that the angels and even God himself were filled with rapturous admiration for her. Her humility, deep as an abyss, delighted him. Her purity so otherworldly drew him down to her. He found her lively faith and her ceaseless entreaties of love so irresistible that he was lovingly conquered by her appeals of love. “So great was the love of Mary,” explains St. Augustine, “that it conquered the omnipotent God.”

*(The Love of Eternal Wisdom, 107)*

We must add perseverance and prayer. Only he who perseveres in asking, seeking, and knocking, will receive, will find and will enter. It is not enough to ask God for certain graces for a month, a year, ten or twenty years; we must never tire of asking. We must keep on asking until the very moment of death, and even in this prayer, which shows our confidence in God.

God's munificence, on the other hand, is shown by his making us seek and ask, over a long period of time, for the graces which he wishes to bestow, and the more precious the grace, the longer he takes to grant it:

1. in order to increase the grace still more;
2. in order that the recipient may more deeply appreciate it;
3. in order that the one who receives it may guard against losing it; for people do not appreciate very much what they obtain quickly and at little cost.

*(The Admirable Secret of the Rosary, 145-146)*

We should give ourselves up to the spirit of Mary to be moved and directed as she wishes. We should place and leave ourselves in her virginal hands, like a tool in the hands of a craftsman or a lute in the hands of a good musician. We should cast ourselves into her like a stone thrown into the sea. This is done easily and quickly by a mere thought, a slight movement of the will or just a few words as, “I renounce myself and give myself to you, my dear Mother.” And even if we do not experience any emotional fervour in this spiritual encounter it is none the less real. It is just as if a person with equal sincerity were to say which God forbid! – “I give myself to the devil.” Even though this were said without feeling any emotion, he would no less really belong to the devil.

*(True Devotion to Mary, 259)*



It is written, “Give, and it shall be given to you.” To take Blessed Alan’s illustration of this: “Supposing I were to give you a hundred and fifty diamonds every day, even if you were an enemy of mine, would you not forgive me? Would you not treat me as a friend and give me all the graces that you were able to give? If you want to gain the riches of grace and of glory, salute the Blessed Virgin, honour your good Mother.”

“He who honours his Mother (the Blessed Virgin) is as one who lays up a treasure.” Present her every day with at least fifty Hail Marys, for each one is worth fifteen precious stones, which are more pleasing to her than all the riches of this world put together.

And you can then expect great things from her generosity. She is our Mother and our friend. She is the empress of the universe and loves us more than all the mothers and queens of the world have ever loved any one human being, for, as St. Augustine says, the charity of the Blessed Virgin far surpasses the natural love of all mankind and even of all the angels.

*(The Admirable Secret of the Rosary, 53)*

Pope Clement XI receives Louis Marie de Montfort in audience (from the triptych of S. Galimberti).

Just as the salvation of the world began with the Hail Mary, so the salvation of each individual is bound up with it. This prayer, they said, brought to a dry and barren world the Fruit of Life, and if well said, will cause the Word of God to take root in the soul and bring forth Jesus, the Fruit of Life. They also tell us that the Hail Mary is a heavenly dew which waters the earth of our soul and makes it bear fruit in due season. The soul which is not watered by this heavenly dew bears no fruit but only thorns and briars, and merits only God's condemnation.

*(True Devotion to Mary, 249)*



In saying “Our Father, who art in heaven,” we make acts of faith, adoration and humility. When we ask that his name be hallowed, we show a burning zeal for his glory. When we ask for the spread of his kingdom, we make an act of hope; by the wish that his will be done on earth as it is in heaven, we show a spirit of perfect obedience. In asking for our daily bread, we practice poverty of spirit and detachment from worldly goods. When we beg him to forgive us our sins, we make an act of sorrow for them. By forgiving those who have trespassed against us, we give proof of the virtue of mercy in its highest degree. Through asking God’s help in all our temptations, we make acts of humility, prudence and fortitude. As we wait for him to deliver us from evil, we exercise the virtue of patience.

Finally, while asking for all these things, not only for ourselves but also for our neighbour and for all members of the Church, we are carrying out our duty as true children of God, we are imitating him in his love which embraces all men and we are keeping the commandment of love of our neighbour.

*(The Admirable Secret of the Rosary, 42)*

People who say the Lord's Prayer carefully, weighing every word and meditating on them, may indeed call themselves blessed, for they find therein everything that they need or can wish for. When we say this wonderful prayer, we touch God's heart at the very outset by calling him by that sweet name of Father.

“Our Father,” he is the dearest of fathers: all-powerful in his creation, wonderful in the way he maintains the world, completely lovable in his divine Providence, all good and infinitely so in the Redemption. We have God for our Father, so we are all brothers, and heaven is our homeland and our heritage. This should be more than enough to teach us to love God and our neighbour, and to be detached from the things of this world.

*(The Admirable Secret of the Rosary, 39)*

We ought to love our heavenly Father and say to him over and over again: “Our Father who art in heaven” – Thou who dost fill heaven and earth with the immensity of thy being, Thou who art present everywhere: Thou who art in the saints by thy glory, in the damned by thy justice, in the good by thy grace, in sinners by the patience with which thou dost tolerate them, grant that we may always remember that we come from thee; grant that we may live as thy true children; that we may direct our course towards thee alone with all the ardour of our soul.

“Hallowed by thy name.” The name of the Lord is holy and to be feared, said the prophet-king David, and heaven, according to Isaiah, echoes with the praises of the seraphim who unceasingly praise the holiness of the Lord, God of hosts.

We ask here that all the world may learn to know and adore the attributes of our God, who is so great and so holy. We ask that he may be known, loved and adored by pagans, Turks, Jews, barbarians and all infidels; that all men may serve and glorify him by a living faith, a staunch hope, a burning charity, and by the renouncing of all erroneous beliefs. In short, we pray that all men may be holy because our God himself is holy.

*(The Admirable Secret of the Rosary, 39)*

“Thy kingdom come.” That is to say: May you reign in our souls by your grace, during life, so that after death we may be found worthy to reign with thee in thy kingdom, in perfect and unending bliss; that we firmly believe in this happiness to come; we hope for it and we expect it, because God the Father has promised it in his great goodness, and because it was purchased for us by the merits of God the Son; and it has been made known to us by the light of the Holy Spirit.

“Thy will be done on earth as it is in heaven.” As Tertullian says, this sentence does not mean in the least that we are afraid of people thwarting God’s designs, because nothing whatsoever can happen without divine Providence having foreseen it and having made it fit into his plans beforehand. No obstruction in the whole world can possibly prevent the will of God from being carried out. In all things and at all times, his holy will, made known to us by the commandments, promptly, lovingly and faithfully, as the angels and the blessed do in heaven.

*(The Admirable Secret of the Rosary, 39)*

“Give us this day our daily bread.” Our Lord teaches us to ask God for everything that we need, whether in the spiritual or the temporal order. By asking for our daily bread, we humbly admit our own poverty and insufficiency, and pay tribute to our God, knowing that all temporal goods come from his Providence. When we say bread we ask for that which is necessary to live; and, of course that does not include luxuries. We ask for this bread today, which means that we are concerned only for the present, leaving the morrow in the hands of Providence. And when we ask for our daily bread, we recognize that we need God’s help every day and that we are entirely dependent upon him for his help and protection.

*(The Admirable Secret of the Rosary, 40)*

“Forgive us our trespasses as we forgive those who trespass against us.” Every sin, says St. Augustine and Tertullian, is a debt which we contract with God, and he in his justice requires payment down to the last farthing. Unfortunately we all have these sad debts. No matter how many they may be, we should go to God with all confidence and with true sorrow for our sins, saying, Our Father who art in heaven, forgive us our sins of thought and those of speech, forgive us our sins of commission and of omission which make us infinitely guilty in the eyes of thy justice. We dare to ask this because thou art our loving and merciful Father, and because we have forgiven those who have offended us, out of obedience to you and out of charity.

*(The Admirable Secret of the Rosary, 40)*

Do not permit us, in spite of our infidelity to thy graces, to give in to the temptations of the world, the devil, and the flesh. “But deliver us from evil.” The evil of sin, from the evil of temporal punishment and of everlasting punishment, which we have rightly deserved.

“Amen.” This word at the end of the Our Father is very consoling, and St. Jerome says that it is a sort of seal of approbation that God puts at the end of our petitions to assure us that he will grant our requests, as though he himself were answering: “Amen! May it be as you have asked, for truly you have obtained what you asked for.” That is what is meant by this word: Amen.

*(The Admirable Secret of the Rosary, 40)*

Next page: TOTUS TUUS. The motto of John Paul II, quoted from TD 233, on one of the walls of the Vatican City, Rome.

November ■



TOTVS TVVS ■



Chosen soul, living image of God and redeemed by the precious blood of Jesus Christ, God wants you to become holy like him in this life, and glorious like him in the next.

It is certain that growth in the holiness of God is your vocation. All your thoughts, words, actions, everything you suffer or undertake must lead you towards that end. Otherwise you are resisting God in not doing the work for which he created you and for which he is even now keeping you in being.

What a marvellous transformation is possible! Dust into light, uncleanness into purity, sinfulness into holiness, creature into Creator, man into God! A marvellous work, I repeat, so difficult in itself, and even impossible for a mere creature to bring about, for only God can accomplish it by giving his grace abundantly and in an extraordinary manner. The very creation of the universe is not as great an achievement as this.

Chosen soul, how will you bring this about? What steps will you take to reach the high level to which God is calling you? The means of holiness and salvation are known to everybody, since they are found in the gospel; the masters of the spiritual life have explained them; the saints have practised them and shown how essential

they are for those who wish to be saved and attain perfection. These means are: sincere humility, unceasing prayer, complete self-denial, abandonment to divine Providence, and obedience to the will of God.

*(The Secret of Mary, 3-4)*

O Mary, pray for us now, during this short life, so fraught with sorrow and uncertainty; now, because we can be sure of nothing except the present moment; now that we are surrounded and attacked night and day by powerful and ruthless enemies.

And at the hour of our death, so terrible and full of danger, when our strength is waning and our spirits are sinking, and our souls and bodies are worn out with fear and pain; at the hour of our death when the devil is working with might and main to ensnare us and cast us into perdition; at that hour when our lot will be decided forever and ever, heaven or hell. Come to the help of your poor children, gentle Mother of pity, Advocate and Refuge of sinners, at the hour of our death drive far from us our bitter enemies, the devils, our accusers, whose frightful presence fills us with dread. Light our path through the valley of the shadow of death. Lead us to thy Son's judgment seat and remain at our side. Intercede for us and ask thy Son to pardon us and receive us into the ranks of thy elect in the realms of everlasting glory. Amen.

*(The Admirable Secret of the Rosary, 58)*

True devotion to our Lady is constant. It strengthens us in our desire to do good and prevents us from giving up our devotional practices too easily. It gives us the courage to oppose the fashions and maxims of the world, the vexations and unruly inclinations of the flesh and the temptations of the devil. Thus a person truly devoted to our Blessed Lady is not changeable, fretful, scrupulous or timid. We do not say however that such a person never sins or that his sensible feelings of devotion never change. When he has fallen, he stretches out his hand to his Blessed Mother and rises again. If he loses all taste and feeling for devotion, he is not at all upset because a good and faithful servant of Mary is guided in his life by faith in Jesus and Mary, and not by feelings.

*(True Devotion to Mary, 109)*

The Father gave and still gives his Son only through her. He raises children for himself only through her. He dispenses his graces to us only through her. God the Son was prepared for mankind in general by her alone. Mary, in union with the Holy Spirit, still conceives him and brings him forth daily. It is through her alone that the Son distributes his merits and virtues. The Holy Spirit formed Jesus only through her, and he forms the members of the Mystical Body and dispenses his gifts and his favours through her. With such a compelling example of the three divine Persons before us, we would be extremely perverse to ignore her and not consecrate ourselves to her. Indeed we would be blind if we did not see the need for Mary in approaching God and making our total offering to him.

*(True Devotion to Mary, 140)*

Almighty God and his holy Mother are to raise up great saints who will surpass in holiness most other saints as much as the cedars of Lebanon tower above little shrubs.

These great souls filled with grace and zeal will be chosen to oppose the enemies of God who are raging on all sides. They will be exceptionally devoted to the Blessed Virgin. Illumined by her light, strengthened by her food, guided by her spirit, supported by her arm, sheltered under her protection, they will fight with one hand and build with the other.

By word and example they will draw all men to a true devotion to her and though this will make many enemies, it will also bring about many victories and much glory to God alone.

*(True Devotion to Mary, 47- 48)*

Our Lady's charity towards her faithful servants goes further. She provides them with everything they need for body and soul. We have just seen that she gives them double garments. She also nourishes them with the most delicious food from the banquet table of God. She gives them the Son she has borne, the Bread of Life, to be their food. "Dear children," she says in the words of divine Wisdom, "take your fill of my fruits," that is to say, of the Fruit of Life, Jesus, "whom I brought into the world for you." "Come," she repeats in another passage, "eat the bread which is Jesus. Drink the wine of his love which I have mixed" for you with the milk of my breasts.

*(True Devotion to Mary, 208)*

Incarnate Wisdom did not come into the world independently of others in the flower of his manhood, but he came as a frail little child dependent on the care and attention of his Mother. Consumed with the desire to give glory to God, his Father, and save the human race, he saw no better or shorter way to do so than by submitting completely to Mary.

He did this not just for the first eight, ten or fifteen years of his life like other children, but for thirty years. He gave more glory to God, his Father, during all those years of submission and dependence than he would have given by spending them working miracles, preaching far and wide, and converting all mankind. Otherwise he would have done all these things.

What immeasurable glory then do we give to God when, following the example of Jesus, we submit to Mary! With such a convincing and well-known example before us, can we be so foolish as to believe that there is a better and shorter way of giving God glory than by submitting ourselves to Mary, as Jesus did?

*(True Devotion to Mary, 139)*



Mary will share her faith with you. Her faith on earth was stronger than that of all the patriarchs, prophets, apostles and saints. Now that she is reigning in heaven she no longer has this faith, since she sees everything clearly in God by the light of glory. However, with the consent of almighty God she did not lose it when entering heaven. She has preserved it for her faithful servants in the Church militant.

*(True Devotion to Mary, 214)*

We must do everything with Mary, that is to say, in all our actions we must look upon Mary, although a simple human being, as the perfect model of every virtue and perfection, fashioned by the Holy Spirit for us to imitate, as far as our limited capacity allows. In every action then we should consider how Mary performed it or how she would perform it if she were in our place. For this reason, we must examine and meditate on the great virtues she practised during her life.

*(True Devotion to Mary, 260)*

It is very praiseworthy and helpful for those who have become slaves of Jesus in Mary to wear, in token of their slavery of love, a little chain blessed with a special blessing. It is perfectly true, these external tokens are not essential and may very well be dispensed with by those who have made this consecration. Nevertheless, I cannot help but give the warmest approval to those who wear them. They show they have shaken off the shameful chains of the slavery of the devil, in which original sin and perhaps actual sin had bound them, and have willingly taken upon themselves the glorious slavery of Jesus Christ. Like St. Paul, they glory in the chains they wear for Christ. For though these chains are made only of iron they are far more glorious and precious than all the gold ornaments worn by monarchs.

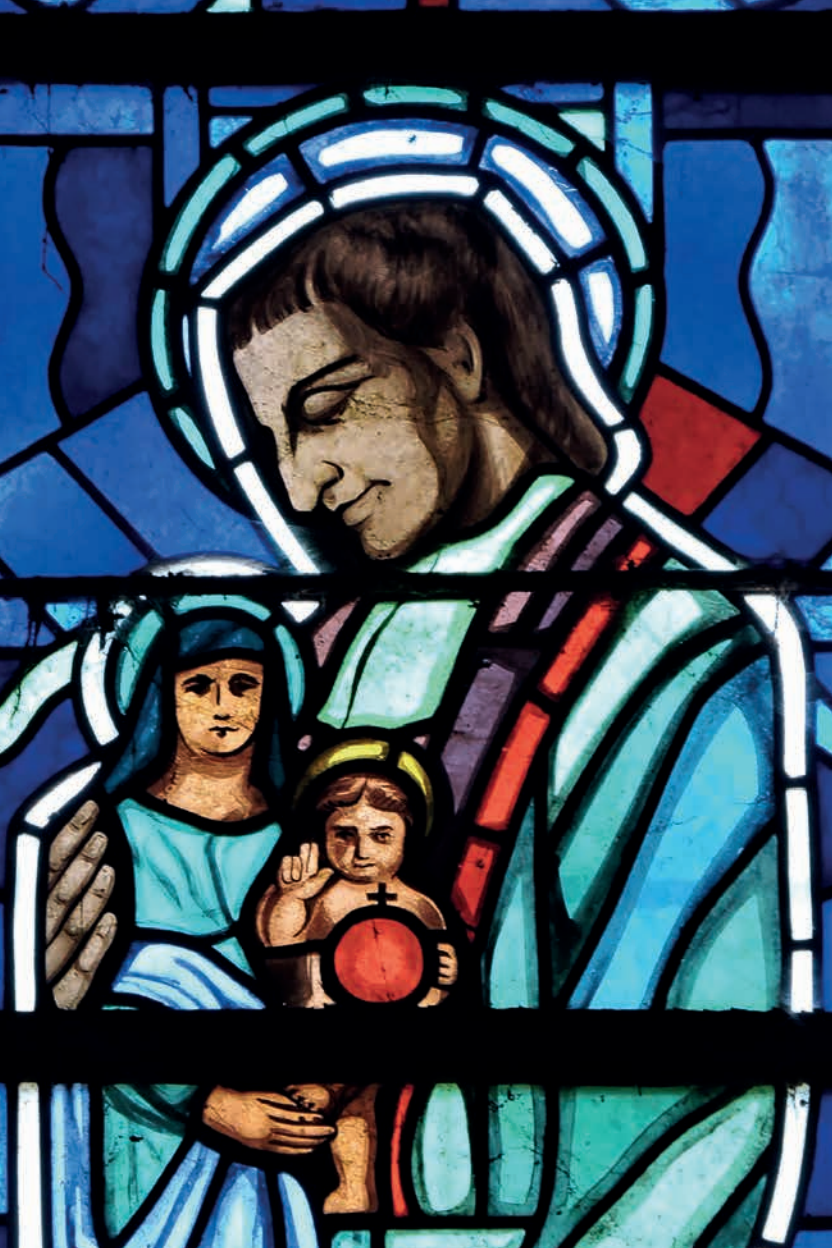
*(True Devotion to Mary, 236)*

Mary is the supreme masterpiece of Almighty God and he has reserved the knowledge and possession of her for himself. She is the glorious Mother of God the Son who chose to humble and conceal her during her lifetime in order to foster her humility. He called her “Woman” as if she were a stranger, although in his heart he esteemed and loved her above all men and angels. Mary is the sealed fountain and the faithful spouse of the Holy Spirit where only he may enter. She is the sanctuary and resting-place of the Blessed Trinity where God dwells in greater and more divine splendour than anywhere else in the universe, not excluding his dwelling above the cherubim and seraphim. No creature, however pure, may enter there without being specially privileged.

*(True Devotion to Mary, 5)*

Nothing is so gracious as eternal Wisdom. Of his very nature he is gracious without bitterness; gracious to those who love him, never showing displeasure; gracious in his conduct, never showing severity. He is so gentle and unobtrusive that you might often think that he is not present when you meet with accidents and contradictions. But, possessed of invincible power, he quietly but effectively brings all things to a happy issue in ways unknown to men. After his example, the wise man should be graciously firm and firmly gracious. Whoever wishes to find this precious treasure of Wisdom should, like Solomon, search for him (a) early and, if possible, while still young; (b) purely and spiritually as a chaste young man seeks a bride; (c) unceasingly, to the very end, until he has found him. It is certain that eternal Wisdom loves souls so much that he even espouses them, contracting with them a true, spiritual marriage which the world cannot understand. History furnishes us with examples of this. “Wisdom shows his glorious origin by being so intimately in union with God and by being loved by him who is Lord of all.” Wisdom is God himself – such is his glorious origin. God the Father has testified that he is pleased with him proving how much Wisdom is loved.

*(The Love of Eternal Wisdom, 53-55)*



Mary presents our good works to Jesus. She does not keep anything we offer for herself, as if she were our last end, but unfailingly gives everything to Jesus. So by the very fact we give anything to her, we are giving it to Jesus. Whenever we praise and glorify her, she sings today as she did on the day Elizabeth praised her, “My soul glorifies the Lord.”

*(True Devotion to Mary, 148)*

Louis-Marie de Montfort and true devotion to Mary. Stained glass window in the church of Saint Amand-sur-Sèvre, France.

There are two ways of belonging to another person and being subject to his authority. One is by ordinary service and the other is by slavery. And so we must use the terms “servant” and “slave.”

Ordinary service in Christian countries is when a man is employed to serve another for a certain length of time at a wage which is fixed or agreed upon.

When a man is totally dependent on another for life, and must serve his master without expecting any wages or recompense, when he is treated just like a beast of the field over which the owner has the right of life and death, then it is slavery.

Now there are three kinds of slavery; natural slavery, enforced slavery, and voluntary slavery. All creatures are slaves of God in the first sense, for “the earth and its fullness belong to the Lord.” The devils and the damned are slaves in the second sense. The saints in heaven and the just on earth are slaves in the third sense.

Voluntary slavery is the most perfect of all three states, for by it we give the greatest glory to God, who looks into the heart and wants it to be given to him. Is he not indeed called the God of the heart or of the loving will? For by this slavery we freely choose God and his service before all things, even if we were not by our very nature obliged to do so.

*(True Devotion to Mary, 69-70)*



Our best actions are usually tainted and spoiled by the evil that is rooted in us.

When pure, clear water is poured into a foul-smelling jug, or wine into an unwashed cask that previously contained another wine, the clear water and the good wine are tainted and readily acquire an unpleasant odour. In the same way when God pours into our soul, infected by original and actual sin, the heavenly waters of his grace or the delicious wines of his love, his gifts are usually spoiled and tainted by the evil sediment left in us by sin. Our actions, even those of the highest virtue, show the effects of it. It is therefore of the utmost importance that, in seeking the perfection that can be attained only by union with Jesus, we rid ourselves of all that is evil in us.

*(True Devotion to Mary, 78)*

The greater the gift of God, the more effort is required to obtain it. Much prayer and great effort, therefore, will be required to obtain the gift of Wisdom, which is the greatest of all God's gifts.

Let us listen to the voice of Wisdom himself: "Seek and you shall find, knock and it shall be opened to you, ask and it shall be given you" (Mt. 7:7; Lk. 11:9). It is as if he said: If you wish to find me, you must seek me; if you wish to enter my palace, you must knock at my door; If you wish to receive me, you must ask for me. Nobody finds me unless he searches for me; nobody enters my house unless he knocks at my door; nobody possesses me unless he asks for me. We can only do this by prayer.

Prayer is the usual channel by which God conveys his gifts, especially his Wisdom.

*(The Love of Eternal Wisdom, 184)*

Mary is the most perfect and the most holy of all creatures, and Jesus, who came to us in a perfect manner, chose no other road for his great and wonderful journey. The Most High, the Incomprehensible One, the Inaccessible One, He who is, deigned to come down to us poor earthly creatures who are nothing at all. How was this done?

The Most High God came down to us in a perfect way through the humble Virgin Mary, without losing anything of his divinity or holiness. It is likewise through Mary that we poor creatures must ascend to almighty God in a perfect manner without having anything to fear.

*(True Devotion to Mary, 157)*

This mysterious game of divine Wisdom is clearly seen in the great variety of all he created. Apart from considering the different species of angels whose number is well-nigh infinite, and the varied brightness of the stars and the different temperaments of men, we are filled with wonderment at the changes we see in the seasons and the weather, at the variety of instincts in animals, at the different species of plants, at the diversified beauty of the flowers and the different tastes of the fruits. “Let him who is wise understand these things” (Hos. 14:10; cf. Jer. 9:12; Ps. 106:43). Who is the one to whom eternal Wisdom has communicated his wisdom? That person alone will understand these mysteries of nature.

Eternal Wisdom has revealed these things to the saints, as we learn from their biographies. At times they were so astonished at the beauty, the harmony and the order that God has put into the smallest things, such as a bee, an ant, an ear of corn, a flower, a worm, that they were carried away in rapture and ecstasy.

*(The Love of Eternal Wisdom, 33-34)*

This devotion is a short way to discover Jesus, either because it is a road we do not wander from, or because, as we have just said, we walk along this road with greater ease and joy, and consequently with greater speed. We advance more in a brief period of submission to Mary and dependence on her than in whole years of self-will and self-reliance. A man who is obedient and submissive to Mary will sing of glorious victories over his enemies. It is true, his enemies will try to impede his progress, force him to retreat or try to make him fall. But with Mary's help, support and guidance, he will go forward towards our Lord. Without falling, retreating and even without being delayed, he will advance with giant strides towards Jesus along the same road which, as it is written, Jesus took to come to us with giant strides and in a short time.

*(True Devotion to Mary, 155)*

You must be on your guard against giving yourself to what is extraordinary and asking or even desiring knowledge of extraordinary things, visions, revelations, or other miraculous graces which God has occasionally given to some of the saints while they were saying the Rosary. Faith alone suffices now that the Gospel and all the devotions and pious practices are sufficiently established.

Even if you suffer from dryness of soul, distaste for prayer and interior discouragement, never give up the least part of your Rosary; this would be a sign of pride and infidelity; but like a brave champion of Jesus and Mary, say your Our Fathers and Hail Marys in your dryness, without seeing, feeling, or appreciating, and concentrating as best you can on the mysteries.

You ought not to look for sweets or jam to eat with your daily bread, as children do; but to imitate Jesus more perfectly in his agony you could say your Rosary more slowly sometimes when you find it particularly hard to say: “Being in agony, he prayed the longer,” so that what was said of our Lord when he was in his agony of prayer may be said of you: he prayed all the longer.

*(The Admirable Secret of the Rosary, 143)*

If Mary, the Tree of Life, is well cultivated in our soul by fidelity to this devotion, she will in due time bring forth her fruit which is none other than Jesus. I have seen many devout souls searching for Jesus in one way or another, and so often when they have worked hard throughout the night, all they can say is, “Despite our having worked all night, we have caught nothing.” To them we can say, “You have worked hard and gained little; Jesus can only be recognised faintly in you.” But if we follow the immaculate path of Mary, living the devotion that I teach, we will always work in daylight, we will work in a holy place, and we will work but little. There is no darkness in Mary, not even the slightest shadow since there was never any sin in her. She is a holy place, a holy of holies, in which saints are formed and moulded.

*(True Devotion to Mary, 218)*





Mary is called by St. Augustine, and is indeed, the “living mould of God.” In her alone the God-man was formed in his human nature without losing any feature of the Godhead. In her alone, by the grace of Jesus Christ, man is made godlike as far as human nature is capable of it. A sculptor can make a statue or a life-like model in two ways: (i) By using his skill, strength, experience and good tools to produce a statue out of hard, shapeless matter; (ii) By making a cast of it in a mould. The first way is long and involved and open to all sorts of accidents. It only needs a faulty stroke of the chisel or hammer to ruin the whole work. The second is quick, easy, straightforward, almost effortless and inexpensive, but the mould must be perfect and true to life and the material must be easy to handle and offer no resistance.

*(The secret of Mary, 16)*

Louis Marie de Montfort in the city of Rennes. Stained glass window in the Shrine of Mary Queen of All Hearts, Rome.

The Holy Spirit tells us that Wisdom is not found in the hearts of those who live in comfort, (Job 28:13) gratifying their passions and bodily desires, because “they who are of the flesh cannot please God,” and “the wisdom of the flesh is an enemy to God” (Rom. 8:8-7). “My spirit will not remain in man, because he is flesh” (Gen. 6:3).

All those who belong to Christ, incarnate Wisdom, have crucified their flesh with its passions and desires. They always bear about in their bodies the dying of Jesus. They continually do violence to themselves, carry their cross daily. They are dead and indeed buried with Christ (Gal. 5:24; 2Cor. 4:10; Lk. 9:23; Rom. 6:4-8).

These words of the Holy Spirit show us more clearly than the light of day that, if we are to possess incarnate Wisdom, Jesus Christ, we must practice self-denial and renounce the world and self.

Wisdom is not satisfied with half-hearted mortification or mortification of a few days, but requires one that is total, continuous, courageous and prudent if he is to give himself to us.

*(The Love of Eternal Wisdom, 194-196)*

Mary is the Queen of heaven and earth by grace as Jesus is king by nature and by conquest. But as the kingdom of Jesus Christ exists primarily in the heart or interior of man, according to the words of the Gospel, “The kingdom of God is within you,” so the kingdom of the Blessed Virgin is principally in the interior of man, that is, in his soul. It is principally in souls that she is glorified with her Son more than in any visible creature. So we may call her, as the saints do, Queen of our hearts.

*(True Devotion to Mary, 38)*

God the Holy Spirit wishes to fashion his chosen ones in and through Mary. He tells her, “My well-beloved, my spouse, let all your virtues take root in my chosen ones that they may grow from strength to strength and from grace to grace. When you were living on earth, practising the most sublime virtues, I was so pleased with you that I still desire to find you on earth without your ceasing to be in heaven. Reproduce yourself then in my chosen ones, so that I may have the joy of seeing in them the roots of your invincible faith, profound humility, total mortification, sublime prayer, ardent charity, your firm hope and all your virtues. You are always my spouse, as faithful, pure, and fruitful as ever. May your faith give me believers; your purity, virgins; your fruitfulness, elect and living temples.”

*(True Devotion to Mary, 34)*

All Christians have but one faith and adore one and the same God, and hope for the same happiness in heaven; they know only one mediator, who is Jesus Christ; all must imitate their divine model, and in order to do this they must meditate on the mysteries of his life, of his virtues and of his glory.

It is a great mistake to think that only priests and religious and those who have withdrawn from the turmoil of the world are supposed to meditate upon the truths of our faith and the mysteries of the life of Christ. If priests and religious have an obligation to meditate on the great truths of our holy religion in order to live up to their vocation worthily, the same obligation is just as much incumbent on the laity, because of the fact that every day they meet with spiritual dangers which might cause them to lose their souls. Therefore they should arm themselves with the frequent meditation on the life, virtues, and sufferings of our Blessed Lord, which are presented to us in the fifteen mysteries of the holy Rosary.

*(The Admirable Secret of the Rosary, 74)*

As “nothing is more active than Wisdom” (Wisd. 7:24), he does not leave those who enjoy his friendship to languish in mediocrity and negligence. He sets them on fire, inspiring them to undertake great things for the glory of God and the salvation of souls. In order to discipline them and make them more worthy of himself, he permits them to engage in strenuous conflicts and in almost everything they undertake they encounter contradictions and disappointments.

At times, he allows the devil to tempt them, the world to calumniate and scorn them, their enemies to defeat and crush them, their friends and relatives to forsake and betray them. Sometimes they may have to suffer illness or loss of possessions, and at other times endure insults, sadness and heartbreak. In short, Wisdom tests them thoroughly in the crucible of tribulation like god is tested in a furnace.

*(The Love of Eternal Wisdom, 100)*

Mary alone found grace with God for herself and for every individual person. No patriarch or prophet or any other holy person of the Old Law could manage to find this grace.

It was Mary who gave existence and life to the author of all grace, and because of this she is called the “Mother of Grace.”

God the Father, from whom, as from its essential source, every perfect gift and every grace come down to us, gave her every grace when he gave her his Son. Thus, as St. Bernard says, the will of God is manifested to her in Jesus and with Jesus.

God chose her to be the treasurer, the administrator and the dispenser of all his graces, so that all his graces and gifts pass through her hands. Such is the power that she has received from him that, according to St. Bernardine, she gives the graces of the eternal Father, the virtues of Jesus Christ, and the gifts of the Holy Spirit to whom she wills, as and when she wills, and as much as she wills.

*(The secret of Mary, 7-10)*

At Mary's request, Jesus accepts the gift of our good works, no matter how poor and insignificant they may be for one who is the King of kings, the Holiest of the holy. When we present anything to Jesus by ourselves, relying on our own dispositions and efforts, he examines our gift and often rejects it because it is stained with self-love, just as he once rejected the sacrifices of the Jews because they were imbued with selfish motives. But when we present something to him by the pure, virginal hands of his beloved Mother, we take him by his weak side, in a manner of speaking. He does not consider so much the present itself as the person who offers it.

*(True Devotion to Mary, 149)*



O my God, my supreme good and my last end, you have commanded me to love you. I declare in your divine presence, that I wish to love you with all my heart, and I desire that my soul remain purified and free of every other love other but yours. With all my strength I renounce every other interest, throughout time and eternity and I do not wish to be concerned with anything but you, my God and my all! May I be entirely, completely yours, as you are entirely mine. How I regret that I have loved you so little and so late! “Late have I loved you, O ageless beauty, late have I loved you.”

*(Dispositions for Happy Death, 47)*

# December ■



The Holy Spirit speaking through the Fathers of the Church, also calls our Lady the Eastern Gate, through which the High Priest, Jesus Christ, enters and goes out into the world. Through this gate he entered the world the first time and through this same gate he will come the second time. The Holy Spirit also calls her the Sanctuary of the Divinity, the Resting-Place of the Holy Spirit, the Throne of God, the City of God, the Altar of God, the Temple of God, the World of God. All these titles and expressions of praise are very real when related to the different wonders the Almighty worked in her and the graces which he bestowed on her. What wealth and what glory! What a joy and a privilege for us to enter and dwell in Mary, in whom almighty God has set up the throne of his supreme glory!

*(True Devotion to Mary, 262)*

The coronation of the Virgin Mary. Canvas by Diego Velázquez.

O divine Wisdom, Lord of heaven and earth, I humbly beg pardon for my audacity in attempting to speak of your perfections, ignorant and sinful as I am. I beg you not to consider the darkness of my mind or the uncleanness of my lips unless it be to take them away with a glance of your eyes and a breath of your mouth.

There is in you so much beauty and delight; you have shielded me from so many evils and showered on me so many favours, and you are moreover so little known and so much slighted. How can I remain silent? Not only justice and gratitude, but my own interests urge me to speak about you, even though it be so imperfectly. It is true, I can only lisp like a child, but then I am only a child, anxious to learn how to speak properly through my lisp, once I have attained the fullness of your age (cf. Eph. 4:13).

*(The Love of Eternal Wisdom, 1)*

No one but Mary ever found favour with God (cf. Lk. 1:30) for herself and for the whole human race. To no other person was given the power to conceive and give birth to Eternal Wisdom. No one else had the power to “incarnate” him, so to speak, in the predestinate by the operation of the Holy Spirit.

The patriarchs, prophets and saints of the Old Testament yearned and prayed for the incarnation of Eternal Wisdom, but none of them was able to merit it. Only Mary, by her exalted holiness, could reach the throne of the Godhead and merit this gift of infinite value.

She became the mother, mistress and throne of divine Wisdom.

*(The Love of Eternal Wisdom, 203)*

As Mary is the treasurer and dispenser of the gifts and graces of the Most High God, she reserves a choice portion, indeed the choicest portion, to nourish and sustain her children and servants. They grow strong on the Bread of Life; they are made joyful with the wine that brings forth virgins. They are carried at her breast. They bear with ease the yoke of Christ scarcely feeling its weight because of the oil of devotion with which she has softened its wood.

*(True Devotion to Mary, 208)*

The more you gain the friendship of this noble Queen and faithful Virgin the more you will be inspired by faith in your daily life. It will cause you to depend less upon sensible and extraordinary feelings. For it is a lively faith animated by love enabling you to do everything from no other motive than that of pure love. It is a firm faith, unshakable as a rock, prompting you to remain firm and steadfast in the midst of storms and tempests. It is an active and probing faith which like some mysterious pass-key admits you into the mysteries of Jesus Christ and of man's final destiny and into the very heart of God himself. It is a courageous faith which inspires you to undertake and carry out without hesitation great things for God and the salvation of souls.

*(True Devotion to Mary, 214)*

God, seeing that we are unworthy to receive his graces directly from him, gives them to Mary so that we might receive from her all that he decides to give us. His glory is achieved when he receives through Mary the gratitude, respect and love we owe him in return for his gifts to us. It is only right then that we should imitate his conduct, “in order”, as St. Bernard again says, “that grace might return to its author by the same channel through which it came to us.”

This is what we do by this devotion. We offer and consecrate all we are and all we possess to the Blessed Virgin in order that our Lord may receive through her as intermediary the glory and gratitude that we owe to him. We deem ourselves unworthy and unfit to approach his infinite majesty on our own, and so we avail ourselves of Mary’s intercession.

*(True Devotion to Mary, 142)*



Pray with great confidence, with confidence based on the goodness and infinite generosity of God and on the promises of Jesus Christ. God is the spring of living water which flows unceasingly into the hearts of those who pray. The eternal Father yearns for nothing so much as to share the life-giving waters of his grace and mercy with us. He entreats us, “All you who thirst, come to the waters,” that is, come and drink of my spring through prayer, and when we do not pray to him he sorrowfully says that we are forsaking him, “They have forsaken me, the fountain of living water.” We please our Lord when we ask him for graces, and if we do not ask he makes a loving complaint, “Until now you have not asked anything... Ask and you will receive, seek and you will find, knock and the door will be opened to you.”

*(The Admirable Secret of the Rosary, 144)*



We must do everything in Mary. To understand this we must realise that the Blessed Virgin is the true earthly paradise of the new Adam and that the ancient paradise was only a symbol of her. There are in this earthly paradise untold riches, beauties, rarities and delights, which the new Adam, Jesus Christ, has left there. It is in this paradise that he “took his delights” for nine months, worked his wonders and displayed his riches with the magnificence of God himself. This most holy place consists of only virgin and immaculate soil from which the new Adam was formed with neither spot nor stain by the operation of the Holy Spirit who dwells there. In this earthly paradise grows the real Tree of Life which bore our Lord, the fruit of Life, the tree of knowledge of good and evil, which bore the Light of the world.

*(True Devotion to Mary, 261)*

Immaculate Conception. Oil painting on canvas by Bartolomé Esteban Murillo.

In this divine place there are trees planted by the hand of God and watered by his divine unction which have borne and continue to bear fruit that is pleasing to him. There are flower-beds studded with a variety of beautiful flowers of virtue, diffusing a fragrance which delights even the angels. Here there are meadows verdant with hope, impregnable towers of fortitude, enchanting mansions of confidence and many other delights. Only the Holy Spirit can teach us the truths that these material objects symbolise. In this place the air is perfectly pure. There is no night but only the brilliant day of the sacred humanity, the resplendent, spotless sun of the Divinity, the blazing furnace of love, melting all the base metal thrown into it and changing it into gold. There the river of humility gushes forth from the soil, divides into four branches and irrigates the whole of this enchanted place. These branches are the four cardinal virtues.

*(True Devotion to Mary, 261)*

If the power and gentleness of eternal Wisdom were so luminously evident in the creation, the beauty and order of the universe, they shone forth far more brilliantly in the creation of man. For man is his supreme masterpiece, the living image of his beauty and his perfection, the great vessel of his graces, the wonderful treasury of his wealth and in a unique way his representative on earth. “By your wisdom you appointed man to have dominion over every creature you made” (Wisd. 9:2).

For the glory of this magnificent and powerful Worker I must describe the original beauty and excellence of man as created by divine Wisdom. But the state of man’s grievous sin has fallen upon me, poor miserable child of Eve, dulling my understanding to the point that I can describe only very imperfectly the work of man’s creation.

*(The Love of Eternal Wisdom, 35-36)*

When the Holy Spirit, her spouse, finds Mary in a soul, he hastens there and enters fully into it. He gives himself generously to that soul according to the place it has given to his spouse. One of the main reasons why the Holy Spirit does not work striking wonders in souls is that he fails to find in them a sufficiently close union with his faithful and inseparable spouse. I say “inseparable spouse,” for from the moment the substantial love of the Father and the Son espoused Mary to form Jesus, the head of the elect, and Jesus in the elect, he has never disowned her, for she has always been faithful and fruitful.

*(True Devotion to Mary, 36)*

At the very moment Mary consented to become the Mother of God, several miraculous events took place. The Holy Spirit formed from the most pure blood of Mary's heart a little body which he fashioned into a perfect living being: God created the most perfect soul that ever could be created. Eternal Wisdom, the Son of God, drew the body and soul into union with his person. Here we have the great wonder of heaven and earth, the prodigious excess of the love of God. "The Word was made flesh" (Jn. 1:14). Eternal Wisdom became incarnate. God became man without ceasing to be God. This God-man is Jesus Christ and his name means Saviour.

*(The Love of Eternal Wisdom, 108)*

I declare with the saints: Mary is the earthly paradise of Jesus Christ the new Adam, where he became man by the power of the Holy Spirit, in order to accomplish in her wonders beyond our understanding. She is the vast and divine world of God where unutterable marvels and beauties are to be found. She is the magnificence of the Almighty where he hid his only Son, as in his own bosom, and with him everything that is most excellent and precious. What great and hidden things the all-powerful God has done for this wonderful creature, as she herself had to confess in spite of her great humility, “The Almighty has done great things for me.” The world does not know these things because it is incapable and unworthy of knowing them.

*(True Devotion to Mary, 6)*



The torrential outpouring of God's infinite goodness which had been rudely stemmed by the sins of men since the beginning of the world, was now released precipitately and in full flood into the heart of Mary.

Wondrous to relate, this divine Wisdom chose to leave the bosom of his Father and enter the womb of a virgin and there repose amid the lilies of her purity. Desiring to give himself to her by becoming man in her, he sent the archangel Gabriel to greet her on his behalf and to declare to her that she had won his heart and he would become man within her if she gave her consent.

The archangel fulfilled his mission and assured her that she would still remain a virgin while becoming a mother. Notwithstanding her desire to be lowly, Mary wholeheartedly gave the angel that priceless consent which the Blessed Trinity, all the angels and the whole world awaited for so many centuries. Humbling herself before her Creator she said "Behold the handmaid of the Lord. Let it be done to me according to your word" (Lk. 1:38).

*(The Love of Eternal Wisdom, 106-107)*

Our good Master stooped to enclose himself in the womb of the Blessed Virgin, a captive but loving slave, and to make himself subject to her for thirty years. As I said earlier, the human mind is bewildered when it reflects seriously upon this conduct of Incarnate Wisdom. He did not choose to give himself in a direct manner to the human race though he could easily have done so. He chose to come through the Virgin Mary. Thus he did not come into the world independently of others in the flower of his manhood, but he came as a frail little child dependent on the care and attention of his Mother.

*(True Devotion to Mary, 139)*

Mary is wise: let us place everything in her hands. She knows how to dispose of us and all that we have for the greater glory of God.

Mary is charitable: she loves us as her children and servants. Let us offer everything to her and we will lose nothing by it; she will turn everything to our gain.

Mary is liberal: she returns more than we give her. Let us give her unreservedly all that we own without any reservation; she will give us a hundredfold in return.

Mary is powerful: nothing on earth can take from her what we have placed in her keeping. Let us then commit ourselves to her care; she will defend us against our enemies and help us to triumph over them.

*(The Love of Eternal Wisdom, 222)*

Wisdom is gentle in his origin. If we consider him in his origin he is everything that is good and gentle. He is a gift sent by the love of the eternal Father and a product of the love of the Holy Spirit. He was given out of love and fashioned by love (Jn. 3:16). He is therefore all love, or rather the very love of the Father and the Holy Spirit.

He was born of the sweetest, tenderest and the most beautiful of all mothers, Mary, the divinely favoured Virgin. To appreciate the gentleness of Jesus we must first consider the gentleness of Mary, his Mother, whom he resembles by his pleasing nature. Jesus is Mary's child; consequently there is no haughtiness, or harshness, or unpleasantness in him and even less, infinitely less, in him than in his Mother, since he is the eternal Wisdom and therefore pure gentleness and beauty.

*(The Love of Eternal Wisdom, 118)*

Son of God, supreme beauty, Come to me.  
O Word, equal to the Father, Come to me.  
Light of light, Come to me.  
Jesus, uncreated Wisdom, Come to me.  
Jesus, incarnate Wisdom, Come to me,  
O Wisdom, God made man, Come to me.  
O my greatest riches! Come to me.  
O my sweetest tenderness, Come to me.  
I burn with your fire, Come to me.  
I yearn for you desperately, Come to me.  
Your folly is wisdom, Come to me.  
Your penury is plentiful, Come to me.  
Before you, gold is but sand, Come to me.  
Jesus, Child of Mary, Come to me.  
It is she who begs you, Come to me.  
With you in this exile,  
I shall have all good things. Amen.

*(Hymn 103)*



ST GRIGNON DE MONTFORT

The bond of friendship between eternal Wisdom and man is so close as to be beyond our understanding. Wisdom is for man and man is for Wisdom. “He is an infinite treasure for man,” (Wisd. 7:14) and not for angels or any other creatures.

Since Wisdom, out of an excess of love, gave himself up to death to save man, he loves man as a brother, a friend, a disciple, a pupil, the price of his own blood and co-heir of his kingdom. For man to withhold his heart from Wisdom or to wrench it away from him would constitute an outrage.

In his pursuit of man, he hastens along the highways, or scales the loftiest mountain peaks, or waits at the city gates, or goes into the public squares and among the gatherings of people, proclaiming at the top of his voice, “You children of men, it is you I have been calling so persistently; it is you I am addressing; it is you I desire and seek; it is you I am claiming. Listen, draw close to me, for I want to make you happy” (Prov. 8:4).

*(The Love of Eternal Wisdom, 64.66)*

Montfort, missionary of the Cross and the Rosary. Stained glass window in the church of Saint Julien-de-Concelles, France.

1. O Wisdom, come, a poor soul begs you  
By the blood of my gentle Jesus,  
By Mary's womb.  
We shall not be disappointed! (*twice*)
2. Why do you so prolong my martyrdom?  
I seek you night and day!  
Come, my soul longs for you,  
Come, for I am languishing of love. (*twice*)
3. My beloved, open, I knock at your door,  
Ah! It is no stranger,  
It is a heart, by love transported  
Who has no dwelling place but you! (*twice*)
4. If you do not want me to be yours,  
Then let me pester you.  
Leave me always in the anguish  
Of seeking and never finding you. (*twice*)
5. I cast myself in spirit at your throne.  
If you want nothing to do with me,  
At least give me some alms  
For the faith-filled poor. (*twice*)
6. Wisdom, how I fear that misfortune befall me:  
To be fainthearted and negligent,



Lacking lively faith  
To love you passionately! (*twice*)

7. Worthy Mother of God,  
Virgin pure and faithful,  
Share with me your faith.  
Through it, I shall have Wisdom  
And all good will come to me. (*twice*)

8. Wisdom, come then, through Mary's faith,  
You could not resist her.  
She gave you life,  
In her, incarnate you became. (*twice*)

9. I believe, without hesitating:  
nothing is impossible for me.  
Wisdom will come to me.  
God has said it, He is infallible!  
Who prays with faith will receive, (*twice*)  
Who knocks with faith will enter,  
Who seeks with faith will find.

GOD ALONE

(*Hymn 124*)

How beautiful, meek and charitable is Jesus, the incarnate Wisdom! Beautiful from all eternity, he is the splendour of his Father, the unspotted mirror and image of his goodness. He is more beautiful than the sun and brighter than light itself.

He is beautiful in time, being formed by the Holy Spirit pure and faultless, fair and immaculate, and during his life he charmed the eyes and hearts of men and is now the glory of the angels. How loving and gentle he is with men, and especially with poor sinners whom he came upon earth to seek out in a visible manner, and whom he still seeks in an invisible manner every day.

Do you think that Jesus, now that he is triumphant and glorious, is any the less loving and condescending? On the contrary, his glory, as it were, perfects his kindness. He wishes to appear forgiving rather than majestic, to show the riches of his mercy rather than the gold of his glory.

*(The Love of Eternal Wisdom, 126-127)*

O Jesus living in Mary, come and dwell in your servants in the spirit of your holiness, in the fullness of your power, in the perfection of your ways, in the truth of your virtues, in the communion of your mysteries. Subdue your enemies, the devil, the world and the flesh, in the strength of your Spirit, for the glory of your Father. Amen.

My God, we offer you the rest we are about to take in honour of the eternal rest which you take in yourself, in your Son and your Holy Spirit, in the Blessed Virgin, in all the Saints in heaven and on earth. Amen.

Saviour Jesus, we offer you our sleep in honour of, and in union with your sleep, your death and burial; and our awakening tomorrow in honour of and in union with your holy resurrection. We adore your holy dispositions in these actions, and we beg of you the grace to obtain the same. Amen.

*(Night Prayers)*

Finally, in order to draw closer to men and give them a more convincing proof of his love, eternal Wisdom went so far as to become man, even to become a little child, to embrace poverty and to die upon a cross for them.

How many times while here on earth could he be heard pleading, “Come to me, come to me, all of you. Do not be afraid, it is I. Why are you afraid? I am just like you; I love you. Are you afraid because you are sinners? But they are the very ones I am looking for; I am the friend of sinners. If it is because you have strayed from the fold through your own fault, then I am the good shepherd. If it is because you are weighted down with sin, covered with grime and utterly dejected, then that is just why you should come to me for I will unburden you, purify you and console you.”

*(The Love of Eternal Wisdom, 70)*

Let's hurry, leave everything without delay,  
No disputing over this event.  
Do you not feel a new tenderness?  
It is the voice of God who calls us.

We confidently follow this heavenly light  
And in its brilliance, seek the new-born Child.  
He comes from afar to show us his love,  
Let us travel far to show Him our love.

*(Hymn 60)*

ΠΑΙΝΩΣΙ ΝΙΗΣ ΠΧΣ



The Most-High, the Incomprehensible,  
The Eternal and Almighty  
Has just been born.  
Is it possible?  
The Eternal is one day old, the Word is silent,  
The Almighty has become an infant.  
Let us acknowledge,  
Adore, praise,  
Praise, love,  
Let us acknowledge  
Our God reduced to infancy.

Since this good God is born for men  
To make them happy,  
We owe Him, just as they do,  
All that we are.  
Let us place at His feet our glorious crowns  
Telling Him joyfully:  
Gentle child,  
All that we have is yours,  
Reign over us;  
All that we have is yours,  
From you alone comes our victory.

*(Hymn 57)*

Mother of fair love, may everything praise you  
For having given us this Infant-God,  
For having given birth to the light,  
Humanity to the true God, life to our Father.

Your example, O Jesus, clearly shows  
That greatness exists in lowliness,  
Happiness lies in suffering,  
True wealth is found in poverty.

You raise up our hearts by your humility,  
You conquer them by your poverty;  
Let your victory reign over us,  
Bless us through your Holy Mother.

*(Hymn 60)*



How great is this King of heaven!  
Oh! how adorable!  
How little He is now,  
But how lovable a child!  
How attractive  
His divine face!  
His gentle eyes are mysterious charms  
Speaking without words.

He preaches humility,  
He preaches innocence,  
He preaches charity,  
He preaches suffering.  
Oh! how eloquently He speaks,  
Since He speaks by example!  
He ravishes, touching to the quick  
Those who gaze upon Him.

*(Hymn 61)*

In order to save man, God  
Decided on a marvellous mystery:  
He becomes what we are,  
Making us become what He is.

The most high Lord lowered Himself  
To raise us to heaven.

He became powerless  
To make us all-powerful,

To shower us with riches  
His majesty became poor;  
In order to caress us  
The great Lord became poor and small.

God became like us  
Through infinite love.  
It is right and fitting  
To imitate and resemble Him.

*(Hymn 64)*

O unfaithful Christians,  
Why do you pay attention  
To a thousand trinkets  
You will have to leave behind?  
Come into the stable  
To discover in an infant  
Authentic pleasure  
And never ending happiness.

He tells you through my lips  
That He loves you ardently  
And that what touches you  
Touches Him infinitely.  
Are you miserable?  
He will console you.  
Are you wounded?  
He will heal you.

He is so kind:  
He is all things for all,  
He is an adorable Master,  
He is a most chaste Spouse,  
He is a very tender friend,  
He is a kind physician.  
So let's go without more delay  
To surrender everything to Him.

*(Hymn 62)*

O God of my heart and my inheritance, Christ Jesus, may my heart mellow before the influence of your spirit and may you live in me. May the flame of your love burn in my soul. May it burn incessantly on the altar of my heart. May it glow in my innermost being. May it spread its heat into the hidden recesses of my soul and on the day of my consummation may I appear before you consumed in your love. Amen.

*(True Devotion to Mary, 67)*

O Eternal Father, Father of mercy, Father of light from whom every best gift comes, by the loving heart of Jesus Christ Our Lord, I offer you countless acts of thanksgiving for all the blessings you were pleased to bestow upon me purely out of your goodness at every moment of my life. I now give back that life to you with a heart full of gratitude and love. In all humility I thank you once again for the use of that life you gave me. I thank you, too, for every moment of the eternal blessedness and all the joys of the glory which I hope will be mine through the merits of the wounds of my Saviour, who obtained them for me which so much suffering. I invite all the saints and all creatures to praise you for me, “Let everything that breathes praise the Lord.”

*(Dispositions for Happy Death, 49)*

Next page: reliquary of St. Louis Marie de Montfort. Work of the sculptor A. Parisini of Rome.



TV ES PETRVS

## Rise and Shine, Montfort in Asia and Oceania



- a. **Rise and Shine:** The color Royal blue signifies the Blessed Virgin Mary.  
**The Cross:** which is inseparable from Mother Mary and serving as Wisdom that help us to Rise and Shine as Montfortian. We rise and shine with the Cross and with our Mother Mary.  
**The Color White:** This is the background color of the LOGO which signifies our Consecrated

Life to God through the hands of Mother Mary.

- b. **The Circle:** It represents the wholeness, the eternity and us (Montfortians) by being Pilgrim Missionaries without borders and by being available to all, irrespective of language, caste, culture and creed.

**The Color Blue:** This is the symbol of life – the life of the Divine. Asia – Oceania lives in spiritual hallmark and every culture connects everyone to the spiritual realm.

- c. **The Star:** Each ray represents each Entity and connects with each other. Every angle of the star speaks of Unity in Diversity, meaning we rise and shine not as individual Entities but as Montfortians in Asia and Oceania. We need to cooperate with other Entities and the people to make Christ visible through our work and life as Montfortian.

**Let the spirit of St. Louis Marie de Montfort live in us always. Let us rise and shine.**



## Prayer for the continental mission year of Asia and Oceania

O God, our Father, remember your Congregation which you have destined from all eternity to fulfill your loving designs by inspiring your servant, Saint Louis Marie de Montfort, to undertake the apostolic mission of preaching the Good News of your Son, for the renewal of your Church. Remember your missionaries who made their share in sowing the seeds of the Gospel, announcing Wisdom Spirituality in Asia and Oceania.

Send your all-consuming Spirit upon us to make us holy missionaries after your own heart, so that we may rise and shine in fraternal communion and be prophetic in our life and apostolate, under the guidance of the Blessed Virgin Mary, the Mother of our Lord and our Mother. Help us to re-discover the beauty of our Montfortian Missionary Charism, always in dialogue with our challenges in Asia and Oceania, with our vibrant cultures and multi religions called to the service of fraternity in our world. Empower us to enkindle everywhere the fires of divine love in the pluralistic context of our land. Glory to Jesus in Mary! Glory to Mary in Jesus! Glory to God alone!

Theme song for the continental year  
of Asia & Oceania - 2022

## **RISE AND SHINE**

By Fr. Willy Selman, Pontchâteau- France

We are called, to be sent,  
Preach Jesus Christ the Lord  
We are called, to be sent,  
To go all over the world,

We are called, to be sent,  
To be a fiery missionary,  
We are called, to be sent,  
In the midst of Cultures and Nations

Rise and shine  
Be the light, light shines, bright  
Destroy the darkness that threatens the world  
Rise and shine  
Be the light, light shines, bright,  
*With the spirit of Saint Montfort.*

Rise and shine....  
*With the Spirit leading Saint Montfort*

Rise and shine  
Be the light, light shines, bright  
Destroy the darkness that threatens the world

Rise and shine  
Be the light, light shines, bright,  
*With the spirit of Saint Montfort*

Rise and shine....  
*With the Spirit leading Saint Montfort*  
*With the Spirit leading Saint Montfort*



*"The Virgin is the means through which our Lord came to us, and she is the means through which each of us must go to him..."*

*If therefore, we establish a solid form of devotion to the Most Blessed Virgin, this is only to establish it more perfectly with Jesus Christ; it is only to give a safe and easy means through which to find Jesus Christ. If devotion to the Most Blessed Virgin were to distance us from Jesus Christ, we should reject it as a diabolic illusion.*

*However, it is exactly the contrary: this form of devotion is necessary in order to find Jesus Christ perfectly, by tenderly loving and serving him".*

*Saint Louis-Marie Grignion de Montfort, Treatise on true devotion to Mary.*

**EDITRICE SHALOM** prints books on prayer, meditation and knowledge of the basis of the faith that does not lend itself to fashions; it also prints books for reflection on Catholic morals and biographies of the saints.

All the texts are written in absolute obedience to the Catholic Church, in a simple yet deep language and they offer readers the possibility of:

- **Finding Jesus Christ in a perfect manner,**
- **Loving him tenderly,**
- **Serving him faithfully.**

The Holy Virgin is not only "the means through which our Lord came to us"; she is also "the means through which each of us must go to him..." Through Mary, we find, we come to know, we love and we serve Jesus, like only a mother can know, love and serve her child, and so Editrice Shalom wants to love and ensure that Jesus is loved tenderly:

- **By reaffirming the centrality of the Eucharist,**
- **By promoting prayer as a privileged means through which to find the Lord,**
- **By spreading devotion to the Immaculate Heart of Mary,**
- **By honouring Saint Joseph and the Archangels.**

The following page offers a selection of texts, pertinent to the subject of this book, printed during the month of May 2021 at Grafica Veneta. They are only a part of the complete catalogue, that may be requested by contacting us by phone or consulting the following website: [www.editriceshalom.it](http://www.editriceshalom.it) You can choose to receive our newsletter with all our publishing news, our calendar and prayer group information via e-mail.

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