

**FOR MONTFORT: WHO WAS MARY?**  
**His experience and what he says about it**  
**(from the work of Brother Jean Bulteau, FSG)**

**I. HIS EXPERIENCE (what he experiences... and invites to experience)**

**1. At his home**

Image of Mary. Rosary. His action on his sister...

**2. At school in Rennes (1684-1693)**

Visits to the church of St-Sauver. Association to honor Mary. He expects everything from Mary

**3. At the seminary in Paris (1693-1700)**

Mary "Lady of the Seminary". Images of Mary in the hand (and in the heart). "The Little Psalter of the Virgin" (by St. Bonaventure). Librarian, he reads a lot about Mary... He wants to recruit seminarians as "slaves of Jesus in Mary". Communion, every Saturday, at N.D. in Paris. Maintenance of the chapel of the Virgin in the church of St. Sulpice. He celebrated his first mass there.

**4. At the time of his ministry (1700-1706)**

4.1 Mary's "external" presence

\* Pilgrimages: N.D. des Ardilliers, to Saumur: 4 times in 1700, 1701, 1706, 1716

Loreto, in 1706, on the way to Rome. He stayed there for 15 days.

He invites us to go on a pilgrimage to a Marian shrine for the renewal of consecration.

\* He creates or restores shrines of Mary:

Poitiers, Montfort-sur-Meu, La Chèze, Nantes, La Garnache, Sallertaine, La Séguinière.

\* Mary's place in the renewal of baptismal promises

\* The rosary crown (or the rosary).

\* The feasts of the Virgin.

\* He constantly carried a small statue of the Virgin with him.

\* Mary's place in his preaching, letters, writings (modest! ...).

\* The Company of Mary.

\* His will and death.

**4.2 *Mary's "interior" presence***

\* A "mental image" in the heart C 75, 11; 77, 15.

\* Mary is "his oratory" C 75, 3; C 82, 8, his "abode" C 75, 5.

\* Continuous presence of Jesus and Mary in the depth of his soul Cf. VD 46; SM 52. Remaining in Mary TD 263; Mary remains in us SM 54. Mary rooted in us TD 29, 31, 34,

\* Presence all directed towards Christ C 134, 8; C 42, 27-28, 201, SM 15.

\* Mary is his mother and his "Lady". She is a constant model and helper.

**II. WHAT HE SAYS ABOUT MARY: His teaching.**

**A. Everything begins with the mystery of the Incarnation of the Word, Wisdom, in Mary.**

1. The Incarnation itself

Jesus Christ is true God and true man. To save us and make us divine.

Cf. C 64:1; C 5:10; SM 3; TD 82. 157.

The Incarnation is the first of all the mysteries of J.C. It contains them all.

Cf. TV 15; TV 22; TV 248.

2. The role of Mary in the Incarnation

*2.1 God wanted to need Mary TD 39 and 63*

He hid himself in "an abyss of nothingness" TD 25 cf. TD 14 and 225.

2.2 *The Trinity communicates with Mary*

see TD 14 to 21; 139-140; or SM 8 to 13 and 35 The Father... The Son... The Holy Spirit...

Mary: God's masterpiece; wonderful Mother of the Son, Spouse of the Holy Spirit: TD 5.

2.3 *Mary's consent*

It is through Mary's "yes" that the redemptive incarnation is realized.

necessary consent (because God wanted it),

free consent TD 16,

consent given in the name of humanity LEW 203; C 63, 4,

consent that saves us TD 49 and 248; LEW 107,

eternal consent.

Mary is completely personalized in her "yes". (Eve had said "no"; Mary said "yes").

2.4 *Mary is the Mother of God*

This sums up everything that can be said about Mary C 88, 20, 21.

2.5 *Remarks*

Today's language about Mary... and the language of Montfort!

## **B. Mary and Christians (our sanctification) TD 1**

1. Mary is the mediator of all grace

1.1 Because full of grace TV 23, 24, 25. TV 44.

1.2 Because of her consent

2. Mary is the mother of the redeemed

2.1 Mother of Jesus (the Head of the Body), Mary is (at the same time) the (spiritual) Mother of the members of the Body, our Mother. TD 32, SM 12, LEW 213, cf. TV 30

2.2 By her consent.

3. First consequence: Mary Queen of Hearts TD 37, 38

4. Second consequence: Mary, "necessary" for salvation TD 39, 43, 49.

## **C. Summary: the names of Mary**

1. In relation to God

2. In relation to us

Montfort invites us to live like Mary our "yes" to God.

Mary, Mother of all humanity, wishes to see us live as brothers and sisters, in solidarity with love.

Mary, the courageous "child", is the model of what God, in his infinite love, wants to do of each one of us and of each human person. She is "our hope".

To speak of Mary is, in the end, to speak only of God (who saves us) and of us (as liberated by Christ).

Mary is already "in body and soul" in heaven, with her Son ", sitting at the right side of the Father. This place too will be ours one day. Mary is always at our side to take us there.

*Acronyms used: TD: True Devotion, SM: Secret of Mary, LEW: Love of Eternal Wisdom, C: Canticles*