

The participation of Lay Associates in the montfortian mission



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THE PARTICIPATION OF LAY ASSOCIATES IN THE MONTFORTIAN MISSION

*Dear Brothers and Sisters,
Lay Associates and the whole Montfortian Family,*

A cordial greeting in these times of mission, of pain and of hope; project time is interrupted, postponed or forgotten; time of unfinished dreams; it is time to face our weaknesses; the moment we humans feel unable to identify a safe prospect, it is the time of COVID-19.

It is precisely in this context that we must celebrate the feast of Saint Louis-Marie de Montfort and Blessed Marie-Louise de Jesus, knowing that they too have lived through difficult times, misadventures and darkness. However, hoping against all despair, they persevered; they set to work and trusted in divine providence, as Montfort declared in one of his letters: "I have a Father in heaven who will never fail me. He brought me here, he has kept me here until now and he will continue to treat me with his usual kindness." (Letter, n. 2 - Fr. Alan Robert) May his testimony increase our hope and renew our enthusiasm and that we realize that "the mission continues".

This circular is intended as a word of encouragement to the Montfortian Family, in particular to the laity who shares with us the spirituality and the mission of Saint Louis-Marie de Montfort, in particular the members of the Association of Mary Queen of all Hearts. I would like to underline the identity and the mission of the laity with a view to a deeper and more intimate missionary collaboration within the Company of Mary as a whole.

In fact, we find important references to the laity in our Constitutions (Const.). We are called to "strive to work in collaboration with the laity" and to help in their formation (cf. Const. 59). Mentioned in our Constitutions, the two letters of Pope John Paul II, of 1997 and 2003, invite us to "make the treasure of our Montfortian spirituality bear fruit" and to reread the writings of Saint Louis de Montfort in the light of the Vatican Council II (cf. Const. 60). Little by little, in addition to collaborators, the laity are invited to be "associated with the Montfortian mission" through total consecration to Jesus through Mary as members of the Association of Mary Queen of all Hearts, the main theme of this letter (cf. Const. 61).

It is also an invitation for us, Montfortian religious, to be attentive to what the laity have to say to us on the questions of Montfort spirituality and mission which are so dear to us and which are part of our heritage and tradition: what they themselves tell us about the influence of Father de Montfort in their lives; what is new for them on the questions of baptism and the mission after having discovered the writings of Montfort; what does being part of the great Montfort family mean in practice, as Montfort Associates?

Let us allow ourselves to be questioned by them on the way in which the Church allowed herself to be questioned during the Second Vatican Council and later, in the various synodal assemblies and in the various Episcopal conferences of the world.

May this letter be in our hands a useful instrument to encourage our Entities to promote meetings, assemblies, spiritual retreats and other activities to deepen this question, without fear of carrying out bold and creative projects.

1. LAY PEOPLE IN THE CHURCH, MEMBERS OF THE BODY OF CHRIST JESUS

Before entering, more specifically as “Montfortians”, associates, consecrated persons, it is good to consider the question of the laity in the Church, especially since the Second Vatican Council. The Church realizes that she cannot carry out her evangelizing mission by relying only on the clergy and religious; the Ad Gentes decree expresses this certainty:

"The Church is not really founded, she does not live fully, she is not the perfect sign of Christ among men, if an authentic laity does not exist and does not work with the hierarchy. The Gospel cannot take root deeply in the minds, life, and work of a people without the active presence of the laity. Therefore, from the founding of a Church, great attention must be paid to forming a Christian laity which reaches its maturity." (AG, 21).

When we speak of "the laity in the Church" we must consider that, although the most common definition is "he who is neither a cleric nor a religious", they are "incorporated into Christ by baptism", constituted in “People of God”:

“The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world... They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven, exercising their own responsibilities under the guidance of the evangelical spirit, and to manifest Christ to others above all by the witness of their life, radiating with faith, hope and charity.” (LG, 31).

The Council renewed the vision of the Church of the laity, it showed their dignity as participants in the People of God. Chapter IV of the Dogmatic Constitution on the Church *Lumen Gentium* is where we find the conciliar teaching on the laity and, as “people of God”, they are full members of the mission of the Church and not "simply" task performers indicated by the hierarchy; They are “a living witness and an instrument of the mission of the Church”, as we can read:

“The laity, united in the People of God and constituting a single Body of Christ under a single Head, are called, whoever they may be, to cooperate as living members in the progress of the Church and in its permanent sanctification, in applying to it all the forces that they have received from the blessing of the Creator and the grace of the Redeemer Thus, every layman, by virtue of the gifts given to him, constitutes a witness and at the same time a living instrument of the mission of the Church herself, "according to the gift of Christ" (Eph 4, 7) "(LG, 33).

Important advice from the Council Fathers to the bishops and also to the clergy, respect for the laity and, certainly, for all of us Montfortian religious, in particular towards the laity of our parishes, our groups and the Association:

“Pastors, for their part, must recognize and promote the dignity and responsibility of the laity in the Church; willingly resorting to the prudence of their councils, entrusting them with confidence in the service of the Church, leaving them freedom and room for action, even stimulating their courage to undertake on their own ”(LG, 37).

The theme of the 1987 Synod of Bishops was "The vocation and mission of the laity in the Church and in the world", held twenty years after the end of the Second Vatican Council and which proposed an ecclesiological reading of the mission of the laity in the Church. world and culminated, a year later, in the Apostolic Exhortation *Christifideles laici*, of Pope Saint John Paul II, bringing five important keys to the reading: communion, mission, participation, formation and holiness.

Particularly important for our theme is the “secular” characteristic of the lay mission presented in the Exhortation, because it will make us reflect on our expectations with regard to “Lay Montfortians”:

“It is certain that all members of the Church participate in its secular dimension; but this in various ways. In particular, the participation of the lay faithful has a modality of realization and function, which, according to the Council, is "proper and particular”, to them: it is this modality that is designated by the name of "secular character".

Concretely, the Council speaks of the condition of the lay faithful by designating it, above all, as the place where the call of God is addressed to them: "It is there that they are called". It is a question here of a "place" presented in dynamic terms: the lay faithful "live in the middle of the century, that is to say engaged in all the various duties and works of the world, in the ordinary conditions of family and social life with which their existence is woven ". They are people who live a normal life in the world, study, work, create friendly, social, professional, cultural relationships. The Council does not consider their condition simply as an external framework and an environment, but rather as a reality destined to find in Jesus Christ the fullness of its meaning. He even goes so far as to assert that "the Incarnate Word in person wanted to enter into the game of this solidarity ... He sanctified human ties, especially those of the family, the source of social life. He voluntarily gave himself up subject to the laws of his homeland. He wanted to lead the very life of a craftsman of his time and his region " (ChL, 15).

To conclude this part of the reflection, knowing that the references presented only show a small part of everything that emerged at Vatican Council II and afterwards, I would like to share with you some parts of Pope Francis' letter to Cardinal Marc Ouellet, president of the Pontifical Commission for Latin America, in which he broadens the horizon of the laity in the Church: “At the end of the meeting of the Commission for Latin America and the Caribbean, I had the opportunity to meet all the participants of the assembly where ideas and impressions were exchanged on the public participation of the laity in the life of our peoples.

In his letter, Pope Francis interweaves the richness of responsibilities within the ecclesial community. The layman is an agent, co-responsible in the proclamation of the Gospel. However, he needs to be accompanied, loved and listened to:

“The faithful Holy People of God are those whom, as pastors, we are continually invited to observe, protect, accompany, support and serve. A father cannot understand himself without his children. He can be a very good worker, professional, husband, friend, but what makes him a father has a face: they are his children. The same happens with us, we are shepherds. A

shepherd cannot be conceived without a flock which he is called to serve. The shepherd is the shepherd of a city, and the city is served from within. Many times he goes forward, marking the way, other times he goes behind so that no one is left behind, and it is not uncommon for one to be in the middle to feel the heart beat of the people.” (Pope Francis to Cardinal Marc Ouellet, March 19, 2016).

By remembering that we have all been baptized “laity” and that ministries come later in our lives and with the goal of “being servants”, Pope Francis helps us come closer to Saint Louis' proposal. Marie de Montfort on the path of preparation for consecration to Jesus through Mary:

“Our first and fundamental consecration has its roots in our baptism. No one has been baptized a priest or bishop. We have been baptized lay people and this is the indelible sign that no one can ever remove. It does us good to remember that the Church is not elite of priests, consecrated persons or bishops, but that we all form the faithful Holy People of God. Forgetting this entails various risks and distortions both in our personal and community experience of the ministry that the Church has entrusted to us.” (Pope Francis to Cardinal Marc Ouellet, March 19, 2016).

We Montfortians, called to participate in the mission of the Church by bringing our own charism, as religious or priests, we must be attentive to the way in which we relate to our lay brothers and sisters.

Hopefully, whether in Latin America or elsewhere in the world, we will not allow the scourge of clericalism to extinguish within us the ministry of *diakonia* that we receive as a gift from God to others. I mention Latin America because Pope Francis mentioned it in the letter, however, there is a bit of this reality all over the world:

“We cannot reflect on the issue of the laity while ignoring one of the strongest distortions Latin America faces - and which I ask for your special attention - clericalism. This attitude not only nullifies the personality of Christians, but tends to diminish and devalue the baptismal grace that the Holy Spirit has placed in the hearts of our people. Clericalism leads to the functionalization of the laity; Treating him as a racing boy, it restricts the various initiatives, efforts and, I dare say, the daring necessary to be able to carry the Good News of the Gospel in all areas of social and above all political effort. Clericalism, far from promoting the various contributions and proposals, gradually extinguishes the prophetic fire to which the whole Church is called to bear witness in the hearts of its peoples.” (Pope Francis to Cardinal Marc Ouellet, March 19, 2016).

God preserve us that the “prophetic fire” is extinguished in us, by removing from us the spark which ignited in Saint-Louis de Montfort the ardent desire to announce the good news to the poor.

I am sure that, on each continent, in each country, Episcopal conferences or conferences of religious have dealt with the question of the laity according to their very concrete realities. This is why I encourage everyone to explore from your experiences what this letter contains, which I am trying to deal with in a very generic way.

The theme of the “vocation and action” of the laity is also important for the life of the Company of Mary. We do not intend to exhaust this question in this circular letter, but rather to open avenues for continuing the dialogue, deepening and updating the subject, with a view to the future of the Montfortian mission.

2. ASSOCIATES OF LOUIS-MARIE DE MONTFORT IN THE MISSIONS

Louis-Marie Grignon de Montfort (1673-1716) obviously maintains intense relations with many lay people, especially those who live in the cities of western France, because his missionary work is addressed to them and he accomplishes his mission with them. It is impossible for this “apostolic missionary” to do as much animation during and after the parish missions as he preached without collaborating with the laity.

What activities did Montfort offer to the faithful during the missions? The missionary not only taught them divine-spiritual doctrine through catechism, but he also carried out many massive activities which involved and affected an entire parish or village. For example, he carried out various social activities for the poor, organized the erection of crosses or the construction of Calvaries, restored abandoned chapels or shrines, organized processions as part of a solemn renewal of the promises of holy baptism.

Although his missionary work is for everyone, Montfort had a favorite view of the poor, not just in material terms, of course. As we know, in the "Society of the Ancient Regime", in general, there were three levels of social order: the clergy, the nobility, the third estate (the masses of the population who work hard, especially in the agriculture, in the countryside). As a priest, Montfort had to face all the laity (of this second and third level). His concern for the poor was certainly inspired by the mission of Jesus himself as revealed in the Gospel of Luke 4: 18-19: “The Spirit of the Lord is upon me; for that, he consecrated me with the anointing and sent me to bring the good news to the poor...”, and he wanted his disciples to follow the same missionary path (cf. RM 2).

The particularity of Montfort in his missionary work is the formation of various groups or associations which he sees as an effective means of making the fruits of the mission endure in the hearts of the people. Joseph Grandet, in his biography, writes that "Father de Montfort held various assemblies or brotherhoods on mission" (Grandet, p. 210). Louis Le Crom confirms this: "His originality is manifested above all in the choice and use of the means of perseverance" (Le Crom, Ch. XXII, III).

Thus, Montfort was surrounded by lay people. This is in accordance with his charism as a missionary to the people. The goal of all of Montfort's missionary work is to renew the Christian spirit among Christians by a solemn renewal of baptismal vows (cf. RM 56). He certainly did so in fidelity to the instructions given by Pope Clement XI on the day of his audience with the Holy Father, June 6, 1706 (Grandet, Book III, Ch.I).

For this, Montfort has promoted or created various religious associations such as: Perpetual Adoration of the Blessed Sacrament (for pious souls), Association of Friends of the Cross, Fraternity of the Rosary (many people registered by him), Guardian Angels (for children), Fraternity of "White Penitents" (for converted men), Society of Virgins or Fraternity of Virgins (for girls), Saint Michael (for soldiers), Hospices (for incurable and convalescent), charity schools, Association of schoolchildren and students.

Along with various initiatives to ensure fidelity to the fruits of the missions, names have appeared in various towns whose stories can be found in various biographies of Montfort or which are told in the Montfort tradition to this day. Some of them are listed below, regardless of the chronological dimension of their life and their spiritual-missionary relationship with Montfort.

Let's start with Poitiers. Here is M. Le Normand, king's attorney at Poitiers, (Grandet, p. 252). He was part of a group of children that Montfort trained in Poitiers. Besides the boys, Montfort also formed the same group of girls. Montfort vigorously communicated spiritual teachings every day to the members of these two groups: by teaching them to pray and by giving them homework. After

Montfort's death, Mr. Le Normand went on a pilgrimage to the tomb of Montfort, in part because he was ill, and thanks to this pilgrimage, he was cured. He wrote a testimony on the life of Montfort on September 8, 1719 and it was published by Grandet in his biography. Le Normand said that Montfort lived in total dependence on Providence.

Also in Poitiers is Jacques Goudeau (Le Crom, Ch. VII). It is he who continues the mission of spiritual animation at the sanctuary of Mary Queen of Hearts in Montbernage, started by Montfort. And he is faithful to the accomplishment of this mission until the end of his life.

Besides these two, in Poitiers there is also Madame la Marquise de Bouillé (Grandet, Book IV, Ch. XIX). She is one of the zealous people who took the initiative to ask the Bishop of La Rochelle for permission to open the tomb of Montfort in Saint Laurent-sur-Sèvre, to stand on four pillars and to receive an epitaph retracing the life of Montfort. This happened 18 months after Montfort's death. This lady testified that Montfort's body and face were still intact and smelled good when his grave was opened. This lady also contributed to the arrival of the Daughters of Wisdom in Saint Laurent-sur-Sèvre (Grandet, Book IV, Ch. XXII). The biographer of Montfort Grandet describes this lady as: a "woman of quality" and a "woman of great piety", moved by the various missionary fruits of which Montfort has shown.

From Poitiers we turn towards Rennes. Here we have Mr. and Mrs. Arot (Grandet, p. 255), lawyer at the Parliament of Brittany. On October 7, 1719, Mr. Arot testifies to the holy life of Montfort and his testimony is published by Grandet in his biography. This testimony does not mention the exact relationship he had with Montfort, it only says that he knew Montfort and collaborated with Grandet, the biographer of Montfort, to collect testimonies or memories on the "holy life" of Montfort so that Grandet could write his biography.

We also welcome in Rennes Mr and Mrs D'Orville, deputy delegate for the management of Brittany. His life changed because of his friendship with Montfort. We can read his story in the biography of Besnard sur Montfort (n. 134).

Not far from Rennes, you will find the Guillemette Rouscel (Besnard, n. 70) in Talensac, not far from Montfort-sur-Meu. Montfort commissioned this lady to be "guardian of the Madonna della Sapienza in St Lazare".

Then in Nantes, we have several names. First, there are sisters Elisabeth and Marie Dauvaise. Barrin, vicar general of the diocese of Nantes, wrote to Grandet that Elisabeth and Marie Dauvaise "followed Montfort in his missions" (p. 249). It is to them that Montfort entrusted the care of the hospice to welcome the incurable patients in Nantes (Le Crom, Ch. XII. VI).

Alongside this project, Montfort also has another hospice dedicated to recovering patients (convalescence). The administration of this house was entrusted to Mrs. Chappelain. We can read his story in the biography of Besnard (n. 87).

From Poitiers we turn towards Dinan. Here we have Claude-Toussaint Marot (count de la Garaye) and Mrs. Marie de la Motte-Picquet (countess de la Garaye). It is in this city that a scene occurs in which Montfort was transporting a dying homeless man and leading him to the missionaries' hostel and, knocking on the door, he cried: "Open the door to Jesus Christ, open the door to Jesus Christ" (Besnard, n. 58). However, in this city, the Garaye couple helped Montfort to regularly prepare a "soup kitchen" for the poor. This family also transformed their castle into a clinic to treat the sick. Mr. de la Garay himself cared for the poor for over 30 years. In Dinan, he opened a "House of Charity" for the sick and later called on the Daughters of Wisdom, a Congregation founded by Montfort, to be responsible and nurses (Besnard, n. 58; Le Crom, Ch. IX.IV).

In Villiers-en-Plaine (Deux-Sèvres) we have Mr. and Mrs. Thébault d'Orion who knew the sweetness of Montfort when the mission took place in this village. Mrs. D'Orion wrote her testimony to Niort when she was already a widow (Besnard, n ° 165).

In La Rochelle, there is Mrs. De Mailly (Besnard, n. 101), a Protestant who converted when she met and met Montfort on a mission and died scented with holiness.

Finally, there is Mr. Racappé (Marquis de Magnanne), in Angers (Grandet, Book IV, Ch. XXII; Besnard, Book X), who died in the odor of sanctity. Grandet describes him as "very different from his birth and even more from his piety". It was he who bought a house in Saint Laurent-sur-Sèvre in 1722 to house the Missionaries of the Congregation founded by Montfort and who still live in Saint Pompain. Not only that, the Marquis de Magnanne also provided a means of subsistence for these missionaries and collaborated with them in their missions. In the room where he died in Saint Laurent-sur-Sèvre, we can still see the text of the consecration to Jesus through Mary that he signed. It seemed that Montfort was for him a spiritual master who guided him on mission.

In addition, we can point out that, in his missions, Montfort worked together in a missionary team. Therefore, he was not a missionary working alone. Here are some of his associates. There is Mr. Des Bastières, a faithful worker, who stayed and worked with Montfort to the end. Then there is Mr. Olivier, who helped to build the hill of Calvary in Pontchâteau. In addition, there are Abbots Clisson and Le Bourhis in La Rochelle. His brother, Father Gabriel Grignon, also came to participate in one or two of his missions. Sometimes he had the help of Father Le Compte, Provincial of the Dominicans of La Rochelle; Fr. Collusson, Jesuit, Fr. Vincent, Capuchin. Equally important is the presence and contribution of various "brothers" who, in addition to dealing with temporal affairs, also help teach catechism, lead processions and sing hymns. Among them were Nicolas, Philippe, Louis, Gabriel; then Jacques, and Mathurin Rängeard (whose soft voices invite many conversions); not to mention Father René Mulot and Father Adrien Vatel; Marie-Louise de Jésus and Catherine Brunet (first Daughters of Wisdom). These are just a few examples.

To lead a missionary team like this, Montfort obviously had enough social intelligence to exchange opinions with people, to motivate them, to convince them, to involve them, to bring them together. Without a doubt, he is a friendly and communicative person. He certainly held meetings, formal or not, to explain his vision and mission, plan the work, distribute the tasks. As a leader, he obviously had the courage to take on challenges and make decisions. Here, Montfort translates what it means to "do together" on mission.

3. THE IDENTITY OF THE MISSIONARIES ASSOCIATED WITH MONTFORT

From all that has been described above, it is possible to immediately detect the identities of Montfort Associates revealed in the pattern of relations that manifests between Montfort himself and them.

A Montfort Associate is one who is inspired in a certain way by the life and missionary ideals of Montfort and, consequently, participates in them with complete freedom. A Montfort Associate finds his own fulfillment by being influenced by the life values that Montfort lives and communicates, sharing his missionary ideals, adopting a missionary lifestyle: "apostolic".

A Montfort Associate is one who renews his Christian life on the basis of his baptismal promises. This method was introduced or promoted by many missionaries of the time in the spirit of renewal proclaimed by the Council of Trent. To those who had renewed their baptismal vows, Montfort presented a certificate entitled: "Contract of alliance" - the contract of alliance.

The particularity of Montfort is that the renewal of the baptismal vows is done in the hands of the Blessed Virgin Mary. This is what he taught in the consecration to Jesus Christ through Mary, in the Holy Spirit, which is nothing other than a complete renewal of the promises of holy baptism (cf. TD 120, 126). Relentlessly, in his mission, Montfort preached this means of holiness, as he himself says, fruitfully, in public for many years (cf. TD 110). The historian Grandet confirms what Montfort said when he wrote that Montfort "established, in all the parishes where he served, devotion to the holy slavery of Jesus living in Mary" (Grandet, p. 315).

A Montfort Associate is one who participates in the Montfortian mission, both specific missions, at certain times and in certain places, and missions constituted as an institution. With regard to the laity, we can emphasize here that, according to Montfort, they were not only the recipients of his missionary work, but also an integral part of his missionary dynamic. Montfort involved them, mobilized them to get actively involved in missionary work. Montfort thus contributed to the formation of a missionary disciple that the Church needed at that time. Montfort's missionary work was made for them, with them and by them. Lay people have been educated or trained to live their faith responsibly.

Here also appears a dimension that Montfort considered important in the life of his associates, namely that they had to form a community, an association, a group, a union, a congregation... so that they would encourage each other to do so with holiness and in missionary service. Montfort himself worked with a missionary team, so it was natural that he also wanted his associates to become members of a group, because "vis unita fit fortior" - in unity there is strength (PM 29).

From Montfort's model of relationship with his associates, there are three things we can conclude, citing the words of Belgian Cardinal Suenens. The cardinal, whose personal life was inspired by Montfort's teachings, once said that there are three characteristics of a Christian that are needed in this era (Cf. LJ Card. Suenens, *The Christian at the Dawn of a New Era*, 'FIAT' Publications, Belgium: 1999).

First: a person who has met Jesus Christ. An associate meets Jesus at baptism and wants the meeting to intensify. Montfortian spirituality centered on Christ certainly guarantees this meeting and this union. Montfort proclaims his Christocentrism in these terms: "meet Jesus perfectly, love him tenderly and serve him faithfully" (TD 62). Or again: "to seek perfection which can only be achieved by union with Jesus" (TD 78). Or in another passage, he says: "conform, unite and consecrate yourselves to Jesus" (TD 120). It is always true: "to seek union with Jesus, our ultimate goal" (TD 117), "to achieve union with Our Lord" (TD 152) or "to go to Jesus and conquer holiness through union with him" (TD 159).

Second: A person in whom you can see Jesus. The life of a Montfort Associate radiates from Jesus Christ. If Jesus is the Good News, then the way of life of an associate becomes good news for those who know him, live with him, work with him and associate with him. Looking at Montfort's life, the associates see the reflection of a holiness which obviously comes only from God, and for this reason they are encouraged to accept the gift of holiness lived according to their conditions of life. A truly lived holy life is contagious. Friendship with Montfort is transformative, it changes the personal life of its associates by embracing a credible, authentic, true and joyful life.

Third: a person who confesses Jesus to others and testifies with love. The relationship with Montfort is somewhat missionary, because Montfort is missionary. There are many ways to be a missionary disciple, and Montfort seems to be able to adequately address the talents or sensibilities of his associates in the various manifestations of the missionary works he leads. According to Montfort's inspiration, witness must be done together, in a group, in association, in the footsteps of the apostles.

4. THE MONTFORT ASSOCIATES

Montfort Associates come from various states of life: lay people, bishop, priest, deacon and religious. The Associates tend to have a certain affinity with Montfort. Some are moved by the fact that Montfort teaches the Church the importance of union with “God alone”, a God who is “the Father who never fails”. Some are interested in his Christocentric wisdom, because Montfort teaches that Jesus is Eternal Wisdom, incarnated and crucified out of love, to unite man to God through his gentleness. Does what Montfort teaches on the importance of docility to the Holy Spirit who collaborates with the Virgin Mary interest? Some are fascinated by the fact that Montfort teaches the Church the beauty of tender spiritual growth in intimate union with Mary and her maternal guide, living the consecration to Jesus through Mary. Some are moved by the fact that Montfort made the prophetic decision to promote the holiness of all believers beginning with baptism. Some are proud to see Montfort as a missionary who knows how to take care of the poor or the needy. Do some see Montfort as a man of artistic talent, among other things, making sculptures and composing the words of the Canticles?

All this to simply say that a “Montfort Associate” is above all a person linked to Montfort who is chosen as inspiration, friend, brother, teacher, guide ...

Since Montfort is a multidimensional person, there is no uniform embodiment of what it means to be a Montfort Associate. In addition, the personality of each person and the different contexts of life make the way of being a Montfort Associate different.

5. THE LAY ASSOCIATES OF MONTFORT

Among these Montfortian Associates, there are Lay Associates. They have one thing in common: they are in the world, even if they do not belong to the world! The world becomes a field of manifestation of their faith, living a life according to the values of the life of Jesus Christ with the inspiration of Montfort. If Jesus Christ becomes the center of gravity or the center of a layman's life, then his relationship with all others will be marked by love, in part because consecration, an important theme in Montfort's teachings, transforms the layman into a servant of love. Although it is valid for all the baptized, we can say in particular that the consecration is Montfort's contribution to the growth of the spiritual life and to the formation of a true layman.

If a Lay Associate of Montfort experiences consecration, he can naturally share it with those around him. For example, it is said that John Paul II received the "Treatise on True Devotion to Mary" from a layman who happened to be his spiritual director. Then John Paul II, in his turn, told in many places and on several occasions when Montfort and his book were the secret of a decisive turning point in his life (October 2000), he recommended to the whole Church to live this consecration through the encyclical *Redemptoris Mater*, 48.

In our world today, the field of mission is vast, where the contribution of the laity is urgent. Interfaith dialogue and cooperation between Churches should be a means of transmitting Gospel values. Not to mention the problems of underdevelopment of education, economic poverty, moral decay, environmental destruction, corruption of monetary policy by power in political parties and in government. A Lay Associate of Montfort will participate in the transformation of this one. World "within" the world itself: to guide the course of the history of this world according to the will of the Heavenly Father.

6. A SPIRITUAL-MISSIONARY FAMILY

From the point of view of the Montfort Missionaries, an “Associate of Montfort” is a person who is a member of an Association recognized as being an integral part of the Association of Mary Queen of All Hearts. The General Statutes of Montfort Missionaries establish: "The Montfortian Associates, recognized as such, are members of the Association" Mary Queen of All Hearts "" (Sta. 61.1). In these Statutes of the Association approved by the Congregation for Consecrated Life and for the Society of Apostolic Life in 2021, there is a unity between the following three elements.

First of all, the name of the person is entered in the “Register of members” (cf. art. 9). This register is located at the Association's regional, national or international center. These Centers and their Spiritual Directors are established and appointed by the International Director who is the Superior General of the Company of Mary. In this way, these Associates are in full relationship with the Missionaries of the Company of Mary: we are one family (art. 3-4).

Second, living the consecration of Mary to Jesus proposed by Louis-Marie de Montfort as teacher and spiritual guide is the content of the formation of associates (art. 1). For this reason, a session of preparation for consecration and a renewal of consecration are always foreseen in the spirit of on-going formation (cf. art. 10).

Thirdly, it is obvious that you participate in the mission of the Company of Mary. The form of participation in this mission is obviously adapted to the states of life and to the circumstances: "Its members participate, each in their own environment, in the mission of the Montfortians in the Church: to prepare the Reign of Jesus through Mary" (art. 2)

As a family, spiritual and missionary, the Statutes continue in Articles 13 and 14:

Art. 13 - By entering the Association, the members are in spiritual communion with the whole Montfortian Family. They like to celebrate liturgical feasts which are a sign and fulfillment of this communion:

The Annunciation of the Lord on March 25 is the main feast of the Association.

The Nativity, December 25,

The Immaculate Conception, December 8,

and the feast of Saint Louis-Marie de Montfort, April 28,

are also celebrated in a special way by members of the Association.

The members also participate in the spiritual riches which the Montfortian Family spreads by the one "who also gives herself entirely and in an ineffable way to the one who gives her everything."

Art. 14 - Entry into the Association creates a reciprocal bond of fraternity and solidarity between all members of the Montfortian Family. The new member shares in the joys and sorrows of his new family. While he is happy to draw on the spiritual treasures of this family, he strives to enrich it with his prayer and the offering of his life animated by Montfortian consecration.

7. MONTFORTIAN THEMES SHARED BY MONTFORT LAY PEOPLE AND RELIGIOUS

Continuing the method used in the previous “Circular Letters”, I would like to broaden the vision of the horizon of the mission of the laity in the Company of Mary by opening this space of communication to our friends, laity and religious, to hear their opinions. Look with their eyes and feel with their feelings what they bear in their personal history on the spirituality and charism of Montfort.

It is a sharing that comes from all the continents and, to help develop the themes, some questions have been prepared; however, they could go further than just answering them.

7.1. Saint Louis-Marie Grignon de Montfort

How was the first meeting with Saint Louis-Marie de Montfort, his biography, his writings? How would you describe your first feelings? Was the life of Louis-Marie de Montfort sufficiently presented to the members of the Association? What are the values of Montfort's life that are generally presented, quoted or told? Are there any books or readings (even online) that you can access to get to know Montfort better? Do you want to get to know Montfort better?

Based on the information and reflections you have made so far, can you formulate who Montfort is for you?

7.1.1. Denise Delvaux, Belgium



Father hub Hechtermans (seated on the chair), Denise Delvaux, Mr. Jos Vandegaer (who has worked all his life for the Marian works of the Montfortians in Louvain).

God Alone

Who is Montfort for me? This question does not remind me primarily of his teaching or his writings, but rather of the people who lived and spread his inspiration, that is to say the Montfortian brothers and fathers whom I was able to meet and know. For example, I didn't know who Montfort was before I met Hub Hechtermans, a Montfortian, in Louvain. His charm and warm approach will always be with us. Later, Hub will give me the Montfortian library as a legacy to continue.

Along the way, Dries van der Schoot stopped me one day to put coupons in my hands. This gesture of friendship touched me, as did the small jar of homemade strawberry jam, left on the buffet cabinet for the woman who was going to clean her death chamber at the John XXIII-seminar.

Louis Salaün with whom we were allowed to stay in his apartment in Madrid. Even though he didn't know us, he reserved his best guest room, since the confreres only stay overnight and don't

need them, he said. It was enough to see the many shapes of cake displayed on the wall of the terrace: he could evoke the apple pie or the far Breton to all his visitors.

I remember the little “fly mushrooms”, the Madonnas and guardian angels cut out from calendars, magazines and various newspapers, all protected under plastic; it was the signature of Heinz Mennens. Until his 100th birthday the father celebrated mass several times a day in the chapel of the monastery of Rotselaar, and he assured you of his prayers.

"Life is Beautiful"! that was the slogan of the eternal youth of Henri Derrien. He took me to the National Library of France and often to the Procure bookstore in Paris. He joined us in Louvain when he wanted to participate in the conversion of the Marian Library, the first 3000 books of which had been cataloged by him.

Harry Lemmens frequented the university library, every Wednesday afternoon free, to consult and borrow the books he needed to prepare for his teaching lessons at the Montfortian Seminary in Rotselaar. During his numerous visits to European capitals, I was able to accompany him and benefit from his teachings on culture, painting and literature, his passion for Greek. He loved visiting Rome so much, where Brother Hervé was waiting for us. Faithful as a brother can be, Hervé shared his care for life. A "hello to you" on a "chat" bubble or a few words on the phone on Sunday afternoon when there was silence in the large generalate house. In the cemetery of Saint-Laurent-sur-Sèvre, Brother Hervé now rests near the former Superior General Marcel Gendrot. "I have become the big poor" he would say and I cannot help but repeat his words humbly. I do know, however, that the Superior General will continue to smile. He may still have Timothy Radcliffe's latest book in his hands, as it did on our last visit. At Montfort's birthplace in Montfort-sur-Meu, he awaited the arrival of the Belgian bus and the participants of the Montfort pilgrimage on board. He was happy to see me and immediately inquired about the state of the work in the Leuven library.

There, Brother Bavo will await my return, as on the eve of his death, and will ask by phone if I will come to work tomorrow and pay him a little visit. While waiting as always, every Saturday afternoon on the sidewalk of the house, he waved from afar and thus reminded me of coffee time in the evening. For that he went to the bakery on the corner of the street to bring back a cake. Then he told me about his great devotion to Mary and the cult of Saint Joseph, without forgetting to underline either the saint of the day that was being celebrated, nor to speak of the liturgy of the following Sunday on the calendar.

When I write these thoughts, I still hear their voices, I see their faces and I feel their smiles. These spiritual sons of Montfort followed in his footsteps and kept his will alive. They are for me, by their examples and their love, the bearers of his spirituality.

Early on the morning of the tercentenary of the death of St L-M de Montfort, I was waiting near the tomb of Louis-Marie and Marie-Louise for the opening of the celebration in the basilica. Suddenly, in the middle of a group of pilgrims, I notice the familiar face of Claude Sigouin. Quite unexpectedly, Montfort had brought him there that day. How not to shout "I am in joy"?

This is how we are touched by God and his saints.

7.1.2. Sara Jaquelin Rivas Antón, Peru



My friend Louis and I

I met Louis 8 years ago in our parish "La Visitation de Notre-Dame" when my sister was preparing for his confirmation. Sunday afternoon; my mother, a sportswoman, had a fall while playing soccer with the children who were preparing for their first communion.

Arriving at the parish (which I had not attended for a long time) I found my mother who (had an injury to her right wrist) was already assisted by my sister and the parish priest at the time, Fr. Giuseppe

Mizzotti Morena, SMM, to whom we familiarly called José. At that time, the children also arrived, worried about my mother's condition. Seeing them with the soccer ball, speeding up, talking all at the same time, my mind returned to my childhood; Lively recreations, happy songs, dynamics, letters from Maín (María Masarello) and colorful Campos Boscós, etc. Memories that I didn't want to bring my attention to because I didn't want anything that took me away from my life project; which was to continue studying at the university that I had chosen and to continue in the stable job that allowed me to pay.

After a few days, I decided to accompany my sister to meetings on youth ministry, and soon after I became a member. Our Lord gave us the dream of producing and performing a play called "The True Superstar". During the process of this adventure, "Louis" presented himself with us. On one occasion, the seminarians shared with us one of the Canticles on "Charity" (a work composed by Louis) and thanks to the fact that it has rhyme, rhythm and measure; for young people it was easy and fun to sing them with "Beatbox" (the art of creating music by imitating sounds, especially musical instruments with the muscles of the mouth). In this way, we also learned the story of his cry "OPEN THE DOOR TO JESUS CHRIST." It was almost impossible not to feel his presence.

After presenting the play "The real Superstar"; On April 28, we prepared together to celebrate another Louis birthday. While we were in the parish office, two young people tried to lower a huge painting in the image of Louis to make it a stage that would show his charisma. They climbed onto a wooden bench, and when they separated the image from the nails holding it, it slipped from their hands. Too quick to react, however, she fell to her feet without leaning to either side for a second, then the youngsters were able to react and pick her up. When we all came out of our amazement, we looked at each other and smiled, because we felt it was Louis telling us that I am here too.

What I admire about Louis is his incredible talent, he's an artist. Louis writes, sculpts, knows how to draw, has a very good ear for music and is a good speaker. Knowing this, it is inevitable to feel inspired to bring the "WORD" to a point where current reality is also reflected. Louis is a Saint for our time.

Our friendship is growing stronger every day. Even when we were looking for a name for our youth community at the time, we named it EFFETA RABBONI. Because our beloved, JESUS WISDOM, also said OPEN and when he stood up triumphantly he was called MY MASTER. We thought our name "EFFETA - RABBONI" meant: Open to my teacher, even if grammatically it was not like that. Over time, perhaps the young people in the community found their own way and achieved their own goals, which also fills us with joy, because thanks to the intense experiences that Our Lord has allowed us to live, our vision does not was more in the life that had touched us, but in the life that awaited us.

We also had the opportunity to present a second piece, to celebrate Louis' 300th birthday. Then young people who had integrated over time and young people who had distanced themselves found themselves in this adventure called "RESEARCH". The screenplay was written by Father Hector Pesantez, who was then a seminarian and his servant. Of the three main members, Louis was one of them. Like his life trajectory, along the way, we encountered obstacles; However, God has not ceased to amaze us and guide us towards the goal. As part of the preparation, we went to see a play at the Peruvian Chinese Cultural Center. As there were not many people, we were able to chat with the actors and take pictures with them. Once again, the longing was so great that night, that we returned home without wanting to take the bus - Stay with us Lord, the afternoon is falling - Lk 24,29.

One evening during the rehearsal, one of the young women had to say the phrase "Aurorita, Aurorita they are looking for you" twice with a very particular intonation. For some reason, it was so difficult for her, that it took a while to get there, and at a time when we were silent we heard a male voice say "AURORITA". We looked at each other very surprised and we knew it wasn't us, so to give us an answer we thought it had to be Louis rehearsing too, and we smiled. The work was presented at the congress on the 300 years of Saint Louis-Marie de Montfort, in 2016, in front of an audience from different countries and for this Our Lord, through the intercession of Our Mother of Wisdom, put us on the path of a professional in "IMPRO" (art of improvising a play) and another in music.

My friendship with Louis has persisted and grown stronger, even though we are currently going through a pandemic caused by Covid 19, but we are taking advantage of the technological tools that Our Lord has given us and instead of moving away, we have come together even more. Every Sunday, we meet in virtual form, Montfort lay people and religious from different countries, to pray the Holy Rosary guided by our dear Father Luizinho, whose main intention is the end of this pandemic that we are still going through. We ask for the health of our families, friends, because the bread always arrives at our table, for the rest of those who have left, and if there is a special intention for someone, we also share it to put it in the heart (we also use zoom chat with a lot of faith). The method we follow is one of those created by Louis inspired by his intense love for Our Mother, our surest and shortest way to Jesus, to all graces, to the Mother of Our Wisdom, Mary.

"I AM ALL YOURS O MARY, AND ALL I HAVE IS YOURS"

7.1.3. Pat Brennan, England



«Montfortian spirituality and the writings of St Louis Marie are in my blood»

My name is Patrick Brennan, but all call me Pat. I live in the north east of England, about 500 kilometres north of London and about 100 kilometres south of the England-Scotland border.

I think subconsciously I was aware of the Montfortian Family, because as a Catholic primary schoolboy, I knew about the nearby La Sagesse Girls' Convent School where some of the girls in our St Columba's Catholic Primary School would attend for their high school education. I was also aware an older cousin of mine was a student there. My wife, Eileen, was also a student at this same school. Soon after I left St Columba's Primary School, my Montfortian journey would begin far from where I was born. This was on the south coast, south of London.

In my last year in primary school, the boys were given a talk by Fr Lydiate, SMM. Fr Lydiate introduced himself as a Montfort Missionary priest. In retrospect that day during the 1960-1961 academic year was the beginning of my Montfortian journey and here I am almost 60 years later,

very proud and honored to be a passionate follower and lay worker for the Montfort Mission here in England, but also in Malawi, Uganda and Kenya. I now have with links with Montfort Missionaries in India and the Philippines.

Let me take you back now to my meeting with Fr Lydiate and what happened for me from that special and inspiring day. It is wonderful to look back and consider how that one, single day in my 70 years would shape my future life. As a result of Fr Lydiate's talk I went to see him and expressed my interest. Fr Lydiate came to chat to my mam and dad. I then had an English and Mathematics test and I was accepted to be a student at Montfort College, Romsey, Hampshire, being the Montfort Missionaries junior seminary. I began there in September, 1961. The Daughters of Wisdom/ La Sagesse were in Romsey and still are being their provincial house. I remained at Montfort College through the 1960's until July, 1968, when after a short holiday back home, I returned to Hampshire to begin my novitiate at St Joseph's, Ashurst. My Irish mam had a great and devout devotion to Our Lady and so it was probably inevitable and very poignant I tested my vocation with a missionary congregation who are steeped in Marian spirituality. Mam, dad and I since being a very young boy, recited the Rosary each evening, but some evenings dad was at work in the local coalmine. In the last year of my primary school, I was a member of the junior Legion of Mary.

From my early days at Montfort College, we junior seminarians were given wonderful grounding in the writings of St Louis Marie through his inspirational books like *The Secret of Mary*, *True Devotion to the Blessed Virgin* and *Love of Eternal Wisdom* and at times other writings like *Letter to Missionaries*. Fr Charlie Beirne, SMM, who like myself is English-born, was in his first year at Montfort College when I was in my last year before my novitiate. Charlie has ministered in Malawi and Uganda and is now back in Malawi, where he began his Montfort mission nearly 40 years ago. Sadly the only other surviving Montfortian from my Montfort College days is Fr Kieran Flynn, SMM,

who was a few years ahead of me in our studies. Although he was based in India for many years, Kieran is back in England and is a former SMM provincial. There are now only three Montfortian houses left. These being in Liverpool, London and St Joseph's, Hampshire, my former novitiate. I live quite far from any of these houses, but I have visited all three on occasions. Being in these Montfortian houses means so much to me and apart from my family home, it's where I find peace and serenity and a strong sense of belonging.

Apart from the former La Sagesse Convent School, there isn't and never has been any presence of Montfortian life where I live, but I strive to evangelise the charisms and spirituality when I am able to. When our current pandemic is over, I hope to contact any parishes in our Diocese of Hexham and Newcastle who have active Legion of Mary groups. I am hoping to have the opportunity to visit as many as possible and enhance Montfortian spirituality, ideally through the Preparation for Total Consecration according to St Louis Marie de Montfort. My former Montfortian novice master, the late Fr Donald MacDonald, SMM, wrote a wonderful book called "Alive to God". This is a book I pray and meditate with everyday. Fr Donald wrote it over 20 years ago and not long before his very untimely death. This book has been a faithful companion of mine in many countries, including five visits to Uganda and my visit a year ago to Malawi. It brings me close not only to Fr Donald and my memories of all his profound spirituality that inspired me when one of his novices, but also my daily contact with St Louis Marie. It is very rewarding to use his 28 day cycle of Marian spirituality through the parables and the lessons we learn from them and also the prayers and writings of St Louis Marie.

As he does bi-annually, my very good friend, Fr Charlie Beirne, SMM, was home in 2019. When he returned to Malawi in mid September, I accompanied Charlie. My first week coincided with the East Africa Delegation meetings. I knew a lot of the confreres. Some when they were postulants in Uganda and another group who were novices in Uganda. I worked with both groups as part of their formations in 2007 and 2008. It was great to see them all again as ordained, Montfort Missionary priests. I met others for the first time who were quite recently ordained and a few who were only ordained about six months ago. Apart from my base with Charlie at the pastoral centre in Namiasi, we also visited and stayed with other communities. Some confreres email me regularly and I strive to help them with their spirituality and life's experiences and they are grateful in my small ways, that I continue to guide and mentor them. They also teach me so much, even in my late years. As is often said worldwide, "We are never too old to learn."

Montfortian spirituality and the writings of St Louis Marie are in my blood and I pray they always will be.

For those who are professed Montfortians, Daughters of Wisdom, Brothers of St Gabriel and also Lay Associates, we strive to echo the words of Montfort in our missionary endeavours, "We will go to them."

7.1.4. Reni Indiwati, Indonesia



Montfort and the “spiritual explosion” in my life

After the birth of my second child in 2005, I felt a passionate desire to find a path of faith in my life. This desire was born out of a void after having indulged in the activities of life in this world. So the birth of my child has become a birth for me too. I then looked for a way to deepen my spiritual life and Divine Providence led me to the Association Mary Queen of All Hearts (AMQAH) which at that time had just started to emerge in Bandung, West Java.

Indeed, my knowledge of the Company of Mary and of Father de Montfort began in 1995, while I was studying at the University of Parahyangan. At that time, I still attended daily Mass at the Montfortian novitiate, Jl. Gunung Kencana No. 8, Ciumbuleuit. I felt that this initial encounter supported my desire to take the next step in my spiritual quest. Thus, the "Totus Tuus Pilgrimage" (Preparation for Consecration to Jesus through Mary) organized by AMQAH at the "Montfortian Seminary", Jl. Surya Sumantri no. 83 in 2005 confirmed my heart's desire to seek true spiritual life.

This AMQAH allows me to enter on a spiritual pilgrimage with Father de Montfort. In this group, I felt spiritual joy because in the process of searching I experienced many touches of faith, which helped me a lot to find the meaning of life that I wanted. “Totus Tuus Pilgrimage” responded to the concern of my heart and my desire to find spiritual support that matches my inner movements. I find great joy in praying with Mary. So at the same time, with my husband and my extended family, I founded the Legion of Mary, the Praesidium of the “Queen of the Family”.

Montfort really fascinated me because he taught me to belong only to God through “consecration”, following the example of Jesus Christ, Wisdom incarnate, who, like a magnet, attracted my life to hold on to him.

The behaviors and attitude of Montfort encouraged me not only to deepen the concrete of my preparation for consecration, but also to do something real for my brothers and sisters, in particular those who suffer and experience misfortunes in this life. In the town of Dinan, carrying a dying homeless man lying in the street, Montfort shouted at the door of the missionaries' hostel: “Open to Jesus Christ”. Montfort actualized his love for Christ and his mother through tangible work for the poor. It inspired me and also encouraged me to imitate him. With my husband and my friends, I began

to make regular visits to the poor and to those who desire our presence. As a group, in cooperation with doctors and other medical personnel, we are trying to organize free social services and medical care in various places, for example in Kalimantan, East Nusa Tenggara and West Java.

I feel close to Montfort when my life is crossed by trials. In 2016, "I welcomed" a rather heavy test of life to bear; it happened through the experience of the illness that I suffered. The teachings of Father de Monfort that I had received resonated and animated the way to endure my pain; it was he who taught me to say to Jesus: "Tuus totus ego sum, et omnia mea tua sunt: I am all yours, and all that I have belongs to you, O my loving Jesus, through Mary, your holy Mother" (TD 233). This experience of illness then became a "spiritual explosion" for me. I guessed that we live intensely the process of "consecration" that Montfort teaches, precisely when we are sick, or when we have a lot of problems ... I know at that moment that "nothing is mine ... that everything belongs to God, the giver of life, that we are only entrusted to him ...".

Montfort revealed to me that the disciple's journey is never finished as long as we are in this world. I know that I have to leave the superficiality of my spiritual life on edge, that I need to dive deeper instead, and that it is a process that is not instantaneous. Life is a continuous current and the most difficult is to educate ourselves constantly as the process goes on tirelessly, with ups and downs ... Every day we have a lot of variations, disappointments, problems, illnesses, worries, etc. and we learn to continue relentlessly, instead of crying over our troubles ... we learn to "advance in leaps and bounds towards Jesus Christ" (TD 155).

In this context, I understand that Montfort often retired to places of solitude, as in the cave of the forest of Mervent, so that, afterwards, he could set out with even more zeal and daring in his life. apostolate and the way to holiness. Holiness is lived, as Pope Francis himself said, with muddy hands and a body full of sweat (cf. Homily, Holy Mass for Migrants, July 6, 2018). Does not Montfort reveal to us the identity of those who live the consecration by these words: "But who will be these servants, slaves and children of Mary? They will be a burning fire, ministers of the Lord who will set fire to divine love everywhere They will be true apostles of the last times ... to go with the pure intention of the glory of God and the salvation of souls, where the Holy Spirit will call them" (TD 56,58)?

7.1.5. Claude Tignon - Deacon, France



"Four pillars of Christian life"

They are sometimes astonishing the ways by which the Lord makes us enter into his projects, makes us move forward with his witnesses who have been present over the centuries.

I am from St Laurent sur Sèvre and I have always been "bathed" in the Montfortian spirit: I fell into the pot very small, as they say. In the shadow of the bell towers of the "holy city" of Vendée, I was lulled daily to the familiar sounds of bells and I rubbed shoulders with members of the three Montfortian Congregations from an early age. My parents were involved in Montfort Hospitality for a long time.

And yet, I didn't really know Montfort and his spirituality. It was during our first retreat in the *Foyer de Charité* in 1988, with my wife Marie-Line, that I discovered Saint-Louis-Marie. I was amazed that hundreds of kilometers from St Laurent, Saint-Louis-Marie was so well known and his writings and spirituality taught. I walked, from that moment, with the writings of Montfort and in particular the Golden Book and the treasures it contains: The Treatise on True Devotion, the Secret of Mary, the Letter to the Friends of the Cross. This "little" book also conceals practical riches: Prayers and exercises in the Spirit of perfect devotion to the Blessed Virgin.

I discovered in Father de Montfort, beyond the disciple of the Virgin Mary, the importance of the Word of God, and of Baptism. It was with Father Hémery, with Marie-Line, that I took the journey of preparation for Consecration to Jesus through Mary.

Then the coming of Saint Pope John Paul II to St Laurent in 1996, reinforced our attachment to the spirituality of Saint Louis-Marie and the timeliness of his message.

The encounters and commitments experienced with the whole Montfortian Family were decisive when I was called to the permanent Diaconate.

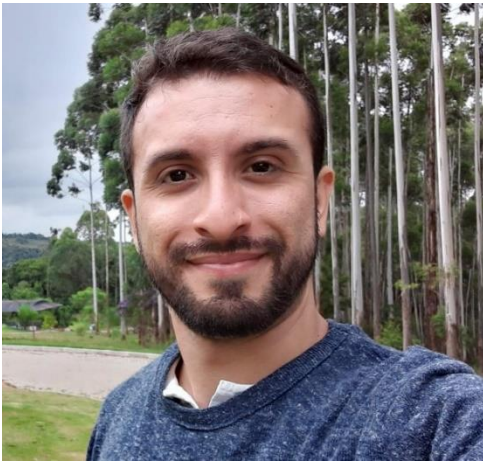
Who is Montfort for me? I am convinced that his writings and his message are prophetic for our time. Montfort is a reference in my life, and in my ministry.

During the annual celebration of the renewal of our Consecration to Jesus through Mary, in the Basilica of St. Lawrence, we follow Montfort through the essentials of our Christian life. With Saint Louis-Marie, we renew the promises of our Baptism, we listen to and follow the Word of God, we adore Jesus the Eucharist, we turn to Mary, our mother. Baptism, the Word of God, the Eucharist, Mary: four pillars of Christian life.

7.2. Baptism

During your formation process as a member of the Association, has there been a decisive sensitivity on the meaning of baptism in the Christian life? In what form or modality? Is there a growth in your awareness of your identity as a son or daughter of the Father and of your belonging to Jesus Christ? What are the challenges and obstacles encountered in Christian growth?

7.2.1. Vitor Galvani Araujo, Brazil



Baptism does not only make us one with the Trinity, but together we are a family

I was baptized on April 19, 1992, resurrection Sunday, in a Montfort parish and by a Montfort priest. My baptism is very important to me.

I had a happy childhood and I listened to my mother and my uncles tell how the Montfortians marked their life in our community when they were still children. However, nearly twenty years later, I first read a biography of Saint Louis de Montfort and soon had the first experience reading one of his works, *The Love of Eternal Wisdom*.

The dimension of the sacrament of baptism according to Montfort is of a deep delicacy and a spectacular proposition. I was astonished to see how Montfort found in the renewal of the baptismal promises a way to value the human being and to provoke him to seek a meaning in life by joining the Holy Trinity, with the help of the Immaculate Mother.

Through the history and spirituality of Montfort, I began to appreciate my own history and I understood that through baptism, God calls me by my name (Lk 10,20), knows my interior (Ps 139,15) and calls me to the mission, to the transformation and to the promotion of a better world (Est 61.1).

During my life, I have found in the Montfort Family and in the dear brothers of the GAMO (Group of Friends of Montfort), a fundamental support to understand, not only the possibility of feeling the internal benefits of my baptism, but above all, being able to share them. Nicodemus' text (Jn 3: 4-9) continually encourages me to seek to improve my way of being, discovering that in isolation, there is not so much joy as to grow as a person and as a Christian united with friends and community.

Another fundamental dimension of baptism at Montfort is the illumination which is given to the mystery of the Incarnation, of the Word loved by God the Father, who through the Spirit presents himself to the world as man and as God. God became flesh and He inhabited our culture and our challenges, Himself being the long-awaited redemption. As a baptized person and a member of our living and dynamic Church and, above all, as a citizen of a Latin America so rich in potential and

wounded by inequalities, I constantly ask myself: how can I contribute so that my reality can again have meaning through my baptism?

"[...] if we die with Christ, we have faith that we will also live with him" (Rom 6,8). Following the example of the painful missionary and contemplative experience of Montfort and of so many saints and lay people in our history and our coexistence, I understand today that baptism not only makes us one with the Trinity, but that together we are a family, a body with the Trinity. Christ who promotes us, values us, makes us better people. Baptism animates our mission, gives meaning to our vocation and, without a doubt, gives more meaning to life, despite all the difficulties that often afflict us, because as Pope Francis emphasizes, "no one wins alone, not even in the field, nor in life!".

7.2.2. Marcel Akochayé Sourouléré Batcho, Togo



"I must not backslide in my following of Jesus"

I had my baptism from a very young age when I was still a baby. I will say that at the time it was a choice, a very good choice of my parents. So, it has been since 2016 that I have known the journey for the consecration to Jesus by Mary according to the method of Saint Louis-Marie de Montfort and in this decision which is very personal, I see that it crosses the choices my parents made in baptizing me and I continue to give glory to God for it. Even though there may be times when I am a little weak in the flesh, I believe that by the help of our Blessed dear Mother the Virgin Mary and of Saint Louis-Marie de Montfort, I will go to the end by walking on the track they gave us to see Jesus at the end.

Growth in holiness and in mission is the purpose of the teachings and training I receive. It is quite true and we know that it is necessary that when one has faith, that one grows in the faith, then quite naturally as a child is born, it is called to grow, in the same way I know that I must not downgrade in my following of Jesus but rather do and pose acts of testimony of my life which pleases him and this more every day.

The challenges now, having made the consecration to Jesus through Mary, is to tell me how to truly live as a witness to what Jesus wants from every human being by following him and doing everything out of love? I will get there by the help of his holy grace. Didn't Montfort teach us to love and serve God totally?

*"Let us serve God, but without any sharing,
Because a heart that shares perishes.
All or nothing, says God in his language.
A little, said Satan, is enough for me.*

*Give everything, it is God who claims it:
I am absolute master of all good.
All heart, all mind, all soul,
Give it all, or give me nothing."(C 153, 1-2)*

Everyday sins and sometimes also discouragement are obstacles for me that I must face in order to truly live as a son of the Father. In the face of this I ask for the grace and help of the Virgin Mary to avoid them and to regain courage each time this happens to me. Amen.

7.2.3. Aloysius Djoko Santoso, Indonesia



“I still have to keep learning to be able to give an account of my faith”

I am a married man. Currently, my wife and I are both left alone in the peaceful town of Malang, as the children have grown up and they live where they work. On December 21, 2020, it was the 39th anniversary of my wedding; we were lucky to have 4 children. The first two children are married boys and have 2 beautiful grandchildren, while my 3rd and 4th children are girls, not yet married. I thank the Lord, because my four children have found a job.

I was baptized as an adult when I was in the second year of high school, to be precise, on May 19, 1972 at the Church of the Blessed Virgin Mary of Mount Carmel, that is to say the Malang Cathedral. I admit that the growth of my

faith has been very slow. Since I was baptized, I have been active in activities particularly related to the "grassroots community", but I did all this by following my impulses and my emotional desires, because I was a young man who needed to be recognized. My knowledge of the Catholic faith was also superficial, in particular through what I had received during the catechumenate and religion classes at school. My knowledge of the Christian faith began to grow stronger when I started working and was placed in Jayapura, where the majority of the population is made up of Catholic Christians and other Christians. The living conditions and the situation in the office pushed me to deepen my Catholic faith even further.

In 1985, I returned to Malang, after completing my vocational training. I was placed in Surabaya, but decided to live in Malang with my family. Praise be to God, the office where I worked was very concerned with building the faith of its employees, and this really supported the growth of my faith. My office has encouraged me to be actively involved in Church activities, both in the office and at home. I became an active member in the Church: I was involved in the board of directors both in the office, in the base community, and in the ward. My life of faith has grown a little further.

An incident in 2004 will change my life of faith in a revolutionary way. Something that I did not expect at all, I received a gift from my office which gave me the opportunity to make a pilgrimage to Jerusalem with my wife. At that time, I will never forget how happy my heart was, but yet it remained worried ... because I did not believe enough that, "God is truly merciful, even though I am full of sin ... He did not punish me, he rather gave me the opportunity to go to his holy land? After returning from Jerusalem, I started to be more active in the church, I participated not only in the office, in the base community or in the parish, but I also started to join the movements of ME (Marriage Encounter) and Choice.

In 2005, I once participated in a seminar on Christology, Mariology and Islamology. I was very interested in the Mariology material, which at that time was delivered by a Father, whom I ended up getting to know, namely Father Arnold Suhardi, SMM. The way of God, after the seminary, was finally shown; I was introduced to a community of Montfortian Associates, which opened the first teaching "class" for preparation for consecration. I took part and it was the first Catholic organization

I joined. I made the consecration to Jesus through Mary in 2006, to be precise, on August 14, 2006, in the first group of the Association Mary Queen of Hearts (AMQAH) in Malang, East Java.

Consecration is fundamentally a renewal of baptism; it has helped me to make myself even more aware that baptism is a gift of the beautiful love of God that I must live as a beloved son. The awareness that God loved me fosters my faith and encourages me to do everything as a feeling of "filial obligation" that I rehash within myself because I have been loved by God.

I started to get involved in various Church activities. Here I am involved in the Social Foundation of Mother Teresa, the Legion of Mary, and also as Minister of Communion. I am ready to become the person in charge of my base community, to be part of the board of directors of the Parish Pastoral Council and I am present whenever I receive a mission from the Church. Also, I realize that I still have to keep learning more to be able to account for my faith. In my opinion, my challenge or obstacle to being able to grow in the faith and carry out the Church's mission of proclaiming the Gospel as a Christian is my lack of understanding of my own Catholic knowledge. "Without reflection, zeal is worthless; who rushes in misses his goal. A man's foolishness hinders his path, and he turns his anger against God!" (Prov. 19, 2-3).

7.2.4. Mariane Magalhães de Souza, Italy



Baptism is a life that goes beyond the life of the body

From the first contact with the writings and spirituality of Saint Louis-Marie de Montfort, the first subject that immediately caught my attention was precisely that of baptism. Montfort considers it a central aspect, a starting point for the knowledge of Jesus, for the practice of true devotion to Mary and for all other aspects of Christian life and, at the same time, a kind of goal, a pause to be able to face and cope. Point out your own path of inner growth.

In the Association Mary Queen of All Hearts, this vision of the theme of baptism over the years has intensified and broadened more and more. Providentially, the first year that I attended the monthly retreats organized by the Regional Center of Trinitapoli, the theme of Baptism was developed in the different moments of catechesis and formation. Then, I had the opportunity to reflect in depth and understand many aspects of Montfort's teaching and especially of my own life when I had perhaps expected this Baptism to "be taken in hand" as a great treasure, like a precious pearl, like the seed planted which bears fruit only if it is cultivated with care.

We continue to give little value to our baptism and we are little aware of it, perhaps precisely because it is one of those sacraments that we receive as children, we did not choose it in the first person and we don't even remember that moment, except a memory passed down from others. Personally, I had the grace to have two people as baptismal godfathers who knew how to engrave in my soul since I was a child the thought of the importance of that day.

My grandparents baptized me when I was nineteen days old, but I have always heard my godparents tell me that I could consider them like other parents because they were with me at this time. I received life as a daughter of God. Certainly I never quite understood this speech they made, I just adored them, but little by little I understood that what happened that morning of which only four old photos remained was actually an important moment, a moment in life.

In the period of adolescence, I anxiously searched for the meaning of existence. I wondered how, for what and for whom should I spend it, if we can say so, and it was precisely the figure of my godparents that was decisive. They prayed in silence, that the meaning of my life could be found in that same source of life to which they had led me years before.

I never understood anything, it was a grace and everything remained in the Heart of God, they spoke to me about it when the option to consecrate myself to God was consolidated and final. A few years ago, I had the immense grace of being with them at the baptismal font where I became a daughter of God and we prayed together and thanked for the gift of life in God which I am now called to testify and pass on to others.

I realized how Baptism immerses us in a large family where the treasures of the Spirit are shared, in an invisible, mysterious and silent, but real way. We are not alone before God, but united with very many souls who have transmitted life to us and many others to whom the Lord wants us to transmit life, in the most varied way, but always in this great mystery of the Communion of Saints which fascinates precisely by its beauty and grandeur.

Just as we did not consciously choose to come into the world, but life has been given to us and every day we recognize it as the greatest gift received, so too the gift of faith received in baptism, and more, because it is a life it goes beyond the life of the body, overcomes it and gives it meaning. Without this awareness of the gift received, the life in the spirit runs the risk of becoming a constant liveliness, which drags day after day, but never progresses towards eternity.

It is precisely in times of difficulty and crisis (and we all live in times of trial in this very delicate period for all mankind) that we must rediscover our Baptism, not as an inevitable conclusion in life of the Church, but as a source of life, as a force which gives courage, which prompts us to dare, fills us with joy because it reminds us to be grafted into the Heart of God as the branches of the vine, called to blossom and bear fruit.

To rediscover it is also to shake off all the dust accumulated along the way to restore the candor lost to the baptismal garment, it is to wake up from the dream of inconsistency to keep the light of God placed on us always to enlighten and not staying hidden means getting involved in our daily life, in a simple and silent way, to be salt in the middle of the world where now everything is losing its flavor. The Lord never ceases to show little sprouts of hope every day which encourage us to follow the path of faith lived and transmitted in charity.

7.2.5. Jean-Marie Liesse Bongama, Democratic Republic of the Congo



“How to face the obstacles in the Christian life?”

My name is Jean-Marie Liesse Bongama, Montfort Lay Associate of Kisan-gani, R.D Congo. To me, baptism is the new birth in Christ, for what is born of the flesh remains flesh unless it is born of water and the Spirit. Baptism makes us who receive it children of God and become disciples of Christ, temple of the Holy Spirit. We renounce everything that separates us from God: sin and satan. Baptism means dying to sin and being resurrected with Christ to new and eternal life. Thanks to baptism, the carnal man becomes spiritual, becomes missionary Christian. Through Baptism, one becomes a priest, apostle, prophet.

During the course of formation as a member of the Association Mary Queen of All Hearts, there is a decisive awareness of the meaning of baptism in the Christian life. Our sonship with God through Jesus Christ demands permanent growth from us. You never stop being a Christian and you won't stop. Becoming a Christian is discovered each time the Holy Scriptures are proclaimed to us. We are lifted up whenever we listen or read the Word, whenever, in the midst of trials, we have to bear witness to our being a Christian.

In Christian growth, the baptized faces several obstacles which they must learn to resist. He must master these obstacles, he must overcome them. This is "bearing fruit" in the Christian life. How then to face the obstacles in the Christian life? A Christian must know how to live in the permanent practice of the sacraments from which he draws the necessary strength to overcome obstacles and, why not, overcome them? Speaking of the way to strengthen the consecration, which is symbolized by a tree of life, Montfort declares: “We must continually water this divine tree, with its communions, masses and other public and particular prayers; otherwise this tree would cease to bear fruit” (SM 76).

Through prayer and sacramental practices we challenge many counter-values that have taken root in our society. Our world is full of cheats: making money through dishonest means; stealing, that is, diverting money intended for a purpose other than that for which it is intended; indulge in corruption, lies, sexual harassment, etc ...

Today, the Catholic Christian is confronted with several challenges created by the socio-economic and political situation of the country, in particular the difficult access to employment. If there is a job, it does not provide a decent living. The salary obtained is far from lasting until the end of the month.

The sects which preach that a Christian cannot be at the back of the pack, but at the head of the race, invent a Gospel of material possession and glory, forgetting the cross and the sufferings of Christ. The absence of the sacraments proper, in Christian sects, means that the Catholic Christian seems to encounter an unnecessary weight in the regular practice of the sacraments ... Thus, Catholic Christians reject the sacraments in order to be content with a lax Christian life. Now, as we know, by living the consecration, which is the renewal of baptism, Montfort underlined the importance of communion (TD 266-273) received with the dispositions of Mary. Doesn't Jesus proclaim: "I am the living bread which came down from heaven: if anyone eats of this bread, he will live forever. The bread that I will give is my flesh, given for the life of the world "(John 6,51)?

7.3. Consecration to Jesus through Mary in the Holy Spirit

The other theme that touches the heart of the entire Montfort family and in a very particular way in the life of the lay people of Montfort is the total consecration to Jesus by Mary, popularly known as “Montfort consecration”.

Some questions were put to another group of lay people, as if to reflect on the theme of baptism.

How does Montfortian spirituality, the consecration to Jesus for Mary help you in Christian life in your community, in your parish, on mission with the Montfortians?

Is the growth of your baptismal life facilitated by the perfect practice of true devotion proposed by Montfort and described as the short, easy, perfect and sure path on the path to Christian perfection?

How was this consecration explained to them? What do you understand about the consecration? How to explain or express Montfortian spirituality in the context of the reality in which you live (inculturation)? What elements are generally emphasized when talking about consecration and which elements are forgotten?

7.3.1. Pierrette Maigné, France



Fidelity to Christ and always be a little more missionary disciple

Being all about Jesus Christ, being a true disciple, trying to live in accordance with my faith, has been part of me since I was 20 when, as a teacher, I was confronted with secularism, even anti-Christianity. This is what I tried to experience that led me to give my life to the Lord.

It was when I arrived in Montfort Sur Meu and visited the community of my native house every morning that the desire was born in me to prepare myself to live this consecration to Jesus through Mary, even if I was already praying to her.

What attracted me to Montfortian spirituality when I began to discover it from within, were its Christological character and the great place of the Word of God.

When we speak of Father de Montfort, the first reaction is to put

forward his Marian spirituality, but as he himself says, Mary is the surest and shortest way to come to Jesus Christ the Incarnate Wisdom.

During the preparation for the consecration, the emphasis was indeed placed on the purpose of the consecration and this reinforced my desire to live this consecration.

Discovering my weakness a little more each day, I found in the consecration to Jesus by Mary a help and a support to live this fidelity to Christ and to become always a little more missionary disciple because the mission, whether by word or the testimony of life and the two are inseparable, dwells in my baptized being.

The phrase of consecration that inhabits my heart: "leaving you full and full right to dispose of me" helps me to live this availability, this trust, this abandonment and this daring when I am called for a mission or a formation that is beyond me: with Mary I dare, snuggled up in her, to say yes and trust those who call me. I hear again for myself this Word "nothing is impossible with God" and I move forward in peace not counting on my own strength but on the grace of God which is deployed in my weakness.

Through consecration, it is also the link with the company of Mary that is essential for me because I know how to belong to a family and I experience it in concrete terms. This is how I dared to say yes to Father Olivier Maire to preach the retreat from the province last October.

It seems to me that it is very important to put forward the true goal of consecration that is too ignored, in order to be faithful to Father de Montfort. The short formula of consecration often used in France completely erases this and it is damaging. I remember a propaedeutic group passing through the Church of Iffendic in the footsteps of Father de Montfort to whom I repeated this and their guide exclaimed: "you have heard Mary is the means and not the goal".

Every day, putting oneself back in the hands of Mary is what gives wings to the mission.

7.3.2. Juana Margarita Flores Orduña, Mexico



Baptized - consecrated to acquire and preserve Divine Wisdom

Total Consecration, the perfect renewal of the vows of Holy Baptism, leads us as the baptized to acquire and keep Divine Wisdom. Total consecration is an action of the Holy Spirit.

The foundation of our consecration is in Jesus Christ, Jesus Christ is the center of our consecration, he is the one who consecrated us through the holy baptism, who is the central nucleus of the consecration. In this consecration we renew our baptismal promise, with responsibility, aware of this commitment that we have made, we do it through the hands of Mary, which is the most perfect way of living holy baptism and, as an example of 'she, to be slaves of the love of Jesus Christ our Lord. Thus, this renewal of the consecration of our baptismal commitment enables us to fully live the Gospel, we renounce sin in order to unite ourselves in the grace of God.

The knowledge of our Lord Jesus Christ cannot be attained by anyone except by Mary as an easy, short, perfect and sure means and our work will be done all along, with and for Mary in order to do our actions by Jesus Christ in Jesus Christ, with Jesus Christ and for Jesus Christ. God has his eyes fixed on the humble of simple people, let us imitate their virtues, let us attain the humility of the Virgin Mary to fully live our consecration for the Glory of God the Father. May the Virgin Mary be our companion.

This consecration brings us into the service of God in communion with the Holy Church. Our Mother's function is to give birth to her Sons as members of the Church.

We live the consecration either in the apostolate or in the mission of each consecrated person. With our apostolate we contribute to the redemptive work of God. From grace to grace, we ask Mary full of grace to fill us with the graces of Our Lord.

It is a spiritual path which leads us to enter into communion with others. This is why we are all called to grow on the path of consecration to achieve holiness. I renounce every day, I move forward and I let God do it in the hands of Mary and her True Devotion. In fact, the more we give ourselves to the Blessed Virgin, the more action there is of the Holy Spirit in us. Father Montfort says that we ask Mary to make us true disciples of her Son as she is.

To deepen this consecration in accompaniment with the Fathers of the Company of Mary helps us to live it more radically, to die to ourselves to live Holy Baptism and live the Gospel to make it fruitful for the greater Glory of God. For the Kingdom of Jesus to come, for the Kingdom of Mary to come.

7.3.3. Geraldine Soriano Fernandez, Philippines



My Montfortian Journey Then, Now, and Beyond

“I am all Yours Jesus through the hands of our Blessed Mother. My past, present and future are Yours”

Past

My Montfortian journey dates back three decades ago when Fr. Claude Sigouin, SMM, officiated the Mass at my wedding in 1988. In the latter days of our married life, Benjie and I had him as our Spiritual Director when he was in the Philippines. In 1989, I took the *Totus Tuus Journey* (TTJ) while in anticipating our first-born, Angelica. I felt honored to be mentored by Fr. Claude and Fr. Mario Belotti, SMM, the Founding Fathers of the Montfort Missionaries and of the TTJ. Angelica and her two younger siblings, Rebecca and Carlo, were baptized by Fr. Claude. Fr. Arie Van der Hulst, SMM, baptized our three younger children: Therese, Luisa, and Mateo. The presence of Fr. Claude and Fr. Arie at the giving of the Sacraments to the family is something I am ever so thankful for. I became a frequent visitor of Fr. Arie for spiritual direction especially after I gave birth to Mateo, my 6th and youngest child, as I felt mothering took a toll on me as he was born with Down's Syndrome.

Fr Arie was my Spiritual Director until he passed on in 2005, just few days ahead of my mother, Paz Soriano. At that time, Fr. Paul Arnel "Dodong" Lucero, SMM was a newly-ordained priest. He stood there right at my mother's burial. He was likewise there to give the last Sacraments to Benjie in the hospital before he passed on to life in Eternity in 2017. To date, Fr. Dodong is a friend and a counselor. In his lifetime, my late husband Benjie enjoyed the company of the Montfort Missionaries and supported their Mission. He himself undertook the TTJ process in 2006. Benjie and I had 27 years of meaningful togetherness as man and wife.

My mother was fondly called Sister Paz. She introduced me to the Montfort Missionaries, the Daughters of Wisdom, and the montfortian spirituality. This is were I root from. She left me this

legacy. As I revisit this history, I reckon that the friendship she developed and nurtured with them and vice versa flowed naturally to me. My first-hand Montfortian lessons were heard from her. She was a pioneer facilitator for the 33-day TTJ Consecration process and this I imbibed. She was a jolly and peaceful person so much as her name - Paz. She wrote sonnets, poems, songs about Jesus and our Blessed Mother and she led me to greater heights of our faith. For my part, I have chosen to take the same path of Mary myself, the Montfortian way.

Present

When you know Jesus, you know everything. This echoes in my consecrated life. How has this journey been? A mother to millennials, to a special boy, a grandmother of two, a Legionary, a Montfort Associate, and back to being homemaker and a wife no more. The sudden demise of my husband Benjie was one of the most sorrowful mysteries my heart could ever take thus far. My family was shaken beyond words. I would have held the 'Sumballo' process up high. But in retrospect, we were able to see Fr. Mario in Bergamo, Italy on Benjie's last year on earth - a fair chance for his farewell to Fr. Mario. This also meant God's blessings for us to see Father De Montfort's relic and manuscripts through the courtesy of Fr. Rey Bullas, SMM, in Rome on the same year. Perks of belonging to the Montfortian Family, his last birthday and our last anniversary were spent in the Mission house in New Manila. Indeed, these were amazing serendipities of the brevity of his life. These are wonderful messages of God's love to keep me afloat until the pain of losing someone is slowly easing. God has given me the gift of memories to have 'roses in December.' These life events are positioning me in my place under the sun as a Montfort Lay in furthering the TTJ in chosen places, yet moreover, for me to live out my Consecration as a widow and a single parent. It truly is a journey inwards and onwards in faith. I am moving on. As a family, we continue the tradition of joining the pilgrimages. These keep us connected with the Montfortians and holds my family bonded as well. This physical pilgrimage is symbolic of the real journey in faith.

My entry to the Association of Mary Queen of all Hearts (AMQAH) on April 8, 2018, is one of the Lord's surprises to me. In the course of being a Lay Associate, I have met new friends who are true friends. Together, we share in the mission of the SMM for the reign of Christ in our troubled world. The collaboration with Montfortian enriches both our lives. This starts with my mission at home by keeping the teachings of our Catholic faith and sharing who our Blessed Mother is to my household. Every family is unique. Mine? We express ourselves in music and arts and find time for it. Music is our cohesive factor as it is time spent on the things we like to do and be happy about. When I engage in baking for instance, it is a joyous activity that makes me do this through with, in, for (TWIF) Mary. She is the Tree of Life. There is more life (in the ordinariness of things) when it is TWIF Mary! So we keep on going.

One day, I found myself in the TTJ one more time, along with a group of Consecrated 'TTJers', when we undertook Fr. Mario's Jesus Living in Mary in 2016. And at the 'next moment', we started and brought the TTJ to the village where I live. It was such a blessing to see Angelica, who at that time was a new mother herself, undergo the TTJ.

Being part of the AMQAH, I eventually took the plunge to facilitate TTJ sessions. I used to have a more hidden and private life. But I became a storyteller on how the good Lord touches my everyday life. The Holy Spirit brings me here and I am happy to be part of AMQAH, to be one in the mission of the Montfort Missionaries. The friendship and fraternal love have come a long way now. This makes me the lesser missionary in the capacity I can as a lay, yet with the same goal, the same Totus Tuus.

What a difference a year makes with life's unexpected setbacks in 2020. To live as a consecrated person is to continually belong to our Queen and give glory to God Alone. This meant to me more

rosaries to say, more masses to hear (online), and it gave me more time to reflect and pray. Amidst the present challenging and difficult times because of the Covid-19 pandemic, we AMQAH were able to reach out to frontliners in a hospital. As a group, we also joined the online TTJ led by our National Director, Fr. Federick Yumang, SMM. Once again we surrendered ourselves to the hands of Mary all that we have and all that we do. Our Consecration Day was last December 7, 2020, the eve of the Solemnity of the Immaculate Conception.

Future

Someday, I hope to see Carlo, my eldest son, become a lawyer. This is his dream and I am with him in this dream to come true. There is a promising doctor in Rebecca, a hotelier in Therese; and a graphic designer in Luisa. As we get the best of my Mateo's potentials, I hope he continuously be blessed with good health. For myself? I hope to reach a happy old age playing with more grandchildren. I leave all these in Mary's hands.

"We undertake and carry out great things for Mary." (TD 265). These great things are done in God's time and in our own capacity. We are called to love and serve Him. To love those who our Mother loves, especially the poor. May each commitment I make in my life journey make my lamp continue burning to be a light for others. With AMQAH, I hope that the TTJ sessions, which were called to a halt, will resume someday and that we may continue to plant seeds of it in other places.

May our Blessed Mother continue to count me in as her own for as long as I live.

7.3.4. Mandimby Fanjanirina Rafanomezantsoa, Madagascar



"I decided to step forward ..."

God calls each human being in a different way. I am one of those who are called to join the Association of Mary Queen of All Hearts, since March 2, 2020. I am among the first lay person of this Association, at least in the parish of Andraisoro Antananarivo, Madagascar, and I am keeping it there until now. On Saturday March 12, 2006, I made my consecration to Jesus Christ Wisdom Incarnate by the hands of the Virgin Mary.

At the time when I pronounced my Consecration, it can be said that I was still very young in spirit. However, for four years, I was able to benefit from various trainings and initiations which helped me to fully understand the ins and outs of this Consecration.

That's why "I decided to step forward ..."

So, for me, Consecration is the total giving of oneself to Jesus Christ Eternal Wisdom. And this is done through Mary, according to the teaching of Father de Montfort. Becoming a child of God, while receiving the Holy Spirit, thanks to the sacrament of baptism, is a meaningful commitment because it encourages me to serve the Church, to help those around me, especially the poor, and to work in the Association. Love and devotion to the Virgin Mary are personal, handy and reliable means of reaching Jesus Eternal Wisdom. Prayer, reading the Word of God and the rosary are the daily paths. So I abandoned the ways of being and of doing the world to be imbued with Christ, Incarnate Wisdom, who became Flesh himself. So I become one with Him. I carry the different kinds of Crosses that I must carry in love and with Him.

Living the Consecration is far from easy. However, it encourages us to engage with the Baptism that we have received, according to the teaching of Father de Montfort. In other words, we must live our Baptism no more and no less. Through consecration, we must live our faith and refuse evil. Consequently, I collaborate with the Holy Spirit that I received through this sacrament which made me Child of God and Daughter of the Church. I am convinced that this "is an easy, short, perfect and sure way to arrive at union with Our Lord, where the perfection of the Christian consists" (TD 152).

For me, faith - obedience to Jesus Christ, Incarnate Wisdom - true devotion to the Virgin Mary - humility - acceptance of the Crosses in life - love of the poor in its various aspects - and especially my baptismal life are the different elements that generally highlight the Consecration.

Yes, Montfortian spirituality has helped me a lot in Christian life, both within the society in which I live and at the level of the parish where I am involved, and through the missions that the Association entrusts to me. Of course, it is not easy to live with this especially in the current economic situation. But, I can say that it is doable; I can cope with adversities, given the education received in the Montfortian Association through the training and in-depth studies that I have followed. This Association has shaped and forged my conduct so that it conforms to the ideal chosen or to all that is required in the family, in society as in my mission, such as sacrifice and self-giving, for example, whether material or otherwise, even temporarily. I can always find a niche, a time to accomplish and finish the mission that the Association entrusts to me. I sometimes volunteer, regardless of the level of difficulty or distance, despite professional activities and the constraints of daily family life. Laziness is dissipating, because I do not want to keep to myself the spiritual education that I have received in the Association. My commitments are in the contribution that I give in the education of children and young people within the parish through weekly interventions and in catechesis. Often,

certain persons in charge of the parish call on my collaboration. Kindly and humbly, I answer present. I carry out the activities, tasks or responsibilities entrusted to me with enthusiasm and without bragging about.

I accomplish everything for the glory of God alone, in Jesus, with Jesus, through Jesus and for Jesus; in Mary, with Mary, through Mary and for Mary, in the Holy Spirit!

GOD ALONE

7.3.5. Alexandre Braga Mendonça (Alexandre Teofilus), Brazil



Knowing how to carry the cross and transform it into forgiveness

The experience of the consecration to Jesus in Mary reflects my life as it is and has always been expressed in everyday life.

Formerly consecrated to Jesus by the immaculate hands of Mary on October 7, 1999, at the time as a

Montfortian seminarian (today I am a layman, father of a beautiful 10-year-old son and a civil servant in the city of São Paulo, Brazil), it involved me much more in a path of seeking holiness, and I focused more and more on Jesus Christ, and not so much on specific or temporary situations. This point is relevant to emphasize, because since then in my life I always try to focus on what is most relevant and leave out what could stop me too much along the way, like situations or sensational religious themes foreign to the Christian practice of charity towards others, and in the humble attitude that we must have on our path, which is step by step, to walk.

To live the Gospel of Our Lord by walking with Mary, not in a theoretical sense, but in a practical-spiritual sense, is to live the certainty of faith and to feel loved and called by God, to undertake the journey, as Mary, who always "meditated on all things, things in her heart" with an attitude of openness to the will of God wherever she was and with whom she was: at the Annunciation, making herself available according to the will and the word of the Lord; in the visit to Elizabeth, as a sign of gratitude to God who is Father and regards the humility of his people; in the Presentation of the infant Jesus in the temple, being faithful to religious practices and contemplating the mysteries of Salvation; at Cana's wedding, attentive to the needs of her people and always with the certainty that we must do whatever she tells us. On the Cross, to be a strong and faithful Mother, even when all seems lost; In the Resurrection and in the life of the first Christian community, to be a faithful witness that believing in Jesus Christ makes the person like Mary: simple, transparent, aware of its finitude and grateful for the grace of Salvation and the Father's continued love for each of us.

It is true that the life of those who are consecrated to Jesus by Mary, lay or religious, is not only marvels, on the contrary! It is the life conformed to Jesus Christ, and Christ crucified, it is a life which, in the midst of difficulties, pain and unfavorable unforeseen or unwanted situations, necessitates carrying the cross and transforming it. in forgiveness, recognition of one's own limit and total dependence on the grace and mercy of God.

Devotional practices such as the Rosary, the Rosary of Our Lady, the Magnificat and many other practices recommended in the Treatise on True Devotion, help me to internalize and achieve everything by, as, for and by Mary, which is the essence of this holy devotion that I help to

disseminate via a YouTube channel (Via Teofilus) and an Android application (Consecration to the Virgin Mary) available for free on the Google Play Store.

From what I have written, I understand that there are many vocations for those who are consecrated to Jesus through the hands of Mary, and I see it today, in my virtual apostolate, as a constant call, albeit in a virtual way, even more in this time of pandemic, to spread a simple but deep devotion, which does not stop when the devotee makes some preparatory prayers, reads a formula of consecration and places a small chain (cord) as a sign of his consecration; Much more than that! The path of consecration is for life, like a journey in itself, but always towards Jesus Christ, with the precise, loving and maternal help of Mary, our Mother.

7.4. Testimony of the Truth of the Gospel

When lay people, religious and priests were asked to write down their personal experience in the area of “living as a witness to the Gospel”; The members of the Association of Mary Queen of Hearts have sought to do this on the basis of a few guiding questions.

How do you accomplish your mission, Montfortian religious and lay people, in your community, place of mission or in your parish? How do you experience this apostolic dimension in your family? How do you participate in your city, in politics and in the economy?

Other questions were oriented towards the engagement of the group, of the community.

What missionary activities do associates carry out together? Or is this shared missionary dimension entrusted to each member and is the Association only concerned with the spiritual dimension of the formation of the members? Are social communication tools used for your mission or for the mission of your Association group?

In the field of witnessing, the indispensable relationship with the poor and marginalized cannot be forgotten.

Is the necessary attention given to the charitable dimension of the Montfort mission, particularly towards the poor?

7.4.1. Nathalie Dorochkevitch, Belarus



Be a Witness of the Truth of the Gospel

Saint Louis-Marie Grignion de Montfort is one of the main patrons of the Legion of Mary. For the first time, I heard this name in the year 2000, twenty years ago, when I entered the Legion of Mary. At that time in Belarus-Russia there was only the translation of the book "Secret of Mary" into Russian. A few years later, thanks to the FIAT Association, I had the opportunity to read the "Treatise on True Devotion to the Blessed Virgin" in French. After that, thanks to the Montfortian Father André Louesdon who gave me the book with the complete works of st. Grignion de Montfort I had the opportunity to read the other writings of this saint.

For many years we waited and hoped that the "Treaty" would one day appear in our country and in our language. During these years I realized that no one would. I also had in my heart a great desire to take care of the translation of the text into Belarusian. In 2012 I decided to do it and I translated the "Secret of Mary" and the "Treaty". My colleague from the Legion of Mary and our principal "Montfortain" who is also the most fervent propagator of the true devotion of Father de Montfort addressed our publishing house with the request to print the "Treaty" in Belarusian language but he received the refusal and the answer: we have no money. After that I stopped the translations of Montfort's texts.

In 2018 Father Roman, Dominican, our head of the Dominican Third Order in Belarus, told me that for the second Rosary Congress in 2019 we were planning to have the "Treaty" of St. Grignion de Montfort and he asked for my translation. But the biggest obstacle awaited us inside the church. We had so many problems with editing this text ... First I got a phone call from the deacon who was

in charge of editing the text but never read St. Grignon de Montfort and had no idea what Montfortian spirituality was, he told me that the text was very difficult and sometimes we did not understand what the author was writing. One month before the congress, Fr. Roman told me that we did not get the Imprimatur because the Curia's censor was having problems with pre-conciliar texts. However, we printed a limited quantity for the congress. But I was too disappointed and too discouraged. I no longer wanted to deal with the translations and the propagation of Montfort's writings. I got the impression that all the forces of evil came together to prevent the "Treaty" from being printed in Belarus. I decided to stop everything.

But God had other plans. At the same time, my friends from the Legion of Mary were preparing a Marian retreat in the spirit of Montfort with the Act of Consecration at the end. For this retreat we have prepared a brochure with the "Secret of Mary", 25 copies for each of the participants. This was the first retreat in the spirit of St. Grignon which had a great success. The brochure was also successful and additional copies were printed.

In addition, my legionary friend asked me to translate the "Admirable Secret of the Most Holy Rosary". Those who read this work thanked me that the translation was in our Belarusian language.

This encouraged me a bit and I started to think again about the Imprimatur to make the writings of St. Grignon de Montfort to a wide audience. I prayed for this intention but I did not hurry.

In August 2020 in my country tragic events took place. The archbishop was expelled from the country and deprived of his citizenship. Some bishops were threatened. Some priests have been accused and thrown in jail. The whole church in the country was in turmoil. I thought there was no sense in going to the curia and asking to take care of my translations. But there was no sense in waiting. So I was wondering: what can we do in the situation we are in? I remembered the phrase of a priest who had preached a retreat on Maximilian Kolbe. He said: "If St. Maximilien Kolbe was doing his apostolate today, probably he would be on the internet ". I decided to go out on the internet. I wrote to a priest whom I knew well and who worked in the Episcopal Curia. I explained everything to him in detail and asked if we needed a text printer to put on the internet. He told me I didn't need an Imprimatur and I got to work. First, I made a site dedicated to Father de Montfort with his texts that I had already translated. I was already planning the translation of the brochure of Br. Jaques Hubert SG "The little way". Suddenly, I received a message from Daria, a young woman from the parish of Saint John the Evangelist in Minsk, asking me for the translation of the 33 days of preparation. Father Nikola Tandara wrote in France asking for copyright. Brother Jaques abdicated copyright and encouraged us to translate his book. Very quickly I did the translation and a site with the references for each day's meditations. Daria created the group in the Viber app, and on November 5th more than 100 people began preparation which ended with the Act of Consecration on December 8th. Heaven was helping us at every step.

It's very difficult to do something in this country. But we are not fighting with men, we are fighting with the forces of evil. Christians here understand that. The devil doesn't want a lot of St. Grignon de Montfort in Belarus, especially his "Treatise on True Devotion to the Blessed Virgin", because it is the preparation for the reign of Jesus Christ. As soon as the reign of Jesus Christ is established in souls, the devil will leave this earth.

7.4.2. Emerita Mukayiranga, Rwanda



*"To go to Jesus, let's Christians,
let's go through Mary"
I trust and encourage others*

It is a joy for me to share my life with you as Ururabo rwa Ma-riya (member of the Indabo za Mariya group).

Since then, precisely on 2/26/2006, with my 26 brothers and sisters, in Kibeho, in the Sanctuary of Our Lady of Seven Sorrows, we solemnly made our act of consecration to Jesus through Mary according to Louis-Marie Grignion de Montfort. Personally, since then, my life, I try to live it in the way that Louis-Marie Grignion de Montfort teaches us. (LMGM)

Every day: I remember my belonging to the Montfortian Family, through the daily consecration: "I choose you today ...". I read and meditate, if only for a sentence in the works of LMGM. I contemplate Jesus in Mary and Mary in Jesus, above all for my great good.

This journey of spiritual life gradually increases in me the desire for holiness that Jesus offers us. Every day, I realize that in the end it is not at all easy but that only Mary is my secret, in the Holy Spirit, to be able to continue. "It is through the Most Holy Virgin Mary that Jesus Christ came into the world ..." (TD 1). Saint Louis-Marie de Montfort clearly shows us the place of Mary in the economy of salvation. This made me understand more than before, how Mary is the surest way for all those who are in search of ways and means to reach holiness. Our vocation is holiness (SM 3). Saint Louis-Marie de Montfort invites us to rekindle our flame of our baptism by consecration (TD 120) because Mary is the path that leads to Jesus.

I never cease to thank God who allowed my life to be oriented in and by Montfortian spirituality; because only He knows my soul, He knows what it needs to evolve.

All those who are close to me know me because I directly or indirectly transmit to them the values that I acquire from this interior life. My biological family, my Indabo za Mariya spiritual family, and all the Montfortian Family here represented by the Brothers of Saint Gabriel, my neighbors, my friends, I carry them in prayers. We appreciated the collaboration with the Montfort Missionaries and Militants of the Blessed Virgin (MSV) from Burundi who came to render services to us. I know and I believe that I live through Mary, with Mary, in Mary and for Mary, to live even more perfectly through Jesus, with Jesus, in Jesus and for Jesus. I am not afraid and I encourage others.

Each year, recollections and retreats are organized to enrich our life, and newcomers to the group also benefit. By this they decide to live the consecration.

As far as I am concerned, in particular, the consecration has led me to total abandonment to Our Lord Jesus. I live religiously consecrated, in my home two years after the death of my husband in 2014. I am retired, mother and grandmother.

In this time of trial, restriction and confinement, a lot is changing, for everyone but God is not changing. And, this gives me hope, I live everything with serenity. I feel closer to God.

Dear friends who read me, let us remain united in Mary our Mother and Queen of Hearts.

7.4.3. Doris Adriana Castillo, Colombia



*"For you, my beloved Queen,
I go here or there, I do this or that"*

To be a witness to the truth of the Gospel is when we discover this treasure of which we are told in Matthew 13:44: "The Kingdom of Heaven is like a treasure hidden in a field which, when a man finds it, He still hides it and, for the joy it gives him, he goes, sells everything he has and buys this field.

And you sell everything, and you buy the field and you keep this treasure, but not to grab it and keep it, but to share it by giving it to yours, to your relatives, to your neighbor. This treasure then leads you to bear witness to its riches and how? When I wake up in the morning, I thank the Lord for one more day of life, and with patience and love I prepare breakfast for my

family, and I pray for each of them that through Mary Most Holy, they may be faithful to their baptism and that in them the Faith grows. I pray when despite the differences and difficulties with the husband, and despite the pain of accepting things that mean nothing to you, you decide to love again and again, with the dedication and steadfastness of the love given through Jesus Christ on the cross, ... I pray when you see the son who has grown up and who no longer has this tenderness towards you, and who is far away, and you see the teaching of the love of the Eternal Father who, in silence, patiently waits for the gaze of this prodigal son who has forgotten him, and then, you thank with deep humility the paternal presence of God in your life, blessed presence!, sublime and close to the Creator of the universe, and you discover his love, in the grandmother who created you, in the aunt who advised you, in the friend who listened to you, in the priest who baptized you, in the one who confessed you, in the poor man who smiled at you, in the embrace they gave you, at daybreak, or the radiant evening moon, in the song of the bird and the color of the flower, and you find that you have passed through life cradled in the arms of God.

There, at this precise moment, enveloped in the love of God, then you give yourself to others and you are a witness of this love, which leads you to work, to listen, to be kind, understanding, to do everything with dedication and care, because in the end you give in every action the love that is in your heart to those who are also the love of God.

And that is why your gentleness and respect refute differences and face adversity, without entering into conflicts, but all at peace with yourself and with others.

When you share what is in you, in your thoughts, in your heart, when you want to help others have an intimate encounter with the Lord every day, when you serve and give your all, regardless of fatigue,

when you live today today and you leave tomorrow to the will of God and you learn to make your decisions only with Him; in short, when you give yourself without measure, without expecting anything in return, without recognition, when you give up your ego; There, when you live this coherence, you carry the Gospel of Christ, you give Christ to your brothers. And then your Apostolate is already part of you, it is your essence, it is your life and you take up the challenge that everything speaks of the Lord and that everyone knows him. And you organize catechesis, being an instrument of the Lord, you coordinate groups seeking to awaken hearts so that everyone has access to this treasure, you give ideas, obey and you let yourself be guided, because in the end your being is n ' is just a little drop in the immense world of the Creator who loves you out of mercy, seeks you, guides you and gives you life.

Finally, "for you, my beloved Queen, I go here or there, I do this or that" (SM 49), once the treasure hidden in Mary's field is found, everything is sold to buy it and you have to give up your selfishness and you lose yourself happily in Mary to find God Alone in Her (SM 70).

7.4.4. Joseline Marhone Pierre, Haiti



"Live the faith of my baptism and be available for the church and others "

My name is Joseline Marhone Pierre. I am a Montfortian associate in Haiti, and I made my consecration to Jesus through Mary in Peru in 2007. I would like to share with you my life experience from a missionary perspective as a lay person living Montfortian spirituality.

Let us present how to live this apostolic dimension in the context of my existence? I try to live, as much as possible especially in humility and self-effacement, the faith of my baptism, by making myself available as much as possible for the church and others and by prioritizing the practice of spiritual life over all other social, professional and personal activities.

To this end, I am involved in the following areas:

In the life of the parish, I live my baptized life by bringing my help to all the useful and necessary activities: this goes from cleaning to the extraordinary ministry of Holy Communion, and as soon as there is a void to fill that could interfere with the smooth running of the parish. In addition,

I try, as much as possible, to maintain Marian devotion with the recitation of the Rosary, followed by the consecration to Jesus through Mary. As I am part of the team that takes care of the *Center Marial Montfortain*, I participate in the propagation of the devotion to Jesus through Mary according to St Louis-Marie de Montfort.

In politics: no real involvement, apart from replacing my superiors in delegation, in professional life and at Church level as a member of the Parish Council for the development of the parish.

In economics: anonymously, I make certain expenses to reduce various budgets. I am also involved in the social reintegration of young mothers, 4 of whom are now nurses and married.

In society: great and strong involvement in disease prevention by training all groups that remain vulnerable, whatever their origin. Make it easier to learn a trade to help young people in need acquire a certain independence.

Throughout this missionary life, I also pay attention to the charitable dimension of the Montfortian mission for the poor. I provide medical care for the poor sick and visit the sick at home and in hospital. Twice a year, I organize a special dinner for 350 poor people to allow them to eat a decent meal from time to time. I receive at my table all visitors who present themselves whether they are beggars, service staff, tramps. In welcoming them, I have the strong conviction that I am opening the door to Jesus as Montfort said and did.

I also use social communication tools. Materials are developed in the mother tongue (Creole) with many images and few words for adult illiterate people (andragogical method) to facilitate behavior change, thanks to the technical means at my disposal such as: overhead projector, flip chart, video, social networks: WhatsApp and rarely Facebook.

And then, how can I witness the good news in my country? I practice this from the experience of faith and from a manifest commitment to all ecclesial and pastoral activities aimed at the well-being of man, the propagation of the Gospel through:

- accompanying adults for their return to the Holy Table;
- the formation of catechumens in the sacraments of Christian initiation (baptism, communion, confirmation);
- preparation of parents for child baptisms;
- the preparation for the Catholic faith of the future bride and groom for the sacraments of baptism and communion according to the wish of Father de Montfort who wanted to "renew the spirit of Christianity through the renewal of baptism";
- the organization of pastoral missions in working-class neighborhoods to teach God's love for us and the role that the Virgin Mary played in the plan of salvation.

Finally, I invested myself in the service of the Lord and of my brothers and sisters as an opportunity that was offered to me. It got me through the countless and unimaginable hardships I had to face that made my faith stronger instead of losing it as it might have happened.

7.4.5. Vittoria and Richard Siemers, United States



How membership in Queen of All Hearts and Montfortian Spirituality, influences our living the Gospel

My wife Vittoria and I have been members of The Association of Mary, Queen of All Hearts since 2015, and we have been asked to briefly discuss how Montfortian Spirituality has influenced our Living the Gospel. The definition of a Christian is one who shares in the life of Jesus. My wife and I thought we were doing just that for many years. We grew up in the Catholic Church, and raised our children as Catholics. While attending Mass weekly and on Holy Days, we prayed, but not regularly. We loved God and honored Mary. I had attended a Catholic college. We sent

our children to Catholic high school and Catholic colleges. My wife taught religious education for many years. While all of this was good, we both wanted to learn more about our faith, and yearned for a deeper relationship with Our Lord and Our Blessed Mother Mary.

In studying Fr. de Montfort's writings and becoming Queen of All Hearts members, we discovered a newfound joy and abundant blessings as we came to understand the significance of being devoted to Jesus through Mary. Years of studying theology in college did not make as great an impact on my life as did studying Montfort Spirituality.

Living the Gospel is a broad topic. *For us, now, Living the Gospel means to be generous and charitable to all, and perform all our daily life activities out of our love for Our Lord.*

For my wife and I, we had not known the true meaning of Living the Gospel until we began to achieve a deeper relationship with Our Lord and Our Lady. This relationship began when we became members of Queen of All Hearts. For us, now, we believe it is nearly impossible to Live the Gospel without this deeper relationship.

It was out of our love for Our Lord and Our Lady... a yearning to be a Holy Slave of Jesus Through Mary... that has blessed us with the great gift of sharing in the life of Jesus in a more meaningful way.

For us, Living Our Consecration to Jesus Through Mary is a daily joy. We cannot envision a life without saying our daily prayers together, or without continually growing in our faith through attending regular Mass, formative meetings, retreats and religious study. All our actions, all our decisions in life, are made with Devotion to Our Lord Through Mary. Now when we Live the Gospel - when we live our life - we do so with the joy and gratitude of a confident and stronger love for Our Lord and Our Lady. We volunteer as often as possible. My wife sings in the Queen of All Hearts' Music Ministry. I tend to the Queen of All Hearts' website and other technology needs. I recently collaborated on an ongoing project to bring the *Queen of All Hearts Magazine (The Queen)* to various digital platforms, and have been republishing these spiritual

treasures. We also meet with other Queen of All Hearts members to pray together, socialize and volunteer as a “core group”; these members have also become our dearest friends!

We are so proud and grateful to say Queen of All Hearts has become a major part of our lives. Our involvement as a couple in the Association has had far reaching effects and extends far beyond our group members to our families, friends, co-workers and all those we meet. They see in us the great impact Mary Queen of All Hearts has had on our lives.

The immense joy we share, and the lives we lead, comes from growing ever closer to Our Lord through His most Holy Mother Mary. It is a gift beyond compare. Thank you for allowing us to share our joy with you today.

7.5. Relationship of the laity with the Company of Mary

If a Lay Associate of Montfort experiences consecration, he can naturally share it with those around him. For example, Saint John Paul II received the “Treatise on True Devotion to Mary” from a layman who happened to be its spiritual director. Then, Saint John Paul II, in his turn, spread in many places and on several occasions that Montfort and his book were the secret of a decisive turning point in his life (October 2000). He recommended that the whole Church live this consecration through the encyclical *Redemptoris Mater*, 48.

In today's world, the field of mission is vast, where the contribution of the laity is felt to be urgent. Interfaith dialogue and cooperation between churches should be a means of transmitting evangelical values. Not to mention the problems of underdevelopment of education, economic poverty, moral decay, destruction of the environment, corruption of monetary policy by the power of political parties and the government... A Lay Associate of Montfort will help change the face of this world "from within", in the world itself: to guide the course of the history of this world according to the will of the Heavenly Father.

Although the laity is united to the Montfortian Family not only as members of the Association of Mary, Queen of All Hearts, we see how this form of association can become an important instrument in the relationship between Montfortian religious and lay people.

From the point of view of the Montfort Missionaries, a "Lay Montfortian" is one who is a member of an Association recognized as forming an integral part of the Association Mary Queen of All Hearts in which there is a unity between the following four elements: 1) witness to the truth of the Good News; 2) renew baptism by living the consecration to Jesus for Mary; 3) choose Louis-Marie de Montfort as teacher and spiritual guide and 4) collaborate with Montfort Missionaries and participate in their mission (Statutes of the Association, art. 1 & 2).

Together we form a spiritual and missionary family (cf. Statutes, art. 13-14).

Many questions arise from this reflection and have been sent to certain lay people and fellow Montfortians. The many questions serve to deepen this question in our communities and in our places of mission.

From your point of view, what is still missing for the relationship between the laity of Montfort and the religious to be like a family?

Not all members of the Society of Mary are aware or know that there is a structural, vital and missionary relationship between Montfort Missionaries and Montfort Associates. How can we help the Montfort Missionaries become aware of this? How to say the same thing to Associates?

There must be reciprocity: the Montfort Missionaries need the Associates, the Associates need the Montfort Missionaries.

Do the Montfort Associates feel accompanied by the Montfort Missionaries?

In some entities, the Associates do not find the support of the Montfortians; The Statutes say that the Associates form a family with the Montfortian Congregation, however, some Montfortians still do not have important attention with the Lay Associates.

How does the relationship between Lay Associates and a Montfortian Entity be realized?

Is it a relationship only to help for the preparation and celebration of the consecration?

What is the type of relationship between the members of the Association and the Montfort Missionaries? Of a purely spiritual nature, or also in the field of mission? How to make the spiritual and the missionary walk together?

7.5.1. Paul Samudeni, Malawi



Experiences with the Montfort Missionaries in Malawi - 2020

After going through 12 Sessions, my personal and spiritual relationship with the Montfort Missionaries has grown vigorously. I feel that Montfort Missionaries are an important source of deep knowledge of Jesus and Mary as well as a drive to holiness eg; we learnt about my Vocation in the world and the life of Jesus (the 33 days).

During Session training, we were blessed with different Montfort Missionaries in Malawi those who take us through our Sessions by the names of Fr. Nobert, Fr. Fortune, Fr. Innocent and Fr. Anthony.

All these presenters drew Malawi Associates close to Montfort Missionaries.

Several references were made to the literature of St. Louis Marie de Montfort who is a great treasure of knowledge of Montfort Missionaries. In additional, I personally know St Montfort as a care taker by loving the poor and sharing with them everything he hard and this influenced me that I may also have

the same feelings he has and take as an example to imitate.

Montfort himself loves Mary the blessed virgin, this also motivated me to consecrate myself daily, renewal and this should be a total consecration and communicating myself to practice of true devotion to the blessed Mary and hence take Mary as my role model as well. St Montfort himself told us all: «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» (LEW 11), this inspired me most.

In terms of relationship between the Company of Mary and the Associates could be translated into reality as a family, since whenever there is an occasion, like ordination and other gathering we always be informed and we participate and take part, the same we are the family too, hopefully this spirit

may grow and grow again, so that every member especially the associates, maybe comfortable with their vocation since they will be encouraging by seeing our brothers, the Montfort fathers.

What is really, missing is the getting together with the Montfort Missionaries often not only during our Sessions and sharing of ideas what each of us have. Another thing is improving some communication between Associates and Montfort Missionaries by involving us in some work in media services like Luntha television so that we may be part and parcel of them by producing and editing programs. To say the fact I really wish to join this since I have ideas in media as I worked for Radio Maria Malawi for several years (From 2012 up to date). This should be my opportunity to be part and parcel of the Montfortians here in Malawi. Even to be part and parcel of Montfort Media a centre for Spiritual book publishing. And with this its my wish if the Montfort Missionaries take their time to include us Associates in their institutions as one community. Lastly, a need to set up a quarterly meetings or to meet twice in a year where Associates can share experiences directly with Montfortians.

7.5.2. Kathy Riley, England



*“I would like to see
a year dedicated to him...”*

I was at a catholic conference on June 2011, when I heard a speaker to talk about Our Lady. I was in awe and at the end of the talk I wanted to hear more. A friend suggested looking for a retreat led by Ton Hickey as a speaker. I found a retreat in Wales in the December and the retreat was on St Louis-Marie de Montfort. It was the most blessed retreat and it changed my life (I had had a hard life full of tragedy and grief – the healing started during this time).

I came home looking for a Montfort Priest. I wanted to consecrate my life to Our Lady through the 33 days of prayer. I found Fr. Bob Douglas at Montfort House, Crosby, Liverpool, and so started my adventure with St Louis-Marie de Montfort. I would say reading “The Man Called Montfort” (a biography by E.C. Bolger, smm) and the

“True Devotion to Our Lady” have been significant to me.

Since retiring from teaching in 2017, I have been managing “Sandymount House of Prayer” next door to “Montfort House”. Each year I encourage others to consecrate their hearts to Our Lady through the 33 day of prayers of St Louis-Marie de Montfort.

St Louis-Marie Montfort is a saint for our times, and I love the quote “if God went to our Lady to bring His Son into our world then why we shouldn’t bring everything to Our Lady too”. It’s quite simply give Our Lady your heart then when in any kind of pain or distress remember who holds your heart. Therefore Our Lady is part of everything you do and so is her Son.

I have many stories of my time here at Sandymount with intercessory prayers and events that have been blessed by St Louis-Marie. I have developed prayer groups and at present I am teaching the

catechism, something St Louis-Marie did. I will be renewing my consecration on 31 December. I thoroughly enjoy my work and I'm blessed by the Holy Spirit with ideas.

I believe it's the time for missions into parishes through zoom or other social media talking about the consecration to Our Lady. The life of St Louis-Marie and his effect on the spirituality is so prevalent to our times. I would also like to see young people to be educated on the missions of St Louis-Marie.

St Louis-Marie was on mission and left us so much to learn from him. Moreover we who have learnt about him and love him are beginning to understand we are all on a mission or adventure with Our Lady and her Son Jesus. I would like to see year dedicated to him so all his works and his relics plus the different aspects of his spirituality could come together. I always say "what would St Louis-Marie say if he appeared to look at what we did with what he left us?"

7.5.3. P. Claude Sigouin - SMM, Canada



A reciprocal bond of fraternity and solidarity

A reciprocal link.

"Joining the Association creates a reciprocal bond of fraternity and solidarity between all members of the Montfortian Family. The new member shares in the joys and sorrows of his new family. While he is happy to draw on the spiritual treasures of this family, he strives to enrich it through his prayer and the offering of his life animated by Montfortian consecration." (Statutes, art. 14).

How to maintain this reciprocal link?

- Importance of knowing, on the part of confreres and members of the Association of Mary Queen of Hearts, the new Statutes of the Association, approved by Rome in 2001.
- You should know that we are in a missionary partnership.
- The members of the Association participate, each in their own living environment, in the mission of the Montfortians, to prepare the Reign of Jesus through Mary.
- The members of the Association are not at the service of the Montfortians but with the Montfortians in the service of the Queen of Hearts.

What means to take?

- A first formation before making the Montfortian consecration. For us, it consists of ten preliminary sessions.
- Continuous formation, on the occasion of a monthly meeting with all the members, with recitation of a rosary, Eucharist, and a conference on Montfortian spirituality. The available confreres also attend this fraternal meeting. Small groups are formed for weekly sharing on an annual Montfortian theme. A group of Associates is attached more specifically to the mission of the Sanctuary of Mary Queen of All Hearts.

7.6. Charismatic Montfortian Family

The missionary charism of Montfort is experienced differently by the three Congregations inspired and founded by Saint Louis de Montfort. The Brothers of Saint Gabriel have Lay Associates called “*Associés Montfortains Gabriélistes*” (AMG) and the Daughters of Wisdom have Lay Associates called “Friends of Wisdom”. With them, we all form the “Montfort Family” (Statute 130.1).

In South America and Madagascar there are regular meetings of the "Montfortian Family" for spiritual and missionary formation.

In Burundi and Rwanda; in the Philippines and Papua New Guinea; in France and Italy, Belgium and Canada, and in many other places, where there are two or three Montfortian Congregations, the reality of this collaboration is experienced in different ways.

There are other countries where the three Congregations are present with their associates, but have not yet found the means or the possibility of working together, a possibility for this must be widely opened and its realization must be found.

Considering this reality, we thought that some questions can be useful for, with the help of all, to seek new ways of integration or to reinforce what already exists.

How to coordinate the activities of the Montfortian Family? What are some possibilities or examples of meeting content that can be directed to all members?

In the mission of the Montfort Missionaries, there are also various forms of relations with lay people or groups of lay people who, although they do not officially participate in Montfortian spirituality, but collaborate with the Society of Mary - Montfort Missionaries for the realization of a particular missionary project. In France, for example, there is AMPH (*Association Montfortaine-Pèlerinage-Hospitalité*), in Ecuador there are lay people who are an integral part of the “itinerant Montfortian mission” team. In groups like these there is even a spiritual formation with the content of Montfortian spirituality. How to work with groups like these in the Montfortian mission?

From your point of view, what is still missing for the relationship between the laity of Montfort and the religious to be like a family?

There are people who dedicate themselves, but they have no connection with the Montfort Missionaries. They only send a request to the International Center of the Mary Queen of Hearts Association in Rome to have their name entered in the Association's Membership Register.

What can be done to support them as members of the Association?

(Letter from the Superior General of December 8, 2017)

In addition, there are also many other persons and groups (ecclesiastical apostolic movements, religious congregations, new forms of consecrated life ...) who live the consecration, but have no connection with the Company of Mary, nor do they request that their names be entered in the Register of Members of the Association.

Sometimes, relationships with them are complicated because we do not know who they are, what their spirituality is, even what their ideology is, what vision they have of Father de Montfort, their historical reality and how they express their spirituality. In the circular letter that I sent on the occasion of the Solemnity of the Immaculate Conception of Mary on December 8, 2017, I expressed our concern on this subject.

Well, how do you deal with certain groups, how do you help them?

7.6.1. Zerah Goh, Montfortian Gabriéliste Associates, Singapore



Montfortian Associates Movement (MAM)

Personal Introduction

Greetings from Singapore! My name is Zerah which means sunrise in Hebrew. In the genealogy, Zerah is also one of the great ancestors of Jesus. I am currently serving as the President of the Montfortian Associates Movement, Singapore and am working as the Pastoral Programmes Coordinator at Montfort Centre, Singapore.

What content of spiritual and missionary training can open the associate's vision to the spirit of communion and synodality among the Montfortian Family?

All our associates are to have done their preparation for total consecration before enrolling themselves into the movement. Our mission as Montfortian Associates is to live, share and promote the charism and spirituality of the total consecration according to St. Louis Marie de Montfort.

We provide a monthly formation which is an ongoing training to deepen the associate's understanding and appreciation on the life and writings of Montfort. Throughout the year, there are community building opportunities such as fellowship, Eucharist and workshops to help members build bonds and find a sense of connectedness as a community. Our associates are also engaged in some form of outreach through events such as parish missions and the Heart of Living seminar where they get to promote the spirituality and importance of the total consecration to Jesus through Mary.

Formation of reliable leaders with good knowledge and appreciation in the field of Montfortian spirituality in order to be authentic missionaries in schools, parishes, dioceses, communities.

Montfortian resources, which include the life and writings of Montfort as well as the reflections and retreat materials are made available at Montfort Centre. Our associates also have a dedicated partnership room for their use and a resource space to call their own.

We run the Montfortian Experience programme which are retreat sessions based on the spirituality and writings of Montfort. The programme helps participants to renew their commitment to God and deepen their lived experience of a total consecration. We have even managed to run an online Montfortian Experience on the Secret of Mary in May 2020 as well as a blended approach on Prayer for Missionaries (Extraordinary Mission) in September 2020.

Before the Covid-19 pandemic, we would organise a Pilgrimage in the Footsteps of Montfort every two to three years. We have installed sites of Montfort in each of our institution and will be running a local pilgrimage using a blended approach called the "Montfortian Pilgrimage In Our Schools" (MPIOs) for our school community, associates and eventually the wider church community.

The possible missionary fields for collaboration.

1. Montfortian Spirituality & Retreat Work

The Montfortian programmes at Montfort Centre are run by the Montfortian Associates. The pastoral programmes staff themselves are also Montfortian Associates.

2. *Educative Mission of the Brothers*

Some of our associates are teachers in the institutions of the Brothers while others are involved in the social mission such as Boys' Town. They help to live and share the spirituality of the total consecration in their engagement with their colleagues and beneficiaries.

3. *School Chaplaincy Team*

Our associates are also in the Montfortian School Chaplaincy Team. This team is the keeper of the Catholic character of the institutions, and integrates Montfortian values into the life of the school through retreats, programmes, dissemination of materials and group activities for the whole school community.

The history of the creation of the Montfortian Associates in connection with the Montfort Center in Singapore, are there any other groups animated by the Brothers of Saint Gabriel in Singapore-Malaysia, what kind of formation and missionary activities are offered in Singapore, what are the challenges experienced, etc.

The 30th and 31st General Chapters of the Montfort Brothers of St Gabriel had called for empowering the laity as collaborators and partners. Establishing the Associates of the Brothers of St Gabriel under the name "Montfortian Associates Movement" (MAM). The Montfortian Associates Movement for the then Province of Malaysia-Singapore was officially launched by Bro Yvan Passebon, Vicar General of the Montfort Brothers of St Gabriel on 21 Jan 2015 at Montfort Centre. The first 13 members began their preparation in October 2015 and made their total consecration on 4 April 2016. The other group animated by the Brothers include the Montfortian Associates in Sabah, Malaysia.

The membership for the associates is very diverse with members even from the Philippines and Indonesia. We have a total of 42 members to date with the youngest being 23 years old and the oldest being 78 years old.

One of the challenges is finding time for the preparation process which should be 33 days as proposed by Montfort. Lay people who have family and work commitments are unable to spend a whole month away. Inspired by St. Ignatius' 19th annotation, we spaced out the preparation across a period of 9 months on every alternate Saturday morning of the month. We even did an online preparation for 15 participants through Zoom due to the Covid-19 restrictions.

Another challenge would be language as some of our members' native language is not English. Some are more comfortable using Bahasa Indonesia and Chinese. Not all the writings of Montfort are available in the languages. For instance only the Secret of Mary and True Devotion are available in Chinese.

7.6.2 Pierre-Marie Micheaux, Friends of Wisdom, France



What does the Montfortian Family mean to me?

Every family has roots that benefit their members. Thus, "the Friends of Wisdom", of which I am a part, have as roots the Montfortian spirituality based on the writings and the experiences of Louis-Marie and Marie-Louise.

Created more than 30 years ago under the impetus of the Daughters of Wisdom, "the Friends of Wisdom" voted on their elements of identity (hearing the invitation of Wisdom and responding to it, living a relationship with Jesus Christ Wisdom in prayer, worrying about all forms of poverty and injustice, sharing the charism with the FDLS) and have chosen a mission statement in 2003: "Together,

let's love, live and proclaim Wisdom ". An international committee and national committees stimulate and coordinate their reflections and their orientations.

The search for and the love of Wisdom guide the reflection and the experience of the Friends in their daily lives and in their lay commitments. (Ex. Hospital chaplaincy, charitable commitments, in professional life). The Friends are guided for this by times of reflection and training in connection with the FDLS. Where they live, they form fraternities that allow them to deepen their spiritual commitment. In France, a small newspaper ("La Gazette des Amis"), sent to Friends, approximately every 2 months, also helps to create links and reflect their commitment. This link is important given the geographic remoteness of the different fraternities. Fraternal links are also lived with the FDLS, where they are still present, by times of common prayer and also by times of reflection and sometimes of common commitments.

The spiritual family is therefore, for a good part of the Friends, first of all the privileged links that have been created with the FDLS from which they came.

If we speak of the Montfortian Family, the circle grows for some Friends depending on the places where they live and / or the privileged moments in which they have the opportunity to participate (eg: Montfortian pilgrimage, Montfortian hospitality, retreat, National and annual meeting of Friends ...): For some, these links may extend to the Montfortian Fathers better known in the West of France or during the meetings that take place through pilgrimages or retreats.

For still others, more in the minority, the family circle extends to the Brothers of St. Gabriel.

However, the majority of Friends have heard of the different branches of the extended family, even if they do not necessarily know the foundations and the reality of current experience.

What could be the possibilities and the content of spiritual formation times?

The Friends, for their part, benefit from time for training and reflection which allows them to progress spiritually and to anchor Montfortian spirituality in their daily lives. Without these times of reflection and sharing, the Friends would find it difficult to live their spirituality where they are. These times of reflection are possible because they are lived in fraternity in a mutual respect of the members and also, and perhaps especially, in a relation of geographical proximity. In France, the Friends are for the most part aging and it is essential to take this into account.

That being said, it seems to me that we all in the extended family have this same desire to seek and love Wisdom where we live. What differs undoubtedly is the "setting to music" (implementation) according to our history, our sensibilities, our identity. We all have, it seems to me, the need to deepen the writings and the life of Montfort and Marie-Louise but also to link our common spirituality to the realities of our lives:

- *What are the concrete messages that Louis-Marie and Marie-Louise wish to give us today?*
- *What are the elements of these promising and stimulating messages for the people of our time and of course for Christians?*
- *Why choose Montfortian spirituality as a model and guide today?*

The common missionary reality can only be enriched if each branch of the family manages to read its score (same basic knowledge of spirituality) and to play it in connection with its reality on the ground and its identity.

7.6.3. Ana Marie Fondevilla, Association Marie Reine des Cœurs, Philippines



«Inculturation of our Montfortian Heritage and Spirituality»

I am Ana Marie F. Fondevilla, from Romblon, Philippines. I am graced to be an associate of the Montfort Missionaries, associate of the Daughters of Wisdom, (Friends of Wisdom) and a friend of the Brothers of St Gabriel. In 1984 the Montfort Missionaries came to the Philippines and in 1986 they started the “Totus Tuus Journey, TTJ” (a 33 weekly process of preparation for Consecration to Jesus through Mary). This was given by Fr Claude Sigouin, SMM and Fr Mario Belotti, SMM. I came to know St Louis Marie de Montfort

through the Legion of Mary of which I was a member since 1974 and got to know him deeper and his Spirituality in the Totus Tuus Journey (TTJ). In 1987, I was sent to Papua New Guinea as a Lay Missionary for 2 years. It was great to see the three Congregations (SMMs, DWs, FSGs), working together. Not all countries are privileged of having the presence of the three Montfortian Congregations, but we in the Philippines are graced that we have them in our midst. The SMMs since 1984, the DWs in 1989 and the FSGs in 1998. The Brothers of St Gabriel are in my province of Romblon since 2008.

In 2003 for the 300th foundation of the Daughters of Wisdom, 10 Friends of Wisdom went for a pilgrimage to St Laurent Sur Sevre, France. Once again, I witness the collaboration of the three Congregations in this great event. We were housed in the dormitories of the Brothers of St. Gabriel; speakers of sessions were from the DWs and the SMMs.

Before that, in December 1998, for the 50th anniversary of St. Louis Marie’s canonization (1997), the three Montfortian Congregations, with their Lay Associates, gathered for the *very first* Montfortian Congress for Asia–Pacific, with the theme: *Inculturation of our Montfortian Heritage and Spirituality*. Acknowledging that there is a need to rediscover and deepen their Wisdom/Marian Spirituality, the Congress resolved “*to devote particular attention to the Wisdom and Marian Dimension of our Montfortian heritage*”. It is 22 years since the Montfortian Congress, how far are we in inculturating Montfort’s Spirituality in the context of the Asian situation? “Our Montfortian spirituality calls us to be with the people and respond to their needs. Hence it demands a deep sensitivity to God already present in the Asia-Pacific cultures as well as an ongoing dialogue with Asia’s other religious traditions. We believe that the life and the teachings of St. Louis Marie de Montfort have much to offer to and much to receive from the local cultures in which we find ourselves.” Having said this, it is best to recall and review the resolutions made in the Congress by the delegates.

How to coordinate activities involving the Montfortian Family?

Sharing of resources and facilities of the three Congregations for Montfortian activities.

What could be the possibilities or contents of missionary formation meetings that can be addressed to all members?

- Wisdom/Marian Spirituality through ongoing and deepening TTJ Sessions on Consecration,
- Marian/Montfortian Pilgrimages/Congresses/Publications,
- Living the Consecration in Today's World in families, education, social media/communications,
- Involvement of families, youths and other ministries (such as vocation promotion).

In which missionary fields can we possibly collaborate?

In families, parishes, communities, local, national and international level,
Inculturation/Dialogue with other cultures especially where the three Congregations are present.

7.6.4. Adriana Orlandi, Friends of Montfort Group (GAMO), Brazil



Montfortian Family

My name is Adriana, I am from the city of Passos, Minas Gerais, Brazil, from the parish of Saint Louis Marie de Montfort. I dedicate myself to the catechesis of children and to the Montfortian spirituality group GAMO (GRUPO AMIGOS DE MONTFORT).

The content of the spiritual and missionary formation of the Montfortian charism is very rich in works, guiding us and making this charism support us to enrich us spiritually and to spread the devotion to Saint Louis in the different groups and pastorals.

But, I go much further, this link with the Montfortian Family, the examples of disinterested love for others, of love for the poor, of trust in providence, the example that the founder ceased to be always. alongside the excluded is what impressed me the most, I love it and it keeps me going.

And a crucial point that I also see is the brotherhood between the Montfortian Family. The feeling of complicity that we lay people have among us, of union. We have the same ideals and goals. The love for Our Blessed Mother Mary and devotion to her and the ardent desire to spread this charism which annoys us and makes us move when the blatant injustices of our society are presented to us.

In this way, the concrete experience of having grown up with examples of priests "à la Montfort" and also with the presence of the Brothers of Saint Gabriel and of having had the opportunity to contribute with my work in the institution and to then have the opportunity to live and share my expectations, experiences and friendship with certain Montfort priests, and with so many beautiful examples assured me of love for this family, the missionary spirit and the desire to always do more for my church, for my family and especially for those who need it most.

CONCLUSION

What richness in these testimonies from religious and lay people who have found in Montfortian spirituality and in the Montfortian mission a place where they can fulfill their Christian vocation.

How many challenges for the Montfort Missionaries in the sense of accompanying, animating and helping in the formation of our Lay Associate friends in Montfort. It is very important for us to remember our Constitutions:

“Conscious of the fact that the apostolate is the entire Church’s mission, the members of the Company strive to work in collaboration with the laity and, where necessary, to inspire them and set up training for them.

Many of the laity have expressed the need for spiritual nourishment. Some have searched and already found it in different sources. On their part, Montfort Missionaries will strive to present, with appropriate means, the spirituality of their Founder to those whom it might interest.” (Const. 59-60).

Our challenge is our own mission, our responsibility, towards people and groups who want to deepen the teachings of Father de Montfort and integrate them into their lives; this is what Saint John Paul II reminded us in the Letter to the Montfortian Family of June 21, 1997. I remember that it is also written in our Constitutions:

“Saint John Paul II invited us to make this treasure of our montfortian spirituality, “bearing fruit” everywhere in the world (cf. John Paul II, Letter to the Montfortian Family, 21 June 1997, n. 6), particularly by continuing our Marian apostolate in the spirit of our Founder, with the 100 necessary changes of language (ibid. n. 4), rereading and interpreting his writings in the light of the Vatican Council II (cf. John Paul II, Letter to the Montfortian Family, 8 December 2003, n. 1). We are careful to present the Marian thought of our “theologian of class” in its Trinitarian roots and Christocentric character (ibid.). In fidelity to our heritage, we will always see to underlining its missionary character.” (Const. 60.1).

To all the lay people, religious, deacons and associate priests of Montfort, thank you very much for your generous dedication to the mission with us. God continues to bless your lives, your families and your plans. To the Montfortian Missionaries who devote their life, their efforts and their time to help the formation of the laity on the path of Montfortian spirituality, either by preparing them for total consecration to Jesus through Mary, or by preparing them to accomplish different forms of mission with us: God bless you always.

To all of you, happy feast of Saint Louis-Marie de Montfort and Blessed Marie-Louise de Jesus. I count on your prayers.



Father Luiz Augusto STEFANI, SMM
Superior General