

# STATUTES OF THE MONTFORTIAN ASSOCIATION OF “MARY QUEEN OF ALL HEARTS”

## 1. Nature and purpose

Art. 1 - The Association of Mary, Queen of All Hearts gathers together the faithful, clerics or lay, who, desiring to be *witnesses to the truth of the Gospel*, intend to live the commitments of their Baptism with the help of a total consecration to Christ through the hands of Mary. To this end, they commit themselves to the *perfect practice of true devotion to the Blessed Virgin* taught by Saint Louis-Marie de Montfort, whom they choose as *spiritual Guide and Master*.

Art. 2 - §1 - Organically united to the Company of Mary, the Association of Mary, Queen of All Hearts does not possess any autonomous juridical structure. Its members participate, each in his or her own life situation, in the mission of the Montfortians in the Church: to prepare the Reign of Jesus through Mary.

§ 2 - The Association of Mary, Queen of All Hearts is thus an “extension” of the Company of Mary, not in the sense that the Congregation would seek to recruit all for itself, but rather that “in the near or distant future the Blessed Virgin will have more children, servants and slaves of love than ever before, and that through them Jesus Christ, my beloved Master, will reign more than ever in the hearts of men and women.”

§ 3 - The Association is thus not at the service of the Company of Mary but, with the Company of Mary, at the service of the Queen, the service of the holy Church, the service of souls, the service of the people of God, the service of the Reign of Jesus through Mary.

## Centres

Art. 3 - The international centre of the Association of Mary, Queen of All Hearts is established at the General House of the Company of Mary. Each country may have a national (regional, ...) centre erected by the Superior General or his delegate.

Art. 4 - § 1 - The Superior General of the Company of Mary is the Director General of the Association of Mary, Queen of All Hearts. He has the power to name, for the various centres, a national, regional, or local director delegate.

§ 2 - If the Superior General desires to name a secular priest as director of a centre of the Association, he must first obtain the accord of the Ordinary of this priest; in the case of a religious priest who is not a Montfortian, he will first ask authorisation of the Major Superior of this religious.

## Role of the Directors

Art. 5 - § 1- The Director General communicates to the Directors of the Centres directives and instructions which he judges useful and sees to their application.

§ 2- It belongs to the Director General to authorise the erection of new centres; equally it belongs to him to examine and approve, with the consent of his councillors, the statutes of each centre.

Art. 6 - § 1- The Directors of the Centres are at the service of the members of the Association, in order to help them to better know and deepen, and to better live the spiritual path passed on by Saint Louis-

Marie de Montfort. They encourage them to have a perfect baptismal fidelity, that is, a faithful following of Christ, who is Wisdom Eternal and Incarnate for the salvation of the world, by means of a total abandonment of oneself to her through whom, by the all powerful action of the Holy Spirit, He desired to come to us.

§ 2- They will recall to the members their duty - especially by the example of their lives - to make others around them know this path of life, so that the Reign of Jesus through Mary might come even more.

Art. 7 - If the members have a true right to receive the formation which they need and which they have come to seek, the directors have the obligation to provide directly or indirectly for their initial and ongoing formation.

To this end, the Superior General will take care to prepare or have prepared a programme or a manual, where he will establish with clarity the stages to cover before the candidate may be enrolled in the Association, as well as the obligations of ongoing formation. He will submit the programme or the manual to the judgement and approbation of the general council.

## **Members**

Art. 8 - The Association of Mary, Queen of All Hearts is open to all the faithful (lay persons, clergy, religious) who desire to engage themselves in the spiritual and apostolic journey proposed by Saint Louis-Marie de Montfort. For religious can 307, §3 will be taken into account.

Art. 9 - One who, after the necessary formation and preparation, pronounces the consecration to Jesus, Eternal and Incarnate Wisdom, by the hands of Mary, according to the formula of Saint Louis-Marie de Montfort, may be received into the Association.

The incorporation is made, following the motivated request of the candidate and acceptance by the Director, at the moment when the consecration is made in the presence of the Director or his delegate and its inscription in the register of the Association.

## **Commitments**

Art. 10 - The consecration by which a person engages himself or herself in the Association implies the commitment to live, in one's own state of life, in one's own milieu, in one's own work, the spirit and the spirituality left us by Montfort. The members will seek to make it the heart of their lives, impregnating all their activities and apostolate.

Renewing their consecration each day, members collaborate, according to their possibilities and their own condition, in the apostolate of the Company of Mary following the directives of the Director General.

Art. 11 - For the members who might desire such, the Director General could create, within the Association:

- a group of associates who commit themselves by promises or by vows, according to their state in life, to live the evangelical counsels in the spirit and the spirituality of Saint Louis-Marie;
- groups who commit themselves to a specific apostolate, always with the spirit and the spirituality of Saint Louis-Marie de Montfort.

Art. 12 - The Director General will prepare, to this end, particular statutes which respond both to the call of these members and to the nature of the Association. It belongs to him, with his councillors, to

examine and to approve them, if they are judged apt to guide the faithful on the path that leads to Eternal and Incarnate Wisdom, Jesus, Son of God and of Mary.

### **Sharing of spiritual goods**

Art. 13 - By their entrance into the Association, the members are in spiritual communion with the entire Montfortian Family. They delight in celebrating the liturgical feasts which are the sign and fulfilment of this communion: the Annunciation of the Lord, March 25th, is the principal feast of the Association<sup>8</sup>. The Nativity, December 25th; the Immaculate Conception, December 8th; and the feast of Saint Louis-Marie de Montfort, April 28th, are also celebrated with a special character by the members of the Association.

The members participate as well in the spiritual riches which Mary pours out on the Montfortian Family, she “*who gives herself completely in a wondrous manner to those who give themselves completely to her.*”

Art. 14 - Entrance into the Association creates a reciprocal bond of fraternity and solidarity among all the members of the Montfortian Family. The new member participates in the joys and sorrows of this new family. If one is happy to drink from the spiritual treasures of this family, one strives to enrich it more by prayer and the offering of one’s life animated by the Montfortian consecration.

### **Modification of the Statutes**

Art. 15 - With the consent of his councillors, the Superior General may bring to the present Statutes, approved by the Holy See, modifications which do not touch the nature and purpose of the Association. *Servatis caeteris de jure servandis.*

## **Some comments on the text of the Statutes**

### ***a) The vital link with the Company of Mary***

This text calls for a few comments, notably on the “vital link” which unites the associates with the Company of Mary.

Both history and experience show that many people can adopt what might be called the essential Marian aspect of Montfortian spirituality, and make efforts to let their whole Christian life be affected by it, without necessarily adhering, with equal passion, to other elements brought out by St. Louis Marie. The same does not apply to those who profess a more radical dependence with regard to his spiritual teaching as a whole. This is obviously true for, among others, the Company of Mary.

Those who, having made their consecration to Jesus through the hands of Mary, ask to be enrolled in the register of the Association of Mary Queen of All Hearts, accept, by that very fact, to enter organically into relationship with the Company of Mary. Since the Association is like “an extension” of this Montfortian congregation, there is an immediate twofold consequence for its members: “to live in

the spirit of Montfortian spirituality as practised in the Company of Mary” and to support its apostolic activity.

**b) To live in the spirit of the Company of Mary**

To make a commitment to the Association of Mary Queen of All Hearts is to enter into a family: that of the Company of Mary. It becomes necessary to learn to know this family, so as to live by its spirit, to share in the spirituality by which it lives. The Centres to which the members belong are there precisely to supply the members with the means to discover more and more the richness of Montfort and of his teaching, the life of the Company of Mary and its activities.

Hence the ideal is to be able to take part in the life and meetings of a Centre which is living and well-organised. This is not always the case. So what is to be done then?

There are various possibilities, beginning with the Montfortian magazines and publications, by means of which it is possible to nourish one’s life as a consecrated person and an associate.

Experience has shown also that some associates, priests, religious or lay people, though isolated at the start, have succeeded in making the Association of Mary Queen of All Hearts known in their own area, and in setting up a group which could become a Centre, even if there are no Montfort Missionaries in that area to take on the direction of such a centre. The statutes make provision, in fact, for others to be appointed director. This is one way, and a particularly important one, to give effect to the other commitment made: to be “*with the Company of Mary, at the service of the Queen, the service of the holy Church, the service of souls, the service of the people of God, the service of the Reign of Jesus through Mary*” (Statutes art 2., §3).

**c) To support and extend the apostolic activity of the Company of Mary**

The Company of Mary has a missionary dimension which, in the vision of St. Louis Marie, is an essential one for it. Since they are truly members of the family, called to live according to its spirit, the members of the Association ought to be concerned to share in this apostolic spirit, and to take part, according to their own state in life and what is possible for them, in the “*mission of the Montfortians in the Church*” (art.2, §1).

“*According to their possibilities and their own condition*” (art.10): There is at least one aspect which is valid for all, namely, prayer and the offering up of their life to support the work of the Montfort Missionaries. It is a source of extraordinary strength for them to know that they can really count on this spiritual support by the associates, especially when, in certain countries and certain circumstances, they meet with great difficulties or trials. Here again, the Superior General of the Company of Mary, who is also Director General of the Association, along with the national and local directors of Centres, can pass on the information and requests which are given. The same is true for the Montfortian magazines.

Many people could engage in an effective participation in the apostolic activity of the Congregation. There are many possible forms of collaboration, depending on the place, circumstances and capacities of those concerned. In some places it will be a question of a direct cooperation in some pastoral activity carried on by the Montfort Missionaries, in other places, simply rendering some material services for this activity, perhaps by raising funds for the carrying out of an apostolic project.

The associates will also not forget that it is up to them to make known in their own neighbourhood, through the witness of their lives as well as their words, the Montfortian spiritual path and the Association of Mary Queen of All Hearts.

Since this Association is recognised as “*an extension of the Company of Mary*”, the members share in the mission of the Montfort Missionaries, taking care to support and extend its apostolic activity in their own areas, according to their proper vocation and situation, so as to establish the Reign of Jesus through Mary. These words are important: they speak of the importance for the Company of Mary to be able to count on the associates to extend its apostolic activity, particularly through lay people, who, “*in (their) own state of life*” can act “*in (their) own milieu*”, in a different way from that of missionary priests or religious. Since Vatican II, which shed fresh light on the importance of the active mission of lay people in the Church, and since the Apostolic Exhortation of Pope John Paul II on “*The Lay Faithful*” (*Christifideles Laici*) and what he said in *Vita Consecrata*, the Association of Mary Queen of All Hearts can take on all of these dimensions. St. Louis Marie de Montfort, who, in the circumstances of his own day, knew how to appeal to Christians to help him in extending his missionary activity, no doubt rejoices today to see Montfortian associates taking their privileged place in the “*mission*” he entrusted to his Company of Mary.

#### **d) Sharing in spiritual blessings**

This sharing in spiritual blessings consists in everything that the Company of Mary can give to its associates by passing on its knowledge of Fr. de Montfort and his spirituality and its own riches of grace; but it includes also all that it receives from the members of the Association, who, through their prayers, the offering up of their lives and their apostolic commitments, give it a great deal. It goes without saying that this exchange and spiritual communion is also to be found among the associates themselves. It is greatly to be desired that those in charge should draw to the attention of the members this way of living this particular aspect of the family spirit, and should give them the practical means to deepen it, through meetings for the centres, and through the various publications at their disposal.

#### **Note on the Indulgence granted to the Association**

As is the case with most spiritual Associations (Confraternities, pious unions, etc...), the Association of Mary Queen of All Hearts has been enriched by the Holy See with certain special advantages, among them a special indulgence. This, we should recall, consists in the total or partial remission of the temporal punishment due to sin which has already been forgiven, gained through the fulfilling of certain conditions linked with the Christian life.

#### **1 - The current teaching of the Magisterium**

While recalling the definition of an indulgence as the remission of the temporal punishment (that is, that which has to be undergone in time, before eternity) due to sins already forgiven, the Church makes it clear that she brings about this remission “*by disposing of, and applying with authority, the treasure of the satisfaction made by Christ and the saints.*” We say also that the Church supplies from her “*treasury*”. This remission may be either total or partial in the intention of the Church in prescribing some act or other, but also depending on the dispositions of the one who performs this act. It is also made clear that the indulgence, whether total or partial, may be applied to oneself or to the souls in Purgatory, but not to other living persons.

In speaking of the interior dispositions of the person, it is clearly a matter – and the texts emphasise this several times – of the charity which informs the carrying out of the action, a charity which has to be enlightened by faith and sustained by hope. With regard to partial indulgences, and with a view to establishing the extent of the remission (it is no longer a question of indulgences of so many days, months or years), the Church makes her intention clear in the following manner: “To the person who, in a spirit of contrition, performs a work to which is attached a partial indulgence, there is granted by the intervention of the Church that amount of remission of temporal punishment which that person already would receive by his own action.” Let us be clear: Every action done through charity already has in itself a meritorious and satisfactory value, according to the degree of charity which inspires it. The indulgence “doubles” this value which already attaches to the action.

## **2 - General Indulgences**

Having made that clear, here now are the principal indulgences granted by the Church to all the faithful who fulfil the conditions.

### **1) Plenary Indulgences**

A plenary indulgence is granted on the occasion of the following actions: Adoration of the Blessed Sacrament for at least half an hour – the recitation of five decades of the Rosary while meditating on the Mysteries (in church, as a family or in community) – making the Way of the Cross – reading the Holy Scriptures for at least half an hour – the renewal of baptismal promises during the Easter Vigil – the adoration of the Cross during the Solemn Liturgy of the Passion on Good Friday – a Papal Blessing, even received via radio or television. The priest may also grant a plenary indulgence to a well-disposed dying person.

The conditions laid down by the Church for obtaining a plenary indulgence (apart from the performance of the indicated action) are: confession and communion (this may be during the preceding or following days) and a prayer for the intentions of the Holy Father (for example, one “Our Father” and one “Hail Mary”).

### **2) Partial Indulgences**

“A partial indulgence is granted to the faithful who, while fulfilling their obligations and accepting the trials of life, lift up their souls towards God with humility and confidence, and recite, even if only mentally, a pious invocation.”

The same is granted to one who “led by the spirit of faith and moved by a sense of mercy and charity, gives of himself and his goods to serve his brothers and sisters in their need.”

Also to one who, “in a spirit of penance, deprives himself voluntarily of something which is free and agreeable”, especially (according to one commentary) if this is done to the benefit of one’s neighbour.

There are therefore three kinds of acts: acts of piety, of charity and of penance. Let us recall again this remark made in the “Collection” on the profound intention of the Church in this area: “The aim of the Church’s authority in granting indulgences, is not only to help the faithful to make satisfaction for the punishment due, but also to bring them to carry out acts of piety, of penance and charity, especially those that serve to increase faith and to promote the common good.”

### **3 – The Particular Indulgence granted to members of the Association**

In reply to a request by the Superior General of the Company of Mary (Montfort Missionaries) – who is also the General Director of the Association – the Holy See granted to the members of the Association, in May 2001 (cf. Decree, pg. 148), a plenary indulgence (on the usual conditions for a plenary indulgence: confession, communion and prayer for the Pope’s intentions), provided that there is no attachment to any sin:

On the day of their enrolment in the Association;

On Holy Thursday;

On Christmas Day;

On the feast of the Annunciation;

On 8 December, the feast of the Immaculate Conception;

On 28 April, the feast of St. Louis Marie de Montfort;

On the first Saturday of each month.

There are no longer any partial indulgences granted by a special title to the Association, but the general conditions apply here also (see above). It is sufficient for any member, for example, to renew their consecration frequently during the course of their day<sup>10</sup>, even only mentally, while fulfilling their duties of state, and accepting their daily crosses, for them to obtain a partial indulgence each time they do it. The more intense the fervour of their charity, the more abundant will be the remission of faults.

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**DECREE OF APPROVAL  
BY THE CONGREGATION FOR  
INSTITUTES OF RELIGIOUS LIFE AND SOCIETIES OF APOSTOLIC LIFE  
Prot. n. L. 15-1/2001**

**DECREE**

The Procurator General of the Company of Mary (Montfortians), whose principal seat is in the Diocese of Rome, has requested of the Holy see, in the name of the Superior General and his Council, the re-unification in one Association of the two Montfortian Associations: the “Association of Priests of Mary, Queen of All Hearts” and the “Confraternity of Mary Queen of All Hearts”, declared “Associations proper” to the Company of Mary by a decree (Prot. n. 39/54) dated 16 July 1955.

The Congregation for Institutes of Religious Life and Societies of Apostolic Life, having carefully examined this request, by the present Decree, establishes the single Association as requested, under the title of

“MARY, QUEEN OF ALL HEARTS”

In addition, the same Congregation *approves and confirms the Statutes of the Association*, according to the copy in the French language which is kept in its archives.

Any disposition to the contrary notwithstanding.

Given at the Vatican, 26 April 2001.

Eduardo Card. Martinez Somalo Prefect

+ Piergiorgio Silvano Nesti, C.P. Secretary 148

DECREE OF THE APOSTOLIC PENITENTIARY CONFIRMING INDULGENCES

PAENITENTIARIA APOSTOLICA

Prot. N. 65/01/I

HOLY FATHER

Ivo Libralato, Procurator General of the Montfortian Company of Mary, in the name of the Most Reverend Superior General of the same Congregation and as such Director of the Montfortian Associates of “Mary Queen of All Hearts”, together with his Council, humbly petitions: Since the Congregation for Institutes of Religious Life and Societies of Apostolic Life, on 26 April last, duly recognised a new Statute for the former Associations, one clerical, the other lay, to be now reunited in one Association to be called the Association of “Mary, Queen of All Hearts”, he requests that the grant of a Plenary Indulgence made by your Holiness, through a Rescript of the Apostolic Penitentiary, on 12 October 1996, granted in perpetuity, might be attributed to the new Association, by which the members might rejoice and receive the fruit of charity on days of piety, consecrating themselves to Christ through Mary, his most sweet Mother, according to the spirit and admirable example of Saint Louis Marie Grignion de Montfort.

And may God...

22nd Day of May 2001

The APOSTOLIC PENITENTIARY, at the behest of the Holy Father, rules that the substance of the above-mentioned Rescript (Prot. N. 119/96/I and N. 120/96/I) be attributed to the new Association of “Mary, Queen of All Hearts”; thus the members may acquire a Plenary Indulgence, provided that, the usual conditions (Sacramental Confession, Holy Communion and Prayer for the Holy Father’s intentions) having been fulfilled and any attachment to any sin being excluded, they promise or renew their promise, at least privately, to faithfully observe their own Statutes, on the following occasions:

1. the day of their enrolment;
2. Holy Thursday; the liturgical celebrations of Christmas and the Annunciation of the Lord; the Immaculate Conception of the Blessed Virgin Mary and the feast of St. Louis Marie Grignion de Montfort; as well as the first Saturday of every month.

The present rescript to be valid in perpetuity.

Anything to the contrary notwithstanding.

Signed by ...