

THE ASSOCIATION OF  
MARY, QUEEN OF ALL HEARTS

# SOLEMN NOVENA

IN HONOR OF  
ST. LOUIS MARIE DE MONTFORT

## **THE HOLY ROSARY**

## **THE HOLY SACRIFICE OF THE MASS**

*At a suitable time following the conclusion of Mass  
the Novena prayers are said.*

# **NOVENA PRAYERS**

## **INTRODUCTORY PRAYERS**

**V.** Come, Holy Spirit, fill the hearts of your faithful

**R.** And enkindle in them the fire of your love.

**V.** Lord, send forth your Spirit.

**R.** And you will renew the face of the earth.

**V.** Let us pray:

O God, who instructs the hearts of your faithful,

With the light of your Holy Spirit,

Make us responsive to his inspirations

So that we may be truly wise

And ever rejoice in his consolations.

Through Christ Our Lord.

**R.** Amen.

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*Hail Mary....*

**V.** Heart of Jesus burning with love of me,  
**R.** In flame my heart with love of Thee.  
**V.** O Mary, conceived without sin,  
**R.** Pray for us who have recourse to thee.  
**V.** Saint Louis Marie de Montfort,  
**R.** Pray for us.

**OPENING PRAYER**

**V.** Let us pray:  
O God of eternal wisdom,  
You made Saint Louis Marie de Montfort  
An outstanding witness and teacher  
Of perfect dedication to Christ your Son  
Through his holy Mother;  
Grant that we may work with you  
For the coming of your Kingdom  
By following the same spiritual path.  
Through Christ Our Lord.  
**R.** Amen.

**READING FROM AN EARLY BIOGRAPHY**

*The Association of Mary, Queen of All Hearts*

*The readings are found in the second part of this booklet after the Novena Prayers.*

**SPIRITUAL REFLECTION**

**CONCLUDING PRAYERS**

**V.** We fly to thy patronage,  
O Holy Mother of God;  
Despise not our petitions in our necessities,  
But deliver us from all dangers,  
O glorious and Blessed Virgin.  
**R.** Amen.

**V.** Heart of Jesus burning with love of me,  
**R.** In flame my heart with love of Thee.  
**V.** O Mary, conceived without sin,  
**R.** Pray for us who have recourse to thee.  
**V.** Saint Louis Marie de Montfort,  
**R.** Pray for us.

*(Together)*

O Jesus, living in Mary,  
Come and live in your servant  
In the Spirit of your holiness,

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In the fullness of your gifts,

In the perfection of your ways,

In the truth of your virtues,

In the communion of your mysteries.

Subdue within me the power of flesh and demon

By your Holy Spirit for the glory of God the Father.

Amen.

**BLESSING AND DISMISSAL**

**DAY 1 – APRIL 20**

**THE YOUNG APOSTLE**

(From Blain)

His great piety had so far been very inconspicuous but it became known after he had performed a charitable action of a very odd kind. One of his fellow-students was so poor and so shabbily dressed that he was the laughing-stock of the whole school and had to bear their mockery.

In order to get him some decent clothes, M. Grignion turned beggar for his sake and was not ashamed to ask for alms from his fellow-students in order to supply the needs of his companion. However, he did not collect more than half the necessary sum of money, but his ingenious charity gave him the means of making it up: he took the poor student to a shop and said to the shopkeeper: “This is my brother and yours. I have collected as much money as I could from my classmates to get him a decent suit; if that is not enough it is for you to supply the rest.” This example of simplicity and of charity, which was the first one to draw attention and was followed by thousands of others, produced its effect. Charity bred charity: the shopkeeper gave M. Grignion what he wanted and the poor student got a decent suit of clothes. When the other students heard how he had got it, they were very much surprised and began to regard M. Grignion with a kind of veneration. From then on, he was considered a paragon of virtue among the four

hundred students of his class, and those who knew him intimately respected him as a saint.

Even then he spent a great deal of time meditating and was much given to mortification; his only pleasure was to live in God's presence; everything else seemed to him insipid. He would not even have been able to talk about it as he did not know anything about it, since he had spent all his childhood in admirable innocence, keeping away from anything evil. He was so ignorant of anything that might tarnish holy purity that one day when I was talking to him about the temptations against this virtue, he told me that he did not know what they were. All those who knew him intimately unanimously admired in him the combination of these two virtues which are so necessary for priests, and yet are so seldom found in them: innocence and mortification.

DAY 2 – APRIL 21

## THE HEART OF A MISSIONARY

(From Blain)

After his ordination he thought only to dedicate himself to the salvation of souls; he had exercised his zeal on himself first, devoting many years to his own perfection with almost unprecedented ardor. His zeal was like a blazing fire which could not but spread and set the whole world aflame. During the time he still had to spend at the seminary, he compiled and edited subjects for his sermons and collected enough material to enable him to talk at any time on any subject, as he in fact did later.

Because of his ardent charity he was attracted to the uncivilized countries but at the time the devil engineered disagreement among the missionaries and he had to renounce the idea of going out there. M. Leschassier did not allow him to go to Canada because he feared that his impetuous zeal might take him to the vast forest in this country where he might get lost in his pursuit of the local savages. M. Leschassier told me so himself.

Some badly wanted to keep him at the Seminary and even counted on this, but the newly-ordained, priest was not so inclined. As his only wish was to fulfil the will of God, he would have stayed there if he had been told that God wanted it thus, but his attraction lay elsewhere and no one tried to force



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him to stay against his will, so he was allowed to leave though everyone was sorry to see him go.

**DAY 3 – APRIL 22**

**THE FRIEND OF THE POOR**

(From Blain)

He always had a tender spot in his heart for the poor and the underprivileged and they were also his favorites in his apostolic work; they were always the first object of his zeal; those among them who were the most unfortunate and the most repellent were those whom he loved best. He sought for the most encouraging words to comfort them. He was ready to do anything to help them. He who was poor also and as poor as any of them, taught them to love from necessity a condition which he loved from choice and charity. He taught them to endure it with patience if they were not virtuous enough to endure it with joy; he complemented these comforting, consoling instructions /290/ with an alms given to each of them to make sure that what he had told them would move their hearts.

It may be wondered on what funds he could draw for his liberal daily alms-giving. I have already answered this question: he drew treasures from his very poverty. The poorest priest in France gave more alms than the richest beneficed one in the whole country. He always had something to give; divine Providence, who had selected him as her treasurer and had made him the instrument of her largesse for the poor, provided him with the necessary funds to fulfil his task well.

Young tramps, beggars, waifs and strays enjoyed special privileges in the exercise of his mission and of his charity. He held special meetings for them, taught them catechism, instructed them and gave them advice suited to their age, their idle way of life as vagrants and tramps. His ingenious zeal inspired him with many pious devices with a view to bringing home to them the danger of their condition, the sins it might lead them to commit and the hateful character of these sins. His final purpose was to bring them to make a good confession.

**DAY 4 – APRIL 23**

**THE PILGRIMAGE TO ROME**

(From Grandet)

Monsieur Grignion set out to go to Rome at the beginning of Lent 1706, on foot, fasting, with no money and determined to beg for alms for the whole of his journey. Abandoned to divine Providence, he carried with him only his Bible, his breviary, a crucifix, his Rosary beads, an image of the Blessed Virgin and a walking-stick.

On leaving Poitiers he gave away to the poor the 18 deniers he still had left, and finding an experienced young man who told him he was also going to Italy, he asked him if he had any money. The young man replying that he had thirty sols, M. Grignion asked him for them and promptly gave them to the poor, promising the young man that he would pay him back on the way....

.... He has said since that, entering the room of his Holiness, and seeing Clement XI, he was filled with an extraordinary sense of respect, believing that he was looking at Jesus Christ himself in the person of his Vicar. Clement XI received him with great kindness, and after his Latin address, he told him that he could speak in French which he understood well enough to reply. When M. Grignion put forward his idea of going to give missions in the East to convert the pagans, the Pope replied: “Monsieur, you have a big enough field of action in France to exercise your zeal; do not go anywhere

else, and work always in perfect submission to the bishops of those dioceses to which you will be called. In this way God will bless your labors.”

Then Monsieur Grignon presented to the Pope an ivory crucifix, begging his Holiness to attach to it a plenary indulgence for all those who would kiss it at the hour of death, speaking the names of Jesus and Mary, with contrition for their sins. This he granted, which is why M. Grignon had engraved below the foot, in large letters, these words:  
INDULGENTIA PLENARIA A SUMMO  
PONTIFICE CLEMENTE UNDECIMO CONCESSA.  
He normally used this crucifix during his missions, to incite in the people contrition for their sins, as he showed them the wounds of our Savior.

**DAY 5 – APRIL 24**

**THE SISTERS OF WISDOM**

(From Grandet)

We have already said that many alms were given to M. de Montfort, which he used for the care of the poor; he also used a part of these alms to have necessary repairs done in the house and chapel of the hospital. But, since he was convinced that it was useless for men to work at the preservation and external growth of material buildings without applying themselves to the interior of the spiritual edifice by wise rules for those in charge, he was inspired to draw up one for the personnel of the General Hospital of Poitiers. It was useful not only for those who lived there, and for the care of the poor inmates, but also for other young women who might carry out wider functions, working elsewhere to instruct young girls in Christian schools, arranging retreats for their own sex, and caring for the poor and the sick in the parishes to which they were called. In this we see the plan he had formed for a congregation of young women, which he wished to dedicate to the Wisdom of the Incarnate Word, to combat the false wisdom of worldly people, planting the folly of the gospel among them. He also wished them to bear the beautiful name of “Daughters of Wisdom”....

.... M. de Montfort proposed this rule to the Bishop of Poitiers and the administrators of the hospital, who found it to be very wise and well suited to guide the personnel there to a high degree

of perfection. The difficulty was to have it accepted by six ladies who governed the General Hospital along with a bursar. He proposed it to them, but met with a strange opposition. This change of clothing and the simple vows were not to their taste at all. In a word, they declared that they would never submit to it. The Bishop and the board of directors had no wish to force them and they judged that it would be better to wait until the grace of God, along with their own reflection, convinced them to embrace an institute that seemed to them rather new, even if holy.

God seemed to make the execution of M. de Montfort's plans easier, by taking from this world three of the ladies who seemed most opposed to the rule. The other three saw their sudden death as a punishment for their resistance, and came along to ask pardon of M. de Montfort, who believed that the time had now come to at least try this foundation by inaugurating the novitiate. To this end, he chose those young ladies in the house who were in the poorest health but, as a recompense, had the most virtue. He gave them a room apart, associated with them three young ladies of good family from the town who were very pious, gave them as superior one of the poorest women in the house, but one who possessed a distinguished spirit and virtue, and got them all to take the habit and the headdress we have just described and to put into practice all the rules prescribed for the novitiate. And he wished them to be called "Daughters of Wisdom".

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Such a sudden and extraordinary change brought about a great upheaval in the General Hospital of Poitiers. The choice M. de Montfort had made of some young women to the exclusion of others aroused jealousy, followed by complaints and murmurs from those who had not been considered worthy to enter this congregation. The result was that the Bishop, to pacify this situation, took the decision, in his wisdom, that M. de Montfort should absent himself for some time from the hospital. And he made up his mind to maintain the rules and the good order M. Grignion had established there during the fifteen months he had been living there, and make sure they were kept. He appointed M. Grignion to be director of the House of Penitents. What is especially notable is that this novitiate of the Daughters of Wisdom which began in the hospital of Poitiers and was not completed there, nevertheless served to form some excellent young women who went on to practice this rule in La Rochelle, Nantes and St-Laurent-sur-Sèvre, where they teach the young, and take care of the poor, with many blessings, as we shall see later.



**DAY 6 – APRIL 25**

**THE APOSTLE OF THE CROSS**

(From Grandet)

I have already told, continues Monsieur des Bastières, how I happened to be in Nantes one day when he was being taken off to prison. On going to see him the following day, he seemed to me to be so full of joy as to be beside himself. I was alone in his room, and he took me by the hands and said: “Well, what have you to say now, my dear friend, about the day we had yesterday?” I told him that it had been very humiliating for him and very sad for me, and that I had suffered a great deal to see him treated with such indignity. “For myself,” he replied with a laugh, “I don’t remember having more joy in the whole of my life. My happiness would have been perfect if I had had the good fortune to be imprisoned.” Then he sang a hymn on the cross.

When he was offered several missions to do, he would always choose the one in which he believed he would receive the most crosses. When we were giving the mission in Vertou (says M. des Bastières), to which God granted all sorts of blessings, Monsieur Grignon, not having suffered any great crosses, took me by the hand one day after evening prayer, and led me to his room. I asked him what he wanted. He seemed so afflicted and so hurt that I thought some great misfortune must have befallen him. He said, sighing in such a

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sad way that it chilled my heart, “My dear friend, what an evil plight we are in here!” – “Not at all,” I replied, “where would we go to find a better situation? We have everything to hope for, and everything in abundance.” – “The problem is that, here, we are too much at our ease,” he said. “We are in a bad way, and our mission will be without fruit, because it is not founded nor based on the cross. We are too much loved here, and that is what is making me suffer. No cross, what a cross! What an affliction! I am thinking of ending this mission tomorrow. What do you think, my dear friend? Would we not be better off in another parish, where we could carry the cross of Jesus Christ, than here with nothing to suffer?” – I replied: “You would be doing wrong, Monsieur, to leave God’s work in an imperfect state. If you don’t have any crosses here, it is not our fault. This is perhaps the first mission where you have not had any.” He did me the favor of accepting what I said. We finished the mission in Vertou, which lasted a month, and God poured out his graces and blessings on it in abundance. All his letters, his sermons, his actions and his desires breathed and spoke only of the cross. This is how he expressed it in a letter to a religious of the Blessed Sacrament in Paris: “What an inspiring letter! It speaks only of happenings marked with the cross. Whatever human nature and reason may say, without the cross there will never be any real happiness nor any lasting good here below until judgement day.

**DAY 7 – APRIL 26**

**THE QUEEN OF ALL HEARTS**

(From Grandet)

He used to establish, in all the parishes where he gave missions, the devotion of the Holy Slavery of Jesus living in Mary, based on the words of the prophet-king: EGO SERVUS TUUS ET FILIUS ANCILLAE TUAE; and those of St. Paul, FORMAM SERVI ACCIPIENS ET HABITU INVENTUS EST HOMO. This practice brought down many crosses on Monsieur de Montfort, and many graces on his hearers. He himself was enrolled in the confraternity of the Holy Slavery of Jesus living in Mary, and this is the reason that he often signed his letters with these words: Louis Marie Grignon, unworthy slave of Mary, or slave of Jesus living in Mary. He wrote, in just three days, a book on the advantages of this slavery, which was judged an admirable work, and he wore the chains of the devotion right up to his death, to indicate his submission to and dependence on the Son of God and his Holy Mother. “I know,” says Monsieur des Bastières, “a very great number of scandalous sinners whom he inspired to adopt this devotion, and to say the Rosary every day, who were completely converted and whose behavior is now very exemplary. And it would be impossible to count the number of people, of both sexes, whom he got to change their lives by this means.”

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Whenever he spoke of the Blessed Virgin, whether in public or in private, it was in terms so strong and so touching that the hearts of his hearers were softened. He would uplift everybody and surpass himself, and this happened normally every Saturday. Although often in his discourses he tried to speak in a simple and natural manner, so as to suit the level of the people, he was incapable of taking a low level in the expressions he used when they concerned the praises of Our Lady. His words were sublime and almost supernatural. Every Saturday of the year was for him a solemn day which he kept like Sunday, in honor of the Blessed Virgin, and on these days he would fast regularly and drink nothing but water.

He made many pilgrimages on foot to chapels dedicated to the Blessed Virgin, the Mother of God, to ask her aid; places such as Our Lady of Loreto in Italy, Our Lady of Chartres, of Saumur, and so on. And he had built, from the foundations up, a number of chapels in her honor in various places under these titles: Notre-Dame de Toute Patience, Our Lady of Mercy, Our Lady of Victories, and Queen of All Hearts.

**DAY 8 – APRIL 27**

**THE COMPANY OF MARY**

(From Grandet)

The parish-priest of St-Pompain, ten leagues from Fontenay, who was called M. Mulot and was a good and very zealous man, had had the intention for some time of having a mission preached in his parish. He set his eyes on a certain Religious of a holy Order, who had much grace and talent for the giving of missions. But M. Pierre Mulot, his brother, who was also a priest and living with him, dissuaded him, saying that he advised him to ask M. de Montfort to come and give the mission in Saint-Pompain, because he knew that God's grace went with him everywhere, and that the fruits of his missions lasted much longer in the places where he had been than in other places where other missionaries had worked, either because he had more abundant grace, or because he made use of very holy practices to perpetuate the fruits of his missions: little schools, the establishment of the Holy Rosary, the White Penitents and other confraternities. The result was that the parish-priest of Saint-Pompain said to his brother that, since God had given him this idea, he should please go himself to put the proposition before M. de Montfort, who was at that moment in Fontenay, although he had until then been very doubtful about him on account of his extraordinary zeal, and the fact that a number of parish-priests and others

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criticized him, because he seemed to them eccentric and ridiculous.

M. Mulot went straightaway to ask M. de Montfort to have the goodness to come and give a mission in his brother's parish. The servant of God told him that he could not grant his request because he was overwhelmed with work and, besides, he had promised three or four missions to parish-priests who had asked before him, and that, in a word, he could not expect him to undertake the mission in Saint-Pompain before those he had promised. M. Mulot was not put off, and was so insistent that M. Grignon, looking straight at him, replied in a firm tone of voice: "If you are willing to follow me and work with me for the rest of your days, then I will go to your brother's place, but not otherwise."

Monsieur Mulot replied modestly: "You are making it impossible, Monsieur, for my request to be met, for I have been paralyzed down one side for a number of years, I have a chest complaint and I suffer headaches which prevent me from sleeping, day or night. What would you do with such a missionary? I would be more of a hindrance than a help to you." M. Grignon, no doubt seeing into the depths of M. Mulot's heart and the plans God had for him, replied: "It does not matter, Monsieur; all your infirmities do not stop me saying to you, as Our Lord said to St. Matthew, SEQUERE ME, that his will is that you follow me. All your ills will disappear once you start working for the salvation

of souls, and you must make a start with the mission in Saint-Pompain.”

Monsieur Mulet, though surprised at this proposal, believed the holy man and followed him to the mission in Saint-Pompain. And, no sooner had he gone into the pulpit and the confessional to reconcile sinners, than he felt his ailments diminishing, and his health was so well restored in a few days that he followed Monsieur de Montfort in his missions for nearly three years, without any inconvenience. M. Grignion took him for his confessor, and it was he who assisted at his death. He was the first, along with M. Vatel, on whom he set his eyes for the establishment of that congregation of twelve priests that he called the Company of Mary, to continue his missions and apostolic labors – a congregation which still exists and which is growing day by day, as we shall tell at the end of this story.

**DAY 9 – APRIL 28**

**HIS BIRTH INTO GLORY**

(From Blain)

He gave his last mission at Saint-Laurent, a village in Lower Poitou, in the diocese of La Rochelle; the great piety which still prevails there is undeniable evidence of the way God blessed the activities of the zealous missionary. When he began to feel the effects of fever he was deeply involved in his work, and his zeal which was more burning than his fever, did not allow him to take any rest, his conviction being, as he told me again at Rouen, that the harder he treated his body the more God took care of it. However, on this occasion as on so many others, he really overdid it. As the bishop of La Rochelle had come to the mission, he thought it his duty to climb into the pulpit and preach a sermon; it was his last, for the fever became very high and he died a few days later.

He died as he had lived, like a saint, with the most lively faith, the most tender piety, the most perfect abandonment to God, the purest charity and an almost unrivalled confidence in and love of the Blessed Virgin. It is said that life is just a dress rehearsal for death; his life was summed up and reflected in the way he died; as if he were sorry not to be able to suffer any more after his death and as if he intended to go on with his penance in his tomb, he asked that his discipline and his hair-shirt should be buried with him together with the



crucifix and the image of the Blessed Virgin which he always carried. I learnt these details a few days after his death through a report which was sent to the seminary of St Sulpice, where I was at the time; these details were confirmed by those who attended him when he died and to whom I spoke when I made a journey to Saint-Laurent....

(From Grandet)

Eighteen months after the death of Monsieur de Montfort, some people filled with zeal for the honor of this servant of God, asked permission of the Bishop of La Rochelle to have the tomb taken up, so that another of marble might be erected on four pillars with an epitaph engraved in letters of gold. The Bishop of La Rochelle gave his consent....

.... Permission having been given by the Bishop of La Rochelle, the tombstone was lifted, as was the wooden lid of his coffin, to see if his body was intact, and if his face was recognizable. The dean, the parish-priest of Saint-Laurent-sur-Sèvre, assures me that he was not willing to carry out this kind of exhumation in daylight, and that he allowed only a few people into the church during the night, because he was afraid that the body which had been in the ground for eighteen months, might give forth an insupportable smell. But he declares that the men who were the first to go down into the grave, having told him that, far from their smelling any bad odor, the body was giving forth only an agreeable smell, as though it were incense, he had the curiosity to go down himself. Moving very close

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to the corpse, he smelt no bad odor. This surprised everybody, and encouraged several persons to tear pieces from his soutane and his alb. He assured me also that his face was whole and very recognizable, in no way disfigured. Then the body was covered with earth, and there was placed over his grave the marble stone, with this epitaph engraved upon it in gold letters.

*Traveler, what do you see?*

*A light quenched*

*A man consumed by the fire of Charity*

*Who became all things to all men,*

*Louis Marie Grignion de Montfort.*

*If you ask what was his life:*

*There was none more holy;*

*His penance: none more austere;*

*His zeal: none more ardent;*

*His devotion to Mary: none more like St Bernard.*

*A priest of Christ, he showed forth*

*Christ in his actions, and preached*

*Him everywhere in his words.*

*Indefatigable, he rested only in the grave.*

*Father of the poor,*

*Solemn Novena in Honor of St. Louis Marie de Montfort*

*Protector of orphans,*

*Reconciler of sinners.*

*His glorious death was the image of his life;*

*As he had lived, so he died.*

*Ripe for God he passed to heaven*

*April 28th 1716*

*Aged 44 years.*

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