

ACT OF CONSECRATION

to Jesus Christ, the Incarnate Wisdom through the Hands of the Blessed Virgin Mary

O Eternal and Incarnate Wisdom! O sweetest and most adorable Jesus! True God and True Man, only Son of the Eternal Father and of Mary, always Virgin! I adore Thee profoundly in the bosom and splendors of Thy Father during eternity, and I adore Thee also in the virginal bosom of Mary Thy most worthy Mother, in the time of Thy Incarnation.

I give Thee thanks that Thou hast annihilated Thyself, taking the form of a slave in order to rescue me from the cruel slavery of the devil. I praise and glorify Thee that Thou hast been pleased to submit Thyself to Mary, Thy Holy Mother, in all things, in order to make me Thy faithful slave through her.

But, alas! Ungrateful and unfaithful as I have been, I have not kept the promises which I made so solemnly to Thee in my Baptism. I have not fulfilled my obligations; I do not deserve to be called Thy child nor yet Thy slave; and as there is nothing in me which does not merit Thine anger and Thy repulse, I dare not any more come by myself before Thy most holy and august Majesty. It is on this account that I have recourse to the intercession of Thy Most Holy Mother, whom Thou has given me for a mediatrix with Thee. It is through her that I hope to obtain of Thee contrition, the pardon of my sins, and the acquisition and preservation of Wisdom.

Hail then, Immaculate Mary, living Tabernacle of the Divinity, where the Eternal Wisdom willed to be hidden and to be adored by angels and by men! Hail, Queen of Heaven and earth, to whose empire everything is subject which is under God! Hail, O sure Refuge of sinners; whose mercy fails no one! Hear the desires which I have of the Divine Wisdom, and for that end, receive the vows and offerings which in my lowliness I present to Thee.

I (here say your own name), a faithless sinner, renew and ratify today in thy hands the vows of my Baptism: I renounce forever Satan, his pomps and works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life and to be more faithful to Him than I have ever been before.

In the presence of all the heavenly court, I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, as thy slave, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present and future; leaving to thee

the entire and full right of disposing of me and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God, in time and in eternity.

Receive, O benignant Virgin, this little offering of my slavery, in honor of, and in union with, that subjection which the Eternal Wisdom deigned to have to thy maternity, in homage to the power which both of you have over this poor sinner, and in thanksgiving for the privileges with which the Holy Trinity has favored thee. I declare that I wish henceforth, as thy true slave, to seek thy honor and to obey thee in all things.

O admirable Mother, present me to thy dear Son as His eternal slave, so that as He has redeemed me by thee, by thee He may receive me! O Mother of Mercy, grant that I may obtain the true Wisdom of God, and for that end receive me among those whom thou lovest and teachest, whom thou leadest, nourishest and protectest as thy children and thy slaves.

O faithful Virgin, make me in all things so perfect a disciple, imitator and slave of the Incarnate Wisdom, Jesus Christ thy Son, that I may attain, by thine intercession and by thine example, to the fullness of His age on earth and of His glory in Heaven. Amen

Making the Consecration

The Day of the Consecration:

At the end of the 33-day preparation they should go to Confession and Communion, with the intention of giving themselves to Jesus Christ in the quality of slaves of love, by the hands of Mary. After Communion, which they should try to make according to the method given further on, they should recite the formula of their consecration, which they will also find further on. They ought to write it, or have it written, unless they have a printed copy of it; and they should sign it the same day on which they have made it (True Devotion to Mary, §231).

Writing out the Consecration

On some day before the Consecration (or on the day itself), write out your *Act of Consecration* on a sheet of paper, which you will sign after Mass (typing is permissible, pre-prepared certificates are also permissible, but St. Louis recommends writing it out by hand).

Though by no means obligatory, this practice of writing out the text of the Consecration is however strongly recommended—at least for those making the Consecration for the first time. For by doing so, it becomes even more personal and deliberate.

Confession

St. Louis says that those making the Consecration “*should go to Confession and Communion.*” This is desirable, but not obligatory. There might even be circumstances (e.g., large numbers making the Consecration) that will prevent everyone from going to Confession on the actual day of Consecration.

One should not become anxious over this and a Confession can be made within days of the Consecration, either before or after it takes place, much like the permission to make one’s confession within 8 days of the First Saturday Devotions in reparation for blasphemies against the Immaculate Heart.

The Moment of Consecration — Before the Offertory of the Mass

The actual offering of ourselves to Jesus through Mary would be most appropriately done immediately before the Offertory at Mass (after the Gosepl or after the Creed, if there is one on the day). If you have the cooperation of the priest, or if the parish is making the Consecration as a body, this should be no problem.

A solemn consecration would be ideal, whereby the priest would open the doors of the tabernacle, so that all those making the Consecration can read aloud their Consecration in the presence of the Blessed Sacrament. In this case, after the recitation of the Creed (if there is one), or immediately after the Gospel...

- ▶ The tabernacle doors are opened
- ▶ Everyone kneels and reads aloud the Act of Consecration.
- ▶ The tabernacle doors are closed and Mass continues as usual.

If only a few are making the Consecration, they could come to the Communion rail to do so. If it is a case of large numbers, they should do so from the pews. If the priest does not wish to participate, then the person(s) can silently make the Consecration during the Offertory of the Mass.

After Holy Communion

Everyone renews the Act of Consecration privately and silently, as part of their thanksgiving.

Signing the Consecration After Mass

Everyone comes forward to sign their Certificate (if they have one) or their Act of Consecration, which they should have written or typed or printed-out beforehand...

- (a) at Our Lady's side altar, or,
- (b) at a table set in front of Our Lady's statue in the sanctuary, or,
- (c) at the Communion Rail in front of Our Lady's statue/altar.

Once Mass is over, those having made (or renewed) their Consecration could come forward to the Communion rail, or to an Altar of Our Lady, and there sign the text of the Consecration. The more solemnly this can be done, the better it would be. If large numbers are making the Consecration, we recommend that several hymns in honor of Our Lady be sung and, perhaps, interspersed by some decades of the Holy Rosary. If possible, the hymns should include the *Ave Maris Stella* and the *Magnificat*. Thus by reciting the Holy Rosary and singing these hymns, those having made the Consecration actually start practicing a devotion to those very prayers that St. Louis recommends for our external devotion.

Acts of Penance on the Day of Consecration

It would also be well that, on that day, they should pay some tribute to Jesus Christ and our Blessed Lady, either as a penance for their past unfaithfulness to the vows of their Baptism, or as a testimony of their dependence on the dominion of Jesus and Mary. This tribute ought to be according to the devotion and ability of each one, such as a fast, a mortification, an alms or a candle. If they had but a pin to give in homage, and gave it with a good heart, it would be enough for Jesus, who looks only at the good will (True Devotion to Mary, §232).

Once again, this adds seriousness and deliberation to our Act of Consecration. The penance or alms need not be great. As to the alms, we suggest that an offering might be made to help the work of the *Legion of Mary*, which is responsible, among other things, for the spreading of St. Louis-Marie de Montfort's *True Devotion to Mary* Consecration.

Future Renewal of the Consecration

Once a year at least, and on the same day, they should renew the same consecration, observing the same practices during the three weeks. They might also, once a month or even once a day, renew all they have done, in these few words: "I am all Thine and all that I have is Thine, O most loving Jesus, through Mary, Thy most holy Mother" (True Devotion to Mary, §233).

However, this renewal, and time of renewal, is not of strict obligation. St. Louis says that they should make it once a year and on the same date. One can, nevertheless, renew it more frequently or less frequently; on one feast or another. The time of preparation for the renewal is also left to each individual's personal choice. It is to be remembered that, in his *True Devotion to Mary*, St. Louis says that the recommended time of preparation (33 days) can be lengthened or shortened at will.

Life After Consecration

“Although what is essential in this devotion consists in the interior, we must not fail to unite to the inward practice certain external observances. “We must do the one, yet not leave the other undone” (Mt. 23:23); because the outward practices, well performed, aid the inward ones; and because they remind man, who is always guided by his senses, of what he has done or ought to do; and also because they are suitable for edifying our neighbor, who sees them; these are things which inward practices cannot do. Let no worldling, then, or critic, intrude here to say that because true devotion is in the heart, we must avoid external devotion; or that devotion ought to be hidden, and that there may be vanity in showing it. I answer, with my Master, that men should see our good works, that they may glorify our Father who is in Heaven (Mt. 5:16); not, as St. Gregory says, that we ought to perform our actions and exterior devotions to please men and get praise—that would be vanity; but that we should sometimes do them before men with the view of pleasing God, and glorifying Him thereby, without caring either for the contempt or the praise of men. I will allude only briefly to some exterior practices, which I call “exterior” not because we do not perform them interiorly, but because they have something outward about them to distinguish them from those which are purely inward (True Devotion to Mary, §226).

1. Reciting the Little Crown of the Blessed Virgin Mary

“They may recite every day of their life, without however making a burden of it, the Little Crown of the Blessed Virgin, composed of three Our Father’s and twelve Hail Mary’s, in honor of Our Lady’s twelve privileges and grandeurs. This is a very ancient practice and it has its foundation in Holy Scripture. St. John saw a woman crowned with twelve stars, clothed with the sun, and with the moon under her feet (Apoc. 12:1); and this woman, according to the interpreters, was the most holy Virgin” (True Devotion to Mary, §234).

“There are many ways of saying this Crown well, but it would take too long to enter upon them. The Holy Ghost will teach them to those who are the most faithful to this devotion. Nevertheless, to say it quite simply, we should begin by saying: ‘Grant that I may praise thee, holy Virgin; give me strength against thy enemies.’ After that, we should say the Apostles’ Creed, then an Our Father with four Hail Mary’s and then one Glory be to the Father; then another Our Father, four Hail Mary’s, and Glory be to the Father and so on with the rest; and at the end we should say the ‘Sub Tuum Praesidium’ i.e., ‘We fly to thy patronage’” (True Devotion to Mary, §235).

You will find the Little Crown, at end of this document. It is recommended that you say it daily—but as St. Louis says, without it becoming a burden to you. It may be well to set it aside for a little while if it starts to become too burdensome. Similarly, it would not constitute a sin to have omitted it on some days due to a crowded daily schedule. St. Louis does not tie us down with a multiplicity of devotions of an obligatory nature. He suggests certain things and then leaves the rest up to each individual soul and the Holy Ghost—*“The Holy Ghost will teach them to those who are the most faithful to this devotion.”*

2. Wearing Chains to Signify our Slavery to Jesus and Mary

“It is a most glorious and praiseworthy thing, and very useful to those who have thus made themselves slaves of Jesus in Mary, that they should wear, as a sign of their loving slavery, little iron chains, blessed with the proper blessing. It is perfectly true that these external insignia are not essential, and a person who has

embraced this devotion may very well go without them; nevertheless, I cannot refrain from warmly praising those who, after having shaken off the shameful chains of the slavery of the devil, in which Original Sin, and perhaps actual sin, had bound them, have voluntarily surrendered themselves to the glorious slavery of Jesus Christ, and glory with St. Paul in being in chains for Christ (Eph. 3:1; Philem. 9), chains that are a thousand times more glorious and precious, though of iron, than all the golden ornaments of emperors” (True Devotion to Mary, §236).

“Once there was nothing more infamous on earth than the cross, and now that wood is the most glorious boast of Christianity. Let us say the same of the irons of slavery. There was nothing more ignominious among the ancients; there is nothing more shameful even now among the heathens. But among Christians, there is nothing more illustrious than the chains of Jesus; for they unchain us and preserve us from the infamous fetters of sin and the devil. They set us at liberty and chain us to Jesus and Mary; not by compulsion and constraint, like galley-slaves, but by charity and love, like children” (True Devotion to Mary, §237).

The following are the reasons for wearing these little chains:

“Firstly, to remind the Christian of the vows and promises of his Baptism, of the perfect renewal he has made of them by this devotion, and of the strict obligation under which he is to be faithful to them. As man, who shapes his course more often by the senses than by pure faith, easily forgets his obligations toward God unless he has some outward thing to remind him of them. These little chains serve marvelously to remind the Christian of the chains of sin and the slavery of the devil from which Baptism has delivered him, and of the dependence on Jesus which he has vowed to Him in Baptism, and of the ratification of it which he has made by the renewal of his vows. One of the reasons why so few Christians think of their baptismal vows, and live with as much license as if they had promised no more to God than the heathen, is that they do not wear any external sign to remind them of their vows” (True Devotion to Mary, §238).

“Secondly, to show that we are not ashamed of the servitude and slavery of Jesus Christ, and that we renounce the slavery of the world, of sin and of the devil. Thirdly, to protect ourselves against the chains of sin and of the devil; for we must wear either ‘the chains of sinners or the chains of charity and salvation’” (True Devotion to Mary, §239).

“These loving slaves of Jesus Christ, ‘the chained of Christ’ (Eph. 3:1; Philem. 9), can wear their chains on their feet or on their arms, around their body or around their neck. Fr. Vincent Caraffa, seventh Superior General of the Jesuits, who died in the odor of sanctity in the year 1643, used to wear an iron band around his feet as a mark of his servitude; and he said that his only regret was that he could not publicly drag a chain. Mother Agnes of Jesus, of whom we have spoken before, used to wear an iron chain around her body. Others have worn it around their neck in penance for the pearl necklaces which they had worn in the world; while others have worn it around their arms to remind themselves, in their manual labors, that they were slaves of Jesus Christ” (True Devotion to Mary, §242).

The chain we recommend above all chains, is a chain that has the Miraculous Medal hanging from it. On November 27, 1830, Our Lady appeared to St. Catherine Labouré, at the Rue de Bac, in Paris and charged her with the mission of seeing that a medal be made according to the design shown to St. Catherine by Our Lady herself. Mary said that this medal, if worn with confidence around the neck, would draw upon the wearer an abundance of great graces. Obviously, the Medal is also worn on a chain. So what better sign of slavery, than to wear the Miraculous Medal on a chain!

There have been many saints who have worn chains as a penance—one of the most recent ones was the converted alcoholic of this century—Bl. Matthew Talbot, who, after they found him dead on the street, was found to have been wearing penitential chains under his clothing. However such acts of penance should never be undertaken without the permission of your spiritual director. Furthermore, I think that the Miraculous Medal would attract more notable graces than the imprudent wearing of other kinds of penitential chains!

3. Enrollment in the Brown Scapular

St. Louis-Marie de Montfort was a tireless advocate of the Brown Scapular of Our Lady of Mount Carmel. The Scapular was first given to an Englishman, St. Simon Stock, on July 16, 1251. It was Heaven's response to a plea from St. Simon Stock to save the then dwindling Carmelite Order, from the increasing waves of opposition that it was undergoing. Attached to this Brown Scapular of Our Lady of Mount Carmel, is the promise that nobody who dies clothed in this Scapular will suffer the fires of Hell: *"This shall be a sign to you and to all Carmelites: whosoever dies wearing this, shall not suffer eternal fire."*

For a long time the Habit or Scapular was the exclusive property of the Carmelite Order, a sign of profession in it, and a sign of a life totally consecrated to Mary—but in the 14th century, we find a bridge appearing between Carmel and the world. Pious people living in the world became anxious to live its Marian-form life and to share in its spiritual treasury of prayers and good works. They affiliated themselves to the Order and were given the Scapular as a sign of that affiliation.

In a comparatively short time, the wearing of the Scapular spread to the whole Church and became the unmistakable mark of devotion to Mary. Popes, kings, princes, nobles and humble folk alike, all lived and died in the hope of participating in the Scapular Promise. Throughout time, it has kept generation after generation aware of its filial duty towards the Queen of Heaven and the Mother of Mercy.

Pope Pius XII, on the occasion of the 7th centenary of the Brown Scapular, said: *The Holy Scapular, which may be called the Habit or Garment of Mary, is a sign and a pledge of the protection of the Mother of God. But not for this reason, however, may they who wear the Scapular think that they can gain eternal salvation while remaining slothful and negligent of spirit, for the Apostle warns us: 'In fear and trembling shall you work out your salvation.' May it be to them a sign of their Consecration to the most sacred Heart of the Immaculate Virgin, which consecration we have so strongly recommended in recent times."*

4. Devotion to the Mystery of the Incarnation

"Those who undertake this holy slavery should have a special devotion to the great mystery of the Incarnation of the Word (March 25th). Indeed, the Incarnation is the mystery proper of this practice, inasmuch as it is a devotion inspired by the Holy Ghost: first, to honor and imitate the ineffable dependence which God the Son was pleased to have on Mary, for His Father's glory and our salvation—which dependence particularly appears in this mystery wherein Jesus is a captive and a slave in the bosom of the divine Mary, and depends on her for all things—secondly, to thank God for the incomparable graces He has given Mary, and particularly for having chosen her to be His most holy Mother, which choice was made in this mystery. These are the two principal ends of the slavery of Jesus in Mary" (True Devotion to Mary, §243).

A very practical way of cultivating this devotion to the Mystery of the Incarnation is fidelity in praying the Angelus three times a day—morning, noon and evening. One can also find a host of meditative thoughts to

ponder upon, while reciting the vocal prayers of the Angelus. St. Louis-Marie de Montfort's book, *The Love of Eternal Wisdom*, provides so many appropriate themes and ideas for us to dwell upon.

5. Devotion to the Hail Mary

"Those who adopt this slavery ought also to have a great devotion to saying the Hail Mary (the Angelical Salutation). Few Christians, however enlightened, know the real value, merit, excellence, and necessity of the Hail Mary. It was necessary for the Blessed Virgin to appear several times to great and enlightened saints to show them the merit of it. She did so to St. Dominic, St. John Capistran and Blessed Alan de la Roche" (True Devotion to Mary, §249).

"They have composed entire works on the wonders and efficacy of that prayer for converting souls. They have loudly proclaimed and openly preached that, salvation having begun with the Hail Mary, the salvation of each one of us in particular is attached to that prayer. They tell us that it is that prayer which made the dry and barren earth bring forth the fruit of life; and that it is that prayer well said which makes the word of God germinate in our souls, and bring forth Jesus Christ, the Fruit of Life" (True Devotion to Mary, §249).

"They tell us that the Hail Mary is a heavenly dew for watering the earth, which is the soul, to make it bring forth its fruit in season; and that a soul which is not watered by that prayer bears no fruit, and brings forth only thorns and brambles, and is ready to be cursed (Heb. 6:8)" (True Devotion to Mary, §249).

Let us remember the divine origins of this beautiful prayer. God the Father sent the Angel Gabriel with those opening words: *"Hail, full of grace! The Lord is with thee! Blessed art thou among women!"* While God the Holy Ghost spoke through the mouth of St. Elizabeth, saying: *"Blessed art thou among women and blessed is the fruit of thy womb!"* These words, carefully chosen by God Himself, should be engraved with love and reverence upon our hearts. I recommend that you read parts of St. Louis-Marie de Montfort's book, *The Secret of the Rosary*, in order to have a greater understanding and love of this beautiful Angelic Salutation.

6. Devotion to the Holy Rosary

St. Louis writes the following in his book, *True Devotion to Mary*:

"Listen to what Our Lady revealed to Blessed Alan de la Roche, as he has recorded in his book on the dignity of the Rosary: 'Know, my son, and make all others know, that it is a probable and proximate sign of eternal damnation to have an aversion, a lukewarmness, or a negligence in saying the Angelical Salutation, which has repaired the whole world'" (True Devotion to Mary, §250).

"These words are at once terrible and consoling, and we should find it hard to believe them, if we had not that holy man for a guarantee, and St. Dominic before him, and many great men since. But we have also the experience of several ages; for it has always been remarked that those who wear the outward sign of reprobation, like all impious heretics and proud worldlings, hate or despise the Hail Mary and the Rosary. Heretics still learn and say the Our Father, but not the Hail Mary nor the Rosary. They abhor it; they would rather wear a serpent than a Rosary. The proud also, although Catholics, have the same inclinations as their father Lucifer; and so have only contempt or indifference for the Hail Mary, and look at the Rosary as at a devotion which is good only for the ignorant and for those who cannot read" (True Devotion to Mary, §250).

“On the contrary, it is an equally universal experience that those who have otherwise great marks of predestination about them love and relish the Hail Mary, and delight in saying it. We always see that the more a man is for God, the more he likes that prayer. This is what Our Lady also said to Blessed Alan, after the words which I have just quoted” (True Devotion to Mary §250).

“I do not know how it is, nor why, but, nevertheless, I know well that it is true; nor have I any better secret of knowing whether a person is for God than to examine if he likes to say the Hail Mary and the Rosary. I say, if he likes; for it may happen that a person may be under some natural inability to say it, or even a supernatural one; yet, nevertheless, he likes it always, and always inspires the same liking in others” (True Devotion to Mary, §251).

“The Hail Mary well said—that is, with attention, devotion, and modesty—is, according to the saints, the enemy of the devil which puts him to flight, and the hammer which crushes him. It is the sanctification of the soul, the joy of the angels, the melody of the predestinate, the canticle of the New Testament, the pleasure of Mary, and the glory of the most Holy Trinity. The Hail Mary is a heavenly dew which fertilizes the soul. It is the chaste and loving kiss which we give to Mary. It is a vermilion rose which we present to her; a precious pearl we offer her; a chalice of divine ambrosial nectar which we proffer to her. All these are comparisons of the saints” (True Devotion to Mary, §253).

“I pray you urgently, by the love I bear you in Jesus and Mary, not to content yourselves with saying the Little Crown of the Blessed Virgin, but to say five decades, or even, if you have time, fifteen decades of the Rosary every day. At the moment of your death you will bless the day and the hour in which you followed my advice. Having thus sown in the blessings of Jesus and Mary, you will reap eternal blessings in Heaven. ‘He who soweth in blessings, shall also reap blessings’ (II Cor. 9:6)” (True Devotion to Mary, §254).

All this is reinforced upon all sides. Our Lady appeared at Lourdes and Fatima asking for the Holy Rosary to be prayed. The Holy Rosary has been endorsed by a long succession of popes and saints. The often miraculous consequences of reciting the Rosary have been much and well chronicled. Our Lady has requested that, in today’s age, it be recited everywhere.

Even though St. Louis says that it is better to say one Hail Mary well than thousands badly, we must nevertheless remember that she said of little Francisco at Fatima that he would have to recite many Rosaries before he would get to Heaven! What evil and harm could such a small child have accomplished in his sheltered, short life back in 1917—when the world was much less corrupt than it is today? How much more applicable should that phrase be today—you will have to recite many Rosaries before you can get to Heaven? Let us recite those Rosaries—not out of routine, not mechanically, not distractedly, not in haste, but with dignity, attention and devotion!

7. Devotion to Our Lady’s Own Prayer—The Magnificat

“To thank God for the graces He has given to Our Lady, those who adopt this devotion will often say the Magnificat, as Blessed Mary d’Oignies did, and many other saints. It is the only prayer, the only work, which the holy Virgin composed, or rather, which Jesus composed in her; for He spoke by her mouth. It is the greatest sacrifice of praise which God ever received from a pure creature in the law of grace. It is, on the one hand, the most humble and grateful, and on the other hand, the most sublime and exalted, of all canticles” (True Devotion to Mary, §255).

“There are in that canticle mysteries so great and hidden that the angels do not know them. The pious and erudite Gerson employed a great part of his life in composing works upon the most difficult subjects; and yet it was only at the close of his career, and even with trembling, that he undertook to comment on the Magnificat, so as to crown all his other works. He wrote a folio volume on it, bringing forward many admirable things about that beautiful and divine canticle” (True Devotion to Mary, §255).

“Among other things, he says that Our Lady often repeated it herself, and especially for thanksgiving after Communion. The learned Benzoni [Rutilio], in explaining the Magnificat, relates many miracles wrought by virtue of it, and says that the devils tremble and fly when they hear these words: ‘He hath showed might in His arm; He hath scattered the proud in the conceit of their heart.’ (Lk. 1:51)” (True Devotion to Mary, §255).

This wonderful hymn of thanksgiving is an ideal prayer to recite after receiving Holy Communion. And if done so, it almost reproduces the circumstances in which it was first recited by the Blessed Virgin herself. For at the moment of the Visitation, when Our Lady prayed the Magnificat, she was carrying Our Lord within the temple of her womb. Similarly, at Holy Communion, we are carrying Our Lord in the temple of our soul. If, according to the learned Gerson, Our Lady was wont to say it after her own Communion, how much more should we not rush to imitate her in our own Communion. Perhaps we too shall bring about some of the above-mentioned miracles, wrought in virtue of the Magnificat.

8. Performing All Our Actions with Mary

“We must do all our actions with Mary; that is to say, we must in all our actions regard Mary as an accomplished model of every virtue and perfection which the Holy Ghost has formed in a pure creature for us to imitate according to our little measure. We must therefore in every action consider how Mary has done it, or how she would have done it, had she been in our place. For that end we must examine and meditate on the great virtues which she practiced during her life, and particularly, first of all, her lively faith, by which she believed without hesitation the angel’s word, and believed faithfully and constantly up to the foot of the cross; secondly, her profound humility, which made her hide herself, hold her peace, submit to everything, and put herself the last of all; and, thirdly, her altogether divine purity, which never has had, and never can have, its equal under Heaven; and so on with all of her other virtues. Let us remember, I repeat, that Mary is the great and exclusive mold of God, proper to making living images of God at small cost and in a little time; and that a soul which has found that mold, and has lost itself in it, is presently changed into Jesus Christ, Whom that mold represents to the life” (True Devotion to Mary, §260).

9. Performing All Our Actions in Mary

“We must do our actions in Mary. To thoroughly understand this practice, we must first know that our Blessed Lady is the true terrestrial paradise of the New Adam, and that the ancient paradise was but a figure of her. There are, then, in this earthly paradise, riches, beauties, rarities and inexplicable sweetness which Jesus Christ, the New Adam, has left there; it was in this paradise that He took His complacency for nine months, worked His wonders and displayed His riches with the magnificence of a God” (True Devotion to Mary, §261).

“This most holy place is composed only of a virginal and immaculate earth, of which the New Adam was formed, and on which He was nourished, without any spot or stain, by the operation of the Holy Ghost, who dwelt there. It is in this earthly paradise that there is the true tree of life, which has borne Jesus Christ, the Fruit

of Life, and the tree of the knowledge of good and evil, which has given light unto the world” (True Devotion to Mary, §261).

“There are in this divine place trees planted by the hand of God, and watered by His divine unction, which have borne and daily bear fruits of a divine taste. There are flower beds adorned with beautiful and varied blossoms of virtues diffusing odors which delight the very angels” (True Devotion to Mary, §261).

“There are meadows green with hope, impregnable towers of strength, and the most charming houses of confidence. It is only the Holy Ghost who can make us know the hidden truth of these figures of material things” (True Devotion to Mary, §261).

“There is in this place an air of perfect purity; a fair sun, without shadow, of the Divinity; a fair day, without night, of the Sacred Humanity; a continual burning furnace of love, where all the iron that is cast into it is changed, by excessive heat, to gold” (True Devotion to Mary, §261).

“There is a river of humility which springs from the earth, and which, dividing itself into four branches, waters all that enchanted place; and these are the four cardinal virtues” (True Devotion to Mary, §261).

10. Performing All Our Actions for Mary

“Finally we must do all our actions for Mary. As we have given ourselves up entirely to her service, it is but just to do everything for her as servants and slaves. It is not that we take her for the last end of our services, for that is Jesus Christ alone; but we take her for our proximate end, our mysterious means and our easy way to go to Him. Like good servants and slaves, we must not remain idle, but, supported by her protection, we must undertake and achieve great things for this august sovereign” (True Devotion to Mary, §265).

“We must defend her privileges when they are disputed; we must stand up for her glory when it is attacked; we must draw all the world, if we can, to her service, and to this true and solid devotion; we must speak and cry out against those who abuse her devotion to outrage her Son, and we must at the same time establish this veritable devotion; we must pretend to no recompense for our little services, except the honor of belonging to so sweet a Queen, and the happiness of being united through her to Jesus her Son by an indissoluble tie, in time and in eternity. Glory to Jesus in Mary! Glory to Mary in Jesus! Glory to God alone!” (True Devotion to Mary, §265).

11. Going to Holy Communion with Mary

“Manner of practicing this devotion when we go to Holy Communion

- 1. You must humble yourself most profoundly before God.*
- 2. You must renounce your corrupt interior and your dispositions, however good your self-love may make them look.*
- 3. You must renew your consecration by saying: “I am all thine, my dear Mistress, with all that I have.”*
- 4. You must implore that good Mother to lend you her heart, that you may receive her Son there with the same dispositions as her own” (True Devotion to Mary, §266).*

“You will explain to her that it touches her Son’s glory to be put into a heart so sullied and so inconstant as yours, which would not fail either to lessen His glory or to destroy it. But if she will come and dwell with you, in

order to receive her Son, she can do so by the dominion which she has over all hearts; and her Son will be well received by her, without stain, without danger of being outraged or unnoticed: 'God is in the midst thereof, it shall not be moved' (Ps. 45:6)" (True Devotion to Mary, §266).

"You will tell her confidently that all you have given her of your goods is little enough to honor her; but that by Holy Communion you wish to make her the same present as the Eternal Father gave her, and that you will honor her more by that than if you gave her all the goods in the world and finally, that Jesus, who loves her in a most special manner, still desires to take His pleasure and repose in her, even in your soul, though it be far filthier and poorer than the stable where He did not hesitate to come, simply because she was there. You will ask her for her heart, by these tender words: 'I take thee for my all. Give me thy heart, O Mary'" (True Devotion to Mary, §266).

"After the Our Father, just before receiving Jesus Christ, you say three times: 'Lord, I am not worthy.' Say the first one to the Eternal Father, telling Him you are not worthy, because of your evil thoughts and ingratitude toward so good a Father, to receive His only Son; but that He is to behold Mary His handmaid—'Behold the handmaid of the Lord' (Lk. 1:38)—who acts for you and who gives you a singular confidence and hope with His Majesty: 'For thou singularly hast settled me in hope'" (Ps. 4:10) (True Devotion to Mary, §267).

You will say to the Son: 'Lord, I am not worthy'; telling Him that you are not worthy to receive Him because of your idle and evil words and your infidelity to His service; but that nevertheless you pray Him to have pity on you, because you are about to bring Him into the house of His own Mother and yours, and that you will not let Him go without His coming to lodge with her: 'I held Him; and I will not let Him go, till I bring Him into my Mother's house and into the chamber of her that bore me' (Cant. 3:4)" (True Devotion to Mary, §268).

"You will pray to Him to rise, and come to the place of His repose and into the ark of His sanctification: 'Arise, Lord, into Thy resting place: Thou and the ark which Thou hast sanctified.' (Ps. 131:8). Tell Him you put no confidence at all in your own merits, your own strength and your own preparations, as Esau did; but that you trust only in Mary, your dear Mother, as the little Jacob did in Rebecca. Tell Him that, sinner and Esau that you are, you dare to approach His sanctity, supported and adorned as you are with the virtues of His holy Mother" (True Devotion to Mary, §268).

"You will say to the Holy Ghost: 'Lord, I am not worthy'; telling Him that you are not worthy to receive this masterpiece of His charity, because of the lukewarmness and iniquity of your actions, and because of your resistance to His inspirations; but that all your confidence is in Mary, His faithful spouse. You will say, with St. Bernard: 'She is my greatest security; she is the source of all my hope.' You can even pray Him to come Himself in Mary, His inseparable spouse, telling Him that her bosom is as pure and her heart as burning as ever; and that, without His descent into your soul, neither Jesus nor Mary will be formed nor worthily lodged" (True Devotion to Mary §269).

"After Holy Communion, inwardly recollected and holding your eyes shut, you will introduce Jesus into the heart of Mary. You will give Him to His Mother, who will receive Him lovingly, will place Him honorably, will adore Him profoundly, will love Him perfectly, will embrace Him closely, and will render to Him, in spirit and in truth, many homages which are unknown to us in our thick darkness" (True Devotion to Mary §270).

"Or else you will keep yourself profoundly humbled in your heart, in the presence of Jesus residing in Mary. Or else you will sit like a slave at the gate of the King's palace, where He is speaking with the Queen; and while they talk to each other without need of you, you will go in spirit to Heaven and over all the earth, praying all

creatures to thank, adore and love Jesus and Mary in your place: 'Come, let us adore' (Ps. 94:6)" (*True Devotion to Mary* §271).

"Or else you will yourself ask of Jesus, in union with Mary, the coming of His kingdom on earth, through His holy Mother; or you will sue for divine wisdom, or for divine love, or for the pardon of your sins, or for some other grace; but always by Mary and in Mary; saying, while you look aside at yourself: 'Lord, look not at my sins'; 'but let Your eyes look at nothing in me but the virtues and merits of Mary.' And then, remembering your sins, you will add: 'It is I who have committed these sins' (Cf. Mt. 13:28); or you will say: 'Deliver me from the unjust and deceitful man' (Ps. 42:1); or else: 'My Jesus, You must increase in my soul, and I must decrease' (Jn. 3:30); Mary, you must increase within me, and I must be still less than I have been. 'O Jesus and Mary, increase in me, and multiply yourselves outside in others also' (Cf. Gen. 1:22 ff.)" (*True Devotion to Mary* §272).

"There are an infinity of other thoughts which the Holy Ghost furnishes, and will furnish you, if you are thoroughly interior, mortified and faithful to this grand and sublime devotion which I have been teaching you. But always remember that the more you allow Mary to act in your Communion, the more Jesus will be glorified; and you will allow Mary to act for Jesus and Jesus to act in Mary in the measure that you humble yourself and listen to them in peace and in silence, without troubling yourself about seeing, tasting or feeling; for the just man lives throughout on faith, and particularly in Holy Communion, which is an action of faith: 'My just man liveth by faith' (Heb. 10:38)" (*True Devotion to Mary* §273).

12. Join the *Legion of Mary* as an Active Member or an Auxiliary Member

The *Legion of Mary* is a lay organization which is, in effect, an extension of the priest. It is entirely based upon the spirituality of St. Louis-Marie de Montfort's *True Devotion to Mary* and is, therefore, a natural progression or practical consequence of the *True Devotion to Mary* Consecration. The consecration plants the seed of *True Devotion*, whereas the *Legion of Mary* is that same seed grown into a mature "Tree of Life."

The Active Members of the *Legion of Mary* form a body of lay men and women, who meet weekly to discuss and report upon their allocated apostolic work, given to them by their parish priest. Work can include working with fallen-away Catholics; potential converts; teaching the Catechism at varying levels; visiting the sick and elderly at home, in hospitals and nursing homes; working with the youth; distributing Catholic literature; spreading the *True Devotion to Mary* of St. Louis-Marie de Montfort; organizing and running an Our Lady of Fatima Pilgrim Virgin Statue campaign; organizing Rosary Rallies; working in various ways to raise the spiritual fervor of their local parish, etc.

The parish priest, when faced by the multitude of possible apostolates, can do very little with the time he has at his disposal. Hence the need for dedicated co-workers, under his guidance and encouragement, in order to be able to reach more places and more souls.

The Auxiliary Members of the *Legion of Mary* do not do any active work. On the contrary, they supply the active workers with the graces that they so badly need in order to successfully accomplish their work. Their sole obligation is to recite the Holy Rosary daily, together with a few other short Marian prayers that are contained on a Legion Prayer Sheet called the *Tessera*.

13. The Saints of the End Times of the World (taken from *True Devotion to Mary*)

To Mary, His faithful spouse, God the Holy Ghost has communicated His unspeakable gifts; and He has chosen her to be the dispenser of all He possesses, in such wise that she distributes to whom she wills, as much as she wills, as she wills and when she wills, all His gifts and graces.

God the Father wishes to have children by Mary till the consummation of the world. Just as in the natural and corporal generation of children there are a father and a mother, so in the supernatural and spiritual generation there are a Father, who is God, and a Mother, who is Mary. All the true children of God, the predestinate, have God for their Father and Mary for their Mother. He who has not Mary for his Mother has not God for his Father.

God the Son wishes to form Himself, and, so to speak, to incarnate Himself in His members every day, by His dear Mother, and He says to her: *“My dear Mother, you shall have for your heritage and possession only the predestinate, prefigured by Israel; and as their Mother, you shall bring them forth and take care of them; and as their sovereign, you shall conduct them, govern them and defend them”*.

St. Augustine, surpassing himself, and going beyond all I have yet said, affirms that all the predestinate, in order to be conformed to the image of the Son of God, are in this world hidden in the womb of the most holy Virgin, where they are guarded, nourished, brought up and made to grow by that good Mother until she has brought them forth to glory after death, which is properly the day of their birth, as the Church calls the death of the just.

When Mary has struck her roots in a soul, she produces there marvels of grace, which she alone can produce, because she alone is the fruitful Virgin who never has had, and never will have, her equal in purity and in fruitfulness.

Mary has produced, together with the Holy Ghost, the greatest thing which has been or ever will be—a God Man; and she will consequently produce the greatest saints that there will be in the end of time. The formation and the education of the great saints who shall come at the end of the world are reserved for her. For it is only that singular and miraculous Virgin who can produce, in union with the Holy Ghost, singular and extraordinary things.

When the Holy Ghost, her Spouse, has found Mary in a soul, He flies there. He enters there in His fullness; He communicates Himself to that soul abundantly, and to the full extent to which it makes room for His spouse. Nay, one of the greatest reasons why the Holy Ghost does not now do startling wonders in our souls is because He does not find there a sufficiently great union with His faithful and inseparable spouse.

I have said that this would come to pass, particularly at the end of the world and indeed presently, because the Most High with His holy Mother has to form for Himself great saints who shall surpass most of the other saints in sanctity as much as the cedars of Lebanon outgrow the little shrubs.

These great souls, full of grace and zeal, shall be chosen to match themselves against the enemies of God, who shall rage on all sides; and they shall be singularly devout to our Blessed Lady, illuminated by her light, strengthened with her nourishment, led by her spirit, supported by her arm and sheltered under her protection, so that they shall fight with one hand and build with the other. With the one hand they shall fight,

overthrow and crush the heretics with their heresies, the schismatics with their schisms, the idolaters with their idolatries and the sinners with their impieties. With the other hand they shall build (Esdras 4:7) the temple of the true Solomon and the mystical city of God, that is to say, the most holy Virgin, called by the Fathers the *“Temple of Solomon”* and the *“City of God.”* By their words and their examples they shall draw the whole world to true devotion to Mary. This shall bring upon them many enemies, but shall also bring many victories and much glory for God alone. It is necessary, then, for the greater knowledge and glory of the Most Holy Trinity, that Mary should be more than ever known.

Mary must shine forth more than ever in mercy, in might and in grace, in these latter times: in mercy, to bring back and lovingly receive the poor strayed sinners who shall be converted and shall return to the Catholic Church; in might, against the enemies of God, idolaters, schismatics, Mahometans, Jews and souls hardened in impiety, who shall rise in terrible revolt against God to seduce all those who shall oppose them and to make them fall by promises and threats; and finally, she must shine forth in grace, in order to animate and sustain the valiant soldiers and faithful servants of Jesus Christ, who shall battle for His interests.

And lastly, Mary must be terrible to the devil and his crew, as an army ranged in battle, principally in these latter times, because the devil, knowing that he has but little time, and now less than ever, to destroy souls, will every day redouble his efforts and his combats. He will presently raise up cruel persecutions and will put terrible snares before the faithful servants and true children of Mary, whom it gives him more trouble to conquer than it does to conquer others.

It is principally of these last and cruel persecutions of the devil, which shall go on increasing daily till the reign of Antichrist, that we ought to understand that first and celebrated prediction and curse of God pronounced in the terrestrial paradise against the serpent. It is to our purpose to explain this here for the glory of the most holy Virgin, for the salvation of her children and for the confusion of the devil: *“I will put enmities between thee and the woman and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel.”* (Genesis 3:15).

God has never made and formed but one enmity; but it is an irreconcilable one, which shall endure and grow even to the end. It is between Mary, His worthy Mother, and the devil—between the children and the servants of the Blessed Virgin, and the children and tools of Lucifer. The most terrible of all the enemies which God has set up against the devil is His holy Mother Mary. He has inspired her, even since the days of the earthly paradise—though she existed then only in His idea—with so much hatred against that cursed enemy of God, with so much ingenuity in unveiling the malice of that ancient serpent, with so much power to conquer, to overthrow and to crush that proud, impious rebel, that he fears her not only more than all angels and men, but in a sense more than God Himself. Not that the anger, the hatred and the power of God are not infinitely greater than those of the Blessed Virgin, for the perfections of Mary are limited; but first, because Satan, being proud, suffers infinitely more from being beaten and punished by a little and humble handmaid of God, and her humility humbles him more than the divine power; and secondly, because God has given Mary such great power against the devils that—as they have often been obliged to confess, in spite of themselves, by the mouths of the possessed—they fear one of her sighs for a soul more than the prayers of all the saints, and one of her threats against them more than all other torments.

God has not only set an enmity, but enmities, not simply between Mary and the devil, but between the race of the holy Virgin and the race of the devil; that is to say, God has set enmities, antipathies and secret hatreds between the true children and servants of Mary and the children and slaves of the devil. They have no love for

each other. They have no sympathy for each other. The children of Belial, the slaves of Satan, the friends of the world (for it is the same thing) have always up to this time persecuted those who belong to our Blessed Lady, and will in the future persecute them more than ever; just as Cain, of old, persecuted his brother Abel, and Esau his brother Jacob, who are the figures of the reprobate and the predestinate. But the humble Mary will always have the victory over that proud spirit, and so great a victory that she will go so far as to crush his head, where his pride dwells. She will always discover the malice of the serpent. She will always lay bare his infernal plots and dissipate his diabolical councils, and even to the end of time will guard her faithful servants from his cruel claw.

But the power of Mary over all the devils will especially shine forth in the latter times, when Satan will lay his snares against her heel: that is to say, her humble slaves and her poor children, whom she will raise up to make war against him. They shall be little and poor in the world's esteem, and abased before all like the heel, trodden underfoot and persecuted as the heel is by the other members of the body. But in return for this they shall be rich in the grace of God, which Mary shall distribute to them abundantly. They shall be great and exalted before God in sanctity, superior to all other creatures by their lively zeal, and so well sustained with God's assistance that, with the humility of their heel, in union with Mary, they shall crush the head of the devil and cause Jesus Christ to triumph.

In a word, God wishes that His holy Mother should be at present more known, more loved, more honored than she has ever been. This, no doubt, will take place if the predestinate enter, with the grace and light of the Holy Ghost, into the interior and perfect practice which I will disclose to them shortly. Then they will see clearly, as far as faith allows, that beautiful Star of the Sea. They will arrive happily in harbor, following its guidance, in spite of the tempests and the pirates. They will know the grandeurs of that Queen, and will consecrate themselves entirely to her service as subjects and slaves of love. They will experience her sweetness and her maternal goodness, and they will love her tenderly like well beloved children. They will know the mercies of which she is full, and the need they have of her help; and they will have recourse to her in all things, as to their dear advocate and Mediatrix with Jesus Christ. They will know what is the surest, the easiest, the shortest and the most perfect means of going to Jesus Christ; and they will give themselves to Mary, body and soul, without reserve, that they may thus belong entirely to Jesus Christ.

But who shall those servants, slaves and children of Mary be? They shall be the ministers of the Lord who, like a burning fire, shall kindle the fire of divine love everywhere. They shall be *"like sharp arrows in the hand of the powerful"* Mary to pierce her enemies. (Psalm 126:4). They shall be the sons of Levi, well purified by the fire of great tribulation, and closely adhering to God (I Corinthians 6:17), who shall carry the gold of love in their heart, the incense of prayer in their spirit, and the myrrh of mortification in their body. They shall be everywhere the good odor of Jesus Christ to the poor and to the little, while at the same time, they shall be an odor of death to the great, to the rich and to the proud worldlings.

They shall be clouds thundering and flying through the air at the least breath of the Holy Ghost; who, detaching themselves from everything and troubling themselves about nothing, shall shower forth the rain of the Word of God and of life eternal. They shall thunder against sin; they shall storm against the world; they shall strike the devil and his crew; and they shall pierce through and through, for life or for death, with their two-edged sword of the Word of God (Ephesians 6:17), all those to whom they shall be sent on the part of the Most High.

They shall be the true apostles of the latter times, to whom the Lord of Hosts shall give the word and the

might to work marvels and to carry off with glory the spoils of His enemies. They shall sleep without gold or silver, and, what is more, without care, in the midst of the other priests, ecclesiastics, and clerics (Psalm 67:14); and yet they shall have the silvered wings of the dove to go, with the pure intention of the glory of God and the salvation of souls, wheresoever the Holy Ghost shall call them. Nor shall they leave behind them, in the places where they have preached, anything but the gold of charity, which is the fulfillment of the whole law. (Romans 13:10).

In a word, we know that they shall be true disciples of Jesus Christ, walking in the footsteps of His poverty, humility, contempt of the world, charity; teaching the narrow way of God in pure truth, according to the holy Gospel, and not according to the maxims of the world; troubling themselves about nothing; not accepting persons; sparing, fearing and listening to no mortal, however influential he may be. They shall have in their mouths the two-edged sword of the Word of God. They shall carry on their shoulders the bloody standard of the Cross, the Crucifix in their right hand and the Rosary in their left, the sacred Names of Jesus and Mary in their hearts, and the modesty and mortification of Jesus Christ in their own behavior.

These are the great men who are to come; but Mary is the one who, by order of the Most High, shall fashion them for the purpose of extending His empire over that of the impious, the idolaters and the Mahometans. But when and how shall this be? God alone knows. As for us, we have but to hold our tongues, to pray, to sigh and to wait: *“With expectation I have waited.”* (Psalm 39:2).

14. Those Saints can only be formed by a True Devotion to Mary

All those who are likely to read this book [*True Devotion to Mary*, or we could also say all those who make the *True Devotion to Mary* Consecration], love God, and lament that they do not love Him more; all desire something for His glory—the spread of some good work, the success of some devotion, the coming of some good time. One man has been striving for years to overcome a particular fault, and has not succeeded. Another mourns, and almost wonders while he mourns, that so few of his relations and friends have been converted to the Faith. One grieves that he has not devotion enough; another that he has a cross to carry which is a peculiarly impossible cross to him; while a third has domestic troubles and family unhappinesses which feel almost incompatible with his salvation; and for all these things prayer appears to bring so little remedy.

But what is the remedy that is wanted? What is the remedy indicated by God Himself? If we may rely on the disclosures of the saints, it is an immense increase of devotion to our Blessed Lady; but, remember, nothing short of an immense one. Here in England, Mary is not half enough preached. Devotion to her is low and thin and poor. It is frightened out of its wits by the sneers of heresy. It is always invoking human respect and carnal prudence, wishing to make Mary so little of a Mary that Protestants may feel at ease about her. Its ignorance of theology makes it unsubstantial and unworthy. It is not the prominent characteristic of our religion which it ought to be. It has no faith in itself. Hence it is that Jesus is not loved, that heretics are not converted, that the Church is not exalted; that souls which might be saints wither and dwindle; that the Sacraments are not rightly frequented, or souls enthusiastically evangelized.

Jesus is obscured because Mary is kept in the background. Thousands of souls perish because Mary is withheld from them. It is the miserable, unworthy shadow which we call our devotion to the Blessed Virgin that is the cause of all these wants and blights, these evils and omissions and declines. Yet, if we are to believe the revelations of the saints, God is pressing for a greater, a wider, a stronger, quite another devotion to His

Blessed Mother. I cannot think of a higher work or a broader vocation for anyone than the simple spreading of this peculiar devotion of the Venerable Grignion De Montfort. Let a man but try it for himself, and his surprise at the graces it brings with it, and the transformations it causes in his soul, will soon convince him of its otherwise almost incredible efficacy as a means for the salvation of men, and for the coming of the kingdom of Christ. Oh, if Mary were but known, there would be no coldness to Jesus then! Oh, if Mary were but known, how much more wonderful would be our faith, and how different would our Communions be! Oh, if Mary were but known, how much happier, how much holier, how much less worldly should we be, and how much more should we be living images of our sole Lord and Saviour, her dearest and most blessed Son!

Conclusion

These are the many different ways, not obligatory but recommended, by which we can nurture and express our devotion to Our Blessed Lady. At times we may focus more earnestly upon one, then upon another. It is not hard to perform all of them, but let us avoid “performing” them in the thespian sense of the word. Routine can soon creep in and before we know it, we have perhaps slipped into a mere perfunctory devotion, that in no way deserves the adjective true. Our Consecration to Jesus through Mary can be likened to a marriage—and which marriage will not succeed, nor blossom into greater things, if we do not work at it.

Read through these pages from time to time and do your utmost to keep your devotion always growing. Do not plant the seed only to let it die through neglect. Certainly you will experience falls and winters, when growth is slowed down or our tree loses its “plumage.” However, there will always be a spring and a summer, when growth will be accelerated and our devotion will grow hot. Persevering prayer will draw down the rain of grace necessary to avoid the roots of our devotion drying up. Persevere—knowing that this is the quickest, shortest, safest way to Heaven. To Jesus through Mary.

Remember too, that at Fatima, Our Lady said that God wanted the whole world to be devoted to the Immaculate Heart of Mary. You can play a great part in the growth of that devotion, by encouraging others to try the *True Devotion to Mary* for themselves. Keep supplies of this book readily available, give it to others who may have the beginnings of a devotion to Mary. Encourage your parish priest to have a parish Consecration to Mary, with the whole parish making the *True Devotion to Mary* Consecration. Finally, join or establish the *Legion of Mary* in your parishes—for the Legion of Mary is the embodiment or incarnation of the *True Devotion* in a practical way. It brings the *True Devotion* to life by the many diverse good works that the Legion does—something that is necessary to our Faith, for, as the saying goes: “*Actions speak louder than words,*” or as the Apostle St. James so rightly says: “*Faith without works is dead.*”

Rev. Fr. Garrigou-Lagrange writes: “*There are those who think that it is sufficient to be saved and that it is not necessary to be a saint. It is clearly not necessary to be a saint who performs miracles and whose sanctity is officially recognized by the Church. To be saved, we must take the way of salvation, which is identical with that of sanctity. There will be only saints in Heaven, whether they enter there immediately after death or after purification in purgatory. No one enters Heaven unless he has that sanctity which consists in perfect purity of soul. Every sin, though it should be venial, must be effaced, and the punishment due to sin must be borne or remitted, in order that a soul may enjoy forever the vision of God, see Him as He sees Himself, and love Him as He loves Himself. Should a soul enter Heaven before the total remission of its sins, it could not remain there and would cast itself into purgatory to be purified.*”

“To be a saint, neither intellectual culture, nor great exterior activity is needed; it suffices that we live profoundly by God. This truth is evident in the saints of the early Church; several of those saints were poor people, even slaves. It is evident also in St. Francis, St. Benedict Joseph Labre, in the Curé of Ars and many others. They all had a deep understanding of these words of Our Savior: ‘For what doth it profit a man if he gain the whole world and suffer the loss of his own soul?’ (Mt. 16:26). If people sacrifice so many things to save the life of the body, which must ultimately die, what should we not sacrifice to save the life of our soul, which is to last forever? Should not a man love his soul more than his body? ‘Or what exchange shall a man give for his soul?’ Our Lord adds (Mt.16:26). ‘One thing is necessary,’ He tells us (Lk.10:42). To save our soul, one thing alone is necessary: to hear the word of God and to live by it.” (The Three Ages of the Interior Life, Rev. Fr. Garrigou-Lagrance, Introduction).

The word of God is that He wishes the whole world to be devoted to the Immaculate Heart of Mary. It is by showing forth a true devotion to Mary that we will glorify God and, in the process, sanctify and save our souls. Amen. So be it.

To Jesus through Mary

The Little Crown of the Blessed Virgin Mary
can be found on the next page

The Little Crown of the Blessed Virgin Mary

CROWN OF EXCELLENCE

To honor the divine maternity of the Blessed Virgin; Her ineffable virginity; Her purity without stain; Her innumerable virtues

- 1. Our Father....Hail Mary....**Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world; thou didst give birth to Him Who made thee and remainest a Virgin forever. Rejoice, O Virgin Mary, rejoice a thousand times!
- 2. Hail Mary....**O Holy and Immaculate Virgin, I know not with what praise to extol thee, since thou didst bear in thy womb the very One Whom the heavens cannot contain. Rejoice, O Virgin Mary, rejoice a thousand times!
- 3. Hail Mary....**Thou art all fair, O Virgin Mary, and there is no stain in thee. Rejoice, O Virgin Mary, rejoice a thousand times!
- 4. Hail Mary....**Thy virtues, O Virgin, surpass the stars in number. Rejoice, O Virgin Mary, rejoice a thousand times!
- 5. Glory be to the Father....**

CROWN OF POWER

To honor the royalty of the Blessed Virgin; Her magnificence; Her universal mediation; The strength of her rule

- 1. Our Father....Hail Mary....**Glory be to thee, O Empress of the world! Bring us with thee to the joys of heaven. Rejoice, O Virgin Mary, rejoice a thousand times!
- 2. Hail Mary....**Glory be to thee, O treasure house of the Lord's graces! Grant us a share in thy riches. Rejoice, O Virgin Mary, rejoice a thousand times!
- 3. Hail Mary....**Glory be to thee, O Mediatrix between God and man! Through thee may the Almighty be favorable to us. Rejoice, O Virgin Mary, rejoice a thousand times!
- 4. Hail Mary....**Glory be to thee, who destroyest heresies and crushest demons! Be thou our loving guide. Rejoice, O Virgin Mary, rejoice a thousand times!
- 5. Glory be to the Father....**

CROWN OF GOODNESS

To honor the mercy of the Blessed Virgin towards sinners, the poor, the just and the dying

- 1. Our Father....Hail Mary....**Glory be to thee, O refuge of sinners! Intercede for us with God. Rejoice, O Virgin Mary, rejoice a thousand times!
- 2. Hail Mary....**Glory be to thee, O Mother of orphans! Render the Almighty favorable to us. Rejoice, O Virgin Mary, rejoice a thousand times!
- 3. Hail Mary....**Glory be to thee, O joy of the just! Lead us with thee to the joys of heaven. Rejoice, O Virgin Mary, rejoice a thousand times!
- 4. Hail Mary....**Glory be to thee, who art ever ready to assist us in life and in death! Lead us with thee to the kingdom of heaven! Rejoice, O Virgin Mary, rejoice a thousand times!
- 5. Glory be to the Father....**

Let us Pray

Hail Mary, Daughter of God the Father! Hail Mary, Mother of God the Son! Hail Mary, Spouse of the Holy Ghost! Hail Mary, Temple of the most Holy Trinity! Hail Mary, my Mistress, my treasure, my joy, Queen of my heart; my Mother, my life, my sweetness, my dearest hope, yea, my heart and my soul!

I am all thine and all that I have is thine, O Virgin *blessed above all things!* *Let thy soul be in me to magnify the Lord; let thy spirit be in me to rejoice in God.* Set thyself, O faithful Virgin, as a seal upon my heart, that in thee and through thee I may be found faithful to God.

Receive me, O gracious Virgin, among those whom thou lovest and teachest, whom thou leadest, nourishest and protectest as thy children. Grant that, for love of thee, I may despise all earthly consolations and ever cling to those of heaven; until through the Holy Ghost, thy faithful Spouse, and through thee, His faithful Spouse, Jesus Christ thy Son be formed in me for the glory of God the Father. Amen.