



*Rege, o Maria!*



# CATECHESIS 01

**The Consecration to Mary in Maternal Slavery of Love**

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## The Consecration to Mary in Maternal Slavery of Love

I have to present the first catechesis of the monthly novena with which we will all prepare ourselves to renew our Marian consecration, according to the spirit and teaching of Saint Louis Marie Grignon de Montfort, at the end of July of next year.

This first catechesis will be an introduction to all the others. Here we will see three points:

- The relation between this devotion and the mystery of the Incarnate Word.
- The way in which this consecration must be lived in order to produce the gracious wonders that it promises.
- Conclusion: counsels in order to “marianize life.”<sup>1</sup>

### 1. The consecration in *maternal slavery of love* and its relation with the mystery of the Incarnate Word

We will begin with the image of the Holy House of Loreto, well known, not only through Tradition but also thanks to certain scientific studies, as the true house of the Virgin Mary. It was transported without alterations to its walls and *in flight* from Nazareth to the small city of Loreto by Angelic hands.<sup>2</sup> In this very house, the Archangel Gabriel declared unto Mary, and through Our Lady’s humble acceptance, in these walls *the Word was made Flesh and dwelt amongst us*.

The Holy House of Loreto, considered by Saint John Paul II, as “principle Marian sanctuary of Christianity,”<sup>3</sup> has been the place where “innumerable souls of simple faithful and Saints . . . have had their own ‘annunciation,’ in the sense of the revelation of God’s project about their lives. Here they, following Mary’s example, have definitively pronounced before God their *fiat* and their ‘here I am, Lord.’”<sup>4</sup>

Among the great imitators of the Virgin’s *fiat*, that which stands out is what the great Saint Louis Marie Grignon de Montfort pronounced in the very House of Loreto. It was precisely there that he received the inspiration to write his *Treatise on the True Devotion* from the Holy Spirit.

The first thing to remember, therefore, is that the consecration in maternal slavery of love, is, for Saint Louis Marie, essentially linked to the Holy House of Loreto, or better said, the very mystery of the Incarnate Word. The saint’s words in the *True Devotion* express this with unparalleled force: **“the principal**

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<sup>1</sup>As we’re encouraged in *Constitutions*, n. 85.

<sup>2</sup>Cfr. the numerous and undisputable arguments wielded by Prof. GIORGIO NICOLINI, *The Veracity of the Miraculous Translation of the Holy House of Nazareth to Loreto*, Ancona 2004.

<sup>3</sup>SAINT JOHN PAUL II, *Letter to Monsignor Pasquale Macchi on the 7th centenary of the Shrine of Loreto*, August 15, 1993, n. 1

<sup>4</sup>*Ibidem*. n. 5. (Free translation from the original Italian)



**mystery celebrated and honoured in this devotion is the mystery of the Incarnation,”<sup>5</sup>making explicit what some anterior paragraphs asserted saying that whomever makes this consecration “**should hold in high esteem devotion to Jesus, the Word of God, in the great mystery of the Incarnation, March 25th, which is the mystery proper to this devotion.**”<sup>6</sup>**

For members of the Religious Family, it is necessary to pay close attention to the intimate relationship existing between the Montfortian Marian consecration and our charism and ideal of “making each person ‘like a new Incarnation of the Word,’<sup>7</sup>thus fulfilling our essential call to be *missionaries and Marian.*”<sup>8</sup> Whoever can understand this relationship can confirm that it would be enough for us to be maximally faithful (to our fourth vow, for us religious), in order to be faithful to the charism which, like a true gift, has been entrusted to us.

Our spirituality must “be profoundly marked by all aspects of the mystery of the Incarnation...”<sup>9</sup> which, among other things, implies a “total abandonment in God's will to the example of the Virgin Mary.”<sup>10</sup> Hence, our Constitutions conclude that “intimately united to *the mystery of our religion, [that] He was manifested in the flesh* (1 Tm 3:16), and therefore also united to our love, are the “three white things of the Church”: the Eucharist, [the Pope... and] the Blessed Virgin Mary, who gave her yes so that from her flesh and blood the Word was made flesh.”<sup>11</sup>

Saint Louis de Montfort upholds the same in his presentation on the True Devotion to Mary. Saint Louis Marie explicitly expresses that this devotion is so “that we might **honor and imitate the wondrous dependence which God the Son chose to have on Mary**, for the glory of the Father and for the redemption of man. **This dependence is revealed especially in this mystery [of the Incarnation]**, where Jesus becomes a captive and slave in the womb of his Blessed Mother, depending on her for everything.”<sup>12</sup> The fact that the members of the Incarnate Word Religious Family profess a fourth vow results from the intimate union between the Montfortian devotion and the mystery of the Incarnation. This forms an essential part of our *spirit*:

We want to manifest our love and gratitude to the Blessed Virgin by making a fourth vow of slavery to Mary according to the spirituality of Saint Louis-Marie Grignion de Montfort. This will secure her indispensable help in perpetuating the Incarnation in all things. We do not want our Religious Family to be guided by any spirit other than the Holy Spirit. If our Religious Family is led by another spirit at any time or in any place, we beg our Lord to eliminate it from the fact of the Church.<sup>13</sup>

We will close this first point by recalling another saint's testimony, who admirably confirms the relation between the Montfortian consecration and the mystery of the Incarnation.

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<sup>5</sup>SAINT LOUIS MARIE GRIGNION DE MONTFORT, n. 246.

<sup>6</sup>*Treatise on the True Devotion*, n. 243.

<sup>7</sup>BLESSED ELIZABETH OF THE TRINITY, *Elevations*, Elevation n. 33.

<sup>8</sup>*Constitutions*, n. 31.

<sup>9</sup>*Constitutions*, n. 8.

<sup>10</sup>*Constitutions*, n. 9.

<sup>11</sup>Cfr. *Constitutions*, n. 12. The citation on “the love for the three white things” is more detailed and here it is not textually transmitted. We transcribed it highlighting the love for the Virgin, for we are speaking about her.

<sup>12</sup>*Treatise on the True Devotion*, n. 243.

<sup>13</sup>*Constitutions*, n. 17.



In Saint John Paul II's personal testimony, he notes that "At one point I had feared that if my devotion to Mary became too great, it might end up compromising the supremacy of the worship owed to Christ. At that time, I was greatly helped by a book by Saint Louis Marie Grignion de Montfort entitled 'Treatise on the True Devotion to the Blessed Virgin'. There I found the answers to my questions. Yes, Mary does bring us closer to Christ; she does lead us to him, provided that we live her mystery in Christ."<sup>14</sup> The Great Pope confessed that this doctrine meant something "essential" to him. His entire interior life was marked by a "change," a "new perspective." «Ever since then, the Marian devotion, which was molded in me, endures. It is an integral part of my inner life and my spiritual theology..."

It was not just a spiritual help for the Pope, but something of essential importance: "the treatise of Saint Louis Marie Grignion de Montfort can wear one out a little by its somewhat emphatic and baroque style, but the essence of the theological truth which it contains is incontestable. The author is a notable theologian." In order to demonstrate what de Montfort affirms, John Paul II adds "his Mariological thought is based in the Trinitarian Mystery and the truth of the Incarnation of the Word of God." In order to specify the fundamental role of the Incarnation he describes the proper fruits of this devotion:

I then understood why the Church prays the Angelus three times a day. I understood the crucial point is the words of this prayer: "The Angel of the Lord declared unto Mary. And she conceived by the Holy Spirit... Behold, the handmaid of the Lord. Be it done unto me according to Thy Word... And the Word was made flesh and dwelt among us..." These are very decisive words! They express the central nucleus of the greatest event in all human history.<sup>15</sup>

Following the Pope's example, we too must profoundly live this consecration, for it will bring us to a contemplation and identification with the Incarnation of the Word, as our very vocation demands.

## **2. The way in which this consecration must be lived in order to produce the gracious wonders that it promises.**

All this is a great encouragement for us to appreciate and give thanks for this Marian consecration. Considering the intimate relationship, or better, *identification* with the mystery of the Incarnation should lead us to give real effort in living it with the greatest possible intensity.

After having said this, we are proposed with a consideration which perhaps we wouldn't have paid much attention to if it wasn't for Saint Louis Marie's repeated warning that: **The *maternal slavery of love to the Blessed Virgin Mary* can be lived in different forms.**

Having experienced the gracious wonders produced by maternal slavery of love, Saint Louis de Montfort repeatedly laments that "as this devotion essentially consists in a state of soul, it will not be understood in the same way by everyone..."<sup>16</sup>

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<sup>14</sup>This follows the testimony given in SAINT JOHN PAUL II, *Gift and Mystery*, chapter III.

<sup>15</sup>Ibidem.

<sup>16</sup>*Treatise on the True Devotion*, n.119.



His experience brings him to a sad response: “I have met many people who with admirable zeal have set about practicing exteriorly this holy slavery of Jesus and Mary, but I have met only a few who have caught its interior spirit, and fewer still who have persevered in it.”<sup>17</sup>

It’s really sad that there are “many” who, having consecrated themselves, will live it poorly... For such tepidity or mediocrity impedes the goods of grace which it promises.

The saint frequently speaks of this devotion like a *Secret*. Whoever is worthy to have it revealed to them, can easily and quickly, reach sanctity... but the majority don’t know it: He says:

“Just as in nature there are secrets enabling us to do certain natural things quickly, easily and at little cost, so in the spiritual life there are secrets which enable us to perform works rapidly, smoothly and with facility. Such works are, for example, emptying ourselves of self-love, filling ourselves with God, and attaining perfection. **The devotion that I propose to explain is one of these secrets of grace**, for it is unknown to most Christians. Only a few devout people know of it and it is practised and appreciated by fewer still. To begin the explanation of this devotion here is a fourth truth which is a consequence of the third.”<sup>18</sup>

The majority of people don’t know this secret. Or, although they know of it, they neither practice it, nor love it as they should!

Therefore, it will be common for many consecrated persons superficially live this devotion. For this reason, Saint Louis Marie warns those of us who are already consecrated slaves of the Queen of Heaven: **“It is not enough to give ourselves just once as a slave to Jesus through Mary**; nor is it enough to renew that consecration once a month or once a week... I have met many people who with admirable zeal have set about practicing exteriorly this holy slavery of Jesus and Mary, but I have met **only a few** who have caught its interior spirit, and **fewer still** who have persevered in it.”<sup>19</sup>

Possible ways to live this consecration are:

1. *The exterior way*. It is the superficial and vain way to live it. The “greater number,” notes the Saint, live it in this way.
2. *The interior way* is where we find different grades according to the depth with which this consecration can be lived.
3. *The interior and perseverant way*. It is the specific characteristic of those who truly and deeply live the devotion, permitting it to produce great fruits of sanctity for which this devotion is known.

With similar words in another passage, the Saint describes it thus:

“Some - **the great majority** - will stop short at the **threshold** and go no further. Others - not many - will take but **one** step into its interior. **Who will take a second step? Who will take a third? Finally who will remain in it permanently?** Only the one to whom the Spirit of Jesus reveals the secret. The Holy Spirit himself will lead this faithful soul from strength to strength, from grace to grace, from light to light,

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<sup>17</sup>SAINT LOUIS MARIE GRIGNION DE MONTFORT, *The Secret of Mary*, n. 44.

<sup>18</sup>*Treatise on the True Devotion*, n. 82.

<sup>19</sup>*El Secreto de Maria*, 44.



until at length he attains transformation into Jesus in the fullness of his age on earth and of his glory in heaven.<sup>20</sup>

The true devotion produces gracious wonders, but only when it's lived in the greatest grade of interiority possible. It hurts the Saint that "the great majority" live it superficially... and "very few" live it in an interior and persevering way.

**But not everyone lives it poorly.** Saint Louis Marie in his time declared: "I would hope to find faithful souls"<sup>21</sup> who would be faithful to this practice. This *Secret of Mary* is so valuable that if there were only one who could understand it, the Saint would consider all his efforts and the persecutions that follow him because of it to be worth it:

"But my labor will be well rewarded if this little book falls into the hands of a noble soul, a child of God and of Mary, born not of blood nor the will of the flesh nor of the will of man. My time will be well spent if, by the grace of the Holy Spirit, after having read this book he is convinced of the supreme value of the solid devotion to Mary I am about to describe. If I thought that my guilty blood could help the reader to accept in his heart the truths that I set down in honor of my dear Mother and Queen, I, her most unworthy child and slave, would use it instead of ink to write these words."<sup>22</sup>

This devotion will produce many holy effects which the devil will do everything in his power to detain, as de Montfort writes in the Treatise:

"I clearly foresee that raging beasts will come in fury to tear to pieces with their diabolical teeth this little book and the one the Holy Spirit made use of to write it, or they will cause it at least to lie hidden in the darkness and silence of a chest and so prevent it from seeing the light of day. They will even attack and persecute those who read it and put into practice what it contains. But no matter! So much the better! It even gives me encouragement to hope for great success at the prospect of a mighty legion of brave and valiant soldiers of Jesus and Mary, both men and women, who will fight the devil, the world, and corrupt nature in the perilous times that are sure to come."<sup>23</sup>

It all happened just as the Saint foresaw: The manuscript stayed hidden from the beginning of the French Revolution (1793) until 1842 when Fr. Rautureau found it among the books of the General House of the Company of Mary.

#### OUR PROPOSAL:

Given the intimate relation between the maternal slavery of love and the mystery of the Incarnation, and attentive to the Saint's warning of the ease of superficial way...

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<sup>20</sup>*Tratado de la Verdadera Devoción*, n. 119.

<sup>21</sup>*Tratado de la Verdadera Devoción*, n. 112.

<sup>22</sup>*Tratado de la Verdadera Devoción*, n. 112.

<sup>23</sup>*Tratado de la Verdadera Devoción*, n. 114.



The religious and laity of the Religious Family of the Incarnate Word being “essentially Marian,”<sup>24</sup> profess our fervent desire and great determination of wanting to be counted among those who perseveringly live in the highest grade of interior life with Mary in order to reach Jesus through Her.

We decidedly want to distance ourselves from the “greater majority” of those who superficially and exteriorly live this devotion, so that, although it may be “difficult to enter into its spirit,”<sup>25</sup> we don’t doubt that though our docile and generous cooperation with God’s grace, the Holy Spirit will place in us an “an interior [total and absolute] dependence on Mary, and effectively becoming her slave and the slave of Jesus through her.”<sup>26</sup>

We want through this *to fully commit* to interiorly live this devotion, marking ourselves as true *sons, servants, and slaves of Mary*, which can only be done with great dedication: “If the Holy Spirit has planted in your soul the true Tree of Life, which is the devotion that I have just explained, you should see carefully to its cultivation, so that it will yield its fruit in due season.”<sup>27</sup> Later he adds: “The person in whose soul this tree has taken root must, **like a good gardener, watch over it and protect it.** For this tree, having life and capable of producing the fruit of life, should be raised and tended with enduring care and attention of soul. **A soul that desires to be holy will make this its chief aim and occupation.**”<sup>28</sup> For this reason, we want to renew our consecration in the most profound way possible, so that we can seriously live it. We want to do this in two ways:

1. **We will offer a devout pilgrimage with all the members of the Religious Family who are able to join** (if not physically, then spiritually) to the places related to Saint Louis de Montfort to ask him the grace to live our consecration with the greatest possible interiority.

In this way we will follow the Saint’s example, who at the end of his days sent thirty three penitents on pilgrimage to the sanctuary of Saumur. So we, too, will add to our pilgrimage the intentions which the Saint indicated to his pilgrims to Saumur: 1) to ask God for good missionaries; 2) to ask for the Gift of Wisdom in order to know, savor, and practice the virtue of Wisdom, and allow others to do so.

Lastly, we want to make this pilgrimage as a Religious Family upheld by Saint Louis Marie’s supplication to the Lord: **“Remember your Congregation!”**

We will finish the pilgrimage with the bestowing of a scapular which all members of the Religious Family can wear as a sign of their consecration.

2. **Acting as true slaves who work to extend the power of her Queenship over the hearts of her children:** In preparation to this pilgrimage, we will work during this year to spread in every possible way the kingdom of Jesus through the reign of Mary<sup>29</sup> trying to reach the whole world.

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<sup>24</sup> *Constituciones IVE*, n. 31.

<sup>25</sup> *El Secreto de Maria*, n. 44.

<sup>26</sup> *Idem*.

<sup>27</sup> *El Secreto de Maria*, n. 70.

<sup>28</sup> *El Secreto de Maria*, n. 72.

<sup>29</sup> Cfr. *Tratado de la Verdadera Devoción*, n. 12.





Now we can pass to the last point of this catechesis:

### 3. Two pieces of advice so that the renewal of our consecration to Mary may bear abundant fruit.

By way of conclusion, I dare to offer two practical pieces of advice, “for external practices help the interior ones in which this devotion truly consists.” According to what I can perceive from the very doctrine of St. Louis Marie Grignon de Montfort, these advices would necessarily make us progress in our Marian consecration, and constitute to a great extent the best preparation for the renewal we will make in July.

#### *First piece of advice: Docility to the Holy Spirit*

Saint Louis de Montfort himself says that all fruits of the slave of Jesus in Mary will depend on such docility. The saint wants to transmit a mystery, a Secret... something that was revealed to him by the Holy Spirit and that can only be understood by the humble who will not resist His inspirations:

«Were I speaking to the so-called intellectuals of today, I would prove at great length by quoting Latin texts taken from Scripture and the Fathers of the Church all that I am now stating so simply... **But I am speaking mainly for the poor and simple** who have more good will and faith than the common run of scholars. As **they believe more simply** and more meritoriously.”<sup>30</sup>

Therefore, God wants, “God wishes therefore to *reveal* Mary, his masterpiece, and make her more known in these latter times.”<sup>31</sup> We will only reach total disponibility to Jesus through Mary. “Only the one to whom the Spirit of Jesus *reveals the secret*. The Holy Spirit himself will lead this faithful soul from strength to strength, from grace to grace, from light to light, until at length he attains transformation into Jesus in the fullness of his age on earth and of his glory in heaven.”<sup>32</sup>

The excellence and perfection of the Mother of God are a secret; only God knows perfectly what He did in Mary, and by exceeding our capacity, only He can reveal such knowledge to us. For the same reason, only the inspiration of the Holy Spirit in us can lead us to the Marian life that such a Secret proposes.

This devotion is a powerful means of holiness inspired by God, a Secret of holiness, a “secret of grace”<sup>33</sup> ... That is why Saint Louis de Montfort vehemently exhorts: “**Here is a secret which I am revealing to you, a secret unknown to most Christians, even the most devout.**”<sup>34</sup>

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<sup>30</sup>*Tratado de la Verdadera Devoción*, n. 26.

<sup>31</sup>*Tratado de la Verdadera Devoción*, n. 50.

<sup>32</sup>*Tratado de la Verdadera Devoción*, n.119.

<sup>33</sup>*Tratado de la Verdadera Devoción*, n. 120.





Let us therefore consider as the best possible preparation for truly “marianizing life,” a **profound docility, a familiarity, a friendship with the Holy Spirit**, since it depends from His inspirations that we are convinced of the greatness of this devotion

“Here is a secret, chosen soul, which the most High God taught me and which I have not found in any book, ancient or modern. Inspired by the Holy Spirit, I am confiding it to you.”<sup>35</sup>

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((Practical advice...))

This simple but great advice of Cardinal Désiré Mercier may be useful as a practical means.

“I will reveal to you a secret to be holy and joyful. If every day, for five minutes, you know how to silence your imagination, you close your eyes to sensible things, and your ears to all the noises of the earth, to enter into yourselves, and there, in the sanctuary of your baptized soul, which is the temple of the Holy Spirit, you speak to this Divine Spirit, saying:

*O Holy Spirit, soul of my soul, I adore thee! Illuminate me, guide me, strengthen me, console me; tell me what I must do, give me your orders; I promise you to submit myself to everything you want from me and accept everything you allow to happen to me: just make me know your will!*”

If you do this, your life will be happy, serene and full of consolation, even in the midst of sorrows, because Grace will be in proportion to the trial, giving us the strength to bear it, and thus you will arrive at the door of Paradise loaded with merits. This submission to the Holy Spirit is the secret of holiness.”

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*Second piece of advice: to examine one's conscience concerning the way one lives the consecration*

No matter how repetitive it may be, we believe it is convenient to bring back that indication that the saint gives us so that our Marian consecration will not be fruitless:

“If the Holy Spirit has planted in your soul the true Tree of Life, which is the devotion that I have just explained, you should see carefully to its cultivation, so that it will yield its fruit in due season.”<sup>36</sup>

From which he concludes:

“The person in whose soul this tree has taken root must, **like a good gardener, watch over it and protect it**. For this tree, having life and capable of producing the fruit of life, should be raised and

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<sup>34</sup>*Tratado de la Verdadera Devoción*, n. 177.

<sup>35</sup> *El Secreto de Maria*, n. 1.

<sup>36</sup> *El Secreto de Maria*, n. 70.



tended with enduring care and attention of soul. **A soul that desires to be holy will make this its chief aim and occupation.**<sup>37</sup>

This was also a conviction of St. John Paul II, in the testimony quoted above. For him, the *Treatise* is “one of those books that it is not enough to have “read it”... I remember that I took it with me for a long time... ***I read and continually re-read*** certain passages...”<sup>38</sup>

The method of the particular examination of conscience proposed by Saint Ignatius can be the analogous application of our way of living the maternal slavery of love. This method “focus[es] the attention and energies of the person on a precise point, which increases the capacity of the will to carry out the acts that will culminate in achieving the proposed objective.”<sup>39</sup> If we focus like this on our consecration, de Montfort’s indication could remain well satisfied.

It is often necessary to have before our eyes the Marian consecration that we have professed. The booklet of the “Secret of Mary” began by saying that the condition for the consecration to produce fruits of holiness consists in “us[ing] this secret to become holy and worthy of heaven, for the more you make use of it the more benefit you will derive from it. Under no circumstances must you let this secret make you idle and inactive.”<sup>40</sup>

For this reason, although each one can concretize this desire of the saint in a free way, we offer in case it could be useful the addition of the “Examination of Conscience of the Slave’s Love of Jesus in Mary” of Father J. M. Hupperts, S.M.M., which can be of great help.

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So that this does not just remain in the realm of good intentions, we concretely propose “the Examination of Conscience of the Slave’s Love of Jesus in Mary” of Father Hupperts, SM. We are trying to spread this work, though it can be easily found in its entirety in the Internet. We have transcribed some parts only to make it better known.

*Here we give an examination of conscience on the practice of perfect devotion to the Blessed Virgin, taught by St. Louis Marie Grignion de Montfort.*

*It should be done in its entirety once a year, in the holy exercises, as well as in the annual renewal of the Consecration, according to Montfort’s desire, and also in the monthly retreats.*

*It also can and must be done partially every day, taking from it the parts that correspond to the special practice of holy slavery in which one exercises oneself in a more particular way.*

*It could also be sectioned to the parts that we give for a general examination of conscience or for each day of the week. As a means of facilitating this practice, we have put the initials of these days in the margin.*

*Outside of the daily moments especially designated for this examination, it is strongly recommended to the fervent slave of Mary that **he often, for example every hour, enter into himself and ask himself:** “Have I been in this hour a true slave of Jesus and Mary? Divine Mother, have I satisfied you in this hour that I have just lived?”*

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<sup>37</sup>*El Secreto de Maria*, 72.

<sup>38</sup> JUAN PABLO II, *Don y misterio*, III capítulo.

<sup>39</sup> P. MIGUEL ANGEL FUENTES, *El examen particular de conciencia*, colección Virtus n. 1.

<sup>40</sup> *El Secreto de María*, n. 2



In this way, Father Hupperts begins the examination of conscience, as if it were Mary herself asking the questions according to the promises made on the day of consecration.

“Dear son and slave of the Blessed Virgin, it is your very Mother and Teacher who appears before you. She is the one who comes to ask you for an account of how you have practiced her perfect Devotion. Clearly place yourself in her presence... Answer sincerely her motherly questions: you wouldn’t dare to hide anything from her.

Begin by humbly asking her for her grace, to enlighten you to see clearly in the things of your soul... Ask her that this exercise may be of great use to make you progress in the way of God.

As so, Our Lady herself begins to ask the questions of the examination. This is what Fr. Hupperts proposes:

### **I. Act of Consecration and its consequences**

*“I consecrate to you, as a slave, my body and my soul, my interior and exterior goods, leaving you whole and full right to dispose of me and all that belongs to me, without exception, according to your approval.*

#### **1. Active Dependence**

1° My son, since your rising, and often during the day, have you daily **renewed** your act of total surrender to Jesus by my hands? Have you done it **seriously**, consciously, with the clear idea and the determined will to really abandon to me the ownership of everything that enters into this gift?

2° Have you lived in the conviction and in the **habitual thought** that you really and entirely belong to me? Have you respected my **rights of possession** over everything that you abandoned me, body and soul, senses and faculties, goods and forces, making use of it only to my intention and with my approval?

3° Have you habitually **told me**, at least once during the day, that I could use this body, these senses, these faculties, these goods that you granted me?

4° The **body** that you consecrated to me, have you treated it only according to my intentions and desires? Have you fed it and cared for it properly, avoiding negligence, not using it and wasting its strength? Have you pleased it, flattered it, pampered it, satisfying all its demands and whims? Have you not made of it an object of ridicule and guilty vanity, seeking to attract the glances of creatures?

Fr. Hupperts continues to propose the questions that Our Lady would ask according to the words with which we give ourselves to her forever. These are presented here as a practical example of how much good it would do us to examine our conscience about this consecration in a habitual and persevering way.



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## Conclusion

Dear brothers and sisters:

We live in a time where it is difficult for every Christian to live his Faith. These are times when it is difficult for a religious to persevere in his vocation. But refuged under the protection that Mary gives to her slaves of love, we are sure that the fiery darts of the Evil One will not reach us (Eph 6:16). Therefore, not only without fear, but with total confidence and audacity, we launch ourselves to conquer “so that Jesus Christ will be the Lord of all that is truly human, even in the most difficult situations and under the most adverse conditions.”<sup>41</sup>

The only thing St. Louis Marie asks of us is to strive to live it as befits such high grace:

“Chosen soul, provided you thus carefully cultivate the Tree of Life, which has been freshly planted in your soul by the Holy Spirit, I can assure you that in a short time it will grow so tall that the birds of the air will make their home in it. It will become such a good tree that it will yield in due season the sweet and adorable Fruit of honour and grace, which is Jesus, who has always been and will always be the only fruit of Mary.”<sup>42</sup>

With this promise that certainly will not leave us wanting, let us surrender our whole life to the Queen of Heaven. In order to receive her Son in our hearts, we must always beg her to reign also “in every man, in the whole man and in all the manifestations of man,” beginning with our hearts, which are already their slaves of love.

*Rege o Maria!*

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<sup>41</sup>*Constituciones*, n. 30.

<sup>42</sup>*El Secreto de María*, n. 78.



*Rege, o Maria!*



Religious Family of the Incarnate Word

More information about this project:

: [www.regeomaria.org](http://www.regeomaria.org)

See the catechesis at: **InstitutoDelVerboEncarnado**

