

INCLUDED W/ THE BOOK CLUB IS
A COMPLEMENTARY
REGISTRATION TO THE TOTAL
CONSECRATION PROGRAM IN
THE FALL.

St. Louis de Montfort's True Devotion to Mary

The Consecration Group Book Club: www.consecrationgroup.org

Our Lady of Peace Church and Shrine

Talks and Facilitation: Fr. Brian Dinkel / Mother Revelación
Meeting Days: 3 Sundays – Feb 14, Feb 21, Feb 28
Place: Online via ZOOM (please scroll down for zoom info)
Time: 3pm -5pm

Instructions: Please read the assigned readings from the book: True Devotion to Mary in accordance with the discussion dates below. Thanks.

Feb. 14 Read from the Introduction through Paragraph 119 (end of Chapter 2)

Feb. 21 Read from Paragraph 120 through Paragraph 212 (end of Chapter 5)

Feb. 28 Read from Paragraph 213 through Paragraph 273 (end of Chapter 7 + supplements)

STUDY GUIDE QUESTIONS

CHAPTER 3: A Perfect Consecration to Jesus Christ is but a perfect and Complete Consecration of oneself to Mary.

1. What do we need to give to Mary in order to belong entirely to Jesus through her.

ANSWER: #121. This devotion consists in giving oneself entirely to Mary in order to belong entirely to Jesus through her. It requires us to give:

- (1) Our body with its senses and members;
- (2) Our soul with its faculties;
- (3) Our present material possessions and all we shall acquire in the future;
- (4) Our interior and spiritual possessions, that is, our merits, virtues and good actions of the past, the present and the future. In other words, we give her all that we possess both in our natural life and in our spiritual life as well as everything we shall acquire in the future in the order of nature, of grace, and of glory in heaven. This we do without any reservation, not even of a penny, a hair, or the smallest good deed. And we give for all eternity without claiming or expecting, in return for our offering and our service, any other reward than the honour of belonging to our Lord through Mary and in Mary, even though our Mother were not - as in fact she always is - the most generous and appreciative of all God's creatures.

2. How have you personally given yourself to Mary?

3. By this consecration of ourselves to the Blessed Virgin, we give her all satisfactory and prayer value as well as the meritorious value of our good works. What is the difference between satisfactory value and meritorious value?

ANSWER: #122. Note here that two things must be considered regarding our good works, namely, satisfaction and merit or, in other words, their satisfactory or prayer value and their meritorious value. The satisfactory or prayer value of a good work is the good action in so far as it makes condign atonement for the punishment due to sin or obtains some new grace. The meritorious value or merit is the good action in so far as it merits grace and eternal glory. Now by this consecration of ourselves to the Blessed Virgin we give her all satisfactory and prayer value as well as the meritorious value of our good works, in other words, all the satisfactions and the merits. We give her our merits, graces and virtues, not that she might give them to others, for they are, strictly speaking, not transferable, because Jesus alone, in making himself our surety with his Father, had the power to impart his merits to us. But we give them

to her that she may keep, increase and embellish them for us, as we shall explain later, and we give her our acts of atonement that she may apply them where she pleases for God's greater glory

4. For Discussion: Consecration to Mary is a perfect renewal of the vows and promises of holy baptism. Why is it important to renew our vows of baptism?

ANSWER #126. I have said that this devotion could rightly be called a perfect renewal of the vows and promises of holy baptism. Before baptism every Christian was a slave of the devil because he belonged to him. At baptism he has either personally or through his sponsors solemnly renounced Satan, his seductions and his works. He has chosen Jesus as his Master and sovereign Lord and undertaken to depend upon him as a slave of love. This is what is done in the devotion I am presenting to you. We renounce the devil, the world, sin and self, as expressed in the act of consecration, and we give ourselves entirely to Jesus through Mary. We even do something more than at baptism, when ordinarily our god-parents speak for us and we are given to Jesus only by proxy. In this devotion we give ourselves personally and freely and we are fully aware of what we are doing. In holy baptism we do not give ourselves to Jesus explicitly through Mary, nor do we give him the value of our good actions. After baptism we remain entirely free either to apply that value to anyone we wish or keep it for ourselves. But by this consecration we give ourselves explicitly to Jesus through Mary's hands and we include in our consecration the value of all our actions

It is important to renew our vows of baptism due to man's habitual forgetfulness of the promises and responsibilities of baptism and from the fact that scarcely anyone makes a personal ratification of the contract made with God through our sponsors at baptism. The faithful needs to remember and hold fast to the belief that they are bound and consecrated as slaves to Jesus, their Redeemer and Lord. They should never to lose sight of the fact that they are bound in conscience to dedicate and consecrate themselves for ever to their Lord and Redeemer as his slaves."

5. True or False: Perfect Consecration to Mary requires us to give all the merits and satisfactions of our actions and intentions. Therefore, we cannot pray or apply our sacrifices for our loved ones.

ANSWER: FALSE

132. Some may object that this devotion makes us powerless to help the souls of our relatives, friends and benefactors, since it requires us to give our Lord, through Mary, the value of our good works, prayers, penances, and alms-giving.

To them I reply:

(1) It is inconceivable that our friends, relatives and benefactors should suffer any loss because we have dedicated and consecrated ourselves unconditionally to the service of Jesus and Mary; it would be an affront to the power and goodness of Jesus and Mary who will surely come to the aid of our relatives, friends and benefactors whether from our meagre spiritual assets or from other sources.

(2) This devotion does not prevent us from praying for others, both the living and the dead, even though the application of our good works depends on the will of our Blessed Lady. On the contrary, it will make us pray with even greater confidence. Imagine a rich man, who, wanting to show his esteem for a great prince, gives his entire fortune to him. Would not that man have greater confidence in asking the prince to help one of his friends who needed assistance? Indeed the prince would only be too happy to have such an opportunity of proving his gratitude to one who had sacrificed all that he possessed to enrich him, thereby impoverishing himself to do him honour. The same must be said of our Lord and our Lady. They will never allow themselves to be outdone in gratitude.

CHAPTER 4

6. What are the motives behind the devotion?

Answer: (Paragraphs noted, however, please discuss further)

- a. We give ourselves completely to God #135
- b. It helps us to imitate Christ #139

- c. It obtains many blessings from our Lady #144
- d. It is an excellent means of giving glory to God #151
- e. It leads to union with our Lord #152 The path to union with our Lord is filled with crosses and trials. Our Blessed Mother helps us navigate the path and strengthens us.
- f. It gives great liberty of spirit.#169 To reward us for this enslavement of love, our Lord frees us from every scruple and servile fear which might restrict, imprison or confuse us; he opens our hearts and fills them with holy confidence in God, helping us to regard God as our Father; he inspires us with a generous and filial love.
- g. It is a great benefit to our neighbor.

172. To appreciate the excellence of this motive we must understand what a wonderful thing it is to convert a sinner or to deliver a soul from Purgatory. It is an infinite good, greater than the creation of heaven and earth, since it gives a soul the possession of God. If by this devotion we secured the release of only soul from Purgatory or converted only one sinner in our whole lifetime, would that not be enough to induce any person who really loves his neighbour to practise this devotion? It must be noted that our good works, passing through Mary's hands, are progressively purified. Consequently, their merit and their satisfactory and prayer value are also increased. That is why they become much more effective in relieving the souls in Purgatory and in converting sinners than if they did not pass through the virginal and liberal hands of Mary. Stripped of self-will and clothed with disinterested love, the little that we give to the Blessed Virgin is truly powerful enough to appease the anger of God and draw down his mercy. It may well be that at the hour of death a person who has been faithful to this devotion will find that he has freed many souls from Purgatory and converted many sinners, even though he performed only the ordinary actions of his state of life. Great will be his joy at the judgement. Great will be his glory throughout eternity.

- h. It is a wonderful means of perseverance.

#174 This is exactly what St. Bernard clearly pointed out to encourage us to take up this devotion, "When Mary supports you, you will not fail. With her as your protector, you will have nothing to fear. With her as your guide, you will not grow weary. When you win her favour, you will reach the port of heaven." St. Bonaventure seems to say the same thing in even more explicit terms, "The Blessed Virgin," he says, "not only preserves the fullness enjoyed by the saints, but she maintains the saints in their fullness so that it does not diminish. She prevents their virtues from fading away, their merits from being wasted and their graces from being lost. She prevents the devils from doing them harm and she so influences them that her divine Son has no need to punish them when they sin."

7. Recall a time when our Lady gave you blessings after a sacrifice and Novena you have offered. What happened?

8. What does Mary do to your sacrifices and merits before offering them to her Son?

ANSWER #146, 147

9. Why do we have to go through Mary to give our gifts to Jesus?

ANSWER #149

10. We advance more in a brief period of submission to Mary and dependence on her than in whole years of self-will and self-reliance. Recall a time when Mother Mary helped you out. You may share your story if you wish.

11. For Reflection (pls spend a few moments of silence.)

182. So the faithful servants of the Blessed Virgin may confidently say with St. John Damascene, "If I confide in you, Mother of God, I shall be saved. Under your protection I shall fear nothing. With your help I shall rout all my enemies. For devotion to you is a weapon of salvation which God gives to those he wishes to save."

Chapter 5

12. Who are the Biblical figures of this perfect devotion? Rebeca and Jacob Describe the story of Esau and Jacob and what Rebeca did to obtain Isaac's blessing on Jacob instead of Esau.

ANSWER # 184. Several years after Esau had sold his birthright to Jacob, Rebecca, their mother, who loved Jacob tenderly, secured this blessing for him by a holy stratagem full of mystery for us. Isaac, realising that he was getting old, wished to bless his children before he died. He summoned Esau, who was his favourite son, and told him to go hunting and bring him something to eat, in order that he might then give him his blessing. Rebecca immediately told Jacob what was happening and sent him to fetch two small goats from the flock. When Jacob gave them to his mother, she cooked them in the way Isaac liked them. Then she dressed Jacob in Esau's clothes which she had in her keeping, and covered his hands and neck with the goat-skin. The father, who was blind, although hearing the voice of Jacob, would think that it was Esau when he touched the skin on his hands. Isaac was of course surprised at the voice which he thought was Jacob's and told him to come closer. Isaac felt the hair on the skin covering Jacob's hands and said that the voice was really like Jacob's but the hands were Esau's. After he had eaten, Isaac kissed Jacob and smelt the fragrance of his scented clothes. He blessed him and called down on him the dew of heaven and the fruitfulness of earth. He made him master of all his brothers and concluded his blessing with these words, "Cursed be those who curse you and blessed be those who bless you." Isaac had scarcely finished speaking when Esau came in, bringing what he had caught while out hunting. He wanted his father to bless him after he had eaten. The holy patriarch was shocked when he realised what had happened. But far from retracting what he had done, he confirmed it because he clearly saw the finger of God in it all. Then, as Holy Scripture relates, Esau began to protest loudly against the treachery of his brother. He then asked his father if he had only one blessing to give. In so doing, as the early Fathers point out, Esau was the symbol of those who are too ready to imagine that there is an alliance between God and the world, because they themselves are eager to enjoy, at one and the same time, the blessings of heaven and the blessings of the earth. Isaac was touched by Esau's cries and finally blessed him only with a blessing of the earth, and he subjected him to his brother. Because of this, Esau conceived such a venomous hatred for Jacob that he could hardly wait for his father's death to kill him. And Jacob would not have escaped death if his dear mother Rebecca had not saved him by her ingenuity and her good advice.

13. Jacob belongs to the type of souls who are saved, and Esau belongs to the type of souls who are condemned. Describe the usual conduct of sinners:

ANSWER #186. This is the usual conduct of sinners:

- (1) They rely upon their own strength and skill in temporal affairs. They are very energetic, clever and well-informed about things of this world but very dull and ignorant about things of heaven.
187. (2) And they are never or very seldom at home, in their own house, that is, in their own interior, the inner, essential abode that God has given to every man to dwell in, after his own example, for God always abides within himself. Sinners have no liking for solitude or the spiritual life or interior devotion. They consider those who live an interior life, secluded from the world, and who work more interiorly than exteriorly, as narrow-minded, bigoted and uncivilized.
188. (3) Sinners care little or nothing about devotion to Mary, the Mother of the elect. It is true that they do not really hate her. Indeed they even speak well of her sometimes. They say they love her and they practise some devotion in her honour. Nevertheless, they cannot bear to see anyone love her tenderly, for they do not have for her any of the affection of Jacob; they find fault with the honour which her good children and servants faithfully pay her to win her affection. They think this kind of devotion is not necessary for salvation, and as long as they do not go as far as hating her or openly ridiculing devotion to her they believe they have done all they need to win her good graces. Because they recite or mumble

a few prayers to her without any affection and without even thinking of amending their lives, they consider they are our Lady's servants.

189. (4) Sinners sell their birthright, that is, the joys of paradise, for a dish of lentils, that is, the pleasures of this world. They laugh, they drink, they eat, they have a good time, they gamble, they dance and so forth, without taking any more trouble than Esau to make themselves worthy of their heavenly Father's blessing. Briefly, they think only of this world, love only the world, speak and act only for the world and its pleasures. For a passing moment of pleasure, for a fleeting wisp of honour, for a piece of hard earth, yellow or white, they barter away their baptismal grace, their robe of innocence and their heavenly inheritance.

190. (5) Finally, sinners continually hate and persecute the elect, openly and secretly. The elect are a burden to them. They despise them, criticise them, ridicule them, insult them, rob them, deceive them, impoverish them, hunt them down and trample them into the dust; while they themselves are making fortunes, enjoying themselves, getting good positions for themselves, enriching themselves, rising to power and living in comfort.

14. Describe the usual conduct of those who are saved.

196. It is in a similar manner that God's chosen ones usually act. They stay at home with their mother - that is, they have an esteem for quietness, love the interior life, and are assiduous in prayer. They always remain in the company of the Blessed Virgin, their Mother and Model, whose glory is wholly interior and who during her whole life dearly loved seclusion and prayer. It is true, at times they do venture out into the world, but only to fulfil the duties of their state of life, in obedience to the will of God and the will of their Mother. No matter how great their accomplishments may appear to others, they attach far more importance to what they do within themselves in their interior life, in the company of the Blessed Virgin. For there they work at the great task of perfection, compared to which all other work is mere child's play. At times their brothers and sisters are working outside with great energy, skill and success, and win the praise and approbation of the world. But they know by the light of the Holy Spirit that there is far more good, more glory and more joy in remaining hidden and recollected with our Lord, in complete and perfect submission to Mary than there is in performing by themselves marvellous works of nature and grace in the world, like so many Esaus and sinners. Glory for God and riches for men are in her house.

15. Describe the services of our Lady to her Servants:

- a. She loves them.
- b. She provides for all their needs
- c. She leads and guides them
- d. She defends and protects them. Recall a time when you were in danger and benefited from our Lady's protection. What happened?
- e. She intercedes for them

14. Recall a time when our Lady saved you. What happened?

15. Compare the services that Rebeca did for Jacob and the services our Lady does for us.

THANK YOU FOR YOUR PARTICIPATION! THANKS TO BLESSED MOTHER FOR PLANTING THE SEED. PLEASE PRAY FOR FRUITS OF THIS DEVOTION. SEE YOU ON FEB. 28 AT 3PM VIA ZOOM.

DIAL INFO FOR ZOOM MEETING:

The Consecration Group is inviting you to a scheduled Zoom meeting.

Topic: Book Club - "True Devotion to Mary"

Time: Feb 21, 2021 03:00 PM Pacific Time (US and Canada) and Feb 28, 2021

Every week on Sun, until Feb 28, 2021, 3 occurrence(s) at 3pm

Please download and import the following iCalendar (.ics) files to your calendar system.

Weekly: https://us02web.zoom.us/meeting/tZYkdeigpjoqHtKfQAG1i7fg4fZgzpTUEv-y/ics?icsToken=98tyKuGqpzkrEtyUsB2BRpwQHYjod_zxiH5fgrd2mi7EJHFaNQXxYuR4NahvJO31

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