

The Meaning of Interceding by Giving all of One's Merits to Mary in Slavery

Two images this total entrustment hinges on

A child giving a flower to a mother out of sheer love and the mother loving the child back

God entrusting Jesus to his Mother

From True Devotion St. Louis explanation

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.

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.

Image of mother and child

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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.

133. Some may say, perhaps, if I give our Lady the full value of my actions to apply it to whom she wills, I may have to suffer a long time in purgatory. This objection, which arises from self-love and from an unawareness of the generosity of God and his holy Mother, refutes itself.

Take a fervent and generous soul who values God's interests more than his own. He gives God all he has without reserve till he can give no more. He desires only that the glory and the kingdom of Jesus may come through his Mother, and he does all he can to bring this about. Will this generous and unselfish soul, I ask, be punished more in the next world for having been more generous and unselfish than other people? Far from it! For we shall see later that our Lord and his Mother will prove most generous to such a soul with gifts of nature, grace and glory in this life and in the next.

God entrusted Jesus to Mary

Can we do any less?

St. John Paul II

Mary's motherhood, completely pervaded by her spousal attitude as the "handmaid of the Lord," constitutes the first and fundamental dimension of that mediation which the Church confesses and proclaims in her regard¹⁰⁰ and continually "commends to the

hearts of the faithful," since the Church has great trust in her. For it must be recognized that before anyone else it was God himself, the Eternal Father, who entrusted himself to the Virgin of Nazareth, giving her his own Son in the mystery of the Incarnation. Her election to the supreme office and dignity of Mother of the Son of God refers, on the ontological level, to the very reality of the union of the two natures in the person of the Word (hypostatic union). This basic fact of being the Mother of the Son of God is from the very beginning a complete openness to the person of Christ, to his whole work, to his whole mission. The words "Behold, I am the handmaid of the Lord" testify to Mary's openness of spirit: she perfectly unites in herself the love proper to virginity and the love characteristic of motherhood, which are joined and, as it were, fused together. (Redemptoris Mater 39).

Jesus entrusts his apostle to Mary and the early Church

Can we do any less?

It can also be said that these same words fully show the reason for the Marian dimension of the life of Christ's disciples. This is true not only of John, who at that hour stood at the foot of the Cross together with his Master's Mother, but it is also true of every disciple of Christ, of every Christian. The Redeemer entrusts his mother to the disciple, and at the same time he gives her to him as his mother. Mary's motherhood, which becomes man's inheritance, is a gift: a gift which Christ himself makes personally to every individual. The Redeemer entrusts Mary to John because he entrusts John to Mary. At the foot of the Cross there begins that special entrusting of humanity to the Mother of Christ, which in the history of the Church has been practiced and expressed in different ways. The same Apostle and Evangelist, after reporting the words addressed by Jesus on the Cross to his Mother and to himself, adds: "And from that hour the disciple took her to his own home" (Jn. 19:27). This

statement certainly means that the role of son was attributed to the disciple and that he assumed responsibility for the Mother of his beloved Master. And since Mary was given as a mother to him personally, the statement indicates, even though indirectly, everything expressed by the intimate relationship of a child with its mother. And all of this can be included in the word "entrusting." Such entrusting is the response to a person's love, and in particular to the love of a mother.

The Marian dimension of the life of a disciple of Christ is expressed in a special way precisely through this filial entrusting to the Mother of Christ, which began with the testament of the Redeemer on Golgotha. Entrusting himself to Mary in a filial manner, the Christian, like the Apostle John, "welcomes" the Mother of Christ "into his own home"¹³⁰ and brings her into everything that makes up his inner life, that is to say into his human and Christian "I": he "took her to his own home." Thus the Christian seeks to be taken into that "maternal charity" with which the Redeemer's Mother "cares for the brethren of her Son,"¹³¹ "in whose birth and development she cooperates"¹³² in the measure of the gift proper to each one through the power of Christ's Spirit. Thus also is exercised that motherhood in the Spirit which became Mary's role at the foot of the Cross and in the Upper Room.

46. This filial relationship, this self-entrusting of a child to its mother, not only has its beginning in Christ but can also be said to be definitively directed towards him. Mary can be said to continue to say to each individual the words which she spoke at Cana in Galilee: "Do whatever he tells you." For he, Christ, is the one Mediator between God and mankind; he is "the way, and the truth, and the life" (Jn. 14:6); it is he whom the Father has given to the world, so that man "should not perish but have eternal life" (Jn. 3:16). The Virgin of Nazareth became the first "witness" of this saving love of the Father, and she also wishes to remain its humble handmaid always and everywhere. For every Christian, for every human being, Mary is the one who first "believed," and

precisely with her faith as Spouse and Mother she wishes to act upon all those who entrust themselves to her as her children. And it is well known that the more her children persevere and progress in this attitude, the nearer Mary leads them to the "unsearchable riches of Christ"(Eph. 3:8). And to the same degree they recognize more and more clearly the dignity of man in all its fullness and the definitive meaning of his vocation, for "Christ...fully reveals man to man himself."¹³³

St. John Paul II, (Redemptoris Mater 45-46

WHY

1. **God freely wills Mary as uniquely necessary in the present order of salvation.**
2. The ultimate reason for willing Mary as integral in salvation history is **the Divine Maternity: Mary, the faith-filled Mother/ Associate of the Redeemer.**
3. **Because of God's free choice of Mary as Mother/ Associate of Eternal Wisdom,** He efficaciously wills Mary to enter freely into a union with Him to a degree unexcelled by any other pure creature.
4. The fourth essential element of the Marian model is: **Mary is the Mother of us all.**
5. This leads to the fifth and final element of the Marian model used by Montfort to call forth the Marian dimension of his consecration to the Eternal and Incarnate Wisdom: **Mary is Queen.** From "[St. Louis Mary Grignion De Montfort and the Marian Consecration](#)"

Author: J. Patrick Gaffney Publication: *Marian Studies* 1/1984.

John Paul II expression **Rosarium Virginis Mariam**

Totus Tuus.⁽²¹⁾ The motto is of course inspired by the teaching of Saint Louis Marie Grignon de Montfort, who explained in the following words Mary's role in the process of our configuration to Christ: "*Our entire perfection consists in being conformed, united and consecrated to Jesus Christ.* Hence the most perfect of all devotions is undoubtedly that which conforms, unites and consecrates us most perfectly to Jesus Christ. Now, since Mary is of all creatures the one most conformed to Jesus Christ, it follows that among all devotions that which most consecrates and conforms a soul to our Lord is devotion to Mary, his Holy Mother, and that the more a soul is consecrated to her the more will it be consecrated to Jesus Christ".⁽²²⁾ Never as in the Rosary do the life of Jesus and that of Mary appear so deeply joined. Mary lives only in Christ and for Christ! (RM 15)

Tre Fontane

Three Fountains story tells about Bruno Cornacchiola who was baptized Catholic fell away fighting in the Spanish civil war with the communists. The Virgin Mary was said to appear to him (first to his three children) while he was preparing to assassinate the pope, April 12, 1947.

She told him that he was saved because he had done the nine First Friday devotion under direction of his wife to the Sacred Heart of Jesus.

Jesus and Mary's hearts are thus in unison

From True Devotion

106. First, true devotion to our Lady is interior, that is, it comes from within the mind and the heart and follows from the esteem in which we hold her, the high regard we have for her greatness, and the love we bear her.

107. Second, it is trustful, that is to say, it fills us with confidence in the Blessed Virgin, the confidence that a child has for its loving Mother. It prompts us to go to her in every need of body and soul with great simplicity, trust and affection. We implore our Mother's help always, everywhere, and for everything. We pray to her to be enlightened in our doubts, to be put back on the right path when we go astray, to be protected when we are tempted, to be strengthened when we are weakening, to be lifted up when we fall into sin, to be encouraged when we are losing heart, to be rid of our scruples, to be consoled in the trials, crosses and disappointments of life. Finally, in all our afflictions of body and soul, we naturally turn to Mary for help, with never a fear of importuning her or displeasing our Lord.

108. Third, true devotion to our Lady is holy, that is, it leads us to avoid sin and to imitate the virtues of Mary. Her ten principal virtues are: deep humility, lively faith, blind obedience, unceasing prayer, constant self-denial, surpassing purity, ardent love, heroic patience, angelic kindness, and heavenly wisdom.

109. Fourth, true devotion to our Lady is constant. It strengthens us in our desire to do good and prevents us from giving up our devotional practices too easily. It gives us the courage to oppose the fashions and maxims of the world, the vexations and unruly inclinations of the flesh and the temptations of the devil. Thus a person truly devoted to our Blessed Lady is not changeable, fretful, scrupulous or timid. We do not say

however that such a person never sins or that his sensible feelings of devotion never change. When he has fallen, he stretches out his hand to his Blessed Mother and rises again. If he loses all taste and feeling for devotion, he is not at all upset because a good and faithful servant of Mary is guided in his life by faith in Jesus and Mary, and not by feelings.

110. Fifth, true devotion to Mary is disinterested. It inspires us to seek God alone in his Blessed Mother and not ourselves. The true subject of Mary does not serve his illustrious Queen for selfish gain. He does not serve her for temporal or eternal well-being but simply and solely because she has the right to be served and God alone in her. He loves her not so much because she is good to him or because he expects something from her, but simply because she is lovable. That is why he loves and serves her just as faithfully in weariness and dryness of soul as in sweet and sensible fervour. He loves her as much on Calvary as at Cana. How pleasing and precious in the sight of God and his holy Mother must these servants of Mary be, who serve her without any self-seeking. How rare they are nowadays! It is to increase their number that I have taken up my pen to write down what I have been teaching with success both publicly and in private in my missions for many years.

How to live this Entrustment

St. Maximilian Kolbe

“She will make you like herself; will make you ever more immaculate; will nourish you with milk of her grace. Just let yourself be guided by her; let yourself be ever more willingly shaped by her. Watch over the purity of your conscience; purify it in her love.

Do not get discouraged, even if you sin seriously, repeatedly. An act of perfect love will purify you once again.

You belong to her as her own property. Let her do with you what she wishes. Do not let her feel bound by any restrictions flowing from obligations a mother has towards her own son. Be hers, her property; let her make free use of you and dispose of you without any limits, for whatever purpose she wishes.

Let her be your owner, your Lady and absolute Queen. A servant sells his labor; you, on the contrary, offer yours as a gift; your fatigue, your suffering, all that is yours. Beg her not to pay attention to your free will, but to act towards you always and in full liberty as she desires.

Be her son, her servant, her slave of love, in every way and under whatever formulation yet devised or which can be devised now or in the future. In a word, be all hers.

Be her soldier so that others may become ever more perfectly hers, like you yourself, and even more than you; so that all those who live and will live all over the world may work together with her in her struggle against the internal serpent.

Belong to the Immaculate so that your conscience, becoming ever purer, may be purified still more, become immaculate as she is for Jesus, so that you too may become a mother and conqueror of hearts for her.

You are hers: so

1. Let yourself be guided by the Immaculate: feel sure that she permits whatever does not depend on your will for your own good, even it arises from another's evil will. She is the one who wants it to happen to you.

2. Meet a difficulty a) by not paying any attention to it so long as it neither helps nor hinders you achieving your aim of drawing closer to her, of loving her, Jesus and the Father; or else b) by making use of this circumstance (going along with it), if it can help you; or c) by opposing it if it an impediment to you. She wants you to act in this way.

... IF YOU FALL

10. If you do fall, offer yourself to her right away with the whole sorry business of your fall and beg for pardon. “Dearest Mother, pardon me, and ask Jesus to pardon me, too.” Try to perform your next action in such a way as to give the greatest possible joy to her and to Jesus, and be confident that this act of love will completely wipe out your fault. In your next confession accuse yourself of that fault; but she, Jesus and the Father will already have forgotten it.

11. Love with your whole being, your whole will, your whole heart; but if you feel yourself dry and cannot elicit feelings of love, do not be concerned; this does not belong to the essence of love. If your will desires only to accomplish her will, be at peace, for you truly love her, Jesus and the Father.

... MAYBE SKIP

14. You can unhesitatingly use expressions like, “I desire to fulfill the Immaculate’s will”; “May the Immaculate’s will be done”; Jesus wills, whereas Jesus wills what his Father wills. Thus her will differs in now way from that of her Son and the Father. Indeed, by yielding yourself unreservedly to her you will by this very fact not only show that you love the will of God, but also proclaim the truth that her will is so perfect that it deviates in nothing from the will of God; thus your will give glory to

God the Father and the Son for creating a creature as perfect as she is and for having made her his own mother.” (*The Kolbe Reader*, Fr. Anselm W. Romb, OFM, 194-196)

St. John Paul II Homily May 13, 1982

**Mary's maternal love for us is manifested especially in Marian shrines.
(OUR LADY OF PEACE)**

2. The words "he took Her to his own home" can be taken in the literal sense as referring to the place where he lived.

Mary's motherhood in our regard is manifested in a particular way in the places where She meets us: Her dwelling places; places in which a special presence of the Mother is felt.

There are many such dwelling places. They are of all kinds: from a special corner in the home or little wayside shrines adorned with an image of the Mother of God, to chapels and churches built in Her honor. However, in certain places the Mother's presence is felt in a particularly vivid way. These places sometimes radiate their light over a great distance and draw people from afar. Their radiance may extend over a diocese, a whole nation, or at times over several countries and even continents. These places are the Marian sanctuaries or shrines.

In all these places that unique testament of the Crucified Lord is wonderfully actualized: in them man feels that he is entrusted and confided to Mary; he goes there in order to be with Her, as with his Mother; he opens his heart to Her and speaks to Her about everything: he "takes Her to his own home", that is to say, he brings Her into all

his problems, which at times are difficult. His own problems and those of others. The problems of the family, of societies, of nations, and of the whole of humanity....

Consecration to Mary's Immaculate Heart is a most secure way to return mankind to God.

8. On the Cross Christ said: "Woman, behold your son!" With these words He opened in a new way His Mother's heart. A little later, the Roman soldier's spear pierced the side of the Crucified One. That pierced heart became a sign of the redemption achieved through the death of the Lamb of God.

The Immaculate Heart of Mary, opened with the words "Woman, behold Your son!", is spiritually united with the heart of Her Son opened by the soldier's spear. Mary's Heart was opened by the same love for man and for the world with which Christ loved man and the world, offering Himself for them on the Cross, until the soldier's spear struck that blow.

Consecrating the world to the Immaculate Heart of Mary means drawing near, through the Mother's intercession, to the very Fountain of life that sprang from Golgotha. This Fountain pours forth unceasingly redemption and grace. In it reparation is made continually for the sins of the world. It is a ceaseless source of new life and holiness.

Consecrating the world to the Immaculate Heart of the Mother means returning beneath the Cross of the Son. It means consecrating this world to the pierced Heart of the Savior, bringing it back to the very source of its Redemption. Redemption is always greater than man's sin and the "sin of the world." The power of the Redemption is infinitely superior to the whole range of evil in man and the world.

The Heart of the Mother is aware of this, more than any other heart in the whole universe, visible and invisible.

And so She calls us.

She not only calls us to be converted: She calls us to accept Her motherly help to return to the source of Redemption.

What it means to truly consecrate ourselves to Mary.

9. Consecrating ourselves to Mary means accepting Her help to offer ourselves and the whole of mankind to Him who is Holy, infinitely Holy; it means accepting Her help - by having recourse to Her motherly Heart, which beneath the Cross was opened to love for every human being, for the whole world - in order to offer the world, the individual human being, mankind as a whole, and all the nations to Him who is infinitely Holy. God's holiness showed itself in the redemption of man, of the world, of the whole of mankind, and of the nations: a redemption brought about through the Sacrifice of the Cross. "For their sake I consecrate Myself", Jesus had said (Jn. 17:19).

By the power of the redemption the world and man have been consecrated. They have been consecrated to Him who is infinitely Holy. They have been offered and entrusted to Love itself, merciful Love.

ACT OF CONSECRATION TO MARY ST. MAXIMALIAN KOLBE

Immaculata, Queen of Heaven and Earth, refuge of sinner and most Loving Mother, God has willed to entrust the entire order of mercy on to you. I, (name), a repentant sinner, cast myself at your feet, humbly imploring you to take me with all that I am and have, wholly to yourself as your possession and property. Please make of me, of all my powers of soul and body, of my whole life, death and eternity, whatever most pleases you. If it pleases you, use all that I am and have without reserve, wholly to accomplish what was said of you: "She will crush your head" and "You alone have destroyed all the heresies in the world."

Let me be a fit instrument in your immaculate and merciful hands for introducing and increasing your glory to the maximum in all the many strayed and indifferent souls, and thus help extend as far as possible the Blessed Kingdom of the Most Sacred Heart of Jesus. For wherever you enter, you obtain the grace of conversion and growth in holiness, since it is through your hands that all graces come to us from the most Sacred Heart of Jesus.

V. Allow me to praise you, O Sacred Virgin.

R. Give me strength against your enemies.