



33 Day
Preparation
for Consecration
to Jesus
through Mary

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True Devotion to Mary

The more we honour the Blessed Virgin, the more we honour Jesus Christ, because we honour Mary only that we may the more perfectly honour Jesus, since we go to her only as the way by which we are to find the end we are seeking, which is Jesus.

– *St. Louis Marie de Montfort.*

True Devotion to Mary, as espoused by Saint Louis Marie de Montfort, is a profound and transformative spiritual practice centred on the recognition of Mary’s unique role in God’s plan of salvation and her unparalleled closeness to Jesus Christ. At its core, true devotion to Mary involves a deep and personal relationship with her as our spiritual mother, advocate, and guide.

Saint Louis Marie de Montfort emphasised that true devotion to Mary is not about worshipping her as an end in itself, but rather about entrusting ourselves entirely to her maternal care and intercession so that she may lead us more perfectly to her Son, Jesus Christ. He described this devotion as “total consecration” or “holy slavery” to Mary, signifying a complete surrender of oneself to her guidance and protection.

Key aspects of true devotion to Mary, according to Saint Louis Marie de Montfort, include:

1. Knowledge of Mary: True devotion begins with a deep understanding of Mary’s role in salvation history and her virtues, particularly her humility, purity, and obedience. This knowledge helps us to appreciate her as a model of discipleship and to imitate her virtues in our own lives.

2. Consecration: Saint Louis Marie de Montfort teaches that true devotion to Mary involves consecrating ourselves entirely to her, entrusting all that we are and all that we have to her loving care. This consecration is a voluntary and loving act of giving ourselves

to Mary as her children, allowing her to mould us according to the will of God.

3. Imitation: True devotion involves imitating Mary's virtues and qualities in our own lives, striving to live with the same humility, obedience, and selflessness that she exemplified. By following her example, we grow closer to Christ and become more authentic disciples.

4. Intercession: Saint Louis Marie de Montfort emphasises Mary's role as our advocate and intercessor before God. True devotion involves confidently entrusting our prayers and petitions to Mary, knowing that she will intercede for us with her Son and obtain for us the graces we need for our spiritual journey.

5. Transformation: Ultimately, true devotion to Mary leads to a profound transformation of the heart, as we allow her maternal love and guidance to shape us into more faithful and loving disciples of Jesus Christ. Through our devotion to Mary, we become more fully conformed to the image of her Son and more deeply rooted in the love of God.

Consecration

This booklet focuses on the second aspect, namely Consecration. St Louis Marie de Montfort recommends that:

Those who desire to take up this special devotion ... should spend at least twelve days in emptying themselves of the spirit of the world, which is opposed to the spirit of Jesus, as I have recommended in the first part of this preparation for the reign of Jesus Christ. They should then spend three weeks imbuing themselves with the spirit of Jesus through the most Blessed Virgin. [TD No. 227]

The twelve days and three weeks form a cumulative 33-day period of preparation. Each day has its own readings taken from either

from Sacred Scripture, *The Imitation of Christ* by Thomas a Kempis or *True Devotion to the Blessed Virgin Mary* by St Louis. In addition, there are prayers which change during the four periods into which the 33 days are divided:

- The 12-day initial period during which one empties oneself of the spirit of the world in penance and mortification. For those 12 days, we pray the *Veni Creator*, the *Ave Maris Stella*, the *Magnificat*, and the *Glory Be*.

Then follow 3 weeks, each week having a specific focus.

- In **Week 1**, we focus on offering up our prayers and devotions for the purpose of better understanding ourselves and our sins. We pray the *Litany of the Holy Spirit*, the *Litany of the Blessed Virgin Mary*, and the *Ave Maris Stella*.

- In **Week 2**, we ask the Holy Spirit to inspire in us a better knowledge of the Blessed Virgin. We pray the *Litany of the Holy Spirit*, the *Litany of the Blessed Virgin Mary*, the *Ave Maris Stella*, the *St. Louis De Montfort's Prayer to Mary*, and 5 *decades of the Holy Rosary* each day for assistance.

- In **Week 3**, we hope to achieve a better understanding of Christ. We pray the *Litany of the Holy Spirit*, the *Ave Maris Stella*, the *Litany of the Holy Name of Jesus*, the *St. Louis De Montfort's Prayer to Jesus*, and the prayer *O Jesus Living in Mary*.

It is desirable that the prayers outlined above be recited but they should not become an obstacle to undertaking the consecration. If you feel that you cannot complete these prayers due to lack of available time or for some other reason, you can adjust them to suit what is possible for you.

Finally, we make the Consecration, for which there is a special formula and we sign and date in the space allocated. It is recommended that we try to repeat the Consecration each year on that date.

Choosing a Date

Although the Feast of the Annunciation is the feast preferred by St. Louis as the feast upon which to make the Consecration – because it is the Feast that commemorates God taking on flesh and, thereby, subjecting Himself to trust in and depend upon Our Lady – any Marian feast day is most suitable. Here is a list of those feast days and the date (33 days before) upon which the preparation should begin:

	Feast Day	Begin Preparation
Our Lady of Lourdes	11th February	9th January
The Annunciation	25th March	20th February (21st February in a Leap Year)
Our Lady of Mount Carmel	16th July	13th June
The Assumption	15th August	13th July
Nativity of the Blessed Virgin Mary	8th September	6th August
Our Lady of Sorrows	15th September	13th August
Presentation of the Blessed Virgin Mary	21st November	19th October
Immaculate Conception	8th December	5th November
Our Lady of Guadalupe	12th December	9th November

PART I:
TWELVE PRELIMINARY DAYS:
SPIRIT OF THE WORLD

The objective of the 12 day preparation is to cleanse oneself of the spirit of the world. The spirit of the world opposes that of Jesus Christ, and that of Mary. The spirit of the world is what we inherited as a result of original sin: a darkened intellect and weakened will. Thus we must practice renouncement of our own will, through mortification and supported by prayer and examination of conscience, so that we might overcome the snares of the devil who makes sin alluring.

Day 1

St Matthew 5:1-19

The Beatitudes

Seeing the crowds, he went up the hill. There he sat down and was joined by his disciples. Then he began to speak. This is what he taught them:

How happy are the poor in spirit; theirs is the kingdom of heaven.

Happy the gentle: they shall have the earth for their heritage.

Happy those who mourn: they shall be comforted.

Happy those who hunger and thirst for what is right: they shall be satisfied.

Happy the merciful: they shall have mercy shown them.

Happy the pure in heart: they shall see God.

Happy the peacemakers: they shall be called sons of God.

Happy those who are persecuted in the cause of right: theirs is the kingdom of heaven.

Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account.

Rejoice and be glad, for your reward will be great in heaven; this is how they persecuted the prophets before you.

Salt of the earth and light of the world

You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled underfoot by men.

You are the light of the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so that, seeing your good works, they may give the praise to your Father in heaven.

The fulfilment of the Law

Do not imagine that I have come to abolish the Law or the Prophets. I have come not to abolish but to complete them. I tell you solemnly, till heaven and earth disappear, not one dot, not one little stroke, shall disappear from the Law until its purpose is achieved.

Therefore, the man who infringes even one of the least of these commandments and teaches others to do the same will be considered the least in the kingdom of heaven; but the man who keeps them and teaches them will be considered great in the kingdom of heaven.

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

Day 2

St Matthew 5:48, 6:1-15

You must therefore be perfect just as your heavenly Father is perfect.

Almsgiving in secret

Be careful not to parade your good deeds before men to attract their notice; by doing this *you* will lose all reward from your Father in heaven. So when you give alms, do not have it trumpeted before you; this is what the hypocrites do in the synagogues and in the streets to win men's admiration. I tell you solemnly, they have had their reward. But when you give alms, your left hand must not know what your right is doing; your almsgiving must be secret, and your Father who sees all that is done in secret will reward you.

Prayer in secret

And when you pray, do not imitate the hypocrites: they love to say their prayers standing up in the synagogues and at the street corners for people to see them; I tell you solemnly, they have had their reward. But when you pray, go to your private room and, when you have shut your door, pray to your Father who is in that secret place, and your Father who sees all that is done in secret will reward you.

How to pray. The Lord's Prayer

In your prayers do not babble as the pagans do, for they think that by using many words they will make themselves heard. Do not be like them; your Father knows what you need before you ask him. So you should pray like this:

Our Father in heaven, may your name be held holy,
your kingdom come, your will be done, on earth as in
heaven.

Give us today our daily bread.

And forgive us our debts, as we have forgiven those who are in debt to us.

And do not put us to the test, but save us from the evil one.

Yes, if you forgive others their failings, your heavenly Father will forgive you yours; but if you do not forgive others, your Father will not forgive your failings either.

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

Day 3

St Matthew 7:1-14

Do not judge

Do not judge, and you will not be judged; because the judgements you give are the judgements you will get, and the amount you measure out is the amount you will be given. Why do you observe the splinter in your brother's eye and never notice the plank in your own? How dare you say to your brother, "Let me take the splinter out of your eye", when all the time there is a plank in your own? Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to take the splinter out of your brother's eye.

Do not profane sacred things

Do not give dogs what is holy; and do not throw your pearls in front of pigs, or they may trample them and then turn on you and tear you to pieces.

Effective prayer

Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you. For the one who asks always receives; the one who searches always finds; the one who knocks will always have the door opened to him. Is there a man among you who would hand his son a stone when he asked for bread? Or would hand him a snake when he asked for a fish? If you, then, who are evil, know how to give your children what is good, how much more will your Father in heaven give good things to those who ask him!

The golden rule

So always treat others as you would like them to treat you; that is the meaning of the Law and the Prophets.

The two ways

Enter by the narrow gate, since the road that leads to perdition is wide and spacious, and many take it; but it is a narrow gate and a hard road that leads to life, and only a few find it.

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

Day 4

Imitation of Christ, Book 3, Chapters 7,40

Lord, what is man that You are mindful of him, or the son of man that You visit him? What has man deserved that You should give him Your grace? What cause have I, Lord, to complain if You desert me, or what objection can I have if You do not do what I ask? This I may think and say in all truth: “Lord, I am nothing, of myself I have nothing that is good; I am lacking in all things, and I am ever tending toward nothing. And unless I have Your help and am inwardly strengthened by You, I become quite lukewarm and lax.” But You, Lord, are always the same. You remain forever, always good, just, and holy; doing all things rightly, justly, and holily, disposing them wisely. I, however, who am more ready to go backward than forward, do not remain always in one state, for I change with the seasons. Yet my condition quickly improves when it pleases You and when You reach forth Your helping hand. For You alone, without human aid, can help me and strengthen me so greatly that my heart shall no more change but be converted and rest solely in You.

He who wishes to be too secure in time of peace will often become too dejected and fearful in time of trial. If you were wise enough to remain always humble and small in your own eyes, and to restrain and rule your spirit well, you would not fall so quickly into danger and offense. When a spirit of fervor is enkindled within you, you may well meditate on how you will feel when the fervor leaves.

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

Day 5

Imitation of Christ, Book 3, Chapter 40

Hence, if I knew well how to cast aside all earthly consolation, either to attain devotion or because of the necessity which, in the absence of human solace, compels me to seek You alone, then I could deservedly hope for Your grace and rejoice in the gift of new consolation.

Thanks be to You from Whom all things come, whenever it is well with me. In Your sight I am vanity and nothingness, a weak, unstable man. In what, therefore, can I glory, and how can I wish to be highly regarded? Is it because I am nothing? This, too, is utterly vain. Indeed, the greatest vanity is the evil plague of empty self-glory, because it draws one away from true glory and robs one of heavenly grace. For when a man is pleased with himself he displeases You, when he pants after human praise he is deprived of true virtue. But it is true glory and holy exultation to glory in You and not in self, to rejoice in Your name rather than in one's own virtue, and not to delight in any creature except for Your sake.

Let Your name, not mine, be praised. Let Your work, not mine, be magnified. Let Your holy name be blessed, but let no human praise be given to me. You are my glory. You are the joy of my heart. In You I will glory and rejoice all the day, and for myself I will glory in nothing but my infirmities.

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

Day 6

Imitation of Christ, Book 1, Chapter 18

Consider the lively examples set us by the saints, who possessed the light of true perfection and religion, and you will see how little, how nearly nothing, we do. What, alas, is our life, compared with theirs? The saints and friends of Christ served the Lord in hunger and thirst, in cold and nakedness, in work and fatigue, in vigils and fasts, in prayers and holy meditations, in persecutions and many afflictions. How many and severe were the trials they suffered – the Apostles, martyrs, confessors, virgins, and all the rest who willed to follow in the footsteps of Christ! They hated their lives on earth that they might have life in eternity.

How strict and detached were the lives the holy hermits led in the desert! What long and grave temptations they suffered! How often were they beset by the enemy! What frequent and ardent prayers they offered to God! What rigorous fasts they observed! How great their zeal and their love for spiritual perfection! How brave the fight they waged to master their evil habits! What pure and straightforward purpose they showed toward God! By day they labored and by night they spent themselves in long prayers. Even at work they did not cease from mental prayer. They used all their time profitably; every hour seemed too short for serving God, and in the great sweetness of contemplation, they forgot even their bodily needs.

They renounced all riches, dignities, honors, friends, and associates. They desired nothing of the world. They scarcely allowed themselves the necessities of life, and the service of the body, even when necessary, was irksome to them. They were poor in earthly things but rich in grace and virtue.

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

Day 7

Imitation of Christ, Book 1, Chapter 18 continued

Outwardly destitute, inwardly they were full of grace and divine consolation. Strangers to the world, they were close and intimate friends of God. To themselves they seemed as nothing, and they were despised by the world, but in the eyes of God they were precious and beloved. They lived in true humility and simple obedience; they walked in charity and patience, making progress daily on the pathway of spiritual life and obtaining great favor with God.

They were given as an example for all religious, and their power to stimulate us to perfection ought to be greater than that of the lukewarm to tempt us to laxity.

How great was the fervor of all religious in the beginning of their holy institution! How great their devotion in prayer and their rivalry for virtue! What splendid discipline flourished among them! What great reverence and obedience in all things under the rule of a superior! The footsteps they left behind still bear witness that they indeed were holy and perfect men who fought bravely and conquered the world.

Today, he who is not a transgressor and who can bear patiently the duties which he has taken upon himself is considered great. How lukewarm and negligent we are! We lose our original fervor very quickly and we even become weary of life from laziness! Do not you, who have seen so many examples of the devout, fall asleep in the pursuit of virtue!

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

Day 8

Imitation of Christ, Book 1, Chapter 13

So long as we live in this world we cannot escape suffering and temptation. Whence it is written in Job: “The life of man upon earth is a warfare.” [3] Everyone, therefore, must guard against temptation and must watch in prayer lest the devil, who never sleeps but goes about seeking whom he may devour, find occasion to deceive him. No one is so perfect or so holy but he is sometimes tempted; man cannot be altogether free from temptation.

Yet temptations, though troublesome and severe, are often useful to a man, for in them he is humbled, purified, and instructed. The saints all passed through many temptations and trials to profit by them, while those who could not resist became reprobate and fell away. There is no state so holy, no place so secret that temptations and trials will not come. Man is never safe from them as long as he lives, for they come from within us – in sin we were born. When one temptation or trial passes, another comes; we shall always have something to suffer because we have lost the state of original blessedness.

Many people try to escape temptations, only to fall more deeply. We cannot conquer simply by fleeing, but by patience and true humility we become stronger than all our enemies. The man who only shuns temptations outwardly and does not uproot them will make little progress; indeed they will quickly return, more violent than before.

Little by little, in patience and long-suffering you will overcome them, by the help of God rather than by severity and your own rash ways. Often take counsel when tempted; and do not be harsh with others who are tempted, but console them as you yourself would wish to be consoled.

The beginning of all temptation lies in a wavering mind and little trust in God, for as a rudderless ship is driven hither and yon by waves, so a careless and irresolute man is tempted in many ways.

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

Day 9

Imitation of Christ, Book 1, Chapter 13 continued

Fire tempers iron and temptation steels the just. Often we do not know what we can stand, but temptation shows us what we are. Above all, we must be especially alert against the beginnings of temptation, for the enemy is more easily conquered if he is refused admittance to the mind and is met beyond the threshold when he knocks.

Someone has said very aptly: “Resist the beginnings; remedies come too late, when by long delay the evil has gained strength.” First, a mere thought comes to mind, then strong imagination, followed by pleasure, evil delight, and consent. Thus, because he is not resisted in the beginning, Satan gains full entry. And the longer a man delays in resisting, so much the weaker does he become each day, while the strength of the enemy grows against him.

Some suffer great temptations in the beginning of their conversion, others toward the end, while some are troubled almost constantly throughout their life. Others, again, are tempted but lightly according to the wisdom and justice of Divine Providence

Who weighs the status and merit of each and prepares all for the salvation of His elect.

We should not despair, therefore, when we are tempted, but pray to God the more fervently that He may see fit to help us, for according to the word of Paul, He will make issue with temptation that we may be able to bear it.

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

Day 10

Imitation of Christ, Book 3, Chapter 10

That it is sweet to despise the world and to serve God

Now again I will speak, Lord, and will not be silent. I will speak to the hearing of my God, my Lord, and my King Who is in heaven. How great, O Lord, is the multitude of Your mercies which You have stored up for those who love You. But what are You to those who love You? What are You to those who serve You with their whole heart?

Truly beyond the power of words is the sweetness of contemplation You give to those who love You. To me You have shown the sweetness of Your charity, especially in having made me when I did not exist, in having brought me back to serve You when I had gone far astray from You, in having commanded me to love You.

O Fountain of unceasing love, what shall I say of You? How can I forget You, Who have been pleased to remember me even after

I had wasted away and perished? You have shown mercy to Your servant beyond all hope, and have exhibited grace and friendship beyond his deserving.

What return shall I make to You for this grace? For it is not given every man to forsake all things, to renounce the world, and undertake the religious life. Is it anything great that I should serve You Whom every creature is bound to serve? It should not seem much to me; instead it should appear great and wonderful that You condescend to receive into Your service one who is so poor and unworthy. Behold, all things are Yours, even those which I have and by which I serve You. Behold, heaven and earth which You created for the service of man, stand ready, and each day they do whatever You command. But even this is little, for You have appointed angels also to minister to man – yea more than all this – You Yourself have condescended to serve man and have promised to give him Yourself.

What return shall I make for all these thousands of benefits?

Would

that I could serve You all the days of my life! Would that for but one day I could serve You worthily! Truly You are worthy of all service, all honor, and everlasting praise. Truly You are my Lord, and I am Your poor servant, bound to serve You with all my powers, praising You without ever becoming weary. I wish to do this – this is my desire. Do You supply whatever is wanting in me.

It is a great honor, a great glory to serve You and to despise all things for Your sake. They who give themselves gladly to Your most holy service will possess great grace. They who cast aside all carnal delights for Your love will find the most sweet consolation of the Holy Spirit.

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

Day 11

Imitation of Christ, Book 1, Chapter 25

On the Fervent Amendment of our Whole Life

One day when a certain man who wavered often and anxiously between hope and fear was struck with sadness, he knelt in humble prayer before the altar of a church. While meditating on these things, he said: “Oh if I but knew whether I should persevere to the end!” Instantly he heard within the divine answer: “If you knew this, what would you do? Do now what you would do then and you will be quite secure.” Immediately consoled and comforted, he resigned himself to the divine will and the anxious uncertainty ceased. His curiosity no longer sought to know what the future held for him, and he tried instead to find the perfect, the acceptable will of God in the beginning and end of every good work.

“Trust thou in the Lord and do good,” says the Prophet; “dwell in the land and thou shalt feed on its riches.”

There is one thing that keeps many from zealously improving their lives, that is, dread of the difficulty, the toil of battle. Certainly they who try bravely to overcome the most difficult and unpleasant obstacles far outstrip others in the pursuit of virtue. A man makes the most progress and merits the most grace

precisely

in those matters wherein he gains the greatest victories over self and most mortifies his will. True, each one has his own difficulties to meet and conquer, but a diligent and sincere man will make greater progress even though he have more passions than one

who

is more even-tempered but less concerned about virtue.

Veni Creator – page 60

Ave Maris Stella – page 61

Magnificat – page 62

Glory Be

Day 12

Imitation of Christ, Book 1, Chapter 25 continued

Take care lest you be guilty of those things which you consider reprehensible, or if you have ever been guilty of them, try to correct yourself as soon as possible. As you see others, so they see you.

How pleasant and sweet to behold brethren fervent and devout, well mannered and disciplined! How sad and painful to see them wandering in dissolution, not practicing the things to which they are called! How hurtful it is to neglect the purpose of their vocation and to attend to what is not their business!

Remember the purpose you have undertaken, and keep in mind the image of the Crucified. Even though you may have walked for many years on the pathway to God, you may well be ashamed if, with the image of Christ before you, you do not try to make yourself still more like Him. The religious who concerns himself intently and devoutly with our Lord's most holy life and passion will find there an abundance of all things useful and necessary for him. He need not seek for anything better than Jesus. If the Crucified should come to our hearts, how quickly and abundantly we would learn! A fervent and diligent man is ready for all things.

It is greater work to resist vices and passions than to sweat in physical toil. He who does not overcome small faults, shall fall little by little into greater ones. If you have spent the day profitably, you will always be happy at eventide. Watch over yourself, arouse yourself, warn yourself, and regardless of what becomes of others, do not neglect yourself. The more violence you do to yourself, the more progress you will make.

Recite:

Veni Creator – page 60

Magnificat – page 62

Ave Maris Stella – page 61

Glory Be

PART II:
FIRST WEEK (DAYS 13 TO 19):
KNOWLEDGE OF SELF

By praying the *Litany of Holy Spirit*, the *Litany of the Blessed Virgin Mary* and the *Ave Stella Maris* daily, we pray for knowledge of self so as to know our sins and weakness. Humility is the key and renouncing our own will is required. All this should be performed at the feet of Mary so that she can enlighten us, guide us and help us persevere without despair.

Day 13

Luke 11:1-10

The Lord's prayer

Now once he was in a certain place praying, and when he had finished one of his disciples said, 'Lord, teach us to pray, just as John taught his disciples'. He said to them, 'Say this when you pray: "Father, may your name be held holy, your kingdom come; give us each day our daily bread, and forgive us our sins, for we ourselves forgive each one who is in debt to us. And do not put us to the test."''

The importunate friend

He also said to them, 'Suppose one of you has a friend and goes to him in the middle of the night to say, "My friend, lend me three loaves, because a friend of mine on his travels has just arrived at my house and I have nothing to offer him"; and the man answers from inside the house, "Do not bother me. The door is bolted

now, and my children and I are in bed; I cannot get up to give it you”. I tell you, if the man does not get up and give it him for friendship’s sake, persistence will be enough to make him get up and give his friend all he wants.

Effective prayer

‘So I say to you: Ask, and it will be given to you; search, and you will find; knock, and the door will be opened to you.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

Day 14

Imitation of Christ, Book 3, Chapter 13

My child, he who attempts to escape obeying withdraws himself from grace. Likewise he who seeks private benefits for himself loses those which are common to all. He who does not submit himself freely and willingly to his superior, shows that his flesh is not yet perfectly obedient but that it often rebels and murmurs against him.

Learn quickly, then, to submit yourself to your superior if you wish to conquer your own flesh. For the exterior enemy is more quickly overcome if the inner man is not laid waste. There is no more troublesome, no worse enemy of the soul than you yourself, if you are not in harmony with the spirit. It is absolutely necessary that you conceive a true contempt for yourself if you wish to be victorious over flesh and blood.

Because you still love yourself too inordinately, you are afraid to resign yourself wholly to the will of others. Is it such a great matter if you, who are but dust and nothingness, subject yourself to man for the sake of God, when I, the All-Powerful, the Most High, Who created all things out of nothing, humbly subjected Myself to man for your sake? I became the most humble and the lowest of all men that you might overcome your pride with My humility.

Learn to obey, you who are but dust! Learn to humble yourself, you who are but earth and clay, and bow down under the foot of every man! Learn to break your own will, to submit to all subjection!

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

Day 15

Luke 13:1-5

Examples inviting repentance

It was just about this time that some people arrived and told him about the Galileans whose blood Pilate had mingled with that of their sacrifices. At this he said to them, ‘Do you suppose these Galileans who suffered like that were greater sinners than any other Galileans? They were not, I tell you. No; but unless you repent you will all perish as they did. Or those eighteen on whom the tower at Siloam fell and killed them? Do you suppose that they were more guilty than all the other people living in

Jerusalem? They were not, I tell you. No; but unless you repent you will all perish as they did.'

True Devotion to the Blessed Virgin Mary , Nos. 81 and 82

We Need Mary in order to Die to Ourselves

Secondly, in order to empty ourselves of self, we must die daily to ourselves. This involves our renouncing what the powers of the soul and the senses of the body incline us to do. We must see as if we did not see, hear as if we did not hear and use the things of this world as if we did not use them. This is what St. Paul calls "dying daily". Unless the grain of wheat falls to the ground and dies, it remains only a single grain and does not bear any good fruit. If we do not die to self and if our holiest devotions do not lead us to this necessary and fruitful death, we shall not bear fruit of any worth and our devotions will cease to be profitable. All our good works will be tainted by self-love and self-will so that our greatest sacrifices and our best actions will be unacceptable to God. Consequently when we come to die we shall find ourselves devoid of virtue and merit and discover that we do not possess even one spark of that pure love which God shares only with those who have died to themselves and whose life is hidden with Jesus Christ in him.

Thirdly, we must choose among all the devotions to the Blessed Virgin the one which will lead us more surely to this dying to self. This devotion will be the best and the most sanctifying for us.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

Day 16

True Devotion to the Blessed Virgin Mary , No. 228

Preparatory Exercises

During the first week they should offer up all their prayers and acts of devotion to acquire knowledge of themselves and sorrow for their sins. Let them perform all their actions in a spirit of humility. With this end in view they may, if they wish, meditate on what I have said concerning our corrupted nature, and consider themselves during six days of the week as nothing but snails, slugs, toads, swine, snakes and goats. Or else they may meditate on the following three considerations of St. Bernard: "Remember what you were - corrupted seed; what you are - a body destined for decay; what you will be - food for worms." They will ask our Lord and the Holy Spirit to enlighten them saying, "Lord, that I may see," or "Lord, let me know myself," or the "Come, Holy Spirit". Every day they should say the Litany of the Holy Spirit, with the prayer that follows, as indicated in the first part of this work. They will turn to our Blessed Lady and beg her to obtain for them that great grace which is the foundation of all others, the grace of self-knowledge. For this intention they will say each day the Ave Maris Stella and the Litany of the Blessed Virgin.

Imitation of Christ, Book 2, Chapter 5

We must not rely too much upon ourselves, for grace and understanding are often lacking in us. We have but little inborn light, and this we quickly lose through negligence. Often we are not aware that we are so blind in heart. Meanwhile we do wrong, and then do worse in excusing it. At times we are moved by passion, and we think it zeal. We take others to task for small mistakes and overlook greater ones in ourselves. We are quick enough to feel and brood over the things we suffer from others,

but we think nothing of how much others suffer from us. If a man would weigh his own deeds fully and rightly, he would find little cause to pass severe judgment on others.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

Day 17

Imitation of Christ, Book 1, Chapter 24

Judgment and the Punishment of Sin

In all things consider the end; how you shall stand before the strict Judge from Whom nothing is hidden and Who will pronounce judgment in all justice, accepting neither bribes nor excuses. And you, miserable and wretched sinner, who fear even the countenance of an angry man, what answer will you make to the God Who knows all your sins? Why do you not provide for yourself against the day of judgment when no man can be excused or defended by another because each will have enough to do to answer for himself?

Luke 16:1-8

The Crafty Steward

He also said to his disciples, 'There was a rich man and he had a steward denounced to him for being wasteful with his property. He called for the man and said, "What is this I hear about you? Draw me up an account of your stewardship because you are not

to be my steward any longer.” Then the steward said to himself, “Now that my master is taking the stewardship from me, what am I to do? Dig? I am not strong enough. Go begging? I should be too ashamed. Ah, I know what I will do to make sure that when I am dismissed from office there will be some to welcome me into their homes.” Then he called his master’s debtors one by one. To the first he said, “How much do you owe my master?” “One hundred measures of oil” was the reply. The steward said, “Here, take your bond; sit down straight away and write fifty”. To another he said, “And you, sir, how much do you owe?” “One hundred measures of wheat” was the reply. The steward said, “Here, take your bond and write eighty”. ‘The master praised the dishonest steward for his astuteness. For the children of this world are more astute in dealing with their own kind than are the children of light.’

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

Day 18

Luke 17:1-10

On leading others astray

He said to his disciples, 'Obstacles are sure to come, but alas for the one who provides them! It would be better for him to be thrown into the Sea with a millstone put round his neck than that he should lead astray a single one of these little ones. Watch yourselves!

Brotherly correction

'If your brother does something wrong, reprove him and, if he is sorry, forgive him. And if he wrongs you seven times a day and seven times comes back to you and says, "I am sorry", you must forgive him.'

The Power of Faith

The apostles said to the Lord, 'Increase our faith'. The Lord replied, 'Were your faith the size of a mustard seed you could say to this mulberry tree, "Be uprooted and planted in the sea", and it would obey you.

Humble service

'Which of you, with a servant ploughing or minding sheep, would say to him when he returned from the fields, "Come and have your meal immediately"? Would he not be more likely to say, "Get my supper laid; make yourself tidy and wait on me while I eat and drink. You can eat and drink yourself afterwards"? Must he be grateful to the servant for doing what he was told? So with you: when you have done all you have been told to do, say, "We are merely servants: we have done no more than our duty".'

Imitation of Christ , Book 3, Chapter 47

Every Trial Must Be Borne for the Sake of Eternal Life

My child, do not let the labours which you have taken up for My sake break you, and do not let troubles, from whatever source, cast you down; but in everything let My promise strengthen and console you. I am able to reward you beyond all means and measure.

You will not labour here long, nor will you always be oppressed by sorrows. Wait a little while and you will see a speedy end of evils. The hour will come when all labour and trouble shall be no more. All that passes away with time is trivial.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

Day 19

Luke 18:15-30

Jesus and the Children

¹⁵Now they were bringing even infants to him that he might touch them; and when the disciples saw it, they rebuked them. 16 But Jesus called them to him, saying, “Let the children come to me, and do not hinder them; for to such belongs the kingdom of God. ¹⁷Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”

The Rich Aristocrat

¹⁸And a ruler asked him, “Good Teacher, what shall I do to inherit eternal life?” ¹⁹And Jesus said to him, “Why do you call me good? No one is good but God alone. ²⁰You know the commandments: ‘Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor your father and mother.’” ²¹And he said, “All these I have observed from my youth.” ²²And when Jesus heard it, he said to him, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.” ²³But when he heard this he became sad, for he was very rich.

The Danger of Riches

²⁴Jesus looking at him said, “How hard it is for those who have riches to enter the kingdom of God! ²⁵For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” ²⁶Those who heard it said, “Then who can be saved?” ²⁷But he said, “What is impossible with men is possible with God.”

The Reward of Renunciation

²⁸And Peter said, “Lo, we have left our homes and followed you.” ²⁹And he said to them, “Truly, I say to you, there is no man who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, ³⁰who will not receive manifold more in this time, and in the age to come eternal life.”

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

PART III:
SECOND WEEK (DAYS 20–26):
KNOWLEDGE OF MARY

By praying the *Litany of the Holy Spirit*, the *Litany of the Blessed Virgin Mary*, the *Ave Maris Stella*, the *St. Louis De Montfort's Prayer to Mary*, and the *Holy Rosary***daily**, we pray for knowledge of Mary. Using reflections from the Gospels and the True Devotion books, we wish to learn how to imitate her virtues especially her profound humility, her faith, her obedience, her continual mental prayer, her purity, her mortification, her charity, her patience, her angelic sweetness and her divine wisdom. We pray to offer Jesus all our actions and prayers with Mary, through Mary, for Mary and in Mary.

Day 20

Luke 2:16-21, 45-52

¹⁶And they went with haste, and found Mary and Joseph, and the babe lying in a manger. ¹⁷ And when they saw it they made known the saying which had been told them concerning this child; ¹⁸ and all who heard it wondered at what the shepherds told them. ¹⁹ But Mary kept all these things, pondering them in her heart. ²⁰ And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. ²¹ And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.

⁴¹Now his parents went to Jerusalem every year at the feast of the Passover. ⁴² And when he was twelve years old, they went up according to custom; ⁴³ and when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents

did not know it, 44 but supposing him to be in the company they went a day's journey, and they sought him among their kinsfolk and acquaintances; 45 and when they did not find him, they returned to Jerusalem, seeking him. 46 After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; 47 and all who heard him were amazed at his understanding and his answers. 48 And when they saw him they were astonished; and his mother said to him, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously." 49 And he said to them, "How is it that you sought me? Did you not know that I must be in my Father's house?" 50 And they did not understand the saying which he spoke to them. 51 And he went down with them and came to Nazareth and was obedient to them; and his mother kept all these things in her heart.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

St Louis Marie de Montfort's Prayer to Mary – page 67

The Rosary

Day 21

The Secret of Mary, Nos. 23–29, St. Louis de Montfort

True Devotion to Our Blessed Lady

23. If we would go up to God, and be united with Him, we must use the same means He used to come down to us to be made Man and to impart His graces to us. This means is a true devotion to our Blessed Lady.

24-27. There are several true devotions to our Lady: here I do not speak of those which are false. The first consists in fulfilling our Christian duties, avoiding mortal sin, acting more out of love than with fear, praying to our Lady now and then, honouring her as the Mother of God, yet without having any special devotion to her. The second consists in entertaining for our Lady more perfect feelings of esteem and love, of confidence and veneration. It leads us to join the Confraternities of the Holy Rosary and of the Scapular, to recite the five or the twenty decades of the Holy Rosary, to honour Mary's images and altars, to publish her praises and to enrol ourselves in her modalities. This devotion is good, holy and praiseworthy if we keep ourselves free from sin. But it is not so perfect as the next, nor so efficient in severing our soul from creatures, in detaching ourselves in order to be united with Jesus Christ. The third devotion to our Lady, known and practiced by very few persons, is this I am about to disclose to you, predestinate soul.

28-29. It consists in giving one's self entirely and as a slave to

Mary,

and to Jesus through Mary, and after that, to do all that we do, through Mary, with Mary in Mary and for Mary We should choose a special feast day on which we give, consecrate and sacrifice to Mary voluntarily lovingly and without constraint, entirely and without reserve: our body and soul, our exterior property such as house, family and income, and also our interior and spiritual possessions: namely, our merits, graces, virtues, and satisfactions.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

St Louis Marie de Montfort's Prayer to Mary – page 67

The Rosary

Day 22

True Devotion to Mary , Nos. 106–110, St. Louis de Montfort

Marks of authentic devotion to our Lady.

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.

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.

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.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

St Louis Marie de Montfort's Prayer to Mary – page 67

The Rosary

Day 23

True Devotion to Mary, Nos. 120–121, St. Louis de Montfort

Nature of perfect devotion to the Blessed Virgin or perfect consecration to Jesus Christ.

120. As all perfection consists in our being conformed, united and consecrated to Jesus it naturally follows that the most perfect of all devotions is that which conforms, unites, and consecrates us most completely to Jesus. Now of all God's creatures Mary is the most conformed to Jesus. It therefore follows that, of all devotions, devotion to her makes for the most effective consecration and conformity to him. The more one is consecrated to Mary, the more one is consecrated to Jesus. That is why perfect consecration to Jesus is but a perfect and complete consecration of oneself to the Blessed Virgin, which is the devotion I teach; or in other words, it is the perfect renewal of the vows and promises of holy baptism.

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.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

St Louis Marie de Montfort's Prayer to Mary – page 67

The Rosary

Day 24

True Devotion to Mary, Nos. 152–164, St. Louis de Montfort

This devotion is a smooth, short, perfect and sure way of attaining union with our Lord, in which Christian perfection consists.

(a) This devotion is a smooth way. It is the path which Jesus Christ opened up in coming to us and in which there is no obstruction to prevent us reaching him. It is quite true that we can attain to divine union by other roads, but these involve many more crosses and exceptional setbacks and many difficulties that we cannot easily overcome.

(b) This devotion is a short way to discover Jesus, either because it is a road we do not wander from, or because, as we have just said, we walk along this road with greater ease and joy, and consequently with greater speed. 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.

(c) This devotion is a perfect way to reach our Lord and be united to him, for Mary is the most perfect and the most holy of all creatures, and Jesus, who came to us in a perfect manner, chose no other road for his great and wonderful journey. The Most High, the Incomprehensible One, the Inaccessible One, He who is, deigned to come down to us poor earthly creatures who are nothing at all. How was this done? The Most High God came down to us in a perfect way through the humble Virgin Mary, without losing anything of his divinity or holiness. It is likewise through Mary that we poor creatures must ascend to almighty God in a perfect manner without having anything to fear.

(d) This devotion to our Lady is a sure way to go to Jesus and to acquire holiness through union with him. The devotion which I teach is not new. Indeed it could not be condemned without overthrowing the foundations of Christianity. It is obvious then that this devotion is not new. If it is not commonly practised, the reason is that it is too sublime to be appreciated and undertaken by everyone.

This devotion is a safe means of going to Jesus Christ, because it is Mary's role to lead us safely to her Son.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

St Louis Marie de Montfort's Prayer to Mary – page 67

The Rosary

Day 25

True Devotion to Mary, Nos. 213–225, St. Louis de Montfort

Wonderful Effects of this Devotion

213. My dear friend, be sure that if you remain faithful to the interior and exterior practices of this devotion which I will point out, the following effects will be produced in your soul: **1. Knowledge of our unworthiness** By the light which the Holy Spirit will give you through Mary, his faithful spouse, you will perceive the evil inclinations of your fallen nature and how incapable you are of any good. Finally, the humble Virgin Mary will share her humility with you so that, although you regard yourself with distaste and desire to be disregarded by others, you will not look down slightingly upon anyone. **2. A share in Mary's faith** 214. Mary will share her faith with you. Her faith on earth was stronger than that of all the patriarchs, prophets, apostles and saints. **3. The gift of pure love**

215. The Mother of fair love will rid your heart of all scruples and inordinate servile fear.

4. Great confidence in God and in Mary

216. Our Blessed Lady will fill you with unbounded confidence in God and in herself: 1) Because you will no longer approach Jesus by yourself but always through Mary, your loving Mother.

5. Communication of the spirit of Mary

217. The soul of Mary will be communicated to you to glorify the Lord. Her spirit will take the place of yours to rejoice in God, her Saviour, but only if you are faithful to the practices of this devotion.

6. Transformation into the likeness of Jesus

218. If Mary, the Tree of Life, is well cultivated in our soul by fidelity to this devotion, she will in due time bring forth her fruit which is none other than Jesus.

7. The greater glory of Christ

222. If you live this devotion sincerely, you will give more glory to Jesus in a month than in many years of a more demanding devotion.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

St Louis Marie de Montfort's Prayer to Mary – page 67

The Rosary

Day 26

True Devotion to Mary, Nos. 12–38, St. Louis de Montfort

12-13. “If you wish to understand the Mother,” says a saint, “then understand the Son. She is a worthy Mother of God.” *Hic taceat omnis lingua* : Here let every tongue be silent. My heart has dictated with special joy all that I have written to show that Mary has been unknown up till now, and that that is one of the reasons why Jesus Christ is not known as he should be. If then, as is certain, the knowledge and the kingdom of Jesus Christ must come into the world, it can only be as a necessary consequence of the knowledge and reign of Mary. She who first gave him to the world will establish his kingdom in the world.

14-15. With the whole Church I acknowledge that Mary, being a mere creature fashioned by the hands of God is, compared to his infinite majesty, less than an atom, or rather is simply nothing, since he alone can say, "I am he who is". Consequently, this great Lord, who is ever independent and self-sufficient, never had and does not now have any absolute need of the Blessed Virgin for the accomplishment of his will and the manifestation of his glory. To do all things he has only to will them. However, I declare that, considering things as they are, because God has decided to begin and accomplish his greatest works through the Blessed Virgin ever since he created her, we can safely believe that he will not change his plan in the time to come, for he is God and therefore does not change in his thoughts or his way of acting.

38. Mary is the Queen of heaven and earth by grace as Jesus is king

by nature and by conquest. But as the kingdom of Jesus Christ exists primarily in the heart or interior of man, according to the words of the Gospel, "The kingdom of God is within you", so the kingdom of the Blessed Virgin is principally in the interior of man, that is, in his soul. It is principally in souls that she is glorified with her Son more than in any visible creature. So we may call her, as the saints do, Queen of our hearts.

Recite:

Litany of the Holy Spirit – page 62

Litany of the Blessed Virgin Mary – page 65

Ave Maris Stella – page 61

St Louis Marie de Montfort's Prayer to Mary – page 67

The Rosary

PART IV:
THIRD WEEK (DAYS 27-33):
KNOWLEDGE OF JESUS

By praying the *Litany of the Holy Spirit*, the *Ave Maris Stella*, the *Litany of the Holy Name of Jesus*, the *St. Louis De Montfort's Prayer to Jesus*, and the prayer *O Jesus Living in Mary* **daily**, we pray for knowledge of Jesus. Using the Gospels and the True Devotion books, we wish to reflect on His grace and glory, His sovereign dominion over us. We take Jesus as our Lord and Saviour now, having renounced satan and the world. We recall Jesus' exterior actions and also His interior life such as the virtues of His Sacred Heart, His association with Mary in the Annunciation, His Incarnation, His infancy, the wedding at Cana, the Last Supper and Calvary where He instituted the Eucharist so as to be with us always.

Day 27

True Devotion to Mary, Nos. 61–62, St. Louis de Montfort

61. Jesus, our Saviour, true God and true man must be the ultimate end of all our other devotions; otherwise they would be false and misleading. He is the Alpha and the Omega, the beginning and end of everything. "We labour," says St. Paul, "only to make all men perfect in Jesus Christ." For in him alone dwells the entire fullness of the divinity and the complete fullness of grace, virtue and perfection. In him alone we have been blessed with every spiritual blessing; he is the only teacher from whom we must learn; the only Lord on whom we should depend; the only Head to whom we should be united and the only model that we should imitate. He is the only Physician that can heal us; the only

Shepherd that can feed us; the only Way that can lead us; the only Truth that we can believe; the only Life that can animate us. He alone is everything to us and he alone can satisfy all our desires. We are given no other name under heaven by which we can be saved. God has laid no other foundation for our salvation, perfection and glory than Jesus. Every edifice which is not built on that firm rock, is founded upon shifting sands and will certainly fall sooner or later. Through him, with him and in him, we can do all things and render all honour and glory to the Father in the unity of the Holy Spirit; we can make ourselves perfect and be for our neighbour a fragrance of eternal life.

62. If then we are establishing sound devotion to our Blessed

Lady,

it is only in order to establish devotion to our Lord more perfectly, by providing a smooth but certain way of reaching Jesus Christ. If devotion to our Lady distracted us from our Lord, we would have to reject it as an illusion of the devil. But this is far from being the case. As I have already shown and will show again later on, this devotion is necessary, simply and solely because it is a way of reaching Jesus perfectly, loving him tenderly, and serving him faithfully.

Recite:

Litany of the Holy Spirit – page 62

Ave Maris Stella – page 61

Litany of the Holy Name of Jesus – page 69

St Louis de Montfort's Prayer to Jesus – page 72

O Jesus Living in Mary – page 73

Day 28

St. Matthew 26:1; 26-29; 36-46

¹When Jesus had finished all these sayings, he said to his disciples,
²“You know that after two days the Passover is coming, and the Son of man will be delivered up to be crucified.”

²⁶Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, “Take, eat; this is my body.” ²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you; ²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

³⁶Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go yonder and pray.”

³⁷And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. ³⁸ Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.”
³⁹ And going a little farther he fell on his face and prayed, “My

Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.” ⁴⁰ And he came to the disciples and found them sleeping; and he said to Peter, “So, could you not watch with me one hour? ⁴¹ Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak.”
⁴² Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, thy will be done.” ⁴³ And again he came and found them sleeping, for their eyes were heavy. ⁴⁴ So, leaving them again, he went away and prayed for the third time, saying the same words. ⁴⁵ Then he came to the disciples and said to them, “Are you still sleeping and taking your rest? Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. ⁴⁶ Rise, let us be going; see, my betrayer is at hand.”

Recite:

Litany of the Holy Spirit – page 62

Ave Maris Stella – page 61

Litany of the Holy Name of Jesus – page 69

St Louis de Montfort's Prayer to Jesus– page 72

O Jesus Living in Mary – page 73

Day 29

The Imitation of Christ , Book 1, Chapter 1, Thomas à Kempis

Imitating Christ and Despising all Vanities On Earth

“He who follows Me, walks not in darkness,” says the Lord (Jn8:12). By these words of Christ we are advised to imitate His life and habits, if we wish to be truly enlightened and free from all blindness of heart. Let our chief effort, therefore, be to study the life of Jesus Christ. The teaching of Christ is more excellent than all the advice of the saints, and he who has His spirit will find in it a hidden manna. Now, there are many who hear the Gospel often but care little for it because they have not the spirit of Christ. Yet whoever wishes to understand fully the words of Christ must try to pattern his whole life on that of Christ.

What good does it do to speak learnedly about the Trinity if, lacking humility, you displease the Trinity? Indeed it is not learning that makes a man holy and just, but a virtuous life makes him pleasing to God. I would rather feel contrition than know how to define it. For what would it profit us to know the whole Bible by heart and the principles of all the philosophers if we live without grace and the love of God? Vanity of vanities and all is vanity, except to love God and serve Him alone.

This is the greatest wisdom – to seek the kingdom of heaven through contempt of the world.

Recite:

Litany of the Holy Spirit – page 62

Ave Maris Stella – page 61

Litany of the Holy Name of Jesus – page 69

St Louis de Montfort's Prayer to Jesus – page 72

O Jesus Living in Mary – page 73

Day 30

St. Matthew 27:36-44

³⁶Then they sat down and kept watch over him there. ³⁷ And over his head they put the charge against him, which read, “This is Jesus the King of the Jews.” ³⁸ Then two robbers were crucified with him, one on the right and one on the left. ³⁹ And those who passed by derided him, wagging their heads ⁴⁰ and saying, “You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross.” ⁴¹ So also the chief priests, with the scribes and elders, mocked him, saying, ⁴²He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. ⁴³ He trusts in God; let God deliver him now, if he desires him; for he said, ‘I am the Son of God.’” ⁴⁴ And the robbers who were crucified with him also reviled him in the same way.

The Royal Road Of The Holy Cross

To many the saying, “Deny thyself, take up thy cross and follow Me,” (Mt 16:24) seems hard, but it will be much harder to hear that final word: “Depart from Me, ye cursed, into everlasting fire.” (Mt 25:41) Those who hear the word of the cross and follow it willingly now, need not fear that they will hear of eternal damnation on the day of judgment. This sign of the cross will be in the heavens when the Lord comes to judge. Then all the servants of the cross, who during life made themselves one with the Crucified, will draw near with great trust to Christ, the judge.

Why, then, do you fear to take up the cross when through it you can win a kingdom? In the cross is salvation, in the cross is life, in the cross is protection from enemies, in the cross is infusion of heavenly sweetness, in the cross is strength of mind, in the cross is joy of spirit, in the cross is highest virtue, in the cross is perfect holiness.

Take up your cross, therefore, and follow Jesus, and you shall

enter

eternal life.

Recite:

Litany of the Holy Spirit – page 62

Ave Maris Stella – page 61

Litany of the Holy Name of Jesus – page 69

St Louis de Montfort’s Prayer to Jesus – page 72

O Jesus Living in Mary – page 73

Day 31

The Imitation of Christ, Book 4, Chapter 2, Thomas à Kempis

God's Great Goodness and Love Is Shown To Man In This Sacrament

Trusting in Your goodness and great mercy, O Lord, I come as one sick to the Healer, as one hungry and thirsty to the Fountain of life, as one in need to the King of heaven, a servant to his Lord, a creature to his Creator, a soul in desolation to my gentle Comforter.

But whence is this to me, that You should come to me? Who am I that You should offer Yourself to me? How dares the sinner to appear in Your presence, and You, how do You condescend to come to the sinner? You know Your servant, and You know that he has nothing good in him that You should grant him this.

I confess, therefore, my unworthiness. I acknowledge Your goodness. I praise Your mercy, and give thanks for Your immense love.

True Devotion to Mary, Nos. 243–254, St. Louis de Montfort

243. Loving slaves of Jesus in Mary 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, because it was inspired by the Holy Spirit for the following reasons: a) That we might honour and imitate the wondrous dependence which God the Son chose to have on Mary, for the glory of his Father and for the redemption of man. This dependence is revealed especially in this mystery where Jesus becomes a captive and slave in the womb of his Blessed Mother, depending on her for everything. b) That we might thank God for the incomparable graces he has conferred upon Mary and especially that of choosing her to be his most worthy Mother. This

choice was made in the mystery of the incarnation. These are the two principal ends of the slavery of Jesus in Mary.

245. a) Since we live in an age of pride when a great number of haughty scholars, with proud and critical minds, find fault even with long-established and sound devotions, it is better to speak of “slavery of Jesus in Mary” and to call oneself “slave of Jesus” rather than “slave of Mary”. We then avoid giving any pretext for criticism. In this way, we name this devotion after its ultimate end which is Jesus, rather than after the way and the means to arrive there, which is Mary. However, we can very well use either term without any scruple, as I myself do.

246. b) Since the principal mystery celebrated and honoured in this devotion is the mystery of the Incarnation where we find Jesus only in Mary, having become incarnate in her womb, it is appropriate for us to say, “slavery of Jesus in Mary”, of Jesus dwelling enthroned in Mary, according to the beautiful prayer, recited by so many great souls, “O Jesus living in Mary”.

249. Those who accept this devotion should have a great love for the Hail Mary, or, as it is called, the Angelic Salutation. Few Christians, however enlightened, understand the value, merit, excellence and necessity of the Hail Mary. Our Blessed Lady herself had to appear on several occasions to men of great holiness and insight, such as St. Dominic, St. John Capistran and Blessed Alan de Rupe, to convince them of the richness of this prayer.

Recite:

Litany of the Holy Spirit – page 62

Ave Maris Stella – page 61

Litany of the Holy Name of Jesus – page 69

St Louis de Montfort’s Prayer to Jesus – page 72

O Jesus Living in Mary – page 73

Day 32

The Imitation of Christ, Book 2, Chapter 7, Thomas à Kempis

Loving Jesus Above All Things

Blessed is he who appreciates what it is to love Jesus and who despises himself for the sake of Jesus. Give up all other love for His, since He wishes to be loved alone above all things. Affection for creatures is deceitful and inconstant, but the love of Jesus is true and enduring. He who clings to a creature will fall with its frailty, but he who gives himself to Jesus will ever be strengthened.

Love Him, then; keep Him as a friend. He will not leave you as others do, or let you suffer lasting death. Sometime, whether you will or not, you will have to part with everything. Cling, therefore, to Jesus in life and death; trust yourself to the glory of Him who alone can help you when all others fail.

Your Beloved is such that He will not accept what belongs to another

– He wants your heart for Himself alone, to be enthroned therein as King in His own right. If you but knew how to free yourself entirely from all creatures, Jesus would gladly dwell within you.

True Devotion to Mary, Nos. 257–260, St. Louis de Montfort

There are some very sanctifying interior practices for those souls who feel called by the Holy Spirit to a high degree of perfection. They may be expressed in four words, doing everything through Mary, with Mary, in Mary, and for Mary, in order to do it more perfectly through Jesus, with Jesus, in Jesus, and for Jesus.

Through Mary

258. We must do everything through Mary, that is, we must obey her always and be led in all things by her spirit, which is the Holy Spirit of God. “Those who are led by the Spirit of God are children of God,” says St. Paul. Those who are led by the spirit of Mary are

children of Mary, and, consequently children of God, as we have already shown. Among the many servants of Mary only those who are truly and faithfully devoted to her are led by her spirit. I have said that the spirit of Mary is the spirit of God because she was never led by her own spirit, but always by the spirit of God, who made himself master of her to such an extent that he became her very spirit. That is why St. Ambrose says, “May the soul of Mary be in each one of us to glorify the Lord. May the spirit of Mary be in each one of us to rejoice in God.” Happy is the man who follows the example of the good Jesuit Brother Rodriguez, who died a holy death, because he will be completely possessed and governed by the spirit of Mary, a spirit which is gentle yet strong, zealous yet prudent, humble yet courageous, pure yet fruitful.

With Mary

260. We must do everything with Mary, that is to say, in all our actions we must look upon Mary, although a simple human being, as the perfect model of every virtue and perfection, fashioned by the Holy Spirit for us to imitate, as far as our limited capacity allows. In every action then we should consider how Mary performed it or how she would perform it if she were in our place. For this reason, we must examine and meditate on the great virtues she practised during her life, especially: 1) Her lively faith, by which she believed the angel’s word without the least hesitation and believed faithfully and constantly even to the foot of the Cross on Calvary. 2) Her deep humility, which made her prefer seclusion, maintain silence, submit to every eventuality and put herself in the last place.

Recite:

Litany of the Holy Spirit – page 62

Ave Maris Stella – page 61

Litany of the Holy Name of Jesus – page 69

St Louis de Montfort’s Prayer to Jesus – page 72

O Jesus Living in Mary – page 73

Day 33

The Imitation of Christ, Book 4, Chapter 11, Thomas à Kempis

The Blood of Christ and the Sacred Scriptures Are Most Necessary to a Faithful Soul

O most sweet Lord Jesus, how great is the happiness of the devout soul that feasts upon You at Your banquet, where there is set before her to be eaten no other food but Yourself alone, her only Lover, most desired of all that her heart can desire!

To me it would be happiness, indeed, to shed tears in Your presence from the innermost depths of love, and like the pious Magdalen to wash Your feet with them. But where now is this devotion, this copious shedding of holy tears? Certainly, in Your sight, before Your holy angels, my whole heart ought to be inflamed and weep for joy. For, hidden though You are beneath another form, I have You truly present in the Sacrament.

My eyes could not bear to behold You in Your own divine brightness, nor could the whole world stand in the splendour of the glory of Your majesty. In veiling Yourself in the Sacrament, therefore, You have regard for my weakness.

True Devotion to Mary , Nos. 261–265, St. Louis de Montfort

In Mary

261. We must do everything in Mary. To understand this we must realise that the Blessed Virgin is the true earthly paradise of the new Adam and that the ancient paradise was only a symbol of her. There are in this earthly paradise untold riches, beauties, rarities and delights, which the new Adam, Jesus Christ, has left there. It is in this paradise that he “took his delights” for nine months, worked his wonders and displayed his riches with the magnificence of God himself. In this earthly paradise grows the

real Tree of Life which bore our Lord, the fruit of Life, the tree of knowledge of good and evil, which bore the Light of the world. In this divine place there are trees planted by the hand of God and watered by his divine unction which have borne and continue to bear fruit that is pleasing to him. Only the Holy Spirit can teach us the truths that these material objects symbolise.

262. The Holy Spirit speaking through the Fathers of the Church, also calls our Lady the Eastern Gate, through which the High Priest, Jesus Christ, enters and goes out into the world. Through this gate he entered the world the first time and through this same gate he will come the second time.

For Mary

265. Finally, we must do everything for Mary. We take Mary for our proximate end, our mysterious intermediary and the easiest way of reaching him. Relying on her protection, we should undertake and carry out great things for our noble Queen. We must defend her privileges when they are questioned and uphold her good name when it is under attack. We must attract everyone, if possible, to her service and to this true and sound devotion. As a reward for these little services, we should expect nothing in return save the honour of belonging to such a lovable Queen and the joy of being united through her to Jesus, her Son, by a bond that is indissoluble in time and in eternity.

Recite:

Litany of the Holy Spirit – page 62

Ave Maris Stella – page 61

Litany of the Holy Name of Jesus – page 69

St Louis de Montfort's Prayer to Jesus – page 72

O Jesus Living in Mary – page 73

Day 34

Day of Consecration

True Devotion to Mary, Nos.231–233, St. Louis de Montfort

231. At the end of these three weeks they should go to confession and Holy Communion with the intention of consecrating themselves to Jesus through Mary as slaves of love. After receiving Holy Communion, they then recite the act of consecration which is given below. If they do not have a printed copy of the act, they should write it out or have it copied and then sign it on the very day they make it.

232. It would be very becoming if on that day they offered some tribute to Jesus and his Mother, either as a penance for past unfaithfulness to the promises made in baptism or as a sign of their submission to the sovereignty of Jesus and Mary. Such a tribute would be in accordance with each one's ability and fervour and may take the form of fasting, an act of self-denial, the gift of an alms or the offering of a votive candle. If they gave only a pin as a token of their homage, provided it were given with a good heart, it would satisfy Jesus who considers only the good intention.

233. Every year at least, on the same date, they should renew the consecration following the same exercises for three weeks. They might also renew it every month or even every day by saying this short prayer: "I am all yours and all I have is yours, O dear Jesus, through Mary, your holy Mother."

Act of Consecration to Jesus through Mary

Consecration to Jesus Christ, the Incarnate Wisdom, through 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 splendours of Thy Father during eternity; and I adore Thee also in the virginal bosom of Mary, Thy most worthy Mother, in the time of Thine incarnation.

I give Thee thanks for 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 for 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 faithless 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 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 hast 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, O 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, O 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, [say your name here], 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 honour 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 favoured thee. I declare that I wish henceforth, as thy true slave, to seek thy honour 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 me the grace to obtain the true Wisdom of God; and for that end receive me among those whom thou love and teach, whom thou lead, nourish and protect 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.

Signed: _____

Date: _____

After Consecration

Once you have consecrated yourself to Jesus through Mary, live that consecration, St. Louis-Marie de Montfort recommended the following:

- Keep praying to develop a “great contempt for the spirit of this world”.
- Maintain a special devotion to the Mystery of the Incarnation (e.g., through meditation, spiritual reading, focusing on Feasts centring around the Incarnation, such as the Annunciation and the Nativity, etc.)
- Frequently recite the Ave, Rosary, and the Magnificat
- Recite, every day if it is not inconvenient, the “Little Crown of the Blessed Virgin” – a series of Paters, Aves, and Glorias – one Ave for each star in the Virgin’s Crown. St. Louis has a special way of praying the Little Crown, which is recommended.
- Do everything through, with, in and for Mary for the sake of Jesus, with the prayer, “I am all yours Immaculate One, with all that I have: in time and in eternity” in your heart and on your lips.
- Associate yourself with Mary in a special way before, during, and after Communion (see Supplement of the book, “True Devotion to the Blessed Virgin Mary”).
- Wear a little iron chain (around the neck, arm, waist, or ankle) as an outward sign and reminder of holy slavery. This practice is optional, but very recommended by St. Louis. The appearance of this chain is not further specified.
- Renew the consecration once a year on the same date chosen above, and by following the same 33-day period of exercises. If desired, also renew the consecration monthly with the prayer, “I am all yours and all I have is yours, O dear Jesus, through Mary, your holy Mother.”

PRAYERS TO BE RECITED

Veni Creator

COME, O Creator Spirit blest,
And in our souls take up Thy rest,
Come with Thy grace and Heavenly aid,
And fill the hearts which Thou hast made.

Great Paraclete! To Thee we cry,
O highest gift of God most high!
O fount of life! O fire of love!
And sweet anointing from above.

Thou in Thy sevenfold gifts art known,
The finger of God's hand we own;
The promise of the Father, Thou!
Who dost the tongue with power endow.

Kindle our senses from above,
And make our hearts o'erflow with love;
With patience firm and virtue high,
The weakness of our flesh supply.

Far from us drive the foe we dread,
And grant us Thy true peace instead;
So shall we not, with Thee for guide,
Turn from the path of life aside.

Oh, may Thy grace on us bestow
The Father and the Son to know,
And Thee through endless times confessed
Of both, the Eternal Spirit blest.

All glory while the ages run
Be to the Father and the Son
Who rose from death; the same to Thee,
O Holy Spirit, eternally. Amen.

Ave Maris Stella

Hail, O Star of the ocean,
God's own Mother blest,
Ever sinless Virgin,
Gate of heav'nly rest.

Taking that sweet Ave,
Which from Gabriel came,
Peace confirm within us,
Changing Eve's name.

Break the captives' fetters,
Light on blindness pour,
All our ills expelling,
Every bliss implore.

Show thyself a Mother,
May the Word Divine
Born for us thine Infant,
Hear our prayers through thine.

Virgin all excelling,
Mildest of the mild,
Freed from guilt, preserve us
Pure and undefiled.

Keep our life all spotless,
Make our way secure
Till we find in Jesus,
Joy forevermore.

Through the highest heaven
To the Almighty Three,
Father, Son and Spirit,
One same Glory be. Amen.

Magnificat

My soul glorifies the Lord,
my spirit rejoices in God, my Saviour.
He looks on his servant in her lowliness;
henceforth all ages will call me blessed.
The Almighty works marvels for me.
Holy his name!
His mercy is from age to age,
on those who fear him.
He puts forth his arm in strength
and scatters the proud-hearted.
He casts the mighty from their thrones
and raises the lowly.
He fills the starving with good things,
sends the rich away empty.
He protects Israel, his servant,
remembering his mercy,
the mercy promised to our fathers,
to Abraham and his sons for ever.

Litany of Holy Spirit

Lord, have mercy on us.	<i>Lord, have mercy on us.</i>
Christ, have mercy on us.	<i>Christ, have mercy on us.</i>
Lord, have mercy on us.	<i>Lord, have mercy on us.</i>
Father all powerful	<i>Have mercy on us.</i>
Jesus, Eternal Son of the Father, Redeemer of the world	<i>Save us.</i>
Spirit of the Father and the Son, boundless life of both	<i>Sanctify us.</i>

Holy Trinity,	<i>Hear us.</i>
Holy Spirit, Who proceeds from the Father and the Son	<i>Enter our hearts.</i>
Holy Spirit, Who is equal to the Father and the Son	<i>Enter our hearts.</i>
Promise of God the Father	<i>Have mercy on us.</i>
Ray of heavenly light	"
Author of all good	"
Source of heavenly water	"
Consuming fire	"
Ardent charity	"
Spiritual unction	"
Spirit of love and truth	"
Spirit of wisdom and understanding	"
Spirit of counsel and fortitude	"
Spirit of knowledge and piety	"
Spirit of the fear of the Lord	"
Spirit of grace and prayer	"
Spirit of peace and meekness	"
Spirit of modesty and innocence	"
Holy Spirit, the Comforter	"
Holy Spirit, the Sanctifier	"
Holy Spirit, Who governs the Church	"
Gift of God, the Most High	"
Spirit Who fills the universe	"
Spirit of the adoption of the children of God	"
Holy Spirit, inspire us with horror of sin.	
Holy Spirit, come and renew the face of the earth.	
Holy Spirit, shed Your light in our souls.	
Holy Spirit, engrave Your law in our hearts	
Holy Spirit, inflame us with the flame of Your love.	

Holy Spirit, open to us the treasures of Your graces Holy Spirit, teach us to pray well. Holy Spirit, enlighten us with Your heavenly inspirations. Holy Spirit, lead us in the way of salvation Holy Spirit, grant us the only necessary knowledge. Holy Spirit, inspire in us the practice of good. Holy Spirit, grant us the merits of all virtues. Holy Spirit, make us persevere in justice. Holy Spirit, be our everlasting reward.

Lamb of God, Who takes away the sins of the world,
Send us Your Holy Spirit.

Lamb of God, Who takes away the sins of the world,
Pour down into our souls the gifts of the Holy Spirit.

Lamb of God, Who takes away the sins of the world,
Grant us the Spirit of wisdom and piety

Come, Holy Spirit! Fill the hearts of Your faithful,
And enkindle in them the fire of Your love.

Let us pray. Grant, O Merciful Father, that Your Divine Spirit may enlighten, inflame and purify us, that He may penetrate us with His heavenly dew and make us fruitful in good works, through Our Lord Jesus Christ, Your Son, Who with You, in the unity of the same Spirit, lives and reigns forever and ever. Amen.

Litany of the Blessed Virgin Mary

Lord have mercy.	<i>Lord have mercy.</i>
Christ have mercy.	<i>Christ have mercy.</i>
Lord have mercy.	<i>Lord have mercy.</i>
Christ hear us.	<i>Christ graciously hear us.</i>
God, the Father of heaven	<i>Have mercy on us.</i>
God the Son, Redeemer of the world	"
God the Holy Spirit	"
Holy Trinity, one God	"
Holy Mary,	<i>Pray for us.</i>
Holy Mother of God,	"
Holy Virgin of virgins	"
Mother of Christ	"
Mother of the Church	"
Mother of Mercy	"
Mother of divine grace	"
Mother of Hope	"
Mother most pure	"
Mother most chaste	"
Mother inviolate	"
Mother undefiled	"
Mother most amiable	"
Mother admirable	"
Mother of good counsel	"
Mother of our Creator	"
Mother of our Saviour	"
Virgin most prudent	"
Virgin most venerable	"
Virgin most renowned	"
Virgin most powerful	"

Virgin most merciful	"
Virgin most faithful	"
Mirror of justice	"
Seat of wisdom	"
Cause of our joy	"
Spiritual vessel	"
Vessel of honour	"
Singular vessel of devotion	"
Mystical rose	"
Tower of David	"
Tower of ivory	"
House of gold	"
Ark of the covenant	"
Gate of heaven	"
Morning star	"
Health of the sick	"
Refuge of sinners	"
Solace of Migrants	"
Comfort of the afflicted	"
Help of Christians	"
Queen of Angels	"
Queen of Patriarchs	"
Queen of Prophets	"
Queen of Apostles	"
Queen of Martyrs	"
Queen of Confessors	"
Queen of Virgins	"
Queen of all Saints	"
Queen conceived without original sin	"
Queen assumed into heaven	"
Queen of the most holy Rosary	"

Queen of families " "

Queen of peace " "

Lamb of God, who takes away the sins of the world

Spare us, O Lord.

Lamb of God, who takes away the sins of the world

Graciously hear us, O Lord.

Lamb of God, who takes away the sins of the world

Have mercy on us.

Pray for us, O holy Mother of God.

That we may be made worthy of the promises of Christ.

Let us pray.

Grant, we beseech thee, O Lord God, that we, your servants, may enjoy perpetual health of mind and body; and by the glorious intercession of the Blessed Mary, ever Virgin, may be delivered from present sorrow, and obtain eternal joy.

Through Christ our Lord. Amen.

St. Louis De Montfort's Prayer to Mary

Hail Mary, beloved Daughter of the Eternal Father! Hail Mary, admirable Mother of the Son! Hail Mary, faithful spouse of the Holy Spirit! Hail Mary, my dear Mother, my loving Mistress, my powerful sovereign! Hail my joy, my glory, my heart and my soul! Thou art all mine by mercy, and I am all thine by justice. But I am not yet sufficiently thine. I now give myself wholly to thee without keeping anything back for myself or others. If thou still seest in me anything which does not belong to thee, I beseech thee to take it and to make thyself the absolute Mistress of all that is mine. Destroy in me all that may be displeasing to God, root it up and bring it to nought; place and cultivate in me everything that is pleasing to thee.

May the light of thy faith dispel the darkness of my mind; may thy profound humility take the place of my pride; may thy sublime contemplation check the distractions of my wandering imagination; may thy continuous sight of God fill my memory with His presence; may the burning love of thy heart inflame the lukewarmness of mine; may thy virtues take the place of my sins; may thy merits be my only adornment in the sight of God and make up for all that is wanting in me. Finally, dearly beloved Mother, grant, if it be possible, that I may have no other spirit but thine to know Jesus and His divine will; that I may have no other soul but thine to praise and glorify the Lord; that I may have no other heart but thine to love God with a love as pure and ardent as thine. I do not ask thee for visions, revelations, sensible devotion or spiritual pleasures. It is thy privilege to see God clearly; it is thy privilege to enjoy heavenly bliss; it is thy privilege to triumph gloriously in Heaven at the right hand of thy Son and to hold absolute sway over angels, men and demons; it is thy privilege to dispose of all the gifts of God, just as thou wilt.

Such is, O heavenly Mary, the “best part,” which the Lord has

given

thee and which shall never be taken away from thee-and this thought fills my heart with joy. As for my part here below, I wish for no other than that which was thine: to believe sincerely without spiritual pleasures; to suffer joyfully without human consolation; to die continually to myself without respite; and to work zealously and unselfishly for thee until death as the

humblest

of thy servants. The only grace I beg thee to obtain for me is that every day and every moment of my life I may say: Amen, so be it, to all that thou didst do while on earth; Amen, so be it, to all that thou art now doing in Heaven; Amen, so be it, to all that thou art doing in my soul, so that thou alone mayest fully glorify Jesus in me for time and eternity. Amen.

Litany of the Holy Name of Jesus

Lord, have mercy on us.	<i>Lord have mercy on us.</i>
Christ, have mercy on us.	<i>Christ have mercy on us.</i>
Lord, have mercy on us.	<i>Lord have mercy on us.</i>
Jesus, hear us.	<i>Jesus, graciously hear us.</i>
God the Father of Heaven,	<i>Have mercy on us.</i>
God the Son, Redeemer of the world,	"
God the Holy Spirit	"
Holy Trinity, one God	"
Jesus, Son of the living God	"
Jesus, splendour of the Father	"
Jesus, brightness of eternal light	"
Jesus, King of glory	"
Jesus, sun of justice	"
Jesus, Son of the Virgin Mary	"
Jesus, most amiable	"
Jesus, most admirable	"
Jesus, the mighty God	"
Jesus, father of the world to come	"
Jesus, Angel of great counsel	"
Jesus, most powerful	"
Jesus, most patient	"
Jesus, most obedient	"
Jesus, meek and humble of heart	"
Jesus, lover of chastity	"
Jesus, lover of us	"
Jesus, God of peace	"
Jesus, author of life	"
Jesus, example of virtues	"
Jesus, zealous lover of souls	"
Jesus, our God	"

St. Louis De Montfort's Prayer to Jesus

O most loving Jesus, deign to let me pour forth my gratitude before Thee, for the grace Thou hast bestowed upon me in giving me to Thy holy Mother through the devotion of Holy slavery, that she may be my advocate in the presence of Thy majesty and my support in my extreme misery. Alas, O Lord! I am so wretched that without this dear Mother I should be certainly lost. Yes, Mary is necessary for me at Thy side and everywhere: that she may appease Thy just wrath, because I have so often offended Thee, that she may save me from the eternal punishment of Thy justice, which I deserve; that she may contemplate Thee, speak to Thee, pray to Thee, approach Thee and please Thee: that she may help me to save my soul and the souls of others; in short, Mary is necessary for me that I may always do Thy holy will and seek Thy greater glory in all things. Ah, would that I could proclaim throughout the whole world the mercy that Thou hast shown to me! Would that everyone might know I should be already damned, were it not for Mary! Would that I might offer worthy thanksgiving for so great a blessing! Mary is in me. Oh, what a treasure! Oh, what a consolation! And shall I not be entirely hers? Oh, what ingratitude! My dear Saviour, send me death rather than such a calamity, for I would rather die than live without belonging entirely to Mary.

With St. John the Evangelist at the foot of the cross, I have taken her a thousand times for my own and as many times have given myself to her, but if I have not yet done it as Thou, dear Jesus,

dost

wish, I now renew this offering as Thou desire me to renew it. And if Thou seest in my soul or my body anything that does not belong to this august princess, I pray Thee to take it and cast it far from me, for whatever in me does not belong to Mary is unworthy of Thee.

O Holy Spirit, grant me all these graces. Plant in my soul the Tree of true Life, which is Mary; cultivate it and tend it so that it may grow and blossom and bring forth the fruit of life in abundance.

O Holy Spirit, give me great devotion to Mary, Thy faithful spouse;

give me great confidence in her maternal heart and an abiding refuge in her mercy, so that by her Thou mayest truly form in me Jesus Christ, great and mighty, unto the fullness of His perfect age. Amen.

O Jesus Living in Mary

O Jesus Living in Mary,
Come live in Thy servants,
In the spirit of Thy holiness,
In the fullness of Thy might,
In the truth of Thy virtues,
In the perfection of Thy ways,
In the communion of Thy mysteries;
Subdue every hostile power
In Thy spirit, for the glory of the Father, Amen

Saint Louis Marie de Montfort emphasised that true devotion to Mary is not about worshipping her as an end in itself, but rather about entrusting ourselves entirely to her maternal care and intercession so that she may lead us more perfectly to her Son, Jesus Christ. He described this devotion as “total consecration” or “holy slavery” to Mary, signifying a complete surrender of oneself to her guidance and protection.

