



Preparation for Total Consecration to Jesus through Mary

According to
Saint Louis Marie de Montfort

All contents taken from:
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Except

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Please pray for the poor soul
who compiled this booklet.



Initial 12 Day Period of Preparation for the Consecration

Prayers

VENI, Creator Spiritus,
mentes tuorum visita,
imple superna gratia
quae tu creasti pectora.

Qui diceris Paraclitus,
altissimi donum Dei,
fons vivus, ignis, caritas,
et spiritalis unctio.

Tu, septiformis munere,
digitus paternae dexteræ,
Tu rite promissum Patris,
sermone ditans guttura.

Accende lumen sensibus:
infunde amorem cordibus:
infirmi nostri corporis
virtute firmans perpeti.

Hostem repellas longius,
pacemque dones protinus:
ductore sic te praevio
vitemus omne noxium.

Per te sciamus da Patrem,
noscamus atque Filium;
Teque utriusque Spiritum
credamus omni tempore.

Deo Patri sit gloria,
et Filio, qui a mortuis
surrexit, ac Paraclito,
in saeculorum saecula.
Amen.

COME, Holy Spirit, Creator blest,
and in our souls take up Thy rest;
come with Thy grace and heavenly aid
to fill the hearts which Thou hast made.

O comforter, to Thee we cry,
O heavenly gift of God Most High,
O fount of life and fire of love,
and sweet anointing from above.

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

Kindle our sense 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 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 con-
fessed,
of both the eternal Spirit blest.

Now to the Father and the Son,
Who rose from death, be glory given,
with Thou, O Holy Comforter,
henceforth by all in earth and heaven.
Amen.

† Act of Consecration †

O eternal and incarnate Wisdom! O sweetest and most adorable Jesus! True God and true man, only Son of the Eternal Father, and of Mary, always virgin! I adore Thee profoundly in the bosom and splendors of Thy Father during eternity; and I adore Thee also in the virginal bosom of Mary, Thy most worthy Mother, in the time of 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, _____, a faithless sinner, renew and ratify today in thy hands the vows of my Baptism; I renounce forever Satan, his pomps and works; and I give myself entirely to Jesus Christ, the Incarnate Wisdom, to carry my cross after Him all the days of my life, and to be more faithful to Him than I have ever been before. In the presence of all the heavenly court I choose thee this day for my Mother and Mistress. I deliver and consecrate to thee, as thy slave, my body and soul, my goods, both interior and exterior, and even the value of all my good actions, past, present and future; leaving to thee the entire and full right of disposing of me, and all that belongs to me, without exception, according to thy good pleasure, for the greater glory of God in time and in eternity.

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

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

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

Thy presence to pour forth tears from the very bottom of my heart, and with the grateful Magdalene to wash Thy feet with tears (Luke 7:38). But where is that devotion? Where that bountiful flowing of holy tears? Surely in the sight of Thee and Thy holy Angels, my whole heart ought to burn, and to weep for joy. For in this Sacrament I have Thee mystically present, hidden under another shape. For to look upon Thee in Thine own Divine brightness, mine eyes would not be able to endure; nor could even the whole world stand in the splendor of the glory of Thy majesty. Herein then Thou hast regard to my weakness, that Thou dost hide Thyself under this Sacrament.

True Devotion To the Blessed Virgin Mary: Nos. 261–265

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.

AVE maris stella,
Dei Mater alma,
atque semper Virgo,
felix caeli porta.

Sumens illud Ave
Gabrielis ore,
funda nos in pace,
mutans Hevae nomen.

Solve vincula reis,
profer lumen caecis
mala nostra pelle,
bona cuncta posce.

Monstra te esse matrem:
sumat per te preces,
qui pro nobis natus,
tulit esse tuus.

Virgo singularis,
inter omnes mites,
nos culpis solutos,
mites fac et castos.

Vitam praesta puram,
iter para tutum:
ut videntes Iesum
semper collaetemur.

Sit laus Deo Patri,
summo Christo decus,
Spiritu Sancto,
tribus honor unus. Amen.

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 sinners' fetters,
make our blindness day,
Chase all evils from us,
for all blessings pray.

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,
free from guilt preserve us
meek and undefiled.

Keep our life all spotless,
make our way secure
till we find in Jesus,
joy for evermore.

Praise to God the Father,
honor to the Son,
in the Holy Spirit,
be the glory one. Amen.

From the Liturgia Horarum. Translation based on a cento from the Roman Breviary. (ref Raccolta, #321).

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|------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------|
| 1. Magnificat * anima mea Domini. | 1. My soul doth magnify the Lord. |
| 2. Et exsultavit spiritus meus * in Deo salutari meo. | 2. And my spirit hath rejoiced in God my Saviour. |
| 3. Quia respexit humilitatem ancillae suae : * ecce enim ex hoc beatam me dicent omnes generationes. | 3. Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall |

4. Quia fecit mihi magna qui potens est : * et sanctum nomen ejus. 4. Because he that is mighty, hath done great things to me; and holy is his name.
5. Et misericordia ejus a progenie in progenies * timentibus eum. 5. And his mercy is from generation unto generations, to them that fear him.
6. Fecit potentiam in brachio suo : * dispersit superbos mente cordis sui. 6. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.
7. Deposuit potentes de sede, * et exaltavit humiles. 7. He hath put down the mighty from their seat, and hath exalted the humble.
8. Esurientes implevit bonis : * et divites dimisit inanes. 8. He hath filled the hungry with good things; and the rich he hath sent empty away.
9. Suscepit Israel puerum suum, * recordatus misericordiae suae. 9. He hath received Israel his servant, being mindful of his mercy:
10. Sicut locutus est ad patres nostros, * Abraham et semini ejus in saecula. 10. As he spoke to our fathers, to Abraham and to his seed for ever.
11. Gloria Patri, et Filio, * et Spiritui Sancto. 11. Glory be to the Father, and to the Son, and to the Holy Ghost.
12. Sicut erat in principio, et nunc, et semper, * et in saecula saeculorum. Amen. 12. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Purpose: Emptying Yourself of the Spirit of the World

Examine your conscience, pray, practice renouncement of your own will; mortification, purity of heart. This purity is the indispensable condition for contemplating God in heaven, to see Him on earth and to know Him by the light of faith. The first part of the preparation should be employed in casting off the spirit of the world which is contrary to that of Jesus Christ. The spirit of the world consists essentially in the denial of the supreme dominion of God; a denial which is manifested in practice by sin and disobedience; thus it is principally opposed to the spirit of Christ, which is also that of Mary.

It manifests itself by the concupiscence of the flesh, by the concupiscence of the eyes and by the pride of life. By disobedience to God's laws and the abuse of created things. Its works are: sin in all forms, then all else by which the devil leads to sin; works which bring error and darkness to the mind, and seduction and corruption to the will. Its pomps are the splendor and the charms employed by the devil to render sin alluring in persons, places and things.

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.

Now turn to page 43 for the daily prayers.

Thirty-Third Day

***Imitation of Christ*: Book 4, Chapter 11 That the Blood of Christ and the Holy Scriptures Are Most Necessary unto a Faithful Soul**

O most sweet Lord Jesus, how great is the pleasure of the devout soul that feasteth with Thee in Thy banquet; where there is set for her no other food to be eaten but Thyself, her only Beloved, and most to be desired above all the desires of her heart! To me also it would be indeed sweet, in

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.

Now turn to page 43 for the daily prayers.

Thirty-Second Day

Imitation of Christ: Book 2, Chapter 7 **Of the Love of Jesus above All Things**

Blessed is he that understandeth (Psalm 119:1,2) what it is to love Jesus, and to despise himself for Jesus' sake. Thou oughtest to leave thy beloved, for thy beloved (Deut. 6:5; Matt. 22:37; Cant. 2:16); for that Jesus will be loved alone above all things.

The love of things created is deceitful and inconstant; the love of

Jesus is faithful and persevering. He that cleaveth unto a creature, shall fall with that which is subject to fall; he that embraceth Jesus shall be made strong for ever.

Love Him, and keep Him for thy friend, who, when all go away, will not forsake thee, nor suffer thee to perish in the end. Some time or other thou must be separated from all, whether thou wilt or no. Keep close to Jesus both in life and in death, and commit thyself unto His faithfulness, who, when all fail, can alone help thee. Thy Beloved is of that nature, that He will admit of no rival; but will have thy heart alone, and sit on His throne as King. If thou couldst empty thyself perfectly from all creatures, Jesus would willingly dwell with thee.

True Devotion To the Blessed Virgin Mary: Nos. 257–260

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

First Day

Matthew 5:1-19

And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him. And opening his mouth he taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: Be glad and rejoice for your reward is very great in heaven. For so they persecuted the prophets that were before you. You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing anymore but to be cast out, and to

[1] videns autem turbas ascendit in montem et cum sedisset accesserunt ad eum discipuli eius [2] et aperiens os suum docebat eos dicens [3] beati pauperes spiritu quoniam ipsorum est regnum caelorum [4] beati mites quoniam ipsi possidebunt terram [5] beati qui lugent quoniam ipsi consolabuntur [6] beati qui esuriunt et sitiunt iustitiam quoniam ipsi saturabuntur [7] beati misericordes quia ipsi misericordiam consequentur [8] beati mundo corde quoniam ipsi Deum videbunt [9] beati pacifici quoniam filii Dei vocabuntur [10] beati qui persecutionem patiuntur propter iustitiam quoniam ipsorum est regnum caelorum [11] beati estis cum maledixerint vobis et persecuti vos fuerint et dixerint omne malum adversum vos mentientes propter me [12] gaudete et exultate quoniam merces vestra copiosa est in caelis sic enim persecuti sunt prophetas qui fuerunt ante vos [13] vos estis sal terrae quod si sal evanuerit in quo sallietur ad nihilum valet ultra nisi ut mittatur foras et conculcetur ab hominibus [14] vos estis lux mundi non potest civitas abscondi supra montem posita

be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.

Now turn to page 2 for the daily prayers.

Second Day

Mathew 5:48, 6:1-15

Be you therefore perfect, as also your heavenly Father is perfect. Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou dost an alms-deed, sound not a trumpet

[15] neque accendunt lucernam et ponunt eam sub modio sed super candelabrum ut luceat omnibus qui in domo sunt [16] sic luceat lux vestra coram hominibus ut videant vestra bona opera et glorificent Patrem vestrum qui in caelis est [17] nolite putare quoniam veni solvere legem aut prophetas non veni solvere sed adimplere [18] amen quippe dico vobis donec transeat caelum et terra iota unum aut unus apex non praeteribit a lege donec omnia fiant [19] qui ergo solverit unum de mandatis istis minimis et docuerit sic homines minimus vocabitur in regno caelorum qui autem fecerit et docuerit hic magnus vocabitur in regno caelorum

[48] estote ergo vos perfecti sicut et Pater vester caelestis perfectus est [1] attendite ne iustitiam vestram faciatis coram hominibus ut videamini ab eis alioquin mercedem non habebitis apud Patrem vestrum qui in caelis est [2] cum ergo facies elemosynam noli tuba

247. (c) These expressions show more clearly the intimate union existing between Jesus and Mary. So closely are they united that one is wholly the other. Jesus is all in Mary and Mary is all in Jesus. Or rather, it is no longer she who lives, but Jesus alone who lives in her. It would be easier to separate light from the sun than Mary from Jesus. So united are they that our Lord may be called, "Jesus of Mary", and his Mother "Mary of Jesus".

248. Time does not permit me to linger here and elaborate on the perfections and wonders of the mystery of Jesus living and reigning in Mary, or the Incarnation of the Word. I shall confine myself to the following brief remarks. The Incarnation is the first mystery of Jesus Christ; it is the most hidden; and it is the most exalted and the least known.

It was in this mystery that Jesus, in the womb of Mary and with her co-operation, chose all the elect. For this reason the saints called her womb, the throne-room of God's mysteries.

It was in this mystery that Jesus anticipated all subsequent mysteries of his life by his willing acceptance of them. Consequently, this mystery is a summary of all his mysteries since it contains the intention and the grace of them all.

Lastly, this mystery is the seat of the mercy, the liberality, and the glory of God. It is the seat of his mercy for us, since we can approach and speak to Jesus through Mary. We need her intervention to see or speak to him. Here, ever responsive to the prayer of his Mother, Jesus unfailingly grants grace and mercy to all poor sinners. "Let us come boldly before the throne of grace."

It is the seat of liberality for Mary, because while the new Adam dwelt in this truly earthly paradise God performed there so many hidden marvels beyond the understanding of men and angels. For this reason, the saints call Mary "the magnificence of God", as if God showed his magnificence only in Mary.

It is the seat of glory for his Father, because it was in Mary that Jesus perfectly atoned to his Father on behalf of mankind. It was here that he perfectly restored the glory that sin had taken from his Father. It was here again that our Lord, by the sacrifice of himself and of his will, gave more glory to God than he would have given had he offered all the sacrifices of the Old Law. Finally, in Mary he gave his Father infinite glory, such as his Father had never received from man.

nation, 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.

244. Please note that I usually say "slave of Jesus in Mary", "slavery of Jesus in Mary". We might indeed say, as some have already been saying, "slave of Mary", "slavery of Mary". But I think it preferable to say, "slave of Jesus in Mary". This is the opinion of Fr. Tronson, Superior General of the Seminary of Saint-Sulpice, a man renowned for his exceptional prudence and remarkable holiness. He gave this advice when consulted upon this subject by a priest.

Here are the reasons for it:

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. If a man goes from Orleans to Tours, by way of Amboise, he can quite truthfully say that he is going to Amboise and equally truthfully say that he is going to Tours. The only difference is that Amboise is simply a place on the direct road to Tours, and Tours alone is his final destination.

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".

before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father who seeth in secret will repay thee. And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret, and thy father who seeth in secret will repay thee. And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. Be not you therefore like to them for your Father knoweth what is needful for you, before you ask him. Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And

canere ante te sicut hypocritae faciunt in synagogis et in vicis ut honorificentur ab hominibus amen dico vobis receperunt mercedem suam [3] te autem faciente elemosynam nesciat sinistra tua quid faciat dextera tua [4] ut sit elemosyna tua in abscondito et Pater tuus qui videt in abscondito reddet tibi [5] et cum oratis non eritis sicut hypocritae qui amant in synagogis et in angulis platearum stantes orare ut videantur ab hominibus amen dico vobis receperunt mercedem suam [6] tu autem cum orabis intra in cubiculum tuum et cluso ostio tuo ora Patrem tuum in abscondito et Pater tuus qui videt in abscondito reddet tibi [7] orantes autem nolite multum loqui sicut ethnici putant enim quia in multiloquio suo exaudiantur [8] nolite ergo adsimilari eis scit enim Pater vester quibus opus sit vobis antequam petatis eum [9] sic ergo vos orabitis Pater noster qui in caelis es sanctificetur nomen tuum [10] veniat regnum tuum fiat voluntas tua sicut in caelo et in terra [11] panem nostrum supersubstantialem da nobis hodie [12] et dimitte nobis debita nostra sicut et nos dimisimus debitoribus nostris [13] et ne inducas nos in temptationem sed libera nos a malo [14] si

lead us not into temptation. But deliver us from evil. Amen. For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences.

Now turn to page 2 for the daily prayers.

Third Day

Matthew 7:1:14

Judge not, that you may not be judged, For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. Any why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam in thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you. Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.

enim dimiseritis hominibus peccata eorum dimittet et vobis Pater vester caelestis delicta vestra [15] si autem non dimiseritis hominibus nec Pater vester dimittet peccata vestra

[1] nolite iudicare ut non iudicemini [2] in quo enim iudicio iudicaveritis iudicabimini et in qua mensura mensi fueritis metietur vobis [3] quid autem vides festucam in oculo fratris tui et trabem in oculo tuo non vides [4] aut quomodo dicis fratri tuo sine eiciam festucam de oculo tuo et ecce trabis est in oculo tuo [5] hypocrita eice primum trabem de oculo tuo et tunc videbis eicere festucam de oculo fratris tui [6] nolite dare sanctum canibus neque mittatis margaritas vestras ante porcos ne forte conculcent eas pedibus suis et conversi dirumpant vos [7] petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis [8] omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur [9] aut quis est ex vobis homo quem si petierit filius suus

For they who now willingly hear the word of the Cross and follow it, shall not then fear the hearing of eternal damnation. This sign of the Cross shall be in heaven when the Lord cometh to Judgment. Then all servants of the Cross, who in life have conformed themselves to the Crucified, shall draw nigh unto Christ the Judge with great boldness.

Why fearest thou then to take up the cross which leadeth to a kingdom? In the Cross is health, in the Cross is life, in the Cross is protection from enemies, in the Cross is heavenly sweetness, in the Cross strength of mind, in the Cross joy of the spirit, in the Cross the height of virtue, in the Cross perfection of holiness. There is no health of the soul, no hope of eternal life, save in the Cross. Take up therefore, thy cross and follow Jesus and thou shalt go into eternal life.

Now turn to page 43 for the daily prayers.

Thirty-First Day

Imitation of Christ: Book 4, Chapter 2 **That the Great Goodness and Love of God** **Is Exhibited to Man in This Sacrament**

In confidence of Thy goodness and great mercy, O Lord, I draw near, sick to the Healer, hungry and thirsty to the Fountain of life, needy to the King of Heaven, a servant to his Lord, a creature to the Creator, desolate to my own tender Comforter. "But whence is this to me," that Thou comest unto me (Luke 1:43)? What am I, that Thou shouldest grant me Thine own self? how dare a sinner appear before Thee?

And how is it that Thou dost vouchsafe to come unto a sinner? Thou knowest Thy servant, and art well aware that he hath in him no good thing, for which Thou shouldest grant him this. I confess therefore mine own vileness, I acknowledge Thy goodness, I praise Thy tender mercy, and give Thee thanks for Thy transcendent love.

True Devotion To the Blessed Virgin Mary: Nos. 243-254 **Special Devotion to the Mystery of the Incarnation**

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 Incar-

Now turn to page 43 for the daily prayers.

Thirtieth Day

Matthew 27:36–44

And they sat and watched him. And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with him two thieves: one on the right hand, and one on the left. And they that passed by, blasphemed him, wagging their heads, And saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him now deliver him if he will have him; for he said: I am the Son of God. And the selfsame thing the thieves also, that were crucified with him, reproached him with.

Imitation of Christ: Book 2, Chapter 12 **Of the Royal Road of the Cross**

That seemeth a hard saying to many, “If any man will come after Me, let him deny himself and take up his Cross and follow Me.” (Matt. 16:24) But it will be much harder to hear that last sentence, Depart from me, ye wicked, into eternal fire. (Matt. 25:41)

[36] et sedentes servabant eum
[37] et inposuerunt super caput eius causam ipsius scriptam HIC EST IESUS REX IUDAEORUM [38] tunc crucifixi sunt cum eo duo latrones unus a dextris et unus a sinistris [39] praetereuntes autem blasphemabant eum moventes capita sua [40] et dicentes qui destruit templum et in triduo illud reaedificat salva temet ipsum si Filius Dei es descende de cruce [41] similiter et principes sacerdotum inludentes cum scribis et senioribus dicentes [42] alios salvos fecit se ipsum non potest salvum facere si rex Israhel est descendat nunc de cruce et credemus ei [43] confidet in Deo liberet nunc eum si vult dixit enim quia Dei Filius sum [44] id ipsum autem et latrones qui fixi erant cum eo inproperabant ei

For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent? If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him? All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets. Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!

Now turn to page 2 for the daily prayers.

Fourth Day

Imitation of Christ: Book 3, Chapters 7, 40

That man has no good of himself, and that he cannot glory in anything Lord, what is man, that Thou art mindful of him; or the son of man, that Thou visit him? What has man deserved that Thou should give him grace? Lord, what cause have I to complain, if Thou forsakest me, or what can I justly allege, if what I petition Thou shalt not grant? This most assuredly, I may truly think and say: Lord I am nothing, I can do nothing of myself, that is good, but I am in all things defective and ever tend to nothing. And unless I

panem numquid lapidem porriget ei [10] aut si piscem petet numquid serpentem porriget ei [11] si ergo vos cum sitis mali nostis bona dare filiis vestris quanto magis Pater vester qui in caelis est dabit bona petentibus se [12] omnia ergo quaecumque vultis ut faciant vobis homines et vos facite eis haec est enim lex et prophetae [13] intrate per angustam portam quia lata porta et spatiosa via quae ducit ad perditionem et multi sunt qui intrant per eam [14] quam angusta porta et arta via quae ducit ad vitam et pauci sunt qui inveniunt eam

am assisted and interiorly instructed by Thee, I become wholly tepid and relaxed, but Thou, O Lord, art always the same, and endurest unto eternity, ever good, just and holy, doing all things well, justly and holily and disposing them in wisdom.

But I who am more inclined to go back, than to go forward, continue not always in one state, for I am changed, seven different times. But it quickly becomes better when it pleases Thee, and Thou stretchest out Thy helping hand: for Thou alone, without man's aid can assist me and so strengthen me, that my countenance shall be more diversely changed: but my heart be converted and find its rest in Thee alone.

He who would be too secure in time of peace will often be found too much dejected in time of war. If you could always continue to be humble and little in your own eyes, and keep your spirit in due order and subjection, you would not fall so easily into danger and offense. It is good counsel that, when you have conceived the spirit of fervor, you should meditate how it will be when that light shall be withdrawn.

Now turn to page 2 for the daily prayers.

Fifth Day

***Imitation of Christ*: Book 3, Chapter 40**

Wherefore, but I did know well, how to cast from me all human comfort, either for the sake of devotion, or through the necessity by which I am compelled to seek Thee, because there is no man that can comfort me. Then might I deservedly hope in Thy favor, and rejoice in the gift of a new consolation. Thanks be to Thee from Whom all things proceed, as often as it happens to me. I, indeed, am but vanity, and nothing in Thy sight, an inconstant and weak man. Where, therefore, can I glory, or for what do I desire to be thought of highly?

Forsooth of my very nothingness; and this is most vain. Truly vainglory is an evil plague, because it draws away from true glory, and robs us of heavenly grace. For, while a man takes complacency in himself, he displeases Thee; while he wants for human applause, he is deprived of true virtues. But true, glory and holy exultation is to glory in Thee, and not in one's self; to rejoice in Thy Name, but not in one's own strength. To find pleasure in no crea-

disciples, and saith to them: Sleep ye now and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me.

Now turn to page 43 for the daily prayers.

Twenty-Ninth Day

***Imitation of Christ*: Book 1, Chapter 1 Of the Imitation of Christ, and Contempt of all the Vanities of the World**

He that followeth Me, walketh not in darkness (John 8:12), saith the Lord. These are the words of Christ, by which we are admonished, how we ought to imitate His life and manners, if we would truly be enlightened, and delivered from all blindness of heart. Let therefore our chiefest endeavour be, to meditate upon the life of Jesus Christ.

The doctrine of Christ exceedeth all the doctrine of holy men.; and he that hath the Spirit will find therein the hidden manna (Apocalypse. 2:17). But it falleth out that many who often hear the Gospel of Christ, feel little desire after it, because they have not the Spirit of Christ (Rom. 8:9). But Whosoever will fully and with relish understand the words of Christ, must endeavor to conform his life wholly to the life of Christ.

What doth it avail thee to discourse profoundly of the Trinity, if thou be void of humility, and art thereby displeasing to the Trinity? Surely profound words do not make a man holy and just; but a virtuous life maketh him dear to God. I had rather feel contrition, than know the definition thereof. If thou didst know the whole Bible by heart, and the sayings of all the philosophers, what would all that profit thee without the love of God (1 Cor. 13:2), and without His grace?

Vanity of vanities, and all is vanity (Eccles. 1:2), except to love God, and to serve Him only. This is the highest wisdom, by contempt of the world to press forward towards heavenly kingdoms.

in manus peccatorum [46]
surgite eamus ecce adpropinquavit qui me tradit

drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new in the kingdom of my Father...

...Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me. And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again and findeth them sleeping: for their eyes were heavy. And leaving them, he went again: and he prayed the third time, saying the selfsame word. Then he cometh to his

novum in regno Patris mei [36] tunc venit Iesus cum illis in villam quae dicitur Gethsemani et dixit discipulis suis sedete hic donec vadam illuc et orem [37] et adsumpto Petro et duobus filiis Zebedaei coepit contristari et maestus esse [38] tunc ait illis tristis est anima mea usque ad mortem sustinete hic et vigilate mecum [39] et progressus pusillum procidit in faciem suam orans et dicens mi Pater si possibile est transeat a me calix iste verumtamen non sicut ego volo sed sicut tu [40] et venit ad discipulos et invenit eos dormientes et dicit Petro sic non potuistis una hora vigilare mecum [41] vigilate et orate ut non intretis in temptationem spiritus quidem promptus est caro autem infirma [42] iterum secundo abiit et oravit dicens Pater mi si non potest hic calix transire nisi bibam illum fiat voluntas tua [43] et venit iterum et invenit eos dormientes erant enim oculi eorum gravati [44] et relictis illis iterum abiit et oravit tertio eundem sermonem dicens [45] tunc venit ad discipulos suos et dicit illis dormite iam et requiescite ecce adpropinquavit hora et Filius hominis traditur

ture, save only for Thy sake. Let Thy Name be praised, not mine; let Thy work be magnified, not mine; let Thy Holy Name be blessed, but let nothing be attributed to me of the praise of men. Thou art my glory; Thou art the exultation of my heart; in Thee, will I glory and rejoice all the day; but for myself, I will glory in nothing but in my infirmities.

Now turn to page 2 for the daily prayers.

Sixth Day

Imitation of Christ: Book 1, Chapter 18 On the Example of the Holy Fathers

Look upon the lively examples of the holy Fathers in whom shone real perfection and the religious life, and you will see how little it is, and almost nothing that we do. Alas, what is our life when we compare it with theirs? Saints and friends of Christ, they served our Lord in hunger and in thirst, in cold, in nakedness, in labor and in weariness, in watching, in fasting, prayers and holy meditations, and in frequent persecutions and reproaches. Oh, how many grievous tribulations did the Apostles suffer and the Martyrs and Confessors and Virgins, and all the rest who resolved to follow the steps of Christ! For they hated their lives in this world, that they might keep them in life everlasting. Oh what a strict and self-renouncing life the holy Fathers of the desert led! What long and grievous temptations did they bear! How often were they harassed by the enemy, what frequent and fervent prayers did they offer up to God, what rigorous abstinence did they practice!

What a valiant contest waged they to subdue their imperfections! What purity and straightforwardness of purpose kept them towards God! By day they labored, and much of the night they spent in prayer; though while they labored, they were far from leaving off mental prayer. They spent all their time profitably. Every hour seemed short to spend with God; and even their necessary bodily refreshment was forgotten in the great sweetness of contemplation. They renounced all riches, dignities, honors and kindred; they hardly took what was necessary for life. It grieved them to serve the body even in its necessity. Accordingly, they were poor in earthly things, but very rich in grace and virtues.

Now turn to page 2 for the daily prayers.

Seventh Day

Imitation of Christ: Book 1, Chapter 18 (continued)

Outwardly they suffered want, but within they were refreshed with grace and Divine consolation. They were aliens to the world; they seemed as nothing and the world despised them; but they were precious and beloved in the sight of God. They persevered in true humility, they lived in simple obedience, they walked in charity and patience, and so every day they advanced in spirit and gained great favor with God. They were given for example to all religious, and ought more to excite us to advance in good, than the number of lukewarm to induce us to grow remiss. Oh! how great was the fervor of all religious in the beginning of their holy institute! Oh, how great was their devotion in prayer, how great was their zeal for virtue! How vigorous the discipline that was kept up, what reverence and obedience, under the rule of the superior, flourished in all! Their traces that remain still bear witness, that they were truly holy and perfect men who did battle so stoutly, and trampled the world under their feet. Now, he is thought great who is not a transgressor; and who can, with patience, endure what he has undertaken. Ah, the lukewarmness and negligence of our state! that we soon fall away from our first fervor, and are even now tired with life, from slothfulness and tepidity. Oh that advancement in virtue be not quite asleep in thee, who has so often seen the manifold examples of the devout!

Now turn to page 2 for the daily prayers.

Eighth Day

Imitation of Christ: Book 1, Chapter 13 Of Resisting Temptations

As long as we live in this world, we cannot be without temptations and tribulations. Hence it is written in Job "Man's life on earth is a temptation." Everyone therefore should be solicitous about his temptations and watch in prayer lest the devil find an opportunity to catch him: who never sleeps, but goes about, seeking whom he can devour. No one is so perfect and holy as sometimes not to have temptations and we can never be wholly free from them. Nevertheless, temptations are very profitable to man, trouble-

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.

Now turn to page 43 for the daily prayers.

Twenty-Eighth Day

Matthew 26:1, 26–29, 36–46

And it came to pass, when Jesus had ended all these words, he said to his disciples: You know that after two days shall be the pasch, and the son of man shall be delivered up to be crucified... And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins. And I say to you, I will not

[1] et factum est cum consummasset Iesus sermones hos omnes dixit discipulis suis [26] cenantibus autem eis accepit Iesus panem et benedixit ac fregit deditque discipulis suis et ait accipite et comedite hoc est corpus meum [27] et accipiens calicem gratias egit et dedit illis dicens bibite ex hoc omnes [28] hic est enim sanguis meus novi testamenti qui pro multis effunditur in remissionem peccatorum [29] dico autem vobis non bibam amodo de hoc genere vite usque in diem illum cum illud bibam vobiscum

dear Jesus, dost wish, I now renew this offering as Thou dost 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 and 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.

Twenty-Seventh Day

True Devotion To the Blessed Virgin Mary: Nos. 61–62

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

some and grievous though they may be, for in them, a man is humbled, purified and instructed. All the Saints passed through many tribulations and temptations and were purified by them. And they that could not support temptations, became reprobate, and fell away.

Many seek to flee temptations, and fall worse into them. We cannot conquer by flight alone, but by patience and true humility we become stronger than all our enemies. He who only declines them outwardly, and does not pluck out their root, will profit little; nay, temptations will sooner return and he will find himself in a worse condition. By degrees and by patience you will, by God's grace, better overcome them than by harshness and your own importunity. Take council the oftener in temptation, and do not deal harshly with one who is tempted; but pour in consolation, as thou wouldst wish to be done unto yourself. Inconstancy of mind and little confidence in God, is the beginning of all temptations. For as a ship without a helm is driven to and fro by the waves, so the man who neglects and gives up his resolutions is tempted in many ways.

Now turn to page 2 for the daily prayers.

Ninth Day

Imitation of Christ: Book 1, Chapter 13 (continued)

Fire tries iron, and temptation a just man. We often know not what we are able to do, but temptations discover what we are. Still, we must watch, especially in the beginning of temptation; for then the enemy is more easily overcome, if he be not suffered to enter the door of the mind, but is withstood upon the threshold the very moment he knocks. Whence a certain one has said "Resist beginnings; all too late the cure." When ills have gathered strength, by long delay, first there comes from the mind a simple thought; then a strong imagination, afterwards delight, and the evil motion and consent and so, little by little the fiend does gain entrance, when he is not resisted in the beginning. The longer anyone has been slothful in resisting, so much the weaker he becomes, daily in himself, and the enemy, so much the stronger in him. Some suffer grievous temptations in the beginning of their conversion, others in the end and others are troubled nearly their whole life. Some are very lightly tempted, according to the wisdom and the equity of the ordinance

of God who weighs man's condition and merits, and pre-ordaineth all things for the salvation of His elect. We must not, therefore, despair when we are tempted, but the more fervently pray to God to help us in every tribulation: Who, of a truth, according to the sayings of St. Paul, will make such issue with the temptation, that we are able to sustain it.

Let us then humble our souls under the hand of God in every temptation and tribulation, for the humble in spirit, He will save and exalt. In temptation and tribulations, it is proved what progress man has made; and there also is great merit, and virtue is made more manifest.

Now turn to page 2 for the daily prayers.

Tenth Day

Imitation of Christ: Book 3, Chapter 10 **That it is sweet to despise the world and to serve God**

Now, will I speak again, O Lord, and will not be silent, I will say in the hearing of my God and my King Who is on high: Oh, how great is the abundance of Thy sweetness, O Lord, which Thou hast hidden for those that fear Thee! But what art Thou, for those who love Thee? What, to those who serve Thee with their whole heart? Un-speakable indeed is the sweetness of Thy contemplation, which Thou bestowest on those who love Thee. In this most of all hast Thou showed me the sweetness of Thy love, that when I had no being, Thou didst make me; and when I was straying far from Thee, Thou brought me back again, that I might serve Thee: and Thou hast commanded me to serve Thee. O Fountain of everlasting love, what shall I say of Thee? How can I forget Thee, Who hast vouchsafed to remember me even after I was corrupted and lost? Beyond all hope Thou showest mercy to Thy servant; and beyond all desert, hast Thou manifested Thy grace and friendship. What return shall I make to Thee for this favor? For it is granted to all who forsake these things, to renounce the world, and to assume the monastic life. Is it much that I should serve Thee, Whom the whole creation is bound to serve? It ought not to seem much to me to serve Thee; but this does rather appear great and wonderful to me, that Thou vouchsafest to receive one so wretched and unworthy as Thy servant. It is a great honor, a great glory, to serve Thee, and to despise

Oremus;
Domine Iesu Christe, qui dixisti: Petite et accipietis; quaerite et invenietis; pulsate et aperietur vobis; quaesumus, da nobis penitentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus et a tua numquam laude cessemus.

Sancti Nominis tui, Domine, timorem pariter et amorem fac nos habere perpetuum, quia numquam tua gubernatione destituis, quos in soliditate, tuae dilectionis instituis. Qui vivis et regnas in saecula saeculorum. Amen.

Let us pray;
O Lord Jesus Christ, Thou hast said, "Ask and you shall receive; seek and you shall find; knock, and it shall be opened to you"; mercifully attend to our supplications, and grant us the grace of Thy most divine love, that we may love Thee with all our hearts, and in all our words and actions, and never cease to praise Thee.

Make us, O Lord, to have a perpetual fear and love of Thy holy name, for Thou never failest to govern those who Thou dost solidly establish in Thy love. Thou who livest and reignest forever and ever. Amen.

From the Raccolta, #114, 1968 Enchr. Ind. #29, 1988 Enchr. #29.

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 Bondage, 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,

Ab insidiis diaboli,	From the snares of the devil,
A spiritu fornicationis,	From the spirit of fornication,
A morte perpetua,	From everlasting death,
A neglectu inspirationum tuarum,	From the neglect of Thy inspirations,
Per mysterium sanctae Incarnationis tuae,	Through the mystery of Thy holy Incarnation,
Per nativitatem tuam,	Through Thy Nativity,
Per infantiam tuam,	Through Thy Infancy,
Per divinissimam vitam tuam,	Through Thy most divine Life,
Per labores tuos,	Through Thy Labors,
Per agoniam et passionem tuam,	Through Thy Agony and Passion,
Per crucem et derelictionem tuam,	Through Thy Cross and Dereliction,
Per languores tuos,	Through Thy Sufferings,
Per mortem et sepulturam tuam,	Through Thy Death and Burial,
Per resurrectionem tuam,	Through Thy Resurrection,
Per ascensionem tuam,	Through Thy Ascension,
Per sanctissimae Eucharistiae institutionem tuam,	Through Thy Institution of the Most Holy Eucharist,
Per gaudia tua,	Through Thy Joys,
Per gloriam tuam,	Through Thy Glory,
Agnus Dei, qui tollis peccata mundi, R. parce nobis, Domine.	Lamb of God, who taketh away the sins of the world, R. spare us, O Jesus.
Agnus Dei, qui tollis peccata mundi, R. exaudi nos, Iesu.	Lamb of God, who taketh away the sins of the world, R. graciously hear us, O Jesus.
Agnus Dei, qui tollis peccata mundi, R. miserere nobis, Iesu.	Lamb of God, who taketh away the sins of the world, R. have mercy on us, O Jesus.
Iesu, audi nos. R. Iesu, exaudi nos.	Jesus hear us. R. Jesus, graciously hear us.

all things for Thee, for they who willingly subject themselves to Thy holy service, shall have great grace. They shall experience the most sweet consolation of the Holy Spirit, Who for the love of Thee, have cast aside all carnal delight.

Now turn to page 2 for the daily prayers.

Eleventh Day

Imitation of Christ: Book 1, Chapter 25 On the Fervent Amendment of our Whole Life

When a certain anxious person, who often times wavered between hope and fear, once overcome with sadness, threw himself upon the ground in prayer, before one of the altars in the Church and thinking these things in his mind, said "Oh, if I only knew how to persevere," that very instant he heard within him, this heavenly answer: "And if thou didst know this, what would thou do? Do now what you would do, and thou shall be perfectly secure." And immediately being consoled, and comforted, he committed himself to the Divine Will, and his anxious thoughts ceased. He no longer wished for curious things; searching to find out what would happen to him, but studied rather to learn what was the acceptable and perfect will of God for the beginning and the perfection of every good work.

"Hope in the Lord," said the Prophet, "And do all good, and inhabit the land, and thou shall be fed of the riches thereof." There is one thing that keeps many back from spiritual progress, and from fervor in amendment namely: the labor that is necessary for the struggle. And assuredly they especially advance beyond others in virtues, who strive the most manfully to overcome the very things which are the hardest and most contrary to them. For there a man does profit more and merit more abundant grace, when he does most to overcome himself and mortify his spirit. All have not, indeed, equal difficulties to overcome and mortify, but a diligent and zealous person will make a greater progress though he have more passions than another, who is well regulated but less fervent in the pursuit of virtues.

Now turn to page 2 for the daily prayers.

Twelfth Day

Imitation of Christ: Book 1, Chapter 25 (continued)

But if thou observest any thing worthy of reproof, beware thou do not the same. And if at any time thou hast done it, labor quickly to amend thyself. As thine eye observeth others, so art thou by others noted again.

How sweet and pleasant a thing it is, to see brethren fervent and devout, obedient and well-disciplined! How sad and grievous a thing it is, to see them walk disorderly, not applying themselves to that for which they are called! How hurtful a thing it is, when they neglect the purpose of their calling and busy themselves in things not committed to their care!

Be mindful of the purpose thou hast embraced, and set always before thee the image of the Crucified. Good cause thou hast to be ashamed in looking upon the life of Jesus Christ, seeing thou hast not as yet endeavored to conform thyself more unto Him, though thou hast been a long time in the way of God. A religious person that exercizeth himself seriously and devoutly in the most holy life and passion of our Lord, shall there abundantly find whatsoever is profitable and necessary for him, neither shall he need to seek any better thing, besides Jesus. O if Jesus crucified would come into our hearts, how quickly and fully should we be. A man fervent and diligent is prepared for all things.

It is harder toil to resist vices and passions, than to sweat in bodily labors. He that avoideth not small faults, by little and little falleth into greater. Thou wilt always rejoice in the evening, if thou spend the day profitably. Be watchful over thyself, stir up thyself, warn thyself, and whatsoever becometh of others, neglect not thyself. The more violent thou uses against thyself, the more shalt thou progress. Amen.

Now turn to page 2 for the daily prayers.

First Week of Preparation

Purpose: Obtain Knowledge Of Yourself

Prayers, examinations, reflection, acts of renouncement of our own will, of contrition for our sins, of contempt of self, all performed at the feet of Mary, for it is from her that we hope for light

Iesu, auctor vitae,	Jesus, Author of Life,
Iesu, exemplar virtutum,	Jesus, Model of Virtues,
Iesu, zelator animarum,	Jesus, zealous for souls,
Iesu, Deus noster,	Jesus, our God,
Iesu, refugium nostrum,	Jesus, our Refuge,
Iesu, pater pauperum,	Jesus, Father of the Poor,
Iesu, thesaure fidelium,	Jesus, Treasure of the Faithful,
Iesu, bone pastor,	Jesus, good Shepherd,
Iesu, lux vera,	Jesus, true Light,
Iesu, sapientia aeterna,	Jesus, eternal Wisdom,
Iesu, bonitas infinita,	Jesus, infinite Goodness,
Iesu, via et vita nostra,	Jesus, our Way and our Life,
Iesu, gaudium Angelorum,	Jesus, joy of the Angels,
Iesu, rex Patriarcharum,	Jesus, King of the Patriarchs,
Iesu, magister Apostolorum,	Jesus, Master of the Apostles,
Iesu, doctor Evangelistarum,	Jesus, Teacher of the Evangelists,
Iesu, fortitudo Martyrum,	Jesus, Strength of Martyrs,
Iesu, lumen Confessorum,	Jesus, Light of Confessors,
Iesu, puritas Virginum,	Jesus, Purity of Virgins,
Iesu, corona Sanctorum omnium,	Jesus, Crown of all Saints,
Propitius esto, R. parce nobis, Iesu.	Be merciful, R. spare us O Jesus.
Propitius esto, R. exaudi nos, Iesu.	Be merciful, R. graciously hear us, O Jesus.
Ab omni malo, R. libera nos, Iesu.	From all evil, R. deliver us, O Jesus.
Ab omni peccato, etc.	From all sin, etc.
Ab ira tua,	From Thy wrath,

Kyrie, eleison R. Christe, eleison.	Lord, have mercy. R. Christ, have mercy.
Kyrie, eleison. Iesu, audi nos R. Iesu, exaudi nos.	Lord, have mercy. Jesus, hear us. R. Jesus, graciously hear us.
Pater de caelis, Deus, R. miserere nobis.	God, the Father of Heaven, R. have mercy on us.
Fili, Redemptor mundi, Deus, R. miserere nobis.	God, the Son, Redeemer of the world, R. have mercy on us.
Spiritus Sancte, Deus, etc.	God, the Holy Spirit, etc.
Sancta Trinitas, unus Deus,	Holy Trinity, one God,
Iesu, Fili Dei vivi,	Jesus, Son of the living God,
Iesu, splendor Patris,	Jesus, Splendor of the Father,
Iesu, candor lucis aeternae,	Jesus, Brightness of eternal Light,
Iesu, rex gloriae, R. miserere nobis.	Jesus, King of Glory, R. have mercy on us.
Iesu, sol iustitiae,	Jesus, Sun of Justice,
Iesu, Fili Mariae Virginis,	Jesus, Son of the Virgin Mary,
Iesu, amabilis,	Jesus, most amiable,
Iesu, admirabilis,	Jesus, most admirable,
Iesu, Deus fortis,	Jesus, the mighty God,
Iesu, pater futuri saeculi,	Jesus, Father of the world to come,
Iesu, magni consilii angele,	Jesus, Angel of Great Council,
Iesu potentissime,	Jesus, most powerful,
Iesu patientissime,	Jesus, most patient,
Iesu oboedientissime,	Jesus, most obedient,
Iesu, mitis et humilis corde,	Jesus, meek and humble of heart,
Iesu, amator castitatis,	Jesus, Lover of Chastity,
Iesu, amator noster,	Jesus, our Lover,
Iesu, Deus pacis,	Jesus, God of Peace,

to know ourselves. It is near her, that we shall be able to measure the abyss of our miseries without despairing.

We should employ all our pious actions in asking for a knowledge of ourselves and contrition of our sins: and we should do this in a spirit of piety. During this period, we shall consider not so much the opposition that exists between the spirit of Jesus and ours, as the miserable and humiliating state to which our sins have reduced us. Moreover, the True Devotion being an easy, short, sure and perfect way to arrive at that union with Our Lord which is Christlike perfection, we shall enter seriously upon this way, strongly convinced of our misery and helplessness. But how attain this without a knowledge of ourselves'?

Prayers

Kyrie, eleison R. Kyrie, eleison.	Lord, have mercy R. Lord, have mercy.
Christe, eleison R. Christe, eleison.	Christ, have mercy R. Christ, have mercy.
Kyrie, eleison R. Kyrie, eleison.	Lord, have mercy R. Lord, have mercy.
Spiritus sancte a Patre Filioque procedens, R. Miserere nobis.	Holy Spirit proceeding from the Father and the Son, R. Have mercy on us.
Spiritus Domini Deus Israel, etc.	Spirit of the Lord, the God of Israel, etc.
Dominator hominum,	Lord of men,
Replens orbem terrarum,	Filling the whole earth,
Habens omnem virtutem,	Having every virtue,
Omnia bona operans, et omnia prospiciens,	Author of all good, watchman over all,
Ornans caelos, stabilis, et securus,	Adorning the heavens, stable and secure,
Spiritus veritatis omnia suggerens, et distribuens,	Spirit of truth, furnishing and distributing everything,
Spiritus sapientiae et intellectus,	Spirit of wisdom and understanding,
Spiritus consilii, fortitudinis, scientiae, et pietatis,	Spirit of counsel, fortitude, knowledge, and piety,
Spiritus timoris Domini et prudentiae,	Spirit of fear of the Lord and prudence,

Spiritus, quo inspirante locuti sunt sancti Dei homines,	Spirit, through whose inspiration the holy men of God spoke,
Quae ventura annuntians,	Who Announces the things to come,
Donum et promissio Patris,	Gift and promise of the Father,
Spiritus sancte Paraclite arguens mundum,	Holy Spirit, the Paraclete, accuser of the world,
Spiritus, in quo daemones eiiciuntur,	Spirit, by whom demons are expelled,
Spiritus, ex quo nascimur,	Spirit, through whom we are reborn,
Spiritus, per quem caritas Dei diffusa est in cordibus nostris,	Spirit, through whom the love of God is diffused into our hearts,
Spiritus adoptionis filiorum Dei,	Spirit of adoption of the sons of God,
Spiritus gratiae et misericordiae,	Spirit of grace and mercy,
Spiritus adiuuans infirmitatem nostram et reddens testimonium spiritui nostro, quod simus filii Dei,	Spirit helping our weaknesses and restoring witness to us, that we are sons of God,
Spiritus suavis, benigne, super mel dulcis,	Spirit of sweetness and kindness, sweeter than honey,
Spiritus pignus hereditatis nostrae, deducens nos in terram rectam,	Spirit, who art the pledge of our inheritance, leading us into righteous lands,
Spiritus principalis, vivificans et confortans,	Spirit of principal, life-giving and strengthening,
Spiritus salutis, iudicii et gaudii,	Spirit of salvation, judgment, and joy,
Spiritus fidei, pacis, et ardoris,	Spirit of faith, peace, and love,
Spiritus humilitatis, caritatis, et castitatis,	Spirit of humility, charity, and chastity,
Spiritus benignitatis, bonitatis, longanimitatis, ac mansuetudinis,	Spirit of kindness, goodness, patience, and gentleness,
Spiritus lenitatis, veritatis, unitatis ac consolationis,	Spirit of mildness, truth, unity, and consolation,
Spiritus compunctionis, promissionis, renovationis, ac sanctificationis,	Spirit of good conscience, promise, renewal, and sanctification,
Spiritus vitae, patientiae, continentiae, ac modestiae,	Spirit of life, patience, continence, and modesty,

plishment 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.

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.

Now turn to page 35 for the daily prayers.

Third Week of Preparation

Purpose: Obtain Knowledge of Jesus Christ

During this period we shall apply ourselves to the study of Jesus Christ. What is to be studied in Christ? First the God-Man, His grace and glory; then His rights to sovereign dominion over us; since, after having renounced Satan and the world, we have taken Jesus Christ for our Lord. What next shall be the object of our study? His exterior actions and also His interior life; namely, the virtues and acts of His Sacred Heart; His association with Mary in the mysteries of the Annunciation and Incarnation, during His infancy and hidden life, at the feast of Cana and on Calvary.

Prayers

Say the Litany of the Holy Ghost (pgs. 17-20), the Ave Maris Stella (pgs. 24-25), and add the following:



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.

Now turn to page 35 for the daily prayers.

Twenty-Sixth Day

True Devotion To the Blessed Virgin Mary. Nos. 12–38

"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.

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 accom-

Spiritus omnium gratiarum,

Propitius esto,

R. Parce nobis sancte Spiritus.

Propitius esto,

R. Exaudi nos sancte Spiritus.

A spiritu erroris,

R. Libera nos, Spiritus Dei vivi.

A spiritu immundo, etc.

A spiritu blasphemiae,

Ab omni obstinatione et desperatione,

Ab omni praesumptione et veritatis contradictione,

Ab omni malitia, et prava consuetudine,

Ab invidia fraternae caritatis,

A finali impaenitentia,

Per aeternam a Patre et Filio processionem tuam,

Per invisibilem unctionem tuam,

Per omnem gratiarum plenitudinem, qua Virginem Mariam semper possedisti,

Per supereffluentem sanctitatis abyssum, qua conceptione Verbi Matrem Dei in-undare fecisti,

Per sanctam in baptismo Christi apparitionem tuam,

Per salutarem super apostolos adventum tuum,

Per ineffabilem bonitatem tuam, qua Ecclesiam gubernas, concilias Praesides, Martyres corroboras, Doctores illuminas, Religiones instituis,

Spirit of every grace,

Be merciful,

R. Spare us, O Holy Spirit.

Be merciful,

R. Hear us, O Holy Spirit.

From the spirit of error,

R. Deliver us, Spirit of the Living God.

From an unclean spirit, etc.

From the spirit of blasphemy,

From all stubbornness and despair,

From every presumption and contradiction of the truth,

From every malice and depraved habit,

From the disdain of fraternal charity,

From final impenitence,

Through Thy eternal procession from the Father and the Son,

Through Thy invisible anointing,

Through every fullness of grace, in which Thou didst always possess the Virgin Mary,

Through that overflowing abyss of sanctity, which Thou didst pour forth upon the Mother of God at the conception of the Word,

Through Thy holy apparition at Christ's baptism,

Through Thy saving advent upon the apostles at Pentecost,

Through Thy limitless goodness, by which Thou dost govern the Church, advise leaders, strengthen martyrs, illumine teachers, and establish religious institutes,

Peccatores, R. Te rogamus, audi nos.	We sinners, R. We ask Thee, hear us.
Ut in spiritu ambulemus, et desideria carnis non adimpleamus, etc.	That we may walk in spirit, and not filled with earthly desires, etc.
Ut Te numquam contristemus,	That we may never sadden Thee,
Ut omnes Ecclesiasticos Ordines in sanc- ta religione, et vero spiritu conservare digneris,	That Thou wouldst deign to preserve all in Holy Orders in holy religion and the spirit of truth,
Ut cuncto populo Christiano cor unum et animam unam donare digneris,	That Thou wouldst deign to grant the whole Christian people one heart and one soul,
Ut virtutem omnium complementum nobis donare digneris,	That Thou wouldst deign to grant us every virtue,
Ut nos exaudire digneris,	That Thou wouldst deign to hear us,
Spiritus Dei,	Spirit of God,
Agnus Dei, qui tollis peccata mundi, R. Effunde in nos Sanctum Spiritum.	Lamb of God, Thou who taketh away the sins of the world, R. Pour forth the Holy Spirit in us.
Agnus Dei, qui tollis peccata mundi, R. Emitte in nos promissum Patris Spiri- tum.	Lamb of God, Thou who taketh away the sins of the world, R. Send forth the Spirit, the promise of the Father, to us.
Agnus Dei, qui tollis peccata mundi, R. Da nobis spiritum bonum.	Lamb of God, Thou who taketh away the sins of the world, R. Grant us the good spirit. (Lk 11:13).
V. Spiritus Domini replevit orbem ter- rarum: R. Et hoc, quod continet omnia, scien- tiam habet vocis.	V. The Spirit of the Lord has filled the Earth: R. It is all-embracing, and knows man's utterances.
Oremus Adsit nobis, quaesumus Domine, virtus Spiritus Sancti: quae et corda nostra clementer expurget, et ab omnibus tuea- tur adversis. Per Dominum nostrum Iesum Christum filium tuum, qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti, Deus, per omnia saecula saeculo- rum. R. Amen.	Let us pray: We beseech Thee, O Lord, that the strength of the Holy Spirit who merciful- ly cleanses our hearts and protects us from all adversity be with us. Through our Lord Jesus Christ Thy Son, who liveth and reigneth with Thee in the unity of that selfsame Holy Spirit, God, forev- er and ever. R. Amen.

From the Coeleste Palmetum, 1741 edition.

(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.

Now turn to page 35 for the daily prayers.

Twenty-Fifth Day

True Devotion To the Blessed Virgin Mary: Nos. 213–225 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 slightly 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.

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;

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.

Now turn to page 35 for the daily prayers.

Twenty-Fourth Day

True Devotion To the Blessed Virgin Mary. Nos. 152–164

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.

Kyrie, eleison.
R. Christe, eleison.

Kyrie, eleison.
Christe, audi nos.
R. Christe, exaudi nos.

Pater de caelis, Deus,
R. miserere nobis.

Fili, Redemptor mundi, Deus,
R. miserere nobis.

Spiritus Sancte Deus,
R. miserere nobis.

Sancta Trinitas, unus Deus,
R. miserere nobis.

Sancta Maria, **R.** ora pro nobis.

Sancta Dei Genetrix, etc.

Sancta Virgo virginum,

Mater Christi,

Mater Ecclesiae,

Mater Divinae gratiae,

Mater purissima,

Mater castissima,

Mater inviolata,

Mater intemerata,

Mater amabilis,

Mater admirabilis,

Mater boni Consilii,

Mater Creatoris,

Mater Salvatoris,

Virgo prudentissima,

Virgo veneranda,

Lord, have mercy on us.
R. Christ, have mercy on us.

Lord, have mercy on us.
Christ, hear us.
R. Christ, graciously hear us.

God the Father of heaven,
R. have mercy on us.

God the Son, Redeemer of the world,
R. have mercy on us.

God the Holy Spirit,
R. have mercy on us.

Holy Trinity, one God,
R. have mercy on us.

Holy Mary, **R.** pray for us.

Holy Mother of God, etc.

Holy Virgin of virgins,

Mother of Christ,

Mother of the Church,

Mother of divine grace,

Mother most pure,

Mother most chaste,

Mother inviolate,

Mother undefiled,

Mother most amiable,

Mother most admirable,

Mother of good counsel,

Mother of our Creator,

Mother of our Savior,

Virgin most prudent,

Virgin most venerable,

Virgo praedicanda,	Virgin most renowned,
Virgo potens,	Virgin most powerful,
Virgo clemens,	Virgin most merciful,
Virgo fidelis,	Virgin most faithful,
Speculum iustitiae,	Mirror of justice,
Sedes sapientiae,	Seat of wisdom,
Causa nostrae laetitiae,	Cause of our joy,
Vas spirituale,	Spiritual vessel,
Vas honorabile,	Vessel of honor,
Vas insigne devotionis,	Singular vessel of devotion,
Rosa mystica,	Mystical rose,
Turris Davidica,	Tower of David
Turris eburnea,	Tower of ivory,
Domus aurea,	House of gold,
Foederis arca,	Ark of the covenant,
Ianua caeli,	Gate of heaven,
Stella matutina,	Morning star,
Salus infirmorum,	Health of the sick,
Refugium peccatorum,	Refuge of sinners,
Consolatrix afflictorum,	Comforter of the afflicted,
Auxilium Christianorum,	Help of Christians,
Regina Angelorum,	Queen of Angels,
Regina Patriarcharum,	Queen of Patriarchs,
Regina Prophetarum,	Queen of Prophets,
Regina Apostolorum,	Queen of Apostles,
Regina Martyrum,	Queen of Martyrs,
Regina Confessorum,	Queen of Confessors,

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.

Now turn to page 35 for the daily prayers.

Twenty-Third Day

True Devotion To the Blessed Virgin Mary: Nos. 120–121 **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

Twenty-First Day

The Secret of Mary: Nos. 23–24

True Devotion to Our Blessed Lady

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. 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, honoring 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 fifteen decades of the Holy Rosary, to honor Mary's images and altars, to publish her praises and to enroll 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. 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.

Now turn to page 35 for the daily prayers.

Twenty-Second Day

True Devotion To the Blessed Virgin Mary: Nos. 106–110

Marks of authentic devotion to our Lady

106. First, true devotion to our Lady is interior, that is, it comes

Regina Virginum,	Queen of Virgins,
Regina Sanctorum omnium,	Queen of all Saints,
Regina sine labe originali concepta,	Queen conceived without original sin,
Regina in caelum assumpta,	Queen assumed into heaven,
Regina Sanctissimi Rosarii,	Queen of the most holy Rosary,
Regina familiae,	Queen of the family,
Regina pacis,	Queen of Peace,
Agnus Dei, qui tollis peccata mundi, R. parce nobis, Domine.	Lamb of God, who takes away the sins of the world, R. spare us, O Lord.
Agnus Dei, qui tollis peccata mundi, R. exaudi nobis, Domine.	Lamb of God, who takes away the sins of the world, R. graciously hear us, O Lord.
Agnus Dei, qui tollis peccata mundi, R. miserere nobis.	Lamb of God, who takes away the sins of the world, R. have mercy on us.
V. Ora pro nobis, Sancta Dei Genetrix, R. Ut digni efficiamur promissionibus Christi.	V. Pray for us, O holy Mother of God, R. That we may be made worthy of the promises of Christ.
Oremus Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis et corporis sanitate gaudere: et gloriosa beatae Mariae semper Virginis intercessione, a praesenti liberari tristitia, et aeterna perfrui laetitia. Per Christum Dominum nostrum. R. Amen.	Let us pray Grant, we beseech Thee, O Lord God, that we Thy servants, may enjoy lasting health of mind and body, and by the glorious intercession of the Blessed Mary, ever Virgin, be delivered from present sorrow and enter into the joy of eternal happiness. Through Christ our Lord. R. Amen.

Tempore Adventus:

Advent Season

V. Angelus Domini nuntiavit Mariae, R. Et concepit de Spiritu Sancto.	V. The angel of the Lord declared unto Mary; R. And she conceived of the Holy Spirit.
Oremus Deus, qui de beatae Mariae Virginis utero Verbum tuum, Angelo nuntiante, carnem suscipere voluisti: praesta supplicibus tuis; ut, qui vere eam Genetricem Dei	Let us pray O God, Thou hast willed that at the message of an angel Thy Word should take flesh in the womb of the Blessed Virgin Mary; grant to Thy suppliant people, that

credimus, eius apud te intercessionibus adiuvemur. Per Christum Dominum nostrum. **R.** Amen.

Tempore Nativitatis:

V. Post partum, Virgo, inviolata permansisti,
R. Dei Genetrix, intercede pro nobis.

Oremus
Deus, qui salutis aeternae, beatae Mariae virginitate fecunda, humano generi praemia praestitisti: tribue, quaesumus; ut ipsam pro nobis intercedere sentiamus, per quam meruimus Filius tuum auctorem vitae suscipere. Qui tecum vivit et regnat in saecula saeculorum. **R.** Amen.

Tempore Paschali:

V. Gaude et laetare, Virgo Maria, alleluia.
R. Quia surrexit Dominus vere, alleluia.

Oremus
Deus, qui per resurrectionem Filii tui, Domini nostri Iesu Christi, mundum laetificare dignatus es: praesta, quaesumus: ut, per eius Genetricem Virginem Mariam, perpetuae capiamus gaudia vitae. Per eundem Christum Dominum nostrum. **R.** Amen.

AVE maris stella,
Dei Mater alma,
atque semper Virgo,
felix caeli porta.

Sumens illud Ave
Gabrielis ore,
funda nos in pace,
mutans Hevae nomen.

we, who believe her to be truly the Mother of God, may be helped by her intercession with Thee. Through Christ our Lord. **R.** Amen.

Christmas Season

V. After giving birth, O Virgin, thou remained a virgin.
R. Mother of God, intercede for us.

Let us pray
O God, by the fruitful virginity of Blessed Mary, Thou hast bestowed upon the human race the rewards of eternal salvation; grant, we beseech Thee, that we may feel the power of her intercession, through whom we have been made worthy to receive the Author of life, Thy Son. Who with Thee lives and reigns forever. **R.** Amen.

Easter Season

V. Rejoice and be glad, O Virgin Mary, alleluia.
R. Because the Lord is truly risen, alleluia.

Let us pray
O God, who by the Resurrection of Thy Son, our Lord Jesus Christ, granted joy to the whole world: grant we beg Thee, that through the intercession of the Virgin Mary, His Mother, we may lay hold of the joys of eternal life. Through the same Christ our Lord. **R.** Amen.

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.

heard and seen, as it was told unto them. And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel, before he was conceived in the womb....

And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? did you not know, that I must be about my father's business? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

in omnibus quae audierant et viderant sicut dictum est ad illos [21] et postquam consummati sunt dies octo ut circumcidere-tur vocatum est nomen eius Iesus quod vocatum est ab angelo priusquam in utero conciperetur [45] et non invenientes regressi sunt in Hierusalem requirentes eum [46] et factum est post triduum invenerunt illum in templo sedentem in medio doctorum audientem illos et interrogantem [47] stupebant autem omnes qui eum audiebant super prudentia et responsis eius [48] et videntes admirati sunt et dixit mater eius ad illum fili quid fecisti nobis sic ecce pater tuus et ego dolentes quaerebamus te [49] et ait ad illos quid est quod me quaerebatis nesciebatis quia in his quae Patris mei sunt oportet me esse [50] et ipsi non intellexerunt verbum quod locutus est ad illos [51] et descendit cum eis et venit Nazareth et erat subditus illis et mater eius conservabat omnia verba haec in corde suo [52] et Iesus proficiebat sapientia aetate et gratia apud Deum et homines

Now turn to page 35 for the daily prayers.

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 willest.

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's all that thou didst do while on earth; Amen, so be it's 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.

Twentieth Day

Luke 2:16-21, 45-52

And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard, wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had

[16] et venerunt festinantes et invenerunt Mariam et Ioseph et infantem positum in praesepeo [17] videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc [18] et omnes qui audierunt mirati sunt et de his quae dicta erant a pastoribus ad ipsos [19] Maria autem conservabat omnia verba haec conferens in corde suo [20] et reversi sunt pastores glorificantes et laudantes Deum

Solve vincula reis,
profer lumen caecis
mala nostra pelle,
bona cuncta posce.

Monstra te esse matrem:
sumat per te preces,
qui pro nobis natus,
tulit esse tuus.

Virgo singularis,
inter omnes mites,
nos culpae solutos,
mites fac et castos.

Vitam praesta puram,
iter para tutum:
ut videntes Iesum
semper collaetemur.

Sit laus Deo Patri,
summo Christo decus,
Spiritui Sancto,
tribus honor unus. Amen.

Break the sinners' fetters,
make our blindness day,
Chase all evils from us,
for all blessings pray.

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,
free from guilt preserve us
meek and undefiled.

Keep our life all spotless,
make our way secure
till we find in Jesus,
joy for evermore.

Praise to God the Father,
honor to the Son,
in the Holy Spirit,
be the glory one. Amen.

From the Liturgia Horarum. Translation based on a cento from the Roman Breviary. (ref Raccolta, #321).

Thirteenth Day

Luke 11:1—10

And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples. And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come. Give us this day our daily bread. And forgive us our sins, for we also

[1] et factum est cum esset in loco quodam orans ut cessavit dixit unus ex discipulis eius ad eum Domine doce nos orare sicut et Iohannes docuit discipulos suos [2] et ait illis cum oratis dicite Pater sanctificetur nomen tuum adveniat regnum tuum [3] panem nostrum cotidianum da nobis cotidie [4] et dimitte nobis peccata nostra

forgive every one that is indebted to us. And lead us not into temptation. And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves, Because a friend of mine is come off his journey to me, and I have not what to set before him. And he from within should answer, and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet, because of his importunity, he will rise, and give him as many as he needeth. And I say to you, Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

Now turn to page 17 for the daily prayers.

Fourteenth Day

Imitation of Christ: Book 3, Chapter 13
Of the Obedience of One in Humble Subjection,

siquidem et ipsi dimittimus omni debenti nobis et ne nos inducas in temptationem [5] et ait ad illos quis vestrum habebit amicum et ibit ad illum media nocte et dicit illi amice comoda mihi tres panes [6] quoniam amicus meus venit de via ad me et non habeo quod ponam ante illum [7] et ille de intus respondens dicat noli mihi molestus esse iam ostium clausum est et pueri mei mecum sunt in cubili non possum surgere et dare tibi [8] dico vobis et si non dabit illi surgens eo quod amicus eius sit propter inprobritatem tamen eius surget et dabit illi quotquot habet necessarios [9] et ego vobis dico petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis [10] omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur

achieve without studying the interior life of Mary; namely, her virtues, her sentiments, her actions, her participation in the mysteries of Christ and her union with Him.



Prayers

Use the same set of prayers as in the First Week (pgs. 17-25) adding the following:

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 Ghost! 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

into the kingdom of God. And they that heard it, said: Who then can be saved? He said to them: The things that are impossible with men, are possible with God.

The Reward of Renunciation

Then Peter said: Behold, we have left all things, and have followed thee. Who said to them: Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive much more in this present time, and in the world to come life everlasting.

Now turn to page 2 for the daily prayers.

Second Week of Preparation

Purpose: Obtain Knowledge of the Blessed Virgin

Acts of love, pious affection for the Blessed Virgin, imitation of her virtues, especially her profound humility, her lively faith, her blind obedience, her continual mental prayer, her mortification in all things, her surpassing purity, her ardent charity, her heroic patience, her angelic sweetness, and her divine wisdom: "there being," as St. Louis De Montfort says, "the ten principal virtues of the Blessed Virgin."

We must unite ourselves to Jesus through Mary - this is the characteristic of our devotion; therefore, Saint Louis De Montfort asks that we employ ourselves in acquiring a knowledge of the Blessed Virgin.

Mary is our sovereign and our mediatrix, our Mother and our Mistress. Let us then endeavor to know the effects of this royalty, of this mediation, and of this maternity, as well as the grandeurs and prerogatives which are the foundation or consequences thereof. Our Mother is also a perfect mold wherein we are to be molded in order to make her intentions and dispositions ours. This we cannot

quis potest salvus fieri [27] ait illis quae impossibilia sunt apud homines possibilis sunt apud Deum [28] ait autem Petrus ecce nos dimisimus omnia et secuti sumus te [29] qui dixit eis amen dico vobis nemo est qui reliquit domum aut parentes aut fratres aut uxorem aut filios propter regnum Dei [30] et non recipiat multo plura in hoc tempore et in saeculo venturo vitam aeternam

After the Example of Jesus Christ

My son, he that endeavoreth to withdraw himself from obedience, withdraweth himself from grace; and he who seeketh for himself private benefit (Matt. 16:24), loseth those which are common. He that doth not cheerfully and freely submit himself to his superior, it is a sign that his flesh is not as yet perfectly obedient unto him, but oftentimes kicketh and murmureth against him. Learn thou therefore quickly to submit thyself to thy superior, if thou desire to keep thine own flesh under the yoke. For more speedily is the outward enemy overcome, if the inward man be not laid waste. There is no worse nor more troublesome enemy to the soul than thou art unto thyself, if thou be not well in harmony with the Spirit. It is altogether necessary that thou take up a true contempt for thyself, if thou desire to prevail against flesh and blood. Because as yet thou lovest thyself too inordinately, therefore thou art afraid to resign thyself wholly to the will of others. And yet, what great matter is it, if thou, who art but dust and nothing, subject thyself to a man for God's sake, when I, the Almighty and the Most Highest who created all things of nothing, humbly subjected Myself to man for thy sake? I became of all men the most humble and the most abject (Luke 2:7; John 13:14), that thou mightest overcome thy pride with My humility. O dust! learn to be obedient. Learn to humble thyself, thou earth and clay, and to bow thyself down under the feet of all men. Learn to break thine own wishes, and to yield thyself to all subjection.

Now turn to page 17 for the daily prayers.

Fifteenth Day

Luke 13:1—5

And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but

[1] aderant autem quidam ipso in tempore nuntiantes illi de Galilaeis quorum sanguinem Pilatus miscuit cum sacrificiis eorum [2] et respondens dixit illis putatis quod hii Galilaei prae omnibus Galilaeis peccatores fuerunt quia talia passi sunt [3] non dico vobis sed nisi paenitentiam habueritis omnes

unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you; but except you do penance, you shall all likewise perish.

similiter peribitis [4] sicut illi decem et octo supra quos cecidit turris in Siloam et occidit eos putatis quia et ipsi debitores fuerunt praeter omnes homines habitantes in Hierusalem [5] non dico vobis sed si non poenitentiam egeritis omnes similiter peribitis

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.

Now turn to page 17 for the daily prayers.

Sixteenth Day

True Devotion To the Blessed Virgin Mary, No. 228
Preparatory Exercises

During the first week they should offer up all their prayers and acts

them. But Jesus, calling them together, said: Suffer children to come to me, and forbid them not: for of such is the kingdom of God. Amen, I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it.

The Rich Aristocrat

And a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life? And Jesus said to him: Why dost thou call me good? None is good but God alone. Thou knowest the commandments: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father and mother. Who said: All these things have I kept from my youth. Which when Jesus had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. He having heard these things, became sorrowful; for he was very rich.

The Danger of Riches

And Jesus seeing him become sorrowful, said: How hardly shall they that have riches enter into the kingdom of God. For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter

abant illos [16] Iesus autem convocans illos dixit sinite pueros venire ad me et nolite eos vetare talium est enim regnum Dei [17] amen dico vobis quicumque non acceperit regnum Dei sicut puer non intrabit in illud [18] et interrogavit eum quidam princeps dicens magister bone quid faciens vitam aeternam possidebo [19] dixit autem ei Iesus quid me dicis bonum nemo bonus nisi solus Deus [20] mandata nosti non occides non moechaberis non furtum facies non falsum testimonium dices honora patrem tuum et matrem [21] qui ait haec omnia custodivi a iuventute mea [22] quo audito Iesus ait ei adhuc unum tibi deest omnia quaecumque habes vende et da pauperibus et habebis thesaurum in caelo et veni sequere me [23] his ille auditis contristatus est quia dives erat valde [24] videns autem illum Iesus tristem factum dixit quam difficile qui pecunias habent in regnum Dei intrabunt [25] facilius est enim camelum per foramen acus transire quam divitem intrare in regnum Dei [26] et dixerunt qui audiebant et

Humble Service

But which of you having a servant ploughing, or feeding cattle, will say to him, when he is come from the field: Immediately go, sit down to meat: And will not rather say to him: Make ready my supper, and gird thyself, and serve me, whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant, for doing the things which he commanded him? I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do.

***Imitation of Christ*: Book 3, Chapter 47 That All Grievous Things Are to Be Endured For the Sake of Eternal Life**

My son, be not wearied out by the labors which thou hast undertaken for My sake, nor let tribulation cast thee down ever at all; but let My promise strengthen and comfort thee under every circumstance. I am well able to reward thee, above all measure and degree. Thou shalt not long toil here, nor always be oppressed with griefs. Wait a little while, and thou shalt see a speedy end of thine evils.

Now turn to page 17 for the daily prayers.

Nineteenth Day

Luke 18:15—30

Jesus and the Children

And they brought unto him also infants, that he might touch them. Which when the disciples saw, they rebuked

praecinge te et ministra mihi donec manducem et bibam et post haec tu manducabis et bibes [9] numquid gratiam habet servo illi quia fecit quae sibi imperaverat non puto [10] sic et vos cum feceritis omnia quae praecepta sunt vobis dicite servi inutiles sumus quod debuimus facere fecimus

[15] adferebant autem ad illum et infantes ut eos tangeret quod cum viderent discipuli increp-

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 sails, 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 Of Self-consideration**

We cannot trust over much to ourselves (Jer. 17:5), because grace oftentimes is wanting to us, and understanding also. Little light is there in us, and this we quickly lose by our negligence. Oftentimes too we perceive not our inward blindness how great it is. Oftentimes we do evil, and excuse it worse (Psalm 141:4). We are sometimes moved with passion, and we think it zeal. We reprehend small things in others, and pass over our own greater matters (Matt. 7:5). Quickly enough we feel and weigh what we suffer at the hands of others; but we mind not how much others suffer from us. He that well and rightly considereth his own works, will find little cause to judge hardly of another.

Now turn to page 17 for the daily prayers.

Seventeenth Day

***Imitation of Christ*: Book 1, Chapter 24 Of Judgment, and the Punishment of Sinners**

In all things look to the end; and how thou wilt stand before that strict Judge (Heb. 10:31) to whom nothing is hid, who is not appeased with gifts, nor admitteth excuses, but will judge according to

right. O wretched and foolish sinner, who sometimes art in terror at the countenance of an angry man, what answer wilt thou make to God who knoweth all thy wickedness (Job 9:2)! Why dost thou not provide for thyself (Luke 16:9) against the day of judgement, when no man can be excused of defended by another, but every one shall be a sufficient burden for himself!

Luke 16:1-8

The Crafty Steward

And he said also to his disciples: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, and

[1] dicebat autem et ad discipulos suos homo quidam erat dives qui habebat vilicum et hic diffamatus est apud illum quasi dissipasset bona ipsius [2] et vocavit illum et ait illi quid hoc audio de te redde rationem vilicationis tuae iam enim non poteris vilicare [3] ait autem vilicus intra se quid faciam quia dominus meus aufert a me vilicationem fodere non valeo mendicare erubescio [4] scio quid faciam ut cum amotus fuero a vilicatione recipiant me in domos suas [5] convocatis itaque singulis debitoribus domini sui dicebat primo quantum debes domino meo [6] at ille dixit centum cados olei dixitque illi accipe cautionem tuam et sede cito scribe quinquaginta [7] deinde alio dixit tu vero quantum debes qui ait centum choros tritici ait illi accipe litteras tuas et scribe octoginta [8] et laudavit dominus vilicum

write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light.

Now turn to page 17 for the daily prayers.

Eighteenth Day

Luke 17:1—10

On Leading Others Astray

And he said to his disciples: It is impossible that scandals should not come: but woe to him through whom they come. It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

On Brotherly Correction

Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying, I repent; forgive him.

The Power of Faith

And the apostles said to the Lord: Increase our faith. And the Lord said: If you had faith like to a grain of mustard seed, you might say to this mulberry tree, Be thou rooted up, and be thou transplanted into the sea: and it would obey you.

iniquitatis quia prudenter fecisset quia filii huius saeculi prudentiores filiis lucis in generatione sua sunt

[1] et ad discipulos suos ait impossibile est ut non veniant scandala vae autem illi per quem veniunt [2] utilius est illi si lapis molaris inponatur circa collum eius et proiciatur in mare quam ut scandalizet unum de pusillis istis [3] advertite vobis si peccaverit frater tuus increpa illum et si paenitentiam egerit dimitte illi [4] et si septies in die peccaverit in te et septies in die conversus fuerit ad te dicens paenitet me dimitte illi [5] et dixerunt apostoli Domino adauge nobis fidem [6] dixit autem Dominus si haberetis fidem sicut granum sinapis diceretis huic arbori moro eradicare et transplantare in mare et oboediret vobis [7] quis autem vestrum habens servum arantem aut pascentem qui regresso de agro dicet illi statim transi recumbe [8] et non dicet ei para quod cenem et