



Rege, o Maria!



CATECHESIS 02

Interior practices

Fr. Antonio Vaseba, IVE



INTERIOR PRACTICES

(To do everything through Mary, with Mary, in Mary, and for Mary)

“This consecration to Mary is done as a ‘filial slavery of love’ according to Saint Louis Marie Grignion de Montfort’s commendable method. He refers to such slavery as ‘willing’ or ‘loving,’ because, as we are moved only by love, we freely and willingly offer ourselves and all our goods to Mary and to Jesus Christ through her. This offering is a fuller and more conscious renewal of the promises made in our baptism, when we were clothed in Christ, and in our religious profession. Moreover, Mary’s dominion and maternal providence over all things, especially over the souls of the faithful, becomes manifest through this loving slavery.

According to Saint Bonaventure, ‘Any faithful soul, and even the universal Church, is a slave of Mary the Queen.’ Saint John Paul II says, ‘Surrender to Mary, in the spirit of St. Louis Grignion de Montfort, has seemed to me the best means of participating fruitfully and effectively in this reality, in order to draw from it and share with others its inexpressible riches... I think we are confronted here with the sort of paradox often to be noted in the Gospels, the words “holy slavery” signifying that we could not more fully exploit our freedom... For freedom is measured by the love of which we are capable.’

“By this slavery of love, we offer Christ through Mary not only our bodies, souls, and goods, but also our good works (past, present and future), together with their satisfactory and meritorious value. Thus, she may dispose of everything according to the will of her Son and for His greater glory. We are certain that we must go to the Incarnate Word through Mary, His Mother, and that she will form ‘great saints.’”¹

The saint lists the interior and exterior practices of this consecration.

“There are several **interior practices** of true devotion to the Blessed Virgin. Here briefly are the main ones:

- Honouring her, as the worthy Mother of God, by the cult of hyperdulia, that is, esteeming and honouring her more than all the other saints as the masterpiece of grace and the foremost in holiness after Jesus Christ, true God and true man.
- Meditating on her virtues, her privileges and her actions.
- Contemplating her sublime dignity.
- Offering to her acts of love, praise and gratitude.
- Invoking her with a joyful heart.

¹ *Constitutions*, 83-84



- Offering ourselves to her and uniting ourselves to her.
- Doing everything to please her.
- Beginning, carrying out and completing our actions through her, in her, with her, and for her in order to do them through Jesus, in Jesus, with Jesus, and for Jesus, our last end. We shall explain this last practice later.”²

“True devotion to our Lady has also several **exterior practices**. Here are the principal ones:

- Enrolling in her confraternities and joining her sodalities.
- Joining religious orders dedicated to her.
- Making her privileges known and appreciated.
- Giving alms, fasting, performing interior and exterior acts of self-denial in her honor.
- Carrying such signs of devotion to her as the rosary, the scapular, or a little chain.
- Reciting with attention, devotion and reverence the fifteen decades of the Rosary.”³

“‘Marianizing’ life is the fruit and natural consequence of the consecration to the Blessed Virgin Mary.”⁴ First of all, one must do everything through Mary, with Mary, in Mary, and for Mary.

Saint Louis Marie de Montfort highlights the true spirit of this devotion. “The exterior practices of this devotion ... should be observed as far as one's circumstances and state of life permit. They should not be omitted through negligence or deliberate disregard.”⁵ Exterior practices should be a consequence of our interior disposition:

1. Through Mary: to act according to the spirit of Mary.

“The person who wishes to be led by this spirit of Mary:

- 1) “Should renounce his own spirit, his own views and his own will before doing anything, for example, before making meditation, celebrating or attending Mass, before Communion. For the darkness of our own spirit and the evil tendencies of our own will and actions, good as they may seem to us, would hinder the holy spirit of Mary were we to follow them.

² SAINT LOUIS DE MONTFORT, *Treatise on the True Devotion to the Virgin Mary*, 115.

³ *Treatise on the True Devotion*, 116.

⁴ *Constitutions*, 85.

⁵ *Treatise on the True Devotion*, 257.



2) “We should give ourselves up to the **spirit of Mary** to be moved and directed as she wishes. We should place and leave ourselves in her virginal hands, like a tool in the hands of a craftsman or a lute in the hands of a good musician. We should cast ourselves into her like a stone thrown into the sea. **This is done easily and quickly by a mere thought, a slight movement of the will or just a few words** as, ‘I renounce myself and give myself to you, my dear Mother.’ And even if we do not experience any emotional fervour in this spiritual encounter it is none the less real. It is just as if a person with equal sincerity were to say - which God forbid! – ‘I give myself to the devil.’ Even though this were said without feeling any emotion, he would no less really belong to the devil.

3) “From time to time during an action and after it, **we should renew this same act of offering and of union**. The more we do so, the quicker we shall grow in holiness and the sooner we shall reach union with Christ, which necessarily follows upon union with Mary, since the spirit of Mary is the spirit of Jesus.”⁶

2. With Mary: to act in her imitation.

“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: her lively faith..., her deep humility..., and her truly divine purity...”⁷

3. In Mary: to act intimately united to her.

We must do everything in Mary. She is like a divine garden full of delights. “The Holy Spirit also calls her the Sanctuary of the Divinity, the Resting-Place of the Holy Spirit, the Throne of God, the City of God, the Altar of God, the Temple of God, the World of God. All these titles and expressions of praise are very real when related to the different wonders the Almighty worked in her and the graces which he bestowed on her.”⁸ Saint Louis invites you “to enter such an exalted and holy place. This place is guarded not by a cherub, like the first earthly paradise, but by the Holy Spirit himself who has become its absolute Master. Referring to her, he says: “You are an enclosed garden, my sister, my bride, an enclosed garden and a sealed fountain.” Mary is enclosed. Mary is sealed. The

⁶ *Treatise on the True Devotion*, 259.

⁷ *Treatise on the True Devotion*, 260.

⁸ *Treatise on the True Devotion*, 262.



unfortunate children of Adam and Eve driven from the earthly paradise, can enter this new paradise only by a special grace of the Holy Spirit which they have to merit.”⁹

“When we have obtained this remarkable grace by our fidelity, we should be delighted to remain in Mary. We should rest there peacefully, rely on her confidently, hide ourselves there with safety, and abandon ourselves unconditionally to her.”¹⁰

4. For Mary: to act as her servant.

We must do everything for Mary. This means to work for her “as if we were her personal servant and slave.” Yet Saint Louis affirms that, “this does not mean that we take her for the ultimate end of our service for Jesus alone is our ultimate end. But we take Mary for our proximate end, our mysterious intermediary and the easiest way of reaching Him.

“Like every good servant and slave ... 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. We must speak up and denounce those who distort devotion to her by outraging her Son, and at the same time we must apply ourselves to spreading this true devotion. As a reward for these little services, we should expect nothing in return save the honor 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.

“Glory to Jesus in Mary! Glory to Mary in Jesus! Glory to God alone!”¹¹

⁹ *Treatise on the True Devotion*, 263.

¹⁰ *Treatise on the True Devotion*, 264.

¹¹ *Treatise on the True Devotion*, 265.


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Religious Family of the Incarnate Word

More information about this project:

www.regeomaria.org

Look at the catechesis in:

InstitutoDelVerboEncarnado 

