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Retreat for Bishops, “Renewing and Strengthening the Resolve”
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Renewing and Strengthening the Resolve within Our Consecration to Mary

- Renewing Well our Resolve
 - As we come to the end of our time away in a deserted place seeking in interior silence the rest we need through being more profoundly yoked to the Lord, as we ask God for help to renew and strengthen the resolutions you have made at your episcopal ordination, we give God thanks for having drawn us here to meet us and having always been faithful to supplying the graces necessary to be faithful to those resolutions up until now and, to the extent that they haven’t always been kept as well as you might have wanted, the mercy and help to say, as St. Josemaria always counseled, “*nunc coepi!*,” “Now I begin again!”
 - I have had the privilege to preach many retreats for various women’s religious communities and to prepare them for first vows, the renewal of vows and final vows. First vows are always beautiful, as these young women basically give God a blank check on which to write their future, zealously and enthusiastically professing through uniting themselves to the poor, chaste and obedient Christ that they find in him their true treasure, true love and true freedom. Final vows have their own deep eloquence as a woman definitively and maturely commits herself for life, surrounded by her family, friends, priests who have promoted her vocation and more. But there’s something about the temporary renewal of vows that has always impressed me. In many communities, it’s a much simpler affair, without fanfare, without family members, often in somewhat ordinary Masses and without major celebrations afterward. But what happens is that the young religious renews her vows much more conscious of what she’s saying yes to and what she’s saying no to, with a much greater knowledge of just how challenging they are to live in little things, with a litany of little failures and triumphs. After having tasted a little bit more of the crucifixion of the lust of the eyes, the lust of the flesh, and the pride of life, after struggled to obey superiors when they or she have had bad days, on dealing more with the reality of chastely sacrificing, like Abraham, not just their only son but all their children, on having to deal with the truth of just how much they’ve given up in order to be spiritually poor, they come forward and profess, with less blind enthusiasm but greater depth and dependence on God, their renewal. That’s what I think has also happened within me over the years as I have renewed the promises of my baptism each April 19, my confirmation each May 23, of my diaconal ordination each October 8 and my priestly ordination each June 26. And that’s a grace I’ve been praying that you would receive during these days, to be able to yoke yourself more profound to Christ’s perseverance, to his Word, to the inheritance of the faith of which he has made you steward, of his body the Church, of his vicar the Pope, of the way of salvation, of the priests and deacons whom he has entrusted to you, to the poor, strangers and needy who are always the Church’s treasure, to the lost sheep, to prayer and to your fundamental tasks. Archbishop Sheen always judged the success of a retreat as to whether he could persuade those on retreat to make and keep a resolution for a daily Eucharistic holy hour. Conscious of the fact that I believe you’re all already doing that and of Lord’s words that to whom more is given, more is to be expected, this retreat has been focused ambitiously on trying to strengthen you to keep nine resolutions (more profoundly than before)! Actually, that’s not true: It’s been more to look at them as a whole and to integrate them more deeply into your unity of life as a disciple and apostle, so that in each you may live them in communion with the Lord who in calling you to live them will give you himself to keep them.
- The Marian Key
 - I’d like to finish the retreat by proposing a means to live out that synthesis: by integrating those resolutions within a renewed consecration to our Lady.
 - We are celebrating this year the Centenary of Mary’s apparitions to the three young shepherd children in Fatima. In the last 20 years, we Catholics have been blessed to have had more such holy

years than at any time in history: we've had years dedicated to God the Son (1997), God the Holy Spirit (1998), God the Father (1999), the Incarnation (2000), the Rosary (2002-3), the Eucharist (2004-5), St. Paul (2008-9), the priesthood (2009-10), faith (2012-3), consecrated life (2014-6) and mercy (2015-6).

- As a disciple and as a priest, I have grown so much from the graces of these years and have sought to help others profit from them that, I confess, I'm almost on a little spiritual and pastoral "withdrawal" from not having one to focus the Church's attention since last November's close of the Jubilee of Mercy.
- The absence of an officially declared holy year, however, provides the opportunity for popular devotion to fill the vacuum. I would suggest that 2017 would best be lived as a "Year of Fatima," a time to celebrate the centenary of the appearances of Our Lady to the *pastorinhos* in the Cova d'Iria in Portugal, to ponder the messages entrusted by Mary to them, and to imitate the response of Lucy, Francisco and Jacinta.
- There's obviously a particular Lenten resonance of Mary's appeal to the world through the three shepherd children that I'd urge you to keep in mind for the remaining 37 days until Holy Thursday.
- When St. John Paul II visited Fatima in 1982, he remarked that Our Lady's words in the Cova da Iria can be summarized by the two-fold imperative with which Christ began his public ministry and which we hear as we're marked with ashes: "Repent and believe in the gospel."
- "These are the first words," the Pope said, "that the Messiah addressed to humanity. The message of Fatima is, in its basic nucleus, a call to conversion and repentance, as in the Gospel. ... The call to repentance is a motherly one, and at the same time it is strong and decisive."
- We need to listen to that ardent maternal call to penance and conversion with a fitting trepidation, he emphasized, because we can easily see "how many people and societies—how many Christians—have gone in the opposite direction to the one indicated in the message of Fatima. Sin has thus made itself firmly at home in the world, and denial of God has become widespread in the ideologies, ideas and plans of human beings. But for this very reason the Gospel call to repentance and conversion, uttered in the Mother's message, remains ever relevant. It is still more relevant than it was [in 1917]. It is still more urgent."
- When we examine Our Lady's message, we can readily see its Lenten relevance and urgency.
- In her first apparition, on May 13, she asked Lucia, Francisco and Jacinta, "Do you wish to offer yourselves to God, to endure all the suffering that He may please to send you, as an act of reparation for the sins by which he is offended and to ask for the conversion of sinners?"
- At the beginning of Lent, Mary could well ask each of us the same question.
- On July 13, she repeated the appeal, telling the *pastorinhos*, "Sacrifice yourselves for sinners, and say often this prayer, especially during any sacrifice: 'O my Jesus, I offer this for love of you, for the conversion of poor sinners, and in reparation for all the sins committed against the Immaculate Heart of Mary.'"
- Then she showed them a vision of Hell, a clear reminder of the stakes involved in whether sinners, whether we, convert and begin to choose God. It was, as Lucia recalled, a "great sea of fire" in which "were demons and souls in human form," emitting "shrieks and groans of pain and despair," which Lucia said "horrified us and made us tremble with fear." It was so frightening that had Our Lady not promised to take them to heaven they "would have died of fear and terror."
- Mary also showed the shepherd kids in the July apparition another vision — the famous "third secret of Fatima" — in which Our Lady pointed toward an Angel with a flaming sword who cried out in a loud voice, "Penance! Penance! Penance!" a summons that beyond the symbolism needs little interpretation.
- She also taught them a prayer known to many of us that we should say with particular fervor this centennial year. "When you recite the Rosary," she said to them, "say at the end of each decade: 'Oh My Jesus, forgive us our sins, save us from the fires of hell, and lead all souls to Heaven, especially those in most need of Your Mercy.'"
- That prayer would make a fitting Lenten aspiration, especially this year. Lent, after all, isn't a period of spiritual self-help training. It's a time of prayerful supplication, for ourselves and others, to be forgiven and saved. Mary taught us this prayer through the shepherd children not for our edification

but because she's concerned as a knowing mother about our and others' eternal destiny.

- In August, Mary repeated the summons with a holy candor that's impossible to sugar coat: "Pray, pray a lot and offer sacrifices for the sinners. You know that many souls go to hell because there is none who pray for them."
- In her last appearance in October, she repeated her appeal for people to recite the Rosary "every day" and emphasized, "It is necessary that they ask pardon for their sins" and "don't offend our God and Lord."
- Just like St. John Paul interpreted the Fatima message in a Lenten key, so did his successor.
- Writing in 2000, the future Pope Benedict underlined, "Our Lady's call to conversion and penance, issued at the start of the twentieth century, remains timely and urgent today." Her "insistent invitation" to penance, he said, "is nothing but the manifestation of her maternal concern for the fate of the human family, in need of conversion and forgiveness."
- The key words of what Mary revealed, he added, was prayer and sacrifice "to save souls" and the "threefold cry 'Penance, Penance, Penance!'" This, he said, is a repetition of the call to repentance and faith that began Jesus' public ministry and began our Lent. To understand Fatima and our own day, he said, "means to accept the urgency of penance, of conversion, of faith."
- Consecration to Mary's Immaculate Heart
 - But what I'd like to focus on most is what Mary proposed as the "antidote" to sin, to the visions of Hell, the rampages of atheistic communism in the world, and the persecution of the Church, all of which result from the refusal of God.
 - "You have seen Hell," our Lady commented, "where the souls of poor sinners go. To save future souls, God wishes to establish in the world the devotion to my Immaculate Heart. If people do what I tell you, many souls will be saved."
 - It is initially a very intriguing response. If I were to ask you — and even give you 100 guesses to come up with — the remedy for sin and all its effects, we would probably reply "prayer" or "confession" or "Eucharistic adoration" or "returning to the Sacraments" or "reading the Gospel" or "charity," or something somewhat obvious like that. Mary said, however, that it would be consecration to her Immaculate Heart. She told the children that the remedy for all these ills would be a heart like hers, a pure heart that "sees God" in all situations, says "fiat" to Him at all times, treasures His word and acts on them. This type of heart is a stronger weapon than all the earth's bullets, bombs and hijacked airplanes put together. It's key for us to grasp that consecration to Mary's Immaculate Heart is not a substitution for following Christ, because when we enter into Mary's heart through consecration, we are entering precisely into her own participation in her Son's consecration to the Father for our sanctification (Jn 17). The children took up that call to consecration with the arms of prayer and sacrifice that they were heroically putting to use.
 - This consecration Mary asked to be done personally, ecclesially and nationally. She was asking it of each of us, but she was also asking that Russia be consecrated to her by the Pope united with the Bishops of the world. Such actions of consecration, she was indicating, are quite valuable. St. John Vianney worked so hard for the consecration of his parish and parishioners. It leads us to wonder whether we're still following what she asked for and consecrating Russia, consecrating Syria and Iraq, consecrating China and North Korea, Cuba and Venezuela, consecrating Nigeria and Kenya, and our own country, our state, our city, our neighborhood, our family to her maternal love, protection and example. Such consecration matters! At a personal level it also matters.
 - I remember my first consecration, 25 years ago, on the Solemnity of Mary's Immaculate Conception in 1993. I was at Mt. St. Mary's Seminary in Emmitsburg, Maryland, three months into my six-year preparation for the priesthood. In the mailroom on All Saints Day, I noticed a flier by a transitional deacon inviting seminarians to a meeting to begin preparations to make a "total consecration" of themselves to Mary. The opportunity intrigued me. The fact that the deacon was willing to sacrifice his time to guide younger seminarians through the consecration process attracted me, too.
 - By that point, I already had a strong devotion to the Blessed Mother. My earliest memory is of praying the Rosary as a family in our living room, as my parents, two brothers, sister and I would do every night throughout my childhood. My mother was a president of a Legion of Mary praesidium and Marian piety imbued our home.

- When I got to college, and no longer had the same familial structure of prayer around me, my appreciation for the Rosary grew and my love for Mary matured and became more manly. Men do things for women they love and during those years, with other Catholic guys at Harvard, I started to make Marian pilgrimages on Saturdays. We journeyed to the Basilica of Our Lady of Perpetual Help in Dorchester, the Shrine of the Madonna in East Boston, the Sanctuary of Our Lady of Fatima in Holliston and of Our Lady of LaSalette in Attleboro, and to altars of the Blessed Mother in Churches in the area. Eventually our horizons expanded and we visited the Marian holy sites of Montserrat in Spain, Lourdes in France and Divino Amore outside Rome.
- These were the days of intense and somewhat agonizing discernment of whether the Lord was calling me to be a priest. Each day I was asking Mary to help me patiently and prayerfully trust in her Son enough to say “fiat” to whatever he was asking of me. At the time a young priest friend, who had been a seminarian at my home parish a few years earlier, visited and encouraged me to “consecrate my vocation” to Mary. He told me that he had suffered greatly during his seminary years for his piety — the 1980s featured some confused days for priestly houses of formation — and had it not been for Mary’s help, he was convinced he would have never survived. He urged me to place my future in Mary’s hands with confidence that she would intercede for me for whatever graces I would need faithful to respond to her Son. Later that night as I was praying in front of a statue of the Blessed Mother, I confided to her that I didn’t know how to consecrate myself, but wished to do so, and begged her to receive my feeble entrustment.
- A couple of years later I had a chance, on the feast of Our Lady of Sorrows, to renew that consecration. It was, on the one hand, the worst day of my life, when I was refused, for reasons of ignoble ecclesiastical politics, an application to become a seminarian for my home diocese. On the other hand, it was the happiest day of my existence because, despite my indignation and total incomprehension of where I would go from there, I was thoroughly convinced that the mother to whom I had entrusted my vocation would intervene. Six months later I was a seminarian for the Diocese of Fall River. Three months after that I was standing before total consecration advertisement on the bulletin board in Emmitsburg.
- I was interested in making the total consecration both out of gratitude to Our Lady for all she had done for me as well as because I was convinced that my earlier “made-up” consecratory prayer somehow must have been inadequate. So I went to the meeting, joined by about 30 other interested seminarians. The deacon explained the 33-day process of preparation and passed out a small book entitled, “Preparation for Total Consecration according to St. Louis Marie Grignion de Monfort.” It contained various prayers and readings from the Gospel, St. Louis’ writings, and the Imitation of Christ, all broken down into 33 digestible portions across four sections: leaving behind the spirit of the world, knowledge of self, of our Lady and of Christ.
- Over the course of the next month, I went through these spiritual exercises, which were an occasion for thorough spiritual renewal. The day of my consecration was like the day of my ordination several years later, as, with the help of the Blessed Mother, I tried to make a total gift of myself to God. I tangibly experienced on both occasions the beauty that comes from saying yes to the divine plan.
- It was during this time of preparation that I first became aware of how central total consecration to Jesus through Mary was in the life of Pope John Paul II. His spirituality and even his motto, “Totus Tuus,” came from St. Louis’ formula for consecration. He would later explain:
 - “At the time when my priestly vocation was developing, ... a change took place in my understanding of devotion to the Mother of God. I was already convinced that Mary leads us to Christ, but at that time I began to realize also that Christ leads us to his Mother. At one point, I began to question my devotion to Mary, believing that, if it became too great, it might end up compromising the supremacy of the worship owed to Christ. At that time, I was greatly helped by a book by St. Louis Marie Grignion de Montfort entitled *Treatise of True Devotion to the Blessed Virgin*. There I found answers to my questions. Yes, Mary does bring us closer to Christ; she leads us to him, provided that we live her mystery in Christ. This treatise by St. Louis Marie Grignion de Montfort ... is the origin of the motto Totus Tuus. It is an abbreviation of a more complete form of entrustment to the Mother of God which runs like this: *Totus Tuus ego sum et omnia mea Tua sunt. Accipio Te in mea omnia. Praebe mihi cor Tuum,*

Maria.”

- John Paul II wished to proclaim as the motto of his life and papacy his total consecration to the Blessed Mother. He wished to “live her mystery in Christ.” I’m convinced that this was one of the principal reasons for his sanctity and greatness. He would pray those words of consecration every day, which translated means, “I am all yours and all I have is yours. I take you for my all. Give me your heart, O Mary!” I have adopted those same words as a morning offering each day when I awaken, asking Mary for her heart that with it I might more faithfully love her son.
- In his beautiful apostolic letter on the Rosary, Pope John Paul said that total consecration to Mary “in no way obscures or diminishes the unique mediation of Christ, but rather shows its power.” He confessed openly that he had “powerfully experienced” in his own life St. Louis’ “luminous principle” that “our entire perfection consists in being conformed, united and consecrated to Jesus Christ. Hence the most perfect of all devotions is undoubtedly that which conforms, unites and consecrates us most perfectly to Jesus Christ. Now, since Mary is of all creatures the one most conformed to Jesus Christ, it follows that among all devotions that which most consecrates and conforms a soul to our Lord is devotion to Mary, his Holy Mother, and that the more a soul is consecrated to her the more will it be consecrated to Jesus Christ.”
- The Marian dimension of our life
 - Before I get to the Marian angle of the various resolutions and how to look at them within a renewed consecration to our Lady, I’d just like to stop for a little to ask a more basic question: How Marian are we? We all have a devotion to Mary. We pray the Rosary, the Angelus, sing the Marian hymns, and celebrate her feast days, but sometimes we can do these beautiful things as spiritual practices rather than things that define us in our core. How deep is our devotion to Mary? How much do we depend on her? Is our life even more Marian than Petrine, as JP II said in MD? Do we really try to relive her mystery in Christ?
 - The documents of the Church about the bishop have some beautiful sections on Marian devotion.
 - PG 3. He must therefore model himself on the Virgin Mary, the Mother of Hope, who believed in the fulfilment of the Lord's words (cf. Lk 1:45). Relying on the word of God and holding firmly to hope, which like a sure and steadfast anchor reaches to the heavens (cf. Heb 6:18-20), the Bishop stands in the midst of the Church as a vigilant sentinel, a courageous prophet, a credible witness and a faithful servant of Christ, "our hope of glory" (cf. Col 1:27), thanks to whom "death shall be no more, neither shall there be mourning, nor crying nor pain any more" (cf. Rev 21:4).
 - PG 14. Mary, Mother of Hope and teacher of the spiritual life — The Bishop will also find support for his spiritual life in the maternal presence of the Virgin Mary, Mater spei et spes nostra, as the Church invokes her. The Bishop will therefore nourish an authentic and filial devotion to Mary, and feel himself called to make her fiat his own, re-experiencing and re-appropriating each day Jesus' entrusting of Mary at the foot of the Cross to the Beloved Disciple, and of the Beloved Disciple to Mary (cf. Jn 19:26-27). The Bishop is also called to reflect the unanimous and persevering prayer of Christ's disciples and Apostles with his Mother in preparation for Pentecost. This icon of the nascent Church manifests the indissoluble bond uniting Mary and the successors of the Apostles (cf. Acts 1:14). The holy Mother of God will consequently be the Bishop's teacher in listening to the word of God and promptly putting it into practice, as a faithful disciple of the one Teacher, in firm faith, confident hope and ardent charity. As Mary was the "memory" of the incarnation of the Word in the first Christian community, so the Bishop must preserve and pass on the living Tradition of the Church, in communion with all the other Bishops, in union with, and under the authority of, the Successor of Peter. The Bishop's solid Marian devotion will be constantly related to the liturgy, where the Blessed Virgin is particularly present in the celebration of the mysteries of salvation and serves as a model of docility and prayer, of spiritual oblation and motherhood for the whole Church. Indeed, it will be the Bishop's responsibility to ensure that the liturgy always appears "as an 'exemplary form', a source of inspiration, a constant point of reference and the ultimate goal" for the Marian piety of the People of God.⁶⁴ While holding to this principle, the Bishop will also nourish his personal

and communitarian Marian devotion by devotional practices approved and recommended by the Church, especially by the recitation of that compendium of the Gospel which is the Holy Rosary. Being himself completely familiar with this prayer, completely centred as it is on the contemplation of the saving events of Christ's life with which his holy Mother was closely associated, every Bishop is also called to promote diligently its recitation.

- AS 35. **Marian Spirituality.** The Marian dimension of the Church gives the Bishop's spirituality a Marian aspect. The icon of the nascent Church, which presents Mary together with the Apostles and the disciples of Jesus united in persevering prayer, waiting for the Holy Spirit, expresses the indissoluble bond between Mary and the successors of the Apostles (106). As a mother, both to the lay faithful and to the Pastors, as a model and a type of the Church (107), she sustains the Bishop in his interior task of configuration to Christ and in his ecclesial service. From Mary, the Bishop learns the art of contemplating the face of Christ, from her too he draws consolation for the exercise of his ecclesial mission and strength to proclaim the Gospel of salvation. The maternal intercession of Mary accompanies the confident prayer of the Bishop, enabling him to penetrate more profoundly the truths of the faith, and to preserve it pure and entire as she did in her heart (108); rekindling his fervent hope, which he sees already realized in the "Mother of Jesus in the glory which she possesses in body and soul" (109); and nourishing his charity so that the maternal love of Mary may animate the Bishop's entire apostolic mission. In Mary, who "shines forth... to the pilgrim People of God" (110), the Bishop contemplates the Church in her mystery (111); he sees already attained in her the perfection of holiness for which he himself must strive with all his strength, and he proposes her to the faithful entrusted to his care as a model of intimate union with God. Mary, the "woman of the Eucharist" (112), teaches the Bishop to offer his life daily in the Mass. At the altar, he makes his own the *fiat* with which Our Lady offered herself at the joyful moment of the Annunciation and again in sorrow at the foot of the Cross. The Eucharist, "the source and the summit of all preaching of the Gospel" (113), is intimately linked with the other sacraments (114) and it points the Bishop's Marian devotion firmly towards the Liturgy. The Virgin has a special presence in the celebration of the mysteries of salvation and is an exemplary model for the whole Church of listening and prayer, of self-offering and of spiritual maternity.
- PG 74. Let us implore for this great undertaking the intercession of the Virgin Mary, Mother of the Church and Queen of the Apostles. May she, who in the Upper Room supported the prayers of the Apostolic College, obtain for us the grace never to fail in the task of love which Christ has entrusted to us. As a witness to true life, Mary "shines forth for the pilgrim people of God" – and in a particular way for us, their pastors – "as a sign of sure hope and comfort, until the day of the Lord arrives"

- Marian dimension to the resolutions made by a bishop
 - I think it's worthwhile to ponder the Marian dimension of the resolutions a bishop makes because in each of them, to some extent, we can relive her mystery in Christ, we can be a successor of the apostle St. John in taking Mary into his home, into his whole episcopal and apostolic life.
 - Do you resolve by the grace of the Holy Spirit to discharge until death the office entrusted to us by the Apostles, which we are about to pass on to you by the laying on of hands?
 - Model of perseverance to the Cross and beyond to her own death.
 - Cooperation with the grace of the Holy Spirit
 - Fulfilled her office to the full.
 - Do you resolve to preach the Gospel of Christ with constancy and fidelity?
 - She preached quietly. Six words. But never wavered.
 - Blessed because of her firm believing that what was promised would be fulfilled.
 - Do you resolve to guard the deposit of faith, entire and incorrupt, as handed down by the Apostles and preserved in the Church everywhere and at all times?
 - She guarded Christ within.
 - Became the model of the transmission as we heard from Pope Benedict.

- “Do you resolve to build up the Body of Christ, his Church, and to remain in the unity of that Body together with the order of Bishops under the authority of the successor of Saint Peter the Apostle?”
 - Gave Christ the Body.
 - Built up the Church as Mother from Calvary, accepting us as her children.
 - Built up the Church leading toward Pentecost.
 - Continues to build up the Church.
 - Mother of a family.
- “Do you resolve to render obedience faithfully to the successor of the blessed Apostle Peter?”
 - Model of faithful obedience.
 - Verbum Domini 27.
- “Do you resolve to guide the holy people of God in the way of salvation as devoted fathers and sustain them with the help of your fellow ministers, the Priests and Deacons?”
 - Guide of the pilgrim people
 - Star of the Sea
 - Devoted parent
- “Do you resolve, for the sake of the Lord’s name, to be welcoming and merciful to the poor, strangers, and to all who are in need?”
 - Received the Archangel.
 - Received St. John
 - Visitation, caring for Elizabeth.
 - Merciful to woman in Cana.
 - Lourdes for the sick. So many prayers.
 - Likewise the miracles in Fatima. Miraculous medal
- “Do you resolve as a good shepherd to seek out the sheep who stray and gather them into the Lord’s fold?”
 - Model of search in Finding of Jesus in the Temple
 - Went out in search for people of Mexico.
- “Do your resolve to pray without ceasing to almighty God for the holy people and to carry out the office of High Priest without reproach?”
 - Model of constant prayer, contemplating everything in her heart.
 - Lived without reproach, within stain or wrinkle, holy and unblemished in God’s sight.
- Conclusion
 - I’d like to finish with something from Saint Mother Teresa. Tomorrow I have a retreat for her sisters and their co-workers in the Bronx. It’s been great to have many of their internal publications, which have really helped my prayer. She has many words on Marian consecration that can help us as we finish the retreat and return home to live out this consecration to Mary’s immaculate heart in daily life.
 - St. Teresa wrote, “In a word, our consecration can be summarized thus: the resolution to remain always in her Heart, in prayer and in our apostolate, without attachments or worries, in prayer of heart and docility of will. To the extent that we are in her and of her, we will be in and of Jesus and He living in us; to the extent she is united to us, living and praying, serving and consoling, channeling the living waters of the Spirit of Love, we will fulfill our task.” It involves several parts, she said:
 - “Total confidence in her: in her role and power in our life, with the conviction that together with her, and only with her, we can and will fulfill our vocation and reach the holiness to which we are called.
 - “Presence: faith in the reality and constancy of her presence in our daily life; knowing beyond doubt that she is always with us, always hears us, and that her loving gaze ever penetrates our soul.
 - “Absolute Trust: in her, in all that she is doing in our life in the present moment, and in all that concerns the future: expecting everything from her at all times and in every situation, knowing that all has been prearranged by her for our good.
 - “Abandonment: the concrete living out of our trust — the act of free cooperation with Our Lady’s activity in our life; abandonment both in the specific circumstances we are living and as a general

attitude of soul, allowing oneself to be led by her; giving over to her all attachments, worries, expectations and desires; making her the gift of complete interior and exterior docility.

- “Self-gift: giving ourselves in her service, to carry out her plan and aid in the accomplishment of her mission; giving to the Lord through her all we have and are — our entire self (“totus tuus”) and all that concerns us; seeking to please the Lord by doing all ‘through, in and with her.’
- “Entering her heart: to live in the temple of her Heart, in spiritual communion and incessant prayer with her; to dwell in her interior in the presence of the Trinity; to listen to her and learn from her; to know that our soul will be transformed in the image of Jesus by the Spirit at work within her.
- “Sharing her prayer: to meditate on the Word of God together with her; to embrace the Incarnate Word with her; to listen to Jesus’ cry of thirst and to satiate Him together with her...; to share in her Fiat and her Magnificat.
- “Sharing her mission: to live next to the Cross with her; to bring Jesus with her to the lost, the least and the last; to be the channel of her presence and work; totally at her disposal for the service of Jesus in the poor; to console her and share in her sorrow over the suffering of her Son and His mystical Body.”