

Marian Consecration to Jesus through Mary talk 1 Renouncing the World

My dear brothers and sisters, there are **two companies**" that appear before you each day: the followers of Christ and the followers of the world.

Our dear Savior's company is on the right," climbing up a narrow road, made all the narrower by the world's immorality. Our Master leads the way, barefooted, crowned with thorns, covered with blood, and laden with a heavy cross. Those who follow him, though most valiant, are only a handful, either because his quiet voice is not heard amid the tumult of the world, or because people lack the courage to follow him in his poverty, sufferings, humiliations and other crosses which his servants must carry all the days of their life.

8 On the left hand is the company of the world or of the devil. This is far more numerous, more imposing and more illustrious, at least in appearance. Most of the fashionable people run to join it, all crowded together, although the road is wide and is continually being made wider than ever by the crowds that pour along it like a torrent. It is strewn with flowers, bordered with all kinds of amusements and attractions, and paved with gold and silver."

9 On the right, the little groups which follow Jesus" speak about sorrow and penance, prayer and indifference to worldly things. They continually encourage one another saying, "Now is the time to suffer and to mourn, to pray and do penance, to live in retirement and poverty, to humble and mortify ourselves;'. for those who do not possess the spirit of Christ, which is the spirit of the cross, do not belong to Him." Those who

belong to Christ have crucified all self-indulgent passions and desires (*Friends of the Cross*, Montfort, B, 7-9, *God Alone, Collected Writings of St. Louis de Montfort*, 126)

10 Those who follow the world, on the contrary, urge each other to continue in their evil ways without scruple, calling to one another day after day, "Let us eat and drink, sing and dance and enjoy ourselves." God is good; He has not made us to damn us. He does not forbid us to amuse ourselves. We shall not be damned for so little. We are not to be scrupulous. No. you will not die.""

11. Dear brothers and sisters, remember that our loving Savior has his eyes on you at this moment, and he says to each one of you individually, "See how almost everyone deserts me on the royal road of the Cross. Pagans in their blindness ridicule my Cross as foolishness; obstinate Jews are repelled by it" as by an object of horror; heretics pull it down and break it to pieces as something contemptible.

"Even my own people - and I say this with scars in my eyes and grief in my heart - my own children whom I have brought up and instructed in my ways, my members whom I have quickened with my own spirit, have turned their backs on me and forsaken me by becoming enemies of my Cross" "Will you also go away?"· Will you also desert me by running away from my Cross like the worldlings, who thus become so many antichrists?" Will you also follow the world;" despise the poverty of my Cross, in order to seek after wealth; shun the sufferings of my Cross, to look for enjoyment; avoid the humiliations of my Cross in order to chase after the honors of the world? "There are many who pretend they are friends of mine and protest that they love me, but in their hearts they hate me. I have many friends of my table, but very few of my Cross" (*Friends of the Cross*, Montfort, II,A, 10-12, *God Alone, Collected Writings of St. Louis de Montfort*, 127)

In fact, **only a few people have the knowledge to live out the mystery of the cross in daily life. For a man to climb Mount Calvary and allow himself to be nailed to the cross with Christ** in the midst of his own people, he must be courageous, heroic, resolute; one who is close to God, and treats with indifference the world and the devil, his own body and his own desires; one who is determined to leave all things, to undertake all things, and to suffer all things for Christ.

You must realize, my dear friends of the Cross, that should there be anyone among you without this determination, he is only walking on one foot, flying with one wing.
(Friends of the Cross, Montfort, II,C, 15, God Alone, Collected Writings of St. Louis de Montfort, 128)

26 Friends of the Cross, disciples of the crucified God, the mystery of the Cross is a mystery unknown to the Gentiles, rejected by the Jews, and despised by heretics and bad Catholics. But it is the great mystery you must learn to practice in the school of Christ, and which can only be learnt from him. You will look in vain in all the schools of ancient times for a philosopher who taught it; in vain will you appeal to the senses or to reason to throw some light on it. It is only Jesus, through his all-powerful grace, who can teach you this mystery and give you the ability to appreciate it.

Strive to become proficient in this all important science under your great Master, and you will understand all other sciences for it contains them all in an eminent degree... **The one among you who knows best how to carry his cross, even though in other things he does not know A from B, is the most learned of all.**" *(Friends of the Cross, Montfort, II, C, 26-27, God Alone, Collected Writings of St. Louis de Montfort, 132)*

When we are told to love the cross, that does not refer to emotional love, impossible to our human nature. There are three kinds of love: emotional love, rational love, and the supernatural love of faith. In other words, the love that resides in the lower part of man, in his body; the love in the higher part, his reason; and the love in the highest part of man, in the summit of the soul, that is, the intelligence enlightened by faith.

51 God does not ask you to love the cross with the will of the flesh. Since the flesh is subject to sin and corruption, all that proceeds from it is perverted" and, of itself, cannot be submissive to the will of God and his crucifying law. It was this human will our Lord referred to in the Garden of Olives when He cried out," Father, let your will be done, not mine." (*Friends of the Cross*, Montfort, II, D, 50-51, *God Alone, Collected Writings of St. Louis de Montfort*, 140)

10 My dear Friends of the Cross, make the resolution to suffer any kind of cross without excluding or choosing any: any poverty, injustice, loss, illness, humiliation, contradiction, slander, spiritual dryness, desolation, interior and exterior trials, saying always, "My heart is ready, O God, my heart is ready." Be prepared then to be forsaken by men and angels, and seemingly by God himself; to be persecuted, envied, betrayed, slandered, discredited and abandoned by everyone; to suffer hunger, thirst, poverty, nakedness, exile, imprisonment, the gallows, and all kinds of torture, even though you have done nothing to deserve it"

(*Friends of the Cross*, Montfort, II, D, 54, *God Alone, Collected Writings of St. Louis de Montfort*, 141)

Acquire the good habit of reflecting on these four points

1. What is it that attracts God's attention? The one who carries his cross cheerfully.
2. Consider the hand of God. Does he not allow both the good and bad in His providence? He will not allow you to be tempted beyond your limits.
3. Reflect on the wounds of the sufferings of Christ crucified
4. Fourthly, look upward and see the beautiful crown that awaits you in heaven.

(Friends of the Cross, Montfort, II, D, 55-58, God Alone, Collected Writings of St. Louis de Montfort, 141-142)

13 Whenever you receive any cross, always welcome it with humility and gratitude.

.. **For example**, Suppose you have a piece of furniture you are fond of, but which is of no use to you. You could give it away to someone who needs it, saying to yourself, "Why should I have things I don't need when Jesus is so poor?" Or if you have a distaste for a certain kind of food, an aversion for the practice of some particular virtue, or a dislike for some offensive odor. You could take the food, practice the virtue. Accept the odor and thus conquer yourself. Or again, your fondness for a certain person or thing may be immoderate. Why not see less of that person, or keep away from those things that attract you? If you have a natural inclination never to miss what is going on, to be always doing things, to be in the limelight, to frequent popular places, then guard your eyes, watch your tongue, and stay where you are.

Have you a natural aversion for certain persons or things? Then overcome it by not avoiding them.

(Friends of the Cross, Montfort, II, D, 60-61, God Alone, Collected Writings of St. Louis de Montfort, 144)

While waiting for that great day of the last judgment, **Eternal Wisdom has decreed the Cross to be the sign, the emblem and the weapon of his faithful people.** He welcomes no child that does not bear its sign. He recognizes no disciple who is ashamed to display it, or who has not the courage to accept it, or who either drags it reluctantly or rejects it outright.

He proclaims, "If anyone wishes to come after me, let him renounce himself and take up his cross and follow me. "21'

He enlists no soldier who does not take up the cross as the weapon to defend himself against all his enemies, to attack, to overthrow and to crush them . And he exclaims, "In this sign you will conquer. Have confidence, soldiers of mine, I am your leader; I have conquered my enemies by the cross," and by it you also will be victorious."

(Love of Eternal Wisdom, Montfort, 173, God Alone, Collected Writings of St. Louis de Montfort, 97)

The Cross is precious for many reasons:

1 Because it makes us resemble Jesus Christ;

2 Because it makes us worthy children of the eternal Father, worthy members of Jesus Christ, worthy temples of the Holy Spirit. "God the Father chastises every son he accepts;"· Jesus Christ accepts as his own only those who carry their crosses. The Holy Spirit cuts and polishes all the living stones of the heavenly Jerusalem, that is, the elect.

'21 These are revealed truths. 3 The Cross is precious because it enlightens the mind and

gives it an understanding which no book in the world can give. "He who has not been tried, what can he know?"

4 Because when it is well carried it is the source, the food and the proof of love. The Cross enkindles the fire of divine love in the heart by detaching it from creatures. It keeps this love alive and intensifies it; as wood is the food of flames, so the Cross is the food of love. And it is the soundest proof that we love God. The Cross was the proof God gave of his love for us; and it is also the proof which God requires to show our love for him. (*Love of Eternal Wisdom*, Montfort, 176, *God Alone, Collected Writings of St. Louis de Montfort*, 98)

126 **I have said that this devotion could rightly be called a perfect renewal of the vows and promises of holy baptism.** Before baptism every Christian was a slave of the devil because he belonged to him. At baptism he has either personally or through his sponsors solemnly renounced Satan, his seductions and his works. He has chosen Jesus as his Master and sovereign Lord and undertaken to depend upon him as a slave of love. This is what is done in the devotion I am presenting to you. We renounce the devil, the world, sin and self, as expressed in the act of consecration, and we give ourselves entirely to Jesus through Mary. We even do something more than at baptism, when ordinarily our god-parents speak for us and we are given to Jesus only by proxy. In this devotion we give ourselves personally and freely and we are fully aware of what we are doing.

In holy baptism we do not give ourselves to Jesus explicitly through Mary, nor do we give him the value of our good actions. After baptism we remain entirely free either to apply that value to anyone we wish or keep it for ourselves. But by this consecration we give ourselves explicitly to Jesus through Mary's hands and we include in our consecration the value of all our actions. (*True Devotion*, Montfort, #126, p. 62)