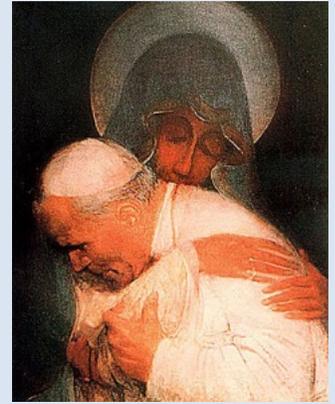


THE MARIAN DIMENSION OF BLESSED JOHN PAUL II A MARIAN CHARISM FOR THE CHURCH

Mother Adela Galindo, Foundress SCTJM
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The election of H.H. John Paul II brought a profound and universal resurgence in Marian spirituality. John Paul II developed Marian doctrine in new forms, always building upon the living tradition of the Church. He is not only a faithful interpreter of doctrine, but he expands new paths in his thought, theology, teachings and in his Marian spirituality. We could say that his Marian devotion was in many ways a particular charism of his pontificate. What is a charism? It is a gift of the Holy Spirit, given at a particular moment in history, for the good of the Church.

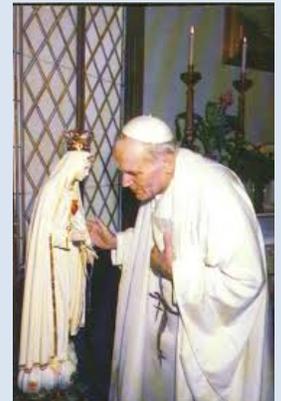
This Marian charism was manifested very clearly in the life of John Paul II and in his Petrine mission, with his words, in his Magisterium, with his gestures and deeds. As the Dogmatic Constitution *Dei Verbum* tells us, "Christ revealed Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) which through Christ, the Word made flesh, is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them." (*Dei Verbum* #2)

If the Magisterium of Bl. John Paul II is considered the most prolific on many topics, Mariology among them, we cannot forget that if he taught so much about the Blessed Virgin Mary and made Her a constant topic of his Magisterium, his gestures were just as eloquent. Those details with which he constantly directed the gaze of the whole Church to the Mother of God, and our Mother. How many pictures we can contemplate, especially in all the books that have emerged after his death, of John Paul with an image of Our Lady! If we stop to think, wouldn't it be quite difficult to imagine the Pope without Our Lady or a rosary in his hand? Could we imagine John Paul II in a country without making a pilgrimage to a Marian shrine? Could we imagine the Pope without the "Totus Tuus" representing him?

All the gestures of the Pope were so Petrine: so pastoral, so paternal...and all his gestures were so Marian...How beautiful it has been to be eyewitnesses of a particular charism in the Church that doesn't end with him, but that experienced a resurgence or a singular clarity: Peter making gestures that reveal his dependence, his acceptance, his trust and love of the Mother of God.

GESTURES

The external appearance, the movements that reveal interior affections; noticeable traits that reveal the heart. Without fear of exaggerating, we can say that John Paul II has been a Pope of many gestures: he wanted to give the Church a clear Marian appearance, his movements and traits have revealed to us the profound love of his heart for the Blessed Virgin Mary. In a historic moment in the Church in which many saw devotion to Mary as something for the uneducated, for the simple, the Holy Spirit raised up a man of a high human, spiritual, and intellectual caliber, as Peter who knew to teach all of us that kings as well as shepherds should prostrate themselves before Jesus who is in the arms of His Mother.



We have said that John Paul II was a man of words, of deeds, and of gestures, and not only in Mariology, but we are going to concentrate on briefly going over his gestures and words, and so "make memory," which in biblical language means to "actualize", of his great Marian legacy in the Church.

HIS PILGRIMAGES TO MARIAN SHRINES

We could say that in the pontificate of John Paul II, our gaze was directed in a particular way to the Mother of God. No Pope had made so many pilgrimages to Marian shrines around the world, consecrating each country, each continent, each family and the whole Church to the Immaculate Heart. He constantly directed the attention of the faithful to Shrines and the importance of pilgrimages: In the numerous shrines, which are 'antennas' of the Good News, especially Marian Shrines, "it is not only individuals or local groups, but sometimes whole nations and continents seek an encounter with the the Mother of the Lord." (*Angelus*, June 21, 1987) "One could perhaps speak of a specific "geography" of faith and Marian devotion, which includes all these special places of pilgrimage where the People of God seek to meet the Mother of God in order to find, within the radius of the maternal presence of Mary" (*RM* 28). To go on pilgrimage for John Paul II was to



go with the whole Church to the “meeting tent” with God, with Our Lady, with the saints, to ask for particular graces which are especially granted in those holy places (the new and present day Canas.)

The pilgrimage to so many Marian shrines was a singular gesture that geography, but also the history, of nations is singularly marked by such a strong and vigorous Marian presence, that the historical and cultural identity of their people is linked to this Marian presence. For him, Marian shrines constitute the heart of countries and continents. He called the Basilica of Guadalupe the heart of America. Pilgrimages constituted an inevitable part of his schedule during apostolic trips.

HIS EPISCOPAL MOTTO: TOTUS TUUS! – his program of life.

The expression comes from St. Louis Maria Grignion de Montfort. It is the abbreviation of the more complete form of the consecration to the Mother of God.

In his book *Crossing the Threshold of Hope*, he told us about his motto, “Totus Tuus”. “This phrase is not only an expression of piety, or simply an expression of devotion. It is more. During the Second World War, while I was employed as a factory worker, I came to be attracted to Marian devotion. At first, it had seemed to me that I should distance myself a bit from the Marian devotion of my childhood, in order to focus more on Christ. Thanks to Saint Louis of Montfort, I came to understand that true devotion to the Mother of God is actually Christocentric, indeed, it is very profoundly rooted in the Mystery of the Blessed Trinity, and the mysteries of the Incarnation and Redemption.”(p. 110)

The motto *Totus Tuus* is inspired by the doctrine of St. Louis Marie Grignion de Monfort (cf. *Gift and Mystery*, pp. 29-30, *Rosarium Virginis Mariae*, 15). These two words express total belonging to Jesus through Mary: “*Tuus totus ego sum, et Omnia mea, tua sunt*”, writes St. Louis Marie; and is translated: “*I am all yours and all I have is yours, O dear Jesus, through Mary, your holy Mother.*”

Everything for Jesus Christ through Mary. And so he lived, so he fulfilled his mission, and so he died, with Totus Tuus on his lips and in his heart. In his spiritual testament, John Paul II places his whole life in the hands of Our Lady, to whom he was totally consecrated with his motto Totus Tuus. Like Christ did on the cross, he also wanted, upon departing from this world, to leave us in the hands of Mary: “*In these same motherly hands I leave everything and everyone with whom my life and my vocation have brought me into contact. In these Hands I above all leave the Church, and also my Nation and all humankind.*”

HIS PAPAL COAT OF ARMS

The papal coat of arms (right) represents the cross of Christ and the “M” of the Blessed Virgin Mary, His Mother, at the foot of the cross. It is the first time that a papal coat of arms contains a letter.



He wanted to give homage to the central mystery of Christianity: that of Redemption. It principally represents a cross, the form of which, nevertheless, does not correspond to any of the typical heraldic models on the subject. The reason for the unusual displacement of the vertical part of the cross immediately appears if the second object inserted into the coat of arms is taken into account: the large and majestic uppercase M, which recalls the presence of Our Lady under the Cross and Her exceptional participation in Redemption. The intense devotion of the Pontiff to the Blessed Virgin Mary is manifested in this way, as it was also expressed in the motto of then Cardinal Wojtyła: *TOTUS TUUS*. We cannot forget

that precisely within the borders of the ecclesiastical province of Krakow, the hugely famous Marian shrine of Czestochowa is found, where the Polish people have nourished, from centuries ago, their filial devotion to Our Lady.

He invited us throughout his pontificate to stop without fear at the foot of the Cross and before the Heart of the Son of God and of Mary, opened wide for us, he asked us to accept these saving words that make up the heart of the Totus Tuus, the great consecration from the beginning and for all times, proclaimed by Christ. At the foot of the Cross, Christ entrusted the beloved disciple and in him, the whole Church, to the maternal care of Mary. So that what She did with him (St. John), She would do now with his mystical body. “Behold your Mother.” “Woman, behold your son.” (In the act of consecration of

October 8, he placed Our Lady of Fatima at the foot of the cross, he knelt to the left, like St. John. He made his papal coat of arms come to life for us.)

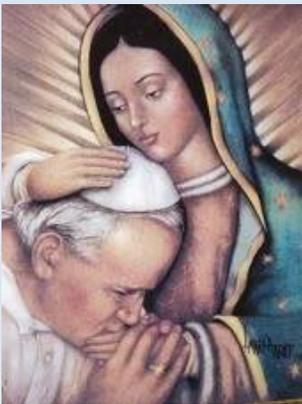
CHARACTERISTICS OF THE COAT OF ARMS: FULL OF SIMPLICITY

- The *coat of arms*, the cross of Christ
- In the *right panel*, an **M**: the maternal presence and total collaboration of Mary in the mystery of salvation.
- The *left panel*, empty. Waiting to be occupied by each disciple of Christ that is disposed to participate in the redemptive sacrifice and to be like St. John, who gave himself to the Mother of God and was received by Her.

This motto, *Totus Tuus*, this “I am all yours and all I have is yours,” has been the program of his life. Let us listen to what he said in his book “Gift and Mystery” about the shrine of Kalwaria and his episcopal ministry: *“Even as a child, and still more as a priest and Bishop, it would lead me to make frequent Marian pilgrimages to Kalwaria Zebrzydowska. Kalwaria is the principal Marian shrine of the Archdiocese of Cracow. I would go there often, walking along its paths in solitude and presenting to the Lord in prayer the various problems of the Church, especially in the difficult times during the struggle against communism. As I look back, I see how all things are connected: today as yesterday, we find ourselves no less deeply caught up in the same mystery, encountering Jesus through Mary.”*

THE MATERNITY OF MARY

The Marian dimension of John Paul II is the fruit of an entire life of deep devotion to the Blessed Virgin Mary as Mother, which took, as he himself has said, a long process of maturation. We could say that John Paul II, in his personal experience and in its theological dimension, placed the Maternity of Mary as the trunk upon which the branches (dimensions) of his life and Marian spirituality developed.



He was convinced that each disciple of Christ must find himself in the word of the Master on the Cross: “Behold your son; son behold your Mother.” And that these words are a testament of Christ that must be received by each one of the faithful of the Church. *“In John, the beloved disciple, each person, discovers that he is a son or daughter of She who gave the world the Son of God.”*

For John Paul II, to be identified as a son of Mary was determinant in the development of his Marian spirituality. To discover himself in the face of St. John evoked a profound awareness of the need to receive the Mother of the Savior in his heart, in his interior, and that it was the express desire of the Redeemer that he take upon himself this filial love, letting Our Lady exercise Her whole maternal mission.

As he expressed in the Encyclical *Mother of the Redeemer* #45: *“It can be said that motherhood “in the order of grace” preserves the analogy with what “in the order of nature” characterizes the union between mother and child. In the light of this fact it becomes easier to understand why in Christ’s testament on Golgotha his Mother’s new motherhood is expressed in the singular, in reference to one man: “Behold your son.” It can also be said that these same words fully show the reason for the Marian dimension of the life of Christ’s disciples. This is true not only of John, who at that hour stood at the foot of the Cross together with his Master’s Mother, but it is also true of every disciple of Christ, of every Christian. The Redeemer entrusts his mother to the disciple, and at the same time he gives Her to him as his mother. Mary’s motherhood, which becomes man’s inheritance, is a gift: a gift which Christ himself makes personally to every individual. The Redeemer entrusts Mary to John because he entrusts John to Mary. At the foot of the Cross there begins that special entrusting of humanity to the Mother of Christ.”*

“In regard to Marian devotion, each of us must understand that such devotion not only addresses a need of the heart, a sentimental inclination, but that it also corresponds to the objective truth about the Mother of God. Mary is the new Eve, placed by God in close relation to Christ, the new Adam, beginning with the Annunciation, through the night of His birth in Bethlehem, through the wedding feast at Cana of Galilee, through the Cross at Calvary, and up to the gift of the Holy Spirit at Pentecost. The Mother of Christ the Redeemer is the Mother of the Church.” (H.H. John Paul II, *Crossing the Threshold of Hope* p. 110) He was “convinced that Mary leads us to Christ but at that time I began to realize also that Christ leads us to his Mother.” (John Paul II, *Gift and Mystery*, p. 28)

The spiritual maternity of Mary is expressed particularly by Her maternal mediation. She intercedes with Her Son and intervenes directly in the economy of salvation to obtain for us the graces of holiness that Christ has made possible for the Church with his redeeming sacrifice.

MARIAN MARK, MARIAN SIGNATURE

John Paul II had a definitively "Marian way of seeing" the Church, his own mission, reading history and fulfilling the designs of God. A Marian heart contemplates mysteries with Marian eyes, for the eyes are a reflection of the heart. At the same time, it places a Marian seal on everything it does, like putting the keys of its action in the hands of Our Lady. This was very typical of John Paul II.

Totus Tuus!

He dedicated three years of general audiences to imparting the most extensive Marian catechesis that any Pope had ever given. He concluded all of his pontifical documents, his speeches, homilies, addresses, etc. with a Marian invocation or making a clear connection of the topic with the life of Our Lady. We could say that he wanted to seal each topic directing us to She who lived all these mysteries fully in communion with Christ. It is as if he had wanted to sign each one of his interventions with the presence of the Virgin Mary.

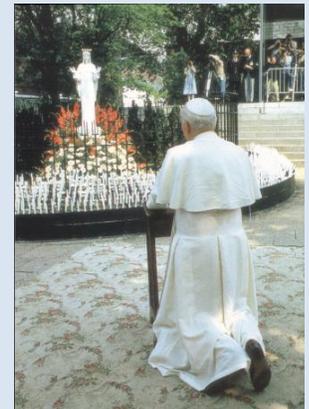
It was made public during the process of his beatification, that John Paul II, used to sign in each page that he wrote, the four phrases which compose the brief consecration to Our Lady,

"I am totally yours, O Mother, and all that I have is yours. I take you for my all. O Mary, give me your heart", with his own handwriting, he placed each phrase on the top of each page.

THE ENCYCLICAL MOTHER OF THE REDEEMER OF MARCH 25, 1987:

In addition to the general audiences dedicated to Our Lady, he wanted to leave us a Marian encyclical: Mother of the Redeemer. It is perhaps the clearest articulation of the Marian thought and sense of the Pope. Clearly, he had manifested his intention to awaken in all the faithful a solid and necessary Marian spirituality, based on the Tradition of the Church and on the teachings of the Second Vatican Council.

The emphasis of John Paul II on the maternity of Mary in relation to Christ the Redeemer is evident from the title he chose for his sixth encyclical: Mother of the Redeemer. In the first phrase of the document, he says of Her: "The Mother of the Redeemer has a precise place in the plan of salvation"...to deny it, he said in an audience, would be to deny history. In his book "Crossing the Threshold of Hope" he wrote "In regard to Marian devotion, each of us must understand that such devotion not only addresses a need of the heart, a sentimental inclination, but that it also corresponds to the objective truth about the Mother of God. Mary is the new Eve, placed by God in close relation to Christ, the new Adam, beginning with the Annunciation, through the night of His birth in Bethlehem, through the wedding feast at Cana of Galilee, through the Cross at Calvary, and up to the gift of the Holy Spirit at Pentecost. The Mother of Christ the Redeemer is the Mother of the Church." (p. 110)



This encyclical is the most important Marian document of the Pope and is the expression of his Marian devotion and doctrine, the mature fruit of a long journey of a filial relationship with Our Lady. His words upon giving this document to the Church were: *"I have been thinking about this topic for a long time. I have pondered it deeply in my own heart."* And in the book "Crossing the Threshold of Hope": "This mature form of devotion to the Mother of God has stayed with me over the years, bearing fruit in the encyclicals Redemptoris Mater and Mulieris Dignitatem." (p. 110)

With this encyclical, John Paul II wanted to stress that the Virgin Mary has a precise place in the economy of salvation because She was destined from the beginning to be the Mother of the Son of God who would be born of Her in the fullness of time. This fullness reveals that the culmination of history, towards which it journeys and from which it departs is the Incarnation of the Son of God, brought to fulfillment by the power of the Holy Spirit and the maternal cooperation of Mary. The magi represent history: they traverse long and difficult paths following a star until their search ends with the Messiah, and from there they depart by another way. But they, just like the shepherds, find the Messiah in the arms of his Mother. Humanity, history, each heart is called to find the Lord, who has been incarnated and has come to the world through a Woman, the Virgin Mary.

THE MARIAN YEAR (1987-1988)

To highlight the special bond between humanity and the Mother, he wanted to proclaim a Marian Year in the Church that would be an anticipation and preparation for the Jubilee. For him, this year included much of what would be fully expressed in the Year 2000.

- He invited us to go deeper into the doctrine of the faith about Mary, but that this might be a “lived faith, the theology of the heart” so that the Church might authentically live a “Marian spirituality”
- He recalled many witnesses and teachers of Marian spirituality, particularly the figure of St. Louis Marie Grignon de Montfort, who proposed the consecration to Christ through the hands of Mary to Christians as an efficacious way to live their baptismal commitment faithfully
- In this year, the Church was called to remember everything in her past that gave witness to the special and maternal cooperation of the Mother of God in the work of salvation of Christ the Lord, but also preparing, for her part, the face of the future, the means of this cooperation, since the end of the second Christian millennium opened like a new perspective.

Later in Tertio Millennio Adveniente: he showed us how this Marian Year closely preceded the events of 1989. They are events, surprising in their magnitude and especially for their rapid development: the year 1989 brought with it a peaceful solution that had almost the form of an “organic development.” It could also be perceived how, in the trauma of what happened, the invisible hand of Providence worked with **maternal urgency**. “Can a woman forget her infant...?” (Is 49: 15)

JUBILEE

YEAR

John Paul II could not separate the celebration of the Jubilee Year from its Marian dimension. The jubilee of the birth of the Savior is fully linked to his Mother, since it was through Her that the Redeemer came into the world: She brings him and presents him to the world. (Redemptoris Mater #3): “In the prospect of the year 2000, now drawing near, in which the Bimillennial Jubilee of the birth of Jesus Christ at the same time directs our gaze towards his Mother.”

1. Reason for having a Marian year: the opportunity to precede such a commemoration with an analogous Jubilee, dedicated to the celebration of the birth of Mary.
2. The awareness that Mary appeared before Christ on the horizon of the history of salvation is constant on the part of the Church. It is a fact that, while the “fullness of time” definitively drew close, or rather that the salvific event of Emmanuel, She who had been destined from eternity to be His Mother already existed on earth.

This “preceding” of Hers to the coming of Christ is reflected each year in the liturgy of Advent. It follows, then, if the years that draw to the conclusion of the second millennium after Christ and at the beginning of the third refer to that ancient historical expectation of the Savior, it is completely understandable that in this period we desire to direct ourselves in a particular way to Her who, in the “night” of the expectation of Advent, began to shine like a true “morning star” (Stella matutina). In effect, the same way that this star, together with the sunrise precedes the rising of the sun, so Mary from Her Immaculate Conception has preceded the coming of the Savior, the rise of the “Sun of justice” in the history of mankind.

The Pope saw this singular presence of Our Lady in history before and after the Incarnation as the pattern of a divine pattern that we should catch: the presence of the Mother in the history of the Church. With Her maternal mediation, She prepares moments of grace, She precedes the manifestations and movements of grace.

Very particular was the fact that in the Jubilee Year, the Pope wanted, in May and October – two Marian months par excellence – to travel to **Fatima** for the beatification of the little shepherds on May 13, he gave his ring at the feet of Our Lady. And **the Renewal of the Consecration on October 8**: “The joy of the jubilee would not be complete if our gaze was not directed to She who, obeying the Father totally, conceived.”

THE YEAR OF THE HOLY ROSARY

The devotion of the Holy Father to the prayer of the Holy Rosary was very evident. He established the prayer of the Holy Rosary in the Vatican every first Saturday of the month. From there he instituted the custom of every so often promoting the international rosary: connecting five principal Marian shrines of the world. He proclaimed the Year of the Rosary in 2002: “he placed a Marian crown on the Jubilee 2000.” With this proclamation he introduced the five luminous mysteries: He gave us the Apostolic Letter: *Rosarium Virginis Mariae*. With all of this, the Holy Father proposed a *true Marian spiritual revolution* to recover the value of the Holy Rosary with solid theological and pastoral arguments.

The Pope pointed out that the Rosary that had been gradually spread during the second millennium by numerous saints and nurtured by the Magisterium, “also keeps being, in this third millennium that just began, a *prayer of great significance, destined to produce fruits of holiness*.” Especially when the spiritual path of the Church is “to go out into the deep” (Put out into the deep! Novo Millennio Ineunte, #58) to proclaim Christ, Lord and Savior, the Way, the Truth, and the Life, the goal and end of human history.

THE ROSARY

- A prayer centered on Christ, even though it has a Marian character. To Jesus through Mary
- A compendium of the whole Gospel message
- With it we learn from Mary to contemplate the beauty of the face of Christ and to experience the greatness of his love
- Through it, abundant graces are obtained, as if receiving them from the hands of the Redeemer himself, or rather in the rosary, we experience the maternal mediation of Mary

The Pope reveals: "This prayer has had an important place in my spiritual life from my youthful years." What did he give to each person whom he met with? A rosary. "My favorite prayer because of its simplicity and depth."

MARIAN CONSECRATION

To consecrate oneself is to enter into a covenant, a profound communion of heart with the Immaculate Heart so as to be taken to obtain full communion with the Heart of Christ. "**We must remain in alliance with the Heart of Jesus through the Immaculate Heart of Mary.**" He dedicated himself to lead the whole Church toward a profound spiritual union with Christ through Mary, by means of the Total Consecration. He dedicated himself to awaken in the whole Church, the love, and filial devotion to the Blessed Virgin Mary.



John Paul II made Marian consecration a key point in his personal life and in his Petrine mission. A famous mariologist, Stephano D'Fiores: "*If recent Popes have spoken favorably about Marian Consecration, John Paul II has made it one of the characteristic keys of his pontificate. For John Paul II, the Marian consecration is an elemental point in his program of spiritual and pastoral life.*"

His profound Marian piety, theologically enriched, took John Paul II towards a spirituality of Deep trust. It is this sense of trust. It is this sense of trust that the Holy Father to pronounce these words in Czestochowa. In 1979, in the monastery of Jasna Gora, during his first pilgrimage to Poland: "*I am a man of great trust, I learned to be that way here, I learned to be a man of profound trust here, in prayer, meditation, before the great icon of Mary, the first disciple: Let it be done according to thy Word.*"

Upon discovering that Christ himself had entrusted him to the maternal care of Mary, he understood that only he could only respond to such a maternal love with the total and generous gift of self, to the Heart of Mary. "And since Mary was given as Mother to him, the disciple responded with "the gift of self". This gift is the response of love of a person and in a concrete way the love of the Mother. Giving themselves filially to Mary, the Christian, like the Apostle John, introduces Mary into the whole space of his interior life, that is to say, everything that is human and Christian.

FOR JOHN PAUL II, THE CONSECRATION IS CRUCIAL TO MANIFEST THE POWER OF MARY TO INTERVENE IN HUMAN HISTORY

We could perhaps find the explanation in the retreat that he gave Pope Paul VI and the members of the Curia in 1976: "*The experience of the faithful is to see the Mother of God as the One who is, in a most special way, united to the Church in those most difficult moments of its history, when the attacks towards Her are ever more menacing. This is in full communion with the woman who is revealed in Genesis and the Book of Revelation. Precisely in those periods when Christ, and therefore His Church, are a great sign of contradiction, Mary appears particularly close to the Church, because it will always be the mystical Body of Her Son.... In those periods of history, the particular need of entrustment oneself to Mary is felt. God the Father entrusted His only Son to humanity. The first human person to whom He entrusted Him was Mary. And until the end of times, She will remain as the One whom God confided the mystery of Salvation in favor of the human race.*" (Lenten Sermons to Pope Paul VI and the Roman Curia, 1976).

For him, consecration was seen from the point of view of the maternal intervention of Mary in history (especially in the battles between good and evil in each historical moment), of each individual and in the history of nations, and of the whole world. He had a clear vision about the historical moment that we were going through: to entrust the life of the Church in a particular way to the Blessed Virgin Mary. She, "the woman of the proto-evangelium" and "the woman clothed with the sun," is involved by God's design in all the battles of the Church against the powers of darkness. "*Mary, Mother of the*

Incarnate Word, is placed at the very center of that enmity, that struggle which accompanies the history of humanity on earth and the history of salvation itself.” (Redemptoris Mater, #11)

MARIAN PROFILE OF THE CHURCH



If a charism is always a gift for the good of the Church, what would the charism or charisms of a Pope be like? His charism was for the good of the Universal Church. How beautiful that a Marian charism would have been united and interwoven with the Petrine charism: a Marian pope! “A gift for Rome and for the whole world.” (Cardinal Ruinio, June 2005)

John Paul II enfleshes in himself, the two great profiles of the Church: Marian and Petrine. “The Second Vatican Council, confirming the teaching of the whole of tradition, recalled that in the hierarchy of holiness it is precisely the “woman”, Mary of Nazareth, who is the “figure” of the Church. She “precedes” everyone on the path to holiness; in Her person “the Church has already reached that perfection whereby She exists without spot or wrinkle (cf. Eph 5:27)”. In this sense, one can say that the Church is both “Marian” and “Apostolic-Petrine”, the institutional dimension that gives cohesion and order to the body. (Mulieris Dignitatem #27) The two principles of unity, “the “Marian” dimension of the Church precedes the “Petrine.”” (CCC 773)

It is considered done of the great legacies of of John Paul II, among many, to have lived and taught by words, deeds, and gestures at the beginning of the Third Millennium, the “Marian profile” of the Church that summarizes in itself the most profound content of the Conciliar renewal. The new springtime of the Church is given in the Cenacle: where Peter, the Apostles (and in them, all of us) are united, gathered in prayer at the feet of the Mother of the Redeemer and Mother of the Church, receiving with joy and totality, the gift of the maternal presence in the Heart of the Church.

TOTALLY YOURS

Prayer composed by St. Maximilian Kolbe and recited by H.H. John Paul II

Immaculate Conception, Mary, my Mother.

Live in me. Act in me. Speak in and through me.

Think your thoughts in my mind. Love, through my heart.

Give me your dispositions and feelings.

Teach, lead and guide me to Jesus.

Correct, enlighten and expand my thoughts and behavior.

Possess my soul. Take over my entire personality and life.

Replace it with yourself.

Incline me to constant adoration and thanksgiving.

Pray in me and through me.

Let me live in you and keep me in this union always.

[Return to Main Page of the Teachings of Mother Adela, Foundress SCTJM...](#)