

CONSECRATION & DEVOTION TO THE

Immaculate Heart

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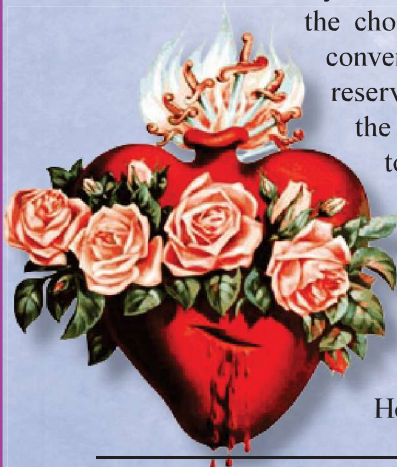


Consecration is a form of Devotion

Devotion to the Immaculate Heart can be embraced in a variety of ways, but the one that seems most appropriate today is “*consecration.*” Our Lady of Fatima asked for the consecration of Russia to her Immaculate Heart, and promised that this would bring about that country’s conversion. Consecration is immensely powerful, capable of bringing down graces from heaven that render impossible things possible. In the light of the prophecy about Russia’s conversion through consecration, a multitude of Catholics have chosen to consecrate themselves to Mary’s Immaculate Heart, thereby expressing in the most adequate way they know their devotion to that Heart. Even though individual consecration was not demanded by Our Lady in any of her apparitions, it would nonetheless appear to be the most complete method to express “devotion” to her Immaculate Heart, and to live that devotion out in everyday life. Those consecrated to her are decided in their own hearts to be continually devoted to her and to carry out her requests. *Consecration is the Triumph of the Immaculate Heart happening in their hearts.*

The consecrated heart is dedicated to becoming like Mary’s Immaculate Heart: sinless, full of love. Those

who live their consecration witness to The Triumph already realised in them. They have made the choice to allow themselves to be converted. They follow Jesus without reservation. They invited others to the same whole-hearted self-giving to the Lord. Their hearts reflect the goodness and kindness of Mary’s Heart. The Immaculate Heart of Mary, the perfect response to Jesus, becomes visible in the lives of those consecrated to that Heart.



For these reasons, all should seriously consider consecrating themselves to the Immaculate Heart personally. Those who have already done so can testify to consecration’s quiet transforming power. They sense that because they have commended themselves completely into the protecting arms of their Mother, she is continually present to them in a new way. They know they are receiving graces they would otherwise not have, because their Mother, Mary Immaculate, is looking after them. They allow her to be for them what God wants her to be. They rely on her acting in them as Mother and Queen. They know her in a new way because of their consecration, and they understand that being devoted to her Immaculate Heart will be the assurance of their salvation.

Consecration is a Simple Matter

We hand over our whole being into the mystery of being mothered by Mary. In this way we imitate Jesus, who, as a little infant, was hers, and who never revoked this gift of Himself to her. We say “*Yes*” to Mary as He did. We believe God works powerfully through her, and that we are surrendering to that power as it comes through her Heart. Consecration can be expressed most concisely by affirming that it is the same as saying “*Yes*” to Mary, the Immaculate Heart, just as she is, and just as God gives her to us. We accept the gift of her that Jesus made to us when He said from the Cross to the “*beloved disciple,*” “*This is your Mother.*” We “*take her into our own,*” that is into everything we have and are.

We attribute no more to her, and no less than God himself does. Since He made her His Mother, we acknowledge this. We allege also that she is our Mother because He gave her to us when He died on the Cross. She reigns with Him; we let her reign over us. She is sinless, and we aspire to be sinless too. She is full of love and we want to be like her. We consecrate ourselves to all these truths about Mary as we consecrate ourselves to her person. We relate to her just as God has revealed her to be, and we hold back from her none of the glory that God Himself has granted her.

Consecration opens itself totally to the immeasurable power of God coming through the vessel of the Immaculate Heart. She is one of God's secrets, one that we can never fully comprehend: measureless love and grace reach down to us by means of the littlest one, Mary. The lowliest, the poorest, are always the chosen. The most humble and unpretentious are the ones most likely to be singled out by the Lord to be channels of His might. Consecration to the Immaculate Heart lives in this kind of faith. It believes that God can do His most powerful works through someone as simple and weak as Mary, the Virgin of Nazareth. She is not God, but one of us, sharing our human estate and helplessness. Nonetheless, she is filled with God's strength like the stone water-jars at Cana, overflowing by God's power with rich wine for the wedding. She pours out this wine of grace for others. She gives it to us to drink through her love and prayer. She shares in the mediation of Christ. This should cause us no embarrassment. We as members of His Body mediate the same grace of Christ as we baptize, forgive, intercede, love. But in her there does not exist the impediment to sharing God's grace which belongs to us because of

our sinfulness. In her case, because she is Immaculate (sinless), the Spirit of Jesus rushes upon us through her Heart with such exuberant fullness that there is nothing beyond the ambit of her influence.

Consecration acknowledges her universal reign with Christ and welcomes it. The person consecrated to the Immaculate Heart has submitted willingly to God's plan to act through Mary, and revels in the joy of having made that decision. Consecration is an act of humility, by which we bend low as Jesus did when He washed His disciple's feet. In the littleness it admits of itself, it opens the human heart to miracles of transformation.

It hastens the reformation of hearts the world over. It quickens The Triumph and the Era of Peace. It averts The Punishment by availing itself of God's Mercy, coming through the Mother of Mercy. It shortens the time of The Tribulation, even turning it aside. Consecration assures us of salvation and empowers us to intercede more earnestly and effectively for the salvation of sinners. It is a most necessary ingredient of Our Lady's peace-plan, and will hurry on its fulfilment.



"From that hour onward, the disciple took her into his care."

May the same be said of us? Do we welcome Mary into our homes? We really should bring her with full rights into the home which is our life, our faith, our affections, our commitments, to recognize the maternal role which is proper to her, that is, a function of guidance, admonition, exhortation, or even of silent presence only, which is sometimes enough to inspire strength and courage on its own.

After Jesus' ascension, the first disciples gathered ***"with Mary, the mother of Jesus."*** So, she was also there, in their community. Indeed, perhaps it was she who gave it cohesion. And the fact that she is described as ***"the mother of Jesus"*** shows how much she was linked with the personality of her Son.

It shows, in other words, that Mary always reminds us of the salvific value of the work of Jesus, our only Saviour. On the other hand, it shows that belief in Jesus Christ cannot dispense us from including the person of her who was His Mother in our act of faith as well.

In the family of God, Mary safeguards each one's difference within the communion among all. At the same time, she can be a teacher to us of availability to the Holy Spirit, of trembling participation in Christ's total dedication to the will of the Father, of intimate sharing, above all, in the Son's Passion and in assured spiritual fecundity. ***"There is your Mother."*** Let everyone feel these words as addressed to himself and herself, and so find confidence and drive for ever more decisive and serene progress upon the committed path of one's own life.