

Act in Mary

47. 2. We must always act in Mary, that is to say, we must gradually acquire the habit of recollecting ourselves interiorly and so form within us an idea or a spiritual image of Mary. She must become, as it were, an Oratory for the soul where we offer up our prayers to God without fear of being ignored. She will be as a Tower of David for us where we can seek safety from all our enemies. She will be a burning lamp lighting up our inmost soul and inflaming us with love for God. She will be a sacred place of repose where we can contemplate God in her company. Finally, Mary will be the only means we will use in going to God, and she will become our intercessor for everything we need. When we pray, we will pray in Mary. When we receive Jesus in Holy Communion we will place him in Mary for him to take his delight in her. If we do anything at all, it will be in Mary, and in this way, Mary will help us to forget self everywhere and in all things.

Act through Mary

48. 3. We must never go to our Lord except through Mary, using her intercession and good standing with him. We must never be without her when praying to Jesus.

Act for Mary

49. 4. We must perform all our actions for Mary, which means that as slaves of this noble Queen we will work only for her, promoting her interests and her high renown, and making this the first aim in all our acts, while the glory of God will always be our final end. In everything we must renounce self-love because more often than not, without our being aware of it, selfishness sets itself up as the end of all we work for. We should often repeat from the depths of our heart: "Dear Mother, it is to please you that I go here or there, that I do this or that, that I suffer this pain or this injury."

50. Beware, chosen soul, of thinking that it is more perfect to direct your work and intention straight to Jesus or straight to God. Without Mary, your work and your intention will be of little value. But if you go to God through Mary, your work will become Mary's work, and consequently will be most noble and most worthy of God.

51. Again, beware of doing violence to yourself, endeavoring to experience pleasure in your prayers and good deeds. Pray and act always with something of that pure faith which Mary showed when on earth, and which she will share with you as time goes on. Poor little slave, let your sovereign Queen enjoy the clear sight of God, the raptures, delights, satisfactions and riches of heaven. Content yourself with a pure faith, which is accompanied by repugnance, distractions, weariness and dryness. Let your prayer be:

"To whatever Mary my Queen does in heaven, I say Amen, so be it." We cannot do better than this for the time being.

52. Should you not savor immediately the sweet presence of the Blessed Virgin within you, take great care not to torment yourself. For this is a grace not given to everyone, and even when God in his great mercy favors a soul with this grace, it remains none the less very easy to lose it, except when the soul has become permanently aware of it through the habit of recollection. But should this misfortune happen to you, go back calmly to your sovereign Queen and make amends to her.

4. The effects that this devotion produces in a faithful soul

53 Experience will teach you much more about this devotion than I can tell you, but, if you remain faithful to the little I have taught you, you will acquire a great richness of grace that will surprise you and fill you with delight.

54. Let us set to work, then, dear soul, through perseverance in the living of this devotion, in order that Mary's soul may glorify the Lord in us and her spirit be within us to rejoice in God her Savior. Let us not think that there was more glory and happiness in dwelling in Abraham's bosom - which is another name for Paradise - than in dwelling in the bosom of Mary where God has set up his throne. (Abbot Gueric)

55. This devotion faithfully practiced produces countless happy effects in the soul. The most important of them is that it establishes, even here on earth, Mary's life in the soul, so that it is no longer the soul that lives, but Mary who lives in it. In a manner of speaking, Mary's soul becomes identified with the soul of her servant. Indeed, when by an unspeakable but real grace Mary most holy becomes Queen of a soul, she works untold wonders in it. She is a great wonderworker especially in the interior of souls. She works there in secret, unsuspected by the soul, as knowledge of it might destroy the beauty of her work.

56. As Mary is everywhere the fruitful Virgin, she produces in the depths of the soul where she dwells a purity of heart and body, a singleness of intention and purpose, and a fruitfulness in good works. Do not think, dear soul, that Mary, the most faithful of all God's creatures, who went as far as to give birth to a Godman, remains idle in a docile soul. She causes Jesus to live continuously in that soul and that soul to live in continuous union with Jesus. If Jesus is equally the fruit of Mary for each individual soul as for all souls in general, he is even more especially her fruit and her masterpiece in the soul where she is present.

57. To sum up, Mary becomes all things for the soul that wishes to serve Jesus Christ. She enlightens his mind with her pure faith. She deepens his heart with her humility. She enlarges and inflames his heart with her charity, makes it pure with her purity,

makes it noble and great through her motherly care. But why dwell any longer on this? Experience alone will teach us the wonders wrought by Mary in the soul, wonders so great that the wise and the proud, and even a great number of devout people find it hard to credit them.