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Week One

What Is Marian Consecration?

When something or someone is said to be Consecrated, this means it is set apart by God for His exclusive use; It becomes holy. (The word comes from the Latin *consecrare*: “con-” (together, with) and “sacrare” (to make sacred) What are some items consecrated to God?

Baptism: Our First Consecration

The church we worship in is consecrated, set apart for the use of God. During the sacred liturgy, bread and wine are consecrated by the power of the Holy Spirit through the words of Jesus spoken by an ordained priest. These natural elements then become the Body and Blood of Jesus “holy things for holy people,” as the Eastern liturgy expresses. All Baptized Catholics have been consecrated. At baptism, we become “new creations” (2 Cor 5:17), incorporated into God’s chosen people. We are changed forever, pledged to the exclusive service of God by God.

Still, baptismal consecration represents only the germ of consecration. Because God has chosen us, and “his call is revocable” (Rom 11:29), we are summoned to a lifetime of Christian holiness. However, God does not do anything to us without our cooperation. We must continue to give ourselves to God, to ask for and to seek holiness on a daily basis, until it becomes a natural habit that lasts a lifetime.

Perfect Model of Discipleship

Our ability to continually respond to God’s call to sanctity can be ensured in no better way than through consecration to the Blessed Virgin Mary. Mary is our perfect model of Christian discipleship. She forever points us to Jesus, saying, “Do whatever He tells you” (Jn 2:5). She is the sinless one, you are miraculously conceived, who always said “yes” to whatever God requested. Mary, the Mother of God, is also the perfect example of how to carry Christ close to our hearts and give birth to Him in our own time.

By consecrating ourselves to Mary, we become “willing instruments” in her hands, as St. Maximilian Kolbe taught, to bring about the reign of the Sacred Heart of Jesus. But is this just pious sentiment, with no connection to the real world? Not at all. To understand the tremendous power of Marian consecration, we must first understand the truth about

Mary’s nature and the tremendous role God has given her to play in salvation history.

Mary, Spouse of Holy Spirit

Because of her Immaculate Conception, Mary’s entirely fit to be filled with the Holy Spirit like no other creature. Scripture tells us she is “full of grace” (Lk 1:28), whom all generations will call “blessed” (1:48) As the spotless dwelling place of Jesus, the God-man, the Church calls her the “Ark of the new covenant.” Mary is also called “Spouse of the Holy Spirit” because of this intimate relationship with the Third Person of the Trinity that can never be broken or undermined.

Because of her exalted union with the Holy Spirit, St. Maximilian taught that the Spirit acts *exclusively* through Mary in His role of dispensing the graces of Jesus’ redemption. This was an entirely unique way of explaining the Church’s long-standing belief that Mary is the “Mediatrice,” or channel, of all the graces that flow from the Godhead (See Vatican Council II, *Lumen Gentium* No. 62 and Pope St. John Paul II *Mother of the Redeemer* No. 40).

By linking our lives to Mary’s through consecration, said Maximilian, we too become channels of grace and “spouses” of the Holy Spirit, overshadowed by the power of the Most High (Lk 1:35). Like Mary, we become intimately united to the Trinity and powerful “co-redeemers,” or cooperators, with Jesus in bringing about the salvation of the world.

Marian consecration thus becomes the ideal way to fulfill our sacred vows made at the moment of our Baptism, in which we renew at Confirmation. Maximilian summarizes our Christian mission in the beautiful expression: “to win the whole world for Christ through the Immaculata and as soon as possible.”

We Are All Called to Consecration

As Vatican II teaches, calling upon Mary’s intercession “does not hinder in any way the immediate union of the faithful with Christ, but on the contrary, it fosters it” (*Lumen Gentium* No. 60). Therefore, coming to Jesus through Mary through our marian consecration is not an *extraordinary* way of worshiping God and bringing about our final sanctification. It is the *best* way!

M A R I A N
Consecration
Preparation for Individual and Parish Marian Consecration in the Spirit of St. Maximilian Kolbe