

SJCA Campus Consecration: A Nine Day Preparation



On May 13th, each St. Joseph Catholic Academy campus will be consecrated to Jesus Christ through Mary. By consecrating our campuses, we are putting ourselves in Mary's hands, for her to intercede on our behalf. As you know, our mission at SJCA is "cultivating exceptional scholars to know, love and serve Jesus Christ," so we are asking for Mary's blessing at each of our campuses to move closer to Jesus.

Beginning on April 30th, we will pray a novena on each school day leading up to the May 13th consecration. We have included the daily prayers, reading, and some reflection notes if you would like to continue the discussion with your children at home.

On May 13th, each campus will pray a decade of the Rosary and place Blessed Miraculous Medals around their campus grounds. Parents and parishioners are invited to join us!

St. Gianna 8:30am

Cathedral 8:00am

St. Francis 8:50am (after Mass)

St. James 8:40am (after Mass)

LeBlond 8:50am

What is Marian consecration?

"Consecration" is the act of dedicating something to a "sacred purpose." "Marian" refers to Mary, the most Blessed Virgin, and Mother of God. When we put the two terms together, we understand that Marian Consecration is the act of entrusting our souls to Mary. We look to Mary as our spiritual Mother and ask for her guidance to grow in holiness and deepen our relationship with Him.

"Never be afraid of loving the Blessed Virgin too much. You can never love her more than Jesus did." - St. Maximilian Kolbe

Why consecrate yourself to Mary, Our Mother?

Many people will ask, why not just consecrate yourself to Jesus? Marian consecration is consecrating oneself to Jesus through Mary. Through Marian consecration, we know Jesus more fully through Mary's love for Him and the entire world.

"Let us run to Mary and, as her little children, cast ourselves into her arms with a perfect confidence." - St. Francis de Sales

Thank you to Blessings for donating the Miraculous Medals to SJCA!

Natalie Newville, President
St. Joseph Catholic Academy

DAY ONE – April 30th

Theme: Mary, Spouse of the Holy Spirit, Nurtures Christ and the Church

St. Augustine's Prayer to the Holy Spirit

Breathe in me O Holy Spirit that my thoughts may all be holy;
Act in me O Holy Spirit that my works, too, may be holy;
Draw my heart O Holy Spirit that I love but what is holy;
Strengthen me O Holy Spirit to defend all that is holy;
Guard me then O Holy Spirit that I always may be holy.

Reading: Luke 1:26-38 (Students read this in class today.)

In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And coming to her, he said, "Hail, full of grace! The Lord is with you." But she was greatly troubled at what was said and pondered what sort of greeting this might be. Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end." But Mary said to the angel, "How can this be, since I have no relations with a man?" And the angel said to her in reply, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God. And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren; for nothing is impossible for God." Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word." Then the angel departed from her.

Reflection

St. Maximilian, a Conventual Franciscan, was influenced by his Order's having been the defender of the doctrine of the Immaculate Conception for six centuries before the definition of the dogma in 1854, and before the words of Mary at Lourdes, "I am the Immaculate Conception." This Conception took place, after the normal human encounter of her parents, in the womb of Mary's mother. God, of course, creates each human soul individually; He gifted Mary with utter freedom from sin because of her future motherhood.

In the relationships within the Trinity the only begotten Son is generated by the Father. As we use our human experience to understand what "Son" means, so He leads us to understand the Spirit as the "Uncreated Immaculate Conception." Thus the Holy Spirit, as it were, gives His own name to Mary: the Immaculate Conception, and chooses her for His bride.

By Christ's direct command from the Cross, "Behold your Mother," we are to be formed by the Holy Spirit in Mary's womb, not physically, of course, but by the process of spiritual formation. Our total consecration acknowledges this process. Whereas such a consecration is not necessary to salvation, it is an immense help. Our awareness of a commitment makes us conscious of our responsibility to evangelize the world and imitate Mary.

As Scripture has it, Jesus remains the Mediator with God, but we go to Jesus and then to God with Mary, and with the whole Church. Thus Mary continues her nurturing motherhood in every member of the Church and gives birth to the likeness of Jesus in all of us by the power of her Spouse, the Holy Spirit, the Uncreated Immaculate Conception.

Sub Tuum Praesidium Prayer

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.

Miraculous Medal Prayer

O Mary, conceived without sin, pray for us who have recourse to you, and for all who do not have recourse to you, especially the enemies of the Church and all those recommended to you.

DAY TWO-May 1

Mary's Humble Dependence on God Leads to Her Glorification

St. Augustine's Prayer to the Holy Spirit

Breathe in me O Holy Spirit that my thoughts may all be holy;
Act in me O Holy Spirit that my works, too, may be holy;
Draw my heart O Holy Spirit that I love but what is holy;
Strengthen me O Holy Spirit to defend all that is holy;
Guard me then O Holy Spirit that I always may be holy.

Reading: Luke 1:39-56 (Students read this in class today.)

During those days Mary set out and traveled to the hill country in haste to a town of Judah, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the infant leaped in her womb, and Elizabeth, filled with the Holy Spirit, cried out in a loud voice and said, "Most blessed are you among women, and blessed is the fruit of your womb. And how does this happen to me, that the mother of my Lord should come to me? For at the moment the sound of your greeting reached my ears, the infant in my womb leaped for joy. Blessed are you who believed that what was spoken to you by the Lord would be fulfilled." And Mary said: My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior. For he has looked upon his handmaid's lowliness; behold, from now on will all ages call me blessed. The Mighty One has done great things for me, and holy is his name. His mercy is from age to age to those who fear him. He has shown might with his arm, dispersed the arrogant of mind and heart. He has thrown down the rulers from their thrones but lifted up the lowly. The hungry he has filled with good things; the rich he has sent away empty. He has helped Israel his servant, remembering his mercy, according to his promise to our fathers, to Abraham and to his descendants forever. Mary remained with her about three months and then returned to her home.

Reflection

Without any arrogance, but with a divinely inspired revelation, Mary predicts that all generations to come will call her "blessed," just as her cousin did. Her glory was not of her own making, but God's gift. So again and again Mary's role is emphasized in theology, as well as Catholic consciousness. Her shrines at Czestochowa, Guadalupe, Lourdes, Fatima, and elsewhere testify to our human need to show love to our Mother. A believer is spiritually impoverished who allows a day to pass without some expression of fidelity to her prediction.

It is a mistake to think that the purpose of doctrinal statements and the building of shrines is simply to glorify her, however; she who has already received the maximum glorification from God in heaven needs no glory from us! It is rather we who need to venerate her as model and celebrate her mysteries as corollaries of the mysteries of Jesus Christ. However the sacred arts and sciences exhaust themselves in Mary's praise and name her "blessed," the reason is always the same: she escaped our solidarity in guilt. She is the Immaculate Conception, the Virgin Mother!

Sub Tuum Praesidium Prayer

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Miraculous Medal Prayer

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DAY THREE-May 2

Mary, the Virgin Mother, and Her Divine Son Fulfill the Longing of the Ages

St. Augustine's Prayer to the Holy Spirit

Breathe in me O Holy Spirit that my thoughts may all be holy;
Act in me O Holy Spirit that my works, too, may be holy;
Draw my heart O Holy Spirit that I love but what is holy;
Strengthen me O Holy Spirit to defend all that is holy;
Guard me then O Holy Spirit that I always may be holy.

Reading: Matthew 1:18-25 (Students read this in class today.)

Now this is how the birth of Jesus Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the Holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the Holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins." All this took place to fulfill what the Lord had said through the prophet: Behold, the virgin shall be with child and bear a son, and they shall name him "Emmanuel," which means "God is with us." When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. He had no relations with her until she bore a son, and he named him Jesus.

Reflection

Right after the Gospels were written, the first Fathers of the Church stressed Mary's virginity as a keystone of Christian theology. St. Ignatius of Antioch, for example, who was martyred in 116 AD, wrote in his Letter to the Ephesians that Mary's virginity, along with Jesus' birth and death, were the three great mysteries crying out to be proclaimed—thus an essential part of the Good News of the Christ, because Mary's virginity is the convalidation of Jesus' being the Son of God.

How sad to hear of some theologians who down-play or even deny Mary's privileges, as if God were limited in his power to arrange His own Son's birth. And did not the Son have the freedom to make His mother whatever He chose? Did the Holy Spirit set a boundary to His love of His spouse? Those who wish to be totally consecrated to Mary should study her relationships to the Three Divine Persons, come to know her virtues by meditation, and understand her role in salvation as revealed in the Scriptures.

Sub Tuum Praesidium Prayer

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Miraculous Medal Prayer

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DAY FOUR-May 3

Mary Joins Herself to Jesus for Our Redemption

St. Augustine's Prayer to the Holy Spirit

Breathe in me O Holy Spirit that my thoughts may all be holy;
Act in me O Holy Spirit that my works, too, may be holy;
Draw my heart O Holy Spirit that I love but what is holy;
Strengthen me O Holy Spirit to defend all that is holy;
Guard me then O Holy Spirit that I always may be holy.

Reading: Luke 2:22-40 (Students read this in class today.)

When the days were completed for their purification according to the law of Moses, they took him up to Jerusalem to present him to the Lord, just as it is written in the law of the Lord, "Every male that opens the womb shall be consecrated to the Lord," and to offer the sacrifice of "a pair of turtledoves or two young pigeons," in accordance with the dictate in the law of the Lord. Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Messiah of the Lord. He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying: Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel. The child's father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (and you yourself a sword will pierce) so that the thoughts of many hearts may be revealed." There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem. When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him.

Reflection

John's Gospel often uses individuals as "types," that is, symbols of whole groups or even of all human beings. In the dialogue with "the Mother of Jesus" and "the disciple whom Jesus loved," John makes the disciple stand in for all the world and the Church. By Jesus giving Mary to John as his mother, she becomes the mother of the Church and the world.

As a daughter of Israel, Mary had the pain of seeing her homeland overrun by the Romans. As a child of God she suffered from seeing her nation's leaders too concerned about external observances. After Jesus left home she had the uncertainty of poverty and fear for her Son's life. Then after seeing her Son die shamefully and enjoying His resurrected presence for a mere forty days, she witnessed the martyrdom of the early believers, the Mystical Body of which she was the Mother. Yet she continued to press the work of evangelization, becoming the prime source of knowledge for the events of Jesus' life, keeping His memory alive, strengthening the disciples, even though she was impatient to be homeward bound to possess what she had so long pondered.

Sub Tuum Praesidium Prayer

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.

Miraculous Medal Prayer

O Mary, conceived without sin, pray for us who have recourse to you, and for all who do not have recourse to you, especially the enemies of the Church and all those recommended to you.

DAY FIVE-May 6

Mary, Our Model of Spirituality is Formed by Jesus

St. Augustine's Prayer to the Holy Spirit

Breathe in me O Holy Spirit that my thoughts may all be holy;
Act in me O Holy Spirit that my works, too, may be holy;
Draw my heart O Holy Spirit that I love but what is holy;
Strengthen me O Holy Spirit to defend all that is holy;
Guard me then O Holy Spirit that I always may be holy.

Reading: Luke 2:41-52 (Students read this in class today.)

Each year his parents went to Jerusalem for the feast of Passover, and when he was twelve years old, they went up according to festival custom. After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it. Thinking that he was in the caravan, they journeyed for a day and looked for him among their relatives and acquaintances, but not finding him, they returned to Jerusalem to look for him. After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers. When his parents saw him, they were astonished, and his mother said to him, "Son, why have you done this to us? Your father and I have been looking for you with great anxiety." And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced in wisdom and age and favor before God and man.

Reflection

Three times in the Infancy Narrative of Luke, Mary is said to reflect on the events in Jesus' life: the Nativity, the Presentation, the Finding in the Temple. Mary is presented to us as the model of the Church's prayer life, and of living by the instruction of Jesus. After the pattern of Mary the Church reflects on her Head and cherishes what Jesus said and did. After His being found in the Temple, Jesus is said to grow in wisdom and grace and age. It is obvious that Mary also grew spiritually throughout her life. No doubt Mary taught her Son how to be a more effective person on the human level, how to relate with women in His ministry, how to express feelings of mercy and tenderness and compassion. Jesus in turn taught her as His chief disciple how to understand the Jewish Testament about His own life's work, so that she was fully prepared to surrender her mother's rights, "let go" of Him, and even enter the mystery of the passion at His side. Thus God involved Mary in His design, His "secret plan" hidden for ages, but revealed in Christ in the fullness of time. We, too, are called to search out God's plan and Mary's share in that mystery of salvation. We do not choose her as mother or queen; God has already chosen her. We are simply the beneficiaries of the gift of Mary's presence in the Church and in individual souls. By our total consecration, what begins in our lives as obedience to God's inspiration ends with joy and peace that we have made such a commitment!

Sub Tuum Praesidium Prayer

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.

Miraculous Medal Prayer

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DAY SIX-May 7

Mary Leads Us to Obey Christ, the Head of the Church

St. Augustine's Prayer to the Holy Spirit

Breathe in me O Holy Spirit that my thoughts may all be holy;
Act in me O Holy Spirit that my works, too, may be holy;
Draw my heart O Holy Spirit that I love but what is holy;
Strengthen me O Holy Spirit to defend all that is holy;
Guard me then O Holy Spirit that I always may be holy.

Reading: John 2:1-11 (Students read this in class today.)

On the third day there was a wedding in Cana in Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the wedding. When the wine ran short, the mother of Jesus said to him, "They have no wine." And Jesus said to her, "Woman, how does your concern affect me? My hour has not yet come." His mother said to the servers, "Do whatever he tells you." Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. Jesus told them, "Fill the jars with water." So they filled them to the brim. Then he told them, "Draw some out now and take it to the headwaiter." So they took it. And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now." Jesus did this as the beginning of his signs in Cana in Galilee and so revealed his glory, and his disciples began to believe in him.

Reflection

Generally St. John's Gospel mentions significant persons by name, but at Cana and Calvary, he simply uses the title, "Mother of Jesus." He alone records that Jesus addresses Mary as "woman," a title of respect in a formal situation. It was as if Jesus was formally denoting the place of Mary in the believing community for all time. In fact, He both opens and closes His public life with a dialogue with her: at Cana and Calvary. This surely indicates her importance at critical junctures of human life, because the Gospels have significance for all times and all persons, beyond the simple narration of Jesus' personal history.

At Cana Mary does not ask for anything in particular, but just tells her Son about the lack of wine at the party, knowing He will take care of the need. At Calvary she accepts John and all of us as her children, once more without asking anything.

Will she do less for us today who wish to call her "Mother"? Does Jesus refuse her anything when she makes known our needs? Her only command in the Scriptures is, "Do whatever He tells you." She leads us to obey Christ. She does not judge us, but simply receives us.

When Jesus told us to be perfect as our heavenly Father is perfect, He must have meant for us to love others unconditionally and forgive—because who but God can forgive sins? So Mary loves us unconditionally and forgives us when we forget her or turn away momentarily in our sins. But she is interested, as is God himself—for their wills are the same—in making us more worthy of grace now and more ready for God's judgment at death.

Our ideal, then, as we consecrate ourselves totally, is to deepen that love relationship with her and carry the message of her power and mercy to everyone we know, first to our family and friends and co-workers, then to our parish and community and neighborhood, finally to all nations and all hearts. But our effectiveness will flow from consecrating our bodies and souls, all our powers and virtues, every relationship and human experience.

Sub Tuum Praesidium Prayer

We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin. Amen.

Miraculous Medal Prayer

O Mary, conceived without sin, pray for us who have recourse to you, and for all who do not have recourse to you, especially the enemies of the Church and all those recommended to you.

DAY SEVEN-May 8

Mary, the New Eve and Mother of the Church

St. Augustine's Prayer to the Holy Spirit

Breathe in me O Holy Spirit that my thoughts may all be holy;
Act in me O Holy Spirit that my works, too, may be holy;
Draw my heart O Holy Spirit that I love but what is holy;
Strengthen me O Holy Spirit to defend all that is holy;
Guard me then O Holy Spirit that I always may be holy.

Reading: Genesis 3:14-20 (Students read this in class today.)

Then the Lord God said to the serpent: Because you have done this, you shall be banned from all the animals and from all the wild creatures; On your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel. To the woman he said: I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master. To the man he said: Because you listened to your wife and ate from the tree of which I had forbidden you to eat, Cursed be the ground because of you! In toil shall you eat its yield all the days of your life. Thorns and thistles shall it bring forth to you, as you eat of the plants of the field. By the sweat of your face shall you get bread to eat, Until you return to the ground, from which you were taken; For you are dirt, and to dirt you shall return. The man called his wife Eve, because she became the mother of all the living.

Reflection

Humankind's capacity for good was not entirely destroyed by original sin, only impaired. God made several covenants with the chosen people and finally through Christ with the Church. The possibility of a sacred relationship with God flowered most perfectly when in the fullness of time Mary conceived the Savior. Her fullness of grace reversed the triple alienation of our first parents from God, one another, and nature itself. She has made it possible to restore paradise even on earth to those who establish harmony and reason in their own triple relationships.

Some Christians, hesitant in their commitment to Mary, point out that she appears in only a few passages of the Gospels, only once in the Epistles, and only mysteriously in Revelation. Yet it is not the number of passages, but their significance that counts. The Christian Testament is not a detailed biography of Jesus as such, but rather His Good News as proclaimed by the first believing community. That community recorded Mary's role at the significant times of Jesus' life, her modeling as the "ponderer" of sacred events, her consent to the Incarnation, her presence at the Cross and on Pentecost, her hearing the Word of God and keeping it, her symbolizing the perfect discipleship.

The totally consecrated person likewise ponders the Christian mysteries and joins his or her life to that of Jesus and Mary. Total consecration is also a "covenant" made by an act of the will. It does not lie in feeling, but in action. The fact that one does not repudiate this covenant, but tries to remember it as often as possible and live by its implications concretely suffices for its effectiveness. One can scarcely have a continuous awareness all day long of one's consecration. We do our duty and know we belong to her entirely.

Sub Tuum Praesidium Prayer

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Miraculous Medal Prayer

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DAY EIGHT-May 9

Mary, Model of Faith

St. Augustine's Prayer to the Holy Spirit

Breathe in me O Holy Spirit that my thoughts may all be holy;
Act in me O Holy Spirit that my works, too, may be holy;
Draw my heart O Holy Spirit that I love but what is holy;
Strengthen me O Holy Spirit to defend all that is holy;
Guard me then O Holy Spirit that I always may be holy.

Reading: Mark 3:31-35 (Students read this in class today.)

His mother and his brothers arrived. Standing outside they sent word to him and called him. A crowd seated around him told him, "Your mother and your brothers (and your sisters) are outside asking for you." But he said to them in reply, "Who are my mother and (my) brothers?" And looking around at those seated in the circle he said, "Here are my mother and my brothers. (For) whoever does the Will of God is my brother and sister and mother."

Reflection

We cannot approach the mysteries of Mary without the illumination of her Spouse, the Holy Spirit, who scrutinizes all matters, even the deep things of God (1 Cor 2:10). If she seems remote, an untouchable figure on a pedestal, it may be because we have not striven to know her, talk with her in prayer, see how she combined an obscure humdrum life with great sanctity. It has been said that it is difficult, at times, for a person to relate positively with our heavenly Mother if that person has had a poor relationship with his or her human mother. Yet the point is that Jesus is the pattern of our other relationships—and He forever calls her "Mother."

Surely Jesus continues His filial respect and love for her even in heaven, and accepts her intercession for clients! We recall that Jesus said, "Who is my Mother? . . . whoever does the Will of my Father in heaven" (Mt 12:48). No doubt Mary was without equal in this obedience by her continual fiat. She was the greatest and most gifted person as Virgin and Mother, but she was the most perfect disciple and co-worker because she pondered God's Word and lived by its implications. The totally consecrated person will do no less.

Sub Tuum Praesidium Prayer

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Miraculous Medal Prayer

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DAY NINE-May 10

Jesus Entrusts His Disciples to Mary

St. Augustine's Prayer to the Holy Spirit

Breathe in me O Holy Spirit that my thoughts may all be holy;
Act in me O Holy Spirit that my works, too, may be holy;
Draw my heart O Holy Spirit that I love but what is holy;
Strengthen me O Holy Spirit to defend all that is holy;
Guard me then O Holy Spirit that I always may be holy.

Reading: John 19:16-28 (Students read this in class today.)

Then he handed him over to them to be crucified. So they took Jesus, and carrying the cross himself he went out to what is called the Place of the Skull, in Hebrew, Golgotha. There they crucified him, and with him two others, one on either side, with Jesus in the middle. Pilate also had an inscription written and put on the cross. It read, "Jesus the Nazorean, the King of the Jews."

Now many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and Greek. So the chief priests of the Jews said to Pilate, "Do not write 'The King of the Jews,' but that he said, 'I am the King of the Jews.'" Pilate answered, "What I have written, I have written."

When the soldiers had crucified Jesus, they took his clothes and divided them into four shares, a share for each soldier. They also took his tunic, but the tunic was seamless, woven in one piece from the top down. So they said to one another, "Let's not tear it, but cast lots for it to see whose it will be," in order that the passage of scripture might be fulfilled (that says): They divided my garments among them, and for my vesture they cast lots. This is what the soldiers did. Standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, Woman, behold, your son. Then he said to the disciple, Behold, your mother. And from that hour the disciple took her into his home. After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, I thirst.

Reflection

St. Maximilian was always interested in science. He applied one principle of Newtonian physics to his theology: bodies affect each other through a process of action and reaction. Every grace (God's action) reaches us through Christ, the Holy Spirit, and the Immaculata. Our human response (the reaction) passes in reverse order through the Immaculata, the Holy Spirit, and Christ, whether we are aware of it or not. (Through total consecration we acknowledge this fact.)

Some believers have difficulty in understanding Mary's mediation because the Bible mentions only one mediator, Christ. As we examine the double mystery of Jesus and Mary in redemption we can use this formulation to make it clear: our spiritual journey to the Father is not so much a way of going from Mary to Jesus to the Father, but a way of going to Jesus with Mary to reach the Father.

It was Jesus' choice to associate his Mother with salvation; it is our choice to accept this association or fail to penetrate the "heartland" of theology. Even now Mary continues her concern to accompany us on the way of salvation; the easiest means of reaching the kingdom of heaven is to join Mary and to introduce her to others. She repays even the smallest **Sub Tuum Praesidium Prayer**

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Miraculous Medal Prayer

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