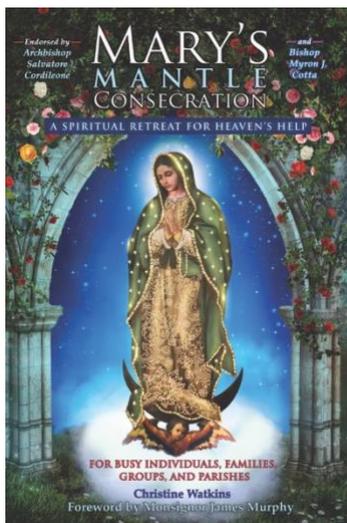




For more details about the consecration, see www.MarysMantleConsecration.com

A MOST POWERFUL MARIAN CONSECRATION that pastors love and parishioners don't want to see end

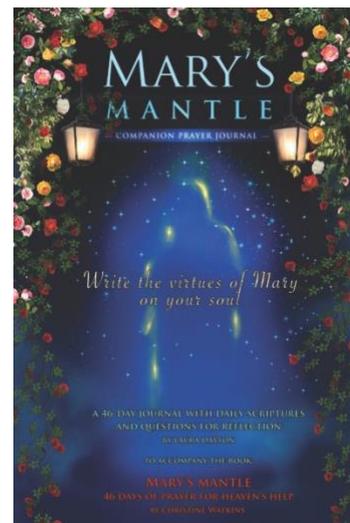


Consecration Book

MARY'S MANTLE CONSECRATION: A Spiritual Retreat for Heaven's Help

Disponible en Español!

**Endorsed by Archbishop Salvatore
Cordileone and Bishop Michael Barber**



Prayer Journal

IT IS TIME TO CONSECRATE AND RE-CONSECRATE OURSELVES TO THE BLESSED MOTHER

"I am grateful to Christine Watkins for making this disarmingly simple practice, which first grew in the fertile soil of Mexican piety, available to the English-speaking world."

—Archbishop Salvatore Cordileone

Mary's Mantle is an extraordinarily powerful consecration because it is about much more than learning who Mother Mary is, who she was for the saints, and the meaning of Marian consecration. It is about changing the human person to be more like God. This special retreat incorporates the following during a period of 46 days:

- ◆ a 2-minute meditation on a virtue or gift
- ◆ a daily Rosary
- ◆ a day of fasting
- ◆ weekly talks available on DVD or YouTube
- ◆ discussion questions to follow the videos
- ◆ a final consecration to the Mother of God



Mary's Mantle consecration retreat is self-guided. A parish or group need only say yes and assign a person to send out daily e-mails, reminding participants of the beautiful daily reading, an intention the pastor or group desires everyone to pray for each day, and the person(s) assigned to fast on that day. Optional weekly online "Zoom" or in-person meetings can also be held. The highly acclaimed weekly video talks by Deacon David Leatherby and author, Christine Watkins, can be viewed individually at home or in community.

People have found that praying for one another in this way has yielded graces beyond expectations. Loved ones have returned to Church, marriages have been healed, faith and hope have been restored. To see the remarkable results of Mary's Mantle Consecration and hear the testimonies of parishioners and their pastor, a short introductory video can be viewed on the Queen of Peace Media YouTube Channel. Go to YouTube.com and type in "Mary's Mantle Consecration testimonies." CONTINUE READING BELOW:



THE FOUR SPIRITUAL PRACTICES OF MARY'S MANTLE CONSECRATION

Mary's Mantle Consecration incorporates four modes of prayer that have stood the test of time and truth in moving and melting the heart of God. They are the Rosary, fasting, consecration to Mary, and through spiritual reading, striving to live the virtues and to walk in the seven gifts of the Holy Spirit.

"The goal of a virtuous life is to become like God."—St. Gregory of Nyssa

1) The Rosary

Participants in Mary's Mantle Consecration are invited to pray a daily Rosary—at any time of day—over the course of 46 days. There were 46 stars on the mantle of Our Lady of Guadalupe when she appeared to St. Juan Diego in 1531. These can be clearly seen today in the miraculously preserved image of Our Lady of Guadalupe in Mexico City, which is venerated by millions of pilgrims each year. The number 46 also happens to span the days of Lent from Ash Wednesday through Holy Saturday. On each of the 46 days of this retreat, a star is added to Mary's mantle. We adorn her with bright stars because she greatly appreciates our efforts and is with us in every moment of our journey to consecration.

The Holy Rosary, next to the Holy Mass, is the most powerful form of prayer there is because with each "Hail Mary," we are accompanied by the Mother of God who intercedes for us. St. Pio of Pietrelcina once commented, "*Our Lady has never refused me a grace through the recitation of the Rosary.*" Pope Pius IX also said, "*Among all the devotions approved by the Church, none has been so favored by so many miracles as the devotion of the Most Holy Rosary.*" In an exhortation to the universal Church, Pope Pius XI wrote, "*The Rosary is a powerful weapon to put the demons to flight and to keep oneself from sin ... If you desire peace in your hearts, in your homes, and in your country, assemble each evening to recite the Rosary. Let not even one day pass without saying it, no matter how burdened you may be with many cares and labors.*"

2) Fasting

Where miracles and breakthroughs are needed, fasting is required. Fasting causes great good to happen where evil would have otherwise prevailed. When the disciples asked Jesus why they were unable to cast a demon out of a boy, Jesus responded that certain evil spirits can be overcome only through prayer and fasting. Such are the demons that confront our world and the Church at this time. (Translations of the Gospel of Mark 9:29, such as the *Revised Standard Version Catholic Edition*, say: "*And he said to them, 'This kind cannot be driven out by anything but prayer and fasting.'*")

Fasting for, at minimum, one day is an important component of the retreat. The suggested fast is bread and water. (For those with health limitations, a modified fast can be observed. This might mean cutting out desserts and coffee, or eating only vegetables, beans and/or nuts, and drinking plenty of water.)

Biblical accounts of fasting always refer to the simplification or absence of food. Jesus fasted from food and water for 40 days and nights, and He assumes that all of His disciples are fasting. In the Gospel of Matthew, He says, "*When you fast, do not look gloomy like the hypocrites*" (6:16a). Biblical fasting ushers in windfalls of grace and precedes great things. Moses fasted for 40 days before receiving the Ten Commandments (Exodus 34:28). Queen Esther invoked a fast to save the Jews of the Persian Empire from extermination (Esther 4:16). At the call of the prophet Jonah, the Ninevites fasted and their lives were spared (Jonah 3:5-9). The first disciples fasted for their election and commissioning of Christian leaders (Acts 13:3-4, 14:23). And after His sojourn of fasting in the desert, Jesus's public ministry began.

The spiritual practice of fasting from food reaches into the core of our being, giving us more life in the Spirit and less in the "flesh," thus transforming who we are. Bad habits can be removed by their roots, not simply their branches. Cravings for the things of this world can vanish, as our will comes more under our control.

Fasting can also offer clear answers to problems, cure addictions, prevent famine and wars, and suspend natural laws. According to St. Basil the Great:

Fasting gives birth to prophets and strengthens the powerful; fasting makes lawgivers wise. Fasting is a good safeguard for the soul, a steadfast companion for the body, a weapon for the valiant, and a gymnasium for athletes. Fasting repels temptations, anoints unto piety; it is the comrade of watchfulness and the artificer of chastity. In war it fights bravely, in peace it teaches stillness.

3) Contemplation of Virtues and the Seven Gifts of the Holy Spirit

Mary's Mantle Consecration invites participants to read the daily meditations in this book, which highlight aspects of a virtue or a gift of the Holy Spirit. This spiritual reading takes only a couple minutes and can be done at any time of day. The companion book, *Mary's Mantle Consecration Prayer Journal*, is a helpful aid to incorporate more profoundly these virtues or gifts into your daily life.

Mary possessed in her soul every virtue and the seven gifts of the Holy Spirit to their fullest human extent. By meditating upon these same virtues and gifts, and striving to incorporate them more fully into our own souls, we become more like Mary. Thus we prepare ourselves well for a true and intimate consecration to the Mother of God.

Prayers that emanate from a pure and virtuous heart are most pleasing to God and incline His ear in a direct way. We become more effective prayer warriors when we cultivate the virtues and open ourselves to the seven gifts of the Holy Spirit: wisdom, understanding, counsel, fortitude, knowledge, piety, and fear or awe of the Lord. Scripture attests to the power of a righteous person's prayer:

Therefore, confess your sins to one another and pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful. Elijah was a human being like us; yet he prayed earnestly that it might not rain, and for three years and six months it did not rain upon the land. Then he prayed again, and the sky gave rain and the earth produced its fruit. (James 5:16-18)

If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples. (John 15:7-8)

Beloved, if [our] hearts do not condemn us, we have confidence in God and receive from him whatever we ask, because we keep his commandments and do what pleases him. (1 John 3:21-22)

4) Consecration to Mary

The end goal of *Mary's Mantle Consecration* is the same as that of every authentic Marian consecration: perfect union with Jesus Christ through a total gift of all that we are, and the offering of ourselves to Our Lady. When we consecrate ourselves to Mary, we give her our bodies, our souls, and the value of our good works and prayers—past, present, and future—to use and distribute as she wills. She is the Mediatrix of All Graces, which means that all of God's graces are distributed to the world through her. Thus Mary, in return for our consecration, uses the full power of her intercession to help conform us to Christ. To be an open vessel to receive the fullness of grace that God and Mary wish to impart to us, it is important that we receive the Sacrament of Reconciliation within a few days leading up to the final consecration.

No one is ever forced to consecrate himself or herself to Our Lady, but we are all called by God to holiness of life, to be saints. We can choose Option A, to strive for sainthood without Mary's full assistance; or Option B, to become like Christ with the full force of the prayers of the Mediatrix of All Graces. To be consecrated to Mary is a great gift from heaven. That is why popes and saints and mystics have long invited us to make a formal consecration to her.

Marian consecration began in the 4th and 5th centuries. Early African sermons from this period speak of becoming voluntary "slaves of Mary." By the 8th century, people like St. John Damascene in the east (d. 749) were authoring prayers of consecration to the Mother of God: "*O Lady, before you we take our stand. Lady, I call you Virgin Mother of God. And to your hope, as to the surest and strongest anchor, we bind ourselves to you.*"

In the 17th century, St. Louis-Marie de Montfort (1673-1716) became the champion of Marian consecration through his seminal work, *True Devotion to Mary*, which was discovered after his death. In this spiritual classic, he describes total consecration to Mary as "the surest, easiest, and most perfect means" to becoming a saint. St. Pope John Paul II adopted as his personal motto, "*Totus Tuus*," the words that begin St. Louis-Marie de Montfort's Marian consecration:

"Totus tuus ego sum, et omnia mea tua sunt, O Virgo, super omnia benedicta."

"I am all yours, and all that is mine is yours, O Virgin, blessed above all."

While modern scholars hold that St. Louis-Marie de Montfort's consecration was to Jesus through Mary, it was addressed directly to Mary, as were the first texts of Marian consecration in the Church. We need not worry that by giving all that we are to Mary, we will lose sight of Jesus, Our Savior. For as St. Louis-Marie de Montfort also says, "The more a soul is consecrated to Mary, the more it is consecrated to Jesus Christ" (*True Devotion to Mary*, Section 120).

Nor should we fear that by giving to Mary our very selves and the merits of our prayers and good works, that our needs or those of our loved ones will be forgotten. Mary, who is intimately aware of the state of the Church and of the entire world at any given moment, uses our offering for the greatest possible salvation of souls—and at the same time, perfectly and remarkably, for our own personal salvation and sanctification. Our extremely limited human awareness cannot compare to the extraordinary ability to know the spiritual state and needs of seven billion souls. This is the vantage point of the Mother of God.

Taking perfect care of us, Mary will first distribute our merits toward our personal vocation in life, and do so in the best

possible way. She will lead us to fulfill our obligations to our given state and calling. Moreover, Mary flawlessly dispenses the graces we merit even when we forget, or have no way of discerning, who most needs our prayers and sacrifices. Our Mother knows best.

St. Louis-Marie de Montfort also assured us that it is always meritorious to give away merit. We will receive exponentially more than what we offer of ourselves in our act of consecration. To say this in the simplest of terms, we help Our Lady take care of the world, and she takes care of our souls and those of our loved ones better than we ever could.