

CONSECRATION
TO THE
IMMACULATE HEART
OF MARY



Immaculate Heart of Mary,
pray for us now and at the hour
of our death.

CONSECRATION
TO THE
IMMACULATE HEART
OF MARY

*According to the Spirit of
St. Louis De Montfort's
True Devotion to Mary*

By

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Mary Queen of All Hearts*

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PREFACE

With the wealth of devotions recommended to the faithful, many people become confused. They do not see the forest because of the leaves. They may lose sight of true devotion in the pursuance of certain external practices. They may take one leaf and say: "This is the forest." They may be ardently attached to a devotion to Our Lady under one title, such as Mother of Sorrows, Mother of Perpetual Help, Our Lady of Fatima, and disparage any other, thereby paying homage to the name rather than to the person, who is identical no matter what the appellation.

The truly devout see that all the leaves belong to the forest; that there is only one Immaculate Mother of God, and many external practices in her honor, many requests of hers lovingly to be obeyed. They seek the person beyond all the titles, and render to her real and true devotion.

This little book is intended to present briefly and simply the essence of true devotion, and an admirable and sure way of rendering that service to the Immaculate Queen. It describes a devotion simple in nature, but all-embracing in its possible external manifestations.

May the words of this book draw many to an ever-growing love for Our Lady, a love that will be unwearied in seeking to extend her reign over the hearts of men!

THE AUTHOR

ABBREVIATIONS USED IN THIS BOOK

- T.D.—*True Devotion to the Blessed Virgin Mary** (also called *True Devotion to Mary*), by St. Louis De Montfort.
- S.M.—*The Secret of Mary*, by St. Louis De Montfort.
- G.M.—*The Glories of Mary*,* by St. Alphonsus Liguori.
- C.F.—*The Crusade of Fatima*, by Father John De Marchi.
- R.R.—*Review for Religious*, May 1945.
- S.A.—*The Soul Afire*, by H. A. Reinhold.
- A.A.S.—*Acta Apostolica Sedis* (Acts of the Apostolic See) (July, 1947).

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Chapter 1

THE EMINENCE OF MARY

The Indictment of the Modern World

We live in times that, whether they be the last days, or not, fulfill to a striking degree the words of St. Paul:

“Know also this, that in the last days, shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures more than of God: Having an appearance indeed of godliness, but denying the power thereof . . . ever learning, and never attaining to the knowledge of the truth.” (2 Tim. 3:1-7).

“*Lovers of themselves*”—Let not the success of sundry charity drives blind us to the woeful spirit of selfishness that has gripped the world in its loveless embrace. “What is in it for me?”—this is the watchword of countless millions. Individuals are affected, and nations. So we have wars and the rumors of wars, the abominable housing situation, the grim, embattled strikes, ugly race prejudice, nervous impatience that explodes at the slightest delay in the fulfillment of personal desires, spiraling prices, a widespread breakdown of marriage, birth control and needless shuffling of child care to others, while so many mothers spend their time in activities of little or no value, or unnecessary employment, and so many fathers act as though

their only duty towards their children were to provide them with material necessities and goods.

How many organizations, ostensibly high-minded and charitable in purpose, are impeded in their efforts by petty jealousies and cliques within their own ranks! Is the spirit still dominant among us all as much as it was among the first Christians, to unite for one purpose, and for one alone—the glory of God and the extension of His Kingdom?

“Human frailty,” we say unctuously, and let it go at that.

Once the pagans marveled, saying:

“See how these Christians love one another!”

They will say it today, but now with sardonic amusement.

“*Covetous*”—Greed and avarice have wrecked the modern world and prostrated civilization. What else has caused wars, and so often lies beneath the high-flown words of diplomacy?

“*Haughty, proud, blasphemers*”—For the first time in history, while the majority may agree in theory that there is a God, a vast proportion deny in practice the existence of a Deity, and are gods unto themselves. Colleges of learning use His Name, but define Him fantastically. His Name is not mentioned at the councils of the nations. “Nature” has usurped His place as the Author of Creation and the Arranger of its beautiful order.

“*Disobedient*”—The revolt against the very idea of authority exists not only in children, but has become a real obsession in our age, an obsession which has reached even into the fields of art and music, and is responsible for the modern monstrosities, daubs and cacophonies. To a staggering number, freedom means license, whether they wish to admit it or not.

“*Without affection*”—The world may have been as bad in pre-Christian times, but never since the Redeemer came

and sanctified marriage has this exalted union been so abused, its promises so flouted. Never has personal desire counted for so much, and surrender for so little. Never has there been so little place in the world for children—birth control, abortion, neglect.

“*Without peace*”—The world is aflame with war, rumors of war, and revolt. Men cry “Peace, peace!”—but there is no peace.

“*Slanderers*”—“Propaganda” and “smearing” are common words now, and every child knows their meaning.

“*Incontinent*”—The world has been sexy in many periods of its existence. Prominent men have paraded their mistresses. But when since the times of ancient Rome has divorce been so legalized and shameless, with its attendant progressive polygamy? When was there such widespread birth control? When has the human body been paraded in such nudity? What stigma is attached to adultery and infidelity? Is it not “love”? And must not “love” be satisfied at any cost, regardless of encumbering husband, wife or children? What unprinted horrors are discovered by scratching the veneer of modern respectability! How often we read of the flame of lust raging in the hearts even of children, leading them to murder. Obscene pinups are commonplace in the rooms of teenagers. When was the world so flooded with pornographic writings and pictures, so many of which find their way into the hands of children? What age has seen such filthy advertisements, promising to reveal secrets of perversion, sexy comics, provocative motion pictures, dirty jokes sent into clean homes via radio?

The Romans adored Venus. Is she not being adored again?

But is not all this “broadminded” and “modern”? It is as broadminded and modern as Sodom and Gomorrah.

“*Unmerciful*”—Wandering refugees, wild children, slave labor, concentration camps nauseating in their horror, sadistic tortures that have shamed this decade forever and are still going on—these outrival the cruelties of the Huns and Mongols. And all this in a “civilized” world!

“*Traitors*”—When ever has the solid structure of the State well nigh universally been so shot through with the rat burrows of traitors working for another country, for foreign ideas and interests, covering their treason with the noble sounding cry of “Freedom, free speech, free press!” How many times in recent years has the enemy swallowed up a country without so much as firing a shot?

“Fifth columnists,” “infiltration”—these are common household words today.

“*Lovers of pleasures more than of God . . .*”—no comment is needed.

“*Ever learning and never attaining to the knowledge of the truth . . .*” Our institutions of learning are bursting today as never before in history and they present numerous courses in widely varied fields. How many have for their object the education of man for the material concerns of life? How much time is allotted for the intensive cultivation of man’s noble spirit?

To attain the truth means to find and to hold forever the Truth, the Infinite, Ineffable Essence. It calls not merely for a theoretical knowledge of the Divinity, but for *intimate union* with the All-Good, the All-Beautiful, the All-True.

Because so many have been so far from attaining the Truth, the foregoing indictment holds true. But those who have attained it have found the peace that surpasses all understanding.

Attaining the Truth

In spite of all our troubles, we still speak of our era as "civilized times." We have automobiles, jet planes, streamlined trains, radio, television, plastics, the manifold applications and appliances of electricity, air conditioning, sanitation, penicillin, X-rays, and other as yet undreamed of wonders lie just beyond the horizon. They would soon be ours, if . . .

If . . . ! If selfishness, misunderstandings, hatreds and fear were not draining the resources of mankind as we stand on the alert for cataclysmic war. Are we civilized?

What is civilization? Is it the existence in the world of such material marvels, really the product of only a comparatively few minds, or is it in the ability of all men to profit permanently by these things, as they free us from the burdens of earth to give us time and opportunity to achieve the sublime destiny of our immortal spirit?

Is civilization the pampering and the coddling of the senses, the making of life more comfortable, or is it the development of rugged character, that can live at peace with fellowman, while all try to perfect and ennoble the deathless spirit that places man at the pinnacle of all the visible creation?

Herein lies the indictment of our times, that we have gone pell-mell down the road of sense, and are making but desultory attempts to ascend the way of the spirit.

At the end of the low road of sense lies death, corruption, and the stench of decay. At the heights of the high road of the spirit awaits peace, and a joy immeasurable, beyond that of all our wistful dreams.

The road down is easy to sense, hard to spirit, in its evergrowing disillusionment, emptiness and frightening desolation. The road up is hard to sense but easy to the

spirit, in the peace that surpasses all understanding.

At the dawn of reason we come to a parting of the ways. Two roads lie ahead, one dipping slightly downward, the other sloping gently up. One is called Pleasure and one is called Truth. Neither is hard to follow, though going up is more difficult than going down. But they are not far apart, and it is easy to go from one to the other.

But at adolescence comes a sharp turning. One leads steeply upward, the other swiftly down. The latter, though, is so broad, so smooth, so well-travelled; there is so much to see, so much to do! Food, drink, pleasures abound, as far as the eye can see. The other road seems so deserted, so narrow now and rocky, with dense forest and long dark tunnels. So it is that many say:

“The roads have been marked wrong. It is on the wide road that I shall find my joy and my fortune. Can all these people walking it be making a mistake?”

So they start down, merrily sure. At first they see many a lane marked “To Truth,” but pass them by. The slope becomes steeper, the momentum increases. There are still roads over to Truth, but they are fewer now, their markings hardly distinguishable. But after a while food and drink begin to lose their appeal, and the pleasures to dim. Uneasiness grips the heart. Downward, downward. Ever easier to go down, ever harder to go back. Faster, faster, as the night comes on, until in the darkness the false road ends at a precipice, and with a despairing cry they plunge into the abyss. This is the story of every lost soul.

What shall take away the fear and the loneliness of the other path? There will be no fear in the company of a sure guide, one who has traversed every step of the way, has been through every dark tunnel and frightening wood, one alert and strong enough to repel every danger, one who knows every step of the way unto the very heights.

There will be no loneliness if that guide be a friend, loved with all the power of our heart, and loving even more in return. Love makes all things easy, and the miles will pass away unnoticed. *“For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.”* (Ps. 22:4). No fear, no tedium, no heartache, no desire to leave our Beloved to join the mocking throng. *“My beloved to me, and I to him.”* (Cant. 2:16). This is all that is needed to make the going easy, and the final arrival sure.

There is only one under Our Lord among all the children of men who can fulfill perfectly the place of guide and beloved, only one with complete experience and complete love—the Immaculate Virgin. She has explored the way unto the Truth, and attained Him in a measure that no one else ever will or can. She has known all the darkneses that lead unto the light, the depths of suffering that has richly merited her the title of Queen of Martyrs. She alone of all mankind knows the fullness of the glory and the inexpressible joy that awaits at the end of the road. And her beauty is so compelling, and her love so selfless and divine, that if we but lift our eyes unto her we shall love her ardently in return and never wish to be separated from her. And if we but give her our hand, in complete trust, she will guide us safely to the Goal of All Desire.

So those whom she has guided and who have found Him, call to us with all possible loving urgency: “Go to Mary!”

We Must Find Mary

“In me is all grace of the way and of the truth, in me is all hope of life and of virtue.” (Eccles. 24:25). In her

we shall find the grace to attain unto Him who is the Way, the Truth and the Life.

To attain unto the Truth as the Apostle would have us do, we must first find Mary. To find Mary means to be united in intimate communion with her. This necessity is not intrinsic, but the Eternal Father has freely willed it that way and no other. Who shall say Him nay?

How do we know that the Father wants it that way? To understand this we must know something of Our Lady's place in the divine economy of salvation. This is something not too clearly understood by many Christians.

The Excellence of Mary

To understand her, we must first comprehend how God has endowed His Queen, how He has adorned her with matchless beauty and loveliness, irresistible power and ineffable glory.

St. Augustine says that whatever we may say in praise of Mary is little in comparison with what she deserves (*G. M.* p. 92). Pope Pius IX in defining the doctrine of the Immaculate Conception says that her sanctity exceeds that of all the Angels and Saints put together, and that it is so great that only the mind of God can comprehend it. (Papal Bull of Pius IX *Ineffabilis Deus*). St. Thomas Aquinas says: "From the fact that she is the Mother of God, the Blessed Virgin has a certain infinite dignity, derived from the Infinite Good who is God, and on this account cannot be anything better, just as there cannot be anything better than God." (*Summa Theol.* Ia. qu. 25 art. 6, ad. 4).

The only thing great enough to be compared with Mary is number itself.

Number is not infinity. The bounds of number are lost

in mystery, but an immeasurable void separates it from infinity. It is intrinsically impossible to imagine anything being added to infinity. Number however is capable of indefinite increase. Let us imagine the greatest number we can comprehend—more can always be added to it. Indeed we can multiply it by itself, cube it, raise it to any power. Human understanding falters and fails to grasp even comparatively low numbers; only the mind of God can comprehend it all.

So with the perfections and the glory of Mary. She is not infinite; a boundless chasm yawns between her perfections and those of God. But her perfections are as vast as number, and only the mind of God will ever comprehend them.

Why did God endow her so? Can we give all His reasons? "*Who has known the mind of the Lord, or who has been His counsellor?*" But when we understand the nature of the objective and the subjective redemption, we begin to see a gleam of light.

By His sufferings and death, Our Lord filled the infinite reservoir of divine grace. This was the objective redemption.

To the Holy Spirit we attribute the work of dispensing these graces, of sending the limpid waters down upon the parched desert and making it bloom. This is the subjective redemption, and it is still going on.

The Divinity does not do this by Itself alone. God associated a human being with Him so closely that the nearest comparison in this world is the union of marriage, wherein two, retaining their individual natures in a sense, become one. This one He called His spouse, and gave to her the administration of all the graces, so that she grants the divine largesse "*to whom she wills, as much as she wills, as she wills and when she wills.*" (T. D. 25). She

became the Mediatrix of All Graces, Spouse of the Holy Spirit, Queen of the Angels, Queen of Heaven and Earth.

Her position is unique in dignity and power. Her word is sufficient to draw down all graces. But neither does she work alone. St. Robert Bellarmine says that if Christ is the Head of the Mystical Body, then she is the neck through which everything passes from the Head to the rest of the body. The rest of the Mystical Body, by their sufferings, prayers, love and atonement, have a subordinate part in drawing down the waters from the reservoir. So it will be until the end of time. When the last grace has been given to the last man according to the eternal Divine Plan, then the Mystical Body will be complete, the Redemption will be accomplished not only objectively but also subjectively, and the new Creation will begin.

It is by accomplishing the subjective redemption, the drawing down and the application of the infinite merits of Christ, and dispensing them to mankind, that the work of the Head is completed by the rest of the Body, and the words of St. Paul are fulfilled: "*I fill up those things that are wanting to the sufferings of Christ.*" (Col. 1:24). It is in the sense of the subjective redemption also that St. Augustine says:

"And so the Passion of Christ is not in Christ alone, and yet the Passion of Christ is in Christ alone. For if in Christ you consider both the head and the body, then Christ's Passion is in Christ alone, but if by Christ you mean only the head, then the Passion of Christ is not in Christ alone. . . . Hence if you are members of Christ . . . whatever you suffer at the hands of those who are not members of Christ, was lacking to the sufferings of Christ. It is added precisely because it was lacking. You fill up the measure; you do not cause it to overflow. You will suffer just so much as must be added of your sufferings to

the complete Passion of Christ, who suffered as our Head, and who continues still to suffer in His members, that is, in us. Into this common treasury each pays what he owes, and according to each one's ability, we all contribute our share of suffering. The full measure of the Passion will not be attained until the end of the world." (*S. A.* p. 219).

Mary Mediatrix of All Graces

Some say that Our Lady participated in the objective redemption, but this is not certain. At any rate, her pre-eminence in the work of the subjective redemption amply justifies her beautiful title: Co-Redemptrix (*R. R.*).

Mary is Mediatrix of All Graces in virtue of her ineffable union with her Spouse, the Holy Spirit, the Dispenser of All Grace.

What does this mean and what does this imply? Fr. Motherway, S.J. explains this clearly:

"Our Lady is Mediatrix in the sense that no petition of man can come to Christ except through her, also no grace or favor comes from Christ except through Mary . . . She is the one member of Christ's Mystical Body who mediates between the Head and the members, helping to apply to every one of them the very least gift that flows from the Head to every least member of that Body . . . No prayer to God or His Saints ever gets a hearing at the Throne of Infinite Majesty unless offered for us by the Queen of Heaven herself." (*R. R.*).

Confirmation of This Doctrine

The Saints abound who have extolled the extraordinary position and glory of Mary.

Witness these statements of Doctors of the Church:

St. Bernard—"God has filled Mary with all graces, so that men may receive by her means, as by a channel, every good thing that comes to them." (*G. M.* 93).

St. Alphonsus—"We most readily admit that Jesus Christ is the only Mediator of justice, and by His merits obtains for us all graces and salvation; but we say that Mary is the Mediatrix of Grace, and that, receiving all that she obtains through Jesus Christ, and because she prays for it and asks for it in the name of Jesus Christ, yet all the same, whatever graces we receive, they come to us through her intercession." (*G. M.* p. 90).

St. Bonaventure—"Mary is called 'the Gate of Heaven' because no one can enter that blessed Kingdom without passing through her." (*G. M.* 94).

St. Robert Bellarmine—"God decreed that all the gifts, all the graces, and all the heavenly blessings which proceed from Christ as the Head should pass through Mary to the Body of the Church. Even as the physical body has several members in its other parts, but only one head and neck, so also the Church has many Apostles, Martyrs, Confessors and Virgins, but only one Head, the Son of God, and one bond between the Head and the members, the Mother of God." (Concio 42, *De Nativitate B. V. M.*).

As for the other Saints, let St. Louis De Montfort, the herald of Mary, speak for them all:

"We have three steps to mount to God: the first, which is nearest to us, and most suited to our capacity, is Mary; the second is Jesus Christ, the third is God the Father. To go to Jesus, we must go to Mary; she is the Mediatrix of intercession." (*T. D.* 86).

"To Mary, His faithful spouse, God the Holy Ghost has communicated His unspeakable gifts. He has chosen her to be the dispenser of all He possesses, in such sort that she distributes to whom she wills, as much as she

wills, as she wills and when she wills, all His gifts and graces. The Holy Spirit gives no heavenly gift to men which He does not pass through her virginal hands. Such has been the will of God, who has willed that we should have everything through Mary.

From the multitudinous testimonials of the Church to the glory of Mary, we mention but a few:

The Church applies to her the words of the *Book of Ecclesiasticus*, 24:5:

“In me is all grace of the way and of the truth; in me is all hope of life and of virtue.”

Likewise from the *Book of Proverbs* 8:35:

“He that shall find me, shall find life, and shall have salvation from the Lord.”

Leo XIII, in the encyclical of September 22, 1891:

“We may affirm that by the will of God, nothing is given to us without Mary’s mediation, in such a way that just as no one can approach the almighty Father but through His Son, so no one, so to speak, can approach Christ but through His Mother.”

Pius X, in the encyclical of February 2, 1904:

“By the communion of sorrows and of will between Christ and Mary, she has deserved to become the dispenser of all the blessings which Jesus acquired for us by His Blood.”

Benedict XV authorized the Mass of Mary, Mediatrix of All Graces, celebrated in certain dioceses on May 31.

What is the theological rating of the proposition that Mary is Mediatrix of All Graces? Fr. Dennis Burns, S.J. writes thus:

“The strongest note that can be applied at present to the proposition that Our Lady is the Mediatrix of All Graces is ‘de fide Catholica ex juri magisterio fere proxime definibilis’ [of Catholic Faith from the universal

teaching authority of the Church, just about ready for definition] since it has been generally accepted by the ‘*ecclesia docens et discens*’ [the Church teaching and taught], vigorously proposed by St. Bernard and others, all the contrary arguments have been solved, but a little more time is required for a better understanding on the part of the faithful of the theological formula of the doctrine to be defined and for removing whatever practical microscopic doubts and difficulties there may be in the mind of some.” It may be noted that such microscopic doubts and difficulties persisted about the Immaculate Conception until its definition, after which of course there was no longer any room for argument.

Reason for Mary’s Position

The ultimate reason for Mary’s preeminence among the children of men is the will of God, who envisioned His spouse from all eternity and in time created her to His image and likeness with a fidelity of detail unknown to any other, and adorned her with His choicest graces.

But did Mary do anything of herself to merit for herself? Indeed she did.

Sanctity is the perfect alignment and welding of the human will with the Divine will. This Mary did to the most perfect degree possible.

All Heaven and earth waited for her consent for the Incarnation. And consent she did, knowing full well it would entail deep suffering on her part. Being full of grace, she was full of the gifts of the Holy Spirit; and the Spirit of Wisdom gave her to understand the prophecies. She saw no earthly monarch in the Messiah, but the Sovereign of the Kingdom of God. She knew He would be “*despised, and the most abject of men, a Man of Sorrows*” (*Isaias*

53) and that His suffering would be her own.

She loved her Son as no other mother dare love her child; she could truly adore Him, for He was God. And when the time came for Him to bear upon Himself the sins of the world, His most exquisite agony, she understood and felt, more than anyone else in the world who ever was or will be, His excruciating suffering, for she too was sinless. When we love, it is harder to see the one we love suffer than it is to bear the sufferings ourselves. Yet her will remained steadfast, united to the will of the Father even in the face of the ultimate pain.

St. Robert Bellarmine writes:

“Have no doubts about it, the Blessed Virgin suffered extremely when she beheld her Son hanging on the gibbet of the Cross. But she loved the honor and glory of God more than the human flesh of her Son. She stood there under the Cross as the Valiant Woman who showed not the trace of impatience over the exquisite pains to which Christ was unjustly condemned. She did not fall to the earth, faint with grief, as some artists would have us believe; she did not tear her hair or scream or bewail as other women might, but bore her sorrow courageously, because she knew that the spectacle before her had been justly willed by God. As much as she loved the human form of Christ, she loved the honor of His Father and our Redemption more. Thus did she blend her own affections with those of Christ, who also preferred His Father’s glory and our salvation to the temporal safety and security of His human body.” (*De Septem Verbis Domini*, c. 11).

Method of Intercession

Mary obtains all graces for us by her infallible intercession.

St. Louis De Montfort writes:

“The authority which God has been well pleased to give her is so great that it seems as if she had the same power as God; and her prayers and petitions are so powerful with God that they always pass for commandments with His Majesty, who never resists the prayer of His dear Mother because she is always humble and conformed to His will.” (*T. D.* 27).

Fr. Motherway says:

“How then does Mary dispense God’s grace to us? Most theologians say that she dispenses by interceding, so that there is not a complete difference between her activity as intercessor and her activity as a dispenser of divine favors. But her intercession has a special character because of which it can be rightly called an act of distribution. If you ask what that characteristic is, we reply that such is the attitude of our Divine Lord, Mary’s Son, towards His well-beloved Mother that He looks upon her every request as though it were a command. Hence for her to ask a favor is the same as to designate its recipient. Our Lord never refuses her prayer. He has determined never to do so, and in that sense He cannot do so; in Heaven, Mary’s wish always prevails. Hence too it may be said that her intercession is infallible. It never fails.” (*R. R.*).

Need of Her Intercession

If Mary is the Mediatrix of All Graces, the need of her intercession for us and our complete union with her, is obvious.

St. Louis De Montfort observes:

“Mary has produced, together with the Holy Spirit, the greatest thing that has ever been or ever will be—the God-Man. . . . It is only that singular and miraculous Virgin

who can produce, in union with the Holy Spirit, singular and extraordinary things.

“When the Holy Spirit, her Spouse, has found Mary in a soul, He flies there. He enters there in His fullness; He communicates Himself to that soul abundantly, and to the full extent to which it makes room for His spouse. Nay, one of the great reasons why the Holy Spirit does not now do startling wonders in our souls is because He does not find there sufficiently great union with His faithful and inseparable spouse.” (*T. D.* 36).

This is the glory of Mary—favorite Daughter of the Father, Mother of the Son, Spouse of the Holy Spirit, Gate of Heaven, Mediatrix of All Graces, Queen of Heaven and Earth. And who shall list all the other titles of Her Majesty?

But there is one title that she still lacks—one to which she has every right, yet not one to be conferred upon her by the Eternal Father, but only by her children. It is the title that proclaims her reign over their free wills, their hearts. Loving us with a love beyond all the power of words to say, she yearns with inexpressible longing for that title which it is in our power, and only in ours, aided by grace, to give—“*Queen of All Hearts.*”

What shall we do that she may be given the crown of the Kingdom of the Hearts of Men?

We must simply render unto her, and see to it that as many as we can inspire to do the same shall likewise eagerly and joyously give unto her, True Devotion—not just anything that passes for devotion, but devotion in the truest, fullest sense, all that is in our power to give and to obtain for her.