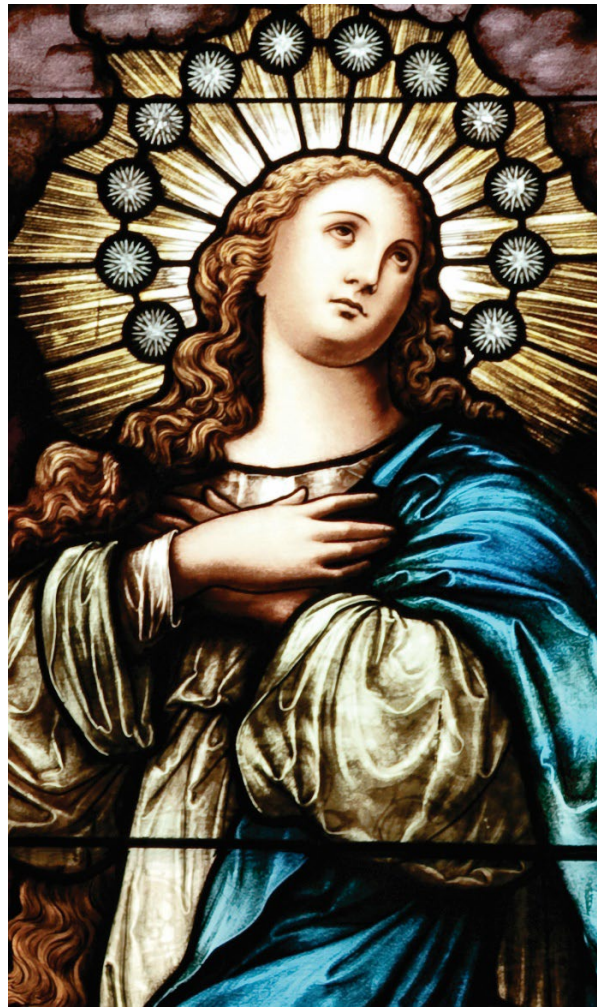




MARIAN TRIDUUM OF THE ANNUNCIATION OF THE LORD



**IN PREPARATION FOR THE FAITHFUL
OF THE ARCHDIOCESE OF TORONTO
FOR THE ACT OF CONSECRATION TO OUR LADY
ON THE SOLEMNITY OF THE ANNUNCIATION OF THE LORD**

DAY TWO

Day 2

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Eve shut out all her children out of Paradise
– The Virgin Mary opened wide its gates.

OPENING PRAYER

Lord,
fill our hearts with your love,
and as you revealed to us by an angel
the coming of your Son as man,
so lead us through his suffering and death
to the glory of his resurrection,
for he lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever. Amen.

WORD OF GOD

John 19.25-27

✝ A reading from the holy Gospel according to John.

Standing near the Cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, "Woman, here is your son." Then he said to the disciple, "Here is your mother." And from that hour the disciple took her into his own home.

The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

SILENT REFLECTION

OR

COMMENTARY

From the *General Audience* of Pope Saint John Paul II on 7 May 1997.

Jesus not only urges John to care for Mary with special love, but he entrusts her to him so that he may recognize her as his own mother.

During the Last Supper, “the disciple whom Jesus loved” listened to the Master’s commandment: “Love one another as I have loved you” (Jn 15:12) and, leaning his head against the Lord’s breast, he received from him a unique sign of love. Such experiences prepared him better to perceive in Jesus’ words an invitation to accept her who had been given him as mother and to love her as Jesus did with filial affection.

May all discover in Jesus’ words: “Behold, your mother!”, the invitation to accept Mary as mother, responding to her motherly love as true children.

2. In the light of this entrustment to his beloved disciple, one can understand the authentic meaning of Marian devotion in the ecclesial community. In fact, it places Christians in Jesus’ filial relationship to his mother, putting them in a condition to grow in intimacy with both of them.

The Church’s devotion to the Virgin is not only the fruit of a spontaneous response to the exceptional value of her person and the importance of her role in the work of salvation, but is based on Christ’s will.

The words “Behold, your mother!”, express Jesus’ intention to inspire in his disciples an attitude of love for and trust in Mary, leading them to recognize her as their mother, the mother of every believer.

At the school of the Virgin, the disciples learn to know the Lord deeply, as John did, and to have an intimate and lasting relationship of love with him. They also discover the joy of entrusting themselves to the Mother’s maternal love, living like affectionate and docile children.

The history of Christian piety teaches that Mary is the way which leads to Christ and that filial devotion to her takes nothing from intimacy with Jesus; indeed, it increases it and leads to the highest levels of perfection.

The countless Marian shrines throughout the world testify to the marvels wrought by grace through the intercession of Mary, Mother of the Lord and our Mother.

Turning to her, drawn by her tenderness, the men and women of our time also meet Jesus, Saviour and Lord of their lives.

Above all, the poor, tried in heart, in their affections and in their material need, find refuge and peace in the Mother of God, and discover that for all people true riches consist in the grace of conversion and of following Christ.

3. According to the original Greek, the Gospel text continues: “From that hour the disciple took her among his possessions” (Jn 19:27), thus stressing John’s ready and generous adherence to Jesus’ words and informing us about his behaviour for the whole of his life as the faithful guardian and docile son of the Virgin.

The hour of acceptance is that of the fulfilment of the work of salvation. Mary’s spiritual motherhood and the first manifestation of the new link between her and the Lord’s disciples begins precisely in this context.

John took the Mother “among his possessions”. These rather general words seem to highlight his initiative, full of respect and love, not only in taking Mary to his house but also in living his spiritual life in communion with her.

In fact, a literal translation of the Greek expression “among his possessions” does not so much refer to material possessions since John — as St Augustine observes (In Ioan. Evang. tract. 119, 3) — “possessed nothing of his own”, but rather to the spiritual goods or gifts received from Christ: grace (Jn 1:16), the Word (Jn 12:48; 17:8), the spirit (Jn 7:39; 14:17), the Eucharist (Jn 6:32-58).... Among these gifts which come to him from the fact that he is loved by Jesus, the disciple accepts Mary as his mother, establishing a profound communion of life with her (cf. Redemptoris Mater, n. 45, note 130).

May every Christian, after the beloved disciple’s example, “take Mary into his house” and make room for her in his own daily life, recognizing her providential role in the journey of salvation.

LITANY OF THE IMMACULATE HEART OF MARY

Lord, have mercy,
Christ, have mercy,
Lord, have mercy,
Christ, hear us,

*Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, graciously hear us.*

God the Father of Heaven,
God the Son, redeemer of the world,
God, the Holy Spirit,
Holy Trinity, one God,

*have mercy on us.
have mercy on us.
have mercy on us.
have mercy on us.*

Heart of Mary,
Heart of Mary, after God's own Heart,
Heart of Mary, in union with the Heart of Jesus,
Heart of Mary, the vessel of the Holy Spirit,
Heart of Mary, shrine of the Trinity,
Heart of Mary, home of the Word,
Heart of Mary, immaculate in your creation,
Heart of Mary, flooded with grace,
Heart of Mary, blessed of all hearts,
Heart of Mary, Throne of glory,
Heart of Mary, Abyss of humbleness,
Heart of Mary, Victim of love,
Heart of Mary, nailed to the cross,
Heart of Mary, comfort of the sad,
Heart of Mary, refuge of the sinner,
Heart of Mary, hope of the dying,
Heart of Mary, seat of mercy,

pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.
pray for us.

Lamb of God, who takes away the sins of the world,
Lamb of God, who takes away the sins of the world,
Lamb of God, who takes away the sins of the world,

spare us, O Lord.
graciously hear us, O Lord.
have mercy on us.

Christ, hear us,
Lord, have mercy.
Lord, have mercy.

Christ, graciously hear us.
Christ, have mercy.

Immaculate Mary, meek and humble of heart.

Conform our hearts to the
heart of Jesus.

Let us pray:

Lord our God,
you made the Immaculate Heart of the Blessed Virgin Mary
the home of your eternal Word
and the sanctuary of the Holy Spirit.
Give us a heart that is free from sin
and attentive to your will,
that, faithful to your commandments,
we may love you above all things
and seek to help others in their need.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever. Amen.

HAIL MARY

Hail Mary, full of grace,
the Lord is with thee.
Blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death. Amen.

CLOSING PRAYER

Lord,
may the prayers of the Virgin Mary
bring us protection from danger
and freedom from sin
that we may come to the joy of your peace.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God for ever and ever. Amen.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Acknowledgements

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John Paul II. *Catechesis on the Blessed Virgin Mary*. General Audience, Wednesday, May 7, 1997. © Libreria Editrice Vaticana, 1997.