

Foreword

In his book, *Gift and Mystery*, written to commemorate the fiftieth anniversary of his priestly ordination, Pope Saint John Paul II reflects on what he calls the “Marian Thread” of his Christian life and, in particular, of his priestly vocation.¹ He tells how he developed a particular spiritual intimacy with the Mother of God through the devotions practiced in his home and in his parish from the time of his childhood. He mentions, for example, the devotion to Our Lady of Perpetual Help in his home parish, the investiture with the Scapular of Our Lady of Mount Carmel promoted by the Carmelite Friars at their monastery in his home town of Wadowice, and the spiritual help provided by the Carmelite Friars, especially in the Sacrament of Penance.²

In particular, he writes about the growth of his love of the Blessed Virgin Mary through his participation, as a young man, in the “Living Rosary” group in the Salesian parish in Cracow, where there was, in accord with the Salesian charism, a strong devotion to Mary, Help of Christians, and of how he came to understand not only that Mary leads us to Christ, her Divine Son, but that also Christ Himself leads us to His Mother.³ He tells of a certain doubt about his Marian devotion which he experienced at the time, wondering whether a strong love of the Mother of Christ could compromise the worship owed to

¹ “... filo mariano.” Karol Wojtyła/Giovanni Paolo II, *Dono e Mistero. Diario di un Sacerdote* (Città del Vaticano: Libreria Editrice Vaticana, 2011), p. 42. [Hereafter, DM]. English translation: *Pope John Paul II, Gift and Mystery: On the Fiftieth Anniversary of My Priestly Ordination* (New York: Doubleday, 1996), p. 27. [DMEng].

² Cf. DM, pp. 42-43. English translation: DMEng, pp. 27-28.

³ Cf. DM, p. 43. English translation: DMEng, p. 28.

Christ alone. It was Saint Louis-Marie Grignion de Montfort, by his book, *Treatise on True Devotion to the Blessed Virgin*, who helped him to understand that the Virgin Mary, by her unique role in the mystery of the Redemptive Incarnation, always leads us to Christ, “provided that we live her mystery in Christ.”⁴ Our Lady’s unique participation “in the greatest event to take place in human history”—the Incarnation of God the Son in her immaculate womb—as the saintly Pontiff reflects, is underlined in the Church’s praying of the Angelus three times each day.⁵

The significance of Saint Louis-Marie Grignion de Montfort in the life of Pope Saint John Paul II is evident in the choice of his episcopal motto: *Totus Tuus*, words taken from a prayer composed by the Saint.⁶ They reflect the total gift of one’s heart to the Sacred Heart of Jesus through the Immaculate Heart of Mary. As Pope Saint John Paul II understood so well, uniting his heart totally to the Immaculate Heart of Mary was the way to place his heart totally and forever, with hers, into the glorious pierced Heart of Jesus.

On the occasion of the twenty-fifth anniversary of his election to the See of Peter, Pope Saint John Paul II wrote his Apostolic Letter on the Holy Rosary, published on October 16, 2002, underlining once again how his whole Christian life and, in particular, his years of service as the Successor of Saint Peter had been lived in the Heart of Jesus through the Immaculate Heart of Mary, the Mother of Divine Grace. The prayer of the Holy Rosary gives powerful expression to our participation in the Mystery of Faith, the Mystery of Christ’s Redemptive Incarnation, through His Mother whom He gave to us as our

⁴ ... a condizione che si viva il suo mistero in Cristo.” DM, p. 43. English translation: DMEng, p. 29.

⁵ “... evento più grande che abbia avuto luogo nella storia dell’umanità.” DM, p. 44. English translation: DMEng, p. 29.

⁶ Cf. *God Alone: The Collected Writings of St. Louis Marie de Montfort* (Bay Shore, NY: Montfort Publications, 1988), p. 515.

Mother when He accomplished the work of our eternal salvation by His death on the cross at Calvary.⁷

In the Apostolic Letter on the Holy Rosary, Pope Saint John Paul II, commenting on the great attention given to the Rosary by his predecessors, wrote:

I myself have often encouraged the frequent recitation of the Rosary. From my youthful years this prayer has held an important place in my spiritual life. I was powerfully reminded of this during my recent visit to Poland, and in particular at the Shrine of Kalwaria. The Rosary has accompanied me in moments of joy and in moments of difficulty. To it I have entrusted any number of concerns; in it I have always found comfort. Twenty-four years ago, on 29 October 1978, scarcely two weeks after my election to the See of Peter, I frankly admitted: “The Rosary is my favourite prayer. A marvellous prayer! Marvellous in its simplicity and its depth. [...]. It can be said that the Rosary is, in some sense, a prayer-commentary on the final chapter of the Vatican II Constitution *Lumen Gentium*, a chapter which discusses the wondrous presence of the Mother of God in the mystery of Christ and the Church. Against the background of the words *Ave Maria* the principal events of the life of Jesus Christ pass before the eyes of the soul. They take shape in the complete series of the joyful, sorrowful and glorious mysteries, and they put us in living communion with Jesus through—we might say—the heart of his Mother. At the same time our heart can embrace in the decades of the Rosary all the events that make up the lives of individuals, families, nations, the Church, and all mankind. Our personal concerns and those of our neighbour, especially those who are closest to us, who are dearest to us. Thus the simple prayer of the Rosary marks the rhythm of human life.”

With these words, dear brothers and sisters, I set *the first year of my Pontificate* within the daily rhythm of the Rosary. Today, *as I begin the twenty-fifth year of my service as the*

⁷ Cf. Jn 19:26-27.

Successor of Peter, I wish to do the same. How many graces have I received in these years from the Blessed Virgin through the Rosary: *Magnificat anima mea Dominum!* I wish to lift up my thanks to the Lord in the words of his Most Holy Mother, under whose protection I have placed my Petrine ministry: *Totus Tuus!*⁸

In fact, it can be rightly said that perhaps the greatest gift of the immensely spiritually rich pontificate of Pope Saint John Paul II is the devotion to the Immaculate Heart of Mary as the irreplaceable way to living always in Christ, to resting one's heart totally and always in His glorious pierced Heart. That

⁸ “Nos praeterea Ipsi nullam omisimus opportunitatem quin ad crebram Rosarii recitationem incitemus. Iam inde ab iuvenilibus vitae annis precatio haec Nostra in spiritali vita praecipuum locum habuit. Huius memoriam recreavit recens Nostrum in Poloniam iter maximeque salutatio apud Sanctuarium Kalvariae. Temporibus enim laetitiae sicut et tristitiae Nos est corona haec precatoria comitata, cui tot commendavimus sollicitudines, in qua magnam semper reperimus consolationem. Viginti quattuor abhinc annos, die XXIX mensis Octobris anno MCMLXXVIII, duabus vix hebdomadis ab electione Petri ad Sedem, aperientes animum fere Nostrum sic sumus elocuti: “Carissima Nobis precatio Rosarium est. Oratio mirabilis! Miranda nempe sua in simplicitate atque etiam altitudine [...]. Dicit quodammodo potest Rosarium commentatio et oratio extremi capituli Constitutionis *Lumen gentium* Concilii Oecumenici Vaticani II, quae singularem Matris Dei praesentiam pertractat tum Christi in mysterio tum Ecclesiae. Etenim post *Ave Maria* sonitum ante oculos animi principales vitae Iesu Christi transeunt eventus. Colliguntur enim in summa mysteriorum gaudiosorum, dolorosorum et gloriosorum nosque consociant vivo modo cum Iesu ipso per Matris Eius Cor—si ita loqui licet—. Eodem autem tempore concludere potest animus noster in has Rosarii decades cuncta eventa quae vitam singulorum hominum et familiae, nationis ipsius, Ecclesiae et totius hominum generis constituunt: uniuscuiusque hominis eventus tum etiam proximi atque praesertim eorum qui nobis proximi sunt magisque sunt cordi. Simplex igitur Rosarii precatio eundem ictum ac vitae humanae pulsat.” Fratres et sorores carissimi, hisce vocibus ipsis in cursum cotidianum Rosarii inseruimus *Pontificatus Nostri annum primum*. Hodie, anno ineunte *XXV ministerii Nostri tamquam Petri Successoris*, tantundem efficere gestimus. Quot his superioribus annis per Rosarium Nos a Virgine Sancta accepimus gratias: *Magnificat anima mea Dominum!* Gratum sic animum Nostrum Domino testari cupimus Ipsius Sanctissimae Matris vocabulis, cuius tutelae Petrinum Nostrum ministerium concredidimus: *Totus tuus!*” Ioannes Paulus PP. II, Littera Apostolica *Rosarium Virginis Mariae*, “De Mariali Rosario data,” 16 Octobris 2002, *Acta Apostolicae Sedis* 95 (2003), 6, n. 2. English translation: “Apostolic Letter *Rosarium Virginis Mariae* of the Supreme Pontiff John Paul II to the Bishops, Clergy and Faithful on the Most Holy Rosary,” in Pope John Paul II, *Apostolic Letters* (Trivandrum, Kerala, India: Carmel International Publishing House, 2005), pp. 50-51, no. 2.

devotion finds its fullest expression in the act of consecration and entrustment, which Pope Saint John Paul II first faithfully lived and then tirelessly taught.

For that reason, I am particularly pleased to introduce to you the new and revised edition of Monsignor Arthur B. Calkins' *Totus Tuus: Pope Saint John Paul II's Program of Marian Consecration and Entrustment*. It is a work which has engaged Monsignor Calkins for well over thirty years in terms of his research and writing. It began as a licentiate thesis in theology at the Marian Research Institute in Dayton, Ohio, in 1986 and was further developed into a doctoral dissertation at the Pontifical Faculty of Saint Bonaventure, popularly known as the Seraphicum, in Rome in 1990, written under the direction of Father Peter Damian M. Fehlner, O.F.M. Conv., among the most respected of contemporary scholars in Mariology. Monsignor Calkins edited his doctoral dissertation for publication, and it was published in 1992 by the Academy of the Immaculate in Libertyville, Illinois.

But Pope John Paul II continued to shepherd the flock of Christ for another thirteen years until his death on April 2, 2005, exemplifying and teaching the consecration and entrustment. Monsignor Calkins faithfully continued to study the teaching of Pope John Paul II and is now able to offer to us an overview of the Marian teaching of the entire pontificate of Pope Saint John Paul II with particular reference to the reality known as consecration or entrustment to Our Lady.

It is no secret that the years since the conclusion of the Second Vatican Council on 8 December 1965 have been tumultuous years for the Catholic Church. All too often, the documents of the Council have been misrepresented and misinterpreted in ways that minimize their clear intent. During the last years of his pontificate, Blessed Pope Paul VI was clearly profoundly troubled by the way in which the Conciliar reforms had been implemented. For instance, one thinks of his homily

on the occasion of the Solemnity of Saints Peter and Paul, during which, reflecting upon the situation of the Church in the world, he spoke of his sense that “through some fissure the smoke of Satan has entered into the temple of God.”⁹ He spoke of a pervasive doubt, uncertainty, restlessness, dissatisfaction and dissent, and of a loss of trust in the Church, coupled with a ready placement of trust in secular prophets who speak through the press or social movements, seeking from them the formula for a true life.¹⁰ He noted how, also in the Church, the state of uncertainty prevailed, observing that, after the Second Vatican Ecumenical Council, it was believed that “a day of sunlight had dawned upon the Church,” while, in fact, “a day of clouds, storms, darkness, wandering and uncertainty” had arrived.¹¹

The pontificate of Pope Saint John Paul II can be described as a call to a new evangelization by means of the faithful implementation of the teaching of the Second Vatican Council. In setting forth the mission of the Church in our time, in his Post-Synodal Apostolic Exhortation on the Laity, *Christifideles Laici*, he declared that to remedy the situation of indifferentism, secularism and a kind of practical atheism in our time “a mending of the Christian fabric of society is urgently needed in all parts of the world.”¹² He hastened to add that, if the remedy is to be achieved, the Church herself must be evangelized anew.

⁹ “... da qualche fessura sia entrato il fumo di Satana nel tempio di Dio.” Paulus PP. VI, “Per il nono anniversario dell’incoronazione di Sua Santità: “Resistite fortes in fide,” 29 giugno 1972, in *Insegnamenti di Paolo VI* (Città del Vaticano: Tipografia Poliglotta Vaticana, 1973), Vol. 10, p. 707. English translation by author.

¹⁰ Cf. *Ibid.*, pp. 707-708.

¹¹ “... una giornata di sole per la storia della Chiesa...una giornata di nuvole, di tempesta, di buio, di ricerca, di incertezza.” *Ibid.*, p. 708. English translation by author.

¹² “... consortium humanum spiritu christiano ubique denuo imbuendum est.” Ioannes Paulus PP. II, Adhortatio Apostolica *Christifideles Laici*, “De vocatione et missione Laicorum in Ecclesia et in mundo,” 30 Decembris 1988, *Acta Apostolicae Sedis* 81 (1989), 455, n. 34. [Hereafter, CL]. English translation: “Post-Synodal Apostolic Exhortation *Christifideles Laici* of His Holiness John Paul II on the Vocation and the Mission of the Lay Faithful in the Church and in the World,” in Pope John Paul II, *Apostolic Exhortations* (Trivandrum, Kerala,

Fundamental to understanding the radical secularization of our culture is to understand also how much the secularization has entered into the life of the Church herself. In the words of Pope John Paul II, “[b]ut for this [the mending of the Christian fabric of society] to come about what is needed is to *first remake the Christian fabric of the ecclesial community itself* present in these countries and nations.”¹³

Pope Benedict XVI addressed the failure of the implementation of the Conciliar teaching in his now famous address to the Roman Curia on 22 December 2005:

The question arises: Why has the implementation of the Council, in large parts of the Church, thus far been so difficult?

Well, it all depends on the correct interpretation of the Council or—as we would say today—on its proper hermeneutics, the correct key to its interpretation and application. The problems in its implementation arose from the fact that two contrary hermeneutics came face-to-face and quarreled with each other. One caused confusion, the other, silently but more and more visibly, bore and is bearing fruit.

On the one hand, there is an interpretation that I would call “a hermeneutic of discontinuity and rupture”; it has frequently availed itself of the sympathies of the mass media, and also one trend of modern theology. On the other, there is the “hermeneutic of reform,” of renewal in the continuity of the one subject-Church which the Lord has given to us. She is a subject which increases in time and develops, yet always remaining the same, the one subject of the journeying People of God.

India: Carmel International Publishing House, 2005), p. 895, no. 34. [Hereafter, CLEng].

¹³ “... [i]d [consortium humanum spiritu christiano imbuendum] tamen possibile erit, si *christianus communitatum ipsarum ecclesialium contextus*, quae his in regionibus et nationibus degunt, *renovetur*.” CL, 455, n. 34. English translation: CLEng, p. 895, no. 34.

The hermeneutic of discontinuity risks ending in a split between the pre-conciliar Church and the post-conciliar Church. It asserts that the texts of the Council as such do not yet express the true spirit of the Council. It claims that they are the result of compromises in which, to reach unanimity, it was found necessary to keep and reconfirm many old things that are now pointless. However, the true spirit of the Council is not to be found in these compromises but instead in the impulses toward the new that are contained in the texts....

In a word: it would be necessary not to follow the texts of the Council but its spirit. In this way, obviously, a vast margin was left open for question on how this spirit should subsequently be defined and room was consequently made for every whim.

The nature of a Council as such is therefore basically misunderstood. In this way, it is considered as a sort of constituent that eliminates an old constitution and creates a new one. However, the Constituent Assembly needs a mandator and then confirmation by the mandator, in other words, the people the constitution must serve. The Fathers had no such mandate and no one had ever given them one; nor could anyone have given them one because the essential constitution of the Church comes from the Lord and was given to us so that we might attain eternal life and, starting from this perspective, be able to illuminate life in time and time itself.¹⁴

¹⁴ “Emerge la domanda: Perché la recezione del Concilio, in grandi parti della Chiesa, finora si è svolta in modo così difficile? Ebbene, tutto dipende dalla giusta interpretazione del Concilio o—come diremmo oggi—dalla sua giusta ermeneutica, dalla giusta chiave di lettura e di applicazione. I problemi della recezione sono nati dal fatto che due ermeneutiche contrarie si sono trovate a confronto e hanno litigato tra loro. L’una ha causato confusione, l’altra, silenziosamente ma sempre più visibilmente ha portato e porta frutti. Da una parte esiste un’interpretazione che vorrei chiamare “ermeneutica della discontinuità e della rottura”; essa non di rado si è potuta avvalere della simpatia della mass-media, e anche di una parte della teologia moderna. Dall’altra parte c’è l’“ermeneutica della riforma,” del rinnovamento nella continuità dell’unico soggetto-Chiesa, che il Signore ci ha donato; è un soggetto che cresce nel tempo e si sviluppa, rimanendo però sempre lo stesso, unico soggetto del Popolo di Dio in cammino. L’ermeneutica della discontinuità

The sad fact is that the “hermeneutic of discontinuity and rupture” is far from dead and has been a source of confusion and division in the Church since the conclusion of the Council. Even the salutary words of Pope Benedict have not dispelled it.

In the troubled times in which we find ourselves the Marian magisterium of Saint John Paul II provides us a sure point of reference. Monsignor Calkins is a firm believer that his Marian magisterium is the saintly Pontiff’s greatest single contribution to the entire Church. I fully share his conviction, even though Pope John Paul II’s teaching on so many aspects of the Church’s life, on sacred worship, on doctrine regarding faith and morals, and on the various states in life and vocations continues to be an enormous magisterial patrimony for the Church.

In the course of his extensive study Monsignor Calkins ably presents the thought of this great and saintly Pope within the perspective of the constant teaching and practice of the Church and then expounds it in all of its richness. It is truly amazing that every time John Paul returned to topics like consecration to Mary, the theology of entrustment, her spiritual maternity,

rischia di finire in una rottura tra Chiesa preconciliare e Chiesa postconciliare. Essa asserisce che i testi del Concilio come tali non sarebbero ancora la vera espressione dello spirito del Concilio. Sarebbero il risultato di compromessi nei quali, per raggiungere l’unanimità, si è dovuto ancora trascinarsi dietro e riconfermare molte cose vecchie ormai inutili. Non in questi compromessi, però, si rivelerebbe il vero spirito del Concilio, ma invece negli slanci verso il nuovo che sono sottesi ai testi. . . . In una parola: occorrerebbe seguire non i testi del Concilio, ma il suo spirito. In tal modo, ovviamente, rimane un vasto margine per la domanda su come allora si finisca questo spirito e, di conseguenza, si concede spazio ad ogni estrosità. Con ciò, però, si fraintende in radice la natura di un Concilio come tale. In questo modo, esso viene considerato come una specie di Costituente, che elimina una costituzione vecchia e ne crea una nuova. Ma la Costituente ha bisogno di un mandante e poi di una conferma da parte del mandante, cioè del popolo al quale la costituzione deve servire. I Padri non avevano un tale mandato e nessuno lo aveva mai dato loro; nessuno, del resto, poteva darlo, perché la costituzione essenziale della Chiesa viene dal Signore e ci è stata data affinché noi possiamo raggiungere la vita eterna e, partendo da questa prospettiva, siamo in grado di illuminare anche la vita nel tempo e il tempo stesso.” *Benedictus PP. XVI, Allocutio “Ad Romanam Curiam ob omina natalicia, 22 Decembris 2005, Acta Apostolicae Sedis 98 (2006) 45-46.* English translation: *L’Osservatore Romano Weekly Edition in English, 4 January 2006, p. 5.*

commentary on John 19:25–27, Mary’s active collaboration in the work of the Redemption and her mediation of all graces, he never merely repeated himself, but constantly revealed unexpected facets of the question under discussion with ever new and fresh insights. All of this Monsignor Calkins has illustrated at length, providing us with texts which few of us would ever find elsewhere. While Saint John Paul II did not write a treatise on Marian consecration, Monsignor Calkins has carefully traced out the remarkable consistency of his thought and its development, which effectively provides for us a highly organized theology of consecration and entrustment to Our Lady according to the late Pontiff, even a manual of piety.

For almost twenty-five years there has been an ongoing debate in Marian circles—and indeed in the wider Church—about Our Lady’s active collaboration in the work of the Redemption, that is, about the sense in which she is the New Eve, the helpmate of Jesus, the New Adam.¹⁵ For over five hundred years the term *Coredemptrix* has been used to express the concept that Mary, while not being equal to Jesus, but a mere creature totally dependent on Him, secondary and subordinate to Him, nonetheless united herself with Him and joined in offering Him to the Father for our salvation on Calvary. The expression of this truth of our Faith constituted the single most contentious debate during the sessions of the Council and in the drafting of chapter eight of *Lumen Gentium*, the Second Vatican Council’s fundamental document on Our Lady.¹⁶ Ultimately, the Council did clearly teach about Mary’s active collaboration in the work of Redemption in numbers 56–68 and 60–62, but did not use the word *Coredemptrix* out of fear that it would be misunderstood by Protestants. Our Lady’s mediation of

¹⁵ Cf. Rom 5, 12-21; 1 Cor 15, 22. 45.

¹⁶ Cf. Serafino M. Lanzetta, *Il Vaticano II, un concilio pastorale. Ermeneutica delle dottrine conciliari* (Siena: Edizioni Cantagalli, 2014), pp. 369-419, 476-479. English translation: Serafino M. Lanzetta, *Vatican II, A Pastoral Council: Hermeneutics of Council Teaching*, tr. Liam Kelly (Leominster, Herefordshire: Gracewing, 2016), pp. 363-419, 452-453.

grace flows from her role as Coredemptrix. The battle raged especially fiercely on this matter and the word, Mediatrix, was used once in *Lumen Gentium* 62 with the appropriate insistence that “it neither takes away anything from nor adds anything to the dignity and efficacy of Christ the one Mediator.”¹⁷ She is Mediatrix with the Mediator, and this had already been taught in very clear language by nineteenth and twentieth century Popes. It has also been taught by the post-conciliar Popes.

Recent years have seen a strong movement in favor of recognizing Mary’s role as Coredemptrix, Mediatrix and Advocate with a solemn papal definition. A commission was convened very briefly at the Mariological-Marian Congresses held in Czestochowa, Poland in August of 1996 to offer the Holy See advice on this matter. One of its counsels was that further study was needed.¹⁸ That continues to be done by a number of competent theologians, including Monsignor Calkins, who shares his wealth of knowledge on this matter in this volume and further highlights Our Lady’s role as Coredemptrix and Mediatrix of all graces as this pertains to her function as our spiritual Mother to whom we consecrate ourselves so as to belong ever more completely to Christ, her Divine Son. Two of the greatest modern teachers of Marian consecration, Saint Louis-Marie Grignion de Montfort (1673–1716) and Saint Maximilian Maria Kolbe (1894–1941), base their teaching on consecration to Mary very explicitly on Mary’s mediation of the graces of the Redemption to us.

I am particularly pleased to recommend this excellent volume, which is not only a work addressed to scholars, but also to God’s little ones, the very ones who instinctively appreciate the

¹⁷ “... ut dignitati et efficacitati Christi unius Mediatoris nihil deroget, nihil superaddat.” Sacrosanctum Concilium Oecumenicum Vaticanum II, “Constitutio Dogmatica de Ecclesia, *Lumen gentium*,” 21 Novembris 1964, *Acta Apostolicae Sedis* 57 (1965), 63, n. 62. English translation: *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, rev. ed. (Northport, NY: Costello Publishing Company, 1992), p. 419, no. 62.

¹⁸ Cf. *L’Osservatore Romano Weekly Edition in English*, 4 June 1997, 12.

goodness of putting their lives into the hands of Mary in order to belong ever more completely to Jesus. In fact, while earlier I stated that this work is the fruit of the studies which Monsignor Calkins undertook at the Marian Research Institute in Dayton, Ohio, and at the Pontifical Faculty of Saint Bonaventure or Seraphicum in Rome, in truth, as he acknowledges in the Preface, it began with his own personal consecration to the Mother of God on the Solemnity of her Immaculate Conception, December 8th, in 1978, during the first months of the pontificate of Pope Saint John Paul II. Monsignor Calkins has a gift for writing about profound matters in a way that is accessible to every reader. But what is more, he studies deeply and writes about what he himself has experienced in giving his heart totally to the Immaculate Heart of Mary, so that, with her, he may be totally and always solely for Christ. Living in union with Mary is a great key to growing in our knowledge and love of Christ. The Mother of Divine Grace never draws us to herself for her own sake, but always in order to lead us ever more closely to Christ.

Before concluding, I express my great personal pleasure in presenting the important work of a long-time friend. My friendship with Monsignor Calkins traces all the way back to August of that fateful year of 1968, when I entered the Theological College of The Catholic University of America to begin my studies in philosophy there, while Monsignor Calkins was continuing his studies in theology at the same university. Our friendship deepened during our years together at the Villa Stritch in Rome, the residence for United States priests serving in the Roman Curia, while we were both engaged in the service of the Apostolic See.

From the first time that I met Monsignor Calkins, I was impressed with his love of Our Lord and of His Mystical Body, the Church, a love which was clearly Marian. The tumultuous post-Conciliar years of the fierce battle between the “hermeneutic of reform” in continuity and the “hermeneutic of discontinuity

and rupture”—the beginning of which is symbolically identified with the year 1968, the year of the cultural revolution signaled by the Paris student riots—was experienced in all of its ferocity during the seminary years which I shared with Monsignor Calkins. It was clear to me that Our Blessed Mother was guiding and protecting him in the midst of so much confusion and error. His friendship was and continues to be a blessing. It is my hope that, in reading his book, you will also discover a spiritual friend who leads you closer to the Mother of God who will unfailingly lead you to her Divine Son with the maternal counsel which she gave to the wine-stewards at the Wedding Feast of Cana: “Do whatever he tells you.”¹⁹

It only remains to thank Monsignor Calkins for his most thorough, helpful and inspiring study and to ask that God grant to all those who take this book in hand the grace of an enriched knowledge and love of Christ, His Divine Son, through Mary, Mother of Christ and Mother of the Church. Instructed through the teaching of Pope Saint John Paul II may each reader be led to pray with him, in the words of Saint Louis-Marie Grignon de Montfort: *Totus tuus ego sum et omnia mea tua sunt. Accipio te in mea omnia. Præbe mihi cor tuum, Maria* [“I belong entirely to you, and all that I have is yours; I take you for my all. O Mary, give me your heart”].

Raymond Leo Cardinal Burke

15 August 2017

Solemnity of the Assumption of the Blessed Virgin Mary

¹⁹ Jn 2:5.