

## Preface

The theme of consecration to Mary came to the fore in my life virtually simultaneously with the beginning of the pontificate of Pope Saint John Paul II. The day I made my personal consecration to the Mother of God in 1978, the Solemnity of the Immaculate Conception, was also the day when the Pope launched what I refer to as his “program of Marian consecration and entrustment” from the Patriarchal Basilica of Saint Mary Major. On that day he said:

The Pope, at the beginning of his episcopal service in St. Peter’s Chair in Rome, wishes to entrust the Church particularly to her in whom there was accomplished the stupendous and complete victory of good over evil, of love over hatred, of grace over sin; to her of whom Paul VI said that she is “the beginning of the better world,” to the Blessed Virgin. He entrusts to her himself, as the servant of servants, and all those whom he serves, all those who serve with him. He entrusts to her the Roman Church, as token and principle of all the churches in the world, in their universal unity. He entrusts it to her and offers it to her as her property.<sup>1</sup>

Curiously, I was not aware when I made that act of consecration to Mary in Warwick Neck, Rhode Island, that a major feature of the papal service of John Paul II was being established, propelling the whole Church in the same direction that I, too, had by God’s grace deliberately taken that day. In a relatively short period of time, I became conscious of a new dimension in my life, a new confidence in God’s providence,

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<sup>1</sup> *Inseg* I (1978) 313; *Talks of John Paul II* (Boston: St. Paul Editions, 1979) 424 (hereafter cited as *Talks*).

a new freedom; I sensed the gentle, maternal, yet powerful presence of Mary.

Perhaps not so strangely, because of my initiation into the formal discipline of theology in those stormy years (1966–1970) immediately following the Second Vatican Council, even though I felt drawn to put my life entirely in Mary’s hands, I was also hesitant. Would such an act not stand in the way of my relationship with Jesus? The late Father George Kosicki, C.S.B. (1928–2014), then coordinator of Bethany House of Intercession for Priests, made two comments to me, which I have never forgotten. The first was an accommodation of the text of Matthew 1:20: “Do not fear to take Mary to yourself because that which is conceived in her is of the Holy Spirit.”<sup>2</sup> The second was in the nature of a personal testimony made by Cardinal Leo Josef Suenens (1904–1996) to this effect: “If God has entrusted a special role to His Mother in our salvation, who are we to tell Him that He can’t?”<sup>3</sup> Both of these reflections helped me over my theological hurdles and providentially smoothed the way for me to make the total gift of myself to Mary in order to belong ever more completely to Jesus.

When the time was made available for me to do further graduate work in theology with a specialization in Mariology, I was already deeply convinced of the value of Marian consecration for leading the Christian life and wanted to illustrate why this is necessarily so. Through much reading and discussions with Father Théodore Koehler, S.M. (1911–2001), the then Director of the International Marian Research Institute at the University of Dayton and Curator of the University’s Marian Library, I came to the subject of the program of the Marian consecration and entrustment of Pope John Paul II. Could one discover a

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<sup>2</sup> Cf. George W. Kosicki, C.S.B., *Born of Mary: Testimonies, Tensions, Teachings* (Stockbridge, Ma.: Marian Press, 1985) xiii, 6–7.

<sup>3</sup> Cf. *ibid.*, 6.

theological rationale in the homilies, addresses and writings of John Paul II? I wanted to find out.

Besides recognizing my debt of gratitude to Fathers George Kosicki, C.S.B., and Théodore Koehler, S.M., for guiding me along a rich and fruitful path, I would also like to acknowledge the never-failing encouragement I received from Father Peter Damian M. Fehlner, O.F.M. Conv., who arranged for the publication of the licentiate thesis which I had written under Father Koehler's direction in *Miles Immaculatæ*<sup>4</sup> and subsequently became the moderator of this doctoral study. His help has been unstinting, positive and generous in every phase of this work—even beyond the defense. Would that every doctoral student could have such a director! I also remain grateful to the late Father Giovanni Iammarrone, O.F.M. Conv., then President of the Pontifical Faculty of Theology of Saint Bonaventure (more commonly known as the Seraphicum), for his welcoming me into the academic community of the Pontifical Faculty of Saint Bonaventure and the interest he showed in my work, and to the late Father Maurizio Wszolek, O.F.M. Conv., for his helpful comments regarding the methodology and organization of this work.

While I cannot name all those to whom I am indebted for their support in the course of these past six years, I cannot neglect to mention their Excellencies, the Most Reverend Philip M. Hannan (1913–2011), Archbishop of New Orleans from 1965 to 1988, and his successor, the Most Reverend Francis B. Schulte (1926–2016), Archbishop of New Orleans from 1988 to 2002, who allowed me to undertake and continue this study. I am also pleased to acknowledge my debt of gratitude to the late Most Reverend Constantino Luna, O.F.M. (1910–1997), Bishop of Zacapa, Guatemala, from 1955 to 1980, and International President of the World Apostolate of Fatima, whose encouragement and fatherly kindness were a constant source of

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<sup>4</sup> “John Paul II’s Consecration to the Immaculate Heart of Mary: Christological Foundation,” *Miles Immaculatæ* 23 (1987) 88–116, 364–417.

support to me since I first met him in 1984. It is also my happy task to acknowledge with deep appreciation the kindness and generosity of the late Father Herman J. Schnurr (1912–2006), a faithful priest for over half a century and a fervent lover of the Mother of God, whose generous benefactions made it possible for me to spend 1989 as a year of research and writing in Rome along with the inestimable benefit of my library and computer.

It was also a great privilege for me to benefit from the priestly example and paternal concern of Paul Augustin Cardinal Mayer, O.S.B. (1911–2010), first President of the Pontifical Commission, “Ecclesia Dei,” during the time of the writing of this thesis; and I was especially grateful to His Eminence for having graced its defense with his presence.

I must also thank all of those who were “behind the scenes” at the time of the original publication: my mother, Frances C. Calkins (1923–2014); Shirley Kopf; Deborah Ann DeDuck; Father James McCurry, O.F.M. Conv.; the Discalced Carmelite Nuns of Erie, Pennsylvania, Flemington, New Jersey, and Regina Carmeli in Rome; the Colettine Poor Clares of Barhamsville, Virginia; and my many friends in North America and in Rome whose names remain *in pectore*.

Finally, I must bring my readers up to date. I began this study during my time as chaplain at the World Apostolate of Fatima’s Shrine of the Immaculate Heart of Mary in Washington, New Jersey, from 1984 to 1988. As I indicated above, it began as a thesis for the licentiate in Sacred Theology, which I defended at the International Marian Research Institute in Dayton, Ohio, in 1986. It was expanded into a doctoral study, which I defended at the Seraphicum in Rome in 1989, and subsequently published as the first volume of the newly established Academy of the Immaculate in 1992. In the course of the time since then I have undertaken and published many studies on Our Lady, almost all of them with the collaboration and reassurance of Father Peter Damian M. Fehlner, O.F.M. Conv. He is chief among

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those who have consistently encouraged me to prepare a second edition of this work that would bring my original doctoral study up to the conclusion of the extraordinarily prolific pontificate of Pope Saint John Paul II. In the course of the intervening years, I continued to chronicle the enormous Marian output of the Polish Pontiff and to write research papers on his Mariology and other areas related to the evaluations which I have made in this present edition. In a sense, I can say that this second revised and enlarged edition of *Totus Tuus* is the fruit of thirty-two years of research, reflection and scholarly work. After duly acknowledging the debt of gratitude that I owe first of all to the Most Holy Trinity, to Jesus, the Incarnate Word, to the Most Holy Mother of God, and then to the great Marian Pontiff, Saint John Paul II, I would also like to acknowledge here what I owe to Father Peter Damian, whose counsel during all of these years and through this second edition has been invaluable.