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TOTUS TUUS!
A Recapitulation of the Discussion

Totus Tuus – Totus Eius!

Totus Tuus – these are His words.

Totus Eius – these are our words about Him, the Rock of the Church.

We shall not uncover the deepest mysteries of the heart. We have no right to do so. We are allowed, however, to read out that which is the wealth of the whole Church.

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*Quae est ista quae progreditur, quasi aurora consurgens,
pulchra ut luna, electa ut sol, terribilis ut castrorum acies ordinata?*

“Who is arising like the dawn,

fair as the moon,

resplendent as the sun,

formidable as an army?” (Sg 6 : 10)

Tota pulchra es, Maria! – You are all beautiful, Mary!

Ave, gratia plena! – Full of grace! (Lk 1 : 28)

And Jesus’ words about her, His testament from the Cross: *Ecce Mater tua* –

“This is your mother” (Jn 19 : 27)

The man answers: *Totus Tuus!* – “And from that hour the disciple took her into his home.” (Jn 19 : 27)

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The Episcopate of Poland took part in a retreat at Jasna Góra. It was conducted by the then Cardinal Karol Wojtyła. He started the retreat kneeling before the miraculous icon, at the throne of the Mother and Queen of the People. He then simply and humbly turned to all the bishops, asking for their blessing. Simply and humbly, as if it had always been so at the beginning of retreat, though it had never been so. Thus it was in his heart: *Exaltavit humiles!* – He has “raised high the lowly” (Lk 1 : 52), and “accords his favour to the humble.” (1 Pt 5 : 5) He received favour.

He might have received it especially then, when delivering a talk about the Mother of the Son of God. The conference room was already empty, but the Primate of the Millennium Card. S. Wyszyński was still there, very moved by what he had heard. These two great spirits were bound together and filled with elation: *Tota pulchra!*...

Certainly there was yet another great spirit with them: her knight, Maximilian Kolbe. Such was the Marian Triumvirate of our times.

Providence had led the humble retreat master to the throne of Peter. Then he canonized blessed Maximilian. And he gave the following testimony about the third:

Venerable and Dear Father Primate! Let me tell you simply my mind. There would not be this Polish pope at Peter's See, this pope who, filled with the fear of God yet at the same time full of confidence, begins this new pontificate, if there were not your faith which had not given-in to imprisonment and suffering, your heroic hope, your trust, without any reserve to the Mother of the Church (24 October 1978).

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Inimicitias ponam inter te et mulierem – “I shall put enmity between you and the woman, and between your offspring and hers” (Gen 3 : 15) – this was in the beginning of the history of man, in the first book of Revelation. And in the last one we read: “the dragon stopped in front of the woman as she was at the point of giving birth [...] Then the dragon was enraged with the woman and went away to make war on the rest of her children who obey God's commandments and have in themselves the witness of Jesus” (Rv 12 : 4 and 17).

This war is still going on.

“The woman was delivered of a male child [...] the child was taken straight up to God and to his throne” (Rv 12 : 5).

When a child is born, a family is born.

On 13 May 1981, on the anniversary of Fatima, it was supposed and intended by the pope to be a great day for families. At last, after many ages there was established a separate Council for families and a classic document was issued, *Familiaris consortio*, a pastoral-theological *summa* for the ministry to the contemporary family. In the capital of Christianity a learned institute was set up as a symbol of this necessity which has grown in the world and in the church, the necessity that the contemporary organized sciences should minister to the family.

“Then the dragon was enraged...”

The shots were heard in St. Peter's Square. The pope was badly wounded. The assassin could not understand why the pope was not killed. Indeed, his employers were even more surprised. And the church gathered to pray for

Peter. The Primate of Poland, who was dying then in Warsaw, asked people to pray no longer for him but for the Head of the Church.

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Invidia autem diaboli mors introivit in orbem terrarum. At the beginning of the history of man “death came into the world only through the Devil’s envy.” Thus says the Book of Wisdom, adding: “as those who belong to him find to their cost.” (Ws 2 : 24).

The tempter lied: “You will not die!” (Gen 3 : 4). The reason why he lied was precisely so that they should die: “death came into the world only through the Devil’s envy.” When he “stopped in front of the woman as she was at the point of giving birth” he was totally blind to the beauty of “a woman robed in the sun”; he was immersed in a hatred which concentrated on her motherhood and on her Child who had not yet been born.

The dragon was and is powerful. He threatens the whole earth: he hurled down to the earth a third of the stars (see Rv 12 : 4). His threat is virtually cosmic.

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Nos est nobis colluctatio adversus carnem et sanguinem, sed adversus [...] mundi rectores tenebrarum harum... – “For our struggle is not with flesh and blood but with the principalities, with the powers, with the world rulers of this present darkness, with the evil spirits in the heavens” (Eph 6 : 12).

At the end of 1993 John Paul II said:

Dear brothers and sisters, the apostle says: “This is the final hour” and at once adds: “the Antichrist is coming, and now many Antichrists have already come; from this we know that it is the final hour» (1 Jn 2 : 18). This same apostle reminds us that the world “is in the power of the Evil One” (1 Jn 5 : 19) [...] We cannot turn a blind eye to everything which surrounds us. We cannot not perceive that Christ and His Gospel is still “a sign that will be contradicted.” We cannot not feel that along with the civilisation of love, which is the civilisation of truth and life, there is spread yet another civilisation. It is the latter civilisation which St. John has in mind when he says: “the final hour.” The apostle writes: “many Antichrists have already come,” and then adds: “They have gone from among us, but they never really belonged to us” (1 Jn 2 : 19). [...] “This is the final hour.” John, who brings this truth to our minds, says at the same time to the addressees of his letter: “the anointing that comes from the Holy One, and you all have knowledge [...] you know the truth” (see 1 Jn 2 : 20-21). [...] We know that “the anointing that comes from the

Holy One” means the inner power, the power which Christ bestows on us. Two thousand years have passed since we first saw His glory, “the glory that he has from the Father as only Son of the Father, full of grace and truth” (Jn 1 : 14). On this is our hope grounded, and this is why we deeply believe that “sky and earth will pass away, but [His] words will never pass away” (Mt 24 : 35). [...] We are going to encounter new times while being aware of that power in the Holy Ghost which Christ has brought to us (Homily of 31 December 1993 in St. Ignatius Loyola’s church).

This is the struggle: against death – for life against sin, because it is through sin that death comes to all (see Rm 5 : 12) – for love; the struggle with the one who “was a murderer from the start, [who] is a liar and the father of lies” (Jn 8 : 44).

The murderer stands before the woman as she was at the point of giving birth“ with all his hellish hatred towards her and her not yet born Child. This is not enough. The murderer is also the father of lies. Hence he says that his hatred is called the “freedom” of the mother. He also says that killing is a law; it is enough to pass it and thereby killing ceases to be a transgression. Not to be a Cain – this is a transgression! And thus the history of the Holocaust, the saddest history of mankind, which began in this age, goes on.

Who is going to count all the crimes of the world? Who is going to tell the truth? Who is going to fathom the ocean of lies? These lies impose silence on the truth or propagate falsehood: the falsehood about man brought down to the level of “to have” and “to use”; “the falsehood” of sentimentalism which speaks about the “poor mother Earth” and about “her disastrously fatigued carrying capacity”; the falsehood about demography; the falsehood about armament and war; the falsehood about tremendous wealth amassed in the hands of few, and about the forsaken poverty of the many...We are not able to count all the falsehoods. Let us simply say, “the father of lies” has spread his power over the contemporary world and makes people blind.

And yet man must be saved. He was created to live in the truth. Let *Veritatis splendor* trace his route! There we find the truth taught with extreme clarity and power.

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What is the price of the struggle against death for life, against sin for love, and against falsehood for truth?

On 13 May 1981 in St. Peter’s Square, the power of the enemy and the power of the rock were revealed: *Non praevalent* – “The gates of the underworld can never overpower it” (Mt 16 : 18). This is what Christ says.

This is the same Christ who tells about a grain of wheat which falls onto the earth (see Jn 12 : 24), and that they will “take you where you would rather not go” (Jn 21 : 18).

On 13 May 1981, it was the Mother who saved him. She saved him so that he should *Totus Tuus* belong to her Son. Then, when she saved and healed him, he gained the following intuition: everything should remain the same as before, i.e., audiences as before, as on that day, 13 May. He should continue his apostolic trips despite numerous warnings and reservations.

He continued Peter’s extreme efforts every day, as before. John Paul II’s teaching takes up half of *Enchiridion Familiae*, a bulky six-volume encyclopedia which contains the Teaching Office of the Church about the family from the most ancient times until now.

“The family is the road of the Church” – he wrote only recently. He also wrote: “The Year of the Family which we celebrate in the Church creates an opportunity to knock on the door of your homes. I wish to meet you all and convey to you a special greeting” (*Letter to Families*, No. 1).

How is he following this unusual route to encounter the family of mankind and each individual family?

On 29 April in the present Year of the Family, during the thanksgiving Service for the preservation of forty-nine years ago, a mass was being said in the sanctuary of St. Joseph in Calissia, and a procession of Polish priests who survived the concentration camp was advancing through the holy basilica. Suddenly a whisper electrified the congregation: “The Pope has again had an accident.”

Again! Such an outstanding skier has had a trifling accident! So many trips and so many adventures, and the accidents: one in St. Peter’s Square and now another one so close. Not while skiing, not on trips, but at home, in the apostolic Home whose windows overlook the same square. An accident once again!

And over St. Peter’s Square one can see the symbol of sacrifice and rescue, the mosaic of the Mother of the Church.

Totus Tuus – Totus Eius!

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Holy Father, the Pope of the family, together with the Mother, save the families of the world! Save them together with her, with the Mother of the family.

The whisper about John Paul II’s new trial encircled the survivors from Dachau in St. Joseph’s sanctuary. There is the whole Holy Family there. You wrote about it, Holy Father, at the end of your *Letter to Families*. In the Year of the Family you wrote that the Holy Family is an “icon and pattern of each human family” and you wished us: “May Mary, the Mother of beautiful love,

and Joseph, the Protector of the Saviour, accompany you with their steadfast care” (No. 23).

Will you allow us, Holy Father, to say: may they grant their steadfast care to you, the Guardian of Love, of Life and Truth, and the Rock of the Church, at the immense price of your afflictions “for the sake of his body, the Church” (Col 1 : 24), of those “who are listed in the Lamb’s book of life” (Rv 21 : 27).

Translated by *Jan Kłós*