

EUCCHARISTIC AND MARIAN CENTER SPIRI-MARIA

SUNDAY DAYS OF PRAYER

DECEMBER 12, 2021

MARIAN HOUR

1. Rosary – 2. Consecration to Marie-Paule – 3. Conference

A Second Revelation of Divine Love

“It is the touching and exacting story of Christmas which reveals the love of the Triune God and Mary Immaculate for man, and the love man is called upon to give to God through a participation in His plan of love.”

According to these words from Marie-Paule, God, at the time of the first Christmas, revealed His love for man so that, in return, this latter could correspond to it. In order to be able to do this, man must first acknowledge God as the Creator and as his supreme good. He must not perceive Him as a stern master who dominates and subjugates all those who place themselves in His service. Man must discover that God’s true grandeur consists in love, a love that is simply a gratuitous gift of Himself to His creatures. The gift of His love wins over and disarms instead of dominating. He softens and converts hearts instead of subjugating and crushing them.

Man is destined to participate in this divine plan by returning to God this love which gives of itself and offers itself to him. Two thousand years ago, the Father was calling upon humanity to return this love He was offering us through the birth of His Son. That was the first Christmas.

Can there be a new Christmas? In our time, can humanity respond once again with its love to a second revelation of divine love? Is God asking us to participate a second time in His divine plan of love to save the world?

Mary of Fatima communicated this message to Lucia, the messenger of the apparitions: *“Mary told me that, the other means scorned by men having been exhausted, she was giving us, trembling, a powerful (ultimate) anchor of salvation which is the Most Blessed Virgin Mary in person.”* (*The White Book* IV, p. 57)

We know, through *Life of Love*, that this message is being realized in Marie-Paule. Through her, God is once again revealing His love to humanity. Marie-Paule, being totally configured to Jesus Christ, lived the same transformation as He did. That is why She, Christ as Woman, with Him, Christ as Man, now form the Total Christ. On this new Christmas, Christ is offering himself fully and totally to the world in the Eucharist through the presence of Jesus Christ-Paul-Marie.

What will humanity’s response be, this time, to this divine

love which is being offered once again to save it? Again, Marie-Paule told us: *“In fact, all of us have to respond, in our measure, to an intimate calling, that of our receptiveness to and our putting into practice of the good written in the hearts of all men, our personal contribution to the sanctification and elevation of humanity towards the Father.”*

If we wish to respond and personally contribute to this intimate calling, this good written in the depths of our hearts, we must overcome this nature which, more often than not, rebels in us. It imposes its law on us which is contrary to the one of God. It makes us slaves of our passions, of the senses and of all that satisfies our selfishness and our self-love. God, through the intermediacy of Jesus and Marie-Paule wants to free us from this resistant nature. Through them, we can learn to take hold of and dominate this nature so as to make of it an upsurge of love, a marvelous selfless gift to Him who created us to love Him and the others. This ought to be our response in this new Christmas offered to the world.

Another story of unity and love is beginning for humanity. The Redeemer and the Co-Redemptrix, who are but one in the Quaternity, want to unify the love of men so that it may be solely directed to the Father’s Heart. From this Heart, there springs forth a divine love which ends up in each one of us when it is received and welcomed. By the love emanating from His Heart of a Father, we can recognize each other, be closely akin to each other and truly love one another. We must consider each other as the members of a single body, animated by the same breath, borne by the same love, that of the Lord and the Lady. After their example, we must learn to become a gift for others; that is, become the love that offers itself, forgets itself and sacrifices itself. Are we prepared to become such? Or rather, when will we be prepared to do so?

Indeed, on this new Christmas, a new plan of love is appearing in our time in order to save humanity, which is called upon to become the new humanity that will walk towards the light of the radiant host by contemplating its God in the presence of Jesus Christ and Paul-Marie. May we be a part of it!

Father Francis Thériault

The New Christmas

In the prologue of one of his books, our holy prophet began by describing the state in which the world is plunged, that of the night, and the worse one at that, because *“there is no expectation of dawn”*. Through their statistics, graphics, analyses and extrapolations, our great scholars are unanimous in declaring that the future of man *“is coming up against a brick wall and dashing against it”*. There you have the pessimistic vision of atheistic scientists. However, for the authentic Christian, there is hope, that solid certainty which faith in God’s word gives, for He guides the future. Yes, every Christian has this hope of Heaven, but Raoul would specify: *“It is not a matter here of the hope of heaven already won by the Redeemer..., but of a temporal hope”*, that of the Kingdom on earth.

Next to the pessimists, there are the optimists, that is, *“this abyssal lack of concern and foolish rashness of the multitudes sunk in the tragic night of a present which does not shed any light on the lesson from the past, and they do not care about the shadows of tomorrow.”* For the optimist, everything is beautiful and all is going well; there is no problem. As a result, they like to stay far away from all the prophets of doom and gloom.

In reference to the secrets of La Salette, Raoul explained: *“Mary’s prophecy does nothing more than describe, in advance, the tragic reality of an era, with the terrible responsibility we have of having made it that way. However, beyond the just retribution bound in with our actions and of which, today, we bear the disastrous consequences, the message opens us to hope. Beyond the oppressive and present night, the Sun of Justice of the new morning on earth will rise. ‘Then water and fire will purify the earth and consume all the works of pride of men. And everything will be renewed.’ This is something that the optimist cannot conjecture, but hope gives us the certainty of it.”*

When Jesus came, there was truly darkness on earth because the Prince of the world was reigning over it and had already been reigning over it for a long time. Caesar’s universal empire was well established. *“And Caesar considered himself God. In actual fact, the Prince of this world was reigning through the Emperor of the world. And such was the darkness of the absence of God which had fallen over the world,”* Raoul told us.

In that time of the great universal Night, God chose a people for himself, Israel, which He set apart from the other peoples. Founded on hope, confirmed and fortified by the words of the prophets, so it was that Israel was awaiting the Messiah.

However, the Jews were waiting for a Messiah as it suited them, that is to say, they were waiting for the one who *“would fulfill their desire for power on earth. So they did not recognize the Messiah who was coming in the way God wanted it and not in the way men wanted it.”*

“And so it was that God came in the night. Thus, He was born the Son of man to die as a man in order to save men. His death opened Heaven. And only that; He did not reign on earth. This is so true that, for almost two thousand years now, we have not ceased imploring that ‘His Kingdom come’. Now, behold, precisely today, in this time, He is coming back. And this time, it will be to reign. He is coming back in the way He already came, that is, in the night, ‘like a thief’. In fact, the same night that was covering the world at the time of the first Coming, that is, the night of the Prince of this world. The night of the apostasy. ‘When he comes, will he find any faith on the earth?’ (Lk 18:8)”

Consequently, God had already foretold a long time ago that it would be night when He returns, and it announced at the same

time the reign of glory: *“Rise up in splendor! Your light has come, the glory of the Lord shines upon you. See, darkness covers the earth, and thick clouds cover the peoples; but upon you the Lord shines and over you appears his glory.”* (Is 60:1-2)

This prophecy from Isaiah has always been understood as being the one of the second coming, and thus, it is an integral part of the liturgy of the Epiphany. Now, what then is the Epiphany, if not the second Christmas, the Christmas of glory, when all the peoples, prefigured by the Kings from the East who came to Bethlehem to adore the newborn King, will come to adore Christ the King finally reigning. *“Prince of Peace, His dominion is vast and forever peaceful, from David’s throne, and over his kingdom...”* (Is 9:5-6)

Yes, finally the Kingdom. There were four days – four thousand years – the time of the Promise, the time of the Father. There were two days – two thousand years – the time of the Proclamation, the time of the Son. There will be one day – one thousand years – the time of the Reign, the time of the Holy Spirit. *“And they will reign with Christ for a thousand years.”* (cf. Apoc 20:4)

This is the Seventh Day, the imminence of which Mary came to proclaim at La Salette. And Mary was weeping because men do not want this Seventh Day, because men are in the darkness – the worse form of darkness, the one of refusing to see. Yesterday, it was the refusal of the Jews; today it is the refusal of Christians. Now, salvation today is for the Jews, for the Christians and for the peoples who do not yet belong to Christ. Christ came through Mary, and He will return through Mary. It is by the Lady of All Peoples that He will be borne to all peoples.

And yet, there are some who believe in a “kingdom”, a universal “kingdom” on earth, and they are the ones who do not believe in the Kingdom in heaven. For them, there is no heaven. They are the other side of the picture and the reversal. Satan can only spread the opposite of what God wishes to bring here below, and the opposite of the city of God on earth is a city without God. And that is the kind of darkness which will precede the brilliant light of the “Sun of Justice”.

When Jesus came at Christmas, He came for all and for all the ages, that is, for those before Him and those after Him. He would not all of a sudden be known by all. In the time of the Promise, He was awaited by the “few” which was Israel. In the time of the Proclamation, He was listened to, honored, adored by the “many” which would be the nations. Finally, He will be – and this will be now – glorified in the Kingdom which will spread to “All”, that is, all the peoples on earth.

The Prince of this world in which Evil holds sway is coming to an end. He is trying to bring together all peoples on earth, subjugate them under the yoke of the Communist Internationale. Christ will reign. The Other One can only dominate. All Peoples: and then there will be unity in liberty and diversity. For the Other One, it could only be uniformity under constraint.

Yes, the Epiphany, we are on the threshold of the new Christmas. The Kingdom of God on earth will soon illuminate the darkness of this world. This has ceased being prophecy, and has become history, a history which began, is well into its progression but not yet consummated. Because, suddenly, the new day, the Seventh Day, will be like a sort of coming out of death, a bursting forth from within the darkness. It will be a resurrection. There was a Christmas; it will be the Epiphany. **Fr. Marc Lévêque**