

EUCCHARISTIC AND MARIAN CENTER SPIRI-MARIA

SUNDAY DAYS OF PRAYER

JUNE 19, 2022

MARIAN HOUR

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

“O Salutory Host”

Dear brothers and sisters, in the hymn “O Salutaris Hostia”, it is said: “O comforting Host which opens the gates of heaven to us,... give us the strength, come to our aid. O truly worthy Host, only hope of the faithful.”

It is with such a spirit of confidence, adoration and hope that we must penetrate into the heart of the Eucharistic mystery in which the “the Host radiates”. In fact, the Holy Host wants to communicate life, light, fire and love to us. It takes care of and acts upon our three bodies with a view to our spiritual progression which must configure us to the Total Christ, the only Mediator for our ascent from world to world.

The 55th apparition of May 31, 1959, received by Saint Ida, the messenger at Amsterdam, leads us to the central point of our faith which we profess with joy. Here is what Ida said:

“Of a sudden, the Lady disappeared and her place was taken by an immense Host... After this, a Chalice appeared in front of the Host... The Chalice tipped towards me. A stream of blood... poured itself out completely in thick waves over the globe, submerging the earth.... Suddenly, the vision vanished, or rather, was transformed into one of a single holy Host... I gazed at the Host... Suddenly, it was as if the Host opened up. A Figure emerged from it... And while I contemplated this Being, this unique Being, something inside me impelled me to keep thinking: ‘And yet, they are two.’ But I saw only ONE.”

This vision reminds us of the Precious Blood shed for humanity by the Lord Jesus Christ and Marie-Paule, for, as Marc Bosquart has taught us: “That is one of the reasons why Christ, in that other time, twice instituted the Eucharist: the Bread first, and then the Wine – the Redeemer yesterday and the Co-Redemptrix today.” (Le Royaume, no. 145, September-October 2000, p. 7) A surprising revelation which brings us into the presence of the two Persons in the Eucharist: “Jesus Christ–Paul-Marie”.

In 1958, the Lord have announced to Marie-Paule: “It is you, my child, who suffer my Passion and who, in the name of my beloved Mother, will give Christ back to the world.” (Life of Love I, p. 334) Mother Paul-Marie wrote in 2001: “Soon, Mary will be the one who will command that the memory of her complete her Son’s essential act.” (Le Royaume, no. 149, May-June 2001, p. 6)

This Passion has been completed and we proclaim it, recall it at every Mass, as this was confirmed to Marie-Paule: “It is the moment of the Elevation... The little grain of sand [Marie-Paule herself] ascends very rapidly and lodges itself in the host of the Consecration.... [And she learned] that from now on, these words – ‘This is my Body, this is my Blood’ – will symbolize both the Work of the Redemption accomplished by the Redeemer, and the Work of the Co-Redemption accomplished by the Co-Redemptrix.” (Life of Love VII, pp. 384-385)

Those words echo the expression, “Who eats Me and drinks

Me, takes eternal life and receives the True Spirit.” (55th apparition) In Life of Love, Marie-Paule noted: “These words from heaven... will echo with pain through my soul because of the experience through which I have passed.” (Life of Love VII, p. 384) We are happy to adhere to this account of our Mother who, during her whole life, was guided by the wisdom of the cross.

In the paper *Le Royaume* of May-June 2001, at the end of her editorial, Mother Paul-Marie wrote: “‘And yet, they are two.’ Why this title for my article which does not lead to an explanation?... The key to this Mystery is given, thanks to Marc Bosquart, the chosen one of the Immaculate.” (Le Royaume, no. 149, p. 7)

Already in an article dated April 1999, “And Yet, They Are Two” and published in 2000, Marc Bosquart had developed the topic in 12 points of which the following is an excerpt: “The Co-Redemptrix subjects herself to the same process of transformation as that of the Redeemer: the same Passion in order to achieve the same Result... She works upon herself a veritable transubstantiation; she operates upon herself the Eucharistic Sacrifice.” (Le Royaume, no. 145, p. 7)

Before the grandeur of the Eucharistic mystery, we cannot simply be content to admire it. Invited to contemplate and adore, we are also urged to meditate upon and deepen our understanding of the truths of the new faith so that, at the hour set by God, we will be able to bear witness to it when people will come to us. Let us take the time to read the publications of the Work, so as to familiarize ourselves with these basic concepts and grasp, a little more, their import for eternity and put them into practice.

Yes, it goes without saying that this will require an effort on our part, but can it be otherwise for us who are destined to raise ourselves all the way to the Father’s Heart? Let us follow this advice from our Mother: “To accept to collaborate with Heaven means plunging in pure faith, obeying without understanding... Truth always triumphs and the light dissipates the darkness.” (Le Royaume, no. 149, p. 6)

“And yet, they are Two”, there you have a formulation, an inescapable mystery which embraces the liturgical life, our prayer and all our existence. When we receive Communion, “Jesus Christ–Paul-Marie” come in us to pass on to us their divinity and communicate their Spirit to us. The new Eucharist is the great gift the Son and the Daughter have given to redeemed humanity, while waiting to be regenerated.

In his article, “In Her Just as Much as in Him”, its author challenges us: “We have not had the impression of having stopped being Catholics. It would even seem that our Christian faith has just simply reached its full development... Can we really not believe with all our strength in their common work [that of Jesus Christ and Mary] which is incomparable and the source of the renewal of all of Creation?” (Le Royaume, no. 258, May-June 2019, p. 24)

Dear brothers and sisters, let us allow ourselves to be filled with wonder like little children so as to be able to penetrate always further into the radiant Host, that loving Heart and burning

source of Love, for that is how lights will be given to us.

“O comforting Host, Jesus Christ–Paul-Marie, we love you and we adore you.”
Father Stéphane Bouchet

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EUCCHARISTIC HOUR

1. Rosary – 2. Vespers – 3. Conference – 4. Invocations – 5. Benediction of the Blessed Sacrament

“And Yet They Are Two”

On December 21, 1968, the Lord had surprised Marie-Paule with a very astonishing revelation which concerned her. In volume III of *Life of Love*, she wrote: “*Wrapped in the assurance of this, void of any pretensions, I ‘hear’, all at once, in the silence of my soul this marvelous phrase: ‘MY CO-REDEMPTRIX’. What peace! But what astonishment!*” (*Life of Love* III, p. 128)

The years passed after this grace and the events confirmed the veracity of this revelation. Yes, Marie-Paule is truly the Lady of All Peoples. She is the Co-Redemptrix. Thirty-seven years later, in 2005, during Mass, God invited her to accept this truth in a manner that was just as astonishing. Marie-Paule recounted:

“*Then, when Father Victor was preparing to come to me to give me Communion, there came down from Heaven, slowly, gently, the following words: ‘The hour has come for you to accept this title, ‘Co-Redemptrix’.*” At the very moment I am receiving from the hand of Father Victor the host which he is placing on my tongue, the last word, ‘Co-Redemptrix’ is pronounced, and it ‘falls on the Host’. The tears well up in my eyes. The Mass finishes and it is still difficult for me to control that deep emotion.” (*Le Royaume*, no. 176, November-December 2005, p. 8)

It is extraordinary to note that the word “Co-Redemptrix” fell on the holy host at the very moment Marie-Paule received it on her tongue. The divine coordination quite naturally impels us to tie this in with the 55th apparition of the seeress at Amsterdam concerning the presence of the Co-Redemptrix in the host. Ida recounted: “*And while [from the radiant Host] I contemplated this Being, this unique Being, something inside me impelled me to keep thinking: ‘And yet they are TWO.’ But I saw only ONE. As long as the vision lasted, my mind keep repeating the words, ‘And yet they are two.’*” (55th apparition, May 31, 1959)

Let us underline another point which is just as important. During this 55th apparition, Ida saw the Lady enveloped in glory. She recounted: “*She was enveloped in dazzling glory. Never before had I seen her like that – inexpressibly celestial, majestic, glorious. Our poor language is impotent to describe such splendor. I did not see the sheep, the globe or the cross. The Lady was alone at the center of this immense glory. It was then that I felt I had to look at her head. And I saw a crown. Now, never, up to that time, had the Lady appeared to me wearing a crown. It was not a crown of gold or diamonds, but it was nonetheless a crown, sparkling all over and more beautiful than the most beautiful crown made of diamonds. Moreover, the Lady herself was so completely radiant and, I repeat, so glorious, so heavenly, that this is, quite simply, all that I can say.*”

Then, Ida would be led to distinguish the difference between this glory she had just contemplated and the other glory the Lady had in the radiant host. Ida recounted: “*After this had lasted a certain time, the Lady reappeared in the glory which is her own, that marvelous glory which I had contemplated at the beginning of the vision. But now I saw, I knew, I made the difference between her glory and the other glory, powerful and majestic, that of the Being in the floating Figure.*”

This other glory which characterized the Being in the floating

Figure, would it not be the glorious state which Jesus and Marie-Paule reached by transforming their entire being into a new state, the Eucharistic state?

Our Church King wrote in fact: “*So the Eucharist is the Body of Christ. But then what is the Body of Christ?... Jesus Christ, like all of us, had, at His birth, three distinct bodies, the physical, the psychic and the spiritual, and ... these three bodies ‘correspond’ to the three worlds.*”

“*Even before being wholly divinized (even deified), Jesus Christ transformed His three bodies into one new body, the glorious body, that is no longer physical or psychic or spiritual, but, at one and the same time, physical AND psychic AND spiritual. In so doing, Jesus Christ has thus, in a sort of way, added a new dimension in the universe. Whereas the Creator, with the Co-Creator, had created a world of three ‘floors’, three ‘levels’, Jesus Christ reunited in himself these three ‘materials’, assumed and transformed them into a new reality, a sort of fourth state of matter, the subliming of the Creator Couple’s creation....*”

“*This transformation of the three ‘original states’ of matter into one new state was accomplished by Jesus Christ IN HIMSELF, in His own Body... Thus, His Body is in itself alone a world, a sort of fourth world, the Eucharistic world, or even quite simply, the Eucharist.*” (*Marie-Paule and Co-Redemption*, pp. 85-86)

By reading *Life of Love*, the *Appendices*, the *White Books* and the other writings by Mother Paul-Marie, we witnessed her ascent from world to world all the way to the very Heart of God. More than that, we understood that her ascent was possible only as a result of the transformation of her entire being. Just like Jesus, before being fully divinized (deified even), Marie-Paule joining together perfect suffering and perfect love which kept enriching each other, transformed her three bodies into a new body, the glorious body. And that is how she joined Jesus in the Eucharist.

On December 17, 2005, Marie-Paule recounted the following: “*It is the time of the early morning Mass that brings us closer to the Eucharistic Jesus... Suddenly, at the moment the words of the Consecration of the bread and wine were being said by the two concelebrants..., I ‘feel’ my soul leaving my heart and soaring towards the celebrant who is raising the Host to Heaven. It penetrates the Host as he holds it elevated. What peace I feel! No emotion on my part. Everything is absorbed in such a pure, such a sweet Love. This takes place in such a natural way.*” (*Le Royaume*, no. 176, p. 20)

For all of us here present, when we think of this unique Being adorned with an incomparable glory in the radiant host which the seeress at Amsterdam was able to contemplate, there is no doubt that the sign she gave to the world is true: “*And yet, they are two*”. That is why, since 2015, when the priests celebrate holy Mass in the Church of John, they do not hesitate to clearly proclaim as they elevate the consecrated host: “*Behold the Body and Blood of the Total Christ: Jesus Christ–Paul-Marie.*”

Jesus Christ–Paul-Marie, glorious Eucharist, incomparable ferment of growth in God, led us to the Father’s Heart.

Father Carl Beaupré