

# SUNDAY DAYS OF PRAYER

JULY 10, 2022

## MARIAN HOUR

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

## “Sanctified Souls for the Glory of God and the Salvation of the World”

Two Sisters Servants of the Blessed Sacrament were chosen by the Lord to be linked to *Life of Love*. Sisters Denise-Agnès and Germaine Campagna, whose biographies are found in volume VI of the series, would be affiliated souls, Eucharistic souls. Marie-Paule wrote, concerning them: “*The Lord was preparing them, without their knowing it, for the external radiance of a life lived in silence and solitude.*” (*Vie d'Amour et ses âmes affiliées - Âmes eucharistiques*, vol. VI, p. 9)

Yes, their lives could have an external radiance because they were included in *Life of Love* and, as a result, many souls will be able to get to know them. Their progression is like a ray of light on our own spiritual journey. The men and women who will read these biographies will inevitably strive to find means to improve their own spiritual life. By accepting the difficulties they had to face, these Eucharistic souls opened their hearts to the lights with which God wished to flood them. This was the secret to their rapid ascent to perfection.

What kind of difficulties did these nuns have to accept? On the physical level, an unexplainable state of weakness which sometimes led to hospitalization; heart pains because of very demanding tasks, quite often after a short convalescence; violent headaches or stomach aches, insomnia, depressive state; car accident that caused much physical pain which was not treated quickly enough to prevent its getting worse; pulmonary lesions; gall bladder operated many years later, too late, and this caused a state of weakness for many years. On the moral level, there were numerous persecutions, humiliations and harsh treatment by their Sisters; the refusal of vows of profession without good reason; appropriate care being refused because the authorities did not believe the problems submitted in all obedience existed or were serious. Then, on the spiritual level, there were periods of doubt and aridity.

What is most impressive is not all the difficulties, even if they were huge, but what is really edifying is the state of mind in which those difficulties were accepted, one after the other. In both cases, the Sisters in the convent did not perceive the suffering of these Eucharistic souls. One day, a Sister said to Sister Denise-Agnès: “*For you, it's easy to always be there, for you have good health.'... I strive to be good and gentle,*

*calm and peaceful during the day in order to hide my suffering,*” she said. “*The sufferings He sends, by reason of the gift made Him and the liberty He is allowed to appropriate, must never keep us or turn us from our daily duties... Otherwise the soul could not truly be of service to Him, since it would not be relying totally on His love and protection, for Jesus said to me, ‘ATTEND TO ME, AND I’LL LOOK AFTER YOU.’”* (Id., p. 50)

For her part, Sister Germaine saw the divine will in the inopportune things that happened, in the illness that upset her life plans, her projects, in the thankless labor which charity or obedience imposed upon her; in the humiliations that came up; in the concerns and worries that overwhelmed her. “*Everything that presents itself to be done or to be suffered is the will of God calling for my compliance. It is God himself offering himself to my love... To become a saint, I have nothing else to do but conform myself to His divine will in each sacrifice that presents itself, putting all possible love into this interior compliance.*” (Id., pp. 167-168)

She understood that the real happiness of a true Servant of the Blessed Sacrament is found in the total abnegation of self. “*I offer myself to Jesus,*” she said, “*to live crucified, immolated, sacrificed, to the day of my death, for His glorification in the Eucharist.*” (Id., p. 188)

God proposes those two souls to us in *Life of Love*, souls that sacrificed themselves entirely out of love of the Divinity and the Eucharist. Dead to themselves, they became the nothing that could do everything for God. Sister Denise-Agnès and Sister Germaine withdrew from the world by choosing a life of silence, solitude and the forgetting of self. However, through *Life of Love*, the Lord desired to make their lives known and give them to the world as models. The Lord offered these two flowers to the Co-Redemptrix to embellish the Marian Group. Through their biographies, Marie-Paule saw to it that, in their wake, other Eucharistic souls would be able to take over in the Kingdom to come.

**Father Francis Thériault**

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## Eucharistic Souls

Jesus Christ, the Son of God, could enter into contact with the Divinity only by meditating on His own life, He who did not have a human father but who was begotten directly by the Divinity. Hidden in Him was all of Heaven and even much more than that, for He was but one with the Father and the Holy Spirit. One day, He would proclaim loud and clear: *“Whoever has seen me has seen the Father.”* (Jn 14:9) He was not afraid to assert the Truth which He possessed more than any other.

But we, dear friends, what are we who have received baptism and have thus died and risen with Christ? Does not the Divinity dwell in us and have we not also been begotten by On-High, as Saint John said: *“Anyone who did accept him he empowered to become children of God. These are they who believe in his name, who were begotten not by blood, nor by carnal desire, nor by man’s willing it, but by God.”* (Jn 1:12-13) Yes, we are truly children of God, reborn with Christ, reborn in Christ.

However, Jesus was born without sin and He could contemplate His own mystery without being influenced or blinded by evil tendencies and thus become vain or proud of His own reality. Having grown up next to a divine Mother, the greatest of all contemplatives, she who, from her birth had always been turned solely to God, without ever delighting in herself for herself, He could see clearly.

So that we too may be able to see clearly, dear friends, so that we can uplift ourselves to contemplate the divine without turning in on ourselves in an egotistical self-seeking, the Son of God died on the cross in a total detachment of himself, showing us in this way how to overcome our evil tendencies and giving us the strength to arrive at this. He accepted to be immolated on the cross and to be thought of as the worse scoundrel, in order to reverse our desire to be well thought of by others, so that, in the end, God may be glorified in us with Him.

The Eucharist is Christ who gave himself for us and who is stripped of all that is human. It is the Divinity we can contemplate and which impels us to rise above ourselves. The Eucharist is the divine stripped of everything, giving itself to us in the form that is the purest, the most detached from all that is perceptible or can be felt. In other words, when we contemplate the Eucharist, in keeping with the duties of our state, we really reach God, and our ego, which is that part of us that always seeks to glorify itself, is drained and dries up.

Marie-Paule, our dear Mother, followed Jesus all her life by also focussing on the Eucharist, which is the mystery stripped of all that is perceptible or can be felt. She did this to such an extent that she reached the point of becoming Eucharist herself. And she showed us the fine points of a life that lets itself be detached from everything in order to reach the only truly desirable thing, the only thing that is truly capable of filling our human hearts created for the infinite, that is, God.

The Eucharistic souls we are referring to today followed this same path of love. They let themselves be stripped of everything by focussing on the Eucharist, there where they entered into contact with the divine. That is where they found all their happiness in spite of the illness that severely laid them low, the humiliations and misunderstandings of all kinds which they had to endure. Throughout their lives, they followed Christ by letting themselves be detached with Him in order to be ever more adorned with the Divinity, to become increasingly more transparent, that is, crystal souls through which Heaven could radiate on earth and forgive sins as a result of their sacrifices united to those of the Redeemer, as our Mother did to an ultimate level of perfection.

These lives, entirely given, this presence of Heaven in a world given over to the pleasures of the senses, brought a fragrance of paradise to the souls open to grace and they gained for themselves and for the eternal prosperity of our planet, a blessed lineage worthy of admiration for the greater glory of the Divinity.

Sister Denise-Agnès, who is the first one whose biography is presented in volume VI of *Life of Love*, wrote: *“My hours at the prie-dieu are for the Eucharistic Jesus. At His feet I never feel alone, for I present to Him all souls, clasping them in my arms in order to press them against Him, placing myself behind them, for I am nothing. But to glorify Him and to make Him better loved, I love to use up my life at His feet.”* (pp. 82-83)

Thus, we clearly see to what extent such souls are a source of graces for others. Their lives given in a detachment of self contribute to making the divine presence grow in them, although not only in them, but also in all the souls that will have gone to God thanks to them.

Dear members of the Church of John, now that the Eucharist is in most of our homes, do we know the treasure we have in our possession? Do we profit from it sufficiently, in order to let ourselves be detached from the human so that the divine can take up all the room in us?

Dear parents, do you know how much just a few minutes of adoration of the Eucharist with your young children can transform them completely, to such an extent that their future will be totally different, for they will have acquired there a divine strength, a desire for self-detachment in order to reach God?

Dear parents of adolescents, do you know how much they need you to set the example, not only of time spent before the Eucharist, but also and above all, of persons transformed who have become radiant through this contact with the divine *FIRE* which strips us of the human? And all of us, do we know what a grace is being given us to have the divine so close to us, so that we can use it to soar to Heaven as often as we want, going forward in pure faith? Yes, that is the source of divine love among us, of which the Eucharistic souls are a powerful witness.

**Father Stéphane Boisvert**