

EUCCHARISTIC AND MARIAN CENTER SPIRI-MARIA

SUNDAY DAYS OF PRAYER

JULY 31, 2022

MARIAN HOUR

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

Adoration

The adoration of God, of a God who manifests himself and desires, above all, to be known and loved, is within everyone's reach. In keeping with our possibilities, let us also work at perpetuating and extending this Love and this daily Miracle so that the Kingdom of God may come again in our midst. May the long-awaited Kingdom of God come about, for this return of God will occur through the Eucharist.

In Pope John Paul II's letter on the Eucharist, dated February 24, 1980, he said the following: "*The Eucharist is a common possession of the whole Church as the sacrament of her unity.*" (*On the Mystery and Worship of the Eucharist*, no. 12) And he insisted on the following: "*A very close and organic bond exists between the renewal of the liturgy and the renewal of the whole life of the Church.*" (*Id.*, no. 13) This renewal is taking place before our eyes but we are sometimes slow to believe and to understand.

Thus, from July 17, 1958 to March 25, 1984, at Amsterdam, Eucharistic graces were given to the seeress. These graces occurred almost always during Holy Mass. Let us consider for example the one of February 11, 1972: "*A fountain spouted its crystal jets high up into the sky and I saw them come down with violent force to that split-up world, which absorbed them entirely. It was all glare of light on that earth and I saw the crystals sinking deep into the soil.*" (*Eucharistic Experiences*, p. 7)

And Marie-Paule, for her part, received a similar grace on July 17, 2005: "*As Father Victor was raising the chalice, a beautiful LIGHT, a fountain of LIGHT, flowed from the chalice, driven by Divine Power. The LIGHT went up and then fell back down around the chalice, about the altar and even under altar, in a straight line towards the earth which, surprisingly enough, was small and located in the depths of darkness.*" (*White Book I*, pp. 45-46)

Two other graces received by the seeress are comforting when applied to the Lady's Work. On May 31, 1973, the seeress recounted: "*I heard: 'Build here a Chapel for the Lady of All Peoples. This is your commission.... Now here is the Community of all Peoples, the world will receive its blessing from this place.'*" (*Eucharistic Experiences*, p. 18) And then, on May 31, 1976, she said: "*A Light was leading me and I had to follow. I came into our new Chapel, which was lovely and had a dignified atmosphere. From its four corners came a strong wind. I heard and felt the wind blowing around and over me. And from on high I heard the Voice: 'Blessed be this Residence, which you have prepared for your Lord and for Her, the Lady of All Peoples, whom I have sent.'*" (*Id.*, pp. 47-48)

Now, in volume VII of *Life of Love*, the Lord told us, through the voice of Sister Marie-Stella: "*I AM CALLED EUCCHARIST,*

THAT IS, THANKSGIVING." (*Life of Love VII*, p. 79) "*WE HAVE ENTERED UPON THAT EUCCHARISTIC PHASE, THE PHASE OF ADORATION,*" Marie-Paule said. She would add, a few lines later: "*Yes, we are moving towards victory.*" (*Id.*, p. 178) There are so many indications concerning this time which is now our time.

In volume XII of *Life of Love*, we see that Marie-Paule's state of health is faltering and we learn that it is from the Eucharist that she draws her strength. During a visit from the parish priest of St. Pius X parish, he said to her: "*Why don't you have [the Eucharistic Presence] here in your apartment? I can give you permission, providing this is done most discreetly.*" (*Id.* XII, p. 86) What about the members of the Work today who carefully keep the Eucharistic Presence in their homes; they are little domestic churches similar to the early times of the Church.

If, with regard to Jesus' humanity, Mary was the only one to give it to Him, how can we not say, through a simple parallel, that when Jesus, at the Last Supper, declared, "*This is my Body and my Blood*", Mary was participating in a way in those words said by Jesus? Was it not also the Body and Blood of His Mother?

In volume XI of *Life of Love*, the Lord said to Marie-Paule: "*I MAKE YOU PRIEST FOR ETERNITY.*" (*Id.* XI, p. 239) Marie-Paule explained those words, saying: "*Mystical Priest: the mystical bond with the Father*"; "*a person-to-person dialogue with the Father*"; "*nuptial dialogue*". (*Id.*) Therefore, it is not at all surprising that Marie-Paule's life was a witness to the Eucharist.

In the little book, *Marie cause de notre Joie* [Mary, the cause of our joy], a French seeress said: "*The triumph and the reign of the Sacred Heart will also be the triumph and the reign of the Immaculate Heart of Mary. There will not be a second Pentecost without Mary. My child, love leads to prayer, in the same way that prayer leads to adoration. To love, to pray, is to adore... To adore is to merge in God. To adore is to already be in heaven; it is to experience beatitude; it is to participate in divine life. The Eucharist is the HEART of GOD, so immerse yourself in the Eucharist and you will be in the HEART of GOD. I want to put Eucharistic desires in hearts. There is no other secret in order to get out of this world of chaos in which it has imprisoned itself than the Eucharist. I am sending my most blessed Mother to carry me, to place me there... Do not be afraid to call her Mary of the Eucharist.*"

And, in the final vision of the Lady's apparitions, we also see that a tremendous purification seemed to be necessary. How very actual is this phase we are presently going through. The world will finally be illuminated by the fires of a new Pentecost, but with and through the Lady of All Peoples. The Eucharist, the center of the life and faith of the baptized, will be

more deeply understood, adored, contemplated and lovingly prayed. The presence of the Eucharistic God will lead us to become and to perfect the Eucharistic Man in each one of us. Thus, the Lady of All Peoples and Jesus will be united in a joint Work for the glory of the Father and the salvation of our world. So, let us not be at all surprised to see in this Eucha-

ristic figure something new and the fulfillment of the promise of the Redeemer in this Kingdom we have been awaiting for two thousand years and which will be established through this Sign of their joint Presence. Let us give thanks and bless the Lord for all He has done for us His children, now and for the centuries to come.

Father Réal Bourque

* * * * *

EUCCHARISTIC HOUR

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

Adoration

Every moment we spend adoring the Eucharist is a treasure for our soul. Whether this is at Spiri-Maria or in the presence of the Eucharistic reserve in our cenacle homes, adoration is a privileged moment to strengthen the life of our spiritual body.

There are so many pitfalls along the path of our spiritual journey that each one of us ought to take advantage of everything that can reinforce his faithfulness and stimulate his love of God. Adoration is an ideal moment for that. It is time we dedicate to God by placing ourselves in His presence.

Many passages from *Life of Love* show us Marie-Paule in prayer before the Blessed Sacrament exposed, during Mass or simply in the solitude of her bedroom. We notice that, every time, she paid particular attention to her frame of mind. With fervor and love, she recollected herself, entered within herself. She immersed herself in silence in order to be totally to God, fully attentive in His Presence.

However, almost always, distractions would quickly surface and the imagination wander uncontrollably. Nevertheless, Marie-Paule never let this bother her because she knew that it is the spirit of prayer that counts. It is a matter of attitude: in prayer, the soul places itself in God's presence in a firm desire to draw closer to Him. Being thus predisposed, Marie-Paule would live her moments of prayer in all simplicity, as we can see from this thought she noted in *Life of Love*: "*It is so easy to pray to Him, to be His. He demands so little, and He understands that our occupations keep us absorbed in so many things!*" (*Life of Love* III, p. 288)

This attentiveness with which we must place ourselves in God's presence is particularly true with regard to Eucharistic adoration, for then, we are truly in the presence of Jesus and Marie-Paule in the Host. That is where we find them. Adoration is a privileged moment to live our faith in the Eucharist. It was out of love that Jesus instituted it and it is also through love that Marie-Paule enriched it with her presence. And to take up the words of the seeress at Amsterdam, we know that so much power emanates from it, so we stay there before the Host in prayer and adoration.

*

To support our faith in such a noble practice, we can ask ourselves what happens when we adore. How explain the benefits that ensue from it for our being?

We have elements of an answer in an article in the sixth booklet of *Trésors de "Vie d'Amour"*, a text entitled, "Suffering Is a Treasure". In it we read that since the fall of our first parents, every human being is no longer turned towards the Divinity but towards himself, towards his "self", and therefore towards his personal well-being and his own pleasure. And yet, the key to happiness is to overcome oneself, to be victorious over this selfish and proud "self" so as to free ourselves from it and be able to ascend to God in all freedom.

In order to get out of the clutches of this "self", suffering well accepted is then a treasure because it shatters many pretensions we have in us. In order to be victorious over self, it is also necessary to be able to turn away from ourselves. Two complementary avenues open up before us in order to be able to achieve this: to turn towards our neighbor in the exercise of charity and to turn towards God, acknowledging His omnipotence and our dependence on Him.

Thus, it is here that our Marian prophet explains a benefit of adoration. He writes: "*When man adores or venerates, he rises above himself and thus reduces the share of his "self" in his total being. This is true for the Animist who sees in nature the work of a power that is superior to him, for the Buddhist who contemplates Buddha, for the Jew who reads the Torah, for the Muslim who prostrates himself five times a day and for the Christian who adores the Blessed Sacrament.*" (*Trésors...* 6, p. 22)

Thus, adoration is profitable for the purification of our being since it opens us to something greater than ourselves. It is an exercise in humility, for then we humble ourselves before God and we become increasingly aware of who we are and of the purpose of our existence. For us Paulians, when we contemplate the Redeemer Couple in the Host, we acknowledge that we owe them everything, that They are our ALL and that, through them, we will be able to abandon our condition of fallen humanity in order to climb to God. We are no longer the ones who are right about everything or control everything but them. It is no longer our desires which must be satisfied at all costs, but their will which has to be followed and done.

Adoration then becomes a valuable assistance in helping us sacrifice our fallen "self", so as to subordinate everything to God's will and thus give Him all. This is also what Marie-Paule explained in an article in the paper *Le Royaume*. She wrote: "*In giving Him everything, in delivering ourselves over to Him, it is God who takes control of our 'self', which disappears little by little to be replaced completely by Him who is Love.*" (*Le Royaume*, no. 107, September-October 1995, p. 3)

*

God wants to uplift us to sanctity and then have us ascend to Him. He even offers us His Kingdom on earth. He waits for our cooperation. He, for His part, is always there. If Marie-Paule was able to cooperate so well with God, it is because she always lived turned to Heaven. Prayer, adoration and Communion were her tonics.

Now, it is our turn to cooperate with her, she to whom these times of the end have been entrusted in a particular way. Let us fervently take advantage of our times before the mon- stance where we can adore her, for she waits for us there.

Father Jean-Michel Bouchard