

SUNDAY DAYS OF PRAYER

AUGUST 14, 2022

MARIAN HOUR

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

St. Maximilian Kolbe, Prophet of the Co-Redemptrix “Immaculizing the Universe”

When we joined the Army of Mary, we quickly realized how the saints held a privileged place in the spiritual formation of its members. Through their life of virtue, sacrifice and love, we were thus prompted to imitate these models of holiness. However, among all these saints, Saint Louis Marie Grignion de Montfort and especially Saint Maximilian Kolbe captured our attention by providing us with a new vision and a deeper understanding of the identity that was still not very well known of the great mystery surrounding the Virgin Mary's immaculate conception. Those pillars of the Work, those two prophets, opened and prepared our hearts and minds to be receptive to the coming of the Co-Redemptrix, the Lady of All Peoples, among us.

In his well-known book on true devotion to the Virgin Mary, Grignion de Montfort contributed a great deal to the development of this devotion by explaining that one of the roles reserved to Mary was her mediation between Jesus and souls. He declared that the most effective means and the most rapid road to get closer to Jesus Christ was by going through the Mother of the Savior. Therefore, Mary becomes the channel through which we pass to go to the Son. It is through our consecration to Mary, that is, through our commitment to live through her, with her and in her, that we will become living copies of our Mother, according to Saint Louis Marie.

Saint Maximilian Kolbe, this most excellent of Marian souls, spoke and wrote about the Virgin Mary with such vigor and conviction, with such breadth and depth of vision, that he would go even further than Grignion de Montfort, pushing his thinking to the point of wanting to “*immaculize the universe*”.

Father Kolbe's theology was so revealing concerning the vastness of the person of Mary that he was not afraid to declare that, in a certain sense, the Immaculate was “*the Incarnation of the Holy Spirit*”. In a letter to one of his confreres, he wrote: “*This union between the Virgin and the Holy Spirit is so inexpressible but so perfect that the Holy Spirit acts only through Mary, His Spouse.*” (Letter of July 28, 1935, to Brother Salezy Makolajczyk)

This Marian doctrine of a celestial inspiration would prepare hearts, little by little, to the inevitable coming among men of the foretold return of Christ – Christ as Woman – to drive out Satan, the prince of this world, and thus establish on earth the Kingdom of a thousand years of peace and love, the Kingdom of the Seventh Day, which is mentioned so often in the books of the Lady of All Peoples.

In her article entitled, “*The Divinization of the Universe*”, published in *Le Royaume* of November-December 2001, Ma-

rie-Paule was looking to receive a confirmation from Heaven which would prove the authenticity of *Life of Love*, this Work of God which will regenerate and divinize the world through a total consecration to the Immaculate Heart. She received a passage from Saint Maximilian Kolbe which was exactly what she was looking for. Here is that passage.

“*When will the divinization of the universe, in her and through her, come to pass? For that, it is necessary that it be she, and she alone, who acts, and that those who do give themselves, give themselves without any restrictions, that they be first and foremost hers, that, without any restrictions, they go more and more deeply into this giving, that through them, this bond of love be tightened as it penetrates their souls. This is the absolute, indispensable condition. She will act through them to the extent that they will be hers. Hence, nothing must remain in them. They must be hers unrestrictedly.*” (H.-M. Manteau-Bonamy, O.P., *La Doctrine mariale du Père Kolbe*, pp. 127-128, quoted in *Le Royaume*, no. 152, November-December 2001, p. 2)

In an article entitled, “*33 Years: Co-Redemption*”, in another issue of *Le Royaume* in which this same passage was quoted at the end of her text, Marie-Paule went on to say: “*Thank you, Mary, for having placed under my eyes those few lines from Father Kolbe at the moment I was finishing my article. What a confirmation of ‘Life of Love’! Glory to you, Mary! Glory to you, Lord! Glory to those who have unveiled your Mystery, and pity for her who, through the malice of men, is covered with all the sins of the world and who, to the very end, has borne humanity in order that it might be snatched from the claws of the Dragon.*” (*Le Royaume*, no. 151, September-October 2001, p. 22)

The end of the sentence in which Marie-Paule writes, “*pity for her who, through the malice of men, is covered with all the sins of the world*”, clearly designates her in her mission of Co-Redemptrix and associates her with Jesus Christ who, in His mission as Redeemer, carried the burden of all the sins of the world. Yes, Marie-Paule, a perfect copy of the Immaculate, came to accomplish the second part of the Total Redemption, the ultimate goal of which is to divinized the universe condensed in Man. Through the Co-Redemption finally accomplished, the universe can henceforth regain the harmony it had lost through sin and merge in the immaculate Light of God.

But when exactly did the Terrestrial Kingdom come into being? Marie-Paule specified it in the above-mentioned text. It was opened on September 14, 2001, in the chapel Spiri-Maria. She wrote:

“*Behold the beginning of the Kingdom on earth. Those who*

visit *Spiri-Maria* are taken with the peace felt and the need for the transparency of a life fully centered on God. The conversions keep multiplying and each one proclaims his or her joy. Thus it is that the forces of evil are disarmed, by the grace of God and the maternal welcome of the Immaculate who directs her children to the Eucharistic Jesus, the Bread of the Strong, that Masterpiece of Love.” (Id.)

It should be noted that Marie-Paule mentions only the Eucharistic Jesus as the focal point, and we understand why. However, today, we know and we believe that this Eucharistic reality is henceforth also bound to the new presence of Marie-Paule in the same capacity as Jesus Christ.

To close this conference, we will leave it to our Mother to end it with this beautiful prayer addressed to her God of love. “And now, Lord, may your Church flower; may peace return to hearts; may the divine and Marian Spirit breathe upon this third millennium; may your Gospel, full of ardour, and that of Mary spread in a harmony of Love, purifying the earth and expressing all the luster of your divine Mysteries! I love you so much, oh God of Love! Pardon your enemies, our enemies, and pour your perfume of Love into stricken hearts, into hearts renewed. ‘May your will be done on earth as it is in heaven.’ – Mother Paul-Marie, October 25, 2001” (Id.)

Father Marc Lévêque

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EUCCHARISTIC HOUR

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

St. Maximilian Kolbe, Prophet of the Immaculate as Daughter

On June 7, 1979, the newly elected Pope, John Paul II, went to the Auschwitz concentration camp, to pray over this land of martyrs. During the homily of the Mass he celebrated there, he designated, in an unofficial manner, Maximilian Kolbe as “the patron saint of our difficult century”.

Besides his incomparable holiness and the example Saint Maximilian left us by offering his life to save his neighbor’s life, we can identify two main reasons why this patronage so befits him. First of all, through his writings and his conferences, he fought against the great evils which have rendered the 20th century so difficult, evils which are still poisoning societies and souls, that is, freemasonry, Communism, Naziism and capitalism. Secondly, and especially, because he was able to guide souls to the Immaculate, She who has come down from Heaven to free souls from Satan’s yoke.

If Maximilian had a limitless confidence in the Immaculate, he also knew that it was necessary to make her known so that she would be able to play her maternal role. Thus, at a time when the Church looked upon some of the technological progress with mistrust – and this for good reason – the saint did not hesitate to use the most modern technologies for evangelization. Here is his thinking:

“We need to wake up in order to supplant the enemies in souls! The press, cinema, radio and all the discoveries have to be used to enlighten minds, inflame hearts and help men know God.” (“Maximilien Kolbe - 18670” - Documentary prepared by the Franciscan monks of France)

In his heart of an apostle, there was no room for passive waiting. All the work done in the large monastery he founded was directed at being successful in one single goal, that of the Marian apostolate. Preaching was not simply a duty which had to be fulfilled among so many other tasks; no, for him, this was a matter of life or death, that of souls of course. And everything, everything always passed through the hands of the Immaculate herself. Here is what he wrote:

“We have to put ourselves, like docile instruments, in her hands, using all lawful means, introducing ourselves everywhere through the word, through the distribution of a Marian press and of the Miraculous Medal, making our action bear fruit through prayer and good example.” And he added: “We must extend the missionary thinking to the dimensions of the

world because all men – all – are called to salvation. In every country, there must rise up a city of the Immaculate, and from there, the Immaculate must radiate, thanks to the most modern technologies.” (Id.)

Faithful to his beliefs, he had the first city of the Immaculate built in Poland, Niepokolanow, and he set up there his own radio station and an impressive printing shop, operated by his Franciscan brothers. At the height of his apostolic activity, he printed monthly in his home country the impressive number of one million copies of his paper “*The Knight (of the Immaculate)*”. To this was added “*the Little Knight*” for the children, with 165,000 copies and the “*Very Little Knight*” for the very young children at 35,000 copies. With the same thought in mind, he also printed a daily, “*Le Petit Journal*” with 150,000 copies per day, going up to 250,000 copies on Sundays.

Going from current events to the loftiest spirituality, his only goal, according to his own expression, was “*to immaculized the universe*”, that is, to give it over to the Immaculate so that she could renew it in her Love and mold it in the image of God.

Maximilian Kolbe spent his entire adult life making the Immaculate known and facilitating the task which she alone can complete in souls.

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Ought we be surprised, then, that the Immaculate chose him to make known a more intimate knowledge of her sublime nature? Through the sense he had of the spiritual, Maximilian Kolbe was able to glimpse the grandeur of the Immaculate, and, having no other words at his disposal, he went so far as to describe her as “*totally divine*”.

This new understanding, courageously put forth by the saint, was an important and even indispensable step in the journey that would lead us to the comprehension we have today of the mystery of the Immaculate; that is, that she is truly the equal of God, the feminine pole of the single Divinity.

As a consequence, Saint Maximilian prepared us to understand Marie-Paule’s mystery, that is, she who once was Mary, she in whom the Immaculate became incarnate once again, she who has been destined from all time to “*immaculize the universe*”.

On June 5, 2009, Marie-Paule wrote: “*At times, my heart is so swelled with love that it is even painful.*” Then she added:

“That reminded me of Father Maximilian Kolbe’s words when he said: ‘We must “immaculize” the Universe.’ More and more, that is what will happen, thanks to the love of God which will pass from one person to the next. We are in the Millennium of Love, the Kingdom of Love. That is why it bears that designation.” (White Book V, p. 46)

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Dear brothers and sisters, notice that Marie-Paule indi-

cated that *“the love of God – HER Love – will pass from one person to the next.”* This means that Marie-Paule needs each one of us to reach the next person, and so on.

In the image of Maximilian Kolbe, let us not refuse anything to the Immaculate, so that the swollen Heart of her Daughter may pour out the overflowing of her love in our poor hearts and be thus revealed to the souls found along our paths.

Father Leander Van Renterghem