

# EUCCHARISTIC AND MARIAN CENTER SPIRI-MARIA

## SUNDAY DAYS OF PRAYER

SEPTEMBER 4, 2022

### MARIAN HOUR

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

## The Active Spirituality of Marie-Paule

In volume V of *Life of Love*, Marie-Paule wrote: “On September 8, 1970, what sweetness envelops my soul when the Lord says to me: ‘YOUR SOUL IS OF AN IMMACULATE WHITE.’” She added: “How can such experiences be described in merely human terms? And these words, later on, are repeated to me.” (*Life of Love* V, p. 324) And then she went on to speak of something else.

Marie-Paule would come back to those words a few weeks later, for a providential event would lead her to reveal more details. This event began with a card she received from one of her children. This card represented the Madonna. As she saw it, Marie-Paule heard the Lord say to her: “THAT IS YOU, THERE.” She underlined that this was not the first time she heard similar words. However, what was new was that she “saw” herself then with the eye of the soul. What she saw was not her own body, but the spiritual being of Mary. She specified: “Her love and mine, her meekness and mine, her peace and mine, compenetrates... Today, I quite simply accept that I am witnessing the realization of those other prophetic words the Lord spoke in 1958: ‘YOU WILL BE ANOTHER MARY.’ FIAT... let His will be done!” (*Id.* VII, p. 102)

Then, it was the reminder for Marie-Paule of the words of the preceding September 8: “YOUR SOUL IS OF AN IMMACULATE WHITE.” She would then reveal the following: “At that moment, I must admit, I had received this knowledge of an immaculate conception, but I did not dare write it down, for I did not know what it meant... [This is] a new and immaculate conception.” (*Id.*, pp. 102-103)

Consequently, it could be said that the date of September 8, 1970, marks the final outcome of the formation in Marian spirituality Marie-Paule had received since childhood. She knew very well that, according to Saint Louis Marie Grignon de Montfort, “we make more progress in a brief period of submission to and dependence on Mary than in whole years of following our own will and relying upon ourselves.” (Quoted by Marie-Paule in *Life of Love* X, p. 163) And that is what she did. We recall this with every Eucharistic celebration: Marie-Paule gave thanks to her divine Mother every day of her life on earth.

She lived this spirituality so profoundly and sincerely that, in a sense, she “went beyond it”. She surpassed it because Marie-Paule did not just become a great saint through Mary, but she became the Immaculate as Daughter; she became God, a part of the Quaternity. She is the Co-Redemptrix of our humanity, she through whom we can now go to God.

Today, by walking in her footsteps, we must imitate Marie-Paule and rely on her in our progression to God. After all, she is the other Mary, and it is to her that the present time has been especially entrusted.

As we imitate Marie-Paule, we ought to note that she did not remain passive in her Marian spirituality, waiting for Mary to do all the work in her. Yes, she relied on Mary, but she put a lot of effort into remaining faithful, submissive and dependent on Mary, so as to be ready to sacrifice all for the Work for which she was responsible. She had to unceasingly set her own will aside, and that is how it would be at every stage of her life.

She summed this up in a fervent prayer to Mary, published in an article in *Le Royaume* [and later in *Life of Love, Appendix IV*]: “All you were awaiting, oh Mary, was my readiness for obedience, love, generosity and chastity, in order to carry forward day after day your Work of Love. And you exacted that my readiness to obey be pushed even to heroism, in total abasement, in the immolation of my feelings, my thoughts, my will, in order to accept, to the very end, all that you expected of your handmaid.” (*Life of Love, Appendix IV*, p. 156)

Yes, the Divinity grants its graces to sustain us at every moment and it gives us the good inspirations, but that does not replace the effort we must make to correspond to them. In the preceding passage, Marie-Paule spoke of her readiness for obedience, love, generosity, chastity and then she even mentioned heroism, total abasement, the immolation of her feelings, thoughts and will.

After the example of Mary the Divine at the foot of the cross, Marie-Paule did not shun or shirk suffering or turn back because of the unpleasantness she met along the way God had set out for her.

In times of trial, discouragement and uncertainty, we must fix our eyes upon and meditate on Marie-Paule’s equilibrium. Equilibrium between, on the one hand, all that came to her from Heaven in the form of graces, indications and orders, and on the other, all she could do herself so as to go forward to God and make His Work advance.

Thus, she explained to us at the end of the first *Appendix to Life of Love*: “I must remain available in the hand of the divine Sculptor, not as an inert mass, but alive, supple, loving, disposed to action. In this way, God acts in the soul, and it is He and Mary who realize the Work of love, their Project foreseen from all eternity for this Time which is our time.” (*Life of Love, Appendix I*, p. 333)

It is truly an attitude disposed to action which we must display in order to follow Marie-Paule all the way to the Kingdom. It is by collaborating with Heaven that we realize that everything fits together in God’s plan for each one of us. Our efforts to correspond to grace, joined to the suffering that crushes us and prepares us for action, clear the path so that Heaven can pass through us. The more we will be purified so as to grasp the language of God in our lives, the more we will understand

the part of action that is ours and the better we will serve Marie-Paule.

That is the path along which all of us, members of the Work, must advance. Whatever our personal mission may be, we all

have our share of light to bring to our suffering world. Spiritual mutual aid, friendly and fraternal, must bind us all together, for peace must remain in spite of the difficulties of our time.

**Father Jean-Michel Bouchard**

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## EUCCHARISTIC HOUR

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

# “Your Soul Is of an Immaculate White”

At the beginning of the twentieth century, the Prince of this world, sensing his end was near, set out to conquer the peoples with the sole purpose of snatching them from God and leading them to their destruction. He spared no means: perverted ideologies, disconcerting philosophies, oppressive political systems, obscure organizations, devastating wars, and so forth.

The Dragon foretold in the Apocalypse came out of the depths and dug its claws into our earth, ready to devour humanity before God could definitely save it. Now, whatever the beast does, regardless of its roars and its sorcery, God will definitely save humanity.

Humanity belongs to Him and He will have the final word on its fate. Let us not have any doubt about that; let us never doubt it. The price of our salvation has been paid.

Thus, in the turmoil which characterized the modern world of the first half of the twentieth century, God aroused in the heart of a young adolescent girl the desire to save souls, to save as many as possible. Solicited by this desire, she gave herself over to it, knelt and said to the crucified Jesus: *“Do with me what you will – what you will – providing that thus there will be more souls in your beautiful heaven. I love you so much... I desire to be a victim like you, if such is your will.”* (*Life of Love I*, p. 33)

In the candor of her age – and not yet knowing this – the young girl, Marie-Paule, had just dealt the first mortal blow to the ancient serpent.

*“Non serviam,”* the dragon said. *“Do with me what you will,”* the young girl said. Let us imagine the scene, looking beyond the physical context. There is the Dragon, prompted by the forces of hell, spewing its hatred over the masses, setting itself up like a titanic wave, ready to swallow up the peoples in an ultimate effort, and in front of it, there is a young girl, armed only with the desire of being a victim for the salvation of souls. And a victim she would be, from the dawning of her 12 years to the very advanced evening of her 93 years; a victim for more than 80 years!

She wanted to be a victim *“like Jesus”*. Whoever offers himself up as a victim like Jesus, offers himself up in exchange – that is the significance of the sacrificial offering. We offer something up in order to obtain something else in return. Now, the only way of being victorious over Satan is to love more than he hates. In that sense, to offer oneself as a victim, is to lend one’s life – to give it – to the divine Fire. It is allowing God to fight the evil in the world by putting more love in it. That is the disturbing message of the crucified Jesus. We contemplate a disfigured man, and not just any man, but the Son of God, Love, the Innocent One, the Saint, the Wise One, the Perfect One, the King, the Light of the world... and we contemplate Him disfigured!

What we recall of His entire life, first of all, is His cruel and violent death. Why? Because it is the perfect and supreme

symbol of His Love, of the exchange between Him and the forces of hell. By loving even though He was humiliated, ridiculed, scourged, crowned with thorns, burdened with a heavy cross, having to walk in the middle of a sea of men and women possessed by a diabolical fury, to then be crucified and thus totally immobilized in the most atrocious sufferings... by loving more at that moment than He was detested, He was victorious. *“Jesus, on Calvary,”* Marie-Paule told us, *“was totally taken over. Nothing of the human remained in Him.”* (*Life of Love VII*, p. 133)

There you have the Christic meaning hidden behind the word “victim”: to become Love, in God’s name, in opposition to, in exchange of, in response to and to obliterate the evil being done in the world. *“Behold the Lamb of God who takes away the sin of the world.”* How does He take it away? He takes it away by loving more than there is sin, by loving much more than the harm inflicted. That is the very meaning of mercy. The divine Pardon is not just a simple word which excuses; it is a Love that compensates for the evil and obliterates it. And, at the age of 12, Marie-Paule wanted to be a victim *“like Jesus”*, without knowing, of course, all that this involved.

Born in 1921, Marie-Paule lived through the twentieth century and the beginning of the twenty-first century by opposing to every form of evil she came up against a Love that was always greater. In the first volume of *Life of Love*, faced with the disorderly behavior of her husband, she said: *“To the overweening pride of my husband, I set in opposition my utter abandonment to the will of a loving God...”* And after the enumeration of several examples, all in the same line of thought, she concluded: *“To his inordinate selfishness, I set in opposition the total giving of my poor self.”* (*Id. I*, pp. 292-293)

We know that Georges represents humanity and therefore each one of us. After her marital difficulties, Marie-Paule experienced many other tragedies and problems, coming up against all different forms of malice. And she said: *“My only solution to my many problems is to accept, each day, whatever presents itself; to pardon, always pardon; and to love unceasingly.”* (*Id. II*, p. 159)

The devil was furious and raging, whereas she loved and pardoned. As she continued along in her heroic progression, she heard interiorly on August 24, 1970: *“OFFER YOURSELF IN THE SAME CAPACITY AS THE SON.”* She then thought of going to confession but *“she could not find even the slightest fault to accuse herself.”* (*Id. V*, p. 310) It was then that she “learned” that her soul was *“of an immaculate white”*. (*Id.*, p. 324) And therefore, it could be said that she was a perfect offering.

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What is a fault? It is a lack of love. And she did not have any, for her soul was *“of an immaculate white”*. Therefore, she could offer herself up in the same capacity as Jesus, just like He did. In return, the powers of hell were unleashed against her even more, as they were against Jesus. These powers

wanted to bring about a lack of love in Marie-Paule, make her fall. Evil has only one way of being victorious over man, and that is to draw him to its own ground. That is why the Lord often said to Marie-Paule: "*NEVER EXPOSE YOURSELF*". (*Id.* VII, p. 213) And she understood that one single serious sin on her part would have been enough to destroy the Work.

However, Marie-Paule never committed any serious sin. She never exposed herself. She never allowed a single bit of her humanity to be taken over by evil. Like Jesus, she gave herself entirely to the divine Fire, so that there was nothing of the human left in her either.

Since that time, the Dragon has been trembling on its big paws whenever it simply hears the name Marie-Paule, knowing full well that it cannot do anything against her and that its days are numbered. Therefore, whatever happens, let us not

be afraid, as our Mother said a short time before leaving us. She paid the price to save every soul that wishes to be saved.

If there remain some hard times to go through, let us remember that the victory has been assured us and that the peoples will be freed. The fate of humanity on earth is in security, whatever happens.

Soon, the peoples will again be able to flourish under the Lady's gaze and build on her *Life of Love* and build a new civilization from her *Life of Love*, the Kingdom of a thousand years. Then, the world will finally be happy, free and more human. It will emerge from its dark night lived in opposition to the divine Truth. And everywhere, in all languages, new hymns will be sung to Marie-Paule, Mother and Queen.

**Father Leander Van Renterghem**