

# EUCCHARISTIC AND MARIAN CENTER SPIRI-MARIA

## SUNDAY DAYS OF PRAYER

NOVEMBER 27, 2022

### MARIAN HOUR

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

## What Had Been Announced Became a Reality

Dear brothers and sisters, in the introduction to the book, *Eucharistic Experiences*, we read that these *Experiences* “are the continuation of the Messages of the Lady of All Peoples”, communicated to the messenger Saint Ida. In fact, the Lady had said to Ida on May 31, 1958: “The contact will remain.” In the Preface, we read the following: “The ‘Eucharistic Experiences’... give an exact analysis of the present-day situation of the Church.... Moreover, a great joy has been announced in these ‘Experiences’, namely, the victory of the Church over its trials and the unity of all faithful under one Shepherd... All this, however, will not happen without the decisive help of the ‘Lady of All Peoples who once was Mary’.” We cannot remain indifferent to those words. (*Eucharistic Experiences*, 1987 ed., pp. 5-6)

The experience that will be the focus of our attention this morning, will be the one of May 31, 1989. Saint Ida recounted: “On that day I was in Paris. In the church of the Rue du Bac, I saw the light again while receiving Holy Communion and was given a very realistic perception of the Lord’s presence. Then the following words impressed themselves very strongly upon me, though they were not uttered: ‘What began here, will be continued by the Lady of All Peoples.’” (*The Messages of the Lady of All Nations*, Queenship Publishing, p. 111)

But what special event took place at the Rue du Bac? In Paris, the Virgin Mary proclaimed:

- Her Immaculate Conception, to which the invocation bears witness: “O Mary, conceived without sin, pray for us who have recourse to thee.”
- Her universal mediation, as she offered to God the entire world, extending towards the earth her luminous hands from which rays spread. They were “the symbol of the graces she wished to bestow upon the persons who ask them of her.”
- Her universal Queenship and Motherhood. Mary was holding a globe in her hands. “This globe represents the entire world, and especially France, and each person in particular.”
- On the back of the medal the “M” surmounted by the cross and the two Hearts of Jesus and Mary designate the ineffable mystery of the Redemption and the Co-Redemption. (Cf. *Revue du Rosaire*, La médaille miraculeuse, Feb. 1954, pp. 36-37, 61.)

There you have the facts for the beginning of the Marian era which, in 1830, announced the mystery of the Co-Redemptrix, of the Lady, who is none other than Marie-Paule chosen by Mary to accomplish this mission.

Marie-Paule wrote: “If all revelation concerning Jesus is closed, that concerning Mary, His Mother and our Mother, is not.” Then, referring to Raoul Auclair, she said: “Let us not forget that ‘the image of the Miraculous Medal and the image of the Lady of All Peoples are one and the same image.’... We

see being realized before our eyes what was foretold, May 31, 1969, to her Amsterdam messenger...” Here, Marie-Paule referred to the Eucharistic experience already quoted. (*Le Royaume*, no. 80, May-June 1991, p. 6; English text, looseleaf pages, p. 8)

In another issue of the paper, we can read the following in Marie-Paule’s article: “Raoul Auclair wrote in the introduction to the second edition of his book presenting the Lady’s messages: ‘The Lady of All Peoples reproduces, almost detail for detail, the Immaculate of the Miraculous Medal. The difference is in this, that one is the announcement, the other is the accomplishment. Paris was the Prophecy; Amsterdam is the History. At Paris,... the Timeless One... At Amsterdam, she [the Woman] is engaged in the final struggle... At Paris, she is standing on a globe; at Amsterdam, she is standing on the terrestrial globe....’

“At Paris, letters take form about and above the Woman [reference to the invocation ‘O Mary conceived without sin...’] And this was also a reminder to us of her who was already the Immaculate before she would one day be Mary.’

“At Amsterdam, these words alone are written: [the Lady] of All Peoples. And such is the name of the Woman of the combat at the end, she who once was Mary.”

Our Mother would go on to say: “So then, we should not be surprised to read [the Eucharistic experience received at Rue du Bac]. What a confirmation! Everything fits together in the Work of Love of the Lady of All Peoples.” (*Le Royaume*, no. 149, May-June 2001, p. 2)

In the light of those explanations, we understand why the Lady herself insisted so much that the words, “who once was Mary”, not be removed from her prayer.

One of the *Treasures from “Life of Love”* offers a wonderful explanation on this subject in reference to the first apparition of March 25, 1945. In it is written: “The expression ‘Mother’, they will call me ‘the Lady’, is a fantastic formulation! In it is the potential for everything; that is, both the mystery of Marie-Paule, Lady of All Peoples, and the mystery of Mary the Divine, revealed in all her glory today.” (*Trésors de “Vie d’Amour”* 3, p. 46)

Marie-Paule confirmed this with these words she addressed to her Mother: “Everything has been entrusted to me by my Mother and no one knows the Daughter except the Mother, just as no one knows the secrets which the Mother has been pleased to reveal to me except the Daughter and him or her to whom the Daughter chooses to reveal them.” (*Le Royaume*, no. 47, December 1986-January 1987, p. 14)

The message Ida received in 1977, in the chapel of the Lady of All Peoples, bears witness to this: “Marie-Paule was seated beside me in the chapel; and it was as if a hand were

pointing her out, and I heard: 'She is the Handmaid.'" (*Life of Love* XV, p. 21)

On November 27, 1830, Saint Catherine Labouré saw the Blessed Virgin standing on the terrestrial globe, her feet crushing the serpent. In an article entitled, "Towards the Kingdom", Mother Paul-Marie indicated: "At Amsterdam..., the picture is the replica of the Medal, save that the Serpent does not appear under her feet." She then gave us the reason for this: "The peoples will know an era of peace, because the Dragon will be in chains, thanks to Mary.... God will be King over all the

earth." (*Le Royaume*, no. 36, November 1985, p. 15)

Dear brothers and sisters, without any merit on our part, we are among those who have the happiness and the signal privilege of having received that announcement. That is why, with one heart and one soul, echoing what was begun and revealed in Paris, we proclaim our faith in Marie-Paule: Daughter of the Immaculate as Mother, Lady of All Peoples, Co-Redemptrix, Mediatrix and Advocate, Mother of the Kingdom and Sovereign of the Earth.

Father Stéphane Bouchet

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## EUCCHARISTIC HOUR

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

# “What Was Begun in Paris Will Be Continued by the Lady of All Peoples”

In 1830, at the Rue du Bac in Paris, Mary announced that “the bad times were about to begin”. In so doing, Mary wanted to warn humanity that it was facing a serious danger because of the progressive corruption of moral and religious values everywhere.

The more the years went by, the more the evils and all kinds of dissoluteness worsened throughout the world, giving us tangible proof of the fulfillment of Mary’s prophecy in 1830.

To indicate to the men and women of all peoples on earth that she had as a mission to protect them, Mary showed herself to Sister Catherine Labouré, holding the terrestrial globe surmounted by a cross in both her hands.

Raoul Auclair gave us the meaning of this, saying that “the globe surmounted by the cross is merely the traditional manner of representing the earth. And it is in a gesture of offering that the Immaculate is holding the globe with both hands.” (Introduction to Raoul Auclair’s second edition of the Lady’s messages)

In an article published in *Le Royaume*, in relation to this topic, Marie-Paule indicated that Mary was offering the terrestrial globe to God the Father. Raoul would go on to explain that “the globe held out in offering by Mary, with her eyes lifted to the Blessed Trinity, what else is it if not the liberated earth, the Woman having accomplished in this End the task which had been entrusted to her at the Beginning? Yes, look and see: it is truly the same globe surmounted by the cross, on which the Lady of All Peoples is today positioned, leading the fight for the Kingdom of Christ the King.

“For she, Mary, the Lady of All Peoples, comes today, in this time of Advent, in order to assemble all the peoples and lead them to Him who is to come in His second Coming.” (*Le Royaume*, no. 114, November-December 1996, p. 10)

With such a message full of hope in these very alarming apocalyptic times, we must have asked ourselves at least once, what task the Woman would have to accomplish in order for humanity to be liberated or spared the terrible scourges predicted.

Of course, the Woman, the Immaculate, will not be able to do everything all by herself, because the free cooperation of men in God’s plan fulfilled by Mary, will always be necessary. Since we are “the stakes in the battle” and we must be victorious with and through the Immaculate, we have to place our will in the divine will, again and again, every day.

The attitude of the Woman holding the terrestrial globe surmounted by a cross in her hands should motivate us to a more

generous and responsible personal cooperation.

If we succeed in discerning in Mary’s attitude an oblation of love, a love that impels her to immolate herself for all men on earth; when we see her offering the entire earth to God, as though prepared to accept everything so that her children might avoid the universal catastrophe, which is the consequence of sin and the moral disorders spreading in proportion to the neglect of God’s laws and not knowing His name; this thought should help us resist more energetically the Adversary’s seductive means, and obey with greater love the divine laws and demands, so as to better accept the cross in our lives. Sometimes, we turn away from the cross even though it is the instrument uniting us to Christ, is a benefit for our souls, and leads us to merit the real Life, first in the Kingdom of Christ the King on earth, and then eternal Life with God in Heaven.

Long ago, Heaven had already offered us the opportunity to discover that the concrete action of Mary, the Woman, was continuing in favor of humanity. Both the representation in Paris of the Virgin holding the globe and the one in the Netherlands of the Lady with her back to the cross, are a sign that Mary’s action is motivated by an oblation of love for men.

Throughout her life of love, the one who became “the little Mary of earth” fulfilled the Father’s plan of love through Mary, Co-Redemptrix, Mediatrix and Advocate, as Raoul indicated. (cf. *Le Royaume*, no. 80, May-June 1991, p. 6) And she would effectively become the Co-Redemptrix of humanity. Her life of love was a life of offering guided by the maternal love of Mary, the Immaculate as Mother.

And to spare her the torment of thinking that perhaps she had been duped, the Lord was careful to inform our Mother that she had really become a copy of Mary in view of her role of Co-Redemptrix and Lady of All Peoples.

In *Life of Love*, numerous references show us that the Lady, a humble woman from Quebec, lovingly offered up her life for humanity. Already at the age of twelve, her behavior and her words would give concrete form to what is represented in the apparitions in Paris and at Amsterdam. “After a more than usually fervent Communion, I offer myself to God... ‘Make me suffer all that you want, my Jesus of Love; I want to help you carry your cross... Do with me what you will, providing that thus there will be more souls in your beautiful heaven.’” What prompted Marie-Paule to offer herself up in this way was that she could not tolerate the thought that “each day, people on

*earth are crucifying Christ by the serious sins they commit.”*  
(*Life of Love I*, p. 33)

On September 14, 1968, which marked the dawning of the Marian era, the Lord spoke to her soul, always immolated out of love, saying: *“Ask of me whatever you desire.”* And Marie-Paule would immediately reply: *“I ask of you the world, Lord. Yes, may Mother Mary be victorious through conversions, and not over corpses, because I desire for your glory, many, many souls in your wonderful heaven.”* (*Id.*, III, p. 56)

Several months later, she was offered a holy picture on which there was the thought: *“During Mass and with all our soul, offer the entire world to the Father, along with the Host.”* (*Id.*, p. 404)

Another fact should be mentioned. Marie-Paule lived in-

tensely what is illustrated on the picture of the Lady of All Peoples with her back to the cross. Thus, she would write one day: *“I have espoused the cross, and not for anything in the world would I take back that gift made in my twelfth year for the welfare of souls.”* (*Id.* II, p. 212)

All the events the “little Mary” experienced and all the indications she received help us to better elucidate the mystery contained in the words the Lord said to Ida, the seeress at Amsterdam, at the time of Communion during a Mass she was attending on May 31, 1969 at the Rue du Bac in Paris. She heard: *“What began here, will be continued by the Lady of All Peoples.”* (*The Messages of the Lady of All Nations*, Queenship Publishing, p. 111)

**Father André Viens**