

EUCCHARISTIC AND MARIAN CENTER SPIRI-MARIA

SUNDAY DAYS OF PRAYER

DECEMBER 4, 2022

MARIAN HOUR

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

Advent Is the Time of the Immaculate

For us Paulians, Christmas has a special importance, for it is the first coming of Christ on earth. I said “the first” because during the Advent season, we underline not only one but three comings of Christ.

Of course, the word “Advent” (or “coming”) refers first to Jesus’ first coming on the day of His birth. He will come back in His triumphant and glorious return at the end. However, in between, He comes in a discreet manner, in His sacraments, His inspirations and His beneficial action in us.

Between His coming at Bethlehem and the triumphant one of the end, He then comes in each one of us, but in a spiritual way. Every Advent urges us to better receive Jesus’ first coming with His teachings, so as to prepare ourselves for His final coming. And the three comings are marked by the presence of the Immaculate.

It is up to us to live well these few weeks, so as to profit once again from the grace of Christmas. Yes, every Christmas brings us a special grace. But how can we prepare ourselves for it without the help of the Immaculate? Is not the Immaculate the one who attracted God’s gaze through her humility? Did she not conceive the Son of the Father in the greatest purity? She is the one who had to raise Him, assist Him in His growth as a human being, a member of His people, a worthy faithful in His religion, never failing, and help Him accomplish His mission as Redeemer.

Between the two comings of Christ which are better known, there is the one in the middle, the one of each day in which Christ comes to meet us. Who better than the Immaculate can help us clearly perceive the inspirations, receive worthily the Eucharist, better understand the teachings of the Gospel and be united to His holy will?

However, we are living in a new Advent, the Advent of the Kingdom and of Christ’s return. This time, this crucial period of history has been entrusted to the Immaculate as Daughter, whom we knew by the name of Marie-Paule. In these evil times when apostasy is generalized and morals have degenerated, the Immaculate as Daughter comes to give Christ back to the world. And, in order to do this, she comes to confront the Dragon described in the Book of Revelation, this enemy who tries to destroy everything and wants to sweep away a third of the stars, that is, the priests of the Church, as Maria Valtorta indicated. (Cf. *Carnets*, December 2, 1948.)

The Co-Redemptrix, to whom this time has been entrusted, cannot do everything all by herself. Yes, we must help her be victorious over Satan, over the evil teeming everywhere which succeeds in making the majority lose the light and the solidity of truth. We must also support her in her efforts to snatch souls away from the enemy’s grip, so as to save the greatest

possible number of souls. To do this, we must remain faithful; but how can we remain faithful without constantly renewing our fervor when we are always going against the current?

As the Mother of all souls, she comes to prepare, generate and bring to birth in the Terrestrial Kingdom all those who strive to please her. She comes at a time when the darkness is increasingly dense on earth, and there is a long road ahead before the promised triumph.

She is violently attacked by Satan’s henchmen but they cannot harm her or destroy her project. So, they attack us, her children. That is why it is urgent that we take refuge at all times next to our foundress.

It is the time of the Immaculate. She is the new mystical Ark between Heaven and earth, the Ark in the image of Noah’s ark which gathers together and shelters those who will not be lost. The Co-Redemptrix is truly the last chance for the salvation of the world.

How can we not tie this in with the writings of Grignon de Montfort who, in his *True Devotion to Mary*, prophesied that devotion to the Immaculate would be more necessary than ever in the times of the end. If the salvation of the world began through the Immaculate as Mother, it is through the Immaculate as Daughter that it is to be consummated. Mary was so little spoken of at the time of Christ’s first coming, but now, it is the divine will that, in these latter times, the Immaculate be revealed in all her mystery.

We all know this prophecy from Saint Louis Marie: “*Being the way by which Jesus came to us the first time, [Mary] will also be the way by which He will come the second time, though not in the same manner.*” The mystery of the Co-Redemption is destined to burst forth more than ever in mercy, power and grace in these latter times. In mercy, so as to touch hearts and bring about numerous conversions; in power, against God’s enemies; and in graces, to motivate and support her valiant Knights struggling against the snares of the devil. (cf. *True Devotion...*, nos. 49-50)

Let us live intensely these last days before Christmas with the Immaculate. Two thousand years ago, Mary prepared herself for the first Christmas in a complete availability to God’s will. “*May it be done to me according to your word,*” she said to the angel. She would be a handmaid until the very end. Likewise, the Co-Redemptrix, the Mother of all souls, prepared herself with this same availability, regardless of what it might cost her: “*Lord, I want whatever you want; do with me whatever you want.*” (*Life of Love* XIV, p. 272) Can it be any different for us who desire to follow and imitate Marie-Paule?

The Magi Kings travelled for many weeks after having seen the star. Our star in these dark times is Marie-Paule. Can we

neglect following her when, in this world, it is so easy to go off the track, there where everything is so opposed to God's law? She is the Mother of all souls, and we would not listen to her?

One day, Marie-Paule felt "a sort of anticipation of a Christmas of peace when all the peoples on earth will be but one flock under one shepherd." (*Life of Love* III, p. 127) This seems to be utopian, and yet, the work of her life contributed to bringing

this about.

Inspired and carried along by Marie-Paule, let us do our small part to hasten the coming of such a Christmas through:

- the gold of our abandonment to God's holy will;
- the incense of our acts of love; and finally,
- the myrrh of our "yeses" or our "pain-filled Fiats". (cf. *Life of Love*, Appendix IV, p. 147)

Father Denis Thivierge

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EUCCHARISTIC HOUR

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

Advent and the Millennium of Love

"Advent is the time of the Immaculate." (*Life of Love* XIII, p. 304) This truth, stated by Father Philippe and brought out by Marie-Paule in *Life of Love* is akin to the deepest thinking that has existed in the Church for centuries... For this time of Advent has long been considered a Marian time. In fact, the word "advent" comes from the Latin "Adventus" which means "coming". Consequently, Advent is essentially the stage that directly precedes the coming of the Savior here on earth through the Mystery of the Incarnation. That is why this liturgical time is celebrated every year before Christmas. If we stop to think about it, if we think again of Father Philippe's statement, without the Immaculate in Mary of Nazareth, this mystery would simply not have existed.

However, in the tradition of the Church, this time of "Advent" is much broader than being simply bound in with the mystery of the Incarnation of the Word... In fact, the Fathers of the Church have already spoken of the triple coming of Christ: His birth in Bethlehem; His coming in the hearts of men through grace and particularly through the Eucharist; and thirdly, His return at the end of the times. Similarly, Saint Raoul Marie also spoke of three comings, but from a somewhat different perspective, and especially tied in with the spreading of the Kingdom within the Christic Era.

He said: "There are three Kingdoms, the one of the Waiting, the one of the Preaching, the one of the Reign in one single Kingdom, the Christic Era."

Moreover, Raoul brought out in his writings what John Paul II the Great said to us in his first encyclical concerning a New Advent. In *Redemptor Hominis*, Pope John Paul II wrote: "It is certain that the Church of the new advent, the Church that is continually preparing for the new coming of the Lord, must be the Church of the Eucharist and of Penance." (no. 20) So, Pope John Paul II was then aware of the new coming, and he gave us the means to live this special waiting in accordance with God's plan: the Eucharist and penance.

Raoul clearly told us: "Christ came through Mary. Christ will come back through Mary. It is through the Lady of All Peoples that He will be borne to all peoples." (*Eschatologie de notre temps*, p. 17)

In *Life of Love*, God the Father confirmed this and indicated to the souls open to His message: "Mary is the one who must give Christ back to the world and her regard has alighted upon you", therefore, upon Marie-Paule.

Basically, those two quotations show us that the Immaculate or the Immaculate as Daughter, if you prefer, is still present and will always be present or directly bound in with the coming of Christ and His Reign, and therefore, with the Millennium of Love.

In these times which are our times or, as the Lady said,

"this time which is our time", we are at the very center of this time of Advent of the Millennium of Love or of the Kingdom. An Advent that is still in the image of the first Advent, for again today, we are awaiting salvation, but now it is the salvation of all peoples, which will fully come and be fully lived within the well-established Terrestrial Kingdom.

Obviously, in this time of Advent we presently find ourselves, there is always a dimension of waiting... but certainly not a time of waiting spent only in an attitude of weariness or inaction on our part. For then that waiting would not only be sterile, but it would paralyze us in a way. For us, it must be the opposite, exactly as it was for the Virgin Mary. For Mary actively prepared herself for the coming of her Son. Mary did all that had to be done in order to see to it that there would be a virginal womb worthy of the Savior, in calmness, prayer and thanksgiving. In fact, she lived all those stages in a deep love of God and for God, for, through this Mystery of the Incarnation, He did great things for her and for humanity, unparalleled for the salvation of souls.

Marie-Paule, in the passage from the Mass which inspired today's theme, has us discover in just a few words, a facet not often mentioned in the Marian mystery linked to the coming of the Savior, a mystery that is also one of suffering. Moreover, Saint Matthew's Gospel implies this in a way when he said: "Before they lived together, she was found with child through the power of the Holy Spirit. Joseph her husband, an upright man unwilling to expose her to the law, decided to divorce her quietly." (Mt 1:18-19)

So Mary suffered as she saw Joseph suffering from this situation. However, as surprising as this might be, this suffering was for Mary in particular, but certainly also for Joseph as well, the best preparation of her soul to welcome the Savior. And this is a teaching of major importance for us because we might think that, for Mary, this time of "Advent" unfolded with the greatest ease. Well no... This teaching is a reference point which we must not forget in this time of the "new Advent" we are living, because it involves a purifying phase, a penitential phase, as John Paul II told us in the passage quoted above: "the new coming of the Lord, must be the Church... of Penance".

Who can say that they do not have any sufferings to offer up? No one... However, relying on our faith, we have the tremendous grace of knowing the "secrets of the king", of knowing the meaning and the power of suffering. Fortified by these divine and inspired words, we are in a position to understand and accept more readily the trial of suffering which affects us, our families or those dear to us. These trials will touch many more souls in the world in this very special time. For the world needs to travel along a road of great purifications, which will

open the door of our hearts to the coming of salvation, this long-awaited Kingdom.

The Lady told us all the sufferings she had to endure for the Church and how much this Church has reached the point of resembling an empty manger... Of course, those sufferings are bound in with the entire process of bringing the Kingdom to birth. This process makes the basic link with this Christmas time much clearer, as we see the Savior being born among us through the Immaculate. Yes, in this time we are living, this new time of Advent which has already begun and is continuing, the Immaculate is giving birth once again in order to bring us salvation, but this time, she is bringing to birth the Kingdom with a view to the Millennium of Love.

This fundamentally Marian attitude proper to the Advent season also shows us, in a way, what our duties are in this particular time of the Advent of the Kingdom. We are consecrated to Mary and to Marie-Paule, and are instruments, in a sense, of the Immaculate on this earth. We have duties in order to better prepare ourselves and live fully and actively

this time. What are these duties?

- Certainly the duty of accepting our sufferings as much as possible every day, offering them up as both the Immaculate and our Mother did.
- A duty to immerse ourselves in a deep humility. Just like Mary and Marie-Paule, we too have been chosen to be a part of this divine Work, and like them, we must be aware of our profound unworthiness.
- A duty to maintain our peace, our serenity and our trust, regardless of what happens..., for God and His grace will never forsake us.

Let us be confident, let us be happy to live this time of the new Advent, which is such an extraordinary time for humanity. May its grace radiate a little, through all the instruments we are, so as to bring comfort to the souls around us in this difficult time of tribulations which, one day, will open fully onto the Millennium of Love, the time of the Terrestrial Kingdom

Father Eric Roy