

EUCHARISTIC AND MARIAN CENTER SPIRI-MARIA

# SUNDAY DAYS OF PRAYER

DECEMBER 11, 2022

## MARIAN HOUR

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

## The Eucharistic Reserves: An Appeal to Become a Domestic Church

Having the Eucharistic presence at home is a great grace. It allows those who cannot attend a daily Mass in the Church of John to still be able to receive Communion every day by listening to the Mass at Spiri-Maria, broadcast on Internet. When we remember Marie-Paule's remarks in *Life of Love*, stating that her Mass and daily Communion were what sustained her through the multiple tribulations she went through, then, we understand all its importance. Communion is that heart-to-heart with Jesus and Marie-Paule really present in the Eucharist. They come to us with all their love, wanting to transform us into this Love. In return, in the silence of our hearts, even amid our poor distractions, our aridity, we express all our love to them. This is the most important moment of the day. Being able to receive Holy Communion every day is a grace, all the greatness of which we will only be able to grasp in heaven.

If Communion is a unique high point in our day, the Eucharistic presence of Jesus and Marie-Paule in the pyxes or little tabernacles in the cenacles our homes have become, is an appeal to recollect ourselves often before them during the day, in keeping with the duties of our state, of course. Permanently having the holy presence outside of churches was a privilege reserved to religious Communities; however, Heaven has extended it to every home, which could now be called a "domestic church".

This expression from the Fathers of the Church, taken up again by John Paul II the Great to describe families, is even truer now that they can have the holy presence at home. It can help us understand how, with the Eucharistic presence, our homes are no longer the same, having become real little churches. Many people have the possibility of reserving a room or special place for the holy reserve, so as to transform it into a little chapel, even keeping the Eucharist in a small tabernacle.

The Eucharistic presence is an appeal to come and recollect oneself before it. Besides the time when we listen to holy Mass on Internet, usually either in the morning or the evening, there are other high points, such as when we recite the rosary, especially as a family. Some people may be able to do a holy hour. Such moments are important since they are the anchors of our life of prayer. We can also do our spiritual reading in *Life of Love* in the presence of the Eucharist. Having our Mother's maternal and loving presence in this way can enable us to hear her word. For through *Life of Love*, we receive the teachings that fortify our faith, but also guide us in our spiritual ascent; and those teachings come from our Mother.

*Life of Love* is as if Marie-Paule were talking to us, forming us, encouraging us. In the past, if we wanted to see Marie-Paule, hear her speak, we had to go to her place. And we know that even if she had wanted to receive all the members in her office every day, this would not have been possible. Although she received many letters, she would take the time to reply to each one personally.

Today, with her holy Eucharistic presence at home and with *Life of Love*, she is there in front of us. With her sweet Jesus, she passes on to us her love, touches us through her word, which is the teaching she left us in *Life of Love*, doing this in a personal way. Thus, she reaches us even more than when she was physically present among us.

Outside these very special times, nothing prevents us from making a short visit, kneeling for a few minutes to pray in silence, simply genuflecting a little longer, or sitting down for a short time. This visit, even if it is only just a few seconds, enables us to uplift our spiritual body in the midst of the daily hubbub, and benefit from the divine rays emanating from the Eucharist. Those brief moments may be much more effective than we might think. They are real spiritual whiffs, whereby our spiritual body can breathe in, receive a puff of divine love. A short period of recollection, a brief stop in the middle of the rush of our daily duties, imbue our hearts with peace, love and a deep joy that can be calming amid the occupations of this world. It is an instant when Heaven opens up to let us glimpse the beauty, the Love awaiting us if we remain faithful to our spiritual commitments.

It is up to us to find different ways of benefiting from these brief moments in the presence of the divine Eucharist. There can be as many ways of doing this as there are persons. Everyone can practise those short visits. Even the young people can take a few minutes, either upon arriving from school, after having gone outside, before going to eat, before doing their homework, before going to bed.

During the night can also be a good time for those whose health allows them to recollect themselves in silence and say a short prayer. Sometimes, providence may even permit that we wake up in the middle of the night to go before the tabernacle. And when the duties of state permit us to make such short visits, our hearts should long for them with all our strength.

Having the holy presence at home helps us remember, as Saint Paul said, that we are in the world but not of this world; that we must live, in our own full measure, a life of love. How can we not be faithful to our commitments as Paulians when

we know that we have the presence of the King and Queen of the universe in our homes? This should impel us to be sowers of peace and love around us, in particular among those closest to us. It exhorts us to ask ourselves what Marie-Paule would do in our place, in the most concrete situations of our life.

Perhaps a conversation is starting to go sour and prompting us to raise our voice; a disagreement is arising among the members of the family; the youngsters feel like disobeying; discord is beginning to want to creep in; the feeling of letting the others do all the work and letting ourselves be served rather than rendering service is hovering in the back of our minds; and then there are all the struggles against purity. Let

us quickly remember the holy presence of Jesus and Marie-Paule in our midst and implore them, turning our hearts towards them present in the Eucharist. We will then see tremendous progress being made along the path of authentic love, even without our realizing it.

So, whether we are in a family, are religious within the Community which must also be a family first of all, are alone or isolated, it is up to us to transform the place where we are into a real domestic church, there where the King and Queen reign; but we must also love, a love that is giving, forgiving and self-abandonment. May we be witnesses, continuing this presence of Love among us. **Father Serge Lépine**

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## EUCCHARISTIC HOUR

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

# Living of the New Eucharist

We were created to believe in God, adore Him and love Him. The heart of man's heart is the temple of the entire Divinity.

Just before beginning His painful Passion, Jesus created the Eucharist. *"This is my body, this is my blood, immolated for you."* Under the aspects of bread and wine, a new matter was being formed, invisible to our human eyes, the glorious body of Jesus, the Eucharist.

Thousands of Eucharistic miracles have testified to the real presence of the glorious body of Jesus in the consecrated bread and wine. The glorious body is the three bodies, physical, psychic and spiritual, fused into one single body, the Eucharist.

April 7, 1971, the Wednesday of Holy Week, just before the feast of Easter, is the day when a Woman, Marie-Paule, raised herself to the Eucharistic state. She joined Jesus through a Passion that was equivalent in all respects to His. Thus, she has given herself to us as food for eternal life. She accomplished in herself the same thing Jesus did at the Last Supper.

In the Church, what gave us access to the Eucharist was Jesus' baptism. Then, we could nourish our spiritual body during our life on earth, which would give us salvation and enable us to enter Heaven. So, we can ask ourselves, "What more is there in the new Eucharist now that Marie-Paule is also in the Eucharist in the same capacity as Jesus?" Her real presence in the Eucharist means that our psychic body is being nourished. In principle, this new mystery facilitates our interior reform. All of that is invisible, imperceptible, like yeast in the dough, without our being able to realize this. Thus, the sanctification of our being is greatly favored.

If we are attentive, we can now perceive changes among the little children in the Work, changes that enable them to enter even more into the mystery of the Co-Redemption, a mystery that provides a new Eucharist that is likely to cause souls to ascend some day with their three bodies fused together, all the way to the Father's Heart, the eternal Kingdom of the divine world. It all starts with the Eucharist, food given us during our sojourn here below.

Providential events have made it possible for us in the Work to have the real presence of Jesus and Marie-Paule in our homes. First of all, through the excommunication in 2007, which, according to the indication from Heaven, made us free. Secondly, during the pandemic, the possibility of having the Eucharist at home was extended to all the members of the

Work.

All of this had been announced by Heaven to Marie-Paule as of May 21, 1969, and confirmed by a dream her brother Grégoire had. (cf. *Life of Love* III, pp. 333-335)

In volume III of *Life of Love*, she wrote: *"At the hour of renewal, when Mary's hour comes,... there will be many, many Communions... There will be a multiplication of loaves; consecrated hosts. There seems to be something very much out of the ordinary in all of this."* (Id., p. 333)

Grégoire saw in a dream in the little shrine at Lac-Etchemin *"a host appear towards the left end of the balustrade, very close to the statue of the Blessed Virgin. It [was] the size of those distributed to the faithful. It [was] positioned at about the height of our head, and each one [could] go and receive Communion without anyone having to be there to distribute it. A new host appears each time someone presents himself."* (Id., p. 335)

The following year, on June 21, 1970, a little more than a year before the founding of the Army of Mary, Marie-Paule had received the order to write to Pope Paul VI again. In this letter, she introduced herself, astonishingly, in these words:

*"This Marian Work is the Work of the Co-Redemption. 'Mary' is passing on this earth; she has lived that mystical Passion similar in deed and word to that of the Lord Jesus. More than that, most of those about her bear the same first names as those of whom the Gospel speaks. The same theme subjects repeat themselves. It is the Gospel lived a second time. The 'life of Mary' is being written by command of God, and under the supervision and with the approval of her director."*

Then, she formulated this request: *"Most Holy Father, may I, in the name of the Marian Group, make a request? Could Your Holiness grant permission for the Group to receive Communion at each of the Masses it attends in one day, in reparation for profanations?"*

After that letter, she added: *"This permission to go to Communion at each Mass is something I want for the entire world, without preference for certain groups."* (Id. V, pp. 237-238)

In March 1976, when churches were closed and Marie-Paule had the secret desire of having the Blessed Sacrament in her home, the new parish priest, then on a pastoral visit, said to her: *"Why don't you have it here in your apartment? I can give you permission, providing this is done most discreetly."* (Id. XII, p. 86)

Could we not see in this the prefiguration of what we are

living today? Could we not see in it also perhaps, what the real presence in our homes will be like during the time of the Kingdom on earth? The Communions in reparation, the Communions of love, the adoration, correspond very well to Marie-Paule's mission of saving today's world.

In closing, let us listen to Marie-Paule, telling us what "being Host" is: *"It is so good to love, even when the heart aches, or better still, to love until the heart aches from having loved so much. When the world will understand that Love is a flower that one must water through the giving of self and through forgiveness in abandonment, but more particularly through the*

*stripping off of one's 'SELF' to the point where there is nothing left but love, then we will be living in a paradise here below. And this paradise, one carries it in one's heart. If one has lost everything for God and there remains nothing but Love, that is being LOVE. To be LOVE is to be HOST!"* (Le Royaume, no. 146, November-December 2000, p. 8)

Let us not forget this. This is the time of the Immaculate, the time of the Lady; and we are the living hosts the Lady wishes to transform into Her and Him. Making of our lives other "lives of love" must be the single project of our lives.

**Father Rémi Tremblay**