

Marie-Paule Speaks to Us

THE CALL TO HOLINESS

In order to progress successfully towards holiness, we must first of all understand the supernatural meaning of our life.

Rich in potentiality by reason of the manifold graces conferred on us by baptism, which transmits to us the divine life, and by the other sacraments which strengthen or regenerate our soul, we, religious or lay people, are bearers of eternal life according to the plan of love God has for each of us.

How precious is the perception of Christ in a soul! It is this witness, this reflection of the divine, which every well-born soul must seek in the other. And it is a spiritual favor to be able to note or discover this transparency, to grasp, through a look, this radiation of the divine. Was it not this that was sought by those who followed Christ after having come nigh to Him? That look, charged with love, mysterious and clear, transformed souls. And why? Because Christ sacrificed everything out of love for souls in going to meet the cross. Thus, a single regard of love on this one or that one, who perceived the divine call, sufficed to transform it, abruptly moving it to the point of desiring to give himself, in his turn, whatever the cost.

The same is true today. One can encounter Christ through a fervent priest or a lay person radiant of a light that places him above the sentimental or the carnal; or, even, in a way more spiritual, in humble and trusting prayer, in the secret of an interior communication, and so on. Those who thus find themselves in God are eager to hear spirituality and holiness spoken of, in the communication of a peace which the world is unable to give.

Words, friendly or disagreeable, reproaches or rough corrections, will not convert hearts; but LOVE will: love in giving, love in pardoning, love in abandonment.

This was the LOVE lived by God the Son, God made man who in no way took advantage of His divine nature, assuming our human condition in every sense of the word. Subjected to all manner of difficulties and assaults, He lived

true love in its fullness: in the giving of Himself, in the pardon of offenses, in total abandonment to the Father's will to such an extent that He could say to His apostles and disciples, "Whoever has seen me has seen the Father." (Jn 14:9)

"Be perfect as your heavenly Father is perfect." (Mt 5:48)

This call to holiness invites us to live in the presence of God by remaining in contact with Christ through prayer, the source of innumerable blessings.

"Prayer is, in a certain manner, the first and ultimate condition for conversion, spiritual progress and holiness," writes His Excellency Archbishop Raymond-Marie Tchidimbo in his book, *La Dame de ma vie* [lit. the Lady of my life]. (chap. 1, p. 31)

Even if Archbishop Tchidimbo is speaking to priests in particular, lay people can benefit greatly from reading him, because a great many mothers have a priestly soul, and many others, while staying lay people, have the soul of a religious....

THE VIRGIN MARY

Mary, who participated in the work of salvation, can help men and support them in their pilgrimage of love towards the Father.

"We know," writes Archbishop Tchidimbo, *"that it is Mary, Mother of God, who is the center and summit of humanity's destinies."*

"In reality, it is thanks to Mary that, through the operation of the Holy Spirit, we are Christ's brothers!"

"Mary, the woman of the 'eternal yes', Mary, the 'Mother of God', Mary, the strong woman of Calvary, because of all this, has become Mother of Christ and Mother of men, our advocate, our mediatrix!"...

"All our Marian devotion, beginning with the conviction of Mary's incandescent presence in our existence, cannot and must not be ought else but a deepening of our intimacy with her."

"From the instant that we have consented to 'make her our own', as did the disciple, John (Jn 19:27), as of that mo-

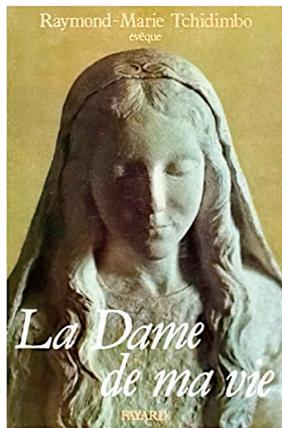


O IMMACULATE VIRGIN,
MARK MY SOUL AND MY LIFE
WITH A REFLECTION
OF YOUR VERY PURE BEAUTY.

ment, it is no longer a simple dwelling together that we experience with Mary, but a life of profound communion with her person; we are the 'sons', she is the 'Mother'. (Jn 19:25-27) A life of intense communion, as with our mothers of earth, and more than with our mothers of earth!

"Let us love to pray the Rosary! This is not an idolatrous exercise, because it is to Mary that we are praying!

"In the Rosary, we are simply calling upon her, in the naive boldness of our heart of a child,



His Exc. Raymond-Marie Tchidimbo

to ask her to purify our prayers and supplications, the better to present them to her Son when she intercedes for us.

"At the heart of this devotion of the daily Rosary, our eternal salvation is in good hands.

"The Virgin Mary is 'drafted', permanently, for the encounter with her Son, each time we say to her, 'Holy Mary, Mother of God, pray for us, now and at the hour of our death.'

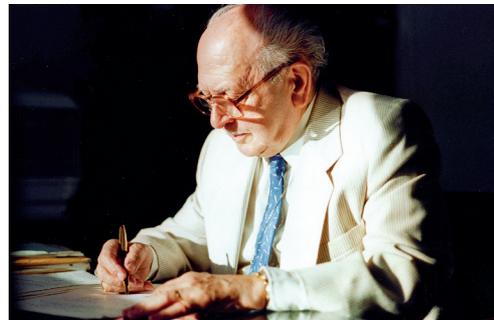
presence of Mary at our side be fruitful, we must apply our-

THE CROWNING WITH THORNS

"Le Royaume" is continuing to publish old articles by Raoul Auclair on the mysteries of the rosary, articles which date back to the 1970s.

Even if these articles were written half a century ago, essentially, they have lost nothing of their pertinence or their timeliness. The events related to the Redemption are at the origin of the Co-Redemption lived in our time, and the one sheds light on the other in a significant and sometimes striking way.

Thus, it was Jesus Christ himself who, as of 1958, said to Marie-Paule: "My Mother will guide you after having made you taste all the sufferings of MY PASSION." ("Life of Love" I, p. 330) Of course, Marie-Paule did not have to endure the blows from men in the same way Jesus did, but we must believe that they caused her the same sufferings with the same intensity. – Editorial Staff



"Are you a king?"

"It is you who say I am a king." However, Jesus would specify: "My kingdom is not of this world."

With those words from Jesus, how easy it was and how pleasing to the men of this world, to cast into the other world this kingdom which was not of this world!

The world Jesus was challenging is the one that was given its form by the Prince of this world. And yet, it was in this world that He came; this world He had made, which man unmade or tore apart and which the Prince of this world deformed.

"Are you a king?"

"It is you who say I am a king."

And if He comes, it is to reign. However, it is necessary, first of all, that the one who is reigning in it be driven out.

Now, since He had come to reign, Satan, who was reigning then and who is still reigning, showed Him all the kingdoms on earth, offering them to Him. All he asked for, as the price for such an immense gift, was one single little act of adoration.

*

Let us consider the plan of Redemption: the fall began

with the temptation, so it was necessary that the renewal begin with the temptation.

And not, as it is too often believed, by a temptation simply for the form. The Son of Man having assumed the condition of man did not cheat in anything, and not on this occasion either.

We should understand, but very clearly understand, that this was a temptation in the measure and within the circumstances of His mission as Savior and King! The kingdoms Satan was offering, he possessed them, but he had organized them in his own way and subjected them to his laws.

However, if Christ Jesus, in His humanity which was an obscure veil upon His divinity, submitted to the temptation, it was necessary that, not cheating in His condition of a man accepted in advance, there then be a choice and an alternative.

Let us suppose that it would have been possible for Him to accept the world offered by the Prince of this world, then, would not Jesus' temptation have been to believe that all He had to do was to set straight what had been distorted or perverted?

selves daily to perceiving the Immaculate Virgin by our side, associated with all the rhythm of our existence, most particularly in those moments of our 'earthly' lassitude and dejection, during those anguishing nights when we are tempted to give up the spiritual fight....

"The Immaculate Virgin, the Queen of the world and the Mother of hope, is always present at our side in those dreadful hours, a tender Mother, to dry our 'interior tears'.

"This must be believed; we must live this conviction of the Marian presence 'in the depths of our existence', so that the 'little hope' may 'stimulate' us to 'hope against all hope', which is purely human." (Id., pp. 286 and 288)

Saint Maximilian Mary Kolbe says in his spiritual discussions: "The preservation of the spirit of prayer is something important and necessary, for it is thus that we make

closer the identification of our soul with the Immaculate, and that the soul detaches itself from all else."

The effectiveness of our apostolate depends upon our life of prayer. And in order to become holy more quickly, we must surrender ourselves to Mary Immaculate in making her will ours; this is the best way of letting Mary lead us to the Father. In this manner, she will be able to win souls by using us: prayer, work, suffering and love will produce an abundance of fruit.

There is no greater happiness than to cooperate thus in a mission of love. To work for our sanctification is to begin to discover new horizons, crosses, joys and treasures, unexpected and un hoped for.

Mother Paul-Marie

(*Le Royaume*, no. 89, September-October 1992, p. 25)

However, the Father's plan was that everything be rebuilt and not simply corrected. Adam, the legitimate sovereign, dethroned by the Usurper, was the King of the world. He, the new Adam, had come to re-establish the title of King of the world.

"Are you a king?"

"It is you who say I am a king."

And behold, today, in our day, the time has come when the King wants to reign.

The Church, always stable and sure, even if storms have battered it, borne by Providence in the timeliness of the times, has just declared the urgency of this by instituting the feast of Christ the King.

"Ah, so you are a king?" said the soldiers of the Prince of this world. "Here, king, is your crown!"

*

In the courtyard of the Pretorium, there were faggots from a thorny bush which the night watchmen used to build a fire. It was no doubt this sort of jujube, common in Palestine, whose thorns have such a dreadful appearance. They took a clump of it and put in on Jesus' head. And so that this horrible "helmet" would not fall, they surrounded it with a tight braid of plaited rush.

So, having crowned the King of the world, the soldiers of the Prince of this world threw a red rag upon His shoulders, put a reed as a scepter in His hand and made fun of Him by adoring Him.

This was at that time. Are we any less cruel in these times?

*

O you who have expiated for all the sins of all times, was I not in Pilate's courtyard, with my sin, making fun of you on that Good Friday when you were immolated? On that day, had I not pulled a thorn out of my crown of pride and sunk it into your bleeding head?

Yes, how much guiltier are we today than they were yes-

terday!

For we have seen your real crown, the crown of glory when you, *the Sun of Justice*, came out of the darkness of the tomb on Easter morning.

However, the centuries have followed one another. Weariness. Then betrayal. The gate of the Christian Kingdom which you had entrusted to us to guard, we opened it to the Prince of this world. He is there, having returned, more powerful than ever.

Your crown of glory! See, we have stolen it to put it on; however, its rays have become blackened and hard in our sacrilegious hands. So, we gave it back to you. Those rays which emanated as light from your forehead, we have made thorns of them, sticking them into your forehead.

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Ecce homo! And Christians, that is how you receive the King who comes to reign! For He is coming! The hour set by the Father has sounded in Heaven.

However, on earth, Mercy suspends the time which Justice has counted. Mercy

which sends the Queen ahead of the King.

You have woven a crown of thorns; you must now weave a crown of glory.

"We do not know how to weave light," men say.

God only asks of you what is within your human power. The crown God is exacting is the one Mary asks of you, that is, the crown of roses of the Rosary.

After all, a rose, is a thorn that has bloomed!

Did you not know? The Rosary is the weapon with which God wants the Prince of this world to be driven out so that the King of the world may be crowned.

But the Prince of this world, who knows this and who does not want to lose his iron crown, tramples on the roses of the Rosary so that men will not weave the King's crown.

Raoul Auclair

