

THE EUCHARIST

and the Transfiguration of Human Love



by
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Pope John Paul II gave us the Apostolic Letter *Stay With Us, Lord*, for the Year of the Eucharist (2004-2005). Especially in its number 25, he describes the Eucharist as a "mode of being"..., which is closely akin to what the Lord has been telling us about this admirable Sacrament through the intermediary of Mother Paul-Marie.

THE EUCHARIST: THE SUBSTANTIAL LOVE OF GOD

In the Eucharist, we receive the Body, Blood, Soul and Divinity of Jesus, but more particularly the presence of the substantial Love of God. In the same way that the ardent flame of even the smallest cinder can break out into a large fire when it comes in contact with ordinary coal, so too the Eucharist is like a contagious spark of Love, at whose contact we are divinized and which makes us become Eucharist, if only we want to love!

Our entire being must collaborate in the great project of the transfiguration of our love into a divine, Eucharistic love. That is really possible, for, as Mother Paul-Marie reminded us once again in her Christmas letter: "*God's wishes are carried out when all becomes Eucharist!*" (Hymn from the "Commun des Pasteurs") Therefore, we can advance resolutely towards the Father's Heart.

TO ADVANCE IN HUMILITY AND TRUST

When we consider this program, we might be tempted to get discouraged and want to turn back... That is what happened to Saint Teresa of Avila at the beginning of her conversion. A friend had introduced her to a holy priest so that he could hear her confession and so that she could choose him as her spiritual director. However, when this priest heard the favors God had granted her, he thought she was very advanced in spirituality and he gave her advice intended for strong souls.

Saint Teresa stayed with the impression that he would have liked to conclude his spiritual direction in one single meeting. She said: "It was true that God had granted me great graces, but with regard to virtue and mortification, I had hardly taken the first step. I am absolutely convinced that if I had not had another director, I

would never have progressed. Not doing and not thinking myself capable of doing what he was advising me to do, I experienced such suffering from this, to the point of losing all hope and giving it all up." And it was the last time this priest directed her.

Instead it was the one who had introduced her to this holy priest who helped her by his great humility and his wise advice. She recounted: "In our very first conversations, he made it a point to restore my courage. He would tell me that I was not to think that I could divorce myself from everything in one day, but that God would gradually bring about this detachment. He knew this from experience, for he himself had spent many years unable to be victorious over himself in things that were really quite minor. O humility! What good you bring to him who possesses you and to those who have the joy of coming into contact with him!" (*Manuscrit autobiographique*, chap. 23)

On the other hand, this new way of life depends so entirely on grace that the soul wishing to achieve this must grow to the point of being able to declare with increasingly greater truth: "The Lord is my shepherd!" This means that it is no longer guiding itself. In fact, one of the major obstacles which souls that have reached an enviable level of spiritual progression come up against is that they do not want to let God guide them. Garrigou-Lagrange says that, in that case, a second conversion is necessary: "Its necessity is obvious because of a disordered love of self that still remains in these beginners after months and years of effort."

UNDER THE GUIDANCE OF THE HOLY SPIRIT

Father Lallemand, another experienced spiritual guide, thinks that the reason souls achieve perfection very late, or never even, is to be found in the fact that they guide themselves in practically all things simply by their nature and their understanding, letting the Holy Spirit enlighten and guide them only partially or even not at all. He wrote the following, which can also be applied to lay people, for as Mother Paul-Marie has often repeated, we must all have a religious soul.

"Most religious, even the good and virtuous, only follow, in their particular conduct and that of others, reason and common sense, something in which many of them excel. It is a good rule, but it does not suffice for Christian perfection.

"These people generally conduct themselves according

to the common sentiment of those with whom they live, and given that these latter are imperfect, even though they are not leading a dissolute life, because the number of people who are perfect is extremely small, they never arrive at the sublime ways of the spirit. They live like everyone else and their manner of governing the others is imperfect.

"For a certain period of time, the Holy Spirit waits for them to enter within their inner selves, and seeing there the actions of grace and those of their nature, to take steps to follow His guidance. But if they make ill use of the time and favor He gives them, He will, in the end, abandon them to themselves, leaving them in the darkness and ignorance of their inner selves....

"The salvation of a religious is inseparably bound in with his perfection, to the point where, should he abandon looking after his spiritual advancement with care, little by little he draws closer to his ruin and his demise. If he is not totally lost, that is because God, wishing to save him, mercifully warns him before his fall. All the masters of the spiritual life agree on this maxim that not to advance is to go backwards. However, since some have already made a certain amount of progress, it may be quite a long time before they notice they are going backwards, because this occurs imperceptibly." (Fr. Louis Lallemand quoted by Father Réginald Garrigou-Lagrange in *Les Trois Âges de la Vie intérieure*, tome II, pp. 32-33)

EUCHARISTIC LOVE, OBLATORY LOVE

The Eucharistic love is an oblatory love. It gives of itself totally without any restriction. To the souls that are afraid, the Immaculate tells them that they must not be afraid to give themselves. Fear holds back so many souls, preventing them from experiencing such great graces that were within reach. Helen Kowalska, Sister Faustina, is a shining example of this.

One day, during an hour of adoration – thus this is a Eucharistic grace –, the Lord invited Sister Faustina to become a "victim soul". He caused to unfold before the eye of her soul all she would have to suffer; she saw Jesus' agony, the physical and spiritual sufferings, the extent of which no one could understand, then the unjustified suspicions, the loss of her good reputation, etc. She wrote: "At first, I was very frightened, feeling that I was an abyss of misery, for I knew myself so well. Once again I said to the

Lord: 'I am wretchedness itself, how can I be holocaust?'..." (*Journal intime*, no. 136)

The vision over, a cold sweat covered her brow. Jesus let her know that even if she did not consent to this, she could still save herself and He would continue to have the same intimate relationship with her..., thus God's liberalities in her favor would not be lessened. He had her understand that everything depended on her, on her voluntary consent to the sacrifice, fully aware of all it implied.

He was waiting for her answer and she offered herself totally. She wrote:

"The moment I consented to the sacrifice with my will and my heart, the divine Presence penetrated me. My soul was submerged in God and inundated with such happiness that I cannot even begin to describe it. I felt surrounded by the divine Majesty. I was united to God in a remarkable way. I saw just how much I was pleasing to God and, in return, my spirit was plunged into Him... I felt that I was loved in a special way and in turn, I loved Him with all the strength of my soul.... He said to me: 'You are the delight of my Heart. As of today, the least of your actions is pleasing to my eyes, no matter what you do.' From that moment, I felt myself to be consecrated. The corporeal envelope remained the same, but the soul was different. God lived in it and found His delight in it. This was not a feeling but a conscious reality that nothing could darken... My soul was strengthened and fortified by this." (*Journal intime*, no. 137)

"TO BE LOVE IS TO BE A HOST"

Only the souls that accept to be more generous, in a word, that accept to love, experience this kind of grace. Their pain appears to be less and less important in comparison to the grace and the surge of divine Love in them.

"Once the adoration was over, I came out, looking squarely but peacefully at all that I was so afraid of before." (*Id.*, no. 138) "Oh, how good it is to give oneself over totally to God and to permit Him to act fully in the soul." (*Id.*, no. 134) "Everything is nothingness in comparison to you. The sufferings, the vexations, the humiliations, the failures, the suspicions that arise are like splinters that enkindle my love for you, Jesus. My desires are foolish and inaccessible... Suffering is a great grace. Through it, the soul becomes

similar to the Savior. In suffering, love is crystallized; the greater the suffering, the purer love becomes." (*Id.*, no. 57) "Since I began to love suffering, it has stopped being suffering. It is the daily nourishment of my soul." (*Id.*, no. 276)

"God sustains me with His power. This power is communicated to me and it makes me capable of loving Him. The soul never achieves that state through its own efforts. At the beginning of this interior grace, fear filled me and I began giving in to it. But the Lord was quick to make me understand how that displeased Him. It is also He alone who gives me peace." (*Id.*, no. 479)

"Love drives away fear from the soul. Since I have loved God with all my being, with all the strength of my heart, fear has given way. And, even though some speak to me of His justice, I am not afraid of Him in any way, for, from experience, I know that God is love and that His spirit is peace. And I see now that my deeds inspired by love are more perfect than those done in fear. I have placed my trust in God and I am afraid of nothing; I have abandoned myself to His divine will." (*Id.*, no. 588) Sister Faustina's writings are wonderful, are they not? How human she also is!

It was when she gave herself, by forgetting herself out of love, that everything turned around for her. It is a beautiful example of what Mother Paul-Marie wrote on December 15, 2000:

"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 a HOST!"

The stripping off of one's "self" for love, there you have a remarkable secret to holiness.

LOVE ALONE IS ESSENTIAL

Love alone is essential in life. A soul does not grow simply by chance; we must cooperate in this Work of God with all the strength of our being. It is, at the same time, our work. It is a necessary collaboration because God has wanted it to be so. In His great goodness and simplicity, God has given us everything. When He gave us the ten Commandments, He opened to us the most sublime paths. It was not for naught that He inspired "our Mother" to take up His laws again, not as a return to the past, but as a return to the

clear sources which give Life.

The entire plan of the transfiguration of human love into a Eucharistic love is to be found in *Life of Love*. It is the true secret of holiness. I say "secret", not because we must keep it to ourselves, but because few people seem to understand it. Perhaps this was hidden, waiting for us to discover it.

The same is true for the little blue book written by Mother Paul-Marie, *The Community of the Lady of All Peoples*. Everything is in it! It is really wonderful! All the poems elevate us... The one entitled "The Ten Commandments of God: Simplicity and Limpidity" contains an absolutely admirable richness. All souls can find in it substantial nourishment and such practical guidance to advance rapidly and securely.

With regard to this poem, I said to someone: "Mother Paul-Marie said: 'You whom my heart loves, you who have cost me so much, meditate on this poem for your joy, your bliss.' Some read this poem once, slowly. Others read it a few times, and yet others, still more generous, meditate it regularly." This person replied: "Wait a minute..., till I have a look. Is it the first poem of the little book?" Upon my affirmative reply, this person said: "Ah, I know it by heart!" Since that time I too have been trying to learn it by heart.

RECALL OF THE 55TH APPARITION OF THE LADY OF ALL PEOPLES

I would like to end with the recall of the 55th apparition of



The Lady of All Peoples

the Lady of All Peoples, the fulfillment of which we can already see.

Ida [Peerdeman], being forced to look, saw the sky tear itself open.... And suddenly, there was the Lady crowned, enveloped in dazzling glory, so very inexpressibly luminous. Below this vision of splendor, a small piece of ordinary, clear blue sky. And below that again, the terrestrial globe, the upper part of which was completely black.

Ida recounted: "The Lady shakes her head and waves

her finger in a gesture of reproof and warning in the face of this world, so black. I hear: 'Do penance!'"

After that, "from the dark globe there rose up a great number of human heads. All kinds of men were ascending from the depths. And now, suddenly, I saw them all standing, covering the surface of the hemisphere. And contemplating this, I said to myself, 'How can there be such diversity, so many races, among men!' Then the Lady stretched her hands out over the multitude and appeared to bless it. The sadness vanished from her face. I heard: 'Make amends to Him.'"

Then Ida saw the unique Being, and she thought: "And yet, they are TWO." Then, from the middle of them, a Dove came forth swooping down like lightning towards the globe in the indescribable radiation of an intense light, and the world was illuminated by it. Then "a voice rang out: 'Who eats Me and drinks Me takes eternal life and receives the True Spirit.'" (*Raoul Auclair, The Lady of All Peoples*)

We notice that the grace begins when the world is in darkness and ends when the world is illuminated.

THE GRACE OF JULY 17, 2005

On Friday, July 15, 2005, in a special grace, it was announced to Mother Paul-Marie that "WE HAD REACHED THE DARK PERIOD FOR THE CHURCH AND THE WORLD." This was followed by another special grace received during Mass two days later, that is to say, on July 17.

One cannot help establishing a parallel between the graces of July 15 and 17 and the 55th apparition of the Lady of All Peoples. Here are the essential elements of the grace of July 17.

During the Mass celebrated by Father Victor Rizzi and Father Pierre Mastropietro, Mother Paul-Marie saw, at the Elevation, a beautiful Light, a Fountain of Light pour forth from the chalice, driven by Divine Power. The light went up, then fell back down around the chalice, and spread over the earth. This continuous flow lasted all during the reading of the Eucharistic Prayer.

Both graces begin with the world being enveloped in darkness and both end when the world is illuminated. "The light went up, then fell back down around the chalice, and spread over the earth." What was only prophecy in the 55th apparition is now beginning to be realized, at a time when the prayer of the Lady of All Peoples is being rejected by some authorities of the Church, thus depriving the world of a light it so desperately needs.

The world and the Church have been cast into the thick darkness of unbelief and the rejection of the supernatural, as well as into the darkness of a lack of knowledge about and

an understanding of mystical ways. The world can only be blinded by it. But for those who believe, it is an ineffable light, so very beautiful, the radiance of which is inexpressible.

THE TRANSFIGURATION OF SOULS

In reflecting over all these human heads of which the Lady speaks in the 55th apparition and which are emerging into the light, we could also think of all the souls living under the luminous radiance of the Eucharist. These souls that have begun to live in the Eucharistic "mode", have understood the beauty of that love which is giving and oblation, a Eucharistic love in fact. They have trusted in God, and His Spark has begun to transform their human love. These are the souls that have been won over to the Eucharist by the mystery of the Co-Redemption united with the mystery of the Redemption. Finally, men have understood that they too can and must become Eucharist. This Eucharist which, according to what Pope John Paul II said is "a plan", "a mode of being" (Apostolic Letter *Stay with us Lord*, no. 25). These souls are an Army, better still, a Community, which will put this plan into action and make reparation, a people of priests, a people of kings, an assembly of saints. Yes, then the Lady will be able to rejoice and all generations will call her blessed!

When souls begin to give of themselves by living the Lord's exhortation, "Do this in memory of me", that is when their head is in the light, their mind illuminated. They then feel such happiness. Through their radiant joy, they will draw others who were afraid to give of themselves. When they enter into the Light, they do not immediately see that they have entered it, for it is like someone who would come out of a dark cave into the noon sunlight. They are so dazzled by it that their eyes hurt. That is the dark beam of sunlight of which Saint John of the Cross speaks. (Cf. *Dark Night of the Soul*, chap. V) It is not a matter of the beam being black, but the Light is so sharp that the soul is blinded, seeing nothing. But as soon as the soul offers itself, its head already emerges into the Light and the world is illuminated by it!

We are called by the Lady to enter into the Light so that the world may be illuminated.

Father Benoît Picard

—Your excellent paper is always to be recommended. We could not ask for better, from every point of view. Roger Labrie

— Thank you. So much light comes into the home through this paper. Diane Manseau

— I see you as a breath of life for all humanity. Elis.-M. Roy