

Thematic meditations

**MONDAY**



**THAT HE MAY REIGN**

**ON EARTH AS IN HAEVEN**

43<sup>e</sup> Pèlerinage de Pentecôte  
de Paris à Notre-Dame de Chartres

7, 8 et 9 juin 2025



# God Will Give Victory!

## MEDITATION 9

### Dear pilgrim,

For three days we have walked, and now we are near the goal. What we have meditated on—the reign of Christ—we have lived, and the victory of Christ, we have experienced. Friend, what you have lived during these three days is a true experience of Christendom. Now, here is what I propose: continue this experience of Christendom, continue your pilgrimage once you return home. If all of you pilgrims were to do this, what a fire we would set upon the Earth!

### Christ Has Reigned During This Pilgrimage

For three days, Christ has first reigned over our intellects through meditations and preaching. How wonderful it was to be enlightened, to put words to our intuitions, to receive answers to our questions. **The Truth has illuminated our minds, healed them, purified them, nourished them, expanded them, and elevated them.**

Dear pilgrims, this reign must continue tomorrow! Let us keep seeking formation, let us find places of learning so that the Truth of Christ continues to reign over our intellects.

### Christ Has Reigned Over Our Freedoms

For three days, Christ has reigned over our freedoms. We answered Christ's call, the call to Chartres. We experienced that Christ's burden is sweet and light (Matt. 11:28–30), and it made us want to follow Him even more. We felt free and respected when Christ called us to confession. It was freely that we kept vigil on Sunday night before the Blessed Sacrament, responding to His call even when it was stronger than the call of sleep or the pain in our feet. Yes, we experienced that Christ's reign is true human freedom. So, O Jesus, speak, command, and reign!

Let us not lose this freedom when we return home by allowing sin to let the devil reign in our hearts again. The devil deceives us into believing we are free while imprisoning us in chains of addiction and hatred. And let us never forget the power of regular confession.

### Christ Has Reigned Through Charity

Christ has also reigned over our hearts through charity during these three days, especially social charity. Around Christ and at His call, we have formed a true Christendom—a Christendom on the march, a Christendom in bivouac. One needed only to sit at the side of the road and watch, listen to the column of pilgrims, the long chain of chapters stretching across the plains of the Beauce. Such variety! Such unity! French, Germans, English, Americans, and more... walking together, singing together, praying together. This is the true Europe, the only possible globalism: unity in Christ, Christendom, which embraces differences and diverse cultures in a shared faith and love of Jesus, in service to Him.

### Christ Has Reigned Through the Cross

For three days now, Christ has reigned over us through His Cross, immolating Himself on the altar



Mosaïque du chœur de la basilique de Domrémy (détail) en hommage à sainte Jeanne d'Arc

every day, as many times as there are priests in this column! For three days, we have borne Christ's Cross. Our feet ache, our shoulders are raw, our faces are sunburned, our clothes soaked... But what does it matter? Joy is with us. We sing cheerfully in the rain; we walk like paupers, but so valiantly—because we march under the banner of Christ the King, knowing we were created by Love and saved by Love! The Cross of Christ is the path to glory.

## He Must Now Reign Over Society

So yes, our choice is made: we who have tasted the goodness of Christ's reign for three days leave this pilgrimage wanting Him to reign always and everywhere. Indeed, Christ has already triumphed; He reigns by right, and yet, it is up to us to make Him reign in fact, here and now. It's a paradox—Christ reigns, and yet He must reign. Christ has triumphed, and yet we must still fight.

We have already seen how:

1. **To achieve personal conversion as witnesses of Christ.**
2. **To build islands of Christendom.**
3. **To work for the gentle law of Jesus Christ to permeate society.**

But this task is nothing short of seeking a miracle. And miracles do exist: yet they are not our doing, but God's. Thus, one essential point remains in our journey: we have seen how to work for the reign of Christ, but all of this is meaningless without God's action. For it is God who changes hearts and transforms societies.

## Asking for a Miracle

Miracles do not replace human action: *ora et labora*! But anyone who believes society can be rebuilt through purely human means is gravely mistaken.

Throughout history, there have been divine interventions to save humanity: beginning with the Incarnation itself. We can also think of the intervention of the Virgin Mary at Lepanto, the power of the Rosary in protecting Europe from Ottoman invasion, or the providential actions of Joan of Arc.

## So, what supernatural means are at our disposal?

### 1. The Offering of the Mass

The renewal of the Eucharistic sacrifice is an “explosion of love in the world” (Cardinal Journet). Nothing will ever replace the power of the Mass for the salvation of the world! Each Mass brings into a specific time and place the battle that Christ already won on the Cross and applies that victory today: victory over evil, sin, and hatred of God. “At every Mass,” says Cardinal Journet, “the Cross of Jesus enters our space and time. Oh, it is not the Cross of Jesus that moves! The Cross remains, it does not move, while the world turns. It is the pivot... and every Mass brings us back under the Cross of Jesus, brings our era, our time, under the Cross of Jesus, and saves this time, this era, and the souls who come under the Cross of Jesus.”

Dear pilgrims, have Masses offered for your country, especially during critical or significant periods.

### 2. Reparation

Let us also remember what the Angel of Fatima said to the visionaries in 1916: “Offer prayers and sacrifices to the Most High. Make of everything you can a sacrifice, and offer it to God as an act of reparation for the sins by which He is offended, and in supplication for the conversion of sinners. In this way, you will bring peace to your country. I am its guardian angel, the Angel of Portugal. Above

all, accept and bear with submission the sufferings which the Lord will send you.” This is the theme of reparation. As we celebrate the 350th anniversary of the apparitions at Paray-le-Monial, let us be eager to offer ourselves in reparation for the sins and offenses that rise from the Earth—and from our own nations—toward Heaven.

### 3. Devotion to the Sacred Heart

On June 17, 1689, the Sacred Heart appeared to St. Margaret Mary Alacoque and said: “Make it known to the eldest son of My Sacred Heart (referring to King Louis XIV) that, as his temporal birth was obtained through devotion to the merits of My Holy Childhood, so will he obtain his birth of grace and eternal glory through the consecration that he will make of himself to My Adorable Heart. I desire that My Heart be painted on his standards and engraved on his arms to make them victorious over all His enemies.”

These enemies were likely Jansenism, but also the king himself, who styled himself the “Sun King” with the motto, “None is like him.” This reflects the early signs of the idolatry of the state. In contrast to the pride of this conception, Jesus, meek and humble of heart, presented Himself to our nation. However, Louis XIV failed to carry out this consecration.

Dear pilgrims, as we celebrate the 350th anniversary of the apparitions at Paray-le-Monial, the pilgrimage publicly consecrated itself to the Sacred Heart yesterday after the Sunday Mass. Such a consecration is not a magical act; it must be accompanied by a movement of conversion. To consecrate oneself to the Sacred Heart is to desire Christ’s love to reign over our works and activities. I strongly encourage you to consecrate your family to the Sacred Heart, through the enthronement of the Sacred Heart’s image in your home in the presence of a priest. You can also consecrate schools, associations, parishes, and even towns! The more places that are devoted to the Sacred Heart, the more the civilization of love—the city of charity—will spread.

### 4. Devotion to the Immaculate Heart of Mary

Faced with the “mortal crisis” (Cardinal Sarah) that our civilization is experiencing, human means alone will never triumph over evil and bring peace. A direct divine intervention is necessary, as the Blessed Virgin herself announced at Fatima in 1917, affirming that this intervention would be obtained through a specific means: devotion to her Immaculate Heart, particularly through the reparative devotion of the First Saturdays. “On the practice of this devotion, united to the consecration to the Immaculate Heart of Mary, depend the peace of the world or its wars. [...] This means that God wants this devotion and no other” (Sister Lucia, visionary of Fatima, March 1939).

What does this “First Saturday devotion” involve? Our Lady requested that for five consecutive First Saturdays:

1. **Receive Holy Communion** in a spirit of reparation for the offenses committed against her Immaculate Heart,
2. **Meditate for 15 minutes** on one mystery of the Rosary,
3. **Pray the Rosary**,
4. **Go to confession** (within eight days before or after).

To encourage the widespread implementation of these First Saturdays in unity and as part of the Church, an alliance called “Salve Corda” has been established. It brings together faithful from various Catholic movements, operating through many small, local, autonomous groups called “First Saturday Cities,” which implement this request from Fatima each month. Notre-Dame de Chrétienté has joined this initiative and is creating First Saturday Cities in all its regions.

To start a “**First Saturday City**” near you:

 [1er-samedi@nd-chretiente.com](mailto:1er-samedi@nd-chretiente.com)

 [www.salve-corda.org](http://www.salve-corda.org)

## Courageously Testifying to Your Faith

One final way to establish Christ's reign—and it is supernatural because it is the work of the Holy Spirit within us—is to publicly testify to your faith.

Yes, dear pilgrims, we must bear witness. This means ensuring that our words, actions, attitudes, and choices reflect and manifest the profound truth of our being: that we are children of God, soldiers of Christ, and citizens of Heaven. Let us ask ourselves: Do our coworkers, classmates, or neighbors know that we are Christians? Has fear of public opinion or fear of mockery led me to hide the light under a bushel, to conceal the sublime truth dwelling in my heart? A simple example: at a restaurant, in the cafeteria, or in the dining hall, do I have the courage to say grace? Not with a triumphant ostentation that might backfire, but with simplicity and naturalness?

The stakes are immense: through baptism, we have been conformed to Christ, bearing His mark imprinted on our souls. We thus share in His kingship, and Christ desires to extend His reign through us. If we refuse this mission, we are guilty of high treason. And you know the penalty reserved for deserters in wartime—for indeed, we are at war!

“They are waiting, these new barbarians, for the Truth that will set them free,” said Charlier. It’s not necessary to stand on a soapbox and preach on the street; these new barbarians are thirsty, and they will quickly spot and question you. Do not be afraid. Even if they seem skeptical, mocking, or even hostile, deep down, they are waiting for our testimony. And please, let us not timidly speak of mere “values.” Preach goodness! Don’t settle for mere morality—preach Jesus Christ, Jesus crucified, dead, and risen. Don’t settle for vague syncretic spirituality—testify to the encounter with Christ.

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## Conclusion

We will end this meditation on supernatural means with a quote from Péguy, who so beautifully illustrates how we must combine faith, prayer, and action in “Catholic action”:

“Of all the misuses one can make of prayer and the sacraments, none is as odious as the lazy abuse that consists of not working and not acting and then, and during, and before, invoking prayer to fill in the gap... Asking for victory while having no desire to fight—I find that ill-mannered. (...) The crusaders, above all Saint Louis, who waged holy wars, who literally fought for the body of God, for the temporal matters of God, since they fought for the recovery of the tomb of Jesus Christ, did not rely solely on prayer. They prayed, better than we do, and then, as an extension of their prayer, and almost as a crowning of their prayer, they fought, themselves, with all their strength, with their whole body, and all their temporal resources. And yet these people prayed better than we do. But when they prayed, they buckled their belts, as the crowning act of their prayer.”