

"The Work of 'Life of Love' is the Work of the Lady of All Peoples"

by Marc ÉLIE

Twenty years ago, in January 1985, Jesus communicated a prophetic statement to Marie-Paule which would be determining: "The Work of 'Life of Love' is the Work of the Lady of All Peoples." (*Vie d'Amour, Appendice*, vol. I, p. 283)

We must place this anniversary in correlation with another anniversary that is very closely linked to it, that is, the anniversary of the publication of the French-language edition of the volumes of *Life of Love* in May 1979, 25 years ago in May 2004. The sign of these two events placed side by side is in the measure of the spiritual enterprise. From the opening of the march, the Lord set a warning for the generations to come with regard to the meaning to be given to the Work that was developing. For the meaning is always given, offered. It is not invented. It is to be discovered, to be accepted. Of course, it is possible to invent a meaning, to communicate a meaning, to make sense, to construct a meaning. However, it appears necessary to go in search of the meaning already present in the event that touches a person. There are two possibilities: invent a meaning or find a meaning. The second choice is more enriching, for it embraces the event and encourages one to be attentive to the divine action at work in the free human act. The meaning that is constructed can err because it is closed in upon itself. The meaning that is discovered frees space; it is open to God. The meaning given does not explain, but it enlightens, it strengthens, it reassures, it opens the times. The meaning offered radiates the certainty of a mystery that has been fulfilled.

The twenty-five year march of *Life of Love* has shown in an obvious manner the mystical nature of the Work that goes well beyond the thinking of an individual regardless of how gifted this person may be. The journey manifestly bears witness to an intervention that goes beyond normal understanding. One can deny the evidence, but its negation does not make the spiritual fruit disappear. On the other hand, one can accept to look humbly at the meaning that is unfolding in order to adopt it and be enriched by it.

This attitude is determining with regard to the kind of fidelity that tinges the new event. The refusal of what has been requested from On-High bears within itself the seed of death in which sterility sets the hue of operations in progress which are too attached to human considerations, to a strict legality and to a formalism in effect. To advance, one must strip oneself of self in order to take on the other.

The meaning of *Life of Love* can be verified in Jesus' words when He stated: "The Work of 'Life of Love' is the Work of the Lady of All Peoples." (*Id.*)

Dazzling words which give the key to the radiant Work.

Missionary words which circumscribe the co-redemptive message.

"Vocational" words which affirm the determining role given.

Trusting words which set the limits of the adversary.

Ecclesial words which give salvation back to humanity.

LIFE OF LOVE- MAY 1979 TO MAY 2004: 25 YEARS...

JESUS' WORDS - JANUARY 1985 TO JANUARY 2005: 20 YEARS

Two jubilees which indicate a dominating spiritual current for our time that is in search of meaning and truth.

Since its publication in May 1979, *Life of Love* has transformed the spiritual landscape of humanity and of the Church: 25 years of a new approach to the mystery of God in which the Christian man and woman renew, in depth, their baptismal promises by giving them a future that has been made new again and is linked to the Mother of the Church, the mother of souls. The publication of this colossal Work set in motion a totally new process, the process of Mary's return which announced that of Christ. A process that is being realized within the mystical life - the life of grace incorporated in all the dimensions, physical, psychic and spiritual, of the human person - but placed within the reach of the greatest number of souls. Is that not the reason why Pope John Paul II has canonized the greatest number of saints, men and women, ever seen during a pontificate, in order to promote their example? Is that not a sign of the mystical times? For 25 years the lightning words of a mystical Pope, who is not afraid of innovating or of conserving, have been proclaimed before the world. A mystical Pope who firmly clasps the cross of Christ and the emblem of Mary in her mysteries, the cross and the M, the Redemption and the Co-Redemption, in a sense. His Holiness Pope John Paul II: a Pope for this time which is our time. And in the urgency of this same time, likewise over 25 years, another course, the



Mary, Mother of the Church

course of a *Life of Love* manifests itself with the same grace, supporting the sign, innovating and conserving, relying on the support of the same symbols: the Son's glorious Cross and Mary's presence.

"YOU HAVE NOT YET SEEN THE MOST BEAUTIFUL"

The handmaid of the mystery of our time received, quite pertinently, precise information which adapts the mission: "I receive' this assurance, namely, that day after day my life unfolds in the mystery of the love of the Son and that of Mary: REDEMPTION - CO-REDEMPTION.... Later, alone with LOVE, I adore God's plan. In this intimate silence with Him, I 'hear' divinely the following words: 'AND STILL... YOU HAVE NOT YET SEEN THE MOST BEAUTIFUL.'" (*Life of Love*, vol. X, p. 71)

So many battles were endured. So much distance was travelled. So many promises were fulfilled.

The mystery shines forth from one page to the next in this *Life of Love* which was given and offered. Page upon page; books and more books; reviews and papers. A message that makes use of the media to communicate and to spread the Word which reveals the central mystery of our time. An exacerbated time. An enthusiastic time. All at the same time. A time of incomparable suffering. A time of increased joy. All at the same time. A time of signs and realizations for the glory of God.

The spiritual life is intimately bound in with the manifestations of the Christian faith in the wake of the "post-Paschal" mystery. Throughout the centuries, Christians re-actualize in their lives the risen Christ. This re-actualization is necessary for the evolution of the economy of Redemption.

Christians open to the mysterious ways of the Lord produce surprising spiritual fruits for the growth of the Church, which fruits give birth to wonderful currents of spirituality, increasing the number of saints. This dynamism never stops because it comes from God and God is inexhaustible in His kindness and generation. If there is a blockage somewhere, it is always on the part of men and women who obstruct the passage of the divine light.

"THE KEY OF KNOWLEDGE"

Jesus said to the doctors of the Law: "Woe to you! You build the tombs of the prophets, but it was your fathers who murdered them. You show that you stand behind the deeds of your fathers; they committed the murders and you erect the tombs..."

"Yes, I tell you, this generation will have to account for it. Woe to you lawyers! You have taken away the key of knowledge. You yourselves have not gained access, yet you have stopped those who wished to enter!"

"After he had left this gathering the scribes and Pharisees began to manifest fierce hostility to him and to make him speak on a multitude of questions, setting traps to catch him in his speech." (Lk 11:47-48, 51-54)

Jesus' warning bluntly challenges His auditors. There is no diplomacy in it. Jesus goes right to the crux of the problem, without any concern whatsoever. He knows the perfidious hearts of His interlocutors and is not afraid to declare the truth even if this does not please those in power.

The reproach is addressed to the spiritual leaders. They are building today the tombs of the prophets whom their fathers, in former times, killed. The forms of the present and the past are mixed, in order to deliver a spiritual message that will be remembered. One single and same action is interacting prophetically. To build now the tombs of the prophets already killed in the past brings the listeners to question themselves on the actions taken by successive generations who have repeated the same behaviors and errors with regard to the divine appeals issued by the prophets.

Jesus' irony is remarkable and scathing. It gives a lesson of wisdom to hardened hearts that will not be able to profit from it. Jesus knows this, but His intention is to bear witness to the truth before the generations. He is a prophet, He acts as a prophet. His Word gives the truth regardless of the cost. Jesus indicates precisely "the key of knowledge" required to follow Him, a key which, again in our time, has been removed, in defiance of truth and justice. The times are being repeated. There are surprising similarities with the lot which has been imposed upon the Foundress of the Army of Mary for decades.

What is the key of knowledge if not the key of the Kingdom of heaven for all eternity (without end) opened and merited by the Son's Redemption when the times were fulfilled? The first mo-

ment of the entire creation, renewed and redeemed. What is the key of knowledge if not the key of the Kingdom of the earth of the centuries (which will end) opened and merited by the Co-Redemption of the Daughter at the end of the times? The second moment of the entire earth transformed into new heavens.

BREAKING THE ENEMY LINES

In *Life of Love*, the Work of the Lady of All Peoples – as Jesus declares it – is being written humanly and divinely according to the requirements of the mission, a mission which continues to astonish, as do all things from On-High, always leaving contemporary people dumbfounded, as they were in Jesus' time. Divine grace is inexhaustible; it sets to work according to the necessities of the times and according to God's plans. It is impossible to stop it. Its nature respects the freedom of refusal of human beings, but it forces the lines of time and space in order to operate its wonders; it breaks the enemy lines in order to reach its goal, that is to say, the fulfillment of divine designs.

The double celebration recalls a divine preparation that is completely impregnated by the voices from On-High presiding over the genesis of the Work. From the first years of the spreading of *Life of Love* – 1979-1980 –, the Lord specified the scope and the vocation of the inspired Work. The supernatural interest shown in this way foretold to the chosen one the totally exclusive nature of the entrusted mission, proclaimed before the universe the breadth of a vocation directly affecting the outlines of the new evangelization which is being so rightly demanded, specified the extent of the opposition that would be aroused, as is always the case when there is a special mission, for that is a constant element of the mystical life, a deep-seated and stubborn opposition led by the very ones who should normally understand, like in Luke's gospel 1:47-48, 51-54, quoted and commented upon above. Nothing should surprise us though; rather, we should applaud because we have been found worthy to endure absolute opprobrium. Without seeking it and by doing all in our power to find solutions, the relentless battle waged by enemies disguised in all manner of ways is the obligatory currency of any spiritual combat for, with and in the Catholic Church.

"A FIRE ON THE EARTH"

The commemoration 1979-2004 (25 years) along with the spreading influence 1985-2005 (20 years) mark a special point of impact. In the very first years during which *Life of Love* spread rapidly, the Lord forewarned the Foundress of the role of spiritual director which the Work would fulfill. This supernatural indication, in the midst of so many others which have been fulfilled or are in the process of being fulfilled, is a choice prism for Christians engaged in this battle along with the Lady of All Peoples in this time of break-up across the planet at all levels of organization and reflection, a prism that reflects the reason for a Work in line with the divine plan, a prism reflecting the sparkling light of the sun of truth and justice. The rays which emanate from this translucent transparent strike, like a sophisticated invisible weapon penetrating the heart of the earth, and manifest the quiet force of the implacable divine Word: "God's word is living and effective... It penetrates... the thoughts of the heart." (Heb 4:12) Jesus indicates the singular nature of this Word: "I have come to light a fire on the earth. How I wish the blaze were ignited!" (Lk 12:49) The fire of the Word of the Lady of All Peoples is in the process of carrying out this long-desired Work, in order to bring the earth to make this change of love – "a fire on the earth... [already] ignited". A fire already ignited, is a huge enterprise which implies an unprecedented transformation at the very heart of matter – to use this level of comparison – in which the fire literally suggests the explosion of a volcano generating unsuspected energies.

This transformation is described in the *Apocalypse* as being "the new heavens and the new earth." (Cf. Apoc 21:1.) God's final reign on earth, the Kingdom, as asked in the essential prayer of the Our Father, requires a total transformation of all peoples, including at the same time all human beings and the earth itself. This endeavor will not take place without pain. The forerunners of this change are already present in the effervescence which has spread to all the areas of human activity and in the precarious state of the planet Earth. Every day, we hear talk of globalization and ecology, of an economy without boundaries and of global warming, of weapons of mass destruction and of the disappearance of species, of racism and terrorism, of climatic changes and sexual abuse, etc. We could go on indefinitely. Are these the prelude of great changes about to take place? Many specialists think so. In any case, it is food for thought.

THE LADY'S REGARD

Quite pertinently, the Lady of All Peoples sums up in a terse statement the phenomenon which becomes the subject of a very powerful prayer: "Send forth your Spirit over the earth..., that they may be preserved from corruption, disaster and war..." (27th apparition, February 11, 1951) Thus, God's regard, through the influence of the Lady, continues to reveal His tenderness, mercy and power to a suffering humanity. This look of indulgence and kindness is set on the human being headed for his ruin. In this time which is our time, a time of marvels and glory, a time of prophetic realizations, a striking Work, the Work of the Lady of All Peoples, indicates God's regard looking down upon the children of this earth in turmoil.

The regard of the other, the internalized attentiveness of the person who looks at the other, is an extraordinary capital of spiritual communication. First and foremost, one's regard is the a b c of human communication. The child in the cradle learns about the exterior and interior world through his mother's look as she gazes into his own eyes. And the baby's gaze looks deep into its mother's eyes, as she is attentive to her child's needs.

One's regard leads to a person's soul. A look reflects all the states of a soul. It reflects the fundamental intention of the heart. A look does not lie. A look captures the other person's attention. A look gives life. A look kills. A look builds. A look destroys. It is a tool of primary value given by God.

"God's word is living and effective, sharper than any two-edged sword. It penetrates... the thoughts of the heart." (Heb 4:12)

This inner penetration of thought, current and living expressions of God's Word for our time, runs through the messages of the Lady of All Peoples and *Life of Love*. The two coordinates, the messages of the Lady of All Peoples and *Life of Love*, spell out a single regard from God converging upon earth to renew it in love and faith. It is a regard that stands out at each turn as a vision, an indication, a message, a contemplation, a perception, a prophecy, a light. On each page of this pair, we discover an attitude adapted to this regard of peace, whether it is an attitude of peace, attentiveness, solicitude, tenderness, indulgence, comprehension, service or hope... This continuous pattern is practised without weariness, always focussed upon the incommensurable love of the merciful Father.

The Lady of All Peoples, through her interventions and her maternal concerns, reveals the majesty of the regard. Her messages, by means of the apparitions, visions and prophecies, call to mind the phases of the crisis of the Catholic Church which is attacked from all sides, and the political, economic and military state of the world, presenting solutions as a remedy to "the corruption, disaster and war". The Lady's attitude is a tremendous regard cast upon humanity and the Church. This regard of the Lady transmitted through the messages and *Life of Love* must be considered and studied attentively, for upon this regard depends the destiny of the world. The signs are there in her words. To accept them brings peace to hearts.

To firmly fix in our minds the corresponding apparitions and messages is an action that speaks for itself. The tone and the rhythm of the scenes constantly bring us without artifice to consider the obvious realities of our time. Whoever seeks truth and genuineness easily sees in this God's voice.

"There is, first of all, a dazzling light. Then I see the Lady. From up there, she makes me a sign to look down below me. And I see Europe.

"The Lady shakes her head. Little angels are grouped about her feet. And while I am looking, they cover their faces with their wings. Up there, the Lady is standing in the brilliance of a dazzling light; but looking down towards the earth, I see that all is darkness, and the longer I look, the more and more dark everything becomes.

"I raise my eyes towards the Lady in the light. But, with a stern face, she obliges me to turn them towards the earth.

"A word, printed in large letters, takes shape in the darkness: 'TRUTH.'

"Raising my eyes, I see again the angels at the feet of the Lady. Again they cover their faces with their wings. The Lady says:

"Give warning! The Truth has disappeared.'

"And I answer, to myself, 'Me? – How can I do that?'

"Go and propagate.'

"That is what she says. And while saying this, she indicates with her finger the world. I can make out, but vaguely, a great number of ecclesiastics and churches.

"Search; and see if you can find Him.'

"And once more her gesture indicates to me the world. I search... I search... I say, 'I am so tired! And I hurt so much!'

"Then I see a great cross detach itself from the Lady. One would say that it is as if this cross were being dragged. But I do not see who is dragging it thus. I only see the cross. The cross travels the long road which leads from on high to down below, to the earth. And, suddenly, the cross is erected, fixed upright, at the central point of the world.

"I turn towards the Lady. I see a long procession coming forward. These, I think, are pilgrims. She says: 'Look.'

"I look. The Lady traces an arc over the world. The arc having been deployed, it is as if she were writing something there. A word appears at the summit of the arc. I read, out loud: 'TRUTH'. Then she writes on the left. I read: 'FAITH'. Then she writes on the right. I read: 'LOVE'.

"Indicating to me the whole of it, she says: 'Go and propagate.'

"The Lady makes another gesture in the direction of the arc:

"This must return: it appears to be there; in reality it is not there.'

"While saying this, her face expresses an indescribable sadness. And at this point I feel myself impelled to say, 'Calamities upon calamities and natural disasters.'

Then words appear. They are: 'HUNGER' 'POLITICAL CHAOS'.

"She says: 'Not for your country alone, but for the entire world.'

"A great pain grips me. I say, 'Behold, days of suffering and oppression over the world.'

"Words rise up: "WITHOUT ISSUE'.

"But suddenly light blazes forth about me. The Lady makes a move as if to come down. Showing me the three words, 'TRUTH, FAITH and LOVE', she smiles and says:

"*'But many things will have to be learned.'*

"With a gesture she invites me to look to the right. And there, a man is sitting. This man wears a beard, and he raises two fingers held together. Under his elbow, a large book. Before him, a large key. The picture fades from sight. The Lady says: "*Look.*"

"And I see a great rock. On the rock, a Lamb is lying down. I hear: 'ECCE HOMO'.

"And suddenly everything disappears; the Lady and the light.

(Raoul Auclair, *The Lady of All Peoples*, 8th apparition, February 25, 1946)

"The Lady appears, holding a child in her arms. And then, as if she has suddenly come down, there she is, standing on the globe. And the globe is turning under her feet. She looks at me and says: '*Come! Follow me!*'

"I follow her. And then it is as if we were journeying about the globe. The Lady turns to me and, indicating the Child:

"*'It is He, again, whom I wish to bring to this world.'*

"But while saying this, the Lady shakes her head as if to say, 'No.'

"I contemplate the Child; but while I am looking at it, the Child becomes a Cross. The Cross falls to the earth and breaks. I see the world. The world is covered with darkness. Then suddenly I hear the Lady cry out:

"*'But then bring Him back into this world!'*

"And she shows the Cross.

"And suddenly there is the Cross, set up at the central point of the world. A crowd surrounds it. There are many kinds of people; but all turn away from the Cross. Then I am taken with an extreme weariness. I complain of it to the Lady. She answers me with a smile.

"But behold, the Lady now appears to me to be seated in a kind of armchair, and the Child, from whom a great light emanates, reposes upon her knees. She says: '*First of all, return to Him. Only then will true peace come.*'

"The Lady stresses the word 'true'. Words then take shape, forming like an arc above the Lady. I sense that I must read them out loud. I read: 'TRUTH'.

"I speak to the Lady and say to her, 'Again?' The Lady nods 'yes,' with her head. I continue to read out loud; to the left, I read: 'JUSTICE'.

"To the right, I read: 'LOVE OF NEIGHBOR.'

(*Id.*, 9th apparition, March 29, 1946)

THE LADY'S REGARD IN LIFE OF LOVE

The Work of *Life of Love* follows along the same lines as the messages of the Lady of All Peoples. It fulfills this latter's fundamental message. The power of the regard of the Lady of All Peoples shows through every page of *Life of Love*. Her regard touched a multitude of souls who saw it and followed it faithfully. Another group of souls saw it but did not remain faithful to it. Finally, another group of souls simply met it with varying shades of sincerity or duplicity, without committing themselves interiorly, not a commitment to action but a commitment whereby one would really regulate one's heart to the truth of the soul being looked at.

The regard of *Life of Love* embraces the Church in its real and sacramental entity. The human equilibrium, profoundly human in the Foundress, unquestionably brings the reader of *Life of Love* to advance further in his conversion and love of the Church. The regard of *Life of Love* makes an appeal to all the souls of the human community in order to offer them to the Lord.

Men of the Church who hold such tremendous powers, power over the Body of Christ, the power to bind or to loose, the power to open or to close, remain vigilant, because you run the risk of letting pass by the fundamental ecclesial mystery of our era. You are afraid to err. And if it were true? So many times in the course of history, certain men of the Church made mistakes. Backtrack, look at the signs, open your hearts. Sooner or later the truth will make itself heard. The Lady promised it.

"*The Work of 'Life of Love' is the Work of the Lady of All Peoples.*" (Jesus to Marie-Paule 20 years ago, in January 1985) (*Life of Love, Appendix*, vol. I, p. 283)

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