

THE WORK, “LIFE OF LOVE”:

APOSTOLIC ROAD AND ROYAL EPIPHANY

The Advent of the Kingdom or the Advent of the Lady of All Peoples – I

In a world that has lost its spiritual guidelines, *Life of Love* provides a last hope with evidence that goes far beyond what anyone could imagine. The fruits are excellent. The light has shone and it enlightens the Church. Its brilliance will not be snuffed out in spite of the battle that does not seem to want to stop. It will stop at an unpredictable time, in God's time, at a time when it will be obvious that the victory does not come from men but from Him.

THE BLIND BELIEF IN WAITING

Waiting is part of the spiritual journey. A never-ending wait is a spiritual trial that will purify Christians, educate them in the divine manner of proceeding and better implicate them in a mission proportionate to the divine plans. Waiting exasperates, discourages, undermines, makes one impatient, upsets. But at the same time, waiting sets free confidence, hope, love, joy and fortitude. Waiting is the Advent of God, in preparation for the coming of His Son. Every year the liturgy brings us back to this Advent of the divine intervention in history. We forget that the annual liturgical

Advent refers to the first Advent which lasted for centuries for the Jewish people to whom the promise of salvation had been given. The chosen people needed a great deal of patience, courage and prayer to keep up its hopes against all odds.

In these days of the Co-Redemption, even more patience, courage and prayer will be required to stand firm on the line of fire, to stand firm on the line of fire under the attack on the mission given by the Lord to the Lady of All Peoples so that all peoples may regain the freedom to which every human being has a right. The Lady has been sent so that every human being, every family, every human community, all of Christianity may blossom and open up fully. A unique spiritual mission corresponding to a unique time of worldwide confrontation.

THE HERALDS OF HISTORY

For such missions, the Lord set aside for Himself the great heralds of history. They are exceptional stars, a few per century perhaps, in the divine eternal thought, in order to regenerate humanity

and the Church, especially when there is a change of era. Before these personages are crowned with glory, they are molded in an active humility that goes to the very edge of human limits and causes the eruption of habitual natural forces.

Thus, in 1429, Joan of Arc said: *“I must be over there before the middle of Lent, and I will be there even if I have to wear out my legs to the knees! No one in the world, not even a prince..., can reconquer the Kingdom; there is no other assistance for our country than what is in me.”* (Mgr Henri Debout, *La Bienheureuse Jeanne d’Arc*, Maison de la Bonne Presse, Paris, 1907, p. 50)

In April 1972, Marie-Paule said: *“This time, the Work of the Army of Mary has need of defenders, and I’ll be here to the bitter end, even if it costs me my life.”* (*Life of Love*, vol. VIII, chap. 30, p. 145)

Centuries apart, we have two witnesses in action for God. Two witnesses of the divine glory which cause wonder in certain of their contemporaries while angering others. Two witnesses who disconcert religious authorities. Two witnesses who use the same French verb (“dussé-je”) in the same grammatical structure. A

similarity that is the indication of a like spiritual support that produces an attitude superior to any purely human attitude.

Centuries apart, we see two women in the line of fire, in the foresight of the target set by God. They do not shy away from either the action or the contemplation. Through the superabundance of grace given them, they can free themselves from the constraints of time and space, in order to make them obey the demands of a unsought-after mission, given by God to the heralds, the standard-bearers of truth, justice and peace. A new order is born from their actions.

To resist persecutions, contempt, exclusion requires that a soul be accustomed to the grace of forgiveness. There you have the role being played out by the Foundress of the Army of Mary in conjunction with the realization of the Work of *Life of Love* asked by the Lord. Her openness to each and every one, regardless of their social condition, their qualities or their faults, their wealth or their poverty, their religion or their lack of religion, is a convincing maternal testimony.

ISLAM AND MARY

One day, a young fervent and practising Muslim accepted to read the first volume of *Life of Love*. After having read it, he commented: "This woman is of God. What she says is true." Later, he was invited to meet her. In spite of the fact that they met only very briefly, he would subsequently say: "This woman is truly of God. Her presence is authentic. God is there."

This event is a sign of the openness of Islam to the Lady of All Peoples. The Koran already shows respect for and confidence in Mary whom it considers as always having been a virgin.

As in former times, humanity still refuses today the messengers of God in spite of the proofs, the miracles, the fruits of their works. When we speak of humanity, we must also include in it the religious authorities, the guardians and interpreters of the law, of doctrine and of the holy books. Personal self-importance and pride being what they are, it is difficult for the light to penetrate hearts because it dazzles; it dazzles to the point of blinding if souls have lost their simplicity and humility.

JOHN THE BAPTIST AND THE AUTHORITIES

John the Baptist is an exceptional example of "prophetism in a pure state". In his mission as precursor to the Messiah, he walked in the clear-obscure and he accepted to advance according to the indications of the Lord who opens doors as they are required by spiritual necessities. John the Baptist let events guide him without making any compromises, and he did not hesitate, when the time came, to send his disciples to Jesus. He even energetically railed against the religious leaders who were questioning him:

"You brood of vipers! Who told you to flee from the wrath to come? Give some evidence that you mean to reform. Do not pride yourselves on the claim, 'Abraham is our father.' I tell you, God can raise up children to Abraham from these very stones. Even now the ax is laid to the root of the tree." (Mt 3:7-10)

John the Baptist's words are hard. They condemn the reality of the sin of the great ones of this world, referring to them without evasiveness or detour.

What would he say today? Are we able to reread these words, applying them to the present reality? Is it simply literary, a figure of style?

John the Baptist, the prophet, is like Jesus, that is, someone to whom the crowd of Jews flock, as well as religious authorities in order to be better opposed to him and eliminate him. Beyond the centuries,

what is John the Baptist's fundamental message? What is his spiritual pedagogy?

THE WAITING AND CONDEMNATION

Like a shepherd, dressed in tatters, famished, shaggy-haired, John the Baptist cries out the urgency of conversion. He indicates the way, proclaims the truth and justice without fear of anyone. He symbolizes and brings together within himself the mystical waiting of the Jewish people looking to the coming of the Messiah. A waiting that has not yet been fulfilled for Israel because it has not recognized that Christ was the awaited Messiah. Why then this endless waiting? Why did God let events go on this way? Why did His people not realize that the waiting had come to an end and was fulfilled at that time? There is always a reason for the course of events, even if we cannot see it, even if everything seems absurd and incomprehensible. Waiting is educational and formative. Waiting is spiritual. Waiting perfects and enriches. The Jewish people is waiting but when its wait will be fulfilled, it will dazzle the universe with its graces and fervor. This waiting must be in reference to another waiting which escapes the understanding of most human beings. Could it not be the waiting for God's reign on earth or the waiting for the Kingdom?

Because of this mystery of waiting, the prophets frighten the Church which is delaying acknowledging their mission and covering their message with its authority. At the dawn of Christianity two thousand years ago, John the Baptist provides a good illustration of the difficulties inherent to any divine intervention in the life of the messenger. These difficulties stem from the fall of humanity which is now submitted to the hazards of sin and which is the lot common to all human beings. They also stem from the various forms of purification which those who have been chosen by God as spokespersons of the co-redemption are subjected to.

To forget this spiritual dimension is to completely ignore nature. It cannot be gotten away from, it is included in the whole project of the evolution of souls and of humanity, without excluding the Church which has arisen from God's heart. The Church, in its essence, is perfect because it is the Work of God. But it is weak in its members, the human beings that make up the Church, beings who are limited and imperfect. This weakness is due mainly to the pride that is manifested in each era. The pride of certain religious leaders often times leads them to sectarianism, from which they are supposed to preserve the Church entrusted to their care. Thus, in an underhanded way, pride quickly transforms itself into a spirit of condemnation, a danger which threatens even the best ones sometimes.

The spirit of condemnation is a current which runs along the spiritual underlay of the journey of the Churches. The acts of condemnation bring to light even more the Works when they are of divine origin, bringing out the virtues and fruits which have arisen in the wake of their influence, like a beacon beaming on a desert island.

Condemnation is a sign, albeit a dark sign, but a sign that reveals, through opposition, the luminous face of the combat for the truth. Oh how it appears difficult to understand this sign: a contradictory sign, an impenetrable sign, a coded sign, a sign of knowledge. Through the sign of condemnation, one can perceive the growth of humility piercing the reinforced walls of personal or group pride.

The Church is plagued by the different accents of knowledge or spiritual traditions which have arisen from within it since its birth. It is not superfluous to indicate that the spiritual currents or traditions also

have their sclerosis sometimes which denatures the Church's mission.

Once this pitfall has been bypassed, it is good to see the great spiritual wealth to be found in the communities. The Orthodox have developed the mystical nature of the sacramental and Eucharistic liturgy. The Evangelical communities have placed the emphasis on the Word of God contained in Scripture. The Catholics have caused the doctrine and the primacy of the Pope to shine forth. These facts have now been acknowledged by the Church which has removed the excommunications formerly decreed against other Churches. Forgiveness has taken the place of condemnations. Are we for all that on the right path? For the moment, that is hard to believe, for other storms of exclusion are looming on the horizon of the ecclesiastical community for this time which is our time, a time that was predicted, the time of the Co-Redemption assumed by the Lady of All Peoples present in the Church for All Peoples.

Jesus, the Son sent by the Father to save His people – the Jewish people represented by the Synagogue and the Temple – and to bring it the promised Redemption.

The Handmaid sent by the Father to save the Church (Christianity) and all the Peoples (all the religions) and to give them Christ once again at this time. The Handmaid, in a new era, is fulfilling the prophecy of God's reign on earth.

Life of Love recounts the various stages of this worldwide mission. A woman chosen from all time has been sent to realize this ecclesial project of an unparalleled scope since the time of the Incarnation of the Son of God and the Redemption which He accomplished. Marie-Paule herself, in speaking of her mission, says:

"It is the FATHER who sends me. And I shall go where God will tell me to go, and at the time He indicates."

"Woe to those who will not have believed!" (*Life of Love*, vol. III, chap. 40, p. 269)

The warning is solemn and reminds us of the severe admonitions of John the Baptist and Jesus to their contemporaries invested with power, authority or wealth. History is repeating itself. Beware of blindness in this time which could be the Advent of the Kingdom or the Advent of the Lady of All Peoples.

THE DAWN OF THE KINGDOM

A sign of a profound majesty is manifesting itself at the beginning of the Advent of the Kingdom, the time of the coming of the Lady of All Peoples. A sign shining with stars. A sign cut out in three parts upon the Church and the peoples. The sign of the dawn of the nascent Kingdom. The sign has been working in overdrive since the beginning of Pope John Paul II's pontificate, specifically, since the day of victory – we should note particularly the first letter of his name, the double V of victory, Wojtyła – from the fall of 1978 to our day, already 25 years.

On page 3 of the paper "The Kingdom" issue no. 170 of November-December 2004, two specific anniversaries are mentioned. Twenty years ago, in January 1985, Jesus made a prophetic statement to Marie-Paule that 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) This anniversary must be placed in correlation with another anniversary that is closely linked to it, that of the publication of the volumes of *Life of Love*, the French edition of which began in May 1979, in effect, 25 years prior to 2004.

The reminder of these anniversaries fits in well with the present comments concerning the sign of the dawn of the King-

dom.

The sign of the dawn of the nascent Kingdom.

The sign revealed in triptych during the same days of the fall of 1978:

– *the arrival of the Pope of Mary, His Holiness Pope John Paul II*, October 16, the whiteness of the apostolic succession.

– *the long white dress which Mother Paul-Marie must don* as of October 1, at the request of the angel:

"October 1. The angel repeats to me again: 'AS OF LOURDES, YOU ARE ALWAYS TO WEAR YOUR LONG WHITE DRESS.'

"What a struggle is going on this evening as I prepare my suitcases. I hang the long white dress in the wardrobe in order to put it on tomorrow, then put it back in the suitcase, not being able to bring myself to obey this request.

"A number of times I accept, then refuse. Finally, the following morning, I put on, for good, but not without an interior struggle, the long white dress asked for by the angel." (Life of Love, vol. XV, chap. 61, p. 439)

– *"COME, I AM TAKING YOU NOW FOR MY CHURCH"*: there you have the ultimate revelation made to the Woman in her ecclesial mission recounted at the end of volume XV of *Life of Love*:

"[November 21, 1978] After Mass I remain alone in the chapel, and on an impulse felt during the ceremony, I go and kiss the altar and kneel down before the tabernacle. Then it is as if Jesus, coming forth from the tabernacle, were standing there before me, and then coming towards me, He puts His two arms about me, saying, 'COME, I AM TAKING YOU NOW FOR MY CHURCH.'

"Yes, I am all yours, for the Church, for the world." (Life of Love, vol. XV, chap. 62, p. 447)

The sign is there in all its splendor. The sign radiates for anyone who wishes to open his eyes. The sign speaks to anyone living in humility. The triptych corresponds to the opening of the Advent of the Lady of All Peoples. The indubitable sign rejoices the little and the humble, but scandalizes the great and the learned.

The Church takes refuge in the heart of the Woman sent by the Father. If that is the will of the Father, to refuse it changes nothing in what is in the process of taking place. God knows how to get around the weakness of men and women. Love triumphs no matter what happens.

THE REFUGE OF THE CO-REDEMPTION

At first sight, the mystical confidence made by Jesus to Marie-Paule at the end of volume XV of *Life of Love* is surprising. There you have mystical words which cause the reader to reflect upon the economy of salvation which links all human beings together. The mystery of the Incarnation of God in human nature – the Son of God made man – invites men and women to participate in His work of Redemption. With God, everything is possible.

Numerous examples in the history of the Church have proven the mysterious possibilities of divine interventions, in order to assume and recapitulate history within the spiritual contours of God's project of love for humanity. An example of a response of love and co-redemption is given in black and white in the writings of Saint Paul, the Apostle of the Gentiles – that is, all the peoples known at that time, except for the Jewish people, the "people of the promise" –, who declares: *"I find my joy in the suffering I endure for you. In my own flesh I fill up what is lacking in the sufferings of Christ for the sake of his body, the church." (Col 1:24)*

This statement of Saint Paul becomes a sure mainstay for an analysis of the mys-

tery of the Co-Redemption, a mystery developed in the messages of the Lady of All Peoples.

In every era, in different ways and according to the needs of the times, the Church takes refuge in the heart of certain ardently flaming souls, chosen as victim souls, *"to fill up in [their] own flesh what is lacking in the sufferings of Christ"*, according to Saint Paul's expression (Col 1:24). Many examples of saints, men and women, can be given who have distinguished themselves because of their mission of co-redemptive participation.

Let us dwell a moment on the life of Saint Francis of Assisi (1182-1226) who supported the Church in an exceptional manner. Pope Innocent III (1160-1216) even had a dream where he saw this monk supporting and safeguarding the Church all by himself. In fact, Saint Francis braved the opposition of the clergy and the episcopate to address himself directly to the Pope, in order to have the new Congregation he had just founded approved, a foundation that was ridiculed by the very ones who should have made his task easier. Francis preferred to remain a Brother, although he did accept to become a deacon on the insistence of a cardinal. His fervent and obstinate return to the sources of the Gospel injected a germ of renewal in the Church of his time which he contributed in regenerating. Without the intervention of the Pope in extremis, Francis of Assisi would have had to undergo the same fate as other sincere reformers who were thrown out of the Church.

Another example shining with zeal, courage and boldness is Saint Catherine of Sienna (1347-1380). To a Church marked by self-importance, pride and the desire for glory, she preached conversion and humility. She exhorted the Pope to leave the exile of Avignon in France and return to the sheepfold of the Church in Rome where everything had been neglected. She, a simple country girl, a lay person of the Third Order of the Dominicans, without any education, dared to write letter after letter to the Pope, to the bishops and to princes. She frankly reminded them of their duties and even dared to draw up a list of their mistakes and weaknesses. She did not hesitate to tell them of the Lord's demands to bring the Church back to the right path. And yet, Saint Catherine of Sienna was the first woman to have been named a Doctor of the Church by Pope Paul VI in 1970.

It is also proper to mention a woman shining with light, fidelity and abandonment in her mission to save France and the Church of her time, that is, Saint Joan of Arc (1412-1431). A young girl clothed in the glory of God and His will, without any education, knowing neither how to read nor write, puts herself in the service of the salvation of France, and as a consequence, the salvation of the Church, for France being the "eldest daughter of the Church" is closely bound to it. Joan must successfully win the battle without the support of the Church, having been rejected, excluded, banished from it. Thus she is the image of Christ on the cross, totally abandoned by all, accomplishing within herself, in a way, what the Lord did in His Passion for the Church and all humanity. Rejected by all for the salvation of all: a mystery of co-redemption preparing the great mystery of the Co-Redemption which is being accomplished in our time.

Through Joan of Arc, it is as though the Lord were saying: "In this young girl, I am indicating to you the importance of the woman in the history of the Redemption. It is the way chosen by my heart for the return of humanity to the truth and justice. Look at her! She is alone, like I was on the cross, so as to better reflect the light which

I project upon the Church. She is my refuge of glory."

Through Joan of Arc – a fact to be noted: in France, a child has never been given the name of Joan of Arc whereas this practice exists in Canada – there appears a phenomenon which still remains unexplained in the Church, that is, the springing up of a mystical mission entirely guided from On-High for the guidance of many. There is the utter disproportion of a millenary secret in this mission concerning the total nature of the Redemption which continues to live on in elite souls who multiply the spiritual energy necessary for the renewal of the Church awaiting the Kingdom. The secret manifests itself upon the dark sea of our times and becomes incarnate in the experience of a Woman who is part of the same lineage as Francis of Assisi, Catherine of Sienna and Joan of Arc.

Then, it becomes easier to understand the mystery of the Co-Redemption in this time which is our time, a time of unparalleled tribulations. Mother Paul-Marie is at the very heart of this mystery. Through her life of immolation and forgiveness, she has shown the authenticity of the mission with which she has been charged. Her life of suffering for souls and for the Church was sanctioned by the absolute opprobrium that was cast upon her by the Church itself through its clergy and its episcopate. In this way, these latter collaborated, through their pernicious action and without understanding it, in the fulfillment of the mystery of the Co-Redemption in the same way that the religious authorities in Jesus' time contributed, through their pernicious action, to the fulfillment of the Redemption.

THE ARRIVAL OF TWO POPES

In the last volume of *Life of Love*, we can see how a large international pilgrimage of the Army of Mary in Poland, Belgium and France (September-October 1978) unfolded providentially during the days which followed the death of Pope Paul VI and the election of Pope John Paul I, days which also preceded the arrival of Pope John Paul II. *Life of Love* mentions, quite appropriately, the opening message of Pope John Paul I: *"The Most Blessed Virgin Mary, Queen of the Apostles, will be the resplendent Star of our pontificate."* (*Life of Love*, vol. XV, chap. 61, p. 440)

One fact about this new pontificate astonishes the Foundress who writes: *"Now, one thing astonishes me. That light which I used to 'see' shining at the head of the Church when Paul VI was there, I no longer 'see' for John Paul I. No, there is nothing more than the beginning of a light, like dawn. And afterwards, Father Denis many times asks me,*

"Do you see things opening up with John Paul I?"

"No, everything remains closed, and I don't 'know' why." (id.)

A prophetic dimension sheds light on this passage, as is the case, furthermore, for all the pages of *Life of Love*. And still on this same page, the Lord indicates to Marie-Paule the name of the two upcoming pilgrimages.

"Before setting off on our pilgrimage to Poland, Belgium and France, I 'hear' again:

"REMEMBER: THIS PILGRIMAGE WILL BE MADE IN HONOR OF THE IMMACULATE, AND IMMEDIATELY AFTERWARDS YOU WILL MAKE THE PILGRIMAGE FOR THE POPE."

"Now, amazingly enough, I do not 'see' the light which ought to be illuminating the pontificate of John Paul I." (id.)

During those fateful days of the disappearance of two Popes and the election of two Popes, the Work of the Army of Mary radiated in the great centers of prayer of

Christendom. A vigilant prayer was the response of the people of God to the pilgrimages asked for by Heaven and corresponding to the major events taking place at the summit of the Church, which events in turn corresponded to what was announced in *Life of Love* regarding the future of the Church and humanity.

The Foundress comments on what she sees with the coming of Pope John Paul I, that is to say, a light that does not shine: "*No, there is nothing more than the beginning of a light, like dawn.*" (*Id.*) But the "light of dawn" is all that is needed in this time of suffering to give birth to glory, to prepare

the pontificate of Pope John Paul II. A light of dawn that also announces the arrival of the Lady of All Peoples. – It is extraordinary to suddenly realize that this last section of the present article was added a few days after the word "dawn" had been chosen as the subtitle and theme for this article: the Dawn of the Kingdom. A coincidence of words without having sought it, which shows again the Lord's will even in details. Is that frightening? Why not advance boldly, in complete confidence, along the paths of light?

And Pope John Paul II arrives and says precisely: "*Brothers and sisters, do not be*

afraid of the coming of Christ; accept his power. Open wide the gates to Christ; do not be afraid." (*Life of Love*, vol. XV, chap. 61, p. 445)

During those fateful days of fall 1978, the Lady resolutely continued to accomplish her work within the Church, haloed by her mission of Co-Redemption which uplifts hearts. The Lady sent by the Father so that the True Holy Spirit may come in this Advent of the Kingdom.

(To be continued...)

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