



THE WORK, “LIFE OF LOVE”:

Apostolic Road and Royal Epiphany

by Marc ÉLIE

THE ADVENT OF THE KINGDOM OR THE ADVENT OF THE LADY OF ALL PEOPLES - II

The Lady was sent by the Father so that the True Holy Spirit might come in this Advent of the Kingdom, that was the conclusion of the first part of this study.

THE EXPERIENCE OF THE JEWISH PEOPLE

The waiting for the Kingdom lasted all during the Old Testament which reveals the Covenant of God with the Jewish people. The waiting has continued to our day for this people that still aspires to seeing the promised Messiah. This waiting will be fulfilled with the return of Christ. We need to know that, already, there exists within Judaism, a current of thought held by a small minority of people who are beginning to yield to the evidence that Christ is the promised Messiah. This current is quiet but fervent. Ways are being prepared for the big day. While maintaining very much alive their religious heritage, some Jews are even joining with Christians to study and appreciate the richness to be found in the New Testament when it is grafted upon the Old Testament. They keep their religious traditions but adopt the Christian faith. This tendency will simply continue to grow.

The experience of the Jewish people is necessary for a definitive insertion of Christianity within all peoples once the one and only Messiah will be recognized.

The Old Covenant prepared the Redemption. Every personage – from Abraham, Isaac and Jacob to Moses, the Kings and the Prophets – brings his stone, requested by Yahweh God, for the coming of the Messiah. The Covenant also conceals the beginnings of the Co-Redemption. The Ark of the Covenant is its radiant heart. The Sacred Books announce the mystery of the Co-Redemption:

“I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel.” (Gn 3:15)

“And a sword will pierce your own soul too – so that the secret thoughts of many may be laid bare.” (Lk 2:35)



“Seeing his mother there with the disciple whom he loved, Jesus said to his mother, ‘Woman, there is your son.’” (Jn 19:26)

And the prayer of the Magnificat (Lk 1:46-55) has the same prophetic dimension.

“A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet and on her head a crown of twelve stars. Because she was with child, she wailed aloud in pain as she labored to give birth.” (Apoc 12:1-2)

The Apocalypse (in chapter 12, verses 13 to 17) reveals, in a gripping cursory glance, the battle of the Woman protecting the Kingdom at a time when she and her children are being subjected to the attacks of the Dragon.

These fundamental scriptural sources will be analyzed later.

THE DYNAMISM OF REVELATION

Revelation is not static, that is, fixed in time. Revelation is dynamic, that is to say, it is like a living organism which develops and is enriched. Its breath is open and not closed, welcoming and not inflexible. Its breath is the dynamism of the Holy Spirit giving birth, generating, fortifying. To deny Revelation this spiritual openness is to pay no attention to the attainments of the history of the Old Covenant and the New Covenant. Yes, there is the solid and unchanging block of the Redemption, but there is also the comprehension of the Redemption that develops over time and that

needs, in order to reach its fulness, the analysis of all the successive generations. To rely on the unchanging character of scriptural Revelation in order to claim that it is impossible for God to reveal His will and other spiritual ideas to mystical souls would be most rash and even unjust, for the development of Christianity was built from century to century on new spiritual ideas, stemming sometimes from the interpretation of the Magisterium and sometimes from private revelations, ideas which rounded off, in a certain way, the initial Revelation.

Sometimes, the new ideas came out before private revelation, as was the case for the Immaculate Conception. At Lourdes in France, Mary came to confirm the title that had been given to her by the dogma promulgated four years earlier by the Church, although the Virgin went further than the Church did, as this latter simply limited itself to recognizing her as having been “conceived without sin”. But in many other cases, the contrary took place; the private revelation, which came to the assistance of the Church, sometimes had to wait several decades or centuries before being recognized. There is the obvious example of the devotion to the Sacred Heart of Jesus. The devotion to Divine Mercy revealed to Sister Faustina is another striking example. First of all, the Sacred Congregation for the Doctrine of the Faith issued a stern warning, under the pontificate of Pope John XXIII, against this new idea judged to be non-conforming. Pope John Paul II reversed this judgment so that this new idea which stemmed from a private revelation has now become a feast of the universal Church, a feast set for the second Sunday of the Easter season. This goes to show that the Church begins by condemning its mystics and later it canonizes them.

It happens that certain authors quote Saint John of the Cross as a justification for their closed attitude regarding what private revelations can contribute to the development of dogma and of the faith. In fact, Saint John of the Cross warns souls that there is a real danger of being led

astray in considerations related to revelations and apparitions. In the context of the spiritual direction given souls too often inclined to let loose an unbridled spiritual imagination, prudence is required. But it is nevertheless hard to believe that Saint John of the Cross' comments were meant for the great spiritual masters, men and women, who have contributed and who still continue to contribute even in our time, to the advancement of theology through the private revelations they receive.

On the contrary, although he issued justifiable warnings, Saint John of the Cross teaches that mystical ways are to be respected. He begins by situating the student, the neophyte or the fervent soul in relation to God's methods and means of intervention in the souls of His servants. Letting Saint John of the Cross speak is the best way to give an idea of his openness in this regard:

"This divine whisper which enters in by the ear of the soul is not only substantial knowledge, but a manifestation also of the truths of the Divinity, and a revelation of the secret mysteries thereof. For in general, in the Holy Scriptures, every communication of God said to enter in by the ear is a manifestation of pure truths to the understanding, or a revelation of the secrets of God. These are revelations on purely spiritual visions, and are communicated directly to the soul without the intervention of the senses, and thus, what God communicates through the spiritual ear is most profound and most certain." (Saint John of the Cross, *A Spiritual Canticle of the Soul*, explanation of stanzas XIII and XIV, no. 20)

Marie-Paule's charism operates in conformity with the indications given by Saint John of the Cross. However, there is more than that because there is also in her a mode of mystical knowledge from spirit to spirit that is very pure. We will speak of this later. All Marie-Paule's Work and her entire life is wrapped in such a supernatural atmosphere. The most eloquent proofs of its authenticity are given as one reads through the thousands of pages of *Life of Love*. We find in it the intimate journey of so many people whose conversion or renewal of the faith enriched the Church. These persons have witnessed the fulfillment of prophetic words and discovered in their souls what sanctity is, thanks to a Woman to whom God entrusted an exceptional mission, that of acting in His name to save the world "in this time which is Our Time".

Saint John of the Cross explains what the supernatural manifestations are: "It must first be known that revelation is naught else than the discovery of some hidden truth or the manifestation of some secret or mystery. Thus God may cause the soul to understand something by making clear to the understanding the truth concerning it, or He may reveal to the soul certain things which He is doing or proposes to do...."

"As to these revelations which are included under our second head, God grants them still in our time to whom He will. He is wont, for example, to reveal to some persons how many days they still have to live, or what trials they are to suffer, or what is to befall such and such a person, or such and such a kingdom, etc. And even as regards the mysteries of our faith, He will reveal and expound to the spirit the truths concerning them, although, since this has already been revealed once, it is not properly to be termed revelation, but is more correctly a manifestation or explanation of what has been revealed already." (Saint John of the Cross, *Ascent of Mount Carmel*, Book II, chap. XXV, XXVII)

Any revelation is a very great mystery

which it is both difficult and easy to approach, because any approach is relative since it relies upon a language that depends upon one's milieu of life, spiritual formation, birth. Birth baggage: the word is more important than it would appear to be. It is even essential, for the person who is born a Jew, a Muslim, a Buddhist, a Catholic, an Orthodox, a Protestant, etc. is influenced by the restricted context of his specific religious education, except if he becomes a member of or is converted to another religion, or if he can integrate all the influence of the other religions or if he is supernaturally guided by God leading the chosen soul according to His plans. What is important in this matter is not to make a judgment before the time of the harvest has come. The Gospel judiciously advises that the cockle and the good grain be allowed to grow together, that one not try to pull out what seems to be the cockle for fear that the good grain might come with it. A lesson of trust. A lesson of openness. A lesson of growth.

PRIVATE REVELATION AND THE GOSPEL

Christianity is supported by private revelations made to a couple of young Jews, Mary and Joseph.

"In the sixth month, the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin betrothed to a man named Joseph, of the house of David. The virgin's name was Mary. Upon arriving, the angel said to her: 'Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women.' She was deeply troubled by his words, and wondered what his greeting meant. The angel went on to say to her: 'Do not fear, Mary. You have found favor with God. You shall conceive and bear a son and give him the name of Jesus. Great will be his dignity and he will be called Son of the Most High. The Lord God will give him the throne of David his father. He will rule over the house of Jacob forever and his reign will be without end.'

"Mary said to the angel, 'How can this be since I do not know man?' The angel answered her: 'The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence, the holy offspring to be born will be called Son of God. Know that Elizabeth your kinswoman has conceived a son in her old age; she who was thought to be sterile is now in her sixth month, for nothing is impossible with God.' Mary said: 'I am the servant of the Lord. Let it be done to me as you say.' With that the angel left her." (Lk 1:26-38)

Before Jesus was born, Joseph began to have doubts regarding Mary because he could see that she was pregnant and he thought of repudiating her. "Such was his intention when suddenly the angel of the Lord appeared in a dream and said to him: 'Joseph, son of David, have no fear about taking Mary as your wife. It is by the Holy Spirit that she has conceived this child. She is to have a son and you are to name him Jesus because he will save his people from their sins.'... When Joseph awoke he did as the angel of the Lord had directed him and received her into his home as his wife. He had no relations with her at any time before she bore a son, whom he named Jesus." (Mt 1:20-21; 24-25)

Before the threat of Herod who wished to get rid of the Child Jesus, Heaven intervened once again: "After they had left, the angel of the Lord suddenly appeared in a dream to Joseph with the command: 'Get up, take the child and his mother, and flee to Egypt. Stay there until I tell you otherwise. Herod is searching for the child to destroy him.' Joseph got up and took the

child and his mother and left that night for Egypt." (Mt 2:13-14)

Later, Jesus of Nazareth followed the voice and the will of His Father to travel, teach, proclaim the Good News. The Baptism of Jesus by John the Baptist is a great private revelation manifesting the glory of the Trinity and inaugurating Jesus' mission. Still later, Saul, a great persecutor of Christians, was given his mission in a mystical and private way; he became Saint Paul and he is considered an Apostle in the same manner as Saint Peter.

Thus, the Gospels abundantly relate the supernatural manifestations surrounding the coming of the Son of God, in spite of the ignorance, if not the systematic opposition, of the Jewish religious authorities, more particularly the Sanhedrin, the highest Jewish institution.

Even if the spiritual continuity was revealed by Heaven, everything was nonetheless new in the relationship between Jesus and the religious authority. No link or bond was created between them. Even if a few of its leaders were an exception to the general thinking, the institution remained on its guard and nurtured its hardened attitude. Given its thinking, it could not accept to depart from the recognized or acknowledged interpretations of the law of Moses. It was scandalized by Jesus' remarks since He deeply disturbed its habits. It was afraid of losing its authority and its privileges. It could not see that the spiritual evolution was in the process of extending the influence of Judaism to the pagan nations who would henceforth open themselves to the virtues of the teaching of Abraham, Moses and the prophets concerning the Sacred Writings related to the Covenant of God with His people.

The same is true for "this time which is our time", a time foreseen and announced in the messages of the Lady of All Peoples and in its corollary, the Work of *Life of Love*. A Work of Love that is a part of the story of the new Israel of the faith, that is to say, Christianity. There is the story of the Covenant of God with the Jewish people. There is the story of the new Covenant with Christianity. And now the contours of a new story are being drawn with, as its center, the Lady of All Peoples, a story that the theologians will certainly have to define later on when all will be completed.

THE THEOLOGY OF ADRIENNE VON SPEYR

Converted to Catholicism in 1940, Adrienne von Speyr (1902-1967), a doctor and great mystic from Switzerland, brought her contribution to the understanding of doctrine and faith. What she received mystically, she immediately dictated. They were mainly commentaries related to the Bible, written in theological language which rivals that of classical theology. From the time of her conversion, she was accompanied and guided by Father Hans Urs von Balthasar (1905-1988), a renowned theologian, appointed a cardinal a few days before his death. Strengthened by her experience as a Protestant, by her mystical knowledge and her matrimonial experience, Adrienne manifested a great spiritual openness.

To read the selection of passages written by Adrienne von Speyr and reproduced below could introduce a greater balance and serenity in the attitude manifested by the religious authorities with regard to the Army of Mary and its Foundress, for their "fears" have given rise to a real ostracism. The members of the Army of Mary and its affiliated Works have been living in the catacombs, in fact, since 1987, date at which their celebrations and

prayer meetings were banned from the churches. They then had to seek refuge in private homes for local meetings and in huge halls for their solemn ceremonies which were attended by up to 5,000 people. Furthermore, in 2001, the Doctrinal Note issued by the Catholic Bishops of Canada "drove in the last nail" through a peremptory judgment handed down without any dialogue or discussion on the subjects of contention.

"Dogma has an unchanging basis of truth; from that point it opens up onto the infinity of the living and inexhaustible truth in God. Objectively, there is an absolute starting point, but as soon as it is conceived of subjectively, there is always something relative in it since, at that level, the absolute truth can only be grasped partially and imperfectly, and finds itself engaged in a movement of faith towards the Lord. The truth of God is infinite; as a consequence, in a dogmatic statement it can only be outlined. The measure of dogmatic truth is the Lord Himself, but the Lord sees all things otherwise and in an infinitely richer fashion than any believer." (Hans Urs von Balthasar, *Adrienne von Speyr et sa mission théologique*, Apostolat des éditions, 1978, pp. 96-97)

"Yet, everything in Catholicism is full of mystery.... Although nothing is hidden, many things, without love, remain veiled to the intelligence. What appears to it to be limited only manifests itself in its true infinity through love. What the intellect is incapable of hearing is unacceptable to it, but should love be added to it, then all the frontiers of truth have been pushed back...."

As far as the sense of love is concerned, all the mysteries... are truly mystical... and, as a result, give rise to an inexhaustible interpretation. Everything that relates to love is always full of mystery..." (Id., p. 95)

"God so loves the world that He wants to constantly show it new aspects of His love. That is why He unflinchingly leads from the center to the periphery, in order to enrich the center. He continues to do this throughout Christian centuries even though everything has already been included in the Bible. Everything is there but no one knows the fullness of Scripture.... God's imagination is constantly at work to draw the Church out of its conventional-ity." (Id., pp. 97-99)

"He is the one who sheds light on the whole and He has the time to wait for the result He wants to pour forth, justifying after the fact all that has brought about this result. It is in this that the eternal unexpected of God consists.... But one can never draw from God's premises the conclusions which He Himself has envisaged. We can never foresee, based on His promises, how they will be fulfilled. The real significance of the promise is only revealed through its accomplishment." (Id., pp. 99-100)

The word to be remembered in the passages from Adrienne von Speyr is "love". Now, "love" is the central theme of *Life of Love* inspired by the Lord to recount a mystical journey which is similar to the Redeemer's Passion and leads to the mystery of the Co-Redemption. A few sentences taken from Adrienne's commentary give the just measure of the Work of *Life of Love* in a fulgurous theological formulation:

"... even though everything has already been included in the Bible. Everything is there but no one knows the fullness of Scripture.... Many things, without love, remain veiled to the intelligence. What appears to it to be limited only manifests itself in its true infinity through love.... Everything that relates to love is always full of mystery.... The real significance of the promise is only revealed through its accomplishment."

THE TIME OF THE WOMAN

The messages of the Lady of All Peoples given to Ida Peerdeman, a privileged soul of Amsterdam in Holland, between 1945 and 1959, form a unique framework, preparing the coming of the Lady of All Peoples. The messages from Amsterdam take up again the prophetic zeal of Ezekiel, Daniel, Malachi, and the Apocalypse. Their fundamentally current nature reveals that the events of our contemporary world are in close symbiosis with the Lady's pressing demand that the third and final Marian dogma, that of the Co-Redemption, be promulgated.

The messages from 1945 to 1959 carried on during the Eucharistic Experiences which the seeress, Ida Peerdeman, had between 1958 and 1984.

The prayer and the picture of the Lady of All Peoples have received, over the years, the imprimatur of a few hundred bishops and from Cardinal Albert Decourtray, Primate of the Gauls, in 1994. Public devotion and the recitation of the prayer received the official approval of the Bishop of Amsterdam, His Exc. Bishop Hendrik Bomers and from his auxiliary, His. Exc. Bishop Joseph Maria Punt, on May 31, 1996. Later, His Exc. Bishop Punt, now titular bishop, recognized, on May 31, 2002, the supernatural nature of the apparitions of the Lady of All Peoples.

In a vision, Ida described the luminous and musical context surrounding the announcement of the arrival of the Lady's time and the sublime majesty emanating from it: "During Holy Mass at Holy Communion in our Chapel, I saw 'the Light' coming and spreading over all those present.... I heard 'the Voice' saying very clearly: 'The period of the "Lady of All Peoples" as Co-Redemptrix is drawing near.'

"Heavenly music sounded in my ears and I saw a lustrous Crown sparkling like diamonds...." (*Eucharistic Experiences*, March 25, 1984, p. 102)

The renewed Church is announced in living terms which are at once symbolic and real. There emanates from them a spirituality in conformity with the Church as it has always existed and open to the new lights of the Holy Spirit: "The door opened slowly. 'The Voice' spoke: 'Please come in.'

"All around me was Light and through that Light I saw one large Community. There was joy inside [over there] and I heard: 'This is the Church, the Community opening.'

"Suddenly this 'Threefold Light' was shining over this Church, this Community and I heard: 'The Lady also is there in all Her splendour and glory. She who was born and bore Me in her womb.'

"The Lady was inundated by the 'Threefold Light' so that I could not see Her, but I could feel Her presence. The 'Radiant Figure' then went outside and pointed to that left-hand road and said: 'Do you see what is lacking with you? She, the Lady was not there. It has become an empty, barren desert, bereft of its contents. Therefore I ask you: retrace your steps. The Lady belongs there. If you consider it in that spirit, your Church will be reborn.'

"While these words were said, I saw the Vatican and a Pope. Now I saw a Church, a Community inundated by Light and I had the impression, 'a reborn new Church'." (Id., September 8, 1974, p. 33.)

"... and I heard 'the Voice' speaking aloud: 'And you, My Shepherd, (I now saw a Pope) before you'll come to Us, I wish to ask you to bring Her, whom I have sent as "the Lady of All Peoples" into the Church, the Community. This task belongs to your

Primacy.... The world is in distress. Bring Her who had to precede everything, into the world. Be faithful, don't fear.'

"Now all things changed before my eyes, and I viewed into the distance. Again I heard 'the Voice' saying: 'Look what has happened.' And I saw a completely renewed Church. 'This is for the future,' I heard; and inwardly I was told, 'and yet essentially nothing has been changed.'" (Id., August 15, 1974, pp. 31-32)

THE REBIRTH OF THE CHURCH

The Lady expressly stated: "*Your Church will be reborn..., a re-born new Church...*" The conditions for this rebirth are in place. Sooner or later the Church will open itself to "*Her who had to precede everything, into the world*". Already among the small remainder about the Woman, the conditions have been brought together. The Church must open itself to the Lady's call. It need not be afraid, for the Lady has said: "*essentially, nothing has been changed*".

NOTHING HAS CHANGED... AND YET EVERYTHING HAS CHANGED

"Now I saw a Church, a Community inundated by Light and I had the impression, 'a reborn new Church'..."

The message is clear: what is essential has been safeguarded. We will have to stick to that. Nonetheless, there is a complete renewal of the Church, enriched notably by a more obvious Marian presence in the fulness of her mystery. In particular there is no "lessening" whatsoever of the Church's sacramental, moral and doctrinal tradition. Furthermore, this deposit which remains steadfast is the unshakable rock upon which is erected the Community of Love proposed to all peoples by the Woman under the direction of the Spirit of Truth.

Moreover, the Lord gives to humanity irrefutable evidence of His sanctifying presence as was the case in former times with our Fathers in the faith. The proofs are of different levels:

- theological and exegetical proofs stemming from an in-depth study of sacred texts revealing the certainty of their divine inspiration;
- proofs given by the deepening of the faith of believers;
- spiritual proofs provided by privileged souls and the prophets called to transmit the word of God to their contemporaries;
- proofs and tangible signs attesting that God is really present among His people.

All these factors are present in the Work of the Army of Mary offered to our time, notably with regard to the theological and exegetical proofs. We must stop to consider this, for, in all probability, there is a foundational event, quite extraordinary, at the base of the Work of the Army of Mary. This event can be discovered in chapter 53 of the first volume of *Life of Love*. The theme "The Hour of the Crucifixion has arrived" is supported by a unique literary structure that resembles the literary structures common in the Bible, that is to say, the circular repetition of the same themes, expressions and words (or synonyms), so that the ideas are repeated from one paragraph to the next at more or less regular intervals, a phenomenon that is absolutely unfamiliar to the Foundress. And yet, it takes concrete form in this chapter of glory in which private revelation explodes into indicative words,

specifying, against all expectation, God's project for our time. This project resides in the Lady, chosen from all time to lead the combat of the Army of Mary, chosen by the "God of armies", the biblical God as He reveals Himself on so many occasions in Sacred Scripture.

Thus, it is quite obvious and clear that this chapter 53 projects an incredible light on the events related in *Life of Love*. The proofs provided by the exegetical and literary analysis of this series of sentences bring the reader to question himself on the supernatural origin of the quality of expression being drawn to his attention. An

intelligence superior to that of human nature really presided over the inspiration and the writing of this monument of graces which, over the years, has become the foundational event of the Work of *Life of Love* from which issued the Army of Mary, the Family and the Community of the Sons and Daughters of Mary, the Oblate-Patriots, the Marialys Institute and the Community of the Lady of All Peoples. That is why the content of this chapter 53 has always annoyed the religious authorities. We need to reread the analysis of this chapter, clearly fixing in our minds the corresponding figures dissecting the text (see

"The Kingdom", no. 164, November-December 2003, "Fundamental Charism – Marian Epiphany I", pp. 15-17).

Life of Love is a promise, the promise of a development which reveals the incredible richness of the infinite mercy of the Heart of God seeking out humanity through the Woman who has come to gather together all the peoples. A promise of love. The promise of the Co-Redemption. The promise of the Kingdom. There will be a hard battle, but the promised victory will be in the measure of the combat.

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