



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 - III

THE DEVELOPMENT OF CHRISTIANITY

The Church develops like any living organism. It responds to the call of divine life and this response has incessantly been expressed by the servants and handmaids of the Church since the beginning of Christianity. To study its history is to read, precisely, about the work of birthing from which the Church benefits and which allows it a constant and permanent renewal. In the second part of “The Advent of the Kingdom or the Advent of the Lady of All Peoples” (*Le Royaume*, no. 172, March-April 2005), the solemn result of the transformation of the old Church into a renewed Church is clearly explained. It is of this renewed Church that the Lady of All Peoples speaks in her messages, in living terms that are both symbolic and real. It will be the time of the rebirth of the Church.

This restoration is brought about in the same way that life develops in the heart of a person, particularly the spiritual and mystical life. Saint Paul admirably defined the process whereby the Christian man or woman associates himself or herself with this mysterious action: “*The life I live now is not my own; Christ is living in me.*” (Gal 2:20)

Life of Love is the living echo of the presence of Christ in Marie-Paule, and it is well and truly Christ living in each of the members of the Work subjected to a transforming spiritual asceticism through his constant fidelity to the commitments of his Baptism and Confirmation. The sacraments are a sort of incorporation of the person in Christ who communicates to him His love and power. A fulfilling relationship. An elating relationship in which God espouses the soul that offers itself to Him.

“*The life I live now is not my own; Christ is living in me.*” (Gal 2:20) Saint Paul has described well this mystery of divine closeness, a phenomenon through which the spirit of a person is made present to another person. This possibility was quite real in the eyes of the Jewish people since they wondered if Jesus was the spirit of the prophet Elijah or that of John the Baptist who had come back to earth. The exceptional strength emanating from Jesus



“*Life of Love is the Work
of the Lady of All Peoples.*”

prompted His listeners to try to link His mission to that of other personages in history, especially since Jesus Himself referred to these personages to support His teaching. He considered this teaching to be a harmonious development of their teaching, although at the same time, He would give a new impetus to this spirituality in order to enrich humanity. Jesus was truly the new Man, the new Adam, charged with giving everything that preceded Him its final form and development, that is to say, redemption and eternal salvation.

THE ELECTION OF ISRAEL

Jesus, the envoy of the Father, a Jew among the Jews, thus took root within His people, guided step by step by the voices from On-High. Jesus was immersed in the same mystical climate as His people. Every event, every teaching, every new thing, every miracle was inspired Him by the Father who was fulfilling His promises. Thus Jesus issued from the people of the Promise, a key to the understanding of Christianity and the Community of the Lady of All Peoples. The Community needs the People of the Promise, for its roots are to be found there in a way that cannot be ignored.

Unfortunately, there was a time – too

long a time during which the Jewish people had to undergo intense persecution – during which the Church, unobtrusively, claimed for itself the exclusive rights of the People of the Promise. It referred to itself then – purely, simply and irrevocably – as the new Israel, fostering in this way a negative attitude on the part of Christians towards Jews. Pope John Paul II spoke of this situation in his requests for forgiveness from the Jewish people and there was a just return to the way things should be. The review *Nova et Vetera* (July-August-September 2004) appropriately defined the basis of this new awareness in an article entitled: “*Pour une théologie du mystère d’Israël*” [For a theology of the mystery of Israel] written by Michel Cogin and dated March 25, 2004.

“*The Church, inseparable from its Jewish roots*

“7. Finally, in the light of the Election of Israel, the Church is prompted to deepen its own mystery ‘in an awareness of its vital link’ with Israel and the Old Testament (‘vital’ link, that is to say, not only original, but actual and permanent. Cf. J. Stern, *op. rec.*, pp. 69-70). Then, it becomes possible to clarify in what sense one must understand the expression ‘new Israel’ as applied to the Church. ‘The characteristic of “new” Israel, traditionally recognized as being the Church (cf. Vatican II, ‘*Lumen gentium*’, no. 9) then assumes its real significance, that is, not that of substituting itself for the Jewish people, the election of which God would have repudiated and rejected, but that of the messianic, redemptive and eschatological newness of Jesus who “did not come to abolish the Law but to fulfill it” (Mt 5:17; cf. Mt 19:17-19) to the extent that this latter is the basis of the First Covenant.’ (J.-M. Garrigues, *op. rec.*, p. 327).” (*Pour une théologie du mystère d’Israël*, p. 76)

“*Judaism is not only at the ‘root’ of the Church and also constituent of the ‘remnant’ of Israel that formed the original nucleus of the Church, its ‘beginnings’, it is also an essential component of its ‘Catholicity’.*” (*Id.*, p. 19)

This same theological review also quoted a letter from Cardinal Ratzinger written on July 22, 1992, in which, on the

subject of the fundamental Jewishness of the Church, he wrote the following:

"The rediscovery of this forgotten fact must 'shape the Church from within' and 'create for it a new inner openness to that totality which God had willed for it and which, according to the letter to the Ephesians, is constituent of its newness and its specific grandeur'." (p. 79)

The rediscovery of the essential link which must bring together the Church and the Israel of Election is a fundamental teaching of Pope John Paul II, but also especially of Cardinal Jean-Marie Lustiger, (a Jew himself before becoming a Christian) in his book *La Promesse* (Éditions Parole et Silence, 2002, pp. 130-131): *"The theory of the rejection of Israel appears as nonsense, an absurdity, because it claims that God would be unfaithful to His covenant."* The Promise made to the People of Israel has, in a sense, the same characteristic of durability as the Promise made to the Church.

Too often, Christians have separated themselves from the mystery of the Election of Israel which is nonetheless necessary for a knowledge of Christ. The fact of denying this spiritual continuity led the converted pagans (the nations) to a limited and even falsified knowledge of Christ. Cardinal Lustiger even says that *"this is the permanent temptation of pagano-Christian peoples."* (*Id.*, p. 101) *"The mystery of Israel is at the center of the Christian faith."* (*Id.*, p. 128)

THE MYSTERY OF A WOMAN

Therefore, the mystery of Israel is very vast and it has not yet revealed all its potential of unity, of relationship between a People and all peoples. For the Election of Israel is for all peoples. Revelation is a harmonious mystery that will wait for centuries, if necessary, before reaching its full maturity. That is why there can be a strong temptation to restrict its scope to spiritual dimensions which have arisen from too narrow a framework. *"Do not be afraid. Open wide the doors..."* (Pope John Paul II) Open, open, in order to live in harmony with the Father's will, in close communion with His People, with all peoples. Genesis defined straightaway the nature of this openness: *"A Woman will crush your head. There will be a separation between her offspring and yours."* (Cf. Gn 3:15.) Thus, from the dawn of humanity, the quintessence of the mission of Israel, of the Church and of the Community is to be found in the announcement of the coming of a Woman charged with chaining up the Evil One for the centuries to come. A Woman who is part of a mystery of love still to be discovered... The Woman of the maternity of the Son of God and of the Church, but also the Woman of the maternity of the peoples brought to birth for the Kingdom.

The odds are that the discovery of the mystery of the Woman in all its divine fullness – in this time when an exacerbated feminism goes so far as to demand, wrongly, that women be granted the right of access to the priesthood – could enrich Catholic doctrine without invalidating or altering in any way whatsoever the current ideas that constitute the dogma of the faith.

DOGMAIC TRUTHS

The Superior General of the Dominicans, Father Timothy Radcliffe, in his book *"Je vous appelle mes amis"* [I call you my friends], published by the Éditions du Cerf, describes the dialogue which needs to be established with those who seem to be straying from dogmatic truths.

"I can assert the truth. But I cannot appropriate it to myself. Heresy begins precisely when one claims to know the totality of the truth. Heresy consists in shutting God up in a box, reducing Him to my small

vision of things. Conversely, dogma seeks to open the door in order to let truth pass through. Dogma prompts us to undertake a voyage leading to the truth. I am well aware that, in today's language, 'dogmatic' means exactly the opposite. But it is a misinterpretation.

"For all that, theology must continue to explore these definitive truths. They remain stimulating, they literally incite us to enter more deeply into the mystery.

"We must continue to search for what it means to affirm that Jesus is true God and true man. And this process will continue until we find ourselves face to face with God, and then it might even continue!" (*Id.*, Éd. du Cerf, 2002, p. 79)

Father Timothy sets out, with a great psychological refinement and a deep openness of heart, the manner of proceeding if, using as an hypothesis, one of his Dominican brothers were to appear to be denying the Resurrection of Christ: *"The Order's reaction would be to open a dialogue. The first step would consist in ascertaining that we are not making this brother say something which he has not said. Very often, when a theologian discovers a new way of expressing a truth, he is accused of denying it when, instead, he is simply using terms which for us are unusual. Let us continue with our hypothesis. Now if, after this first step, it would appear that our brother is effectively denying the resurrection of Christ, is that the end of it? No, I must then understand why. Perhaps there is in his position an intuition that is right but that he has not managed to integrate within the Church's doctrinal framework. Perhaps he is opposed to this teaching because he has an erroneous idea of it. Together, we must try to discover a way of resolving these difficulties by taking all the necessary time, without having recourse to threats."* (*Id.*, pp. 103-104)

Great lights are offered to the Church in the Work of *Life of Love* that is rejected by the authorities. This tremendous Work has proven itself. One day, they will have to make up their minds to let it penetrate the Catholic ecclesial tissue which is in such great need of a regenerative breath. God's hour has come. And this hour is quite manifest, with the radiance of victory at the time of a condemnation. Is that not the phenomenal secret of the beginning of Christianity? Death is but the dawn of the Resurrection.

Be careful, men of the Church, holders of tremendous powers which may slip through your fingers at the crossroads of meetings with history! You claim to be eliminating the Army of Mary... But, if it is from God, you will not be able to do anything against it; your efforts will be in vain. Marie-Paule's reply could resemble Joan of Arc's reply to her judge, Bishop Cauchon: *"Bishop, it is through you that I am dying."* But that was the end of Bishop Cauchon and the victory of Joan of Arc.

The whole of creation longs for its God, for it comes from Him, the sovereign Good. Thus, in the very depths of every human being, there is, in a sort of a way, a spark of the divine presence, since each one comes from God, the source of all good.

The different religions are "means of salvation", according to Vatican II. A means of salvation calls upon the living forces deposited in the substratum of nature or in the inmost depths of the human heart. To live of the fundamental natural law written in one's personal conscience reveals to the eye, more or less clearly, the beauties of spiritual harmony. Now, if one's regard penetrates to the core of the covenant between Israel, the elect, and its corollary, Christianity, then the divine be-dazzlement transfigures the elect of this

earth into very intimate possessors of the divine glory living in human hearts.

The Spirit of God lives in Christians. No one contests that reality. Over and above a vitalizing presence, the Spirit of the Lord or even of the Mother of God can become an integral part of a person called upon to play a particular spiritual role for the well-being of the Church which is the Body of Christ.

MARC BOSQUART'S "CREDO"

Oddly enough the present authorities of the Church in Canada are strongly questioning the doctrinal orthodoxy of Marc Bosquart. They accuse him of heresy and, as a consequence of this, also accuse all the members of the Army of Mary who read his writings and are favorably disposed in their regard, seeing that he does not deny any doctrinal truth of the Catholic Church. Marc Bosquart puts forth new elements which could enlighten the future of the Church but nowhere in his writings does he challenge Christian dogmas. Rather, it is the opposite that is true: Marc Bosquart demonstrates with a certain intellectual and philosophical judgment the pertinence of the Catholic Church's doctrinal teaching.

Furthermore, do we not hear very often, priests and theologians challenge, one after the other, the dogmas, Catholic morals and discipline, including obviously the authority of the Popes? Whereas all the members of the Army of Mary and the Sons of Mary teach as faithfully as possible Christian doctrine and morals, a large majority of so-called Catholics live in a manner that is totally opposed to the main principles of the Catholic faith without being bothered in any way. It would be to the benefit of certain authorities if they were to read Jesus' questioning regarding the one who sees the straw in the other's eye but not the plank in his own.

Some bishops are scandalized by Marc Bosquart's *Credo*, although it is an explanation in relation to the role of the Immaculate in creation, and this document was published only once in *Le Royaume* (no. 143, July 1, 2000, p. 11). Marc Bosquart never had the pretentiousness of imposing this explanation and even less of substituting it for the Niceno-Constantinopolitan Creed, the Apostles' Creed or Paul VI's *Credo*. It was a simple personal contribution intended to enrich the theological reflection that is quite open since Vatican II. Marc Bosquart maintains intact all the previously acquired doctrinal teaching, but his writings could bring the Church, without abolishing anything whatsoever of its former philosophical or theological thinking, to a better understanding of its mission based on mystical information raising the veil on a mystery lived in our time. If this latter were considered with less prejudices and pride, it could provide a very adequate answer to the thorny problem of the priesthood of women that would be in total conformity with the doctrine, so often reaffirmed, of a priesthood reserved to men.

Marc Bosquart does not disrupt any established truth in the Church, giving instead a new vigor to what already exists. His *Credo* disturbs, but it is not to be compared with the liturgical *Credo* of the Mass and its vocation is to not that of replacing this latter. Furthermore, it would seem that only to Marc Bosquart do we deny the right to express his spiritual intuitions... Have you ever read the *Credo* of the Optimist Clubs which is their spiritual charter and which is openly professed? The structure of the Optimist *Credo* is modelled after the ten commandments of God, but no one finds fault with it and several Catholics among the most committed are members of the Optimist Club International.

And there is more: Father Normand

Provencher, O.M.I., a theologian of Saint Paul's University in Ottawa urged the faithful of a parish, a year ago, to compose several new *Credos* as a preparation for Lent. They gathered together in groups of spiritual exchange for several Sunday afternoons to tackle this task. Did not Bishop Paul-André Durocher invite Father Provencher to come to his diocese and give a conference of initiation to the composition of new *Credos*? In both cases, no one in authority found fault with such an undertaking. So why rise up with such violence against Marc Bosquart's *Credo*?

Since Vatican II has not the Church acquired a new understanding of itself? Do we not sometimes say "the pre-Vatican II Church" and "the post-Vatican II Church"? Have we not heard said textually from the mouths of bishops and renowned theologians, the following statement: "We could draw an impressive list of arguments which in the past were the only valid ones and which have now been eliminated"?

The Conciliar document *Unitatis redintegratio* dedicated to ecumenical dialogue states in no. 11: "Catholic theologians engaged in ecumenical dialogue... should remember that in Catholic teaching there exists an order or 'hierarchy' of truths, since they vary in their relationship to the foundation of the Christian faith." There you have a point of view that is too often forgotten by certain authorities who are quick to wave the banner of an accusation of heresy. The principle set out in *Unitatis redintegratio* innovates totally in comparison with Catholic doctrine prior to Vatican II, which was the foundation of theology for centuries.

THE FAMILY OF THE SONS AND DAUGHTERS OF MARY

Today it is possible to respond in a concrete manner to the expectations of women who desire parity with men and to attribute to them a role which is just as important but different, not a copy of the priesthood, but something else which is the result of a renewed understanding of the place of the woman in relation to the Immaculate. This new "spiritual structure" exists already in fact in the Family of the Sons and Daughters of Mary with the local, regional, national and international Mothers. They solemnly receive new members within the Family which calls them to live their baptismal priesthood under a new breath, the breath of the new Pentecost predicted by Blessed Pope John XXIII. This new structure is that of the initial, lay Work, which allows the heart of the Mothers to radiate widely and, subsequently and in its wake, to give birth to the Community branches bringing together Sisters, Brothers and Priests.

The ritual of reception of the members of the Family of the Sons and Daughters of Mary for which the Foundress received the inspiration reflects a spirituality based on one's commitments at Baptism and the ideal of holiness. The theology that underlies this text puts into concrete terms, for the first time, the intuition of Vatican II with regard to the promoting of laity by bringing to the fore the priesthood common to all baptized persons, according to Saint Peter's statement: "a royal priesthood, a holy nation, a people he claims for his own". (1 Pt 2:9) Obviously, we could expect a tremendous outcry against a project that was so new and at the same time so very much in conformity with the doctrinal and liturgical tradition. Yet, the dialogue of reception of the children, adolescents and adults develops a Christian spirituality which is fully authentic and has a promisingly grand future, notably with regard to the fundamental liturgical role of the Mothers. Here is the basic ritual, the richness of which we can appreciate:

Dialogue of Reception for Adults

Mother: Brothers and sisters, what is it you are asking?

Adults: The privilege of belonging to the Family of the Sons and Daughters of Mary as an Auxiliary Member, in order to consecrate myself, in the world, to the service of the Lord, belonging wholly to Mary.

Mother: To achieve this ideal you must be attentive to the providential events that occur in your life. Are you resolved to persevere in the humble and sincere search for God's designs of love in regard to you?

Adults: I am so resolved.

Mother: To be an Auxiliary Member is to live as a religious in the world, it is to be the leaven of society. Do you promise to live as Sons and Daughters of Mary, to act as such in respect to your brothers and sisters in Jesus Christ, in the exercise of charity, of the true love which gives and pardons?

Adults: I so promise, hoping always to be faithful to God's grace.

Mother: As proof of your adherence to the Family we are today giving you this blessed habit which we ask you to kiss respectfully. May the Lord divest you of the old man and his acts, and may He clothe you in the new man who has been created according to God in the justice and holiness of the truth.

When they are admitted into the Family the members receive a new name which gives them an additional patron saint to protect and guide them. This new name, of which the Apocalypse speaks, has been graven by the Holy Spirit upon your heart united since baptism with the Heart of the risen Christ, "a new name, to be known only by him who receives it" (Apoc. 2:17).

The Family thus invites you, as Auxiliary Members, to share in its happiness through living a life which is constantly offered to the Father, in the unceasing giving of self and in abandonment to His holy will.

May the Triune God and Mary Immaculate bless and protect you.

All: Amen.

LETTER TO CARDINAL MAURICE ROY

Twenty-five years ago, on June 14, 1980, Marie-Paule, at the Lord's request, wrote a letter to Cardinal Maurice Roy to inform him of the role of the Work of the Army of Mary. Certain passages of that prophetic letter, in the present context of rejections and condemnations, take on the very surprising aspect of a realization and a sharpness of meaning that is deeply evangelical:

"The Father's 'Plan of Love' for our time, announced in Genesis and the Apocalypse, has been accomplished.

"The 'little and the simple' have accepted this 'mystery of love', giving thanks to God for so much goodness and mercy. It is with humility in their hearts that they have experienced the very pure and lofty joys which always accompany the act of faith which God awaits from each one of us.

"No one was obliged to believe in the words of Christ the Redeemer, come on earth to carry out the loving designs of the Father, but those who did believe came into the possession of a treasure which they never wanted to lose, so precious was it.

"No one was obliged to believe in the words of Mary Co-Redemptrix, who passed through the NOTHING that I am in order to carry out the designs of the Father 'in this time which is our time', but those who have believed have come into the possession of a treasure which they would never want to lose, so precious and con-

soling it is to their souls.

"The Work of the Father was announced in Amsterdam; it has been realized..."

"'Life of Love', in fifteen volumes, tells the story of the life of the Lady of All Peoples.... 'Life of Love' is the realization of the messages of Mary, the Lady of All Peoples...."

"Now, when the words of the Lord, and those of Mary, are realized, they put the seal of authenticity on a Work. Consequently, there is no further need for an enquiry by men. It is to your honor, Eminence, that you have never fought against these Works.

"Thus, all that was announced at La Salette, at Fatima, at Amsterdam, at Garabandal and at Quebec, has been realized and is still being realized in an astonishing manner, in spite of all the opposition on the part of the episcopate, the clergy and the religious communities to these interventions by Heaven...."

"This Work is not mine....Above all, don't worry about paying too much honor to her whom Mary chose to realize the Father's plans. That would be to misunderstand a divine Work. The words of certain authorities are still ringing in my ears: 'The Army of Mary, yes; Marie-Paule, no.'..."

"And now, Mary is going to take the lead, for she is still directing her army.

"Happy will be her officers who, having discovered the truth, will know how to profit from that LIGHT which will shine out over the Church and make her resplendent, for, as the Lady promised, 'there will not be found a people which will not have acknowledged the Lady of All Peoples' (The Lady of All Peoples, 42nd message, June 15, 1952)." (Marie-Paule, *Life of Love*, vol. XV, pp. 536-539)

"I AM IN YOU NOW"

In *Life of Love* the intervention of the Mother of God in Marie-Paule's life is recalled, a presence that is in keeping with the determining spiritual influence of the Work with a view to the rebirth of the Church as it is presented in the messages of the Lady of All Peoples.

In 1978, Marie-Paule was remembering her hospitalization of January 1970, when she felt Mary's presence by her side. She recounts:

"I say to Mary:

"'At that time, I saw you there, close to me; I don't see you like that anymore.'

"Immediately, I 'hear':

"'NO, BECAUSE I AM IN YOU NOW.'

"What sweetness I feel! I so often 'perceive' this presence of Mary in me. Her beating heart is mine; her breathing is mine. How explain what I feel? It is impossible to do so." (Id., chap. 19, p. 122, November 1977)

"NO, BECAUSE I AM IN YOU NOW"

There you have a fundamental grace of spiritual indwelling which has absolutely nothing to do with the theory of reincarnation as it is found in Hinduism. One could object that the word "reincarnation" is found in the account of a mystical experience in chapter 53 of the first volume of *Life of Love*. In fact, the Lord uses it to describe the mystery of the presence of Mary in our time. However, we must not draw from it interpretations which are not in accordance with the will of Him who is speaking.

Depending on the context, the culture, the history and the spirituality, the same word can have different meanings, indeed equivocal and even contradictory sometimes. Thus the word "God" for example: for the pantheists, God is confused with Creation; for monotheists, God is an Entity that is distinct from Creation. The same goes for the word "Eucharist": for some of our Protestant brethren, the Eucharist is the spiritual presence of Christ under the

sign of bread; for Catholics, the Eucharist is the real and living presence of Christ who changed the substance of the bread into Himself. The same is true of the word "reincarnation". It is used only once in the totality of the volumes of *Life of Love*, but it has been used so very often to attempt, by every possible means, to find fault with Marie-Paule!

Why not seek, instead, to see in it the immensity of the gift being made to the Church through the soul of the person chosen to express through her life a spiritual reality that still escapes humanity perhaps? If it were a matter of "the return of Mary, a second time, but not in the same manner" as Saint Louis Marie Grignion de Montfort predicted, then the term "reincarnation" which, at the outset, is shocking to our mentality of rational, Cartesian and materialistic Westerners would define perfectly well the process of spiritual intervention of which it is the object, without there being the slightest reason to cry out heresy or scandal.

THE THEOLOGICAL TIE

The prayer of the Lady of All Peoples provides theological information of primary importance permitting us to understand well the word "reincarnation" present in *Life of Love* and indicated to Marie-Paule by the Lord. This information is to be found in the impressive conclusion of the prayer: "May the Lady of All Peoples, who once was Mary, be our Advocate." There you have, radiantly, the full signification of the word "reincarnation", implicitly contained in the request, "May the Lady... who once was Mary..." Does this not refer to the dazzling return of Mary in her instrument?

This eschatological prayer announces the Kingdom that is coming and presents the Lady in all the splendor of her "epiphanic" mystery. Before being opposed to it in a simplistic manner, one would have to take into account the prophetic discernment of more than 300 bishops, of Cardinal Albert Decourtray, the Primate of the Gauls, and of the two bishops of the place of apparitions who recognized their authenticity. All of these people granted the imprimatur to the text of the prayer! That is a sign that speaks all on its own. A sign that delivers a meaning.

To search for the meaning, to discover the meaning, to deepen the relationship of love which each person must have with God is an essential undertaking which Jean Rigal, priest, doctor in theology, pro-

fessor at the Catholic Institute and the Institute of Religious Studies of Toulouse, a specialist in the theology of the Church, defines in these terms: "*The Church does not have the monopoly of meaning, any more than does any one of its members.... The Church is constantly being led to live 'differently'.... The expressions of faith are multiple; the mystery of God goes beyond, on all sides and in all ways, all that can be said about it. 'To find God,' says Saint Gregory of Nyssa, 'is to be constantly searching.' In a sense, God is never the one we think He is.*" (Jean Rigal, *Horizons nouveaux pour l'Église*, Éd. du Cerf, 1999, pp. 79, 168, 179)

Our era, more than any other, is an era of battling for meaning, of searching for meaning.

It is in this context – since it is well and truly a war being waged against God by His enemy who has no other purpose than the loss of souls – that the Lord has charged His mother with elaborating "strategies of intervention", because the fight will be merciless. Since the dawn of Christianity, Mary has been presenting herself as a praying figure beseeching men and fighting for God, a battle of light and salvation. Must not the Mother of Christ give birth to souls for the promised divine glory? She was "defined" as being the Mother of God. She was "defined" as being the Mother of the Church. She is the blessed Mother tirelessly bringing souls to birth to grace. She is the Mother who wishes to transmit the Son's heritage in all its splendor. She is always for the Church and the Lord sends her today.

CHARISM THAT EVOLVES

To suppose or suggest that "something human has slipped into the mystical life of Marie-Paule" – under the pretext that human reactions can slip into a mystical life – is to begin following a dangerous slope and, furthermore, that attitude is incompatible with the absolutely exceptional nature of the mission of the Lady of All Peoples. It is a trap dissimulated under the fallacious arguments of adversaries disguised, for the time being, as persons whose only concern is our salvation. Subjected to frontal attacks apparently softened by spiritual considerations dictated by the circumstances, a person of good will could be surprised at first, then shaken and finally turned away from the Work of the Lady.

In fact, a mission of the calibre of that of the Lady of All Peoples does not allow us to presume that the purity of the source has been altered. All of *Life of Love* is there to prove it. The very nature of the

charism proper to *Life of Love*, after having been purified and stripped of all possible pseudo-spiritual interference, speaks in favor of a theological prophetism in a pure state where God acts without any confusion. In the present case, the complete correspondence of the soul with God's plans has led Marie-Paule to a "state" that transcends the spiritual contingencies inherent in the numerous other mystical missions in history, regardless of how great these may have been.

Marie-Paule enjoys a charism the phases of which were described in chapter 67 of volume II of *Life of Love* under the title "Diagramming the Spiritual". In volume XV, page 525, Marie-Paule indicates that the spiritual phenomenon is located "at the level of the heart", "at the fine point of the soul" and it produces a "communication of mind with mind".

And in the same breath, she adds a comment that reveals the exceptional dimension of the mission entrusted to her:

"... the communication by the mind, which I have been experiencing for years, corresponds to the celestial phase and life, [and] I say to the Lord,

"But the fact is, I cannot say that I live the celestial life on earth."

"Right away, I receive my response from the Lord:

"YOU RECEIVE COMMUNICATIONS ON EARTH IN THE SAME FASHION THAT THE ELECT COMMUNICATE WITH EACH OTHER IN HEAVEN."

This indication contains an essential bit of information to understand the mystical process in operation in Marie-Paule's case. It explains the incomparable "spiritual quality" enjoyed by all the members of the Work, – a quality recognized by everyone, even the adversaries! – and the very high level of protection constantly enjoyed by the Work under the watchful eye of its Foundress. Neither one nor the other, in fact, can be explained any other way than through the close, living and faithful relationship of the Lady with God Himself.

Long ago, there was a People with its God – Israel which is always the elect. In a more recent past, there were the Christian nations with Christ the Son of God – Christianity which is still living. Today there is, thanks to the Lady and her relationship with God over and above the People of the Promise and Christianity, a perspective that is opening up to all Peoples in this Advent of the Kingdom promised to our Fathers in the faith.

May 13, 2005

Marc Élie

Liturgical and Pastoral Activities at the Eucharistic and Marian Center Spiri-Maria, Lac-Étchemin (July, August, September, October 2005)

1. Saturday and Sunday, July 16 and 17, 2005
Solemn ceremony in honor of Our Lady of Mount Carmel and the Eucharist
2. Saturday and Sunday, July 30 and 31, 2005
Solemn ceremony in honor of Saints Mary Magdalen and Martha
3. Saturday and Sunday, August 13 and 14, 2005
Solemn ceremony under the theme: In the light of Mary of the Assumption
4. Saturday and Sunday, August 27 and 28, 2005
Solemn ceremony under the theme: At the source of the Army of Mary
5. Sunday, September 11, 2005
Solemn ceremony in honor of the Triumph of the Cross (More details will be available later.)
6. Sunday, September 18, 2005
Solemn ceremony in honor of the Triumph of the Cross (European pilgrims will be present.) (Same program as the previous Sunday.)

7. Saturday and Sunday, October 15 and 16, 2005
Solemn ceremony under the theme: The prayer of the rosary at the center of our lives

8. Saturday and Sunday, October 29 and 30, 2005
Solemn ceremony under the theme: Missionary following Christ

The program for the two days of prayer begins at 9:30 a.m. on both days, and includes a Marian Hour, Mass, a Eucharistic Hour and time for personal adoration.

Everyone is cordially welcome!

ENGLISH RETREAT (5 days or weekend only)

Tuesday, July 19 to Sunday, July 24

Theme: "*The Year of the Eucharist and the Transfiguration of Human Love*"

Retreat master: Father Benoît Picard

For information and registration, contact Charlotte Bélanger at: Spiri-Maria Alma, 626 route du Sanctuaire, Lac-Étchemin, Qc G0R 1S0 Canada; tel./fax: 418-625-3333; E-mail: spiri-maria@communaute-dame.qc.ca