

# The Road to Mystical Union

Philippe's supplication, "Show us the Father and that will be enough for us," betrays his incomprehension of the mystery of love about which Jesus was speaking and which He was in the process of preparing, namely, man's accession to the mystical union and the celestial life.

The Gospel shows us Jesus as the prototype of the mystical union: the Father and He are "one" because they are united in love. Jesus is at once distinct from the Father and identical with the Father. And is that not another way of expressing the mystical union, that which is ours as children of God, living off His life? Jesus shows us the way to become like unto Him and the Father, to become "one" and "two", like and yet different from God, here on earth and on high in Heaven where He went to prepare a place for us, and from whence He will return to take us with Him in order that we may be eternally with the Blessed Trinity.

We can hope that all men will be saved and gain eternal life, but that will not come about – if it does come about – except through Jesus. "God gave us eternal life, and this life is in his Son. Whoever possesses the Son possesses life; whoever does not possess the Son of God does not possess life" (1 Jn 5:11-12).

To be sure, there are not several eternal lives. There is only one because there is only one God, that God whom some call "the Eternal". Eternal Life is the Life of the Eternal. There is only one life, even though we know that they are three – Father, Son and Holy Spirit –, Living Ones in that one and unique eternal Life.

There is only one eternal Life, and it is "theirs"! It is not ours – not unless theirs can become ours! In effect, man who is not eternal of himself, can become so if God can and wills to grant him this. Now, God can do so and wills to do so. The Father, the Son and the Holy Spirit have committed the folly of Love, that of proposing to us that we become eternal, that we become God with them, that we become God by participation. (Cf. 2 Pt 1:4.) Here, we are at the very heart of Christianity that is often so poorly understood by Christians themselves. Certain Fathers of the Church have summed up the whole of Christianity in these few words: "For the Son of God became man so that we might become a son of God" (*Catechism of the Catholic Church*, no. 460).

In offering us eternal Life, God is offering us His own divine Life, the opportunity to "become God". Obviously, we will remain eternally distinct from God, because God is God in a "natural" manner; we are not! That



"No one comes to the Father but through me." (Jn 14, 6)

which God "is" by "nature", we can "become" by "grace", "supernaturally" and "in Christ". That suffices to maintain the distinction. But we can use the expressions "divinization", "deification". This language is not wrong. Just as the little one of a cat is "cat", and the child of a man is "man", so too the child of God is "God". And the Father desires that we be called "children of God" in the real sense of the words, because that is what He wants that we truly be! (Cf. 1 Jn 3:1-2.)

Now, the road that leads to the Father's house passes through the "mystical union" with Jesus. "No one can come to the Father except through me," Jesus says (Jn 14:6). Saint Paul will also say, "And I live, now not I, but Christ liveth in me" (Gal 2:20). There you have what gives interiority to our life.

Jesus shows us the way; it is to remain in Him, to be "one" with Him, as if there were fusion of Him and us. The way is the acceptance, in faith, of that gift that produces a synergy between the Son and the disciple. Marie de l'Incarnation, Catherine de Siena, Louis Grignion de Montfort, John Paul II all took this way and they invite us to take it in our turn.

"Show us the Father," Philippe said. But that is precisely what Jesus is in the process of doing: He saw Him and He came from His Father to make Him known to us. As of now, we know Him and we have the possibility of taking the way that leads us to Him, that is to say, to leave everything, with an untroubled heart, in order to let ourselves be led by Jesus, Light of the world, and in order to walk in His footsteps, because we know with certainty that "his words are Spirit and Life". (Cf. Jn 6:63.)

Saint Paul tells us that not only will the Father, who raised the Lord from the dead, raise us with Jesus, but He will place us by Jesus' side. (Cf. 2 Cor 4:14.) More than that, Jesus Himself insists that where He is we also should be. (Cf. Jn 14:3.) Mystical souls tell us that it is against His own Heart that Jesus

will clasp the souls He brings to Himself. We now know that if our dwelling "happens to be destroyed, we have another house built by God, an everlasting home not made by human hands." (Cf. 2 Cor 5:1.)

What a beautiful image to contemplate – this Lord who made Himself the way for us in order that we might dwell with Him! Yes, in order to go to this Son who is in the Father, to this Christ in whom we live, move and exist (cf. Acts 17:28), this Christ who shows us the Father's love, we know the road; it is to live by Him, with Him and in Him, in the will of the Father.

As with the Apostles, it is in the groping of faith that we go forward. But that groping earns us a sublime response, one of those affirmations that only Jesus is capable of giving: "I am the Way, the Truth and the Life." And to make sure that we clearly understand this, Jesus adds, "No one can come to the Father except through me."

This Father whose countenance we have not seen, whose voice we have not heard, this Father who made us to His likeness, the Son who came down from Heaven has made Him known to us: "I am in the Father and the Father is in me." There you have the only Good News, the key to a life lived in contemplating Him. To see in Jesus the mirror of the Father – to become His mirror – to arrive tomorrow in the full light of the face-to-face. (Cf. 1 Cor 13:12.) Yes, the Love of the Lord is for ever and ever. That love, Saint John tells us, goes so far as to point out the road to take in order to dwell in Him. "There where I am, you also will be." (Cf. Jn 14:3.)

With Mary, God's full-of-grace, let us adore God the Father, the Son and the Holy Spirit for having called us by grace, us also, to dwell in the Father's house!

Father Maurice Péroquin

(taken from M. Donzé,

M. Zundel: *Pauvreté et Libération*)

---

## "A Bright Spot in the Darkness that Envelops and Stifles Us"

Last May 28, I participated in a wonderful, celestial day at Spiri-Maria; it was a bright spot in the darkness that envelops and stifles us.

I wish to congratulate and pray for the Fathers who dare to defy the "great ones", in order to fight by your side in this ending which has been announced for so long. Thank you for always standing before the cross in order to save this ungrateful and so very stiff-necked world.

Françoise Gagnon

Dear Readers: We regret not being able to include in this issue of the paper, for lack of space, an account of recent events concerning the Army of Mary, our Foundress and the Community of the Sons of Mary. However, the web site of the Community of the Lady of All Peoples, under the section "The Kingdom of Love in the Truth" gives an account of the

recent exchange of letters with religious authorities and publishes various reactions from our members.

This section is regularly updated in order to keep you abreast of developments. With Mary, Mother and Lady of All Peoples, let us continue along our way for the triumph of Love in the truth.