

PROPHECY AND PRAYER

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Prophecy calls for prayer. Prayer inspires prophecy. In a prophecy, there is an element that incites one to prayer. Prophecy is a powerful spiritual support in the service of prayer. To prophesy is to pray. Furthermore, do not many prayers stem from prophetic texts? *The Lord's Prayer*, the *Hail Mary*, the *Magnificat* were primarily texts of a prophetic essence which have taken on the form of a prayer.

The prayer to the Lady of All Peoples is of the same spiritual caliber: a great prophecy, an inspired and effective prayer.

The prophetic current is omnipresent in the Bible. The spirit of prophecy is an essential characteristic of the authors of Holy Scripture. On the one hand, God prepares His people by warning it, form-

ing it, protecting it from the pitfalls set by the enemy, giving it the material and spiritual strength required to allow it to resist in times of adversity. On the other hand, as the formation of the chosen people continues, the Old Testament projects, in time, the announcement of the events of the New Testament, as a mirror reflects the image of the person looking into it. The closer the actors in these prophecies are to the fulfilment of the events prophesied, the more often do they become deaf to the calls of grace, for they are not always able to recognize the fulfillment of the prophetic words even as these are being manifested before their blind eyes and their hardened hearts.

JERUSALEM, JERUSALEM...

It is worth our taking the time to consider the expressions used by Jesus

by Marc ÉLIE

Himself to describe the phenomenon of the rejection of prophets. Although they are typical of the evolution of the chosen people represented by Jerusalem, they are also typical of the evolution of Christianity represented by the Church – perhaps we should say “the Churches”, with disunity providing a distressing spectacle contrary to what the Lord's sheepfold should be like.

“O Jerusalem, Jerusalem, you slay the prophets and stone those who are sent to you! How often have I wanted to gather your children together as a mother bird collects her young under her wings, and you have refused me!” (Lk 13:34)

This cry from Jesus' heart is a retort to the Pharisees who were urging Him to leave the area. This prophetic cry is

transformed into a fervent prayer that sternly challenges Jerusalem, the symbol of the authorities responsible for the refusal before God. Jesus is not afraid to be frank and transparent even at the risk of offending His listeners. He dares blame the authorities for the rejection of which He is the victim. There is no appeal against Jesus' accusations: "Jerusalem, Jerusalem, you slay the prophets..." (Lk 13:34)

The acknowledgement is lucid and it predicts a fight to the end between Jesus and the religious leaders. Jesus even takes God as His witness as He continues His prophetic retort:

"Your temple will be abandoned [i.e. God shall leave your temple to you]. I say to you, you shall not see me until the time comes when you say, 'Blessed is he who comes in the name of the Lord.'" (Lk 13:35)

"Blessed is he who comes in the name of the Lord."

The final exclamation is a prophetic prayer of praise that foresees the final victory of God over the forces of evil.

An exclamation that is to be placed in parallel with the prediction made by Mary at Fatima: "In the end, my Immaculate Heart will triumph." Is that not the awaited blessing that urges us to take up again Jesus' prayer and apply it to the mystery of our time? "Blessed is she who comes in the name of the Lord." In this time which is Our Time, as the Lady of All Peoples often repeated, it is relatively easy to apply Jesus' exclamation to the life of the Lady of All Peoples in a new way.

"Blessed is she who comes in the name of the Lord."

In this prophetic time of the Co-Redemption, the Lord sends a Woman to fight relentlessly for the glory of God and the coming of the promised terrestrial Kingdom. *Life of Love* is at the center of this spiritual battle. The Army of Mary is the divine instrument in the service of the Work willed by the Lord.

"THE HEEL OF HIS ARMY"

Saint Hildegard (1098-1179) recounts in her revelations the words of Saint John with regard to the mission of "the Son of God destined to destroy the works of the devil" (Hildegard de Bingen, *Scivias*, "Sache les voies" ou *Livre des visions*, Cerf, 1996, p. 88): "... like a fiery star shining in the dark clouds, ... like an extraordinary man in the human race..., but simply, through the heel of his army, he will crush the head of the old serpent." (Id.)

Saint Hildegard sees this "army" of the Lord as being involved in the crossfire of a gigantic battle to annihilate the forces of evil. Is not the use of the word "army" by Saint Hildegard prophetic? Is not the Army of Mary at the heart of this prophecy?

In fact, *Life of Love* is a prophetic fresco in the continuity of the Gospel message. The base line of *Life of Love* meets up with the scriptural prophecy. According to some people, there would be in the Bible a literary and prophetic code with different levels of realization. The question has been raised and studies have been undertaken. Concurrently, there would be every reason to deepen our understanding of the spiritual and prophetic nature of the Work of *Life of Love* that astonishes through the firmness of its fidelity to the main lines of the Catholic faith while, at the same time, paving the way for a grandiose future: the establishment of the Kingdom of light and peace for all peoples under the aegis of the Lady sent by the Father. Is there a prophetic code at various levels



Jesus on the Mount of Olives
"O Jerusalem, Jerusalem, you slay the prophets and stone those who are sent to you! How often have I wanted to gather your children together as a mother bird collects her young under her wings, and you have refused me!"
 (Lk 13:34)

of interpretation to be found underlying the basis of *Life of Love*?

The question must be raised...

RAINBOW OF PEACE

Life of Love represents, without the shadow of a doubt, a tremendous hope for humanity. There are a great many predictions in *Life of Love*, some of which have already been realized while others are still to be fulfilled. They bear on a multitude of events of a personal, public, socio-political or religious nature. They bear witness to a wealth of experiences, from the simplest to the most complex, dealing with important ecclesiastical and international stakes. The unquestionable prophetic sense of the author of *Life of Love* is like a constantly flowing source of hope in which the forces of good are victorious at every important step. As is the case after a devastating storm, with each personal or collective trial, one perceives a rainbow of peace rising in the heavens. There you have the backdrop against which the persons act and the events unfold, all of which are bound, closely or more distantly, to *Life of Love* for better or for worse.

THE PROPHECY OF LIFE OF LOVE

The Lady makes herself present in the life of the peoples to bring them together, and thus to fulfill the prayer and the most cherished desires of the Lord when He spoke to the religious leaders of His time: "How often have I wanted to gather your children together as a mother bird collects her young under her wings, and you have refused me!" (Lk 13:34)

In the preface he wrote for *Life of Love*, Raoul Auclair has some very striking words which, in just a few pages, shed light upon the profoundness of the mystery of *Life of Love*. Those pages should be reread and meditated, for they bring understanding, equilibrium, good judgment, besides bringing out the fidelity of a person to her mission.

"*Life of Love* begins, then, with an outpouring of God's love...."

"Oh! how ordinary Jesus was! – even when on occasion He consented to some extraordinary act such as a healing. How insignificant He was in the eyes of the Synagogue, and how the scribes and doctors looked down on Him!

"This then is the life of configuration which will be imposed – but imposed because first accepted – upon her who will be constrained to live and, at the same time, to write this life of Love...."

"Why this demand, and why such constraint? Because this 'Life' one day will be the Witness.

"The Witness, it is the ending, and only the ending, that will reveal it. At that time, everything will take on its true meaning, its real dimension, will impose its indispensability, will make manifest its signification...."

"And so it has happened that what little of the secret of 'Life of Love' has come to light has provoked a concentration of the same transports of passion against this untimely intervention as were leveled in other times by the Synagogue against the unauthorized intruder who was Jesus." (Life of Love, vol. 1, pp. 13-14)

Life of Love is, at one and the same time, the prophecy of the Co-Redemption and its fulfillment, in the form of an immense prayer, a column of prayer that rises to heaven. *Life of Love* begins with prayer, is prolonged in prayer, and terminates with prayer. *Life of Love* is cut through and through by the incandescent radiance of prayer. In this gigantic work, everything is done as a function of prayer which the Lord leads as He Himself guides the predestined soul along new paths.

In *Life of Love*, prayer is the first and the last activity. Everything is renewed through a constant, faithful and assiduous prayer. A calm but intense prayer. A prayer that gives some importance to the needs of this life, but which is primarily and totally submitted to God's will. A simple but adoring prayer.

ADORATION

"I am the Lord your God: you shall not have strange gods before me": that was the first commandment given to Moses on Mount Sinai. That is also the motto that prevails with regard to the perpetual adoration in the chapel of Spiri-Maria, situated along the Appalachian mountain range. A remarkable fact, the spiritual center Spiri-Maria was designed with, as its prime objective, prayer in its most elevated form, that is, perpetual adoration. Let us look at the superabundant fruits which bear witness to the authenticity of the mission at the origin of Spiri-Maria.

It is a prophetic mission that reveals its plenary meaning in chapter 53 of the first volume of *Life of Love*, "The Hour of Crucifixion – Words of Prophecy". The crucifixion is the royal outcome of every mission that is identified ever so minimally to the Lord's mission. The words of this chapter 53 are an exhortation, a prayer. They are there like a sign. They bear witness to what is coming in our time.

Finally, to give direction to our regard, let us contemplate the prophetic sign represented by the location chosen for the Spiri-Maria residence and its adjacent buildings. Amazingly enough, the location itself resembles an arch that has landed against the foothill of a mountain. From afar, the view of the entire site is delightful. Once up close, after having noticed the gentle slope of the front landscape, one must see the sharp incline at the back which is like a wall soaring up to heaven. Who would not like to contemplate such a landscape, in the morning or the evening, especially when it is brought out more sharply by superb rainbows, the prophetic echoes of the peace promised to all the peoples?

"... in my Omnipotence, I will cause the truth to shine forth. What happiness there will then be! Look always to heaven, my children." (The Lord's words to Marie-Paule, *Life of Love*, volume I, p. 330)

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