

The Church of Peter and the Church of John, the Two Aspects of the Church of Christ



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Bernini's Glory in the apse
of Saint Peter's Basilica in Rome

"The Church of John is the renewed Church of Peter. It already lives under the influence of the True Spirit in Love, that Love which enkindled the hearts of Jesus and John, that Love which sealed the pact willed by the Redeemer between Mary, our Mother and John the Evangelist."

That is how Mother Paul-Marie defined the Church of John which is a "Church of Love". However, this title of "Church of John" is not new in the Church. In certain milieus, the existence of two major currents was acknowledged and these were sometimes identified as "the Church of Peter and the Church of John" or, to take up again Adrienne von Speyr's expression: "the ministerial Church and the 'Church that loves'". This mystic specified:

"It was to the 'Church that loves' [represented by John at the foot of the cross] that the Son entrusted His Mother and not to the ministerial Church. 'The Church that loves' always precedes by a few steps or a few leagues the ministerial Church.... In this new union, there is an availability of Mary and John that, for the time being, is given and approved solely by the Lord, and that will be accepted by the Church only later."¹

As for Nicolas Berdiaev, that great Russian philosopher whose writings converted Olivier Clément (Orthodox historian and theologian), he wrote that the Church of Peter is opposed to the Church of John whose "saints and mystics are its living guardians". And Berdiaev defined the Church of John in these terms:

"The Church of love is the Church of John, the eternal Church, concealing within itself the fullness of truth about Christ and at the same time about man."²

Actually, it is always a matter of the Church of Christ, and He is the one who presides over the "maturing" of His Church.

FROM THE EXPECTATION OF THE KINGDOM (CHURCH OF PETER) TO ITS ADVENT (CHURCH OF JOHN)

The expectation of the terrestrial Kingdom characterized the time of the Church of Peter and this expectation was maintained by the prayer which Jesus taught us, the "Our Father": "*Thy kingdom come on earth as it is in heaven*".

Saint Peter indicated what we were waiting for in his second epistle: "*What we await are new heavens and a new earth where, according to his promise, the justice of God will reside.*" (2 Pt 3:13)



Saint Peter
the Apostle



Adrienne
von Speyr



Nicolas
Berdiaev



Olivier
Clément

Saint Hildegard
de Bingen



Saint John the Apostle,
Mary, our Mother, and
Mary Magdalene at the
foot of Christ's cross.



The Church of John will see the coming of the terrestrial Kingdom contemplated by the beloved Apostle: "*I saw new heavens and a new earth... The One who sat on the throne said to me, 'See, I make all things new!'*" (Apoc 21:1,5)

THE OPENING OF THE TERRESTRIAL KINGDOM AND THE NECESSARY PURIFICATION

Unbeknown to her, all of Mother Paul-Marie's life was oriented towards the concrete realization of the promise of the terrestrial Kingdom, her mission being that of opening its gates to us on behalf of Mary Immaculate. In order to be able to intervene in this world, Mary needed a soul that would accept all annihilations so as to be a docile instrument in Her hands, and the handmaid Mary chose accepted to suffer everything in order to obey in all things the divine Wills and to save souls.

Heaven "indicated" to our Foundress that the terrestrial Kingdom opened on September 14, 2001, at Spiri-Maria. Thanks to the handmaid's fidelity, that day marked the dawning of the renewal of the Church and of humanity, but a great purification will have to take place on earth.

Saint Hildegard announced this purification and contemplated the golden age that would follow:

"When the fear of the Lord will have been completely set aside, atrocious and cruel wars, each one more so than the preceding ones, will develop. A multitude of people will be immolated in them and many cities will be transformed into a pile of rubble.... A few men of an unparalleled ferociousness, raised up by divine justice, will scoff at the rest taken by their contemporaries...."

"But when society will have finally been completely purified by these tribu-



Chapel of the Lady of All Peoples
at Spiri-Maria, Lac-Étchemin

lations, men, weary of so much horror, will return wholeheartedly and entirely to the practice of justice and will faithfully abide by the laws of the Church which make us so pleasing to God, with the fear of the Lord.

"Then, consolation will replace desolation; just as the new law followed the old law, so too will days of healing make people forget, by reason of their prosperity, the anguishes of ruin and devastation...."

"At that time of renewal, justice and peace will be re-established by decrees that will be so new and so little expected that the peoples, taken with admiration, will acknowledge at the top of their voice that nothing like it has ever been seen before...."

"Just as the clouds will then fecundate the earth through their gentle dew, so too the Holy Spirit will spread in abundance over the peoples, by means of the dew of His grace, knowledge, wisdom and holiness. Thus, they will all be transformed into new men."³

THE COMING OF THE TRUE SPIRIT

"*The Father sends me in the capacity of Advocate in order to announce that the Holy Spirit is going to come,*" the Lady of All Peoples indicated to Ida, her messenger (32nd apparition, April 29, 1951). "*There will continue to be wars as long as the help of the True Spirit is delayed*" (37th apparition, November 15, 1951).

The True Spirit is already at work in the Church of John, from which He will radiate over the entire world. And if He is present there, it is because this Church welcomes Mary, the Lady of All Peoples, the Mother of the Church and of all humanity.

Pentecost marked the beginning of the Church of Peter gathered about Mary; the new Pentecost marks the beginning of the Church of John gathered about the handmaid, the "image of Mary".

What for some is a source of scandal is for those who are open to the grace of this time, a source of praise to such a good God who wishes to renew all things.

August 17, 2006 **Sylvie P.-Raynauld**

1. Quoted by Hans Urs von Balthasar in *Adrienne von Speyr et sa mission théologique*, Apostolat des Éditions, 1978, p. 224.
2. Web page: <http://jm.saliege.com/berdiaev.htm>.
3. Quoted by Paul Marie in *Les signes des temps*, Éditions Jules Hovine, 1973, pp. 159-161.