



Like a torch being transmitted from one to another, as many great figures from the Church in the past as contemporary figures have taken turns to remind us that it is through Love that the world will be saved. When Pope Pius XI canonized the little saint from Lisieux, and Pope John Paul II later designated her as a Doctor of the Church, both of these Popes were silently preparing the Church of John, for did not the little Thérèse say: "My vocation is love. In the heart of the Church, my Mother, I will be love; thus I will be all"?

The same was true when Pope John Paul II canonized a Spanish lady, Saint Genevieve Torrès Moralès, in Madrid in 2003. He saw in her a torch bearer of the civilization of love which he wanted to establish. For she too had chosen a similar motto for her spiritual journey: "Love overcomes all!" she would often exclaim.

More recently, on October 16, 2006, Cardinal Paul Poupard addressed the following recommendation to the Hindus: "Overcoming hatred with love." (Vatican Information Service, Fr. ed.) With this same perspective and at about the same time, Cardinal Ivan Dias, drawing his inspiration from the little Thérèse, proposed the following message for World Mission Day: "Love... is the soul of the mission," he said. (Zenit, Fr. ed., October 4, 2006)

Pope Benedict XVI also gave priority to Love in his dialogue with the other religions, because, as he insisted, for him "love builds up confidence".

"The Second Vatican Council considered as one of its main objectives the re-establishment of full Christian unity. This is also my objective."

That being the case, the Pope concluded: "It is necessary, first and foremost, to develop love in ecumenism, in obedience to the new command Jesus gave to His disciples. Accompanied by coherent gestures, love builds up confidence..." (Vatican Information Service, Fr. ed., November 17, 2006)

In thinking of the recent graces received by our Foundress, in particular her relationship with the Father's Heart, we can see that the True Spirit is at work. Did not Pope Benedict XVI use a vo-

cabulary rich in significance last November: "the Spirit introduces us to the rhythm of divine life which is a life of love, making us participants in the relationship that exists between the Father and the Son"? (Zenit, Fr. ed., November 15, 2006)

Then Pope Benedict XVI mentioned that God always holds the key to victory, in spite of those who attempt to bring His plans to nought.

The Pope emphasized that "God never fails, for He always finds new means of reaching men and opening His dwelling place even more, so that all may find a place there..." (Vatican Information Service, Fr. ed., November 8, 2006)

If God always finds "new means of reaching men", could not one of these "means" be the Church of John, this Church of Love that has just seen the light of day in Quebec under the aegis of the Lady of All Peoples? For, was it not Pope Benedict XVI who recently urged the Church of Peter to "renew itself", to "rejuvenate itself", doing so barely two months ago during the month of the rosary.

The Church must always renew itself, rejuvenate itself, and the Word of God, which never grows old and is never exhausted, is a privileged means to achieve that goal. In fact, it is the Word of God which, thanks to the Holy Spirit, always guides us once again to the whole truth. (Zenit, Fr. ed., October 6, 2006)

According to our present Pope, it is by drawing upon the Word of God that we discover the mystery of the renewed Church. And we know that the Apocalypse is a part of it in a singular manner. We read in the last issue of *Le Royaume*: "The Church of John, symbolized by the Lamb of the Apocalypse, is the renewed Church of Peter that accepts the Lady of All Peoples, her message and her prayer." ("The Kingdom", no. 181, September-October 2006, p. 11)

A week after having urged the Church of Peter to renew itself, to rejuvenate itself, Pope Benedict XVI denounced the abuses of those who have tarnished the Church's image:

With regard to the New Testament letter attributed to Saint Jude, the pope mentioned that it "put

Christians on guard against those who make a pretext of God's grace to excuse their own licentiousness and corrupt their brethren with unacceptable teachings, introducing division within the Church..." (Zenit, October 11, 2006)

When Pope Benedict XVI uses the expression "licentiousness" to designate the deviation of certain members of the Church, he comes quite close to the very forceful message of the Virgin of La Salette who spoke of "cesspools of impurity" as she deplored a certain form of clerical behavior.

THE CHURCH OF JOHN

The mission of Pope John Paul II was to come on earth to prepare the Church of Love, the Church of John. Did he not foretell its coming in the Apostolic Exhortation *On Reconciliation and Penance* when he wrote or rather when he prophesied that the Church could become again "the little flock" of the first days:

The Church, if she is to be reconciling, must begin by being a reconciled Church. Beneath this simple and indicative expression lies the conviction that the Church, in order ever more effectively to proclaim and propose reconciliation to the world, must become ever more genuinely a community of disciples of Christ (even though it were only 'the little flock' of the first days), united in the commitment to be continually converted to the Lord and live as new people in the spirit and practice of reconciliation. (St. Paul Editions, 1985, no. 9, p. 31)

In his Apostolic Exhortation, Pope John Paul II was asking us then to become a "community", and that is already what we are in the Community of the Lady of All Peoples. Then, he invited us to live as "new people", and that is precisely what we commit ourselves to doing in the dialogue of reception when we enter the Family of the Sons and Daughters of Mary, in which it is said that we must "divest ourselves of the old man and his acts in order to put on the new man".

In astonishingly prophetic terms, Cardinal H. de Lubac wrote more than a half century ago that the Church was not a matter of numbers or quantity or even of geography:

The Church was already Catholic on the morning of Pentecost, when all its members fitted into one small room; it was Catholic at the time when Arianistic tendencies appeared to want to submerge it; it

would be Catholic tomorrow even if massive apostasies robbed it of almost all its faithful. Essentially, its Catholicity is not a matter of geography or numbers. Although it is true that it must spread itself in space and manifest itself in time for all to see, it is nevertheless not of a material nature but of a spiritual nature. It is first of all something intrinsic to the Church. (Quoted by Yves de Montcheuil in *Aspects de l'Église*, Paris, Cerf, 1948, p. 65)

We were close to a thousand members present for the enthronement of Padre Jean-Pierre as the head of the Church of John at Spirimaria last September 17, and the dialogue exchanged with Father Victor ended with these words: "May God accomplish in you and through you His Work of love."

The Lamb at the foot of the cross that is intended as the symbol of the Church of John marked the beginnings of the Army of Mary, as we were able to read in the last issue of *Le Royaume*. But it also marks its fulfilment: "The Church of John can also be symbolized by the Lamb of the Apocalypse, the book written by the Apostle John." ("The Kingdom", no. 181, September-October 2006, p. 13)

Pope John Paul II's mission was to prepare the Church of John, the Church of love, we said earlier. And this renewed Church has chosen as its symbol the Lamb at the foot of the cross. Now, Pope Benedict XVI, taking up again Pope John Paul II's remarks, said regarding the symbol of the Lamb:

John Paul II reflected upon evil and "evil set up as a system", an "evil in gigantic proportions" that has been unleashed during the 20th century.

Now, "the power that puts a limit on evil is the mercy of God, said the pope Wojtyła," Pope Benedict XVI went on to say. "The lamb is stronger than the dragon." (Zenit, Fr. ed., December 22, 2005)

We should note that, providentially, this same symbol of the Lamb appeared on the holy picture for Padre Jean-Pierre's ordination to the priesthood and on the candle that was given to him as Father of the Church of John, without forgetting that the Lamb has also become the symbol on his coat of arms and on his pastoral ring.

As the Lamb is as much the symbol of Christ as it is that of the Co-Redemptrix and that, according to the two last popes, it is "stronger than the dragon", then all our hope is to be found in it.

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