

“HOW SLOW YOU ARE TO BELIEVE!”

As two disciples were walking to Emmaus, they talked. “In the course of their lively exchange, Jesus approached and began to walk along with them. However, they were restrained from recognizing him....

“[This man was] a prophet powerful in word and deed in the eyes of God and all the people... Our chief priests and leaders delivered him up...

“They [the women]... failed to find his body... they had seen a vision of angels who declared he was alive...

“Then he said to them: *‘What little sense you have! How slow you are to believe all that the prophets have announced!’*... With that their eyes were opened and they recognized him; whereupon he vanished from their sight.” (Lk 24:15-31)

The meeting of Jesus with two of His disciples on the road to the village of Emmaus, three days after His death, is a striking episode among the apparitions that occurred after Easter. The Emmaus meeting revitalized the faith of the Apostles and disciples. Still today, it is used as a learning tool for and a spiritual approach to an understanding of Christian faith, notably the Eucharist. Furthermore, this apparition of Jesus provides an opportunity to deepen one’s mystical knowledge which is too often set aside and to draw from it pertinent lessons for the future of Christianity.

“*How slow you are to believe all that the prophets have announced!*” (Lk 24:25) The announcing of a Messiah promised by the Father (the Redemption) is present throughout the Old Testament, He who must come in order to save His people and open Heaven closed by the primordial fall. The same is true for the prophecy of the reign or the promised terrestrial Kingdom; it bursts forth from the pages of the New Testament, thus indicating the renewal of the Church and the chaining of Satan (the Co-Redemption). First of all, the prophecy of the mystery of the Redemption, and then the prophecy of the mystery of the Co-Redemption.

Nonetheless, every time the prophecy is realized in history, unbelief is the reaction of the vast majority, with only a “little remnant” of the people remaining faithful, aware that it is living the promised event. “*How slow you are to believe all that the prophets have announced!*” (Lk 24:25)

“Jesus began to walk along with them. However, they were restrained from recognizing him.” (Lk 24:15-16) How easy it is not to believe! How difficult it is to believe! There is an abyss between these two attitudes. To limit oneself to one’s intelligence and its related faculties in the psychic body means predisposing oneself to not believing, whereas to open oneself to the basic aspirations and other faculties of the spiritual body is to prepare oneself to believe. The mystery of the Redemption was already confronted with this difficulty, for the disciples were slow to believe, and the mystery of the Co-Redemption will also be confronted with it. To believe or not to



Meeting of the two disciples with Jesus on the road to the village of Emmaus.

believe? One must first live the event and not try to explain the mystery before believing in it. Yes, to live fully the event or the mystery. Only then can the explanation and knowledge of the event or the mystery come about.

Jesus deliberately acted in this manner in the education of His Apostles and disciples after the Paschal event. “In the course of their lively exchange, Jesus approached and began to walk along with them.... ‘*What little sense you have! How slow you are to believe...*’ ” (Lk 24:15,25) It is clear that Jesus does not adopt the intellectual approach of the disciples too inclined to discussion and cerebral understanding. They were discussing, but Jesus first began by restricting Himself to walking with them, with making them live the experience of His being with them. The real presence of Jesus in their midst. The faith of the heart as the essential attitude in a spiritual progression. It was not long before there was a result: “their eyes were opened and they recognized him”. (Lk 24:31)

“IT IS BETTER TO BELIEVE”

It is disturbing to have believed in something and then to realize that we have made a mistake, but it is even more regrettable not to have believed when events confirm the veracity of the supernatural facts we rejected.

Pope Urban VIII (1623-1644), sometimes quoted in the preamble of books dealing with mystical events or apparitions, made, in his time, a very pertinent commentary concerning the faith one can have in what is supernatural. Rightly, he said:

“It is better to believe than not to believe. When there is a celestial apparition, either of Jesus or His blessed Mother, if you believe in it and one day it turns out not to be founded, not to be true, you will have lost nothing in having believed in it, but if some day it is recognized by the authorities, you will be very happy to have believed in it.”

It is all the more essential to believe

when the demands made and the indications given by the Lord are corroborated by all the signs of a life totally given, as in Marie-Paule’s life.

Without making the spiritual parallels proper to the Paschal theology of the meeting with the disciples of Emmaus, Marie-Paule recounts her experience of the mystery of the Co-Redemption. We can see in it the intervention of God and also the mistrust of Bishop Jean, he who nevertheless evolved in the spiritual ambiance of the Lady as the disciples evolved in the spiritual ambiance of the Lord.

THE CO-REDEMPTRIX

These days we are living fraternally, and I say to the Lord,

“*Who would ever suspect the drama being played out between Jean and Marie? Why do I have to intervene in this matter? My heart is bleeding. Why is it always I who am lacerated?*” At once the reply comes back:

“*BECAUSE YOU ARE THE CO-REDEMPTRIX.*”

Shortly afterwards I give Jean this information, and he replies sharply,

“Oh no! you’re not the Co-Redemptrix, but a perfect image of Mary. Be careful! Theology!”

And again, what suffering. This information came to me in the same light as all the rest. Am I to have doubts about its origin? I feel no joy. This declaration seems to be addressed to another person. No, no joy but always suffering.

“I’m not asked to explain what I ‘receive’ from On-High,” I say to His Excellency, “but to live it.” (*Life of Love*, vol. XIII, pp. 84-85)

The theology of the meeting of the disciples of Emmaus shows through in *Life of Love*. Marie-Paule’s reply to Bishop Jean corresponds to the experience of presence and faith that Jesus strives to make His disciples live. Thus, Marie-Paule says: “I’m not asked to explain what I ‘receive’ from On-High, but to live it.” (*Id.*)

So, *Life of Love* can be considered to be a sort of post-Paschal experience, all the more so since Marie-Paule did not study theology. Her teaching reflects much more what she has lived, her experience, love, the Passion. Is that not what the Lord Himself did through His life, passion, death and resurrection, of which the Gospels give us an account?

“*How slow you are to believe all that the prophets have announced!*” (Lk 24:25)

Bishop Jean’s reply to the word used by the Lord to define Marie-Paule’s role is contradictory. On the one hand, he denies: “You are not the Co-Redemptrix”, but on the other, he states: “You are a perfect image of Mary.” If Marie-Paule is a perfect image of Mary – a sublime observation –, it should be easy to believe in the spiritual developments likely to fully justify the title of Co-Redemptrix. There is no contradiction, but rather confirmation.

In the same breath, Bishop Jean warns: “Be careful! Theology!”

"TELL THAT TO THE THEOLOGIANS"

In actual fact, the messages of the Lady of All Peoples to Ida, the seeress in Amsterdam, reply on several occasions to the objections of theologians.

"Listen well and tell the theologians and the peoples of this world to present my message well and to try to understand it thoroughly...."

"The Lord and Creator has judged it necessary to give, through the Lady of All Peoples, a warning to the Church. The time has come. Tell that to the theologians...."

"The Church is and remains. The Doctrine is and remains. The form, however, and the laws, with the intervention of the Holy Spirit, can be amended. Tell that to your theologians." (The Lady of All Peoples, 39th message)

"That is why, in this time, I reveal this new Name, and I say, 'I am the Lady of All Peoples who once was Mary.' Tell this to your theologians. And such is the meaning of these words for the theologians." (Id., 41st message)

"HE WILL DO THE WORKS I DO"

Jesus Himself warned His Apostles with regard to the future developments in His Church:

"Believe me that I am in the Father and the Father is in me, or else, believe because of the works I do. I solemnly assure you, the man who has faith in me will do the works I do, and greater far than these. Why? Because I go to the Father, and whatever you ask in my name I will do, so as to glorify the Father in the Son. Anything you ask me in my name I will do." (Jn 14:11-14)

The Lord could not be any clearer: *"The man who has faith in me will do the works I do, and greater far than these."* Furthermore, when one of Jesus' decla-

rations begins with the expression *"I solemnly assure you"*, that is to declare with force a truth to be proclaimed. The ecclesial and spiritual potential promised is grandiose; it is limited only by the limitations of faith.

The mystery of the Co-Redemption being deployed under the regard of Christians in our time, reveals the splendors of the love of God which nourishes the spiritual development of humanity. And so it is that in the Church of John the Lord's wishes are accomplished.

"The great works" promised in Saint Luke's gospel are being manifested there in abundance. The Army of Mary and its basis, the mystery of the Co-Redemption, are the guaranteed expression of the Lord's will, and the mystical framework of *Life of Love* is the assured reflection of the Lord's prophecy. *"Then will begin the great task, the crowning of Mary, the definition of the dogma of Co-Redemptrix, Mediatrix and Advocate."* (The Lady of All Peoples, 47th message, October 11, 1953)

THE CHURCH OF JOHN

For some time now, accusations have been coming from all directions, condemning the Army of Mary, the Sons of Mary and Mother Paul-Marie as schismatics. Now, there is no intention or desire or even vague desire in these latter of creating a schism.

To accomplish the Lord's will as He comes to the rescue of His Church, is that creating a schism? To believe in the mystical and prophetic revelations made to Mother Paul-Marie for the renewal of the Church, is that creating a schism?

The Church of John is not a Church which has broken away from the past. And if the Church of John were, on the contrary, the triumph of the Church of Peter? *"How slow you are to believe all*

that the prophets have announced!" (Lk 24:25)

In fact, is all of that not, instead, to be set in relation with the Community of the Lady of All Peoples which the Lady herself announced in her messages in Amsterdam?

"Because the world aspires to unity in all that concerns the affairs of this world, the Lord and Master desires to bring spiritual unity to the peoples of this world. That is why He sends Myriam – or Mary –, and He sends her as the Lady of All Peoples." (The Lady of All Peoples, 36th message, September 20, 1951)

"The Lady of All Peoples desires that there be unity, in the Holy Spirit, the True." (Id., 50th message, May 31, 1954)

"Peoples, implore the Father, the Son, the Holy Spirit that 'He' protect His people, that 'He' restore the unity of His people."

"It is unity which His people must attain. To be one, unity; and over and above this unity, the Lady of All Peoples..."

"For it is she who has received the power to bring her peoples to take form in unity. For it is she who has received the power to gather her peoples into one great and single Community." (Id., 51st message, May 31, 1955)

Truth will make its way, regardless of the cost and the blows. Let us have confidence always. Let us always have faith. Even if we must deal with purifying doubts, it is important to maintain alive the interior belief, that speaks to the heart of each one, in the Lady's Work. The Holy Spirit does not deceive, He liberates.

"How slow you are to believe all that the prophets have announced!" (Lk 24:25)

May 1, 2007

Joël Fortin

Liturgical and Pastoral Activities Eucharistic and Marian Center Spiri-Maria, Lac-Échemin

(July, August, September and October 2007)

1. Saturday and Sunday, June 30 and July 1:
"The Most Precious Blood of Jesus"
2. Saturday and Sunday, July 21 and 22:
"Saint Anne, our Patroness"
3. Saturday and Sunday, August 11 and 12:
"Through the Assumption, Mary entered in glory."
4. Saturday and Sunday, August 25 and 26: *"Today (August 28) saw the founding of the Army of Mary"*
5. Friday, Saturday and Sunday, September 14, 15 and 16:
Days of prayer in honor of the Triumph of the Cross (more information will be available in the next issue of the paper)
6. Saturday and Sunday, October 13 and 14:
"Our Lady of Fatima"
7. Saturday and Sunday, October 27 and 28:
"Church of John - Missionary Church"

On the ordinary days of prayer, the program begins at 9:30 a.m. On Saturdays, it begins with a Marian Hour followed by a solemn Mass, lunch and time for adoration, and the Eucharistic Hour in the afternoon. On Sundays, the program begins with a solemn Mass, followed by the Marian Hour, lunch and adoration, and the Eucharistic Hour in the afternoon. There is a second Sunday Mass at 2:30 p.m.

Everyone is cordially welcome!

NEW ITEMS FOR SALE

DVD

As a souvenir of the day of prayer held at Spiri-Maria on May 31, 2007, in honor of the Lady of All Peoples, under the theme: *"Fiat! May thy will be done!"*, a set of DVDs is available, offering a recording of the day's spiritual conferences, and the special ceremony and solemn Mass held in the evening.

Set of 3 DVDs

1. Morning program and spiritual conferences
2. Afternoon program and spiritual conferences
3. Special program and solemn Mass in the evening

SOUVENIR HOLY PICTURES

- Mother Paul-Marie – Padre Jean-Pierre
- Saint Raoul-Marie

DECORATIVE CANDLES

- Decorative candles with replaceable tealights
- Emblem of the Church of John (with or without the motto "I believe!")
- In memory of Saint Raoul-Marie

CRUCIFIX

Handmade, molded corpus in urethane, on a varnished cross.
Available in three colors: gold, silver or ivory
Size: 10 in. (25.5 cm)

PUBLICATIONS:

Conferences by Sister Jeanne d'Arc Demers

11. *Towards a New World* - 12. *Two Complementary Works*
13. *A Serious Movement, the Army of Mary: "Come and See..."* - Size: 4¾ x 6½ in. (12.5 x 16.5 cm) - 28 or 32 pages

**Available through your local Army of Mary Bookstore
or "Le Rosier d'Or"**