

LE ROYAUME

« Que ton règne vienne... sur la terre comme au ciel. »

No. 189 - JANUARY-FEBRUARY 2008

“The Kingdom”

Publication date: March 2008

“ONE MUST BELIEVE IN ORDER TO SEE”

by Father Marcel LAROCHE

BELIEVING AND SEEING

Believing in someone, believing in order to see. The faculty of believing is a fundamental dimension of the human being. To believe or to have faith in someone, there you have an essential function at the heart of the human being so that he may be able to achieve fulfillment in accordance with the divine plan.

Believing and seeing. These two faculties are intimately bound one to the other. One needs the other. Furthermore, in daily living, most if not all of our human actions are based on an act of trust. At the origin of every undertaking, be it big or small, material, psychological or spiritual, there is an act of faith leading up to the vision of the future that is developing. One must trust in order to see. One must believe in order to see.

THE LIGHTS OF THE FAITH

Faith is the cornerstone of any and all spirituality whatever it may be. This is true for the different forms of Christian spirituality as well as for the non-Christian spiritualities.

At the turning point of the times, when Jesus Christ, the Son of God, came, it was faith in His person and His mission of Redeemer that was the basis of the Church of Peter. At its origin, Christianity was not so much a new religion as a form of spirituality that completed the mystery of Yahweh's Covenant with His people.

In a similar manner, in our time that precedes the opening of the Kingdom promised 2,000 years ago, it is faith in the person of Marie-Paule, the Daughter of Mary Immaculate, and in her mission of Co-Redemptrix that is the basis of the Church of John. At its source, the Community of the Lady of All Peoples is not so much a new religion as a form of spirituality that completes the mystery of the Church.

The orientation given by the Lady of All Peoples in the 36th message of Amsterdam is conclusive: “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 people of this world.”



Elizabeth, Zechariah and John the Baptist paying homage to the Child Jesus presented to them by the Virgin Mary and Saint Joseph under the eyes of the Triune God.

Every mission, all evangelization, rests, obviously, on faith in the witness of persons who saw but who, above all, believed. For, over and above the evidence of the proofs and the number of witnesses, the human being is always free to believe or not to believe. It is easy to deny, but one can make a mistake in denying. According to the philosopher Kierkegaard, “there are two ways of deceiving oneself. The first is to believe what is not true and the second is to refuse to believe what is true.”

The spirituality of the human being rests on faith. The lights of the faith permit him to have a better idea of reality, a better understanding of his destiny and his milieu. Moreover, the lights of natural reason can also shed light and sustain a spiritual undertaking. Faith does not exclude reason, and reason does not exclude faith. The philosophers of Antiquity such as Aristotle and the theologians of the Christian era such as Saint Thomas Aquinas have reflected at great length over the collaboration between

intelligence and reason in the acquisition of faith in God.

“FAITH AND REASON”

From the very beginning of his encyclical *Fides et Ratio* (published on September 14, 1998 and dealing with the relationship between Faith and Reason), Pope John Paul II recalled the importance of reason in the search for faith and truth: “Faith and reason are like two wings on which the human spirit rises to the contemplation of truth.” Further on, the Pope emphasized the importance of the Church's responsibility as the servant of humanity with regard to the “*diakonia of the truth*’. This mission on the one hand makes the believing community a partner in humanity's shared struggle to arrive at truth; and on the other hand it obliges the believing community to proclaim the certitudes arrived at, albeit with a sense that every truth attained is but a step towards that fullness of truth which will appear with the final Revelation of God: ‘For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully’ (1 Cor 13:12)”. (John Paul II, *Fides et Ratio*, no. 2)

This dim sight we have is constantly enlightened by the progress of spirituality and the mystical and by the progress of the sciences. The infinitely small is very close to the infinitely grand. The earth and the cosmos reveal their secrets. We know more and more about the human being and the different elements of which it is constituted. In her messages, the Lady of All Peoples foresaw such changes as of 1947.

“That is good. But... more spiritual; genuinely in Truth, Justice and Love of neighbor.”

It seems to me that the years must pass by. And behold, new forms of spirituality appear.

“Once more I warn Rome. Broadly... they must have a broad view, but...” (Raoul Auclair, *The Lady of All Peoples*, 11th message).

“LIFE OF LOVE: I READ, I BELIEVED!”

Any understanding of any religious

reality whatsoever requires, to begin with, an act of pure and absolute faith: one must first believe which then allows one to see and understand. Faith first of all. The vision or understanding follow.

Father Lionel Mélançon, a great witness of the faith, marked the development of the Army of Mary. He was a professor of Holy Scripture and Church history, as well as ascetic and mystical theology at the Grand Seminary of Trois-Rivières in Quebec. After having read the fifteen volumes of *Life of Love*, he wrote a 30-page testimonial entitled *Life of Love: I Read, I Believed!* in which he set down his spiritual journey in the understanding of the mystery of *Life of Love*. After mature reflection, questioning, research, analysis, etc., Father Mélançon, an experienced theologian, humble and open to God's ways, understood the fundamental message of *Life of Love*. He accepted the mystery without trying to make it fit into intellectual categories which, too often, restrict God's intervention to too human views.

Already in his booklet's foreword, Father Mélançon set out in a masterly fashion the supernatural perspective that must prevail in the Church of Jesus Christ and in the Work of the Army of Mary.

Jerusalem! Church of Jesus Christ! One more reality which one may regard darkly and in a manner purely human, or in the light and in a fashion transcending human capacity. It is faith which makes the difference. And absolute faith makes all the difference. The faith of Isaiah and Saint John was absolute.

The reality of Jesus and His work was seen in one manner by the Pharisees and the Sanhedrin, and in another by the disciples and men of good will....

Saint John the Apostle, for having followed Jesus during all the time of His public life, saw in a human manner and also, already, in a manner that was above the human. When his faith had become absolute he saw everything again in a totally new fashion....

The reality on which we are reflecting in this "testimony" which we believe to be "true", is the life of love of a Christian woman of an absolute faith drawn from the authentic source of the Church and confirmed and nourished at that same source.

We have viewed this "reality" in a human fashion, but also, straight off, in a manner above what is human, with a deliberately critical mind, without, for all that, shutting out the light of the Spirit of God.

*I ask all those who have known Marie-Paule in her everyday life or through her literary work, "Life of Love", to let filter down the light that comes from heaven, gratuitously and abundantly, in answer to humble prayer, and to see again and read again in "a manner that is above what is human". (*Life of Love, I Read, I Believed!*, pp. 5-6)*

Father Mélançon concluded his testimonial with an expressive glance over the mission of *Life of Love*. Some twenty years before the recent developments with regard to the Church of John, he had a prevision of the Work's unique nature.

After ten years of careful, assiduous observation, I see in Marie-Paule's life of love one of the merciful operations of the Heart of Mary.

I see in the evolution of the Army of Mary, a progression towards the triumph announced at Fatima.

I see in the literary work, "Life of Love", a privileged instrument for the purification, in our times, of the Church of Jesus and Mary....

I quite sincerely believe that they will all have only two remarks to make:

"She has passed among us doing good."

"Never has a woman spoken as has this woman."

To the glory of God and Mary.

Pentecost 1983 (id., p. 30)

Father Mélançon read and reread all the volumes of *Life of Love*. He did not pass judgment until he had read the last line of the last volume. His commentary is that of a man of the Church with solid and tested values who compared Marie-Paule's mystical life to the secular experience of the Church. In his search for the truth from the viewpoint of faith, he was able to cross that "step towards that fullness of truth which will appear with the final Revelation of God", to take up again Pope John Paul II's expression. (*Fides et Ratio*, no. 2)

THE CRYSTAL OF GRACE

From all times, that is to say, at the time of Abraham, Moses and Jacob, at the time of Zechariah, John the Baptist and Jesus Christ, as in our time with Our Lady of Fatima, the Lady of All Peoples and Marie-Paule, persons of all origins and backgrounds have "refused to believe what is true". (Kierkegaard) However, the refusal to believe in an event does not cancel out its authenticity. On the contrary, it could be said that it gives it force, for adversity strengthens the faith of the persons who are tried and sheds light on the truth to which they bear witness.

Thus, Marie-Paule's life is a constant revelation of this light sent by the Lord for this time of glory, the time of the Co-Redemption. God slipped into Marie-Paule's soul in order to work in it the spiritual and divine wonders required for the transformation of her humanity "in this time which is our time". Without a shadow of a doubt, Marie-Paule corresponded to the grace by believing, firmly and without ever going back on her decision, in the Word of God she received within herself. Her great faith is giving Christ back to the world. The power of the Lady! She is the living proof that one must believe in order to see. Her entire life was a perpetual act of faith. That is why, all through her life, she has seen shining before her eyes the crystal of grace that illuminates and confirms the announced event.

ZECARIAH AND OUR TIME

Zechariah, Saint John the Baptist's father, did not believe the Lord's words with regard to the fecundity of his wife Elizabeth. In return, the Lord rendered him mute until the child's birth.

Zechariah said to the angel: "How am I to know this? I am an old man; my wife too is advanced in age." The angel replied: "I am Gabriel, who stand in attendance before God. I was sent to speak to you and bring you this good news. But now you will be mute – unable to speak – until the day these things take place, because you have not trusted my words. They will all come true in due season." (Lk 1:18-20)

The attitude of the Church of our time is comparable to that of Zechariah. It refuses to believe in what seems to it to be impossible. It refuses to believe that the fecundity of the Church could have given rise to the Lady of All Peoples. After the example of Zechariah, is not the Church having to undergo the consequences of this in its authority and credibility? Has the Church become mute?

FOLLOWING THE STAR OF "CELLE"

May we follow the star of "Celle", Marie-Paule, who was sent by God to renew the Church and the world, all the while remaining faithful to the election of Abraham, Moses and David, all the while remaining faithful to the source of grace coming from Jesus Christ. One must believe in order to see, without forgetting that the Lord has already come to our aid by multiplying the "reasons inciting us to believe" which are spread out through the collection of writings of *Life of Love*. To not see these superabundant facts, to ignore or deny them is often the result of stubbornness or pride. Truth always has its rights even if, ultimately, the person continues to be free to believe or not to believe.

In actual fact, when an honest and sincere effort has been made, the person who does not believe in the Work of the Lady deserves respect, that same respect, however, that he must, in all justice, also show towards those who believe, for those who believe are often oppressed, rejected, persecuted, condemned by persons who do not act in conformity with the principles of evangelical love, a love that is filled with indulgence and gentleness. The precept of charity is always true.

Resolutely, "one must believe in order to see", according to the title indicated to the Foundress by the Lord on December 19, 2007, for the text that is now ending. This suggestive title, does it not correspond to what was, in former times, the itinerary of the Redemption? Does it not correspond to what, today, is the itinerary of the Co-Redemption? Therefore, it is up to each and every one, whether it is someone in a high position or someone without a title, to do his own seeking of the truth, fully aware that God will ask for an account of the management of the talents He distributed.

December 30, 2007

Father Marcel Larouche