



# LE ROYAUME

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

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“The Kingdom”

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## The Divine Election

by *Father Marcel LAROUCHE*

From the very beginning of creation to our day, the Lord has never abandoned humanity to its fate. Every time there was a decisive tribulation or an “existential crisis”, He sent messengers, prophets, kings, leaders, guides to inform, warn, orient, convert, renew or restore. God has constantly placed upright and sincere hearts at the disposal of humanity, hearts chosen by Him in order to bring humanity to walk according to His plan of love.

### “THE OFFENSIVE OF LIGHT”

All along this journey, what seemed impossible was nonetheless realized, often against all expectations, for God is the Lord of wonders who goes beyond the impossible. Is He not Omnipotent and is He not acknowledged as such by all the major religions in the world?

The Lord has acted through a multitude of illustrious names that come to mind (the list is not exhaustive): Noah, Abraham, Jacob, Moses, Joshua, Samuel, Solomon, David, Judith, Isaiah, Elijah, Ezekiel, Elisha, Hosea, Zachariah and Elizabeth, John the Baptist, Joseph and the Virgin Mary – the Mother of God –, the Lord Jesus – the Son of the Father –, Peter, Paul, John and all the other first Apostles, Stephen, Irenaeus, Augustine, Ambrose, Benedict, Bernard, Dominic, Hildegard, Thomas Aquinas, Francis of Assisi, Catherine of Siena, Joan of Arc, Teresa of Avila, John of the Cross, Jean-Jacques Olier, Marie de l’Incarnation, Catherine de Saint-Augustin, Jean-Marie Vianney, John Bosco, John Eudes, Margaret Mary Alacoque, Louis Marie Grignon de Montfort, Anne Catherine Emmerich, Maximilian Kolbe, Mélanie Calvat and Maximin Giraud, Bernadette Soubirous, Lucia dos Santos, Jacinta and Francesco Marto, Thérèse of the Child Jesus, Padre Pio, Sister Faustina, Maria Valtorta, Marthe Robin, Ida Peerdeman, Mother Teresa, John Paul II, the Lady Marie-Paule, Raoul Auclair, Philippe Roy, etc.

The enumeration of all these glorious names has a stunning effect. They are the expression of the offensive of light which God has been waging in favor of the renewal of humanity. All of them accomplished the mission that had been attributed to them, each one according to the vocation corresponding to his personality and in accordance with the divine plans. Other witnesses from other Christian denominations or various religions could be added to that list, for God’s grace goes well beyond all the religious or spiritual “categories”.

### “OUTSIDE THE BOUNDARIES”

The liturgical prayer booklet *Prions en Église* published by Novalis (February 2008 issue, vol. 43, no. 2, p. 147) presented a very appropriate meditation on the openness that all souls of good will ought to have when faced with the diversity of the Holy Spirit’s gifts.

*God’s goodness has no bounds. It manifested itself even outside the boundaries of Israel. Why then should we feel threatened when it manifests itself outside the boundaries of the Church?*  
(Luke 4:24-30)



Saint Paul Apostle

The Old Testament. The New Testament. The People of the Covenant. All Peoples. In the rich mission of Christianity and more particularly the Catholic Church that stands out from among all the religions of the world, there has always been room for people to express themselves, for originality and diversity, despite the spirit of exclusion, condemnation and excommunication always threatening to come out of the shadows.

The Lord does not necessarily reveal the extent of His projects to the elect He has chosen according to events and circumstances. He demonstrates flexibility and adaptability. He waits and surprises. He transcends and fulfills. He amazes and perfects. The complexity of what is at stake spiritually exacts divine means which are infinitely beyond human means. Already, Jesus had opened His Apostles to this possibility or prospect:

*"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..."* (Jn 14:12)

### THE "PAUL" EVENT

The advent of the Catholic Church did not take place following human logic or according to the regulations for religious institutions set by the Synagogue or the Sanhedrin. In a phenomenal and incredible upsurge of creation, the founding of Christianity went well beyond even the boldest predictions anyone could have made of it at the time. Thus, Jesus was not only satisfied with placing twelve simple and, for the most part, uneducated men at the helm of His Church, but after His departure for Heaven, He chose one of the most zealous persecutors of the nascent community, Paul of Tarsis, to add him to the initial founding group and make of him the beacon and the leader of the first evangelization.

Christians consider Peter and Paul to be the two pillars upon which the Church was built. And yet, before His death and resurrection, Christ had chosen twelve Apostles, and Paul was not among them. The choice of Paul came from On-High, by a mystical way, without passing through the newborn institution, and Paul received his mandate directly from the Lord.

Thus, the fact that the Church rested on the shoulders of Peter and the Apostles did not prevent the Lord from adding other elements which would reveal themselves to be fundamental in the sequence of events to follow: the Church's mission, its extension, the adapting of the Gospel message to pagan nations in spite of its initial interpretation which had prompted the Apostles to limit their evangelization to the Jewish people. As a result of Paul's intervention, a complete change of attitude was witnessed. Furthermore, Paul's title of Apostle was not recognized right away. The exceptional nature of his missionary work was noted very rapidly, but as for the title of Apostle, Paul declared having received it directly from Christ without any human intervention. God shows us that He does not go along with human calculations or follow the logic of established systems which, all too often, thwart divine will and its creative possibilities.

Absolutely nothing of all that took place before the death and resurrection of Jesus led anyone to have an inkling of Paul's coming. It is possible to establish a striking parallel between the Lord's attitude at the time of the founding events of His Church, the Church of Peter, and His attitude at the time of the advent of the Church of John, with Padre Jean-Pierre at its head, at a time when Mother Paul-Marie's role was determining for the time of the Kingdom which has already begun.

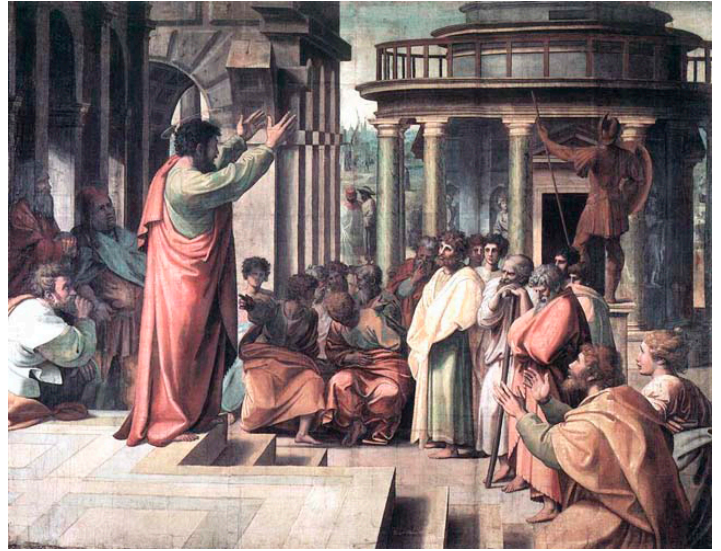
Associating Paul with Peter is an enigma, but it is resolved through an act of faith, upon which light is shed through the proofs and the fruits resulting from the apostolate of Paul and the first Christians confronted with the realities of evangelization.

### THE CHURCH OF JOHN

In her letter to the twelve Apostles of the Lady, June 28, 2008, Mother Paul-Marie, inspired, wrote the following, in a sublime and theological manner:

*We have had enough proofs to believe without understanding. The realizations are always astonishing and in conformity with the Lord's words, and never as we would have thought them to be.*

Anyone who studies the writings of *Life of Love*, who follows its mystical evolution, who looks with the eyes of the soul, perceives without difficulty that the divine election bestowed upon Marie-Paule can only be perfectly authentic. And the same is true with regard to Padre Jean-Pierre. The regard of the faith sheds light on an understanding of the new actions taken by the Lord, whether it be with regard to



The preaching of Paul, the Apostle of the nations

the astonishing beginnings of Christianity when He chose His two pillars of inspiration (Peter and Paul), or whether it be at the time of enriching the Church of Peter by the addition of the Church of John which He raised for this time of glory, the first manifestation of the Kingdom promised 2,000 years ago and destined to have repercussions upon all of humanity.

In the wake of Peter and Paul, the Church of John is called to live the mystery of the Church of Peter, fully opened up and fully realized, in Love with a view to the Kingdom. For this Work that is unique in history, God sent the ultimate Messenger, the Lady Marie-Paule, in order to guide the flock. This Work, the Lady Marie-Paule is accomplishing it in total humility.

After the miracle of the multiplication of the loaves, the crowd managed to catch up with Jesus and His disciples who had taken refuge on the other side of the lake, and Jesus was asked:

*"What must we do to perform the works of God?"* Jesus replied: *"This is the work of God: have faith in the One whom he sent."* (Jn 6:28-29)

In our time of the Co-Redemption when everything was foretold in *Life of Love* and was subsequently fulfilled, it could be said that Jesus is giving us approximately the same answer: *"The Work of God is that you have faith in she whom He sent."* (paraphrase of Jn 6:29)

Marie-Paule had the same interior attitudes and she experienced the same "frames of mind" as Jesus throughout her public mission. Thus, humility is the main characteristic of her apostolic interventions. Never did she attribute to herself some sort of personal glory because of the fact of the divine election which is hers or of the many charisms bestowed upon her. Marie-Paule regularly evaluates herself against the perfection of humility. The more indications she receives on the extent of her mission, the more she repeatedly humbles herself in acts and words. Her simplicity never changes, nor do her daily habits directed towards the service and love of God and the persons around her. Before the Creator, she humbles herself and never lays claim to any privilege. She compares herself to a "nothing", and she repeats this sixty-three times in the fifteen volumes of *Life of Love*. We would have to count all the other situations in which she has recourse to this expression in the five volumes of the *Appendices to Life of Love*, in the multitude of other texts published in the review *Marie*, the papers *L'Étoile* and *Le Royaume*, etc. To have but a very slight idea of the richness to be found in Mother Paul-Marie's heart, let us simply note a few sentences in which she uses the word "nothing". In these excerpts, divine light is shed on Marie-Paule's vocation, corresponding to the dazzling "prophetism" of a life totally dedicated to the service of the Father and the Immaculate.

– God's designs for *"the nothing that I am"* (1967 - II, 116, 625)

– *"Doctor of the Church"*, title bestowed upon *"the nobody that I am"* (Nov. 1970 - VII, 28, 174)

– *"It is God who guides..., not the nothing that I am."* (Jan. 1977 - XIII, 60, 325)

– “... me, *the NOTHING, but the head of her army on earth.*”  
(June 1977, XIV, 21, 142)

“*Doctor of the Church*” and “*head of her army on earth*”: two mandates given by the Father to Mother Paul-Marie. In fact, these two mandates are but one single spiritual mandate illustrating the magnitude of her vocation within the context of the Church for the benefit of the entire earth. Two functions (“*Doctor of the Church*” and “*head of His Church*”) which encompass the totality of the work to be done in order “*to give Christ back to the world*” (1958, *Life of Love*, vol. I, p. 335), a mission which the Lord entrusted to Mother Paul-Marie. “*Doctor of the Church*” and “*head of her army*” are two basic ecclesiastical and biblical functions: Marie-Paule is “*doctor*” in order to be master of the thought, the spirituality and the theology; she is “*head of her army*” to organize and direct the combat.

The choice of Saint Paul for the extension of the Church of Peter is an important comparative element when it is a matter of reflecting on Mother Paul-Marie’s divine election, to whom Padre Jean-Pierre, the head of the Church of John, is attached. The presence of the name of Paul in the name Paul-Marie (name given by God for her mission without her

knowing its significance) is not without good reason. It is an expression of the divine calling: Saint Paul for the nations, Mother Paul-Marie for all peoples.

Through the merits and passion of Mother Paul-Marie, the Lord raised up Padre Jean-Pierre and placed him at the head of the Church of John. Does not this spiritual element come to the aid, so to speak, of the Church of Peter, in the image, to a certain extent, of Saint Paul’s mission with Saint Peter? The contribution made by Saint Paul to the nascent Church was an extraordinary path which identified the divine action. From that point on and following in the wake of Saint Paul’s divine election, why could we not be witnessing, in our time, a new divine taking over of the Church’s destiny? The “Saint Paul event” permits us to envisage the possibility of the “Padre Jean-Pierre event”. Nothing is impossible to God, all the more so since the mystery of the divine election is obvious in Padre Jean-Pierre’s life, but always dependent upon the essential role of the Co-Redemptrix.

The multitude of saints in heaven and the phalanx of angels are joining the holy men and women on earth to proclaim God’s victory over the forces of evil through the advent of the Church of John.

**Father Marcel Larouche**