

"O Father most holy, as you have sent me into the world, so I have sent them [my disciples] into the world" (Jn 17:11,18)

This prayer of Jesus uttered at the intense moment when He was about to enter into His Passion clearly indicates the missionary nature of His Church. In fact, Christ wants us to pursue this mission throughout the entire world. He would clearly reaffirm the Church's mission after His Resurrection, just prior to His Ascension into heaven. He said to His Apostles: "Go into the whole world and proclaim the good news to all creation" (Mk 16:15), thus indicating the universality of the mission of the Apostles, the pillars of His Church.

The Church has the duty of always being missionary in the sense that it must always strive to proclaim its message..., or rather, the message God left it. In fact, God has so much love and it overflows from His Heart to such an extent that He wants everyone to have a share in His love. And that is what prompts the Church to be missionary, to want to proclaim, strongly, this love of God for humanity.

A MISSION FOR THE CHURCH OF JOHN

If the Church of Christ has generously pursued this missionary and salvific action for over 2,000 years, today, based on what we know and what we have been given an opportunity to see, it must not limit itself solely to proclaiming the mystery of Christ and the Redemption. The Church must now, in a certain sense, "add" to the deposit of the faith what we could refer to as the Marian Revelation for our time. Therefore, it will henceforth be necessary for the Church to proclaim to all the peoples of the earth the mystery of the Total Christ and, as a result, the twofold aspect of the mystery of salvation: that of the Redemption, thanks to the Son of the Father, the Redeemer, and that of the Co-Redemption, thanks to the Daughter of the Father, the Co-Redemptrix.

So it is to the renewed Church of Peter, the Church of John – which, let us remember, is always the same Church –, that has been given the task of transmitting to future generations and to all peoples this message or this mystery of love and mercy *in this time which is our time*.

We can ask ourselves why this mystery had remained hidden until now? We will reply with the words of Saint Paul to the Ephesians, who spoke of the mystery of Christ in these words: "This mystery that has now been revealed through the Spirit to his holy apostles and prophets was unknown to men in past generations." (Eph 3:5) This means, then, that the Total Mystery has only been revealed little by little in history, and more particularly because the time has now come to reveal it.

In fact, since the Church of John has remained open to mystical realities, it is to it that has been given, first of all, the particular mission of proclaiming, teaching and even living these realities that are highly mystical and which rep-

The Church of John: A Missionary Church

A MISSION OF A MYSTICAL NATURE

by *Father Eric Roy*



resent a new treasury of graces available to all souls of good will.

THE MYSTERY TO BE PROCLAIMED

This mission which God entrusted to the Church of John, and therefore to each one of the members that we are, is the one that has been revealed to us for now nigh thirty years – with the publication of *Life of Love* – and which is increasingly clearer and more manifest in this time which is our time. It is the mystery of the Woman, the mystery of Mary, the mystery of the Co-Redemption and, by this very fact, of the Co-Redemptrix..., with all that it comprises in new things, changes and possibilities to come. In the forty-first apparition, the Lady confirmed this for us:

"Many things need changing in the Community, the Church; and they will change." (41st apparition)

In fact, for the Church and therefore for us, it is a matter and it will be a matter in the centuries to come of living by and spreading *Life of Love* in the same

way that all of us live by and spread the Gospel. When we stop to think about it, living by and proclaiming one is, in a certain manner, living by and proclaiming the other.



Fr. Eric Roy

This having been said, we must avoid making too many distinctions within the mission entrusted to the Church... For it is one and the same mission that is continuing in time, in accordance with God's plan. Really, the mission takes shape in God Himself. It is His plan of love that is being announced, revealed and taught since the very beginning until today, in accordance with men's capacity to receive His message.

THE CONDITION REQUIRED: FIDELITY

God has entrusted His treasure to us, and He always passes by the most appropriate means, by the best adapted instrument. In former times, He announced His message by the Patriarchs, by the Prophets, by His Son, by the Apostles, by the Church founded on the Apostles. In these latter times, He wishes to pass through new Prophets, through His Daughter, through the Church of John – jewels of the Community of the Lady of All Peoples – which includes laity, priests, men and women religious who have remained faithful to their vocation.

In order to respond to this missionary calling, it is imperative, first and foremost, to be faithful to the message God gives us. The mission of the Church of John begins in fidelity to God, in our own personal faithfulness to God, so that the more faithful we will be, each one of us personally, to what God expects of us, the more the Church of John will be faithful and therefore missionary to all peoples.

We know this and our Foundress is an example of it, God can only work through well purified instruments. From all times, we have seen that God's messengers have all been tried, have all suffered. The Church of John will not be an exception to the rule. Through its members, it will always have to make sure it continues its task of purification if it wants to be the authentic spokesperson of God's plan and of His mystery of love for humanity and if it wants to remain a channel of a crystal-like purity so that the divine Light will not be distorted.

Being a missionary Church, we will have to be attentive, now and for the centuries to come, in order to remain, so to speak, simply a transparent screen that allows to filter through not our own concepts which may be falsified or distorted, but rather that lets the soft divine Light of Truth pass through completely, that Light which is God Himself.

THE MISSION OF THE CHURCH OF JOHN: A UNIVERSAL MISSION

If, for the time being, the Christocentric and Marian mystery that concerns us is known almost solely by the members of the Work, we know that it will

have to be revealed one day – at the time set by God – before the whole world. In the *White Book III*, we find a first indication regarding the universality of the mission of the Church of John:

During the night again [Marie-Paule told us], I asked myself why there would be five major apostles and seven minor apostles. This time, I received an answer: "THAT IS BECAUSE THERE ARE FIVE CONTINENTS. AND IT WILL BE A GREAT MISSION AND A RICH HARVEST. THE MAJOR APOSTLES WILL BE HELPED BY THE MINOR APOSTLES, RELIGIOUS OR LAY PEOPLE."

Therefore, the five continents illustrate well the scope of the mission, to the confines of the earth, a universal mission! Furthermore, in the thirty-ninth apparition, the Lady of All Peoples said:

"As for you others, you will carry the Lady of All Peoples to the entire world." (39th apparition)

Even the picture has a universal import, as the Lady specified when she said:

"I am standing on the globe BECAUSE THIS CONCERNS THE ENTIRE WORLD." (28th apparition)

Before this huge task, we have the very strong feeling of being but dust... Fortunately, we know that God is the one who is guiding everything, that He will see to all things, and that He will put in place all that will be required for this great missionary action.

WHAT MUST BE PROCLAIMED

The Prayer and the Picture

The missionary action has already begun. For example, the Lady of All Peoples requested, on several occasions, that the picture and the prayer be disseminated. Among other things, she said to the seeress:

"Take great care that the prayer – it is short but powerful –, to ask that the True and Holy Spirit be sent, be disseminated as speedily as possible. Tell... all those who collaborate in this work that I promise to grant graces for the soul and body, in the measure of the Son's will, to all those who, praying before the picture, will invoke Mary, the Lady of All Peoples."

The Lady went on, showing us its universal and missionary nature:

"You must not look upon these things as a matter of a purely local order, for I am the Lady of All Peoples. The picture will go from country to country, from city to city. The Work of the Redemption is its goal." (33rd apparition)

This dissemination is obviously a part of the mission of the Church of John which becomes our own every time that we say the prayer or that we personally contribute to spreading the picture and the prayer. This simple means of action is within everyone's reach and marks the beginning of the mission.

The Dogma of Mary Co-Redemptrix, Mediatrix and Advocate

The fifth Marian dogma, promulgated on May 31, 2007, in the chapel Spiriti-

Sancti is also a part of what will have to be proclaimed to all the peoples to the very confines of the earth. It is a part of the new treasury of graces and of the new developments we mentioned earlier.

The Quinternity

In a like manner, the Quinternity, which has been revealed to us and which we are getting to know as lights are being given us, will have to be known and taught to all, one day, as well as all the developments this will bring about.

THE TRUE SPIRIT AND THE HOUR OF THE MISSION

The grandeur of the divine mystery and all the elements mentioned here – and they are far from being exhaustive – allow us to understand at one and the same time the immense task that remains to be done and especially how important it is to be ready when the hour will have arrived.

When will this hour sound? God alone knows the very precise moment and it would be inappropriate and inadequate to try and guess the hour of the great missionary action. However, we know that, at the very beginning of the Church, this time of missionary action and evangelization began for the Apostles and the disciples only after the event of Pentecost. That is an indication that may help us better grasp the importance of the coming of the True Spirit and of the situation we are currently living at this time. Saint Raoul-Marie explained:

And just as the Redeemer's Passion opened the locks of heaven so that the Holy Spirit might come down, so too will it be the sufferings of the Co-Redemptrix, in the time of the Church's Passion, that will lead us to the Great Pentecost of the Kingdom.

Until then, we are "in anticipation of what is coming upon the earth" (Lk 21:26), in the same way that the Apostles in the Upper Room were troubled.

However, we must get hold of ourselves:

"Let us not be afraid," Mother Paul-Marie told us a few years ago, "Peter and John, that is the same Church. The Church of John is the Church that already lives under the influence of John, the beloved Apostle of Jesus who, with His Mother, will introduce the world into the Kingdom of Love, under the influence of the Holy Spirit, the True Spirit." ("The Kingdom", no. 175, September-October 2005, p. 13)

Similarly, the apparitions of Amsterdam, in the 50th message, enlighten us on the subject of the Holy Spirit's coming:

"The Lady remained with HER APOSTLES up until the descent of the Holy Spirit. Similarly, the Lady will come to HER APOSTLES and peoples of the entire world in order, ONCE AGAIN, to bring them the HOLY SPIRIT." (50th apparition)

If the New Pentecost is to mark the time and the hour of the mission for all peoples, then the missionary dimension of the Church cannot be separated from the mission of the Holy Spirit. Since the event of Pentecost when Mary and the Apostles received the Holy Spirit, He has been accompanying the Church. He is the one who inspires, sanctifies, fortifies and enkindles with a divine fire the souls that let themselves be led by His action.

Let us remember that on May 25, 1974, Marie-Paule received the following indication which would be repeated throughout the day:

"THE HOUR OF MARY IS CLOSE, CLOSER THAN WOULD BE BELIEVED. THE TRUE SPIRIT WILL BE GIVEN BY MARY." (*Life of Love*, vol. IX, p. 131)

The missionary dimension of the Church of John, intent upon being on the same wavelength as the True Spirit, prompts us to pray for this new Pentecost. How will this come about? We have no idea, but the Lady tells us:

"FOR THE HOLY SPIRIT MUST AGAIN COME DOWN. AND IT WILL BE UPON THE PEOPLES." (49th apparition)

The Holy Spirit must again come down, the Lady specified, and take note that this time it will not be simply upon the Apostles gathered together with Mary in the Upper Room, but well and truly, this time, UPON THE PEOPLES!

BEING OPEN IN ORDER TO BE MISSIONARIES

Anyone who speaks of mission speaks of openness: an openness to the grace of God, to His mystery, without prejudice or false ideas; an openness to others, an openness, in fact, to all nations or to all peoples, regardless of their race or culture. It will be a matter for us some day of proclaiming, in a sense for the first time, the Good News updated, including in it the two aspects, that of the Gospel and of *Life of Love...*, in order to give rise to the "new" faith, or at least to a new way of considering the faith.

Our "apostolic witness", in its broadest sense, is and will be valuable in such a context. For, if the Apostles and the disciples contributed to the extension of the Church through their genuine witness and even sometimes to the point of martyrdom..., we too are called to become authentic witnesses for the future generations. It will be our duty to tell them all we have received and all we have seen, as well as all we shall still see and receive.

The mission of the Church of John is closely tied in with the large Community of the Lady of All Peoples. Through the new evangelization that it must complete well, we hope that this is what will lead all levels of society, all religions and all the dimensions of humanity to be integrated into or inserted within the Community of the Lady of All Peoples. However, to achieve this, there must be much openness on our part... Who are we to exclude, comment upon or judge when God is the one who calls with His grace? Yes, He desires that all of us form one single Community!

If the mystical dimension of the mystery the Church of John must proclaim requires that all peoples be open to mystical realities, it also requires from us that there be an openness of mind before those who, among other aspects, are of a different religious confession. If God wishes to make this mystery accessible to them, we cannot nor must we prevent them from obtaining their share from this treasury of graces.

Let us remember that:

The Community of the Lady of All Peoples is a movement of laity and community members encompassing all states of life, all religions, within all classes of society, going from ur-

banism to patriotism, etc.

This is a clear indication that we must broaden even more our ideas. We must accept the other as he is, that is to say, with his religion, and acknowledge that God wills for him the same salvation wrought by the Redeemer and the Co-Redemptrix.

The history of humanity has led us through events to a Truth which is, in a sense, new, that fullness of Truth which is also the full realization of the total Redemption. We know that, in God's plan, man was called to live in communion with Him, and that this communion, in order to achieve perfection, has no other choice but to ultimately pass

through a mystical way. This precious path is now open, with all that will result from it. This path is now available to us, for the Co-Redemptrix, totally purified and divinized according to God's plan, has opened for us this path of predilection, and that is the mystery we will henceforth have to proclaim to all peoples on earth.

May the Lady of All Peoples be our Advocate, may she inspire us to let ourselves be transformed in our turn, and may she send us the True Spirit so that we may one day be able to go throughout the entire world to proclaim the plenitude of the Good News.

Father Eric Roy, O.F.F.M.

Homages to the Mother of God

"The Word became flesh and made his dwelling among us, and we have seen his glory..." (Jn 1:14) The Gospel for Christmas day is still echoing in our minds, reminding us that *"any who did accept him [the Word] he empowered to become children of God."* (Jn 1:12)

"To become children of God" is the vocation of all of us! God became incarnate for that purpose; He wants us to be His children. The filial adoption, rendered possible by Jesus, the Son, allows us to have access to life in God, to eternal life.

Now, the best means to be formed to the filial life is to follow the same path as the Son of God, beginning with His life as a child in Nazareth. It is a path made up of love and humility under the guidance of Mary. It was by consenting to be a child that Jesus accomplished His life of a Son. It is also by acquiescing to be children with Him and like Him that we discover the importance of God's paternal role in the spiritual life we received at Baptism, as well as the Virgin Mary's maternal role in the receiving and growth of this supernatural life.

The gift of being able to become children of God and Mary, we cannot obtain it in any better conditions than under the guidance of the Virgin Mary who received and guided the Son of the heavenly Father and who accepted to receive us as her sons and daughters, in order to form us in this same divine life, received not by nature but by participation.

The Mother of the Son of God in all the elements of His life as a man and therefore mother of the Son in His mission of Redeemer, Mary became the Mother of all the members of the Total Christ. *"Woman, behold your son,"* Jesus on the cross said to her (Jn 19:26). The fulness of Mary's role is contained in her maternal influence. Mary is truly the Mother of God made man, consubstantial with the Father. She is the one who will help Jesus assume His life as a man and give His divine life to the world through His filial offering to the Father.

Mary's motherhood is a mediation that introduces us gradually into the

mystery of God the Father, the Son and the Holy Spirit. From the Annunciation to the cross, from the acceptance of the Son's life in her until its fulfillment, the Virgin Mary was really Mother of God and her Son's teacher. And she continues to help us live as true sons and daughters of God.

On the threshold of this new year, if we look back, we will see that we are borne by a personal story in which, of course, there have been dark spots and bright spots but which is like an invisible framework that has been built up over the years and which supports our present. No event is inconsequential in our lives; be it of primary or secondary importance, each one plays a role in the building up of what we are.

In faith, we discern that our life is a "story of love", a story in which God's tenderness shows through in each page, amid our trials, our strayings, our moments of generosity and collaboration, etc. Our existence is strewn with multiple gifts from God and the signs of His love which is always there.

After the example of Mary, Mother of God, we can contemplate in our heart the imprints of God's interventions which have marked our past, and acknowledge in thanksgiving that He has done great things for us.

On the other hand, in our trials, let us follow the example of Mary's life. At the time of Jesus' birth, she too had worries that were immediate regarding the lodging, feeding, clothing and protection of her baby. Being far from Nazareth inevitably posed all kinds of practical problems for her as it did for Joseph, problems they had to face. The "handmaid of the Lord", Mary assumed this humble day-to-day living with love and confidence. All her tasks as a mother and wife became, through her hands and her "yeses", a service of love.

However, we can well imagine that the "meditation" of Jesus' mother did not consist solely in resolving problems of a material nature. In the account given by Saint Luke, we have an inkling that her marveling was much greater than that of the shepherds who praised God or that of those who heard them and

were astonished over what the shepherds were saying. She welcomed in faith the salvation for the present moment, no matter how disquieting it was for her. Her prayer was also expressed through the faithfulness with which she accomplished the duties of her state.

At the dawn of this new year, let us not dream of escaping reality, even if we secretly want it to be better than last year. Our daily life will not be changed as though with the wave of a magic wand. Tomorrow, our responsibilities will still be there with their constraints. Our entourage will still be the same with its sometimes difficult relationships and we ourselves will not have changed.

Therefore, in order to have the grace of living as authentic sons and daughters of Mary, let us meditate with Mary on the present of our human and Christian responsibilities, for that is where is progressively built up God's salvific design. Let us be faithful servants, aware that every instant lived in love is steeped in eternity and makes of us collaborators of God.

It was by meditating in her heart that Mary adhered with all her soul to the vocation of her child, the Son of God and to her own mission next to Him. But she did not know everything. She had to look for and ask: "Lord, what do you expect of me in all of this?"; *"How will this come about?"* (cf. Lk 1:34). She felt very little when confronted with her vocation, but she placed her trust in Him who raises the lowly. Every day, she counted on the fidelity of the Lord whose *"mercy is from age to age on those who fear him"*. (Lk 1:50).

From experience, we are well aware that when we begin a new year, we are facing the unknown; however, those uncertainties must neither paralyze us nor clip the wings of our enthusiasm. This year will be at one and the same time what God wants it to be and what we will make of it in trust and serenity.

So that it may be according to God's will, let us entrust it to the maternal protection of Mary, Mother of God, Mother of men and protectress of all peoples.

Father Maurice Pélouquin



Fr. Maurice Pélouquin