

LE ROYAUME, An “Ecumenical” Review



by Father Bruno RUEL

Beginning with issue no. 165 of the paper *Le Royaume* (January-February 2004), Marie-Paule replaced the adjective “Catholic” which had defined it to that point, with the adjectives “Christic, Marian and ecumenical”. In the previous issue of the review, we dealt with the meaning which ought to be given to the adjective “Christic”. (cf. no. 252, pp. 12-13) Today, we will pay particular attention in this article to the adjective “ecumenical”.

First of all, it would seem that, at that time, the adjective “Catholic” could still have been used. But Heaven knew the future and we can see that, already, more than two years before the founding of the Church of John, Marie-Paule had truly been inspired in the choice of words, as the adjective “Catholic” was replaced by three others, including the adjective “ecumenical”.

THE ADJECTIVE “CATHOLIC”

Although the words “catholic” and “ecumenical” have a general meaning that is quite similar, it is in the practical application and the everyday meaning of those adjectives that we can understand the need for such a change.

The adjective “catholic” comes from the Greek word “katholikos” which means “universal”. Consequently, whether it is in the Nicene-Constantinople Creed or in the Apostles’ Creed, when we declare that we believe in the Catholic Church, we are in fact professing our faith in the universal Church. A few Protestant denominations, which use these professions of faith in their liturgies, also say they believe in the Catholic Church (in the sense of “universal”).

However, in its everyday usage, the adjective “catholic” is almost exclusively used in relation to the Roman Catholic Church, the Church of Peter. Thus, the adjective “catholic” qualifies what belongs to the Roman religion and only to it, such as, the Catholic faith, the Catholic doctrine, etc.

So, it is not too hard to understand that it would not make much sense today to qualify the review *Le Royaume* as “catholic”, for this could even lead to confusion.

THE ADJECTIVE “ECUMENICAL”

Concerning the adjective “ecumenical”, it is usually used in reference to the ecumenical movement which aims at fostering a bringing together and, ideally, the union of all the Christian

Churches. By extension, it can also be used to designate the relations or contacts with other religions.

In fact, it all stems from the Greek word “oikos” which means “house or household”. From this word, we get first of all the word “economy” which, according to etymology, means “management of a house”. From this word, we also get the word “ecumenical” which, in the Greek expression “oikoumenikê gê”, means “all the inhabited earth”. In that sense, the adjective “ecumenical”, like the adjective “catholic” means “universal”.

Therefore, it is clear that the review *Le Royaume* which is the organ of spiritual formation and information of the Community of the Lady of All Peoples and its Works has and must have a universal scope.

THE COMMUNITY OF THE LADY

At this point in our reflection, and since the review is defined in relation to the Community of the Lady of All Peoples, it is a good idea to recall the definition Mother Paul-Marie gave us of this Community.

“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 urbanism to patriotism, etc., adapting administrative, economic and

social measures in a respect for the rights and duties of the individual, protecting his autonomy, his reputation, while at the same time holding each one responsible for his actions and their consequences.

“Thus the Community of the Lady of All Peoples will include all levels of society: Christian laity and a minority of priests and men and women religious who have

remained faithful to their vocation. They will be committed lay people with a profoundly religious soul who will see to the welfare of one and all, through a comprehensive set of measures fostering a harmonious, rational and humane development, sustained by a spirituality based on God’s Ten Commandments and on the Gospel.” (*Le Royaume*, no. 134, May-June 1999, p. 1)

“ALL THE INHABITED EARTH”

Consequently, besides the fact that the adjective “ecumenical” allows us to avoid the adjective “catholic” while still keeping the same meaning of “universality”, it also suggests the effort to be made in view of unity, of striving to find what already unites us, what can foster the bringing together of all human beings into one single human Community.

Moreover, in the Greek root of the word “ecumenical”, there is substance with which to enrich our reflection. In fact, since



October 27, 1986 – Upon an invitation from Pope John Paul II, 130 leaders from different religions in the world gathered at Assisi, under the sign of Peace.

what is ecumenical concerns “*all the inhabited earth*”, that is, the totality of what is done on the planet Earth, can we not think that this now also refers to the totality of what is done on the Total Earth since it is “inhabited” in the different worlds that make it up? And it is truly through *Le Royaume*, among other means, that we have been able to increase our knowledge about the mysteries and the beauty found in our Total Earth, an Earth and worlds which have been won by the Lord and the Lady.

THE EARTH, OUR “HOUSE”

Moreover, in the adjective “*ecumenical*”, there is also the idea of “inhabited house” which gives a human and family dimension to the concept. Thus, is not *Life of Love* teeming with

advice and practical examples aimed at promoting a simple, ordered and happy family life in which the human and spiritual development of each member of the family is fostered?

Thus, from the tiniest cell of society which is the family, all the way to the large Body saved and regenerated which will make of the Total Earth its “House”, there is simply the same ideal, the same divine Breath.

May the heart of each of the members of the Lady’s Work be open to the dimensions of “*all the inhabited earth*” and to all the beauty of which our Divinity has so abundantly endowed it. In this “House”, may we consider each person as a brother or sister, all of whom are called to grow in love in keeping with God’s design.

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LE ROYAUME, a Marian Review “par Excellence”

For most of the readers, it was from one page to the next or one article to the next in *Le Royaume* that we were led to see and recognize the great Marian Mystery revealed in our time.

- Thus, our horizons were broadened:
 - from Mary of Nazareth, Joseph’s wife and Jesus’ Mother, to Mary the Divine, the Bride of the Father and Co-Creatrix of all things with Him;
 - from the Woman standing at the foot of the cross on Calvary to the Woman standing before the cross firmly fixed at the center of the world.
- To Mary, there was added Marie-Paule, and this “enriched” our faith:
 - from the young woman of Nazareth who said “*Fiat*” to the angelic messenger, to the young girl in Lac-Etchemin who offered herself up to God for the salvation of souls;
 - from Mary, Mother of God, to Marie-Paule, Co-Redemptrix, Mediatrix and Advocate;
 - from Mary present in the Upper Room for the first Pentecost to Mother Paul-Marie through whom the True Spirit will come;
 - from Our Lady, venerated in Christendom, to the Lady of All Peoples, the Mother of the Kingdom.
- With regard to Marie-Paule herself, we have gone:
 - from Marie-Paule, daughter of Mary, to Marie-Paule, Mother of all souls;
 - from Marie-Paule, handmaid of the Handmaid, to Marie-Paule Queen, Bride of Christ the King.
- And finally, our faith “expanded”:
 - from the Redemption alone to the Regeneration which completes the Total Redemption;
 - from Jesus the Christ to the Total Christ, Jesus-Christ–Paul-Marie;
 - from the Divine Trinity to the Divine Quinternity.

A HUGE MARIAN PANORAMA

We have come such a long way! So many new concepts (and other older ones) were presented to us in order to help us see and understand the Mystery of the Immaculate, Mother and Daughter, being revealed to us in our time!

Little by little, a huge Marian panorama began to take shape in our minds having as its very dimensions the Divinity itself. Whether it was in its entirety or in its details, it spoke to us of beauty, fidelity, purity and, above all, love. This Marian Mystery has even become obvious to us, so evident that it now sheds light on our understanding of all we know.

THE FOUNDATIONS OF THE KINGDOM

That is how the paper and then the review have contributed to building up the foundations of the Kingdom to come. And in this Millennium of peace, justice and joy, the Marian Revelation will be a source of knowledge and will provide countless subjects for meditation and contemplation. Moreover, this Marian Revelation is already sustaining the courage and guiding the efforts, warming the hearts and giving confidence to the little ones who long to see the Community of the Lady extend to all peoples on earth.

We owe a debt of gratitude to Mother Paul-Marie and to all those who worked with her in the past, as well as to all those who, still today, valiantly continue to make of *Le Royaume* the only “*Christic, Marian and ecumenical*” review which, being faithful to its mandate, is truly the organ of spiritual formation and information of the Community of the Lady of All Peoples and of the Works that make it up.

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