

ANNUAL LETTER FROM THE INTERNATIONAL DIRECTOR

Ave Maria!

Genoa, January 1, 2019
Solemnity of Mary, Mother of God

Dear brothers and sisters of the Marian Movement of Priests,

- This past year, with 43 flights, I visited 122 cities in 12 countries, presiding over 182 cenacles which were attended by 30 bishops, about 700 priests, a few deacons and 70,000 faithful. I also met with nine bishops and a few groups of priests, seminarians, religious and faithful to speak to them about the Movement. I was able to introduce the MMP on the radio about ten times, and also for a second time on EWTN, as Fr. Gobbi had done.

- In Collevalenza, six bishops, 150 priests and several regional MMP lay responsables participated in the International Spiritual Exercises conducted in the form of a continuous Cenacle. Thirty-four countries were represented.

- On May 8, 2022, the Movement will celebrate its fiftieth anniversary. Around that time, we are planning to renew the experience of an international gathering of the MMP's priests and faithful in Fatima.

- In Our Lady's name, **I thank the many responsables and zealous apostles** who work for Her Movement and for the diffusion and fidelity of the Cenacles, many times at the cost of great sacrifices. I remind you that this fidelity means assuring that **other messages are not introduced** into the cenacles. In particular, I thank the Most Reverend Giovanni d'Ercole, Bishop of Ascoli Piceno (which is near Loreto, Italy), for having visited

the Cenacles in South Korea. I also thank those priests who made themselves available to conduct priests retreats in various places, such as in the Dominican Republic, the Philippines, etc.

- The process of **beatification of Fr. Stefano Gobbi** has not yet begun, but many bishops have supported, also in writing, the initiation of postulation; therefore, there is good hope. I repeat: if you ever met Fr. Gobbi, please write your testimony about him and send it to a responsible, even if it is only a page. It's very important!

Spiritual Exercises - 2019

As usual, these will be held in **Collevalenza** at the Shrine of Merciful Love, from **Sunday evening June 23 to Saturday morning June 29**, for bishops, priests and those laypersons who have a position of responsibility in the MMP. Please address all inquiries and reservation requests to: P. Florio Quercia S.J.
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MEDITATION

“You are journeying today along the difficult path of purification. Is there still a long way to go? When will it end? Must we suffer much? What will happen to each of us, and who will reach the finish line? These are the questions you often ponder.”
(149 d-f, March 3, 1978)

But Our Lady asks us only to trust.

“All the saints and the friends of God lived in this trust. The Almighty, in carrying out his plan in every age, always made use of this trust alone. Often He realized it even **against everyone's expectation, at a moment when no one thought it possible.**”
(104 e-g, July 26, 1976)

I again make reference to the Catechism of the Catholic Church (CCC) §§ 675 - 677, concerning “the final trial of the Church” at the end of time when “the Church (...) **will follow her Lord in his death and Resurrection.**” (677)

But what does it mean for the Church to “follow her Lord in his death and resurrection?”

Jesus had prophesied his death and Resurrection:

“Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights.” (Mt 12:40)

“No other sign will be given to this perverse generation.”
(cf. Lk 11:29)

Perhaps it will be the same for our perverse generation: a Church that will almost “disappear underground” because it is reduced to a small faithful remnant, before becoming “a light to the nations”:

“(O Holy Spirit), by your divine fire, burn away whatever in it is imperfect; despoil it of so many human means of power; free it from compromise with the world in which it lives and which it should save; cause it to come forth from its purification completely renewed, ever more beautiful, without stain or wrinkle, in imitation of Mary, its immaculate Mother and your most loving Spouse.” (265i, May 22, 1983)

1- Apostasy (loss of the true faith)

In a first sense, one can speak about the “death” of the Church in the loss of the true faith. Our Lady prophesied it at Fatima: “many nations will lose the true faith”, which is faith in the

mystery of the Incarnation, as is said in the collect (opening prayer) on the Solemnity of the Annunciation. The CCC § 675 speaks of “a final trial that will shake the faith of many believers.” “That which is in question is the faith,” says St. Paul VI, as quoted in the Introduction to the Blue Book.

“Let faith be the light which illumines you in these days of darkness, and let it be zeal alone for the honor and glory of my Son Jesus which consumes you...Fight, sons of light...Persevere in prayer, in suffering and in hope because **the hour of your liberation is near.**”

(172 k-l,p, March 9, 1979; cf. also Dec. 31, 1997)

In the temptation to discouragement, of no longer believing in a *confused, undisciplined, divided and persecuted* Church, as described by Our Lady in the first messages of 1979, in these moments – in fact, not of death, but of *great purification* – the “apostles of the last times” are not frightened, because it means that “their liberation is near at hand” (Lk 21:28), and that “the Devil knows he has but a short time” (Rev 12:12) before his final defeat. It is Satan who is desperate; not us.

“Even in my Church, Satan seems to have now succeeded in winning everything over (...) I shall strike him to the heart by turning his own victory to the cause of the triumph of my Immaculate Heart.” (127 i,n May 18, 1977)

2- Vision of the Martyrdom of the Church (3rd Secret of Fatima)

We recall Pope Benedict XVI’s statement at Fatima on May 13, 2010: “We would be mistaken to think that Fatima’s prophetic mission is complete.”

The “3rd Secret of Fatima”, published in 2000, describes a great “Cross” for the Church – Here, we see the Pope, cardinals, bishops, priests and many faithful dying as martyrs; it is like a “death” of the Church.

We read in our book:

“Sufferings never before experienced are awaiting you, because the moment of a universal renewal is drawing close. Satan will be defeated; the power of evil will be destroyed; Jesus will restore his glorious reign among you, and in this way the new heavens and the new earth will be formed. Without an extraordinary intervention of my motherly love, you would not be able to support the pain of the great trial which has now come for all.

– *I am Mother of Mercy*. The motherly task of assisting the Church in the hour of her greatest suffering has been entrusted to me, because she must climb the Calvary of her immolation and her martyrdom. This merciful action of mine will be exercised in helping her to carry the cross of betrayal and abandonment, when the apostasy becomes general and the man of iniquity foretold by Sacred Scripture enters her, he who will bring the abomination of desolation into her interior [which will culminate in abolishing the sacrificial nature of the Mass – cf. 485, Dec. 31, 1992] My merciful action will become still stronger when my children will be persecuted and imprisoned, tormented and led to martyrdom. It is then that I will manifest myself to them in an extraordinary way, according to a mysterious design...”

(536 k-n, January 1, 1995)

We recall that the Pope emeritus consecrated all the priests to the Immaculate Heart of Mary on this same trip to Fatima, and again in St. Peter's Square at the conclusion of the Year for Priests (June 11, 2010). Of this event, Fr. Gobbi said: “It is the fulfillment of my mission.” Let us make known to priests this consecration.

3- Co-Redemption

Above all, let us recall that the vision of the “3rd Secret of Fatima” ends like this:

“Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God.”

The blood of the martyrs is the salvation of souls, allowing them to meet God. This is one of the meanings of Mary’s triumph: the salvation of many souls – *who* would otherwise be lost – through the blood of the martyrs, by means of the sacrifice of the servants of the Lord, with and like the Suffering Servant: “*if he offers his soul in expiation, he will have a descendancy.*” (*Is 53:10*) And so, we are called to live the mystery of the Cross, in co-redemption, on the Altar of the Immaculate Heart of Mary, Co-redemprix, as She has many times explained:

“And so I am asking you today, children consecrated to my Immaculate Heart, that which, in this very place in May 1917, I asked of my three little children, Lucia, Jacinta and Francisco, to whom I appeared. ‘Do you also want to offer yourselves as victims to the Lord, **on the altar of my Immaculate Heart**, for the salvation of all my poor sinful children?’ ” (411 j-k, Sept. 15, 1989) **The Heart of their Mother will be the altar on which they will be immolated, victims acceptable to God** for his triumph.” (61f, Nov. 19, 1974; cf. Rm 12:1)

This participation in the Passion of Christ, on the Altar of the Immaculate Heart of Mary, fulfills “her maternal function as Co-redemprix” (171, March 3, 1979) and is the triumph of the Father’s Mercy over the world, just like Jesus on the Cross. There are countless references on this theme in our book:

Dec. 26, 1974; May 3 and 28, 1976; Dec. 4, 1976; Feb. 2 and 11, 1978; March 19, 1978, etc.

“Do not be afraid if today I want you all with me on Calvary: you are in my motherly Heart, and here you too must learn **to pray, to suffer, to be silent, to offer yourselves up.**”

(151m, March 24, 1978)

Up till now, this martyrdom has been lived to the letter by a few, and we think especially of Fr. Nazareno. And this is because the sacrifice of a few is enough for Our Lady to obtain rivers of graces for all: “It is a sign which I am giving you. From it you will be able to understand how, through the death and sacrifice of a few, your Mother is preparing a new life for all.”

(154 t, June 3, 1978)

As the end of the 3rd secret of Fatima makes clear, the sacrifice of a few victims, beginning with the small little things of everyday life, done in the spirit of immolation on the altar of the Immaculate Heart of Mary, becomes an offering pleasing to God for the salvation of the world. It is the great work of God, which is always that of the Cross, so that soon Justice may espouse Mercy, and the time of Salvation for the multitudes may at last come in our time. So then, “Do you also want to offer yourselves as victims on the altar of my Immaculate Heart ...?”

4- “Hope against all hope”

“Over this Church, which seems about to sink, Satan desires to dominate as the decisive victor.” (127n, May 18, 1977)

“For a short while, the Lord will permit that the Church will be **as though abandoned by Him.**” (147g, Feb. 10, 1978)

This is part of the dying on the cross. As Jesus cried out on the Cross, “My God, my God, **why have you abandoned me,**” we may perhaps all say this too as a church someday...

“How many will have doubts about my Son and about me and will believe that this is the end of my Church! (...) **This is not the end of my Church; what is in preparation is the beginning of its total and marvelous renewal!**”

(83 l,p; Oct. 18, 1975)

“God alone ever has been, and still is, in every circumstance, the victor. God conquers especially when He appears defeated.”

(186 s, Nov. 28, 1979)

Since Jesus’ dying on the Cross was not the defeat of God, but rather His plan of Salvation, so also, in such moments for the Church, we must continue to hope with an unshakeable faith and hope, not based on the evidence of the facts, but on Jesus’ Word (Mt 16:18) and on the promise of Mary at Fatima: “in the end, My Immaculate Heart will triumph.”

This is why Our Lady tells us in one of her Holy Saturday messages:

“The body of Jesus lies dead...Today I want all of you near me, the sorrowful Mother, to be consoled by you and to teach you to pray with confidence, to suffer with docility, to love with purity of heart, **to believe with unshakeable certitude, to hope with heroism, even against the evidence of things.**”

(379 c-d, April 2, 1988)

Thus did Our Lady do the same at the foot of the Cross, "stabat Mater", without losing either faith or hope (cf. *Redemptoris Mater*, § 18). If we are the little ones of Mary and take refuge in her Immaculate Heart, we will pass with Her this great test of purification, without losing either faith or hope, “even against

the evidence of things”, “hoping against all hope” (Rom 4:18) – against a hope that is still too human – to have a hope that is totally supernatural, based not on the evidence of facts, but on the promises of God.

The certainty of the resurrection is already contained in the phrase: “in the end my Immaculate Heart will triumph”...

5- “*This illness is not to end in death*”

In order to tell us that it will be the same for the Church of our times, Our Lady quotes a mysterious phrase of Jesus about the death and resurrection of Lazarus: “This illness is not to end in death, but is for the glory of God.” (Jn 11:4)

“My Church, beloved son of mine, has become now more than ever the target at which my Adversary directs his rage in an increasingly violent manner.(...) This poor Church of mine! As Mother I draw near, my Daughter, and I find you so sick! **It would seem as though you are close to death (...)** **This grave malady of yours, this apparent victory of my Adversary over you is not, however, unto your death! It is for the greater glorification of God.** I myself, as Mother, am helping you in this agony of your most painful purification. (...) I myself – when the time comes – will heal you.”

(118 a, p-t, January 15, 1977)

In the meantime, “in this final trial, the faith of many will be shaken.” (cf. CCC § 675) Many will say, like the disciples of Emmaüs: “**We were hoping ...** but now no longer, for our hope is dead.” (cf Lk 24:21 and Ez 37:11) *But we, however, are not disciples of Emmaus, but disciples and children consecrated to Mary* – disciples of Her who at the foot of the Cross, and in front of the sealed tomb, did not lose faith or hope, because She did not rely on human ways of thinking, but on trust in God.

6- “When the Son of Man returns, will he still find faith on earth?”

This question has remained unanswered for 2000 years.

“The apostasy will now be generalized because **almost all will follow the false christ and the false church.**” (cf. 407p, June 17, 1989) – “almost all” says Our Lady, but not the “little remnant” who will be fully guarded in her Immaculate Heart. Our Lady responds on behalf of her little ones: “Yes, Jesus! You will still find faith on earth! My little children, in adoration before your Real Presence in the Eucharist, will continue to wait until Your return.” (cf. 176, June 14, 1979) *“We proclaim your death, O Lord, and profess your resurrection, until you come again in Glory.”*

“Take courage! Be strong, my little children. **To you befalls the duty, in these difficult years, of remaining faithful to Christ and to his Church,** putting up with hostility, struggle and persecution. But you are a precious part of the little flock, which has the task of fighting against, and in the end of conquering, the powerful force of the Antichrist.” (407r, June 17, 1989)

“These are the times when the faithful followers of the Lamb will be subjected to marginalization, to persecutions, to prison and to death. These are therefore **the times of your constancy.**”
(409 g-h, August 15, 1989)

7- What must we do?

Nothing special. It is the times that are special. We must only continue to be Catholic Christians, with **“a clear faith according to the Creed of the Church”** (Cardinal Ratzinger), even though we are accused of “fundamentalism” and are treated as fanatics.

For this reason, twice Our Lady asks us to refer to the well articulated Creed of Saint Pope Paul VI:

For this reason I invite you (...) to **meditate upon the complete profession of faith** composed by my beloved son, Pope Paul VI, who is already up here. You will then remain in the true faith...”
(292d, August 15, 1984; also 340h, Dec. 3, 1986)

And when Saint John Paul II published the Catechism of the Catholic Church, Our Lady said: “**A special gift of my Immaculate Heart for these times of yours is the *Catechism of the Catholic Church***, which my Pope has wished to promulgate, to be as it were his brilliant and supreme testament.”
(486p, January 1, 1993)

Our Lady asks us only for trust – an absolute trust in God's plans which have been entrusted to Her. She tells us that it is part of God's plan – for a short while yet – to allow Satan a certain amount of time, until he has the impression of having dealt a blow of “death” for the Church, so that his defeat may be all the more definitive, because he had thought himself to be the absolute victor. (cf. Oct. 18, 1975)

“Trust, trust, trust”, insists Mary (Feb. 11, 1978); then prayer, suffering and silence (October 18 and 24, 1975). Prayer means **cenacles**; that is, the Rosary, meditation on the Book and the Consecration, careful not to introduce other things into it.

“Multiply, in every part of the world, the cenacles of prayer which I have asked of you, like **torches lit in the night**, like **sure points of reference**, like **shelters needed and sought for**. Above all, I ask that family cenacles be multiplied more and more, in order to provide you with **a safe dwelling place in the great trial** which is now awaiting you.” (417k, January 1, 1990)

To pray; to suffer; to offer; to be silent. To wait with unwavering hope, even against the evidence of the facts; to hope with calm and with silence for the glorious coming of the Lord, who will thus glorify His real Presence in the Eucharist and make a new heavens and a new earth.

“The great suffering which awaits you is to prepare you for the birth of the new era, which is coming upon the world.”

(441j, Jan. 1, 1991)

These are the birth pangs of this new era when the Eucharistic Jesus will be glorified by all.

“When a woman is in labor, she is in anguish because her hour has arrived; but when she has given birth to a child, she no longer remembers the pain because of her joy that a child has been born into the world. So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you.” (Jn 16: 21-22)

Amen! Yes, come, Lord Jesus!

Dear brothers and sisters, meditate well on this circular letter. I thank you for your prayers; I am spiritually united to you in my priestly prayer and I give you my blessing, as we continue to keep in touch with one another.

Your little brother,

A handwritten signature in cursive script, appearing to read 'Larroque', with a small cross symbol below it.

don Laurent Larroque