

A DIRECTION TO ALL APOSTLES, DISCIPLES, MYSTICS, SEERS, PRINCESSES AND PEOPLE OF GOD

MESSAGE NO. 512

From

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the `Little Pebble'**

This Exhortation has the Blessings of Jesus and Mary; Saint Thomas Aquinas; Saint Bartholomew; and Saint Ignatius Loyola, who inspired Father Broussard.

THE LITTLE PEBBLE PROPHET OF THE COVENANT

Recently the Little Pebble asked me to write a general letter to all of the People of God concerning the subject of "The prophetic Line of Grace". This is the first time that I have written a public letter such as this. This subject requires a lot of theological precision. I am not a theologian, and I know there are others who could express these realities better than I. Nevertheless, I will try to explain what I have come to understand over these years since 1987.

This letter is necessarily long and is divided into Five Parts. It may seem to some that I am "re-inventing the wheel" -- however, it can no longer be assumed that Catholics know their Faith and the Teachings of the Church. There has long since been a great void of ignorance in regard to Private Revelations; worse still, there is a certain "scepticism" in some circles in regard to Apparitions. For many persons it is a useless enterprise to try to understand what Messages of Our Lady are about -- as they consider that "it is not possible to know one way or the other"; or that "it is too dangerous to get involved with Seers and Apparitions". I think there is a better way to approach this matter. In this letter, I would like the reader to get a better presentation and understanding of the Apparitions, Messages and person of the Little Pebble. I hope that you find this letter informative and helpful. It is subdivided into the following subject areas:

PART I: Discernment of Charisms

PART II: The Obedience of Faith of the Little Pebble

PART III: The Three-fold Covenant made with the Little Pebble

PART IV: The Line of Grace and Authority

PART V: Conclusion

The First Part concerns the "Discernment of Charisms" in the Church. His Holiness John Paul II gives us the criteria for discernment. The Second Part explains the "Obedience of faith" in the light of the criteria for discernment. This second part is, in a way, the most important section of this letter. This is because there are fundamental principles of Faith and Morality -- as taught by the Magisterium -- that the reader must understand in order to grasp what God has asked of the Little Pebble. It is important to establish the

Catholic identity of the Little Pebble and the Mission entrusted to him. Consequently, Part II is very long because there is a lot of theological ground to cover. It is easy to see from this that the Mission entrusted to the Little Pebble is not a sect! The overall main purpose of this letter is dealt with in Part III and Part IV. Specifically, Part III deals with the "Three-fold Covenant" that God has made with the Little Pebble. This is an extraordinary mystery that God has given to His "Little Abraham". It is central to the Mission given to him. Part IV deals with the "Line of Grace and Authority". Part IV is very important because it further highlights the Catholic identity of the Mission of the Little Pebble in regard to the Church Authorities. In Part V, I give my personal appeal to the reader to believe in the Messages of the Mother of God to the Little Pebble and Thornbush and the Missions entrusted to them by God. This is because the Little Pebble is the Prophet of the Covenant -- a Three-fold Covenant that God is making with mankind at this time! Finally, I will point out the great need for a proper ecclesiastical investigation.

The "Little Pebble" and "Thornbush"

I will often refer to these two Seers. The Little Pebble is the Founder of the Order of Saint Charbel. He has been directed by Our Lord and Our Lady to form this new Religious Order for the Church at this time in history. The Order of Saint Charbel is a "New Form of Consecrated Life" (Canon 605). He has also been appointed by God as one of the Twelve Apostles of Our Lady for these End Times. He is known as "Little Peter" and is head over all the Apostles of Our Lady. He has also been prophetically announced by God to be the future Vicar of Christ (Peter II) to succeed His Holiness John Paul II. Furthermore, Our Lord has announced him as the Prophet of the Covenant -- naming him the "Little Abraham". This Covenant that God is making with the Little Pebble is for this generation -- it is known as the "Covenant of Prosperity". It concerns the events leading up to the Second Coming of Jesus and the new structure of the Church and the new tribes and nations that will exist after the Second Coming of Jesus. Our Lord and Our Lady have spoken much on these subjects in the last few years. There are many Messages from these two Seers about these subjects. However, there is an excellent summary by the Mother of God for all that I am referring to -- in Message No. 509 (February 13, 1996). I must rely on the reader to obtain these Messages and read them. There is simply too much detail for me to cover in this letter. I will be explaining some of these points in Part III.

The Little Pebble works closely with the seer from Canada known as Thornbush. Thornbush is a public Seer and member of the Order of The Immaculate Heart of Mary and Saint Louis-Marie de Montfort. This Order is also a "new form of consecrated life" (Canon 605). The Founder of this Order is Father Yves-Marie Blais. Father Blais has also been appointed by God as one of the Twelve Apostles of Our Lady -- he is known as "Little John". This Order is located in L'Avenir, Quebec, Canada. He is also the Spiritual Director of Thornbush. Father Blais works in close collaboration with the Little Pebble. Our Lady has referred to these two Orders as the two "Pillars" for the Church at this time. The Messages received by these two Seers -- the Little Pebble and Thornbush -- confirm each other. There is now a long history of their close collaboration in all that Jesus and Mary are asking of them. This especially concerns "Heaven's Chosen Communities" as Our Lady refers to them. The reader will see many references to Thornbush and her Messages in this letter.

Before treating with the basic theme: "Three-fold Covenant", it is necessary for the reader to understand the role of the Magisterium regarding the criteria of discernment and authenticity for charisms in the life of the Church. You will see that there is nothing in this letter that is contrary to our Holy Faith or against morality as taught by the Sacred Magisterium of the Church. But you will also see many prophetic elements in the form of private revelations given to the Little Pebble and other Seers, especially the Seer Thornbush. The Messages given to them concern important mysteries being revealed at this time. This is occurring with many Seers and Mystics around the world. According to the requirements of Canon Law, the Church has never pronounced a definitive judgment on these matters.

PART I: CRITERIA FOR DISCERNMENT OF CHARISMS

Role of Charisms:

The question of "Charisms" in the Church, especially the gift of Prophecy, is very important. There are many Papal and Conciliar documents that deal with these elements of Christian life. At a General Audience on June 24, 1992, John Paul II delivered a wonderful address, the 36th in a series on the "Mystery of the Church". Speaking on "Charisms" he explained:

JOHN PAUL II: *"It is not only through the sacraments and ministrations of the Church that the Holy Spirit makes holy the People of God, leads them and enriches them with His virtues. Allotting His gifts as He wills (cf. 1 Corinthians 12:11), He also distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake various tasks and offices for the renewal and building up of the Church' (Lumen Gentium, N. 12). This is the teaching of the Second Vatican Council." (L'Osservatore Romano, N.26, 1st July 1992).*

His Holiness explains further in this same General Audience that this doctrine concerning "charisms" is based on the fact that the Holy Ghost freely administers His gifts where He wills:

JOHN PAUL II: *"... the development of the ecclesial community does not depend only on the institution of ministries and sacraments, but also furthered by the free and unforeseeable gifts of the Spirit, who works outside established channels too. Because of this bestowal of special graces it is apparent that the universal Priesthood of the ecclesial community is led by the Spirit with a sovereign freedom ("as He wishes", St. Paul says [1 Corinthians 12:11]) that is often amazing." (L'Osservatore Romano, N.26, 1st July 1992).*

Authenticity of Charisms:

Discernment of the authenticity of "charisms" is entrusted to the ecclesiastical Authority. It is very important for the reader to understand properly the line of grace and authority concerning the Messages of Our Lady and how to act upon them. Our Lady does not divide or fragment Her children through Her many Messages. Her Divine Spouse, the Holy Ghost, is the vital Principle of renewal and reconciliation. The Holy Ghost cannot ask Our Lady to say something through Her Seer, the Little Pebble and also inspire the Hierarchy to say the exact opposite! There is no such thing as a "Double Truth" or, as some would say, a "second Magisterium" at odds with the Sacred Magisterium of the Church. Consequently, if in the short term -- because of various prophetic elements -- there is a seeming contradiction, it is only apparent and not real, because God cannot lie! His Holiness, on this occasion, gave some very practical counsel to the whole Church:

JOHN PAUL II: *"It should be noted that the charisms require discernment, especially in the case of extraordinary charisms. This discernment is given by the same Holy Spirit, who guides the intellect along the way of truth and wisdom. But since the whole ecclesial community has been placed by Christ under the leadership of the ecclesiastical authority, this latter is responsible for judging the value and authenticity of the charisms. The Council says: 'Extraordinary gifts are not to be rashly desired, nor is it from them that the fruits of apostolic labours are to be presumptuously expected. Those who have charge over the Church should judge the genuineness and proper use of these gifts, through their office not indeed to extinguish the Spirit, but to test all things and hold fast to what is good' (cf. 1 Thessalonians 5:12, 19-21; Lumen Gentium, article 12). (L'Osservatore Romano, N.26, 1st July 1992).*

What criteria should the Hierarchy use to judge the genuineness and proper use of these gifts? In this same General Audience, His Holiness gave some generally followed criteria for discernment on the part of the Hierarchy or by the spiritual directors:

a) *"Agreement with the Church's faith in Jesus Christ (cf. 1 Corinthians 12:3). A gift of the Holy Spirit cannot be contrary to the faith which the same Spirit inspires in the whole Church"*

b) *"The presence of the 'fruit of the Spirit: love, joy, peace' (Galatians 5:22). Every gift of the Spirit fosters growth in love, both in the person himself and in the community, and thus it produces joy and peace"*

c) *"Conformity with the Church's authority and acceptance of its directives ... is recognised by his sincere docility to the Pastors of the Church. A charism cannot cause rebellion or a rupture of unity."*

d) *"The use of charisms in the community is subject to a simple rule: 'Everything should be done for building up' (1 Corinthians 14:26), i.e., charisms are accepted to the extent that they make a constructive contribution to the life of the community, a life of union with God and of fraternal communion. St. Paul insists firmly on this rule" (1 Corinthians 14:4-5, 12, 18-19, 26-32)*

Before going further, I would like to inform the reader that I have been the Little Pebble's Spiritual Director and Confessor for the last eight years. I would like to testify to the reader that the above criteria when applied to the Little Pebble fully justifies him in relation to the truths of our Holy Faith as taught by the Magisterium. Since there has never been an official canonical investigation of the Little Pebble by the competent Authority -- it is not possible to provide the reader with the results of such an investigation. On many occasions, in the public Messages of Our Lady, She Herself has requested that the Church open an official investigation of Her Mission. Our Lady Herself recognises the Line of Grace through the Priesthood; furthermore, She desires that the Hierarchy be edified by God's grace through Her privileged souls. Our Lady also wants the Hierarchy to help the Seers and the Apparition Sites around the world. It is the proper role and mission of the Bishops to promote evangelisation within their respective Dioceses. Our Lady wishes to enhance the effectiveness of the mission entrusted to the Bishops. Now, I would like to briefly highlight the criteria (a,b,c,d) above in relation to the Little Pebble.

PART II: THE OBEDIENCE OF FAITH

Concerning Criteria (a): "Agreement with the Church's Faith in Jesus Christ"

Now, we arrive at an important consideration: it is for the competent Authority in the Church to make the final decision on the Catholic identity of the Messages; and person of the Little Pebble. It is my belief that there is nothing contrary to Faith or Morals in the Mission, Messages, and the personal life of the Little Pebble. Like all Catholics, he is subject to the Magisterium of the Church. He professes the same accountability and the same faith in what the Magisterium of the Church proposes for belief as Divinely revealed. The Magisterium is the indispensable Line of Grace and Authority which guarantees, safeguards and guides the Church in fidelity to and continuity with Sacred Tradition. The Catholic Catechism teaches:

CATECHISM OF THE CATHOLIC CHURCH: *"The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living, teaching office of the Church alone. Its authority in this matter is exercised in the Name of Jesus Christ. This means that the task of interpretation has been entrusted to the Bishops in communion with the Successor of Peter, the Bishop of Rome. Yet this Magisterium is not superior to the Word of God, but its servant. It teaches only what has been handed on to it. At the Divine Command, and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication, and expounds it faithfully. All that it proposes for*

belief as being Divinely revealed is drawn from this single Deposit of Faith" (CCC, articles 85, 86).

Allowing a Just Freedom to Investigate the Truth:

There is by no means a "universal consent" among the Bishops and faithful throughout the world concerning the truth of the Apparition, Messages and personal life of the Little Pebble. This is because the Church's Teaching Office has not given a definitive judgment. Initially, the local authority is competent to investigate the Mission, Messages and personal life of the Seer. This is usually the Bishop of the Diocese where the Seer lives. Canon Law protects the right of the Bishops to judge such matters that pertain to the purity and integrity of the Deposit of Faith at the local level; however, allowing a just freedom in the further investigation of truths (Canon 386, 2):

CANON 386: *"The Diocesan Bishop is bound to teach and illustrate to the faithful the truths of faith which are to be believed and applied to behaviour. He is himself to preach frequently. He is also to ensure that the provisions of the canons on the ministry of the Word, especially on the homily and catechetical instruction, are faithfully observed, so that the whole of Christian teaching is transmitted to all. (2) By whatever means seem most appropriate, he is firmly to defend the integrity and unity of the faith to be believed. However, he is to acknowledge a just freedom in further investigation of truths." (New Code of Canon Law, 1983 English Edition)*

Canon Law also protects every Catholic's right to his good name (Canon 220). Furthermore, this same Canon Law grants to every Catholic the right to vindicate and defend themselves before the competent ecclesiastical forum. The Little Pebble has the right to be judged in accordance with Canon Law applied with equity. Furthermore, no canonical penalties can be inflicted on any Catholic except in accordance with Canon Law (Canon 221). When the Competent Authority finally pronounces a definitive judgment -- confirmed by His Holiness; this will vindicate the Little Pebble and all those who follow the Mission and Messages of Our Lady. I will say more on this at the end of this letter in my Conclusion.

The Obedience of faith:

Finally, having said all the above, we arrive at the most important element for this criteria (a): the "obedience of faith" of the Little Pebble himself. In past generations of holy men and women in the history of the Church, some of the greatest movements of renewal and reconciliation have occurred through prophetic inspiration and special charisms. The Church has benefited immensely from the lives (and charisms) of such Saints as St. Margaret Mary Alacoque and the establishment of true devotion to the Sacred Heart of Jesus. Another example is the establishment of the Feast of Corpus Christi through the charism given to Blessed Juliana. In these instances we have a true development of our understanding of Catholic Doctrine. An important example concerns the founders of Religious Orders or Congregations: like St. Benedict; St. Augustine; St. Francis; St. Dominic; St. Teresa of Avila; St. John of the Cross; St. Alphonsus de Liguori; St. Louis-Marie de Montfort; St. John Bosco; St. Eugene de Mazenod, to name only a few, testify to the often heroic faith and perseverance required in overcoming supreme odds in order to found new Religious Orders! Saint Alphonsus expresses it well:

ST. ALPHONSUS LIGUORI: *"...What great work of God has ever counted on human backing? Tell me, what human backing did the foundations of St. Francis, St. John of the Cross and St. Teresa have? ... Consequently, we need to have greater trust in God. The greater the works, the more Jesus Christ creates them out of nothing, even amid opposition, so that they may be admired and venerated as works of God and not of men. What work was ever more humanly destitute than the preaching of the Gospel? ... Have you ever seen God's works start in the midst of applause?" (Rey-Mermet, Theodule; St. Alphonsus Liguori -*

Tireless Worker for the Most Abandoned, New City Press, Brooklyn, NY, 1989; pp. 313-314, 461)

Opposition permitted by God:

These holy men and women were seldom recognised by their peers for the real faith in God that they possessed. History proves that these souls were favoured by God through special graces and gifts for the benefit of the whole Church, yet they suffered great trials and tests of their faith because God asked much of them. Sadly, many of the trials were in the form of opposition from the Clergy. Often enough, such opposition took the form of prejudice and persecution. Everyone of these chosen souls had to overcome great "disappointments" in their desires to fulfil the Will of God. Furthermore, these "disappointments" often continued over long periods -- even to the point where, in some cases, the person died without seeing the fulfilment of God's Plan!

Persecution and Perseverance -- a sure sign of authenticity:

The virtue of perseverance really shines forth in each case, because if the original inspiration had not been from God -- and sustained by God throughout -- it would not be possible for any human being to sustain the effort required to be faithful in carrying such a Cross! The state of grace is absolutely necessary for the work to be supernaturally meritorious and thus beneficial to the soul's growth in sanctity! I have been the Little Pebble's Confessor for many years, and I testify to his great desire to maintain the state of grace; I will say more on this personal aspect later. The reader is aware of Our Lord's Promises in the Beatitudes: "Blessed are those who hunger and thirst for what is right; they shall be satisfied ... Blessed are those who are persecuted in the cause of right; theirs is the Kingdom of Heaven ... Blessed are you when people abuse you and persecute you and speak all kinds of calumny against you on My account. Rejoice and be glad, for your reward will be great in Heaven; this is how they persecuted the prophets before you" (Matthew 5:6,10-12). These promises of Our Lord in the Beatitudes have always been an inspiration to the Little Pebble. Secondly, the many actual graces and signal graces are absolutely necessary for such a person to survive great opposition -- let alone fulfil what God asks of them! The fruits of these graces are apparent in his life and I testify to this fact. Thus the "obedience of faith" is the critical factor, as it proves God's Will; thus, the Triune God justifies their Presence and Activity in that person, through the fruits of holiness and the conversion of sinners. This occurs especially through the virtue of charity leading the person onward in the path of the Cross! It is very important for the reader to understand this point. Unless this is understood the reader will not understand how God has led the Little Pebble through his "obedience of faith". The Catholic Catechism underscores this reality:

CATECHISM OF THE CATHOLIC CHURCH: *"By faith, man completely submits his intellect and his will to God. With his whole being man gives his assent to God the Revealer. Sacred Scripture calls this human response to God, the Author of Revelation, 'the obedience of faith'" (CCC, article 143).*

His Holiness, John Paul II, highlighted this definition further in speaking about Abraham and Our Lady:

JOHN PAUL II: *"Mary's faith can also be compared to that of Abraham ... Abraham's faith constitutes the beginning of the Old Covenant; Mary's faith at the Annunciation inaugurates the New Covenant ... Mary's 'obedience in faith' during the whole of Her pilgrimage will show surprising similarities to the faith of Abraham" (Redemptoris Mater, article 14).*

Then His Holiness, in another expression, defines what believing in God really means:

JOHN PAUL II: *"To believe means 'to abandon oneself' to the truth of the word of the living God, knowing and humbly recognising 'how unsearchable are His Judgments and how*

inscrutable His ways' (Romans 11:33). Mary, who by the Eternal Will of the Most High stands, one may say, at the very centre of those `inscrutable ways' and `unsearchable Judgments of God, conforms Herself to them in the dim light of faith, accepting fully and with a ready heart everything that is decreed in the Divine Plan" (Redemptoris Mater, article 14).

The Catholic Catechism also explains this fundamental aspect of faith in God:

CATECHISM OF THE CATHOLIC CHURCH: *"Faith is first of all a personal adherence of man to God. At the same time, and inseparably, it is a free assent to the whole truth that God has revealed. As a personal adherence to God and assent to His truth, Christian faith differs from our faith in any human person. It is right and just to entrust oneself wholly to God and to believe absolutely what he says. It would be futile and false to place such faith in a creature" (CCC, article 150).*

The Little Pebble has persevered in this same faith. He has "abandoned himself to the truth of the Word of the Living God, knowing and humbly recognising how unsearchable His Judgments and how inscrutable His ways". He has conformed himself to the Will of God in the dim light of Faith, while fully accepting with a ready heart all that God has Commanded of him.

Faith is Certain:

The reader must understand the certitude that the Little Pebble has in regard to his faith in what God has revealed to him. This certitude is based upon the fact that God cannot lie. Furthermore, God's Holiness is a Divine Attribute thus God perfects His creature through His Grace given in abundance to those who believe in Him. The Little Pebble has received an abundance of Grace from God. This is evident in his personal life because God makes true virtue shine like a light for all in the house to see. Our Lord expressed it well when he said: "You are the light of the world. A city built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of men, so that, seeing your good works, they may give the praise to your Father in Heaven" Matthew 5:14-16). This is true, especially concerning charity, which manifests itself more and more in the chosen soul. In regard to this certitude, the Church teaches:

CATECHISM OF THE CATHOLIC CHURCH: *"Faith is certain. It is more certain than all human knowledge because it is founded on the very Word of God who cannot lie. To be sure, revealed truths can seem obscure to human reason and experience, but `the certainty that the Divine Light gives is greater than that which the light of natural reason gives' `Ten thousand difficulties do not make one doubt'" (CCC, article 157).*

The article above (CCC, 157) makes reference to the writings of Saint Thomas Aquinas. Saint Thomas gives even more insight into the certitude that the Seer receives through prophetic messages:

ST. THOMAS AQUINAS: *"...the foreknowledge that is acquired concerning future events from divine revelation, according to prophetic grace, is altogether certain, just as divine foreknowledge is also certain. Indeed, God does not merely foreknow future events as they are in their causes, but infallibly, as they are in themselves...And so, prophetic knowledge of future things is given man in the same way, with perfect certitude. Nor is this certitude opposed to the contingency of future events, any more than the certitude of divine knowledge is..." (Summa Contra Gentiles, Book III, Part II, Chapter 154)*

This teaching of Saint Thomas is very important, because it points out the "perfect certitude" that the Little Pebble, and Seers like him, possess; received through the Prophetic Line of Grace. God always acts for a good purpose and for the sanctification of souls -- thus, the reader must understand this important point -- as God wants His Will to be accomplished and not fall on deaf ears. Consequently, the Triune God must

necessarily give the graces required for the Seer to accomplish His Will. This is especially the case when God Commands the Seer to do something, that on the surface seems impossible, illogical or unlawful! -- "God's Ways are not Man's Ways" (Isaiah 55:8).

The Command of God:

Now, we have arrived at the most important element of all -- the Command of God. It is important to realise that these gifts and promises of God are conferred only upon a unique person. In the History of God's People, this unique person is singled out by God to bring forth the Covenant that God wishes to make or renew with His People. This is the precedent that God has established in past generations beginning with Noah and continuing with Abraham and Moses. These men had great faith in God. On this point, Saint Thomas Aquinas explains something very important concerning obedience to God. It is necessary for the reader to understand what this holy Doctor of the Church says concerning obedience to the Commands of God. The reason this point is so important is because God has asked many difficult things of His "Little Abraham". Many in the world today would challenge the Little Pebble's obedience in faith to what God has Commanded of him. Saint Thomas' answer to this important question gives the principle behind the obedience in faith of the Little Pebble. His resemblance to Abraham is most remarkable. Saint Thomas asks the question:

Whether God ought to be obeyed in all things?

***ST. THOMAS AQUINAS:** "God can command nothing contrary to virtue, since virtue and rectitude of human will consist chiefly in conformity with God's Will and obedience to His command, although it be contrary to the wonted mode of virtue. Accordingly, then, the command given to Abraham to slay his innocent son was not contrary to justice, since God is the Author of life and death. Nor again was it contrary to justice that He commanded the Jews to take things belonging to the Egyptians, because all things are His, and He gives them to whom He will. Nor was it contrary to chastity that Osee (Hosea) was commanded to take an adulteress, because God Himself is the ordainer of human generation, and the right manner of intercourse with women is that which He appoints. Hence it is evident that the persons aforesaid did not sin, either by obeying God or by willing to obey Him" (**Summa Theologica Part II-II Q.104 article 4 reply obj. 2**).*

The Triune God has Commanded the Little Pebble to do certain things that are seemingly against the Ten Commandments. This has been hard for many people to understand, including the Little Pebble at the time. However, the above teaching of the Church as explained by St. Thomas Aquinas is critical to a right understanding of the lawfulness of the Commands given by God to the Little Pebble. The Little Pebble has never considered himself exempt from obedience to the Ten Commandments. Thus, the reader can rest assured in the fact of the virtue required of the Little Pebble to abandon himself in faith to the Will of God revealed to him is truly heroic. The Ten Commandments are for all men. God does not Command contrary to virtue. Thus God ought to be obeyed in all things, because God cannot lie. I have already written a major defence of the Little Pebble in regard to the Mystical Marriage. The reader may read this as my annexure to Message 314 in 1991. This defence is fully documented with the necessary theological precision required to understand what the Church Teaches. It is beyond the scope of my letter to repeat all of this here.

In summary for this section: the charisms given to the Little Pebble are in agreement with the Church's faith in Jesus Christ. My commentary is on theological grounds. I have tried to present some of the theological precision of Saint Thomas Aquinas -- valid principles applied in the case of the Little Pebble. In the final analysis, it is only the authoritative voice of the Magisterium that can definitively credit God's Prophetic Grace given to the Little Pebble. Maybe this letter will help serve this cause to the greater Glory of God and the Immaculate Heart of Mary.

Concerning Criteria (b): "Fruit of the Spirit: Love, Joy, Peace"

The "Fruits" of the Holy Ghost can be recognised in this Mission and in the Seer. As the Confessor of the Little Pebble I have witnessed personally the growth of "Love, Joy and Peace" in his life. And not only in his life, but in the many persons who have involved themselves in the Mission of Our Lady given to him. It is obvious to the "spiritually minded" (cf. 1 Corinthians 2:13-15) that he is a man favoured by God's Love; and furthermore, he loves God and the Blessed Virgin, the Faith and the Church with all his heart. He has a special love and loyalty to the Vicar of Christ, John Paul II; also, an exceptional love for his brothers and sisters and this is proven by his personal detachment and generosity in serving everyone entrusted to his attention. He has made the ultimate gift of himself to God's Will -- made known to him in much the same way as Abraham and St. Joseph.

Many Conversions:

There have been many, many conversions associated with the Mission entrusted to the Little Pebble. Many of these we have documented in our Office files. Over the years we have endeavoured to keep these testimonials for later reference. These are very real fruits of God's work in the lives of His children -- these same persons having made the cause-effect connection of their conversion with the graces associated with the Apparitions and Messages given to the Little Pebble. Our Lady has referred to Her Apparitions site as the "Lourdes of Australia". Prophetically, Our Lady has indicated that there will be many, many cures and conversions of the people, especially when the Little Pebble receives the wounds of Our Lord externally on his body. I have witnessed many conversions that have occurred through the involvement of pilgrims and visitors coming in contact with the Apparition and the Seer, the Little Pebble. On the Atonement Day, each 13th day of the month, I have the opportunity to hear Confessions for many hours, and to be involved with the people who come to be with Our Lady at Her Chapel of All-Apparitions. People are inspired to return to the Sacraments and to live better lives --some even realise that they are called to Religious Life. Recently, His Holiness John Paul II spoke so eloquently of Saint Catherine of Siena, I can see how the same principles apply to the Little Pebble:

***JOHN PAUL II:** "...from her loving contemplation, from her living experience of Christ, she was able to draw the singular light of truth, a clarity of speech and an impassioned liveliness in explaining her high mystical ideals ... Of Catherine, the Supreme Pontiff Pius II said that 'all her talking had as its subject virtue, religion, piety, disdain for the things of the world, love of God and of one's neighbour, the heavenly homeland' (Bull, Misericordia Domini, 29 June 1461) ... She realises that she is a limited creature, but called to go beyond herself with infinite desire, with humble courage and with a strong will ... Therefore, in the light and comfort of Mercy, in which God is rich, Catherine can address the Eternal Father, imploring His Mercy for herself, for the reform of the Holy Church, for the whole world, especially for the peace of Christians (cf. Dialogue, c. 1) (L'Osservatore Romano, N.43, 25th October 1995).*

Saint Catherine of Siena is a wonderful example. She obtained quite a following in her day. One remarkable fruit of her life was the many conversions that occurred through various meetings she had with persons who did not believe in her at all! Many of these were Priests. However, upon meeting her and coming to see for themselves, many were edified to such extent as to reform their lives and to enrol themselves within the Seers inner circle of friends.

Through the Apparitions, Little Pebble has received from God a singular light of truth -- namely, the Messages from Our Lord and Our Lady for the Church and salvation of souls. The conversions are initially a direct result of the Messages from Our Lady. As Our Lady is using this means to re-evangelise the Church and the world. The Messages of Our Lady offer a clarity of truth suitable for directing the Church in these

difficult times. Like Saint Catherine of Siena, the Little Pebble also realises that he too is a limited creature, yet, Our Lady has sent him to speak with the Pope, and on more than one occasion.

Lasting Fruits:

He has also been directed by God to speak to Cardinals, Bishops and Priests in various countries -- for the guidance of the Church. He has been directed to write to many Heads of State and Ministers of Governments. He knows that God has called him to go beyond himself with infinite desire and humble courage. God has made him the Founder of a "New Form of Consecrated Life" (Canon 605). This new Religious Order, known as the Order of Saint Charbel is destined to endure through time and like all Religious Orders, is a stable form of Religious life that will embrace the whole lifetime of its members. These fruits are lasting and are based upon the call to holiness of life which the Holy Ghost is nurturing in the hearts of the faithful. These fruits are very real expressions of true piety. These are the real fruits of God's Grace. Many persons are now wanting to join the Order of Saint Charbel. They desire to offer themselves to God unreservedly in a Religious vocation that embraces the family. Our Lady referred to this new form of Consecrated Life in a recent journey of the Little Pebble to one of our Communities in Australia:

***OUR LADY:** "Today is a special day, because today another corner-stone has been laid for the foundation of the Order of Saint Charbel. This venerable Order, My sweet children, will grow like the palm tree, throughout the world -- just as previous Orders have grown through the Founders -- because it is the Will and Plan of God -- especially for these End-Times ... My sweet children do not truly realise the importance of the foundation of the New Orders; the new form[s] of Consecrated Life, because My children do not study the necessary Words of My Motherly Heart. Christ, My Divine Son, has sent to you, My sweet children, His Word - - a calling -- to prepare you for the End-Times before My Divine Son Returns to Earth in a short while. The new form of Consecrated Life, My sweet children, is very important for you now ... It is for this reason the Order of Saint Charbel and the Order of the Immaculate Heart have been formed to gather the flock in these serious times; to bring Our children into the New Holy Era that has been prepared for you since the foundation of the Universe. The way man lives today, My sweet children, is not the way that God wishes man to live. It is for this reason the Orders are being founded now, so Our children will be drawn to live their faith in perfection; in self-sacrifice; in holiness and purity" (Message 507, given to the Little Pebble, January 28, 1996).*

In October 1988, the Little Pebble arranged to have the initial drafts of the Rule and Constitutions of the Order hand delivered to the Vatican Officials responsible. The Congregation for the Doctrine of the Faith and the Congregation for Religious and Secular Institutes of Consecrated Life received copies of this documentation. His request was made in accordance with Canon 605 through which he was appealing to the Holy See for consideration. The Order of Saint Charbel is in fact a "new form of Consecrated Life". For the benefit of the reader, I include here this important Canon:

***CANON 605:** "The approval of new forms of consecrated life is reserved to the Apostolic See. Diocesan Bishops, however, are to endeavour to discern new gifts of Consecrated Life which the Holy Spirit entrusts to the Church. They are also to assist promoters to express their purposes in the best possible way, and to protect these purposes with suitable statutes, especially by the application of the general norms contained in this part of the Code." (The Code of Canon Law, 1983 English edition).*

The competent Authority for judging the authenticity of the Order of Saint Charbel is the Holy See. There has been no official notice from the Holy See regarding the Little Pebble's request for consideration since 1988. Furthermore, the Diocesan Bishop has not endeavoured to discern the Order as a "new form of Consecrated Life". There has been no assistance given to the Little Pebble in the "best possible way" by the Diocese. Such protection would enable the Order to express suitably the charism of the Founder as given by the Holy Spirit for the sake of the Church. This brings us to consider the next criteria concerning the cooperation with the Church's Authority.

Concerning Criteria (c): "Conformity with the Church's Authority"

There has always been this docility and acceptance of legitimate directives from the Competent Authority. This is obvious to all who know the Little Pebble, personally, and who are aware of the Commands of God given to him. No one is free to disobey the Command of God when he has arrived at certitude concerning the truth of it. He has always tried to form a correct conscience because he loves God and does not want to offend Him. He has always sought the counsel of Priests in difficult circumstances. He has always sought and obtained confirmation from many other Seers when the matter required his acting contrary to current practices in the Church. He has always been respectful of Authority and, with good-will, has always opened the channels of communication by his own initiative. A canonical investigation would be able to ascertain this fact, because there is much documentation available to demonstrate the docility of the Little Pebble in this regard. He has not been a cause of disunity or rebellion any more than the Prophets of Old were; any more than St. John the Baptist was; any more than Jesus Himself -- who was the "Sign of Contradiction". On the contrary, it is the spirit of the evil one who is the cause of disunity and rebellion.

Freedom of Speech:

Throughout the ages, the Most Holy Ghost has inspired many persons with special charisms for helping the Church to fulfil Her Divine Mission in the world, especially in difficult times. Sometimes, these persons were public Seers of Apparition sites around the world. Our Lady's Apparitions at Fatima, Lourdes, La Salette -- just to name a few of those approved by the Church -- there were those persons who sought to curtail the Seer(s) freedom of speech. In many cases, this took the form of persecution by various authorities. The basic human right of freedom of speech is an important element in most cases. His Holiness gives some precision to this fundamental human right in relation to the common good of the Church and Her need to safeguard the Deposit of Faith:

***JOHN PAUL II:** "This fact shows the possibility and usefulness of freedom of speech in the Church: a freedom which can also appear in the form of constructive criticism. The important thing is that what is said truly expresses a prophetic inspiration coming from the Spirit. As St. Paul says, 'where the Spirit of the Lord is, there is freedom' (2 Corinthians 3:17). The Holy Spirit fosters in the faithful a manner of acting characterised by sincerity and mutual trust (cf. Ephesians 4:25) and enables them 'to admonish one another' (Romans 15:14; cf. Colossians 1:16). Criticism is useful in the Community, which must always be reformed and must try to correct its own imperfections. In many cases it helps the Community to take a new step forward. But if it comes from the Holy Spirit, criticism must be animated by the desire to advance in truth and love. It cannot be given with bitterness; it cannot be expressed in insults, in acts or judgements which offend the honour of individuals or groups. It must be filled with respect and with fraternal and filial affection, and it should avoid recourse to inappropriate forms of publicity by always adhering to the directions given by the Lord about fraternal correction (cf. Matthew 18:15-16). If this is the profile of freedom of speech, we can say that there is no opposition between charism and institution, because it is the one Spirit who enlivens the Church with various charisms. The spiritual gifts also help in exercising the ministries. They are bestowed by the Spirit to help advance the Kingdom of God. In this sense*

we can say that the Church is a Community of charisms" (L'Osservatore Romano, N.26, 1st July 1992).

This is a very important statement by His Holiness. The Little Pebble has always been respectful of Church authority. With filial affection he has always sought to advance in truth and love as a faithful Catholic. He has never spoken or written with bitterness or insulting the dignity of persons. In his correspondence the Little Pebble has always been constructive in any criticism, basing his comments on the Teachings of the Catholic Church and the Messages of Our Lady. However, more importantly, he has handed on the Words of the Mother of God directed to Her children, in obedience to Her directives. Often, Our Lady's Words are directed to the Hierarchy of the Church, requiring their response. Our Lady's Words whether public, or private -- to the individual -- are often in the form of constructive criticism given with great tenderness and respect befitting the Mother of God.

Concerning Criteria (d): "The Use of Charisms"

The Order of Saint Charbel:

Here we must give more detail about the Order of Saint Charbel. This is the most remarkable fruit of the charism given to the Little Pebble, precisely, as a Founder of a "New Form of Consecrated Life" (Canon 605). The Order of Saint Charbel is truly a constructive contribution to the life of the Church and Society (cf. Perfectae Caritatis, article 1). By its very nature it fosters a life of union with God and fraternal communion in a religious life. It addresses the fundamental cell of society -- the Family. However, what is even more remarkable is that the Order is constitutively composed of four Branches --the Third Branch is for the families. Thus the family, incorporated into a stable Religious Life, is raised to a higher level of spirituality lived in a Community guided by the Rule and Constitutions of the Order and its government. The First Branch of the Order is composed of the Priests. There will also be Bishops in this Branch. There will be a Prelate of the Order who is a Bishop appointed directly by the Pope and is responsible for all aspects of the Order. The Second Branch is composed separately of the Brothers and Sisters respectively. At this time, there are currently 14 Communities of the Order established or in the initial stages of growth. The inspiration for the Little Pebble to found this Order came directly to him through private revelation. Through the continuing Apparitions of the Mother of God to the Little Pebble, Our Lady is calling Her children to enter "Heaven's Chosen Communities". The Order of Saint Charbel is not the only Order that God is raising up at this time -- there are many others in different parts of the world. At the beginning of this letter I referred to the Order of the Immaculate Heart of Mary and Saint Louis-Marie de Montfort. This is a very special "new form of Consecrated Life" that is dedicated to the ideals proposed by St. Louis-Marie de Montfort, lived in a stable Religious life. The Motherhouse for this Order is in L'Avenir, Quebec, Canada.

Secondly, another example of the "constructive contribution to the life of the Community" is the Saint Charbel Houses of Prayer, Peace, Unity and Reconciliation. This has also been founded by the Little Pebble as directed to him through the Apparitions of Our Lady. At this time, he has fully incorporated these Houses of Prayer into the Rule and Constitutions of the Order. Specifically, these are identified as Confraternity membership in the Order of Saint Charbel. There are over 37,000 of these Houses of Prayer around the world. Most of these have been registered. Finally, the witness to God's presence and works through the many graces and conversions that have occurred over these years are truly exceptional. In summary of this section: the Order of Saint Charbel is a wonderful "foundation" for the building up of the Mystical Body of Christ. This is a stable fruit destined to endure through time.

Remarkable Bond of Unity with the Vicar of Christ:

There is a special relationship of Pope John Paul II, the Little Pebble, and Thornbush, the Seer from Canada. The reader will see a remarkable bond of unity and mutual sharing in the Passion of the Church. This mutual suffering addresses a very real need to heal the tremendous disunity in the Church and the world at this time.

Also the reader will see the unmistakable love for the person and Office of His Holiness Pope John Paul II. This love is manifest first of all by the Triune God in the many references to their beloved Vicar of Christ in the Messages of these two Seers. Secondly, the Blessed Virgin Mary Loves Her Vicar so very much. She unceasingly calls the Clergy and Church to love his person and to maintain a strong unity in Faith and Worship -- with and under the Pope's Authority. This has been stated and restated so many times by Our Holy Mother in the Messages. Finally, the Little Pebble himself has a very profound love and respect for His Holiness. Everywhere that he travels --around the world -- on behalf of Our Lady's Mission he strongly encourages all to remain united with the Vicar of Christ.

The Covenant of God -- the Cross of Christ:

The reader will better appreciate the virtue of the Little Pebble in the very heavy cross that God has given him to carry. There is no other path to sanctity -- Jesus is the Way, Truth and Life (John 14:6). His Holiness John Paul II teaches the Church and the world about the mystery of the Cross of Christ:

***JOHN PAUL II:** "It is precisely beside the path of man's eternal election to the dignity of being an adopted child of God that there stands in history the Cross of Christ, the only-begotten Son, who, as 'light from light, true God from true God', came to give the final witness to the wonderful Covenant of God with humanity, of God with man -- every human being. This Covenant, as old as man -- it goes back to the very mystery of creation -- and afterwards many times renewed with one single chosen people, is equally the new and definitive Covenant, which was established there on Calvary, and is not limited to a single people, to Israel, but is open to each and every individual" (**Dives in Misericordia, article 7**).*

Our Lord can make again, another Covenant with mankind -- especially for the time of His Second Coming. The Messages of Our Lady to the Little Pebble and other Seers around the world certainly indicate this fact: God wishes to establish a new Covenant with His people. This brings us to the key point of this letter. I think that the reader will see in what follows the importance of the day, July 3, 1993 -- the day that Our Lord made a Covenant with the Little Pebble.

The Prophet of the Covenant - The Little Pebble

I was thinking about the "sign" of the Covenant that God made in the past with the Prophets: Noah, Abraham and Moses. I was wondering what was the "sign" of the Covenant that the Triune God had made with the Little Pebble. Upon deeper reflection it seemed to me that for Noah this sign was the Ark; for Abraham, the external sign was the mark of circumcision, however, the great sign that justified him was his Faith; for Moses, a sign was his face which began to shine so much that the people did not want to look at him after he came out of the Tent of Meeting. Thus he had to veil his face. I spoke to the Little Pebble about this and he suggested that I ask Our Lady through the Seer, Thornbush. So I wrote a little letter to Our Lady in care of Thornbush on the 24th of October 1995. I asked Our Lady: "Mother, I was wondering, what is the sign of the Covenant that your Divine Son has made with your Little Pebble? Is it the stigmata that he carries?" On November 3, 1995, Our Lady answered Thornbush about my questions. Our Lady's answer is very helpful, so I include an extract here:

***OUR LADY: (through Thornbush):** "I greet you My beloved chosen Apostle, Little Bartholomew. I am pleased that you are seeking to know more about My Little Peter and the Covenant that God has made with him. This Covenant is within a three-fold -- but the marriage to Our Queen Edelweiss is not a part of this Covenant. This in itself is still a Mystery. Regarding the Covenant, it is partially through the 'Holy Staff of Life' which has descended from the generation of Abraham the chosen Father of true faith; and it is through the holy wounds that he [Little Pebble] bears; and the third part is as the Prince of the*

Apostles of these End Times, to eventually become Pope Peter II. This signal Covenant is bound by Divine Love and Wisdom. When it will be time, many more Mysteries shall be revealed" (Private Message, given to Thornbush for Fr. Broussard, November 3, 1995).

Thus, the "sign" of the Covenant is really the Prophet himself! It is very important for the reader to realise this. In order to be a "sign" for the Church, the Seer must correspond with grace in an heroic degree. This especially concerns the theological virtues of Charity, Faith and Hope. In this regard, the Little Pebble is such a "sign". It is not possible for the reader to discern this "sign" without coming close to the Mission of Our Lady given to him. Furthermore, it is not possible without reading the Messages in their totality -- that the full integrity of what God is revealing, with the aid of grace, be understood. The mysteries, of course, still remain mysteries -- nevertheless, the reader is better informed to accept, in faith, what God is asking. Therefore, I would like for all readers of this letter to obtain copies of the many Messages (over 500) from our Promoters in order to ascertain what God is asking of you in these times.

For the reader, I would like to highlight Our Lady's words above concerning this three-fold Covenant. Our Lord and Our Lady will supply the explanations in more detail as referred to in various Messages brought to bear on the subject. Let us take a look at each of these three elements. There are many Messages concerning these mysteries. I will only refer to the more important Messages.

PART III: THREE-FOLD COVENANT WITH THE LITTLE PEBBLE

A. The `Holy Staff of Life':

The Triune God has identified the Little Pebble as the Prophet of the Covenant for this time. He has received from God the "Holy Covenant of Prosperity" in his person. He is the "Little Abraham" through whom the New Nations will be born. In him is the final Covenant with mankind. On July 3, 1993, at our St. Charbel House of Prayer Night, this extraordinary new development occurred. Our Lord addressed the Little Pebble as the "Abraham of the New Era" and gave over to him the "Holy Shining Thing", as Catherine Emmerich describes it in her writings. It is also referred to as the "Staff of Life". However, on this occasion, Our Lord refers to this gift as the "Holy Covenant of Prosperity". This is an important element that is central to the Covenant and the Plan of God for the Little Pebble. Addressing the Little Pebble, Our Lord, while holding in His Hand the "Staff of Life", explains this important new development:

OUR LORD: *"... My beloved son, Our sweet `Rock'; My son that will rebuild My Church upon earth and lead all My people to the Promised Land: today, I have come with the Patriarchs of Old and My Foster-Father [St. Joseph] to bestow upon you, My dear son, very exceptional Graces -- Graces that have been given only to the few. In My Hand, dear son, is the Covenant that I made with Adam, with Noah and with Abraham. As I have already said, through many mystics throughout the world: you are the `Abraham' of the New Era -- the one who will lead My people into freedom. In you shall the Triune God Dwell, for you must bring My people into the Light and govern My Church upon earth for many centuries It is through you, My dear child, that the new Nations will be born -- the new tribes of Israel. From your seed, My dear son, in the fulfilment of My words to Abraham -- all the new Nations will come -- the seven new tribes that will rule the earth with the five clans. And the seventy-two small Nations will form the cohort of Earthly Paradise, which you, dear child, will lead and govern as the Vicar of Christ; as Leader of My people through the Kingship of the Godhead. It is from thy seed, dear son, that there will be a multitude of billions and billions of souls that will be created before the end of the world. In you I make the final Covenant with man, until the end of the world, when I will come and judge mankind" (Message 395, to the Little Pebble, July 3, 1993).*

Our Lord then solemnly Blessed the Little Pebble, three times successively. On this same occasion, and in the same Message, Our Lady addressed Her children concerning the Plan of God being revealed:

OUR LADY: *"My Blessed son, My sweet Angel of Divine Love, My Little Pebble of Love, and all My sweet children here present and throughout the world ... I have come to refresh you, My sweet children, with the perfume of My Immaculate Heart; to encourage you to stay on the narrow road with Me ... Stand firm now, My sweet children. Stay faithful to Our Vicar in Rome and to My Little Pebble of Love, who will soon take the reign of Holy Mother Church. Pray for My "Voice-boxes" who are persecuted by the Evil One, because he desires to drown My Voice! Remain firm, My sweet children, and be faithful to your prayers. Pray My Most Holy Rosary, with all your hearts now, for time is short ... I love you, My sweet children. I give you My Immaculate Heart as a sure Refuge to strengthen you; to make soldiers out of you, because the battle has only just begun, My sweet children ... Once you have reached the perfection that God desires of you, then will come the great and awful battle between the good and the bad; between the good Catholics and the bad Catholics; between those who follow My Divine Son and those who follow the Anti-Christ. Many children will die in this period of time, My sweet children. They will give their lives for My Divine Son; to offer up their martyrdom in blood to nurture the New Church that will be born through the ashes of the old. It is for this reason that We have chosen Our Little Pebble of Love to be the New Abraham and the new Vicar of Christ; to govern the Church and the world, and lead all Our children to safety through the great persecution that will soon come upon Our children" (Message 395, to the Little Pebble, July 3, 1993).*

To understand this Message better, let us look at a comparison: Abraham of the Old Testament and the "Little Abraham" of the present generation.

Old Abraham:

God called him to leave his country, family and father's house and come away to a different land. Further, God said that He (God) would lead him to this land. Secondly, God said that He would multiply his offspring so greatly as to make a great Nation. Furthermore, all the Tribes would find Blessing through him. (Genesis 12:1-3) After the separation of Lot from Abraham, God renewed His Promise to him to multiply his offspring. God also promised that he should not fear because God would be his "shield" and that his reward would be exceedingly great. Later, God told him that Isaac would be born to him and Sarah and that this son would receive the Covenant: "With him I will establish My Covenant, a Covenant in perpetuity, to be his God and the God of his descendants after him" (Genesis 17:19-20). Finally, God tested Abraham: "Take your son, your only child Isaac, whom you love, and go to the land of Moriah. There you shall offer him as a burnt offering, on a mountain I will point out to you" (Genesis 22:2-3). Abraham was faithful to God, thus God rewarded him beyond his greatest dreams: "I swear by My own Self -- it is the Lord Who speaks -- because you have done this, because you have not refused Me your son, your only son, I will shower Blessings on you, I will make your descendants as many as the stars of Heaven and the grains of sand on the seashore. Your descendants shall gain possession of the gates of their enemies. All the nations of the Earth shall bless themselves by your descendants, as a reward for your obedience" (Genesis 22:15-18). It is truly remarkable that Abraham saw in vision the future Messiah and Lord -- Jesus Christ. Our Lord told the Pharisees: "Your father Abraham rejoiced to think that he would see My Day; he saw it and was glad" (John 8:56). This was granted to him because God loved him so very much -- he had been faithful to God's Word through such great trials and for so long a time. He persevered in faith. There are good reasons why Our Lord and Our Lady have repeatedly referred to this similarity between the Abraham of Old and the "Little Abraham" for this time. Saint Thomas Aquinas sheds much light on this event:

ST. THOMAS AQUINAS: *"Likewise when Abraham consented to slay his son, he did not consent to murder, because his son was due to be slain by the Command of God, who is Lord*

of life and death ... and if a man be the executor of that sentence by Divine Authority, he will be no murderer any more than God would be" (Summa Theologica Part I-II, Q.100, article 8, reply objection 3)

The reader can see from this explanation of Saint Thomas that human logic would have told Abraham not to believe what God had asked of him -- that it was a contradiction in terms; a violation of God's own Natural Law! This is the way mankind reasons without the aid of grace. Can the reader imagine what would have happened had Abraham relied only upon his human reason for discernment of this latest message requesting that he sacrifice his only son Isaac, after all these years of fidelity to God's Promise?! Can the reader imagine what his worldly peers would have said to him?! God's Wisdom is not understood by man! What is needed is obedience! That is why Abraham is called "Our Father in Faith".

The same is true for Saint Joseph. Can you imagine what would have happened if Saint Joseph had gone to his local Synagogue leader requesting discernment on the what had happened to the Blessed Virgin Mary? The Law was clear: She had to be stoned to death! (Deuteronomy 22:20f). And to further complicate his dilemma, Saint Joseph received a private revelation from an Angel in a dream, who gave him a Message: "Joseph son of David, do not be afraid to take Mary home as your wife, because She has conceived what is in Her by the Holy Spirit. She will give birth to a Son and you must name Him Jesus, because He is the one who is to save His people from their sins. Now all this took place to fulfil the words spoken by the Lord through the Prophet: 'The Virgin will conceive and give birth to a Son and they will call Him Emmanuel', a name which means 'God-is-with-us'. When Joseph woke up he did what the Angel of the Lord had told him to do: he took his wife to his home" (Matthew 1:20-25).

It is important for the reader to reflect deeply and seriously upon these precedents in Sacred Scripture because we can see in this the principle for how God is dealing with His Little Pebble. There is no other method to be followed because this concerns the Wisdom of God and the fulfilment of prophecy for these times preceding the Second Coming of Jesus. Understanding these events will help the reader better grasp some of the mysteries concerning the Little Pebble. Let us look at this briefly.

Little Abraham:

In 1968, the Little Pebble was 18 years old when he had his first major vision and vocation given to him. This event occurred on Easter Sunday in the Cathedral, at 11:00 am, in the city of Wollongong, N.S.W. Australia. The Eternal Father appeared to him overshadowing him in a cloud. William was told that he would do battle against the Anti-Christ and that he would lead the Flock of Christ. In 1983 there was a definitive development when Our Lady appeared to him and asked him to leave his work and to follow Her Divine Son's Will, which would be manifested to him gradually and unfold with time; that he would never lack food or other necessities of life; that God had a great Plan for him and that from now on he would be working full time in Our Lady's Works. Over the next twenty years the mystical experiences continued to develop and deepen. Thus began a journey in faith similar to that of Mary, the Mother of God -- whose journey in faith was similar to Abraham. His Holiness John Paul II comments on this similarity:

JOHN PAUL II: *"Mary's faith can also be compared to that of Abraham ... Abraham's faith constitutes the beginning of the Old Covenant; Mary's faith at the Annunciation inaugurates the New Covenant ... Mary's 'obedience in faith' during the whole of Her pilgrimage will show surprising similarities to the faith of Abraham" (Redemptoris Mater, article 14).*

Then His Holiness defines what believing in God really means. I would like for the reader to understand how this applies so well to the Little Pebble:

JOHN PAUL II: *"To believe means 'to abandon oneself' to the truth of the word of the living God, knowing and humbly recognising 'how unsearchable are His Judgments and how inscrutable His ways' (Romans 11:33). Mary, Who by the Eternal Will of the Most High*

stands, one may say, at the very centre of those 'inscrutable ways' and 'unsearchable Judgments' of God, conforms Herself to them in the dim light of faith, accepting fully and with a ready heart everything that is decreed in the Divine Plan" (Redemptoris Mater, article 14).

In a very important Message to Thornbush, Our Lady spoke again about Her 'Little Abraham'. The reader should read the whole Message. For my point, I include the following excerpt:

OUR LADY: *"Our Little Pebble of Love -- the chosen Abraham: there is within him a Signal Grace and a gift of the Holy Ghost, which has been passed on from generation to generation. Holy Father, Abraham, once carried this special grace and gift -- and so, too, did Adam, but it was taken away from Adam, for he was deceived and he disobeyed. However, Abraham proved true faith -- and the love that he had for his beloved Sarah was beyond measure, for within him he bore the Holy Staff of Life, and his wife, Sarah -- which in translation means 'Princess' --conceived many, many, children. So, too, will Our beloved Abraham conceive these children through the Queens, the Princesses and the Baronesses, for this is the Will of God ..."* (Message from Our Lady given to Thornbush, on December 8, 1995 in L'Avenir Canada).

Again, just recently, Our Lady referred to Her 'Little Abraham':

OUR LADY: *"It is not by chance that We call Our 'Little Peter' the 'Little Abraham' of the New Era. Abraham was the son of faith -- it is likewise in Our 'Little Peter'. And it is his example that you must follow, because it was through this great faith of this little soul, that the Mission that We have entrusted to him has persevered, and proceeded on the path of righteousness. Though Our son is persecuted like no other man -- save My Divine Son, Jesus - - he will triumph. Why? -- because he stands for truth, and all My children who stand for truth -- as soldiers of truth for the 'End Times' -- will triumph, through My Immaculate Heart"* (Message 510, given to the Little Pebble, March 2, 1996).

To this day, the Little Pebble has been living through the ever-deepening Mystery of God for his life. It has been a journey in pure faith -- believing in God's Word no matter what human logic seemed to say to the contrary. In this regard he is also like St. Joseph, who did what the Angel of the Lord told him to do in a dream (Matthew 1:20-25). His Holiness John Paul II commented upon St. Joseph's faith in regard to the Mystery of the Incarnation:

JOHN PAUL II: *"One can say that what Joseph did united him in an altogether special way to the faith of Mary. He accepted as a truth coming from God the very thing that She had already accepted at the Annunciation. The Council teaches: 'The obedience of faith' must be given to God as He reveals Himself. By this obedience of faith man freely commits himself entirely to God, making 'the full submission of his intellect and will to God Who reveals,' and willingly assenting to the revelation given to him. This statement, which touches the very essence of faith, is perfectly applicable to Joseph of Nazareth."* (Redemptoris Custos, article 4)

In summary of this part -- the Call of God to his "Little Abraham" is truly an extraordinary revelation! It contains prophetic elements that are recognisable as precedents in the Sacred Scripture. The reader can see from His Holiness' words above, that what happened to St. Joseph "touches the very essence of faith". I remind the reader that what happened to St. Joseph was, in essence, a private revelation through a secondary cause (the Angel) and in a dream. The same obedience of faith that God required of Our Lady, Saint Joseph and Abraham; God has required of His 'Little Abraham'. The Little Pebble has freely committed himself entirely to God. He has given the full submission of his intellect and will to God who has revealed Himself. It is precisely in this election of the Little Pebble by God as the Prophet of the Covenant for this time that the

mystery of the Cross of Christ takes shape in his life. This brings us to the second element of the Three-Fold Covenant: Saint Paul expressed it well: "The marks on my body are those of Jesus (Galatians 6:17).

B. The `Wounds' of the Little Pebble:

The Three-fold Covenant that God has made with the Little Pebble is God's Infinite Love reaching down to this individual man. The Triune God, in total fidelity to Their Own Infinite Love for Their Creation, Love their little `White Rock' Mercifully. The Little Pebble has been brought into a deeper sharing in the mystery of Co-redemption; this is for the salvation of souls. He has been suffering the Wounds Our Lord for some time. Recently, the pain has increased significantly, causing swelling on his hands and feet. This is meant to be a visible "sign" for the whole Church. Our Lady explained:

OUR LADY: *"You are to know that you are being prepared, for the wounds will increase your suffering and then they will become visible, as this has been prophesied. Also, you need to know that very soon after your wounds will become visible, My daughter Thornbush's will become visible; this will be a visible sign to all of Our sweet children -- especially the Seers -- from God to show the profound unity between you." (Our Lady to Thornbush for the Little Pebble, September 19, 1994).*

Only weeks later, he began to suffer a burning wound in his chest. But even more remarkable, he could see light coming out, near the mid-part of his rib cage. Asking Our Lady about this, She answered him that this was the "lance wound" given to Our Lord. Then, asking Our Lady through Thornbush, it was confirmed:

OUR LADY: *"Yes, My beloved Little Peter, this is true that you are now suffering the wound that was made from the lance. You need to know that when the bright light will shine through, those of My sweet children who will go into this light will be cured for the greater Glory of God; and the blind will be able to see, through their true faith. This light will appear just after the other wounds will become visible. The more suffering is offered the more souls will be physically and spiritually healed. I Bless you, My precious Little Rock +" (Our Lady to Thornbush for the Little Pebble, October 2, 1994).*

Here we have an important theme in what Our Lady says: "The more suffering is offered the more souls will be physically and spiritually healed", -- i.e. "Co-redemption". This lesson is meant for all of us. We shall see this exemplified in Saint Paul's Epistles. This is another reason why the prophet of the Covenant is always a "sign" of God's Merciful Love -- like the "Good Samaritan" in the Parable of Jesus. Likewise, the Little Pebble intercedes for his brothers and sisters by "pouring the oil" on their injuries and "bandaging" their wounded souls by his sufferings offered with love. Thus Our Lord said at the Last Supper: "This is My Commandment: love one another, as I have Loved you. A man can have no greater love than to lay down his life for his friends" (John 15:12-13).

The Visible Stigmata - A Sign for the Church

All of this is fundamental to the Deposit of Faith. The members of the Mystical Body of Christ must take up their cross and follow in the Footsteps of the Redeemer. The Little Pebble has been brought into this mystery of the definitive Covenant of God with man -- precisely as a witness of Christ's Fidelity to His Bride the Church. The cross that the Little Pebble carries is therefore a sharing in the Victory of Christ over sin and death. Our Lady explained this in a public Message:

LITTLE PEBBLE: *(describing the vision) "Now I can see Jesus coming through the white Cross -- and He is nailed upon a wooden Cross, but is still alive. Angels hold the Cross which bears Our Lord upon it, and they bring Him slowly through the tunnel of Holy Angels. I can now also see Our Holy Mother -- and She, too, is on a Cross! I have never seen Our Lady like*

this before!! She is fully clothed, and is placed upon the Cross in a manner similar to the way Our Lord is -- the only difference is that She stands upon a small shelf which is fixed to it. Now, to the left of Our Lord, I can see coming -- through the white Cross -- the Holy Father, who is also on a wooden cross. I can see the `sign'. Many other crosses begin to come through the white Cross. On the first one I see myself; it moves to the right of Our Holy Mother. On another is `Thornbush' -- and this goes to the left of the Holy Father. Underneath them there are many, many, other souls who are on wooden crosses. And, strangely enough, all these crosses are starting to form a multi-coloured rainbow -- blending in, each cross with another. I can see now Saint Peter's, which hovers underneath all these people upon the crosses -- and Blood flows from Jesus to Our Lady; from Jesus to the Holy Father. From Our Lady -- it is most unusual -- Blood flows right through all the members of the Mystic Church, along with those souls on the crosses..."

OUR LADY: *"This evening I have shown My `Little Pebble' a vision of profound meaning, for the Church is being placed upon the cross. What My little son described this evening is to give you, My sweet children, an indication of the times that you are now about to incur. The Mystic Church upon earth will go through its `Calvary'. All those children who carry a heavy cross --with My Divine Son -- for the Church, will become a visible sign for the Church and the world ... My Divine Son desires that many visible signs be now given through those who profess the Word of God in their body and their souls -- especially through the visible stigmatisation of some of Our children in Holy Mother Church. It is important for Our children to know and understand why My Divine Son is reliving His Passion in the souls of His children. It is because mankind have become weak; they will not believe -- unless they see -- and even some, when they do see, will still not believe! For as it was with My Divine Son when He walked the Earth, so shall it be now -- for Christ walks the earth in souls dedicated to His Glory, and the salvation of sinners ... You are entering a time, My sweet children, when not only will there be signs to bring you back to the Faith -- or to strengthen you -- but with these signs also comes the cross; not only for the souls who have offered themselves up for the children of the world -- but, rather, for those who have become weak; for those who have denied God ..." (Message 502, given to the Little Pebble, December 2, 1995).*

Since 1986 the Little Pebble began to carry the wounds of Our Lord commonly known as the Stigmata. This was a gift of God to him. These wounds were invisible on his body, but the pain itself was very real. Our Lord and Our Lady have on many other occasions referred to the Little Pebble and his sharing in the Passion of Christ. Since this time he has also carried the Crown of Thorns most often.

In 1993 He began to suffer another wound, this time on his left ankle. Our Lady revealed a similar Wound on Her left Ankle. Thornbush also has a similar wound on her left ankle. This was referred to in the public Message given to Thornbush on August 15, 1995 at the Grotto in L'Avenir Canada. Thornbush is speaking and describing what she sees:

THORNBUSH: *"Our Holy Mother is crying Tears of Blood still -- but She has a beautiful smile and Her mantilla is as bright as the sun. She has given a special gift of the Wound of Her left Foot, and I can feel that very deeply -- and I saw a Light coming from Our Holy Mother's Wound, going to the Little Pebble's left foot then into the wound on my left foot" (Message 485, Our Lady to Thornbush, August 15, 1995).*

These are very real wounds and a very real cross to carry. Each wound is given to the Seers by God for His purposes, which include the sanctification of their souls. In this way God makes them holy and the practice of virtue becomes more and more heroic. This is just another way that God makes of them a "sign of Truth", a "sign of Hope" and a "sign of Courage". More on this later.

I would now like to highlight some of the more important Messages from Our Lord and Our Lady concerning the "wounds" that the Little Pebble carries in his body. On the 17th of October 1995, he wrote a letter to Our Lady through Thornbush asking about the sufferings in his knees. His Guardian Angel told him that these were the wounds of Jesus as He fell on the ground during the Way of the Cross. Our Lady answered him through her on the 27th of October 1995:

OUR LADY: *"I greet you, My beloved Rock of My Sorrowful Immaculate Heart. You are to know that yes, this suffering is from the invisible wounds that you bear which My Divine Son received because of the lack of virtue of Our children. My Divine Son wanted to fall under the heavy weight of the Cross so that others would be lifted up in virtue. As you bear these wounds My little child you will come to understand many things in a very profound way. Your knees will not shed blood, however, there will appear two visible white crosses, one on each knee. I have already shown My little Thornbush, for she is also physically and mystically supporting your suffering...."* (**Our Lady to Thornbush for the Little Pebble - October 27, 1995**)

Shortly after this, another Seer known as Sunflower, from Canada, asked Our Lady (on behalf of the Little Pebble) through Thornbush about the wounds of the Little Pebble. The following answer from Our Lady is very informative:

OUR LADY: *"My beloved Rock of My Immaculate Heart within Our Undivided and United Hearts, I greet you. The wounds are increasing your suffering because much is now asked of the few of My sweet instruments who have accepted with all of their heart and soul to suffer with love for the salvation of souls. There is much turmoil within the Vatican also, and My beloved Pilgrim Pope [John Paul II] is suffering much because of this and all of the disobedience within the Church Clergy. My Rose, Thornbush and you, My little 'White Rock', are supporting My beloved Pilgrim Pope upon the same Cross of persecution. Gradually, all of the wounds that you bear from My Divine Son's Passion will become visible. There will first appear white crosses of light and then they shall become visible with a perfumed oil that shall ooze on the First Friday of each month. The suffering of the wounds will now continue to increase gradually; during the time of Lent this shall increase even more -- and on Good Friday the Crown of Thorns will become even more visible and, also, some of the other wounds. The wounds have not become visibly opened yet so that you would be able to continue to accomplish all that is asked of you at this moment. [On] the Glorious Feast of the Resurrection the wounds will be visible"* (**Our Lady to Sunflower for the Little Pebble - November 8, 1995**).

From this the reader can see that God wants to reveal a sign for the people concerning the visible "white cross" and the "perfumed oil" that will be seen on these wounds. Through this sign many persons will be led to believe in the authenticity of the Messages given to the Little Pebble and his Mission. Furthermore, you can see the solidarity between the Pope and the two Seers for the sake of the salvation of souls. A few days before this Message, Our Lord also spoke to Thornbush about this same suffering of the Little Pebble and this special solidarity in suffering:

OUR LORD: *"Sweet Rock of My Passion, Little Peter: I greet you with My Sacred Heart, united with My Most Holy Mother. Be not concerned nor troubled with what is occurring to you at this time, for you are a strong mystical support for My mystical rose Thornbush ... The reason why you are experiencing much fatigue is because My Passion within you is also increasing ... Physically, this is asking much of you, My Little son, but know also that by her suffering My little Thornbush is supporting you ... There is much injustice that is being prepared within Holy Mother, My Church upon Earth -- especially regarding My present Pope, for many have turned against him. You are suffering with him and your mystical rose*

Thornbush to maintain the mystical knot within My Mystical Body. Much suffering and sacrifices are necessary, My child and sweet Apostle Prince. I Bless you My `Little Rock', My future Vicar + and I Bless My mystical rose Thornbush + and I send a Blessing to My reigning Vicar +. Even though you are called to suffer much, you will also receive signal consolations" (Our Lord to Thornbush for the Little Pebble - November 5, 1995).

On December 7, 1995 the Little Pebble again asked Our Lady (through Thornbush) a question about his suffering the Passion of Our Lord. His question was: "Mother, can you explain how I will receive the full Passion, as I will not fall asleep like Thornbush; will it be like Padre Pio or Father Gino? Will I stop eating and sleeping and will I be able to continue writing and working as now? ... Thank you, my Love and Mystical Spouse. Your son, the `White Rock'". Our Lady answered his question through Thornbush a few days later:

OUR LADY: *"My beloved Little `White Rock' of the Passion of My Divine Son, you will not enter into a sleep as My Thornbush has entered into; however, the way you shall be stigmatised will be similar to that of Our son, Holy Francis of Assisi. Whereupon the Crucifix which is in the Chapel of All-Apparitions will become miraculous and very much alive, and the wounds shall bleed. This is a sign to you that the time when you shall live the Passion fully will draw nearer. A tremendous amount of light will come from the Wounds of My Divine Son. You will continue to work, My Little Son; you will continue to travel but not as frequently as before" (Our Lady to Thornbush for the Little Pebble, December 10, 1995).*

The Gospel of Suffering:

Our Lady gives all of Her Motherly Love to Her children, to help them follow the narrow way of the cross. All Christians are called to be "Co-redeemers" or "Co-workers" with Christ (1 Corinthians 3:6). Some are even given special charisms for the good of the whole Church. The Little Pebble is one such person. He shares in the "Gospel of Suffering" that Saint Paul refers to in his Epistle: "Make up what is lacking in the Sufferings of Christ, for the sake of the Body, that is, the Church" (Colossians 1:24). In this regard, the Little Pebble shares in the Sufferings of Our Lady through Her Immaculate Heart. This is because Our Lady is the "Co-redemptrix" and "Mediatrice of All Graces". Concerning Our Lady, John Paul II explains this in terms of the "Gospel of Suffering":

JOHN PAUL II: *"As a witness to Her Son's Passion by Her presence, and as a sharer in it by Her compassion, Mary offered a unique contribution to the Gospel of suffering, by embodying in anticipation the expression of Saint Paul which was quoted at the beginning [Colossians 1:24]. She truly has a special title to be able to claim that She `completes in Her Flesh' -- as already in Her Heart -- `what is lacking in Christ's afflictions'" (Salvifici Doloris, article 25).*

His Holiness further explains this privilege:

JOHN PAUL II: *"Faith in sharing in the Suffering of Christ brings with it the interior certainty that the suffering person `completes what is lacking in Christ's afflictions'; the certainty that in the spiritual dimension of the work of Redemption he is serving, like Christ, the salvation of his brothers and sisters. Therefore he is carrying out an irreplaceable service ... It is suffering, more than anything else, which clears the way for the grace which transforms human souls ... Those who share in the Sufferings of Christ preserve in their own sufferings a very special particle of the infinite treasure of the world's Redemption, and can share this treasure with others" (Salvifici Doloris, article 27).*

This does not mean that the Redemption achieved by Christ was incomplete:

JOHN PAUL II: *"No. It only means that the Redemption, accomplished through satisfactory Love, remains always open to all love expressed in human suffering. In this dimension -- the dimension of love -- the Redemption which has already been completely accomplished is, in a certain sense, constantly being accomplished. Christ achieved the Redemption completely and to the very limit; but at the same time He did not bring it to a close. In this redemptive suffering, through which the Redemption of the world was accomplished, Christ opened Himself from the beginning to every human suffering and constantly does so. Yes, it seems to be part of the very essence of Christ's Redemptive Suffering that this suffering requires to be unceasingly completed" (Salvifici Doloris, article 24).*

In the history of the Church the example of many holy men and women abound. Many of the greatest Saints have demonstrated to the world that God chooses the weak -- and those whom the world considers foolish -- to confound the worldly wise. This was exemplified through the heroic witness of the Martyrs throughout the centuries. Saint Paul, the Apostle is a particularly good example. I would like for the reader to take note of the scriptural texts that follow.

"I know whom I have believed" (2 Timothy 1:12):

I have always thought that there was a similarity between the Little Pebble and Saint Paul. I would like for the reader to ponder the following examples. Saint Paul expresses this reality in terms of our incorporation into Christ as a true sharing in His Sufferings:

"You have been taught that when we were baptised in Christ Jesus we were baptised in His death; in other words, when we were baptised we went into the tomb with Him and joined Him in death, so that as Christ was raised from the dead by the Father's Glory, we too might live a new life. If in union with Christ we have imitated His death, we shall also imitate Him in His Resurrection. We must realise that our former selves have been crucified with Him ... But we believe that having died with Christ we shall return to life with Him" (Romans 6:3-6,8).

Saint Paul is so much like Christ, that he is a remarkable witness to what the Grace of Christ can do in a person who truly loves Him. The beautiful text below gives his recital of a litany of trials and tribulations that have come to him ever since he said "yes" to Christ Jesus. I would like for the reader to meditate upon these lines because I think that they apply perfectly to the Little Pebble:

"We are only the earthenware jars that hold this treasure, to make it clear that such an overwhelming Power comes from God and not from us. We are in difficulties on all sides, but never cornered; we see no answer to our problems, but never despair; we have been persecuted, but never deserted; knocked down, but never killed; always, wherever we may be, we carry with us in our body the death of Jesus, so that the life of Jesus, too, may always be seen in our body. Indeed, while we are still alive, we are consigned to our death every day, for the sake of Jesus, so that in our mortal flesh the life of Jesus, too, may be openly shown. So death is at work in us, but life in you" (2 Corinthians 4:7-12).

Over the years, especially the last decade, the Little Pebble has suffered so many trials, difficulties, betrayals, calumny, ridicule, through individuals and the media. This is not only on a national scale but also on an international scale. Yet, through it all, he has struggled with all his strength to be faithful to God knowing full well (like Abraham and Saint Paul) that God would fulfil His Word. The Fidelity of God to His Word is beautifully expressed by Saint Paul:

"But as we have the same spirit of faith that is mentioned in Scripture -- 'I believed, and therefore I spoke' -- we too believe and therefore we too speak, knowing that He who raised the Lord Jesus to life will raise us with Jesus in our turn, and put us by His side and you with

us. You see, all this is for your benefit, so that the more Grace is multiplied among people, the more thanksgiving there will be, to the Glory of God." (2 Corinthians 4:13-15).

This is a very important text, because Saint Paul is identifying himself with the faith of those holy persons in Old Testament times: "I believed, and therefore I spoke" -- this verse is part of Psalm 116. Saint Paul's faith is so beautiful. I think that the Little Pebble could just as easily say these same words as the "Little Abraham" for this generation -- knowing full well that, like Abraham of old, God will justify His servant and raise up for Himself a Prophet to the Nations. He will be faithful to God, like Saint Paul, and allow himself to be completely immolated for the sake of Christ's Mystical Body. In the same spirit as Saint Paul, the Little Pebble can say: **"always, wherever we may be, we carry with us in our body the death of Jesus, so that the life of Jesus, too, may always be seen in our body. Indeed, while we are still alive, we are consigned to our death every day, for the sake of Jesus, so that in our mortal flesh the life of Jesus, too, may be openly shown. So death is at work in us, but life in you"** (2 Corinthians 4:9-12).

Furthermore, your brother the Little Pebble knows fully well that all his sufferings serve for the benefit of the whole Church. The Triune God allows this in order that "the more Grace is multiplied among people, the more thanksgiving there will be, to the Glory of God". This reality is very important for the reader to see. The cross that the Little Pebble carries is very heavy and it is the surest sign of God's presence in his life and in the Messages he receives from the Mother of God. Saint John expresses well this central theme of the Gospel of Christ:

"In this way we distinguish the children of God from the children of the devil: anybody not living a holy life and not loving his brother is no child of God. This is the message as you heard it from the beginning: that we are to love one another ... You must not be surprised, brothers, when the world hates you; we have passed out of death and into life, and of this we can be sure because we love our brothers. ... This has taught us love -- that He gave up His life for us; and we, too, ought to give up our lives for our brothers ... My children, our love is not to be just words or mere talk, but something real and active; only by this can we be certain that we are children of the truth ..." (1 John 3:10-11,13-14,16,18-19).

Through all of the trials and persecutions that have arisen in past years, the Little Pebble has persevered in true charity for those who have tried to destroy him both in public and in private. Saint John testifies above that such a person is a true child of God.

We are now ready to look at the third part of the Three-Fold Covenant. This concerns the future Papacy of the Little Pebble.

C. THE `PRINCE OF THE APOSTLES OF THE END TIMES, EVENTUALLY TO BECOME POPE PETER II':

All persons of good-will must unite with the Prophet of the Covenant who will also be the Successor of John Paul II as the Vicar of Christ. All true Messages from the Seers in the world are pointing to this fact more and more. On very many occasions, both Our Lord and Our Lady have referred to the Little Pebble as the future Vicar of Christ who will lead the Church after Pope John Paul II. First, let us consider the future Papacy of the Little Pebble in the light of this time in which we live.

The End Times:

Our Lady is interpreting the "signs" of these times through Her many Apparition sites around the world. Specifically, Our Lady has repeatedly said that we are approaching the Second Coming of Jesus. His Holiness, John Paul II, is also interpreting the signs, through the many Papal Documents that have been issued to the whole Church in recent years. Our Lady referred to this on one occasion:

OUR LADY: *"The Second Coming of My Divine Son, Jesus, is near. It is for this reason that I come to the world to proclaim My Divine Son's Second Coming to the Earth, and to prepare Our children for this great momentous event for mankind -- far greater than His First Coming" (Message 397, July 13, 1993 given to the Little Pebble).*

Long before this, on May 13, 1985, in a public message on the Holy Grounds of the Apparition site, Our Lord and Our Lady began to reveal the hidden Plan of God concerning the Little Pebble as the future Pope Peter II:

OUR LORD: *"Soon We will allow the Evil One, the Maitreya, to rule this world and take with him all those that are marked with the Mark of the Beast ... You, My child, will confront the Antichrist and do battle with him, however, know, dear child, the Saints on Earth will be suppressed for but a while ..."*

OUR LADY: *"Pope John Paul II suffers much for Holy Mother Church. He needs your prayers daily, for soon We shall come to take him to Paradise, where his well-deserved rest is waiting. When the Maitreya, the Antichrist, comes to the world to claim his own a false Pastor, false Prophet and false Pontiff will reign on the Seat of Peter, when We have removed Pope John Paul II. Be not deceived by this false Peter. This false Pope that will come after the reign of Our beloved Vicar, John Paul II, will be the Anti-Pope of History. But know, My dear children, a great and holy Vicar will be in hiding, Pope Peter II; while the Anti-Pope reigns on the Seat of Peter. This Pope, Peter II, will be the last Pope of all history and he will lead the Church in its darkest age, in its final moments of the history of mankind" (Message 28, Our Lord and Our Lady to the Little Pebble, May 13, 1985).*

As time progressed, the Messages began to unfold a deeper meaning:

LITTLE PEBBLE: *(describing what he sees in vision) "I now see Saint Peter's [Basilica] -- it is an old, old building -- it is Saint Peter's in Rome -- and behind the Dome is a brown-blackish cross. Next to Saint Peter's is another Church. It looks similar to Saint Peter's; it looks as if it has shining glass, but nothing pretty. It looks clean, modernised, and I see a brown cross with blood on it. There is another building which also looks like Saint Peter's, but it is shining with gold, and is very, very beautiful. Behind it is a white cross".*

OUR LADY: *"My dear child, you now see the Mystery of the Mystical Marriage. You see the Mystery of the stump of Jesse [Isaiah 11:1f] represented in the old Church governed by Our Holy Vicar, Pope John Paul II. Also, in the middle, My dear child, you see the Church of today where the old Church has been totally renewed and modernised. You see the cross that hangs over this Church? -- it is the martyrdom of Holy Mother Church in time to come. John Paul II governs this Church too, yet there is only one. Inwardly, My dear child, you are the Mystical Vicar of Christ, spiritually guiding the Church through your sufferings and your prayers -- your counsel of wisdom from Our Mouths to the Church. Silently you govern the new Church. The gold Church that you see, My dear child, is the purified Church that you will lead physically upon earth until the time My Divine Son, Jesus, returns to the earth. You, My dear child, will govern this Church with the strong Arm of the Divine Lord. The Church of today must be lifted out of the pits of impurity, debauchery and corruption" (Message 333, Our Lady to the Little Pebble, June 13, 1991).*

This same theme has continued with growing emphasis with each passing month. The sufferings of Pope John Paul II have been the subject of many of Our Lady's appeals -- to pray and offer sacrifice for His Holiness in a real solidarity of love. On many, many occasions Our Lady has referred to his approaching martyrdom. In one of many instances, Our Lady said:

OUR LADY: *"Pray for Our Holy Vicar, Pope John Paul II, because he is the Martyr of the Mystical Body. Pray for Our future Vicar, Our Little Pebble of Love, because he is the Martyr for the Mystics. Pray for all My Mystic children and Privileged Souls throughout the world, because they hold a grave responsibility before God, for the salvation of many of Our children." (Message 377, Our Lady to the Little Pebble, December 31, 1992).*

On the 7th October 1995, Our Lord gave a very important Message to the Little Pebble:

OUR LORD: *"Do not be troubled My son of Light, My Little Pebble of Love whom I have chosen to lead My Mystic Church upon earth -- just as I have chosen the Vicar of Christ to lead My Mystical Body on earth Though you are not infallible, My son, you have the Truth -- and the Truth will remain with you, to guide My sheep, for you have been singled-out above all My sheep, because it is to you that I have given the Keys of the Kingdom that My Spirit has been sent upon My Little Pebble of Love, as a Singular Grace, to guide My Mystic Church upon earth The divisions that are now in the Mystic Church will soon be dispersed for -- through the 'Mandate' from My Holy Vicar in Rome, which will be given to you in a special way very soon --a special Light will be given to Our children to understand the importance of unity True unity will come also in My House upon earth, because We are directing My Most Holy Vicar in a special way in these coming years to bring unity amongst all children of the Light." (Message 497, 7th October 1995 - to the Little Pebble)*

Even more clearly, Our Lady explains the great need for unity around the Vicar of Christ, Pope John Paul II; and the future Vicar to come, Pope Peter II:

OUR LADY: *"The Mystic Church on earth is to unite, as one Holy and Pure Church and Body, governed under the leadership of My chosen Pillars and Apostles of New under the Authority of the now Vicar upon Earth, John Paul II -- and, very soon, My future Vicar, Peter II, who is none other than Our 'Little Pebble of Divine Love'. I call all children to unite and work together as a "Team of Light" -- for, as you unite, so will the True Church unite and bear much fruit for Holy Mother Church, so that the Holy Vicar, with His Apostolic Hierarchy, can give approval and endorsement and encouragement to all the varied Missions on earth, for they must see this unity to believe and confirm the great Plans of God ... My sweet children: place your differences and weaknesses aside and work together so that the Church will rise to a new dawn and a new light of heroism of faith. Be not afraid to say 'yes' to God; do not be afraid to ask for forgiveness; do not be afraid to work together due to differences of opinions, but build the bridges of true unity. It is now time for Our children who have been chosen to recognise the truth of God's Plans -- even if you do not understand them by your logical thinking, for logic must be placed aside; human understanding must be placed aside. Pray to understand, sweet children. The time of the Antichrist is near; the time of the fulfilment of the Apocalypse is near. Stand together now, so that you will be strong to go forward. I have sent you a leader under John Paul II -- he is Our 'Pure Rock' -- the 'Little Pebble', who will be Peter II after John Paul comes to Us -- and this is very near. I have also sent you My 'Little John', who is the helper of 'Little Peter'. The two of these Pillars will help bring unity between Our children of Light. I also send to you the other Apostles to be a Light of the world. However, until they are united as one team they cannot be the Light, for it is not in a fragmented Mystic Church that there can be unity or help for the Militant Church on earth, but only in a united, strong, 'Army of Truth' can the Church and world be guided and strengthened to be able to fight the Antichrist and overcome the very difficult times ahead of you" (Message 499, to the Little Pebble, November 1, 1995).*

The Apostles of the End Times

On many, many occasions, Our Lord and Our Lady have referred to the Little Pebble as "Little Peter". This is because he is the "Prince" of the Apostles of Our Lady for these end times. Our Lady spoke of Her Twelve Apostles on many occasions. Notably, She referred to their relation to the Little Pebble:

OUR LADY: *"Today, I wish to make known to the world some of My Apostles, and the Apostles that will work with My little son, Our Little Pebble of Love, when he becomes My Vicar for Holy Mother Church ... [Our Lady identified 'Little John' and 'Little Bartholomew' at this moment and indicated that the others would be revealed in time] ... The children of the world are to pray for these Apostles who are to begin a great responsibility to govern the Church; save and lead mankind. When you are a Priest, My dear child, My Little Pebble of Love, all the Apostles will gather with you so the Church will know whom to follow" (Message 398, given to the Little Pebble, August 13, 1993).*

In summary of this Part: these Messages are selected from among many that speak of the Little Pebble as the 'Little Abraham' who is also the future Vicar of Christ to succeed John Paul II. Furthermore, he has received a Signal Grace -- the "Keys of the Kingdom" referred to by Our Lord; and the Mission to restore true unity to the Mystical Body of Christ. This will come through a special 'Mandate' from Pope John Paul II and given to him. The Custodian and faithful Interpreter of the Deposit of Faith is always the Sacred Magisterium. The Sovereign Pontiff has the Primacy to Teach, Rule and Sanctify the whole body of the faithful in order to maintain the integrity of the Deposit of Faith and the purity of worship in spirit and truth. It is now time to address the important subject of the Line of Grace and Authority.

Part IV: LINE OF GRACE AND AUTHORITY

The authentic Messages of the Blessed Virgin always promote unity among God's children. Our Lady fosters fidelity to the Magisterium. It is important for the reader to understand the fundamental role of the Magisterium in the Christian life. Our age is not known for its tolerance of religious Authority. In fact most people justify their "dissent" from Church Authority on their erroneous notion of "freedom of conscience". His Holiness John Paul II sheds great light on this subject in a recent audience of the plenary assembly of the Congregation for the Doctrine of Faith:

JOHN PAUL II: *"The meaning of the Church's Magisterium must be considered in relation to the truth of Christian Doctrine ... Its power and its authority are actually the power and authority of Christian truth, to which it bears witness. The Magisterium, whose Authority is exercised in the Name of Jesus Christ (cf. Dei Verbum, N. 10), is an organ of service to the truth and is responsible for seeing that the truth does not cease to be faithfully handed on throughout human history" (L'Osservatore Romano, No. 48 - 29 November 1995).*

Throughout the history of the Church, the Magisterium has made remarkable interventions as required for the defence of the Deposit of Faith. There has always been those who criticise the use of Authority by the Magisterium and who are uneasy with this Authority. This is because of the many false concepts which are prevalent in certain sectors of society. His Holiness clarifies this point:

JOHN PAUL II: *"It is a question of the way authority is conceived ... For a Community based essentially on the shared adherence to the Word of God and on the resulting certainty of living in the truth, Authority for determining the content to be believed and professed is something that cannot be renounced ... It therefore seems urgently necessary to recover the authentic concept of authority, not only from the formal juridical standpoint, but more profoundly, as a means of guaranteeing, safeguarding and guiding the Christian Community in fidelity to, and continuity with, Tradition, to make it possible for believers to be in contact with the preaching of the Apostles and with the source of the Christian reality itself" (L'Osservatore Romano N. 48 - 29 November 1995).*

Thus the Church's Teaching about the Magisterium is clear. However, it is important to look at the application of this Authority at the level of the Diocese and local Parishes. The Bishops and Priests are in the forefront of the many problems associated with the Church at this time. It is at this local level that the initial impact of an Apparition in the Diocese is felt. In terms of spiritual direction and pastoral policy the faithful must have clear direction concerning the Messages given to the Seer(s). The role of the Priests at this level is critical in helping the faithful recognise through the Messages the need for reconciliation and a re-evangelisation. Thus we must better appreciate the Line of Grace through the Priesthood.

Line of Grace through the Priesthood

As we have seen, the charism of discernment is entrusted to the Hierarchy through Ordination and, more so, Episcopal Consecration. The Catechism of the Catholic Church refers to this Line of Grace in an important text:

CATECHISM OF THE CATHOLIC CHURCH: "*In order that the full and living Gospel might be preserved in the Church the Apostles left Bishops as their Successors. They gave them 'their own position of teaching authority'. Indeed, 'the Apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved in a continuous line of succession until the end of time'*" (CCC, article 77).

The Second Vatican Council also highlighted this truth regarding the Line of Grace and Authority:

"The Bishops, in as much as they are the Successors of the Apostles, receive from the Lord, to whom all Power is given in Heaven and on Earth, the mission of teaching all peoples, and of preaching the Gospel to every creature, so that all men may attain to salvation through Faith, Baptism and the observance of the Commandments For the Bishops are heralds of the faith, who draw new Disciples to Christ; they are authentic teachers, that is, teachers endowed with the Authority of Christ, who preach the faith to the people assigned to them, the faith which is destined to inform their thinking and direct their conduct; and under the Light of the Holy Spirit they make that faith shine forth, drawing from the storehouse of Revelation new things and old (cf. Matthew 13:52); they make it bear fruit and with watchfulness they ward off whatever errors threaten their flock (cf. 2 Timothy 4:14) " (**Lumen Gentium, 24, 25**)

Therefore, the Line of Grace through the Priesthood is the necessary guardian of the Truth. The charism of discernment properly belongs here, and can never be taken away. It belongs to the Bishops to exercise this power as Successors to the Apostles, indeed not to stifle the Holy Spirit's activity in souls, rather to accept all that is good and profitable for the up-building of the Church in holiness. In my Conclusion (Part V) I will address some problem areas associated with the abuse of Authority. Now, we must take a look at another Line of Grace that is complementary to this Magisterial Authority.

Prophetic Line of Grace

This concerns the reform and renewal of the Church in every century. The Church is built upon the Apostles and Prophets. Our Lord at the Last Supper promised to send the Holy Ghost at Pentecost Who would "... be with you for ever, even the Spirit of Truth" (John 14:16). True prophecy is not contrary to the Deposit of Faith but rather a fulfilment of truth already hidden within this Deposit. The Holy Ghost is deepening the Church's understanding of the Mystery of Christ. In this last two hundred years much of what has been revealed through the Seers and Mystics concerns the Triumph of the Immaculate Heart of Mary. The Prophetic Line of Grace has focused attention of the world regarding the Glorious Second Coming of Our Lord and the New Era to follow -- predicted by Our Lady at Fatima. God has raised up many Seers around the world to foster the development and reform of the Church and world which at this time is threatened by such global evils. In 1917, Our Lady told the children of Fatima about God's Will for our generation:

Consecration of Russia to the Immaculate Heart of Mary:

This is an extraordinary example of the Prophetic Line of Grace in recent times. The Apparition of Our Lady on July 13, 1917, to the children of Fatima, was very profound. Our Lady made it known to the Church and the world a very specific request made to a very important person in the world, the Pope! The Popes of this century following the Apparitions at Fatima have all come under the obligation of this request. Just to give a brief overview, Our Lady said:

OUR LADY: *"You have seen hell where the souls of poor sinners go. To save them, God wishes to establish in the world devotion to My Immaculate Heart. If what I say to you is done, many souls will be saved and there will be peace. The war is going to end; but if people do not cease offending God, a worse one will break out during the Pontificate of Pius XI. When you see a night illumined by an unknown light, know that this is the great sign given you by God that He is about to punish the world for its crimes, by means of war, famine, and persecutions of the Church and of the Holy Father. To prevent this, I shall come to ask for the Consecration of Russia to My Immaculate Heart, and the Communion of Reparation on the First Saturdays. If My requests are heeded, Russia will be converted, and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecution of the Church. The good will be martyred, the Holy Father will have much to suffer; various nations will be annihilated. In the end, My Immaculate Heart will triumph. The Holy Father will Consecrate Russia to Me, and she will be converted, and a period of peace will be granted to the world. In Portugal, the dogma of the Faith will always be preserved ..."* (**Our Lady of Fatima, July 13, 1917; quotation from Fatima In Lucia's Own Words (Sister Lucia's Memoirs), page 162).**

The many Graces and the consequences are conditional upon the response to the requests of the Mother of God! This Message and the events to follow are the clearest affirmation of the validity and lawfulness of the Prophetic Line of Grace wherein God has made it known to the world what must happen -- one way or the other! If the requests are heeded, then certain consequences follow; if not, other consequences are to follow. The reader can easily ascertain the importance of doing the Will of God made known to us through Our Lady of Fatima! We have all been living through the history of consequences of Russia spreading her errors, etc.; and the unfulfilled request for the Consecration of Russia to the Immaculate Heart of Mary! Our Lady kept Her Promise above to come again to ask for the Communion of Reparation; and the Consecration of Russia. On December 10, 1925, Our Lady appeared to Sr. Lucia showing Her Immaculate Heart encircled with thorns:

OUR LADY: *"Look, My daughter, at My Heart, surrounded with thorns with which ungrateful men pierce Me at every moment by their blasphemies and ingratitude. You at least try to console Me and say that I promise to assist at the hour of death, with the graces necessary for salvation, all those who, on the first Saturday of five consecutive months, shall confess, receive Holy Communion, recite five decades of the Rosary, and keep Me company for fifteen minutes while meditating on the fifteen mysteries of the Rosary, with the intention of making reparation to Me"* (**Our Lady to Sr. Lucia, December 10, 1925; quotation from Fatima In Lucia's Own Words (Sister Lucia's Memoirs), page 195).**

Again, we see the Promise of Our Lady to all souls who will fulfil the request for the Communion of Reparation. This is truly an example of the Prophetic Line of Grace in the form of a promise with a condition attached. The benefit is open to the whole Church! The obligation to follow this plea of Our Lady is nothing less than the Will of God! Certainly, everyone is free to respond to the Grace of God --yet, most certainly, there are serious consequences. On June 13, 1929, Our Lady came once again to ask for the Consecration of Russia. After giving a beautiful vision to Sr. Lucia of the Most Blessed Trinity and the Immaculate Heart of Mary, Our Lady then said the moment had arrived:

OUR LADY: *"The moment has come in which God asks the Holy Father, in union with all the Bishops of the world, to make the Consecration of Russia to My Immaculate Heart, promising to save it by this means. There are so many souls whom the Justice of God condemns for sins committed against Me, that I have come to ask reparation; sacrifice yourself for this intention and pray". I gave an account of this to the Confessor, who ordered me to write down what Our Lady wanted done. Later, in an intimate communication, Our Lord complained to me saying: "They did not wish to heed My request. Like the King of France, they will repent and do it, but it will be late. Russia will have already spread her errors throughout the world, provoking wars, and persecutions of the Church, the Holy Father will have much to suffer" (Our Lady to Sr. Lucia, June 13, 1929; quotation from Fatima In Lucia's Own Words (Sr. Lucia's Memoirs), page 200).*

The reader can readily see how important it is to do the Will of God even when it is made known through the Prophetic Line of Grace. In recent years, Our Lord and Our Lady have indicated the importance of these times and the need to follow the directions of Heaven for the good of souls. The role of the Little Pebble for these times is critical; the Messages given by Our Lord and Our Lady to him are so very important for the whole world! The consequences for following the directions given in the Messages are beyond calculation! The Three-fold Covenant that God has made with the Little Pebble is of supreme importance. Like Moses of Old, the Little Pebble must lead the Remnant of God through the great chastisements to come. It is so necessary for the reader to read these Messages and shape their lives accordingly! This is why God raised up the Little Pebble; this is why He raised up Saint Catherine of Siena -- to give spiritual direction to the Church in its darkest days. Concerning this subject, His Holiness explained a very important point in a weekly general audience:

JOHN PAUL II: *"It appears from the history of the Church and particularly from the lives of the Saints that frequently the Holy Spirit inspires prophetic words meant to foster the development or the reform of the Christian Community life. Sometimes these words are addressed especially to those who wield authority, as in the case of St. Catherine of Siena, who intervened with the Pope to obtain his return from Avignon to Rome. There are many faithful and, above all, many Saints who have given Popes and other Pastors of the Church the light and strength necessary for fulfilling their mission, especially at difficult times for the Church" (L'Osservatore Romano, N.26, 1st July 1992).*

Thus, there is a Prophetic Line of Grace whereby the Church is not only instructed in faith, but also guided in Her actions:

ST. THOMAS AQUINAS: *"...prophecy is directed to the knowledge of Divine truth, by the contemplation of which we are not only instructed in faith, but also guided in our actions...Wherefore at all times men were Divinely instructed about what they were to do, according as it was expedient for the spiritual welfare of the elect." (Summa Theologica Part II-II Q.174 article 6)*

As I approach the end of this letter, I have only to deal with the personal life of the Little Pebble. I will also deal with some specific problems at the end of this conclusion. It is necessary for the reader to get a better appreciation of the Little Pebble as a person. The reader will find this last Part very interesting.

PART V: CONCLUSION

The Personal life of the Little Pebble:

As the Little Pebble's Confessor for the last eight years, I am in a better position than most people, to help the reader understand his personal life as a good Catholic. I work with him on a daily basis. Our Community

of the Order of Saint Charbel is a close knit group of Catholic families all striving to live the Religious Life of the Order. Thus, we do all things together -- praying, working and recreation. All are striving to live the Christian virtues as we work for the common goal of sanctity according to the Rule and Constitution of the Order. I have had ample opportunity to get to know the Little Pebble in these years. I have been a part of the joys and sorrows of his life during these years of Community life in the Order -- and, indeed, each and every member of our Community has had this experience. Everyone works together in our Community Council meetings to implement the common goals and objectives for building up the Community. He is the Moderator of the whole Order; yet he is like any other Third Branch member in our Community -- he is bound by the same Rule and Constitution that he founded.

Married Man:

The Little Pebble is a married man with eight children. Furthermore, he works full-time for Our Lady's Mission, focusing most of his time in the Office. He deals daily with many Seers, Mystics, and Privileged Souls who contact him in person, by mail, phone or fax. Because he is the Founder of the Order of Saint Charbel and Moderator of all its Communities he is actively involved with these many persons in various parts of Australia and in other parts of the world. There are currently eleven functioning Communities around the world and three more that are at the initial stages. He is a good father and family man who is intimately involved with his family. His daily life is balanced well, with his family duties taking precedence. His wife is a very happy woman and mother who cares for her home and children. He receives the Sacrament of Confession frequently. He attends Holy Mass each day in our Community and comes to all the Community prayer times when his family duties permit. On top of all of this, he suffers the wounds of Our Lord. Many times during the week he gets hardly any sleep because of the pain. Nevertheless, he always reports to work the next day. Often, during the night, the Angels come to get him when God Wills that he go somewhere in Bi-Location. This is very exhausting on the body.

Peacemaker:

He also has many singular consolations; he sees Jesus and Mary every day, especially when he attends Holy Mass and after receiving Holy Communion. He sees his Guardian Angel and the other Angels who assist him in God's Work. Most of all, he is a very humble person who always makes time for people regardless of what he is preoccupied with at the time. He is very patient and waits upon God's Mercy for souls who are struggling in trials. He intercedes for the needs of persons who request his help. He is full of Love for God and his neighbour. He is often called to mediate conflicts of interests -- a daily experience because of normal human problems. He always promotes unity among all. He always follows the Line of Grace through the Priesthood when it comes to the spiritual direction of souls. Most of all, he is happy to share his part of the Cross that Jesus allots to him because he loves God and treats familiarly with Him. He carries God in his heart and upon his lips since God is his true treasure and his most real world. He is God's witness. Jesus and Mary share their deepest sorrows and joys with him. This is why he speaks so beautifully about God and so convincingly. He is a man of deep faith that is lived actively in the shadow of the Cross.

Good Name:

I would also like to testify to the good name and heroic virtue of the Little Pebble over these years. You can tell the tree by its fruit; your brother has long since laid down his life for his brothers and sisters through his fidelity to the Will of God, Who has commanded him to do certain difficult things with only faith, hope and charity to sustain him. It was in 1983 that Our Lady asked him to leave his job and come to work for Her Divine Son and Her Immaculate Heart, full time. Our Lady promised him that he would never regret this and that he would not be without adequate means of survival; that She would provide for him. He made this decision to follow Our Lady's Counsel with complete faith and trust. He adjusted his priorities and never looked back. However, he began to suffer much persecution, especially from the Clergy. There is a long

history here, but it is beyond the scope of this letter to detail all the incidents. For this he has sustained much suffering in his heart at so much rejection of God's Word. Our Lady is his Refuge in all things.

"I am the Star of your life":

God has asked much from His Prophet. The world never seems to understand what God is trying to say to it! It is always the same in every generation: people love darkness rather than light. In the time of the Prophet Jeremiah, Our Lord lamented the stubbornness of the people:

"Listen to My Voice, then I will be your God and you shall be My people. Follow right to the end the way that I mark out for you, and you will prosper. But they did not listen, they did not pay attention; they followed the dictates of their own evil hearts, refused to face Me, and turned their backs on Me. From the day your ancestors came out of the land of Egypt until today, day after day I have persistently sent you all My servants the Prophets. But they have not listened to Me, have not paid attention; they have grown stubborn and behaved worse than their ancestors. You may say all these words to them: they will not listen to you; you may call them: they will not answer. So tell them this, `Here is the nation that will not listen to the Voice of the Lord its God nor take correction. Sincerity is no more, it has vanished from their mouths'" (Jeremiah 7:23-28)

It was the same in the time of Our Lord. This is why Jesus spoke to the crowds in parables. He said to His Apostles: *"The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. So in their case this prophecy of Isaiah is being fulfilled: `You will listen and listen again, but not understand, see and see again, but not perceive. For the heart of this nation has grown coarse, their ears are dull of hearing, and they have shut their eyes, for fear they should see with their eyes, hear with their ears, understand with their heart, and be converted and be healed by Me.'" (Matthew 13:13-15)*. This same rejection of Jesus is felt by the one who is sent in Jesus' Name! *"I tell you solemnly, in so far as you did this to one of the least of these brothers of Mine, you did it to Me" (Matthew 25:40)*. Because of this rejection of Our Lord, the world is ever in need of conversion. This is the Mission of the Holy Ghost whom Jesus promised to send: *"And when He comes, He will convince the world concerning sin and righteousness and judgment" (John 16:7f)*. His Holiness John Paul II gave a major commentary on this text pointing out a fundamental truth concerning this "convincing" about every sin:

JOHN PAUL II: *"By convincing the `world' concerning the sin of Golgotha, concerning the death of the Innocent Lamb, as happens on the day of Pentecost, the Holy Spirit also convinces of every sin, committed in any place and at any moment in human history; for He demonstrates its relationship with the Cross of Christ. The `convincing' is the demonstration of the evil of sin, of every sin, in relation to the Cross of Christ" (Dominum et Vivificantem, article 32).*

His Holiness, John Paul II, has repeatedly called this generation to reconciliation -- to make peace and not war. In every country he visits he consecrates its people to the Blessed Virgin Mary. The "Star of Evangelisation" is Our Lady. This is how Pope Paul VI called Her in his Apostolic Exhortation Evangelii Nuntiandi (article 82) in 1975. Her Spouse, the Most Holy Ghost, employs Her in His task of "convincing" the world about sin and showing it the Redeemer. Recently, Our Lady spoke of this:

OUR LADY: *"I, your Heavenly Mother, am the `Star' of your life. Be like the Wise Men and follow the `Star' to My Divine Son, Jesus -- who is the Redeemer of the world" (Message No. 508, given to the Little Pebble, February 3, 1996).*

The Seers are Our Lady's "Voice-boxes". They are given prophetic words in order to strengthen the Church. They are not in competition with the Church Hierarchy. Just as the Church is a Sign of Contradiction so,

also, is the Prophet in every generation just like Jesus. Thus the reader can imagine the sufferings that the Prophet must endure in his flesh in order to do the Will of God!

The Prophet is a Sign for the Times:

This is especially the case for the Little Pebble because he is the Prophet of the Covenant for this generation -- and is in close collaboration with His Holiness John Paul II. He becomes a sign for the whole people of what God is trying to accomplish through the renewal of His Covenant. Our Lady referred to him as a "Star". On a number of occasions the Little Pebble noticed during the Apparition that Our Lady had a "star" next to Her Immaculate Heart. At first he did not understand what this meant; but then Our Lady explained:

OUR LADY: *"You, My dear child, are this Star that all may follow the path of Truth and Righteousness. It is there next to My Heart, so all may see and understand the Will of the Eternal Father for the Church and the world" (Message 398, given to the Little Pebble, August 13, 1993).*

I am reminded of what Our Lord told the Prophet Ezechiel so many centuries ago -- that he would be a "sign" for his generation:

"The Word of the Lord was addressed to me as follows, 'Son of man, I am about to deprive you suddenly of the delight of your eyes. But you are not to lament, not to weep, not to let your tears run down. Groan in silence, do not go into mourning for the dead, knot your turban round your head, put your sandals on your feet, do not cover your beard, do not eat common bread.' I told this to the people in the morning, and my wife died in the evening, and the next morning I did as I had been ordered. The people then said to me, 'Are you not going to explain what meaning these actions have for us?' I replied, 'The Word of the Lord has been addressed to me as follows, "Say to the House of Israel: The Lord says this. I am about to profane my Sanctuary, the pride of your strength, the delight of your eyes, the passion of your souls. Those of your sons and daughters whom you have left behind will fall by the sword. And you are to do as I have done; you must not cover your beards or eat common bread; you must keep your turbans on your heads and your sandals on your feet; you must not lament or weep. You shall waste away owing to your sins and groan among yourselves. Ezeziel is to be a sign for you. You are to do just as he has done. And when this happens, you will learn that I am the Lord." (Ezekiel 24:15-24)

How many persons have judged the Little Pebble through their human logic and reasoning? Finding no explanation within the Mysteries of God through their human logic, they become progressively blind and deaf to all that God is calling them to. It is similar to the time of Our Lord's Day on Earth, when many souls are seeking a "sign"; Our Lord Words in the Holy Gospel apply today:

"This is a wicked generation, it is asking for a sign. The only sign it will be given is the sign of Jonah. For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation ... On Judgment Day the men of Nineveh will stand up with this generation and condemn it, because when Jonah preached they repented ..." (Luke 11:29-32).

As far back as 1985 Our Lord referred to His Little Pebble as a another Jonah. Speaking of a great battle, the Battle of Armageddon, Our Lord said:

OUR LORD: *"I send to the world another Jonah, My Little Pebble of Love, to warn the world of its pending disaster. You, My child, shall lead this army on earth in My Church, you shall lead My children in the very last age to victory over Lucifer. The Queen of Heaven shall be your guide" (Message No. 28, given to the Little Pebble, May 13, 1985).*

Thus, like Jonah, the Little Pebble is the "sign" for our generation, because God has made a new "Three-fold Covenant" with him. Again, for our generation, until their hearts are converted to God's Will they will "look" and not see; they will "listen" and not hear. It is because they do not want to accept the truth -- that the Little Pebble is the sign for all of us that God is truly calling this generation to do His Will. A very important Message received by Thornbush explains:

***OUR LADY:** "Pray for My little `White Rock', My Little Pebble of Love, for he, too, is living the Passion now very profoundly, for much is being asked of him ... The mission of My sweet Rock of Love will increase to the point where he shall become a sign for many, a sign of Truth, a sign of Hope and a sign of Courage. Pray in reparation for those who persecute him and ridicule him" (Our Lady to Thornbush - November 13, 1995 in L'Avenir Canada).*

Our Lady affirmed Her earlier Message of May 13, 1985, wherein She promised to guide Her little son:

***OUR LADY:** "I greet you, My little `White Rock', `Little Pebble of Love' and `Little Abraham' of these End Times: I greet you with My Immaculate Heart I will guide you, My little `Rock', just as I am guiding you now, for the Holy Ghost Who Dwells in Me has sent forth a special Light into your soul." (Message 485, 15th August 1995 - to Thornbush)*

Unity in the Work of Serving God:

I would like to come to the end of this letter now. However, please allow me to draw a parallel between what happened between Abraham and Lot; and what has happened in the past, and continues to happen in the present concerning, the Little Pebble. In a way, what I am going to describe is a tragedy. It is a personal tragedy for Lot and a great loss for Abraham -- that made his generous heart suffer so much. Abraham truly loved his nephew Lot. It was not Abraham's will that they part ways! It did not have to be so! Finally it was not God's Will that they should separate! Lot should not have left the side of Abraham -- this was rash and imprudent; ultimately -- in its final effect -- a terrible mistake for Lot. Let us take a deeper look. I think the reader will find this very interesting and to the point:

Abraham and Lot

Abraham and Lot set out with all their families and flocks to do the Will of God. For many years they sojourned in the land -- and, seemingly, there was no evidence that God was going to keep His Promise to Abraham. There was a famine in the land requiring their transit to Egypt (Genesis 12:10-20). They were treated very well in this land. When it was time to return Abraham and Lot were very rich in livestock, silver and gold. At this point a sad event occurs -- the separation of Lot from Abraham (Genesis 13:1-13). This was not the Will of God. It was because of human intolerance, pride and greed on the part of their herdsmen. Lot chose to go away of his own accord. This was a very bad mistake, with incalculable consequences for Lot and his herdsmen. This saddened Abraham, but God comforted him soon after this separation, renewing His promise: *"All the land within sight I will give to you and your descendants for ever. I will make your descendants like the dust on the ground, when men succeed in counting the specks of dust on the ground, then they will be able to count your descendants!" (Genesis 13:15-17).*

It is truly sad to see what happened to Lot over these events in his life. He was losing more and more Light from God to the extent that he began to grow uncharitable, even losing his desire to remain with Abraham. When Abraham gave Lot the choice, Lot chose to move himself and his herdsmen to the towns of Sodom and Gomorrah. This was an incredibly bad choice! It seems impossible that Lot would not have been aware of this. In the Scriptures it says: *"Now the people of Sodom were vicious men, great sinners against the Lord" (Genesis 13:13).* Lot ought to have known better than to choose to go to such a place! Quite soon after this, Lot became entrenched among these vicious people. It would just be a question of time before some disaster would befall him, because of living in such a wicked land. Such a time came when four Kings

decided to make war on the King of Sodom. The city was conquered by the invaders and Lot and his family were taken captives along with all their possessions. They were taken away to another region. When Abraham received word of Lot's capture he immediately summoned his men -- three-hundred-and-eighteen of them -- to do battle with this enemy, in order to rescue Lot and his family. Abraham and his men attacked them at night and defeated this enemy. **"He recaptured all the goods, along with his kinsman Lot and his possessions, together with the women and people" (Genesis 14:15).** The victory of Abraham over this enemy was truly miraculous -- a true testimony of Abraham's faith and courage in God's protection and providence. Melchizedek testifies to this: **"Melchizedek, king of Salem, brought bread and wine; he was a Priest of God Most High. He pronounced this Blessing: `Blessed be Abram by God Most High, Creator of Heaven and Earth, and Blessed be God Most High for handing over your enemies to you'" (Genesis 14:18-20).**

It is hardly believable that Lot still wanted to live in Sodom after such an experience -- having been saved from disaster by Abraham! Yet that is what happened. Lot and his family resettled in Sodom --his little "paradise" as he thought. It is hard to imagine such blindness in the face of a wicked people such as these. Nevertheless, Lot did not want to return to live with Abraham. As time progressed, the Lord God decided to destroy these cities of the plain. The Lord God shared His Divine intention with Abraham -- namely, God wanted to destroy the city of Sodom because of its extreme wickedness. At this juncture, Abraham interceded for these people and on behalf of Lot and his family -- that God should spare them this punishment. Abraham pleaded: **"Are you really going to destroy the just man with the sinner? Perhaps there are fifty just men in the town. Will you really overwhelm them, will you not spare the place for the fifty just men in it? Do not think of doing such a thing: to kill the just man with the sinner, treating just and sinner alike! Do not think of it! Will the Judge of the whole earth not administer Justice?" (Genesis 18:23-26).** We know what happened at the end of this dialogue with God and Abraham -- the Lord God decided to send two Angels to Sodom to warn Lot and his family to get out of this city because very soon the Lord God was going to destroy it. The Angels had to rescue Lot from within the city. Even at this point, it says in verse 16 that he hesitated: **"And as he hesitated, the men took him by the hand, and his wife and his two daughters, because of the pity the Lord God felt for him" (Genesis 19:16).** God is Merciful to the poor in spirit. By now Lot was very fearful and begged the Angel to let them go to this other town nearby. Again, God had pity on Lot and his family and allowed them to reach this town before destroying Sodom. Lot's wife disobeyed the Angel who told them not to look back -- she was turned into a pillar of salt. Thanks to Abraham's intercession Lot and his family were rescued a second time. **"Thus it was that when God destroyed the towns of the plain, he kept Abraham in mind and rescued Lot out of disaster when he overwhelmed the towns where Lot lived" (Genesis 19:29).** Thus Lot and his family disappear from the pages of Sacred Scripture. We no longer hear of them again, other than that his children will become the ancestors of two clans -- Moabites and Ammonites. These became pagan nations! Such is the final outcome of a single choice that Lot made with Abraham when he chose to break the unity of their family, and the faith in God's Promises! He should never have made this choice -- it was not God's Will! He should have stayed with Abraham!

Comparison with the `Little Abraham':

The reader can see from this brief summary above that Lot should never have departed from their unity. Abraham believed God's Promises to him even when they appeared to be contrary to human logic. Lot should have remained with Abraham -- persevering like everyone else in the faith that God is truthful and will fulfil His Promises. I would now like for the reader to transpose this scenario of Abraham and Lot into another situation, that of the Little Pebble and the many persons who have left the Mission --the path upon which they were called -- to return to the "world". Our Lady calls all Her children to follow the truth of the Messages given to us through the Apparition. Many such persons in our day have come to resemble Lot, who broke the unity in the truth of God's Word. The "grass" always looks "greener" on the "other side". This was why Lot chose the fertile Jordan Plain -- his personal "paradise". Abraham chose to follow God's Will -- the narrow road; the Little Pebble has also chosen to follow the narrow road of the Cross of Christ.

Over these many years I have seen many people come and go in the Mission given to the Little Pebble. There is a tremendous similarity in these departures, as we have seen in the above breaking of faith by Lot. It is so very important for all persons of good-will who consider themselves to be believers in the Mission entrusted to the Little Pebble to prudently decide to follow God with a true "yes". There was no excuse for Lot to leave Abraham. It was because of his lack of virtue that he began to lose the Light and strength from God to carry his cross. Abraham and the rest of the children of God had to carry their crosses. How could he have become so blinded? Because he consented to the lack of charity of all the herdsmen who were fighting with each other over who should get the better grazing grounds for their livestock! Instead of solving this problem in union with Abraham in a sensible manner -- Lot chose to leave! In every case of those who have left the Mission of Our Lady the underlying causes are traceable to the lack of virtue. They listen to every bit of gossip, calumny, detraction and hearsay --thus doubt enters their minds. This doubt is nourished further by an unwillingness to practice the virtues required to carry the cross.

The Blessed Virgin unites Her children in the truth of God's Word and Will. The many betrayals of the Little Pebble over the years have pierced his heart. This has happened in ways known only to him, God and a few close friends. There are very few who truly realise the sufferings that he has endured from such persons. The calumny and detraction from the Media is bad enough, but this can be carried as any other cross of this type. Most people do not realise what prayers and sufferings that are asked of Little Pebble by God -- to offer for the Flock of Christ, so that souls can be saved! Persons who are not close to this Mission will never see this! The fruits of holiness are not thrown to pigs -- to be trampled underfoot by the many atheists, agnostics and sceptics that abound in every walk of life. You can tell a tree by its fruit. God wants His Little Pebble to be a light for the nations to see.

Message No. 510 (March 2, 1996):

This is a very important Message for the reader to understand very well. The agony of mind and heart of the Little Pebble is expressed in his own words for the edification of the faithful. This same agony fills the hearts of many souls today who have these same unspoken thoughts, trying to understand God's Ways. The reader must read and meditate upon the answers of Our Lord and Our Lady to the questions put to them by the Little Pebble. Please obtain a copy of this important Message and read it attentively. It is beyond the scope of my letter to address all its content but you will be greatly edified. The reader will get a deeper insight into the personal sufferings of the Little Pebble -- and why obedience is so important. You will understand better the "price of a soul" in God's eyes; further, you will come to realise the purpose for all that Jesus and Mary are revealing at this time in history. All is for the salvation of souls!

A Personal Appeal:

Even though these persons should never have left the path of truth, Our Lady calls them back. God is Infinitely Merciful and forgives His children no matter what their guilt. We are all prodigal children in one way or another, so all that matters is that we live in the truth of God's Light and do His Will. I would like to invite all those who have left the Mission of Our Lady entrusted to the Little Pebble to consider again Our Lady's constant appeals to unity and charity. The Little Pebble has been entrusted with the Three-fold Covenant for this generation. It is necessary that all persons of good-will unite with him. He is chosen to lead the faithful Remnant through the great Apostasy that is to come because of the Antichrist. All the children of Mary must unite with the 'Little Abraham'.

Those who follow the Prophet share in the Reward given to the Prophet

There are many precedents in Sacred Scripture of persons who received extraordinary Blessings, cures, and miracles through the Prophet who God raised up for the whole people at any given time in their history. Abraham is not the only example; Noah, Moses, Jeremiah, Isaiah, Ezechiel, etc., John the Baptist.

I truly believe that the "Little Abraham" will continue to intercede for God's people through the carrying of his cross. His cross is very heavy, but he has been given to an extraordinary degree, the gift of God's Love! Our Lady has revealed that many of these persons will be enlightened by God in the near future -- thus they will return to the truth of what God has revealed to His Little Pebble.

Ecclesiastical Investigation?:

I do not wish to abuse charity in speaking about the Clergy, and Bishops in particular. I would only like to help the reader understand a little better: it is a matter of Natural Justice that a person is presumed innocent until proven guilty of any wrong-doing. Secondly, it is a principle of jurisprudence that the truth must be sought after -- the whole truth -- and nothing but the truth! These same principles ought to be applied to every judgement of opinion made by any person whatsoever when it comes to judging the Little Pebble, the Apparition and Messages. This is common sense -- i.e., "Do unto others as you would want done to you". It is amazing how little this principle is respected in practice.

Over these past eight years I have personally witnessed many public and private judgments in the form of calumny and detraction against the person of the Little Pebble. These have occurred through individuals who have taken it upon themselves to attack the credibility of the Little Pebble; through newspaper journalism; and through the television media -- on a national and sometimes international scale. It is incredible to me, that these persons have been so rash and so misinformed as to speak or write these things. It is true, these same persons are ignorant of the real facts -- yet their ignorance is not invincible, and they remain responsible for their public words and actions. I do not wish to be contentious, but I would like to put forward some observation that I have witnessed in regard to the Little Pebble:

Natural Justice:

The practical problems that arise surrounding the Little Pebble and the Apparition are not caused by the principle of discernment vested in the competent Ecclesiastical Authority. Rather the problems are more basic -- the lack of natural justice in what concerns the so-called "investigation". Namely, the sources and methods employed. Over the past eight years that I have been at the side of the Little Pebble it is truly amazing how unjust people can be when it comes to ascertaining the truth. In my daily work in the office I have answered much correspondence in defence of the Little Pebble. It is incredible how rash people can be in forming their opinions about the Little Pebble. The sources are often unreliable at best and the methods employed are truly unjust and uncharitable. Let me give the reader a typical scenario: the "sources of information". Here we have many real examples of how some persons use "*partial perspectives*" and "*hearsay*" in conjunction with a "*faulty theological method*" used with "*preconceived biases*" in regard to private revelation, thus leading to "*weighted opinions*" about the so-called "*evidence*" regarding the Little Pebble, Apparition and Messages of Our Lady. Thus the conclusions derived from such a "method" do not represent the truth, the whole truth, and nothing but the truth! To the contrary, such pseudo-evaluations are severely flawed.

Consider the Evidence:

Such faulty methodology can only bring about a pseudo-investigation. As I have described -- there is a failure of natural justice; they fail to treat the real evidence of the Seer, Apparition and Messages as evidence!! The real sources of information and evidence are bypassed! Instead, they fall into the trap of forming their decision about the Little Pebble on their "*weighted opinion*" of the evidence. An example of this sort of reasoning would go something like this: "Having read the evidence put before me, I have formed the opinion that there is nothing supernatural therein". Herein lies the defect of natural justice -- namely, the real evidence (based upon reliable sources) for the authenticity of the Little Pebble and the Apparition and Messages is not treated as evidence at all! Rather, the "weighted opinions" of the "Decision-Maker" are

classified as the "evidence"!! Furthermore, the "Decision-Maker" sees no further need for corroborating evidence!! It is deemed unnecessary in light of the so-called "evidence". This is truly unjust!!

Sources and Methods:

Continuing the previous scenario: how do the "experts" collect the so-called "evidence" that will serve in a nice "sterilised non-involvement" with the person of the Little Pebble? For many today, this is the "method" employed -- sterilised non-involvement! Yet, it is the person of the Little Pebble that is the subject of the investigation! There is no real contact with the subject!! The "non-involvement" method is often used by the Hierarchy. The use of this method precludes the necessity of getting "involved" with the Seer, Apparition and Messages. It is a way of avoiding personal involvement and responsibility. Using this method, one can sit back in their nice, cozy, air-conditioned office and survey the "evidence" at a convenient distance away from it. This method simplifies the problem of really coming in contact with the real evidence. There are so many defects with such a methodology that it defies further description. In summary, this type of "investigation" distorts the reality by not giving an integral picture of the "truth, the whole truth and nothing but the truth". It is important for the reader to understand that there never has been a just and equitable investigation of the real evidence of the person -- the Little Pebble, and the real "un-weighted" presentation of the Apparition and Messages. These are the facts. There are very human frailties involved that hardly make for a true discernment. A true discernment must make use of real evidence from reliable sources; good theological method; proper respect for the rights, privileges and dignity of persons; and judgements in accordance with Canon Law. Having said all this, it still does not take away from the charism of discernment vested in the Authority of the Bishops to Teach, Rule and Sanctify the Flock of Christ. I have only highlighted the need for fairness or equity in dealing with privileged souls. Finally, I will close my appeal. For those who do not read the Messages -- please try to obtain copies of the Messages given to the Little Pebble. You owe it to yourself and family to be informed. If any reader does not understand what I have written here -- please write to me and I will try to explain further or in a better way for you. Please do not judge the Little Pebble at all. Do not listen to the "hearsay" that you may receive in one form or another. If you want to know the truth then write to me, at least you will have the truth and the facts close to the source. I will write to you. I would like to leave you with the following words of St. Therese of the Child Jesus and the Holy Face ("Little Flower"). They express my sentiments exactly:

"What a joy to suffer for Him who loves us unto folly and to pass as fools in the eyes of the world. We judge others as we judge ourselves, and since the world is senseless, it naturally thinks we are the ones who are senseless! ... But, after all, we are not the first; the only crime which Jesus was reproached by Herod was that of being foolish, as I think like him! ... Yes, it was folly to seek out the poor little hearts of mortals to make them His thrones, He, the King of Glory, who is seated above the Cherubim ... He, whom the Heavens cannot contain ... He was foolish, Our Beloved, to come in search of sinners in order to make them His friends, His intimates, His equals; He who was perfectly happy with the two Adorable Persons of the Trinity! ... We shall never be able to carry out the follies He carried out for us, and our actions will never merit this name, for they are only very rational acts and much below what our love would like to accomplish. It is the world, then, that is senseless since it does not know what Jesus has done to save it" (LT 169, Therese to Celine, August 19, 1894; Letters of Saint Therese of Lisieux (General Correspondence), Vol. II, translated by John Clark, O.C.D., ICS, page 882).

I would like to dedicate this letter to the Immaculate Heart of Mary, Our Loving Mother. Further, I entrust this work to the Most Pure Heart of Saint Joseph to present to Our Loving Queen of Heaven. To all readers of this letter -- may Jesus Bless you and Our Lady caress you tenderly to Her Immaculate Heart.

Sincerely yours in Christ,

Father Malcolm Broussard

(Superior)

For those who would like to receive the Messages of Our Lady to the Little Pebble and Thornbush you may write to the addresses listed below. If you would like more information on the two Orders referred to in this letter, this also can be obtained by writing to addresses listed below:

<p>The Order of Saint Charbel 161B Koloona Drive Cambewarra, N.S.W. 2540 Australia Tel/Fax: +61 244 460263 Attn: Fr. Malcolm L. Broussard, Jr.</p>	<p>The Order of the Imaculate Heart of Mary and St. Louis de Montfort 1017, Rang 5 L'Avenir, Quebec J0C 1B0 Canada Tel/Fax: (819) 3942793 Attn: Fr. Yves-Marie Blais</p>
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