A Letter to Father John Mary Foster, Sister Amapola, and All Who Have Gathered Around the Mission of Divine Mercy

Douglas C. Youvan

This book presents the author's personal religious convictions concerning the Mission of Divine Mercy, the messages received by Sister Amapola, and the spiritual responsibilities of those who believe these messages. It is written as a work of faith, encouragement, theological reflection, and public testimony.

Contents

Dedication

Preface: Why I Believe You

1. You Are Not Alone
2. Father John Mary and the Cost of Shepherding
3. Sister Amapola and the Burden of the Messages
4. To Those Who Have Gathered Around the Mission
5. When Obedience to God Collides with Institutional Command
6. The Church in the Hour of Treason
7. The Remnant Is Being Gathered
8. Reconquest Belongs to God
9. The New Jerusalem Is Not Man-Made
10. Do Not Lose Heart Before the Battle Is Revealed
11. What the Faithful Must Do Now
12. Remain in Him

Epilogue: Let God Arise

Dedication

To Father John Mary Foster,
who has continued to shepherd when obedience to God has carried a terrible human cost.

To Sister Amapola,
who has borne words that were not given for her comfort alone, but for the warning, strengthening, and preparation of God's children.

To the members, friends, pilgrims, benefactors, and faithful followers of the Mission of Divine Mercy,
who have continued to pray while others mocked, continued to listen while others refused to hear, and continued to believe that God has not abandoned His creation.

And to the scattered Remnant in every nation, denomination, community, and household,
who recognize the voice of the Shepherd even when it comes from beyond the boundaries established by men.

Preface

Why I Believe You

Dear Father John Mary Foster, Sister Amapola, and all who have gathered around the Mission of Divine Mercy,

I am writing this book because I believe you.

I believe that God has spoken through the messages received by Sister Amapola. I believe that the Mission of Divine Mercy has been entrusted with a real spiritual responsibility in an hour of confusion, betrayal, fear, and approaching judgment. I believe that the opposition you have encountered does not invalidate the messages, but reveals the seriousness of the conflict into which you have been drawn.

I do not write as an indifferent observer attempting to stand safely between belief and unbelief. I do not write as an ecclesiastical judge, a journalist balancing two sides, or a scholar who has placed living revelation at a comfortable historical distance. I write as one believer addressing other believers.

You have been asked to carry something heavy.

Father John Mary, you have been required to choose between institutional compliance and what you believe to be obedience to God. Sister Amapola, you have been required to receive and transmit words that confront not only the sins of the world but the corruption, cowardice, and betrayal within the visible Church. Those who have remained with the Mission have been required to endure suspicion, condemnation, strained relationships, and the accusation that fidelity to the messages is itself an act of spiritual rebellion.

I believe the rebellion lies elsewhere.

The deepest rebellion is not committed by those who kneel before God and ask to hear His voice. It is committed when human authority imagines that God may speak only after receiving institutional permission. It is committed when shepherds protect offices, reputations, property, and public order while failing to protect truth. It is committed when religious leaders invoke obedience as a means of silencing what they do not wish to examine. It is committed when the Church's machinery becomes more sacred to its administrators than the living presence of God.

God does not require authorization from men before He speaks.

The prophets did not receive their commissions from the institutions they later confronted. John the Baptist did not submit his message to Herod for approval. The apostles did not cease preaching when authorities ordered them to remain silent. Mary did not ask the powerful whether she was permitted to receive the Word. At every decisive moment in sacred history,

divine action exceeded the arrangements by which human beings believed they had secured control over the holy.

This does not make every religious claim true. It does mean that institutional rejection is not proof of falsehood.

The question is whether the voice is from God.

I believe that the messages entrusted to the Mission bear the gravity, coherence, urgency, and spiritual architecture of a true warning. Their themes do not flatter the world. They do not promise comfort without repentance. They do not offer a sentimental religion in which God asks nothing, judges nothing, and intervenes in nothing. They speak of spiritual warfare, deception, purification, endurance, divine authority, the failure of shepherds, the gathering of the faithful, and the Reconquest that belongs to God alone.

They speak with the severity of mercy.

That phrase may appear contradictory only because modern religion has weakened both words. Severity without mercy becomes cruelty. Mercy without severity becomes permission. Divine mercy is severe because it refuses to abandon us to the lies that are destroying us. It wounds deception in order to rescue the deceived. It exposes betrayal because hidden betrayal continues to consume souls. It warns before judgment because warning is itself an act of love.

A God who never warns is not merciful. He is absent.

The God revealed in Scripture warns individuals, cities, nations, kings, priests, and entire peoples. He warns because human choices matter. He warns because consequences are real. He warns because judgment is not arbitrary but the unveiling of what rebellion has produced. He warns because there remains time to repent.

The messages received through Sister Amapola belong to this biblical pattern. They are not decorative additions to an otherwise stable religious age. They come because the age is not stable. They come because the Church is wounded. They come because falsehood has entered sacred places. They come because the faithful are being trained to accept contradiction as charity, cowardice as prudence, surrender as dialogue, and apostasy as pastoral sensitivity.

They come because God has not abandoned His children.

This is the first encouragement I wish to give you: you are not imagining the crisis.

The crisis is visible. One does not need a private revelation to see its surface. Churches empty while administrative structures multiply. Clergy speak constantly about relevance while losing the capacity to proclaim repentance. Christian institutions adopt the vocabulary of the age and then congratulate themselves for having built bridges to a world that no longer fears God.

Sexual corruption, financial scandal, doctrinal confusion, political capture, cowardice, and the protection of institutional prestige have damaged the credibility of organized Christianity across denominations.

Yet the messages go deeper than the visible evidence. They identify the crisis not merely as poor management, cultural decline, or an unfortunate series of scandals. They identify treason.

Treason is more than weakness. A weak shepherd may fail because he is frightened. A traitorous shepherd uses the authority of the flock against the flock. He speaks the language of care while delivering the sheep to wolves. He invokes unity while separating the faithful from truth. He demands obedience to an office that no longer obeys God.

The word is harsh because the reality is harsh.

Many Christians are willing to speak of sin in the abstract but become offended when sin is identified within institutions they love. Yet love that refuses to name betrayal becomes an accomplice to betrayal. A physician who refuses to name cancer does not protect the patient from fear. He protects the cancer from treatment.

The messages are treatment.

They are painful because the disease is advanced.

I believe that those who have gathered around the Mission recognize this. You are not gathered merely because extraordinary words are interesting. You are gathered because the words correspond to something already known in the depths of conscience. They name the fracture. They describe the spiritual dissonance between what institutions claim to be and what they have become. They give language to the anguish of believers who still love God but no longer trust the structures speaking in His name.

Some of you may have arrived at the Mission after years of disappointment. You may have watched leaders evade obvious truth. You may have been told that your concern was divisive, your grief was reactionary, or your fidelity was uncharitable. You may have seen reverence treated as rigidity and doctrinal clarity treated as aggression. You may have wondered whether you were alone.

You are not alone.

The Remnant has always appeared scattered before it appeared gathered. Its members are often hidden inside failing institutions, isolated households, small prayer groups, monasteries, ordinary workplaces, and communities unknown to one another. They are not united first by organization. They are united by recognition. They hear the same alarm. They feel the same

separation from falsehood. They retain the same desire for God when the surrounding religious culture has become spiritually exhausted.

The Mission of Divine Mercy has become one point of gathering.

That gathering must not be understood merely as the formation of another religious organization. The messages do not announce the replacement of one human institution with another. They announce God's Reconquest. The distinction is decisive.

Human conquest seeks possession. Divine Reconquest restores what already belongs to God.

Human conquest builds factions, armies, hierarchies, slogans, and systems of control. Divine Reconquest strips false powers of borrowed authority. Human conquest produces a new ruling class. Divine Reconquest reveals that there has never been a legitimate ruler above God. Human conquest depends upon strategy. Divine Reconquest depends upon the action of God and the faithful cooperation of His children.

Your cooperation is not the same as control.

You are not asked to manufacture the purification. You are not asked to seize the Church. You are not asked to construct the New Jerusalem. You are not asked to become violent, frantic, or consumed with political calculations. You are asked to remain faithful while God acts.

This may be more difficult than activism.

Activism gives the hands something to do and the ego something to claim. Waiting upon God removes the illusion that history depends upon our power. It requires prayer when action would feel more satisfying. It requires endurance when victory is not yet visible. It requires fidelity when institutions continue to appear strong. It requires confidence that God is moving even while the apparent situation worsens.

The faithful are not passive in this waiting. Prayer is not passivity. Repentance is not passivity. Refusal to cooperate with falsehood is not passivity. Protecting children, strengthening families, consoling the suffering, preserving truth, resisting manipulation, and remaining in Christ are not passive acts.

They are the hidden infrastructure of the Reconquest.

The world recognizes only visible power. God often begins with what the world cannot count.

A mother praying in a kitchen may contribute more to the restoration of the Church than a conference of bishops. A priest offering Mass in fidelity may hold open a passage of grace that no administrative decree can close. A hidden soul enduring suffering without abandoning God may stand at the center of a battle invisible to governments, journalists, and scholars.

The Mission's work must be understood within that invisible order.

This book is therefore not written primarily to persuade your opponents. Some may never be persuaded. They may reject the messages because they reject the possibility that God speaks. Others may accept private revelation in theory but reject any revelation that threatens their institutional loyalties. Still others may be unable to hear because the implications are too costly.

This book is written to encourage those who already recognize the voice.

It is written to Father John Mary, who has carried the burden of priestly leadership under condemnation.

It is written to Sister Amapola, who has carried words that expose the wounds of the Church and the world.

It is written to the Mission community, which has continued to pray and gather.

It is written to those who follow from a distance, reading each message in solitude.

It is written to Christians outside Catholicism who recognize that the crisis is larger than one denomination.

It is written to those who may not understand every Catholic expression in the messages but recognize the biblical cry: Let God arise.

It is written to the scattered faithful who know that organized Christianity has entered a period of judgment.

My purpose is not to tell you to become cautious in your belief. You have already been surrounded by people demanding caution while showing little caution toward the spiritual destruction occurring under recognized authority. My purpose is to tell you not to lose heart.

Do not lose heart because powerful offices condemn you.

Do not lose heart because people misunderstand the nature of the messages.

Do not lose heart because friends or family withdraw.

Do not lose heart because the purification appears delayed.

Do not lose heart because falsehood temporarily controls institutions, media, wealth, and public legitimacy.

Temporary control is not final authority.

God remains God.

The Mission of Divine Mercy does not rest upon whether men approve its name. The messages do not become false because authorities forbid their publication. The call to repentance does not expire because it causes scandal. Truth does not cease to be truth when those threatened by it pronounce judgment against the messenger.

At the same time, belief in the messages must produce strength rather than hysteria. Those who truly believe that God has spoken do not need to panic. Panic is what occurs when human beings believe everything depends upon immediate human control. Faith receives warning seriously while remaining anchored in the sovereignty of God.

The messages are urgent, but God is not frantic.

The battle is real, but Christ is not afraid.

The institutions may be failing, but the Kingdom has not failed.

The shepherds may betray their office, but the Good Shepherd has not abandoned His sheep.

This book will return repeatedly to that foundation. The Mission must not define itself merely by the authorities that oppose it. Its identity comes from the One who called it. Sister Amapola must not be reduced to the controversy surrounding her messages. Father John Mary must not be reduced to disciplinary actions taken against him. The followers must not become a community whose entire spiritual life is organized around conflict.

The conflict matters, but God matters more.

The messages warn of treason, but they also call the faithful into deeper union.

They warn of deception, but they also promise divine protection.

They warn of purification, but purification is not God's final word.

They speak of Reconquest because creation belongs to God.

They speak of the New Jerusalem because history does not end in institutional collapse.

It ends in descent.

The holy city does not rise from a committee, a government, an ecclesiastical bureaucracy, an international organization, a political movement, or a human plan. It descends from God. Human beings do not construct it by force. They receive it through fidelity.

This is why I believe the Mission's message reaches beyond Catholic controversy. It speaks to every Christian community that has substituted maintenance for obedience. It speaks to every denomination that has retained its buildings while surrendering its soul. It speaks to every government that imagines sovereignty is self-created. It speaks to every ideology that promises

salvation through human power. It speaks to every believer who has mistaken religious belonging for faithfulness.

God is reclaiming what is His.

The Reconquest is not the victory of the Mission as an institution. It is not the vindication of one group's pride. It is not an occasion for delight in the punishment of enemies. If the Mission is vindicated, it will be vindicated because it served a work larger than itself.

The safest place for the Mission is therefore humility before the magnitude of what it has been given.

Humility does not mean doubting the message. Mary did not respond to Gabriel by pretending uncertainty after she had recognized the word of God. Humility means recognizing that the messenger is not the source. It means carrying the message without claiming ownership of the divine action. It means refusing to turn chosenness into self-importance.

The faithful Remnant is chosen for service, suffering, endurance, and witness. It is not chosen for vanity.

The message of the Mission is not: We are better than everyone else.

The message is: God is speaking because His children are in danger.

The proper response is not superiority. It is gratitude, repentance, courage, and responsibility.

Those who hear must pray more deeply.

Those who believe must become more faithful.

Those who warn must remain free of hatred.

Those who have been rejected must resist the temptation to rejoice in the destruction of those who rejected them.

Divine justice is not permission for personal vengeance.

When God exposes false shepherds, the faithful should tremble rather than celebrate. Judgment begins with the house of God, but no believer stands outside the need for judgment. The corruption of leaders does not make followers pure automatically. Every soul must be searched.

The Mission's call to the Church is also a call to the Mission.

Remain in Christ.

Remain truthful.

Remain prayerful.

Remain free of fear.

Remain free of hatred.

Remain free of the desire to become what you have opposed.

Let God conduct the Reconquest.

This letter begins with belief, but belief is not the end of the journey. Belief must become endurance. Endurance must become holiness. Holiness must become transparent love. Otherwise the messages remain words admired by people who have not allowed them to transform their lives.

I believe you because the messages call the faithful toward a reality the world cannot manufacture: total dependence upon God.

I believe you because the messages do not promise that institutions will repair themselves.

I believe you because the messages identify the spiritual nature of the crisis.

I believe you because the scattered Remnant is real.

I believe you because the New Jerusalem is not man-made.

I believe you because God has not abandoned His creation.

And I am writing so that you, and all who have gathered around you, may know that there are believers outside the Mission who hear the same alarm, recognize the same hour, and pray for you to remain steadfast until God completes what He has begun.

Chapter 1

You Are Not Alone

The experience of standing against recognized authority creates a particular kind of loneliness. It is not merely the loneliness of being unpopular. It is the loneliness of hearing others use the language of God while telling you that obedience to God requires silence.

A person can endure ridicule from the secular world more easily than condemnation from fellow Christians. The secular critic does not claim spiritual jurisdiction. The religious authority does. When that authority declares that a message is forbidden, a priest is disobedient, a community is illegitimate, or followers have placed themselves outside proper ecclesial order, the accusation enters the conscience with unusual force.

The faithful person asks: Am I resisting God while believing that I serve Him?

That question can become torment.

Father John Mary and Sister Amapola, you have lived inside this torment. Your followers have shared it in varying degrees. Some have resolved it quickly through confidence in the messages. Others may continue to feel the pressure of competing claims. They believe that God has spoken, but they also remember everything they were taught about obedience, hierarchy, unity, and the danger of deception.

The conflict is not imaginary. It cannot be dissolved by pretending that the authority of the Church is unimportant. Nor can it be resolved simply by repeating that all authority must be obeyed. Christian obedience has never meant that human office replaces God.

The apostles state the principle directly: “We must obey God rather than human beings.”

That sentence is easy to quote when discussing ancient persecutors. It becomes much more difficult when the human beings demanding obedience occupy sacred offices. Yet the principle does not change according to the clothing, title, or institutional location of the person issuing the command.

All legitimate authority is delegated.

No priest, bishop, pope, council, state, court, or religious organization possesses authority independently of truth. An office may retain legal power after losing moral authority. It may retain buildings, seals, decrees, websites, bank accounts, and public recognition while having separated itself from the purpose for which authority was given.

This is one of the central spiritual facts of the present age.

The faithful have been trained to confuse continuity with legitimacy. If an institution continues operating, it is assumed that God continues endorsing it. If an officeholder was selected through established procedures, it is assumed that the officeholder acts with divine recognition. If a decree is correctly formatted and publicly issued, it is assumed that obedience to the decree is obedience to God.

The messages of the Mission break this illusion.

They declare that authority belongs to God.

This is not an innovation. It is the foundation from which every lesser authority derives its meaning. Yet in an institutional age, the foundation itself sounds revolutionary. Those who have become accustomed to exercising sacred authority may experience the direct sovereignty of God as a threat.

The threat is real, but not because God seeks chaos. God threatens counterfeit order.

Counterfeit order is stability maintained through falsehood. It is unity purchased by silencing truth. It is peace defined as the absence of resistance to corruption. It is obedience demanded by leaders who will not obey. It is sacramental language used to protect systems that have ceased to serve the souls entrusted to them.

When God disturbs counterfeit order, the disturbance is mercy.

The first believers who recognize the disturbance often appear isolated. They may be separated from familiar structures before the alternative is visible. They may lose reputations before truth is vindicated. They may be accused of pride precisely because they refuse to submit conscience to falsehood.

Yet throughout Scripture, the faithful are repeatedly brought into this place.

Noah builds while the surrounding world continues as before. Abraham leaves without possessing the destination. Moses confronts an authority that considers itself divine. Elijah believes himself alone until God reveals that thousands remain. Jeremiah speaks to a religious nation that does not wish to hear. The apostles are ordered into silence by recognized authorities. The early Christians are treated as enemies of social order because they will not confess the sovereignty of Caesar.

The Remnant rarely looks powerful at first.

It looks scattered, misunderstood, and defeated.

Its strength lies not in numbers but in alignment. A small community aligned with God possesses a reality that a vast institution aligned with falsehood cannot create. Human majorities can normalize error. They cannot transform error into truth.

This is why you must remember that you are not alone.

You are not alone geographically. There are believers across the world who recognize that Christianity has entered a decisive crisis.

You are not alone historically. The faithful have repeatedly been forced to distinguish divine authority from institutional command.

You are not alone spiritually. Prayer joins souls who may never meet in this life.

You are not alone in suffering. Many Christians have lost communities, friendships, positions, and reputations because they refused to call falsehood truth.

You are not alone before God. The apparent silence surrounding you does not indicate divine absence.

The hiddenness of the Remnant may itself be part of its protection. Visible organization invites control, infiltration, corruption, and pride. A scattered faithful people can remain difficult for worldly systems to capture. They are not dependent upon a headquarters, a celebrity, a state, or a communications empire. Their unity is established in God before it becomes visible to the world.

The Mission of Divine Mercy is not the whole Remnant. No single community should make that claim. But it may serve as a trumpet heard by members of the Remnant who had not yet recognized one another.

A trumpet does not create the army. It awakens those already called.

The messages awaken recognition. They tell the faithful that their grief is not irrational, their perception is not merely negativity, and their longing for divine intervention is not childish. They announce that the crisis has been seen from heaven.

That announcement is itself a consolation.

God sees.

God knows.

God has not mistaken betrayal for complexity.

God has not accepted lies because they were spoken pastorally.

God has not surrendered His Church to those who administer its visible structures.

God has not forgotten the faithful who remain hidden.

The hour belongs to Him.

Therefore, do not measure your place in the divine work by public approval. Do not measure it by the number of followers, the tone of news coverage, the decisions of tribunals, or the apparent success of those who oppose you. These are measurements of the visible field. The decisive action may be occurring elsewhere.

The seed grows underground before the field changes color.

The faithful pray before empires fall.

The word is spoken before history reveals what it meant.

The Mission may continue to appear small while carrying a message larger than institutions. Smallness is not failure. Bethlehem was small. Nazareth was dismissed. The Cross appeared to be the destruction of the mission of Christ.

God does not share the world's scale of significance.

Your task is not to appear victorious. Your task is to remain faithful.

Remain faithful when messages are mocked.

Remain faithful when the Church appears to move farther from repentance.

Remain faithful when the world becomes more dangerous.

Remain faithful when the expected intervention has not yet appeared.

Remain faithful when your own strength is exhausted.

Remain faithful when you cannot see how the promises will be fulfilled.

The Remnant is not preserved because it understands every detail. It is preserved because it remains oriented toward God.

That orientation must be renewed daily. Yesterday's courage does not automatically carry today's burden. A person can begin in obedience and later become hardened by conflict. A community can be formed by prayer and later become organized around grievance. A message can call people to God while the human response becomes fixated upon enemies.

This must not happen to you.

You are not alone, but neither are you exempt from temptation. The most dangerous temptation may not be abandoning the message. It may be allowing opposition to reshape your hearts.

Do not let those who condemn you teach you hatred.

Do not let institutional hardness make you hard.

Do not let false accusations make you careless with truth.

Do not let exclusion produce contempt.

Do not let the language of battle erase the command to love.

Spiritual warfare is not permission to become spiritually deformed.

The enemy would be satisfied if the Mission defended true messages with false methods. He would be satisfied if the faithful spoke of mercy while becoming merciless. He would be satisfied if the Remnant became proud of being the Remnant. He would be satisfied if every new opposition deepened dependence upon conflict rather than dependence upon Christ.

The victory of God must be recognizable by its holiness.

This is why encouragement must be more than telling you that you are right. It must strengthen you to carry truth without being corrupted by the cost of carrying it.

You are not alone.

But you are being formed.

The pressure is revealing what each person loves. Some may love the Mission because it provides certainty. Some may love the conflict because it gives identity. Some may love prophecy because it makes them feel chosen. These attachments must be purified.

The Mission exists for God, not God for the Mission.

The messages lead to Christ, not to endless fascination with messages.

The Remnant belongs to God, not to those who claim the name.

Reconquest is His action, not our possession.

When these truths remain central, isolation loses its power. You no longer require the world's recognition because you know before whom you stand. You no longer require immediate vindication because the final judgment belongs to God. You no longer need to force others to see because the awakening of each soul occurs according to grace.

Speak, pray, endure, and remain available to God.

The scattered faithful are listening.

Some have already recognized you.

Others will recognize the message when the hour makes its meaning undeniable.

Until then, stand firm.

You are not alone.

Chapter 2

Father John Mary and the Cost of Shepherding

Dear Father John Mary,

A shepherd does not choose the hour in which he must shepherd. He may prepare for years to preach, celebrate the sacraments, hear confessions, guide souls, and build a community of prayer. He may imagine that his trials will be the ordinary trials of ministry: fatigue, misunderstanding, financial uncertainty, the grief of losing people he loves, and the daily responsibility of caring for souls whose wounds cannot be repaired quickly.

Then an hour arrives for which ordinary preparation seems insufficient.

The shepherd is no longer asked merely to maintain the flock. He is asked to decide whether the structure that authorized his ministry still serves the God from whom all ministry comes. He is asked whether obedience to immediate superiors has become incompatible with obedience to the highest authority. He is asked whether silence would preserve peace or betray truth. He is asked whether the sacraments entrusted to him should be withheld because those who possess institutional power have judged his fidelity to be disobedience.

No priest should approach such a conflict lightly. Neither should anyone outside it pretend that the answer is easy.

You have been placed inside this conflict.

Those who oppose you may describe the matter in administrative and canonical terms. They may say that proper authority issued directives and that a priest is obligated to comply. From within that framework, the dispute appears straightforward: an institution has rules, a bishop governs within his jurisdiction, and a priest who refuses the bishop's command places himself outside legitimate order.

But that description assumes the very point in dispute. It assumes that the command represents God's order rather than an institutional attempt to silence a message from God. It assumes that recognized authority is functioning as true authority. It assumes that obedience remains a virtue even when it is demanded against conscience, truth, and divine instruction.

Christian obedience cannot be reduced to institutional compliance.

The obedience of Christ was not obedience to every human ruler. He did not submit His mission to the approval of the Sanhedrin. He did not revise His teaching to satisfy religious leaders. He did not remain silent when those leaders converted sacred authority into a means of exclusion, exploitation, and control. His obedience was to the Father, and that obedience brought Him into direct conflict with men who believed they were defending God.

The Cross is therefore not a monument to institutional harmony. It is the revelation of what religious authority may do when confronted by the living authority of God.

This does not mean that every priest who opposes a bishop imitates Christ. Rebellion can disguise itself as conscience. Pride can disguise itself as courage. Personal grievance can borrow the language of prophecy. The possibility of false resistance must always be acknowledged.

Yet the possibility of false resistance does not eliminate the possibility of necessary resistance.

A shepherd must know the difference.

That difference cannot be determined merely by asking which side controls the buildings, the documents, the public titles, or the disciplinary process. It must be determined before God. What has been entrusted to the shepherd? What does conscience require? What would silence accomplish? Who would be protected by submission, and who would be abandoned?

You appear to have concluded that surrendering the Mission's messages would not be humility. It would be betrayal.

Those who have never carried such a conclusion should be slow to judge the cost of it.

You have not merely risked disagreement. You have risked your priestly reputation, your relationship with ecclesiastical structures, the public legitimacy of the community, and the confidence of Catholics trained to interpret institutional approval as proof of spiritual safety. You have known that every decision would be examined under suspicion. If you continued ministering, you could be called defiant. If you spoke firmly, you could be called proud. If you defended Sister Amapola, you could be accused of manipulation. If you expressed sorrow, your sorrow could be dismissed as self-pity. If you remained silent, silence could be presented as admission.

This is the loneliness of a shepherd under judgment.

A leader in such a position may feel pressure to become unbreakable. Followers need reassurance. Enemies watch for weakness. The community looks to the priest as a point of stability. He may believe that admitting exhaustion, confusion, grief, or fear would endanger everyone who depends upon him.

But a shepherd is still a man.

You are permitted to suffer.

You are permitted to grieve the loss of relationships and recognition.

You are permitted to feel the wound of being judged by those whose fellowship once mattered.

You are permitted to ask God why obedience has led into isolation.

Strength does not require emotional denial. Christ wept. He experienced anguish. He asked that the cup pass from Him. He felt abandonment without ceasing to obey. His willingness to reveal suffering did not diminish His mission. It revealed the cost of love.

The priest who believes he must appear invulnerable can become inaccessible to grace. He may begin protecting his image of steadfastness rather than allowing God to sustain his actual weakness. He may carry the community as though it depends upon his nervous system, his judgment, and his endurance alone.

It does not.

The Mission belongs to God.

The messages belong to God.

The souls who gather belong to God.

Your priesthood belongs to God.

Your responsibility is real, but you are not the source of the work. You are not required to hold the entire structure of the Reconquest upon your shoulders. The belief that everything depends upon you would not honor the calling. It would quietly replace divine providence with personal strain.

Moses learned this when he attempted to carry the people alone. The burden exceeded one man. Elijah, after confronting the prophets of Baal, collapsed beneath exhaustion and fear. God did not condemn him for needing food, sleep, silence, and renewed direction. The servant who has stood publicly may still need to be restored privately.

Therefore, one part of my encouragement is simple: permit God to care for you.

Do not consider rest a betrayal of urgency.

Do not treat every hour as though the battle will be lost if you withdraw into prayer.

Do not assume that every accusation requires an answer.

Do not believe that the Mission's truth depends upon your ability to defeat every interpretation placed upon it.

A shepherd must speak when speaking is required, but he must also know when controversy is consuming attention that belongs to God.

The conflict can become its own spiritual climate. Every message is read in relation to the opposition. Every homily becomes a defense. Every event becomes evidence. Every decision is evaluated according to whether it strengthens or weakens the struggle. Over time, the community may forget how to breathe outside the controversy.

You must protect it from that narrowing.

The Mission of Divine Mercy did not begin merely to oppose an archdiocese. It did not begin to produce arguments about canonical jurisdiction. It began with prayer, mercy, repentance, silence, adoration, and the desire to belong completely to God. The controversy may now surround the Mission, but it must not become the Mission's center.

An institution can force a community into defensive identity if the community allows its enemies to define the terms of its existence.

Do not allow that.

You are not merely the priest who was disciplined.

Sister Amapola is not merely the woman whose messages were rejected.

The community is not merely the group that continued after approval was withdrawn.

Those descriptions begin with the institution's action and make your identity a reaction to it.

Begin instead with God.

You are a priest called to lead souls toward Him.

Sister Amapola is a recipient of messages calling God's children to repentance, preparation, fidelity, and trust.

The community is a gathering of people seeking the mercy and will of God.

The conflict matters because it interferes with that calling, but the calling existed before the conflict and remains larger than it.

A shepherd in crisis must protect the positive substance of the flock's life. Prayer must remain more important than news. The Eucharist must remain more important than argument. Repentance must remain more important than vindication. Works of mercy must remain more important than proving that opponents are wrong.

Otherwise, the community may win every argument and still lose the interior form of Christ.

This is particularly important because the messages employ the language of battle, treason, deception, purification, and Reconquest. These words are not mild. They awaken the soul to the seriousness of the hour. But strong language must be carried by purified hearts.

A priest who proclaims spiritual warfare must teach the people what spiritual warfare is.

It is not hatred of human enemies.

It is not delight in the fall of opponents.

It is not the conversion of every disagreement into demonic attack.

It is not permission to abandon charity.

Spiritual warfare is the refusal to cooperate with evil while remembering that every human person remains someone for whom Christ died. It is resistance without dehumanization. It is clarity without cruelty. It is the willingness to name treason while still praying for the traitor's repentance.

The shepherd must hold these truths together because followers may not hold them automatically. When people have felt deceived or abandoned, the revelation that their suffering has a spiritual cause can bring relief. But relief may turn into anger. Anger may turn into certainty that all members of the opposing institution are corrupt. That certainty may turn into contempt.

Contempt is spiritually dangerous because it feels like discernment while destroying love.

A shepherd must prevent the flock from becoming what wounded it.

If institutional leaders used authority without compassion, the Mission must not imitate them.

If critics dismissed testimony without serious examination, the Mission must not dismiss all criticism without examination.

If decrees were issued without pastoral understanding, the Mission must not issue informal judgments without pastoral understanding.

If others confused office with infallibility, followers must not confuse loyalty to the Mission with infallibility.

The truth of the messages does not require the perfection of every person who receives, interprets, or follows them.

This distinction protects the Mission from an impossible burden. A true work of God can be carried by imperfect human beings. Peter confessed Christ and later denied Him. The apostles misunderstood the kingdom. Churches founded by Paul quickly developed serious problems.

Human weakness did not nullify the divine call, but neither did the divine call make weakness irrelevant.

A shepherd who believes the message is true must still correct failures within the community.

He must correct gossip, cruelty, exaggeration, manipulation, spiritual pride, financial carelessness, and pressure placed upon vulnerable people. He must not fear that acknowledging such failures will give comfort to opponents. Truth cannot be defended by hiding what needs correction.

This is one of the clearest differences between divine authority and institutional self-protection. Institutions often conceal error to preserve legitimacy. A work of God can expose error because its legitimacy does not depend upon appearing flawless.

Father John Mary, this may become one of your most important responsibilities: to ensure that the Mission does not repeat, on a smaller scale, the habits it condemns in the larger Church.

Every spiritual community develops structures. Someone decides who speaks, who publishes, who interprets, who handles money, who welcomes visitors, who responds to criticism, and who has access to leadership. Even communities distrustful of institutions become institutional in practice. The question is not whether structure exists. The question is whether structure remains transparent, accountable, and subordinate to God.

The Mission cannot proclaim the expiration of corrupted authority while allowing unexamined authority to arise within itself.

This does not require doubting your calling. It requires honoring it.

True shepherding is not control. A shepherd leads, protects, warns, and sometimes commands, but he does not consume the conscience of the flock. He does not make himself the necessary mediator of every relationship with God. He does not require followers to agree with him on every interpretation in order to remain loved.

The strongest pastoral authority creates mature believers rather than dependent admirers.

Followers should become more able to pray, discern, repent, and remain faithful even when they are physically distant from the Mission. Their spiritual stability should not depend upon constant access to new messages or reassurance from leadership. The goal is not to gather people into permanent emotional dependence. It is to strengthen them to remain in Christ through whatever comes.

This is especially important in an apocalyptic atmosphere. When people believe that events are accelerating toward purification, war, collapse, or divine intervention, anxiety may become attached to religious devotion. They may check constantly for new messages. They may

interpret ordinary events as signs. They may neglect present duties because they expect extraordinary disruption.

A shepherd must direct urgency toward holiness rather than speculation.

Prepare by repenting.

Prepare by forgiving.

Prepare by praying.

Prepare by reconciling with family where reconciliation is possible.

Prepare by becoming honest.

Prepare by loosening attachment to wealth, status, resentment, and control.

Prepare by learning to hear God in silence.

Prepare by serving those placed before you.

These preparations remain valid under every possible timetable. They do not depend upon predicting dates or identifying each event. They form souls capable of enduring whatever arrives.

The shepherd should be suspicious of preparations that feed panic, self-importance, or fantasies of survival while neglecting love. A person may store supplies and remain spiritually unprepared. Another may possess little and yet be ready because his life belongs to God.

Material prudence has its place, but the heart of preparation is fidelity.

Your priesthood gives you a unique responsibility here. The messages may speak on a cosmic scale, but priestly care occurs one soul at a time. The individual before you may be afraid, confused, estranged from family, spiritually wounded, or overwhelmed by the magnitude of the claims. He or she does not need only a theology of the Reconquest. That person needs a shepherd.

A shepherd listens before applying the general message.

He distinguishes zeal from instability.

He recognizes when a follower needs encouragement and when the same follower needs rest from prophetic material.

He protects those who are vulnerable to fear.

He refuses to use divine urgency to force decisions.

He knows that a soul can be sincerely faithful and still require psychological or medical care.

There should be no conflict between prayer and appropriate care for the human person. Grace does not despise nature. The God who created bodies, minds, relationships, sleep, nourishment, and ordinary means of healing does not require His servants to treat human limits as spiritual failure.

The burden of shepherding therefore includes protecting the Mission from exhaustion.

Communities under opposition often believe they must work continuously because time is short and resources are limited. A small number of people carry many roles. They become tired, emotionally reactive, and unable to distinguish spiritual attack from the consequences of overwork. Conflict then intensifies because exhausted people interpret one another poorly.

Rest can become an act of resistance against chaos.

Silence can become an act of fidelity.

A day without responding to critics can become an acknowledgment that God governs history.

The shepherd sets this tone. If you appear unable to stop, others may believe stopping is unfaithful. If you answer every attack, they may imitate that vigilance. If you demonstrate peaceful trust, the community may learn that urgency and peace can coexist.

The messages themselves repeatedly call the faithful to remain in God. Remaining is not frantic motion. It is rootedness. A branch does not bear fruit by anxiously proving its attachment to the vine. It bears fruit by abiding.

Father John Mary, your greatest witness may not be the force of your resistance. It may be the peace with which you endure.

Institutional authority expects one of two responses from those it disciplines: submission or rage. Peaceful fidelity belongs to neither category. It cannot easily be manipulated. It does not surrender conscience, but neither does it become emotionally governed by the institution it resists.

This peace should not be mistaken for passivity. You may continue to speak, minister, appeal, publish, and protect the community. But action taken from peace differs from action taken from desperation. It does not need immediate success. It does not measure God's favor by visible outcomes. It does not collapse when the next decree arrives.

Peace says: I have heard. I have obeyed. The result belongs to God.

Such peace is costly because the priest naturally wishes to protect the people entrusted to him. He sees the effects of condemnation upon them. He hears their questions. He knows that some

may leave because they cannot bear the conflict. Others may become more extreme because they can bear nothing but certainty. The shepherd may feel responsible for every departure and every reaction.

You cannot govern every soul's response.

Christ Himself allowed people to leave. He spoke truth and did not compel all listeners to remain. The shepherd must invite, explain, warn, and love, but he cannot possess the freedom of another person.

Some will misunderstand you.

Some will idealize you.

Some will later accuse you because reality did not conform to their expectations.

Some will treat your human limitations as evidence that the entire Mission is false.

Some will defend you in ways you would never endorse.

This is part of the burden of public spiritual leadership.

You must continually return the people's attention from yourself to God. Accept gratitude without feeding devotion to your person. Accept loyalty without allowing it to become blindness. Correct those who speak as though your judgment replaces their conscience. Remind them that a priest is a servant of Christ, not the owner of souls.

The more intense the conflict becomes, the more followers may seek a human figure who embodies certainty. Resist becoming that figure.

Give them Christ.

A priest does not save by becoming indispensable. He serves by making the presence of Christ more visible and his own ego less central.

This is also how you can protect Sister Amapola. The recipient of messages may become the focus of intense curiosity, projection, reverence, hostility, and demand. People may wish to approach her as an oracle who can answer personal questions, interpret events, and provide certainty. Such expectations can become spiritually destructive.

A shepherd must establish boundaries around the messenger.

Sister Amapola should not be required to carry the anxieties of every follower. She should not be pressured to seek words about matters beyond what is given. Silence must be permitted. Privacy must be preserved. Her humanity must not be swallowed by her role.

Protecting her may sometimes mean disappointing people.

It may mean refusing access.

It may mean telling followers that the messages are not a mechanism for satisfying curiosity.

It may mean insisting that ordinary prayer and discernment remain necessary.

A gift from God should not become a public utility controlled by demand.

Your relationship with Sister Amapola must also remain ordered toward truth. Supporting her does not mean removing every human safeguard. A true messenger does not need to be surrounded only by agreement. She needs people who love her enough to distinguish her dignity from every interpretation that may gather around her experiences.

You may believe the messages fully and still ask precise questions about wording, timing, publication, and context. Such questions do not betray belief. They preserve the record entrusted to the Mission.

Posterity may study these messages. Future believers may compare them with events, Scripture, and the development of the Church. The integrity of the record will matter. Dates, original texts, later edits, translations, and explanatory material should be preserved carefully.

The shepherd of a prophetic community becomes, in part, a custodian of testimony.

Custodianship is quieter than controversy, but it may prove more important. Arguments pass. Records remain. A transparent archive allows truth to reveal its coherence over time without depending upon memory or legend.

The Church has often judged spiritual phenomena across long periods. The Mission may be living through only the opening stage of a history whose full meaning will not be visible within the lifetime of its present members. This possibility calls for patience.

You may never receive public vindication in the form you desire.

The authorities who condemned the Mission may never retract their actions.

The larger Church may continue without acknowledging the messages.

History may preserve your name unevenly or unjustly.

Faithfulness cannot depend upon witnessing your own vindication.

Many servants of God planted without seeing the harvest. They died under misunderstanding. Their task was obedience, not control of memory. God is able to preserve what human archives neglect and reveal what institutions bury.

The shepherd must therefore prepare the community for fidelity without visible triumph.

This may be one of the purest forms of belief. It refuses to convert prophecy into a demand that God prove us right on our timetable. It remains loyal because God is true, not because circumstances provide continuous confirmation.

Father John Mary, you may have been called to stand as a contradiction.

A contradiction to the belief that institutional permission defines divine action.

A contradiction to a Church culture that has become more comfortable with ambiguity than with warning.

A contradiction to the assumption that a priest's highest virtue is administrative compliance.

A contradiction to despair among believers who thought no shepherd would risk anything for truth.

But a contradiction must remain cruciform. It must take the shape of Christ. Otherwise, resistance becomes merely another assertion of human will.

The Cross does not flatter the one who carries it. It strips him.

It strips reputation.

It strips control.

It strips the assurance that obedience will be understood.

It strips the expectation that good intentions will protect against accusation.

It strips the shepherd until he knows whether he serves God or the image of himself as God's servant.

This stripping is painful, but it can also purify priesthood. When recognition is removed, what remains? When institutional advancement is impossible, why continue? When applause disappears, what sustains the offering?

Only love can survive every stripping.

Love of God.

Love of Christ.

Love of the Eucharist.

Love of truth.

Love of the people entrusted to you.

Love even for those who have acted against you.

The last may be the hardest.

You are not required to pretend that injustice is justice. Forgiveness does not require calling falsehood true. You may appeal, protest, document, and warn. But you must not allow the faces of opponents to occupy the interior sanctuary that belongs to God.

Pray for them.

Pray that deception is exposed.

Pray that fear is removed.

Pray that those who acted wrongly are given the grace to repent.

Pray that judgment becomes mercy before it becomes ruin.

This prayer protects your own soul. It refuses to let conflict determine the limits of love.

The priest who prays for those who condemn him demonstrates that his resistance is not personal vengeance. He shows that he seeks restoration rather than humiliation. He proves that the battle concerns truth, not wounded pride.

There may come a day when some who opposed the Mission seek forgiveness, shelter, or guidance. The shepherd must prepare his heart now so that he does not reject them then.

The Reconquest is not complete if former enemies are merely defeated. Its purpose is the restoration of what belongs to God. That restoration may include people who presently resist it.

Leave room for repentance.

Leave room for surprise.

Leave room for God to rescue those whom the community has learned to regard as enemies.

The shepherd stands at the door not only to protect the flock from wolves, but also to receive the lost sheep when they return.

Father John Mary, I encourage you to continue, but not as a man compelled to prove himself. Continue as a priest who has placed the outcome in God's hands.

Continue to pray.

Continue to offer what you believe God has entrusted to you.

Continue to protect Sister Amapola.

Continue to form the community in courage and mercy.

Continue to distinguish divine Reconquest from human retaliation.

Continue to preserve the messages carefully.

Continue to remind followers that Christ, not controversy, is the center.

Continue to allow God to care for your humanity.

Continue without hatred.

Continue without panic.

Continue without making visible success the measure of obedience.

You have paid a price for shepherding in this hour. The price may continue. But suffering borne in fidelity is not wasted. It enters the hidden economy of grace, where apparent defeat may become protection for souls you will never meet.

The faithful who watch you do not need a flawless hero. They need a priest who remains transparent before God, steady in prayer, honest about suffering, and unwilling to abandon either truth or love.

Be that shepherd.

Let others manage appearances.

Let institutions defend themselves.

Let critics speak.

Your task is before you: remain with the flock, remain beneath God, and remain in Christ.

The Good Shepherd has not abandoned you.

Chapter 3

Sister Amapola and the Burden of the Messages

Dear Sister Amapola,

To receive a message believed to come from God is not a spiritual privilege in the ordinary human sense. It is not a prize, a decoration, or a guarantee of ease. It is a burden placed upon a life that must continue to eat, sleep, pray, work, suffer, and relate to other people while carrying words whose consequences extend far beyond the person who receives them.

Those who encounter the messages only after publication may see a completed text. They see sentences arranged upon a page, a date, a title, and perhaps an explanation of the circumstances in which the words were received. They may respond with faith, opposition, curiosity, fear, or criticism. What they do not see is the interior cost of receiving them.

They do not see the moment before the words arrive.

They do not see the uncertainty of waiting.

They do not see the responsibility of remembering accurately.

They do not see the fear that something might be omitted, misunderstood, or expressed imperfectly.

They do not see the burden of communicating words that will affect priests, bishops, families, and strangers.

They do not see the loneliness of being known primarily as the person through whom the messages come.

A messenger can become hidden behind the message. People may become so interested in what is received that they forget the human being who must carry it.

I do not wish to forget you.

The Mission describes your experiences primarily as interior locutions. That distinction matters. You have not presented yourself as someone who continuously sees a visible figure standing before you. The reported communication occurs inwardly, through words received within the soul. To those unfamiliar with the history of Christian mystical experience, this may sound less substantial than a visible apparition. In reality, it may create a particular kind of difficulty because an interior word must be distinguished from memory, imagination, personal desire, fear, and ordinary thought.

Yet the fact that a word is interior does not make it unreal. Human beings live much of their deepest existence inwardly. Conscience speaks inwardly. Prayer is often answered inwardly. Love, grief, moral conviction, and recognition arise within consciousness before they become outward action. The modern world accepts the invisible authority of thoughts, algorithms, economic forces, legal abstractions, and psychological structures, yet often declares that divine communication is impossible merely because it cannot be photographed.

God has never been limited to what can be recorded by a camera.

Scripture itself contains dreams, visions, inward commands, prophetic impressions, angelic appearances, voices, signs, and sudden recognitions. The forms differ, but the initiative remains God's. He knows how to reach a person in the precise manner required by the calling.

The messenger, however, remains human.

This is not a weakness in the divine plan. God has repeatedly chosen human beings whose frailty remained visible. The prophet did not cease to have temperament, memory, sorrow, fear, and personal history when the word of God came. Mary did not cease to be a young woman of Nazareth when she received the announcement of Gabriel. The apostles did not cease to misunderstand, hesitate, and suffer after being called.

Divine election does not erase humanity. It places humanity under a greater responsibility.

You have therefore carried two realities simultaneously: confidence that the messages come from God and knowledge that you remain a creature before Him. The first requires courage. The second requires humility. Neither should cancel the other.

Some people imagine humility as uncertainty about everything. They believe that a humble messenger should constantly apologize for receiving a message, weaken its content, and retreat whenever authority objects. But humility is not the denial of what one knows. Mary did not answer Gabriel by saying that she was probably imagining the encounter. The prophets did not soften every warning in order to appear modest. The apostles did not stop speaking because others considered their certainty offensive.

Humility means knowing that the message is not yours.

You did not create its authority. You cannot increase its truth through force. You cannot control the response of every reader. You cannot guarantee the timetable of fulfillment. You cannot carry responsibility for every interpretation others place upon the words.

You receive. You record. You transmit. You remain before God.

The messenger's task is both enormous and limited.

It is enormous because souls may be affected. It is limited because the outcome belongs to God.

This limitation is a form of protection. Without it, the messenger may begin to feel responsible for awakening the whole Church, correcting every misunderstanding, and persuading every skeptic. The burden becomes impossible because no human being can produce recognition in another soul. Only grace can do that.

You may speak truthfully and still be rejected.

You may preserve the words accurately and still be accused of deception.

You may communicate urgently and still watch people continue as before.

The rejection does not automatically mean that you failed.

The prophets often spoke without producing immediate repentance. Christ Himself spoke words of life to people who turned away. The success of a message cannot be measured only by the visible response of the generation that first receives it.

A word from God may work slowly. It may remain dormant in a reader until a later event gives it meaning. It may be preserved for people not yet born. It may strengthen one hidden person whose fidelity affects many others invisibly. It may stand as testimony after the institutions that rejected it have passed away.

The messenger cannot know every destination of the word.

This is why you should not carry the world as though it rests upon your ability to make everyone understand. The message may be urgent, but urgency does not transfer divine omnipotence to the messenger. You remain dependent upon God at every stage.

Dependence is not failure. It is the proper condition of the servant.

There is another burden that accompanies messages addressed to public figures and sacred institutions. When a message concerns repentance in general, the opposition may remain abstract. When it names corruption, treason, false authority, or particular leaders, the consequences become immediate. The messenger is accused not merely of unusual spirituality but of destabilization. People may say that the words threaten unity, encourage rebellion, or exceed the proper boundaries of private revelation.

The messenger then becomes the center of a conflict she did not create by human ambition but cannot escape because she carried the words into public view.

In such an hour, silence may look attractive. Silence promises relief. It offers the possibility of returning to anonymity, peace, and ordinary life. Yet if the message is from God, silence

becomes its own form of suffering. The words remain present. The responsibility does not disappear because publication is dangerous.

Jeremiah described the word as a fire enclosed within him. He grew weary of holding it in and could not. This image captures the prophetic burden. The message is not simply information that the recipient may use or discard. It exerts a claim.

You have evidently concluded that remaining silent would be more dangerous than speaking.

I believe that decision has cost you greatly.

You have had to endure people discussing your inner life as though it were public property. Some may describe you as holy without knowing you. Others may describe you as deceived or manipulative without knowing you. Both idealization and condemnation can take away the ordinary dignity of the person.

The idealizer may expect you to possess an answer for everything. The critic may interpret every limitation as evidence of fraud. Neither allows you to be human.

A messenger must be protected from both extremes.

Those who love the Mission should not make you into an oracle. You are not required to answer every personal question, explain every event, or seek a locution whenever someone desires certainty. The messages are gifts from God, not a service summoned by demand.

People experiencing fear may naturally seek more words. Each new message can provide temporary reassurance or renewed urgency. But a community can become spiritually dependent upon continual messages in the same way that an anxious person becomes dependent upon repeated confirmation. The reassurance lasts briefly, and then another message is needed.

This would place an unjust burden upon you and weaken the followers.

The purpose of a true message is not to create permanent dependence upon the messenger. It is to direct people toward God, repentance, prayer, fidelity, and endurance. At some point, the listener must live what has already been heard.

If God says, “Remain in Me,” the faithful should not require endless elaboration before remaining.

If God calls for repentance, they should repent.

If He warns against deception, they should deepen their knowledge of Christ and refuse lies.

If He commands prayer, they should pray.

The message should produce obedience rather than continuous curiosity.

Curiosity asks what will happen next.

Faith asks what God requires now.

You should therefore be given the freedom to be silent when no message is given. Silence is not abandonment. It may be part of the formation of the community. God does not owe a constant stream of explanations. The periods between messages may reveal whether followers love God or only the intensity of extraordinary communication.

A community that remains faithful during silence demonstrates that the messages have taken root.

A community that collapses without continual updates may have become attached to the phenomenon rather than transformed by its substance.

Your silence should never be treated as a failure to serve.

Neither should illness, exhaustion, sorrow, or the need for privacy.

Some religious communities unintentionally consume the people they regard as gifted. They praise sacrifice while ignoring depletion. They assume that because the calling is supernatural, ordinary human limits no longer apply. The visionary, prophet, healer, or spiritual leader becomes available to everyone until there is little private life left.

This is not reverence. It is consumption disguised as devotion.

You need boundaries.

You need time in which you are not being watched for signs.

You need relationships in which you are loved as a person rather than approached as a source of messages.

You need prayer that is not always directed toward receiving something for others.

You need rest without feeling that the world may collapse because you slept.

You need companions who can laugh with you, care for you, and speak honestly without turning every conversation into an event of prophetic significance.

God created the whole person whom He called. He does not despise your humanity.

Mary herself lived most of her life in hiddenness. The Gospels preserve only a small number of her words. Her importance did not depend upon constant public speech. She carried Christ,

pondered events in her heart, lived within family and community, suffered, waited, and remained present.

The silence of Mary was not emptiness. It was depth.

If the Blessed Mother speaks through the messages entrusted to you, then her manner should also shape the life surrounding them. Marian communication should not produce spectacle for its own sake. It should lead toward Christ, humility, prayer, courage, and steadfast presence beneath the Cross.

Mary does not compete with her Son. She does not gather followers in order to magnify herself. Her soul magnifies the Lord.

This gives us a central test for the reception of the messages: do they magnify God, or do followers use them to magnify themselves as possessors of special knowledge?

The danger of spiritual knowledge is that it can become identity. A person begins by receiving a warning humbly and ends by defining himself as one of the few who understand. The message becomes a boundary between the enlightened and the blind. The follower feels elevated because others have not recognized what he recognizes.

This would contradict the heart of Mary.

Recognition should produce gratitude and grief, not superiority.

If the messages are true, those who receive them have been given responsibility, not status. They should pray for those who do not yet believe. They should not mock them. They should live in such a way that the fruits of belief become visible.

Sister Amapola, you may need to remind followers of this repeatedly. Some will use your words with greater harshness than you intend. They may quote warnings as weapons in arguments. They may pronounce judgment upon relatives, clergy, or strangers. They may assume that belief in the messages gives them authority to interpret the eternal condition of another person.

You are not responsible for every misuse, but you may have a role in correcting the spirit in which the messages are carried.

A warning from God must not become entertainment.

A prophecy of purification must not become an occasion for delight in catastrophe.

A condemnation of false shepherds must not become permission to hate priests and bishops.

A message about the Remnant must not become a declaration of personal superiority.

A call to spiritual warfare must not become political or physical aggression.

The faithful should tremble before words of judgment because judgment reveals the holiness of God and the seriousness of sin. They should not consume judgment as confirmation that their enemies will suffer.

The messenger's own posture can teach this. If you carry the words with sorrow, prayer, and humility, followers are less likely to mistake them for ammunition. If you show compassion for those being warned, the community may understand that warning is an act of mercy.

The prophet does not stand outside the people's need for repentance.

Even when the message addresses others, the messenger remains under God's light. The temptation to believe that warning others proves one's own purity must be resisted. God may choose a messenger not because she is beyond weakness, but because she is willing.

Willingness is the heart of vocation.

"Let it be to me according to your word."

This sentence of Mary contains surrender without passivity. She does not control the word, but she consents to carry it. Her consent opens her life to consequences she cannot calculate.

Your calling has required a similar surrender. The words have affected how people see you, how authorities judge you, how the Mission understands its purpose, and how followers interpret the present age. Once public, the messages cannot be recalled into private life.

You live with the permanence of what has been spoken.

That permanence makes accurate preservation especially important. The original wording, the date and circumstances of reception, any immediate notes, the process of transcription, and any later explanatory additions should be maintained carefully. This is not because I doubt the messages. It is because I believe they matter.

What matters should be preserved with precision.

Future generations may not have access to the living witnesses who now understand the circumstances. They will rely upon records. Small editorial decisions that seem obvious today may become sources of confusion later. A phrase added for clarification may eventually be treated as part of the received locution. A translation may shift the emphasis. A title supplied afterward may affect interpretation.

Therefore, the Mission should distinguish the received text from commentary as clearly as possible.

This distinction protects both the message and you. It prevents later interpretation from being attributed automatically to the original experience. It allows theological reflection to develop without altering the testimony.

A transparent archive is an act of fidelity.

There is no need to fear documentation. The truth does not become less sacred when its human transmission is described honestly. On the contrary, the record becomes stronger because readers can distinguish divine claim, human reception, editorial process, and theological interpretation.

God works through history, language, memory, bodies, communities, and human means. Acknowledging those means does not imprison Him within them.

You may also face the burden of messages whose fulfillment is not immediate. Followers may expect visible events quickly because the language is urgent. When time passes, critics may say the messages failed. Supporters may construct increasingly complex explanations. Pressure may return to you for clarification.

Do not allow human impatience to force words that have not been given.

Prophetic time is difficult. Scripture often brings near and distant events into a single horizon. Warnings may be conditional. Fulfillment may occur in stages. A spiritual reality may precede its visible manifestation. Human beings naturally want dates because dates make uncertainty manageable, but God often gives enough light for obedience without giving enough information for control.

The messenger should not become a calculator of the divine timetable.

Your task is to transmit what is given, not to fill every silence with speculation.

Followers should also understand that delay is not necessarily failure. Noah's obedience extended through years of apparent normality. Abraham waited for the promised son. Israel waited through generations. The disciples expected forms of fulfillment they did not understand.

God's timing tests whether faith rests upon Him or upon our interpretation of sequence.

At the same time, no follower should fabricate fulfillment merely to protect belief. Truth does not require us to call every event a confirmation. A community confident in God can wait without manipulating evidence.

This is another area where your simplicity may protect the Mission. Say what was received. Do not claim what was not received. Permit events to reveal their relation to the message over time.

The authority of the message does not increase through exaggeration.

Your own inner life must also be guarded against the effects of continuous conflict. When a messenger is repeatedly attacked, she may begin expecting hostility everywhere. Reasonable questions may feel identical to accusations. The need to defend the calling may make it difficult to hear concern from those who genuinely love her.

You should have people around you who believe you and can still speak freely.

Belief and honesty are not enemies.

A companion may fully accept the messages while noticing that you are tired.

A priest may fully believe your calling while asking whether a particular explanation goes beyond the words received.

A friend may fully support the Mission while telling you that a situation has become emotionally overwhelming.

Such people do not weaken the work. They help carry it.

The messenger should not be surrounded only by those who interpret agreement as loyalty. That pattern produces isolation even within community. Everyone begins reflecting back what they think the messenger wishes to hear. Genuine communication disappears beneath reverence.

Love tells the truth.

The strongest support you can receive is not constant praise but faithful companionship before God. It says: I believe what has been entrusted to you, and I will also help protect your humanity while you carry it.

I hope the Mission provides that protection.

I hope Father John Mary and others around you understand that the preservation of the messenger is part of the stewardship of the message. You should not be placed continually at the center of public controversy. Others can explain, publish, archive, and respond where appropriate. You need not answer every critic personally.

There may also be value in preserving spaces of ordinary hidden life. The messenger who is always public may lose the interior silence in which reception first became possible.

Noise changes the soul.

Controversy creates its own rhythm of reaction. Messages arrive, statements are issued, critics respond, followers circulate interpretations, and leadership feels compelled to answer. The community can become synchronized to public conflict rather than divine peace.

You must return repeatedly to the place before the controversy.

Return to prayer before audience.

Return to God before interpretation.

Return to love before battle.

Return to silence before speech.

The Mission may depend upon that hidden return more than upon any public defense.

Sister Amapola, those who believe you owe you more than admiration. They owe you prayer. They owe you protection from impossible expectations. They owe you freedom from manipulation by their own fears. They owe you patience when no new word is given. They owe you respect for your private life.

They also owe the message obedience in the form of transformed living.

The greatest honor they can give you is not to praise you repeatedly. It is to repent.

It is to forgive enemies.

It is to return to prayer.

It is to abandon deceit.

It is to care for the suffering.

It is to remain faithful to Christ when institutions fail.

It is to refuse panic and hatred.

It is to let the mercy of God become visible through their lives.

A messenger is honored when the message bears fruit.

You should not have to carry the same warning endlessly because listeners prefer discussion to obedience. The faithful should not analyze spiritual warfare while refusing to confront their own pride, resentment, impurity, greed, or dishonesty.

The purification begins in each soul.

The Church's treason is grave, but the sins of leaders should not distract followers from their own need for conversion. It is possible to speak accurately about institutional corruption while using that corruption to avoid personal repentance. The believer says, "Look what they have done," and never asks, "Lord, what in me still resists You?"

Every true prophetic message eventually turns the listener inward.

Not inward toward self-absorption, but inward toward the place where consent or rebellion begins.

The Reconquest of creation includes the Reconquest of the human heart.

God reclaims institutions by first reclaiming persons.

He exposes false shepherds, but He also exposes the false ruler within each of us: the will that desires God's victory without surrendering its own throne.

Your messages call the Church and the world to repentance. They must also form a community that welcomes repentance within itself. A follower should be able to admit sin without fear of losing status as one of the faithful. Leaders should be able to correct mistakes. Relationships should not be governed by the need to appear spiritually strong.

The Mission should become a place where truth is possible because mercy is real.

This would be one of the strongest confirmations of the message. Institutions often hide weakness because they fear loss of authority. A community grounded in God can confess weakness because authority belongs to Him.

Sister Amapola, your willingness to remain small will help establish this culture. Smallness does not mean insignificance. It means refusing to become the center around which everything turns. It means pointing toward God even when others point toward you.

John the Baptist said that Christ must increase and he must decrease. The messenger's joy is fulfilled when people follow the One announced rather than becoming attached to the voice that announced Him.

Your calling may never permit complete anonymity again. But interior smallness remains possible. You can know that the importance of the message does not make you more valuable than any other soul. You can receive gratitude without possessing it. You can allow praise to pass through you toward God.

You can also allow criticism to pass through you without permitting it to define you.

Not every accusation deserves residence in the heart.

Some criticisms may be malicious. Some may arise from fear. Some may come from people unable to imagine that God would speak in this way. Some may be based upon incomplete information. Others may reveal areas where explanation or correction is useful.

Take everything to God, but do not drink every poison offered to you in the name of accountability.

Christ did not answer every accusation. Silence can be an act of judgment because it refuses to grant falsehood the authority to determine the terms of response.

You are not obligated to make yourself understandable to everyone.

You are obligated to remain faithful to God.

Faithfulness may sometimes require speech and sometimes silence. It may require endurance under misrepresentation. It may require allowing time to reveal what argument cannot.

I cannot know the full interior road you have walked. No reader can. The relationship between God and the soul contains mysteries that remain hidden even when some words are made public. The messages belong to the Church and the world in one sense, but the cost of receiving them remains personally yours.

I therefore offer not analysis but gratitude.

Thank you for saying yes when silence would have been easier.

Thank you for carrying words that placed you under scrutiny.

Thank you for continuing after opposition made the cost unmistakable.

Thank you for accepting that your life would no longer be understood only on ordinary terms.

Thank you for calling God's children toward repentance, courage, and fidelity.

Thank you for reminding the faithful that heaven has not become indifferent.

The visible Church may dispute your testimony. The world may ignore it. Critics may reduce it to psychology, manipulation, or conflict. None of them occupies the interior place where the word was received.

You stand before God there.

Remain there.

Do not allow followers to pull you away from that place through demand.

Do not allow critics to pull you away through anger.

Do not allow the importance of the messages to pull you away through self-importance.

Do not allow exhaustion to convince you that you must carry what belongs to God.

Receive only what is given.

Speak only what is entrusted.

Preserve it faithfully.

Let the consequences belong to Him.

You are not the source of the light. You are a window through which it has been permitted to enter.

A window does not create the sun.

It remains open.

Chapter 4

To Those Who Have Gathered Around the Mission

Dear friends of the Mission of Divine Mercy,

You have not gathered around an abstraction.

You have gathered around prayer, testimony, sacrifice, conflict, hope, and a series of messages that you believe have come from God for this hour. Some of you may live near the Mission and participate directly in its life. Others may follow from another state or nation, reading the messages privately and praying from a distance. Some may have arrived through personal relationships. Others may have discovered the Mission while searching for an explanation of the spiritual crisis unfolding within the Church and the world.

Your paths differ, but you share a recognition: the present hour cannot be understood adequately through politics, sociology, economics, institutional analysis, or ordinary religious language alone.

Something deeper is happening.

You believe that the visible disorder reflects a spiritual conflict. You believe that the confusion in the Church is not merely the result of differing personalities or administrative failures. You believe that God has not remained silent while sacred authority has been distorted, truth has been weakened, and the faithful have been left without clear shepherding.

You believe that the messages given through Sister Amapola name the hour.

That belief carries consequences.

It would be easy to imagine that believing the messages places you among those who have completed the work of discernment. You have heard, recognized, and accepted. Others remain doubtful or unaware. The temptation is to regard belief itself as the decisive achievement.

But hearing a message is not the same as obeying it.

Recognition is the beginning.

The messages do not exist merely to give you an interpretation of current events. They are not a spiritual newspaper whose purpose is to explain what bishops, popes, governments, armies, or nations are doing. They are not given so that believers may possess information unavailable to others and experience the satisfaction of being correct before history makes the truth obvious.

They are given to transform you.

If the messages are true, then every follower stands under a greater responsibility than the person who has never encountered them. You cannot say that God has warned the world while continuing to live as though no warning has been given. You cannot speak of purification while refusing the purification of your own habits, relationships, possessions, ambitions, and resentments.

The message must enter the life.

It must enter the way you speak to your spouse.

It must enter the way you treat your children.

It must enter the way you use money.

It must enter the way you speak about enemies.

It must enter the way you respond when corrected.

It must enter the hidden decisions that no member of the Mission will ever see.

Belief that does not become repentance eventually becomes spiritual vanity.

The follower begins to think that recognizing the message separates him from the disobedient world. Yet if he remains proud, dishonest, unforgiving, cruel, or indifferent to suffering, he has not entered the heart of the message. He has added prophecy to an unchanged life.

This may be one of the greatest dangers facing any community formed around revelation. The community becomes knowledgeable about warnings but resistant to conversion. Members discuss the failures of the Church while protecting their own sins. They identify false shepherds while refusing to shepherd their own households with patience and love. They speak of spiritual warfare while surrendering daily to anger, gossip, envy, and contempt.

The messages should make this impossible.

They should not merely confirm that the world is wrong. They should reveal where each of us remains aligned with the world's rebellion.

Every person carries within the heart a desire to replace God. That desire may appear as ambition, control, appetite, fear, pride, or the refusal to forgive. Institutional treason is the enlargement of a rebellion that begins personally. A Church does not become corrupt through an abstract force. It becomes corrupt through people who repeatedly choose self-protection over truth.

The Reconquest must therefore begin within you.

Before God reclaims institutions, He reclaims attention.

Before He purifies the Church, He purifies desire.

Before He exposes public treason, He exposes private compromise.

Before He destroys counterfeit authority, He confronts the false authority each person has established within the self.

You may believe every message and still resist the Reconquest at the point where it touches your own will.

This is why your first response should not be fascination but surrender.

Ask God what must be relinquished.

Ask where fear governs you.

Ask whom you have refused to forgive.

Ask what possession has become an idol.

Ask whether you speak truth consistently.

Ask whether your religious conviction has made you gentler or harsher.

Ask whether your family experiences the fruits of your faith as love.

These questions are not distractions from the great battle. They locate the battle where it is first fought.

The enemy would prefer followers who speak constantly about cosmic conflict while remaining spiritually unconverted. Such followers discredit the message through their lives. They may quote heaven while behaving according to the habits of the world.

Your life is part of the testimony.

People who will never read the messages may encounter their fruit through you. They may not understand why you believe, but they can see whether belief has made you more peaceful, courageous, honest, and compassionate. They can see whether you remain steady during fear. They can see whether you help the weak rather than merely discuss the wicked.

The strongest apologetic for the Mission may not be an argument.

It may be a transformed community.

Imagine a people who remain calm while the world grows frantic.

Imagine households restored through forgiveness.

Imagine believers who give generously because they no longer place their security in possessions.

Imagine people who speak truth without cruelty.

Imagine followers who refuse to hate those who mock them.

Imagine a community that does not abandon the frightened, elderly, sick, poor, or lonely while waiting for divine intervention.

Such a community would embody the message before the world accepts it.

This is what is asked of you.

You have not been called merely to defend Father John Mary and Sister Amapola. They deserve your support and prayers, but the Mission will be weakened if loyalty to its leaders becomes the whole substance of your faith. Human beings cannot bear the weight of being made the center of another person's spiritual identity.

Father John Mary is a shepherd, not the destination.

Sister Amapola is a messenger, not the source.

The Mission is a place of gathering, not the Kingdom itself.

The messages point toward God.

Keep that order clear.

A follower may become so committed to defending the messenger that every question feels like an attack upon God. This response is understandable after years of opposition, but it is not necessary. Truth is not fragile. You do not protect a divine message by becoming angry whenever someone hesitates.

Many people have reasons for caution. Some have encountered false claims. Some have been harmed by religious leaders who demanded trust. Some have never experienced anything that would allow them to imagine interior locution. Some have been taught that obedience to recognized authority settles every dispute. Others may sense that believing the Mission would require changes they are not prepared to make.

Meet these people with patience.

You do not know what God is doing within them.

The person who rejects the messages today may defend them tomorrow. The person who appears indifferent may be quietly troubled. The person who asks difficult questions may be closer to belief than the person who praises everything immediately.

Do not force recognition.

A coerced believer has not recognized anything. He has submitted to pressure.

The Mission should not reproduce the methods of the institutions it condemns. If those institutions demand unthinking obedience, the Mission must form mature conscience. If they silence questions, the Mission must answer honestly. If they punish dissent to preserve appearances, the Mission must distinguish disagreement from betrayal.

You should be able to say, “I believe,” without requiring everyone around you to say it immediately.

This freedom is not weakness. It is confidence in God.

The message is His. The awakening is His. The timing is His.

Your task is witness.

Witness speaks truthfully and accepts that the hearer remains free. It does not manipulate relationships. It does not threaten loved ones with abandonment because they remain unconvinced. It does not turn every meal, telephone call, or family gathering into an argument about prophecy.

Many of you may experience painful division within families. A husband believes while his wife does not. Parents accept the Mission while adult children consider it dangerous. Friends withdraw. Parish relationships become strained. You may feel that those closest to you are refusing something of eternal importance.

The grief is real.

But do not allow urgency to destroy the people you hope to save.

Love them.

Pray for them.

Speak when the moment is open.

Remain silent when further argument would harden the heart.

Let your steadiness demonstrate that belief has not made you unstable or inaccessible.

Do not interpret every refusal as final rejection of God. Human beings often require time. Some reject the form in which truth is presented before recognizing its substance elsewhere. Others may be responding not to the message itself but to fear, tone, or previous wounds.

God knows how to reach them.

You do not have to become the Holy Spirit in another person's life.

This principle also applies within the Mission. Not every believer will interpret each message identically. One person may see an event as fulfillment while another remains uncertain. One may emphasize ecclesial treason; another may be drawn most strongly to prayer, mercy, or the gathering of the Remnant. Different vocations will shape different responses.

Unity does not require complete uniformity of interpretation.

The essential unity is obedience to God, fidelity to Christ, trust in the messages, prayer for the Mission, and readiness for the work of the Reconquest. Within that unity, humility should permit discussion.

Avoid the formation of unofficial authorities who speak more confidently than the messages themselves. Every religious movement attracts interpreters. Some possess genuine insight. Others are drawn by the opportunity to become important within a community. They begin explaining hidden meanings, predicting events, assigning spiritual roles, and judging who belongs to the true inner circle.

Be cautious of spiritual ambition.

A person may defend the Mission while quietly building a personal following. He may claim unusual understanding, private access, or special authority. He may present speculation as though it carries the same weight as the received messages.

Keep clear distinctions.

The message is one thing.

The Mission's official explanation is another.

Theological reflection is another.

Personal interpretation is another.

Speculation is another.

None should be falsely presented as the others.

The community will be strengthened by disciplined language. Say, “The message states,” when quoting the message. Say, “The Mission understands,” when presenting an official interpretation. Say, “I believe this may mean,” when offering a personal conclusion.

Such distinctions are not unnecessary caution. They protect truth from confusion.

The same discipline should guide your use of social media. Digital platforms reward speed, anger, certainty, and conflict. A careful message can be reduced to a dramatic phrase. A spiritual warning can become content in an endless cycle of outrage. Followers may share unverified stories because the stories appear to confirm the messages.

Do not allow algorithms to become interpreters of revelation.

Verify before sharing.

Do not attach the Mission’s name to rumors.

Do not publish personal information about opponents.

Do not harass clergy, journalists, former members, or skeptical relatives.

Do not mistake online aggression for spiritual warfare.

The battle for truth cannot be won through falsehood, humiliation, or mob behavior.

Your digital witness should reflect the peace of God. This does not mean avoiding strong language where the messages themselves are strong. It means refusing the emotional habits of the platform. You may speak clearly without joining the machinery of contempt.

The follower who spends every day searching for new evidence of collapse may become spiritually consumed by darkness. He knows every scandal, every conflict, every rumor, and every threatening development. His attention becomes organized around what evil is doing.

Attention is a form of devotion.

What you contemplate shapes you.

Remain informed where responsibility requires it, but do not feed continuously upon crisis. The messages reveal evil so that you may turn more fully toward God, not so that evil becomes the center of your consciousness.

Read Scripture.

Pray the Psalms.

Remain before the Eucharist where possible.

Walk outdoors.

Care for your household.

Create something beautiful.

Help a person who cannot repay you.

Let your life continue to receive the goodness of creation.

The reality of judgment does not erase the reality of gift.

Children still need to laugh. Meals still need to be prepared. Gardens still grow. Music still consoles. Friendship still reveals grace. The believer awaiting the New Jerusalem does not despise every fragment of beauty in the present world.

Indeed, beauty may strengthen endurance because it reminds us what God is reclaiming.

The world is not valuable because its institutions are righteous. It is valuable because it belongs to God.

Creation groans, but it remains creation.

Human beings sin, but they remain bearers of divine image.

The Church is wounded, but Christ has not ceased to love His people.

Your preparation for the Reconquest should therefore include the preservation of what is good. Protect children from despair. Preserve truthful history. Teach prayer. Maintain hospitality. Care for land, homes, animals, books, art, and the ordinary means by which human life remains human.

Apocalyptic faith should not become contempt for creation.

The New Jerusalem is not the annihilation of God's purpose. It is its fulfillment.

Some followers may feel compelled to make large practical changes because of the messages. They may consider moving, changing employment, withdrawing children from schools, altering financial arrangements, or preparing materially for instability. Such decisions belong to prudence and conscience. They should not be dictated by panic or social pressure within the community.

No follower should be measured by the quantity of supplies stored, the distance traveled to the Mission, or the extremity of personal sacrifice.

God may call different people differently.

One may be called to remain in a city.

Another may be called to rural life.

One may have resources to share.

Another may depend upon the generosity of others.

One may serve through public testimony.

Another may serve through hidden prayer.

The Remnant is not a uniform survival program.

It is a people aligned with God.

Material preparation without spiritual preparation can intensify fear. Possessions accumulated for security may become another form of bondage. Prepare responsibly, but hold everything lightly.

The decisive refuge is not a location.

It is God.

This does not mean that places are irrelevant. Throughout Scripture, God directs people to particular places, communities, or actions. The Mission itself is a physical place with a real vocation. But no earthly location should be treated as though divine protection could be mechanically secured by arriving there.

God cannot be reduced to geography.

A follower unable to travel is not abandoned.

A person living far from Texas is not outside the work.

The scattered Remnant remains joined through prayer and obedience.

Those physically near the Mission have a particular responsibility to practice hospitality without creating spiritual hierarchy. Pilgrims may arrive frightened, exhausted, curious, or convinced that they have reached the only safe place left. Welcome them as persons, not as additions to a movement.

Listen to their stories.

Help them enter prayer.

Do not overwhelm them with interpretations.

Do not pressure them to make immediate commitments.

A sacred place should enlarge freedom before God.

It should not narrow the person into dependence upon the community.

Hospitality also requires practical order. People need clear information, safe environments, honest expectations, and respect for boundaries. Children and vulnerable adults require particular protection. Financial appeals should be transparent. Volunteer roles should be defined. Spiritual enthusiasm must never excuse disorder that places people at risk.

The holiness of a mission is not demonstrated by ignoring ordinary safeguards.

Order can serve mercy.

Transparency can serve faith.

Accountability can serve the work of God.

You should desire these things because you believe the Mission is true. A false movement fears examination because it depends upon illusion. A true movement can bring its human practices into the light.

No community is beyond improvement. The messages may come from God while practical decisions remain human. Recognizing this protects everyone involved.

You should also resist rumors that criticism always originates in malice or spiritual darkness. Some opposition undoubtedly reflects hostility to the message. But not every concern is persecution. A visitor may notice a practical problem. A follower may feel overlooked. A former member may have experienced genuine pain. These matters should be heard fairly.

The truth of the Mission does not mean every action taken by every member has been perfect.

When harm occurs, acknowledge it.

When apology is needed, offer it.

When a procedure should change, change it.

Repentance strengthens a work of God.

Institutional systems often defend themselves by denying the experiences of individuals. The Mission should not imitate this habit. A person who reports hurt should not immediately be treated as an enemy of the messages. Listen first.

Not every accusation will be true. Discernment remains necessary. But compassion is not surrender.

A community proclaiming divine mercy should become especially capable of receiving human pain.

The word mercy must take flesh among you.

It appears when someone is forgiven.

It appears when the poor are served without spectacle.

It appears when an exhausted volunteer is allowed to rest.

It appears when a frightened follower is reassured rather than controlled.

It appears when a skeptic is treated with dignity.

It appears when a former opponent is welcomed after repentance.

It appears when leaders acknowledge mistakes.

It appears when truth and tenderness remain together.

The Mission's public conflict may cause outsiders to imagine that anger defines the community. Your lives can prove otherwise.

Let them encounter reverence.

Let them encounter peace.

Let them encounter people who are not afraid of serious questions.

Let them encounter families becoming stronger.

Let them encounter a community more interested in holiness than publicity.

The messages contain grave warnings, but the Mission should not feel emotionally grave at every moment. Christian joy remains possible in tribulation. Joy is not denial. It is evidence that evil does not possess the deepest reality.

The disciples sang hymns under persecution.

Saints joked, worked, cooked, taught, and loved while carrying extraordinary burdens.

A Remnant unable to rejoice may begin to resemble the darkness it opposes.

Celebrate what is good.

Give thanks for answered prayer.

Mark births, marriages, conversions, healings, reconciliations, and acts of courage.

Tell stories of mercy, not only stories of conflict.

Remember that the end of God's work is not permanent battle. It is communion.

The battle exists because communion has been violated.

The Reconquest restores communion under God.

Your relationships with one another are therefore part of the future you proclaim. If rivalry, suspicion, gossip, and status-seeking dominate the Mission, then the community contradicts its own hope. The New Jerusalem cannot be witnessed through the habits of Babylon.

Babylon builds through pride, competition, spectacle, and control.

The holy city descends as gift.

A community awaiting that city should practice receptivity, gratitude, mutual service, and truth.

No one should seek to become important because of proximity to Father John Mary or Sister Amapola. Access is not holiness. Knowledge of unpublished details is not spiritual rank. Length of membership is not proof of superior fidelity.

The person unnoticed by the community may be carrying the greatest hidden burden before God.

Honor hidden service.

Honor the person cleaning, cooking, repairing, driving, organizing, praying alone, caring for children, or supporting the Mission quietly.

The visible speaker depends upon many invisible acts.

God sees all of them.

This awareness should prevent personality-centered religion. Father John Mary and Sister Amapola carry unique responsibilities, but the Mission's life depends upon a body. The body has many members. Each must serve without despising another.

Those who speak should not despise those who work silently.

Those who live near the Mission should not despise distant followers.

Those who understand Catholic traditions deeply should not despise Christians from other backgrounds.

Those who accepted the messages early should not despise those who arrive later.

The Remnant is gathered by grace.

No one earns a place through superior perception.

This is especially important as the message reaches beyond Catholicism. Protestants, Orthodox Christians, Evangelicals, unaffiliated believers, and people wounded by organized religion may recognize its central themes. They may not understand every devotion, title, sacramental expression, or ecclesiological claim.

Receive them patiently.

Do not demand cultural conversion before spiritual fellowship.

Explain Catholic language without superiority.

Listen to the ways God has preserved faith outside familiar structures.

The crisis of organized religion crosses denominational boundaries. So may the gathering of the faithful.

This does not require erasing theological differences. Unity built by pretending differences do not matter is fragile. But believers can recognize shared obedience to Christ while continuing serious theological conversation.

The Mission may become a meeting place for people who would rarely pray together elsewhere.

Such a gift should be guarded from sectarianism.

A sect defines itself increasingly by separation. Every disagreement confirms that outsiders are blind. The internal group becomes the only trusted world. Language, relationships, and information narrow until members can no longer understand people beyond the boundary.

The Remnant must not become a sect.

It is not gathered to escape love of the wider human family. It is gathered to preserve fidelity for the sake of that family.

God saves a remnant so that life may continue.

Noah's household preserves life beyond itself.

Israel is chosen so that nations may be blessed.

The disciples are gathered so that the gospel may be carried outward.

Election always contains mission.

You are gathered for those not yet gathered.

You pray for those who mock you.

You preserve truth for those who may need it later.

You prepare places of mercy for people who may arrive after institutions fail.

You do not build walls of superiority. You build readiness to receive.

This may become one of your greatest future responsibilities. If the crisis deepens, people who dismissed the messages may become frightened and disoriented. They may come carrying grief, shame, anger, and the collapse of everything they trusted.

Do not say, “We told you so.”

Receive them.

They will not need triumph from you. They will need mercy.

Some may be clergy who once opposed the Mission.

Some may be Catholics who considered you disobedient.

Some may be secular people who never imagined seeking spiritual refuge.

Some may have publicly mocked Sister Amapola.

If they come sincerely, the Mission must become a place where repentance is possible without humiliation.

This is how divine victory differs from human victory.

Human victory displays the defeated.

Divine victory restores the repentant.

Prepare your hearts now.

Forgive before the apology arrives.

Pray before the conversion becomes visible.

Ask God to remove the desire for vindication at another person’s expense.

You may be proven right without becoming righteous in your response. Guard against that possibility.

To believe the messages is to believe that God will act. If He acts, your role will not be to stand above the ruins congratulating yourselves. It will be to serve in the restoration.

Restoration is work.

It requires patience with traumatized people.

It requires practical generosity.

It requires spiritual maturity.

It requires leaders who are not intoxicated by sudden recognition.

It requires a community that remembers how to kneel after the world begins listening.

Prepare for that responsibility.

The Mission's smallness may currently protect it from the temptations of public success. Opposition can purify motives, but vindication creates different temptations. Attention, donations, influence, and crowds may arrive rapidly if events appear to confirm the messages.

Decide now that growth will not change the center.

Decide now that money will remain transparent.

Decide now that the vulnerable will be protected.

Decide now that no leader will become unreachable.

Decide now that the original testimony will not be altered to fit later events.

Decide now that those who served during obscurity will not be displaced by ambitious newcomers.

Decide now that the Mission will remain a place of prayer rather than becoming an empire built around fulfilled prophecy.

The institutions condemned in the messages may once have begun with sincere devotion. Corruption rarely announces itself at the beginning. It enters gradually through self-protection, prestige, wealth, control, and the belief that preserving the organization is identical to serving God.

Learn from their fall.

The Mission must never believe that because it was raised up against corruption, it is incapable of corruption.

Remain dependent upon grace.

Remain willing to repent.

Remain small.

The Remnant is preserved not because its members are naturally superior, but because they continue returning to God.

Your strength is not that you will never fail.

Your strength is that you will not call failure faithfulness.

You will confess, correct, and continue.

That freedom is possible because the Reconquest does not depend upon your perfection. It depends upon God's sovereignty and your renewed consent.

Dear followers of the Mission, you have received encouragement from the messages. Now become encouragement to one another.

Notice who is tired.

Notice who has become afraid.

Notice who is isolated.

Notice who needs practical help.

Notice who speaks often but is not heard.

Notice who serves invisibly.

Notice whose family is under strain because of the conflict.

Do not let anyone disappear inside the great narrative of the age.

Every soul is an age before God.

The person beside you is not merely another soldier in a spiritual army. He or she is a mystery, a bearer of divine image, a life for whom Christ gave Himself.

Treat one another accordingly.

Correct without humiliation.

Disagree without abandonment.

Serve without seeking recognition.

Pray without performance.

Give without purchasing influence.

Lead without possessing.

Follow without surrendering conscience.

Believe without becoming proud.

Wait without becoming passive.

Prepare without becoming afraid.

The messages have gathered you.

Now let God form you.

Let Him make of the Mission not merely a community that received a warning, but a community capable of surviving the truth of that warning.

Let Him form a people who can carry mercy through judgment.

Let Him form a people who can remain peaceful during upheaval.

Let Him form a people who do not need the world's approval.

Let Him form a people who will recognize former enemies as lost brothers and sisters when they return.

Let Him form a people who will not attempt to build the New Jerusalem with the tools of Babylon.

You have gathered around the Mission of Divine Mercy.

Now gather more deeply around the God of mercy.

Everything else must remain beneath Him.

Chapter 5

When Obedience to God Collides with Institutional Command

There are moments when obedience appears simple because every level of authority points in the same direction. Conscience, Scripture, spiritual leadership, community expectations, and institutional command seem to agree. In such times, obedience may be costly, but it is not divided. The believer knows what is required and understands who has the right to require it.

The more difficult hour comes when authorities that claim to speak for God command what conscience believes God has forbidden, or forbid what conscience believes God has commanded.

This is not an abstract theological problem for the Mission of Divine Mercy. It is the center of the conflict.

Father John Mary has been required to decide whether submission to ecclesiastical directives would represent proper priestly obedience or the abandonment of a divine work. Sister Amapola has been required to decide whether silence would demonstrate humility or suppress messages entrusted to her for the Church and the world. Followers have been required to decide whether fidelity to the Mission separates them from the Church or preserves fidelity to God when visible structures have turned against His warning.

These decisions cannot be made responsibly by pretending that institutional authority has no place in Christianity. Authority is not inherently corrupt. God calls, appoints, sends, and establishes order. Christ gives authority to His apostles. The early Church recognizes offices, disciplines communities, resolves disputes, and guards teaching. A Christianity without authority would soon fracture into private religions governed by personality, impulse, and competing claims of inspiration.

But authority is not God.

The distinction is fundamental.

All legitimate spiritual authority is received. It does not originate in the officeholder. The priest, bishop, pope, elder, pastor, council, or institution exercises authority only as a servant of the truth that precedes and judges the office. Authority remains legitimate when it carries out the purpose for which it was given: protecting the faithful, preserving truth, administering justice, correcting error, transmitting the faith, and serving communion under God.

When authority separates itself from that purpose, the office may continue while its spiritual substance deteriorates.

A shepherd may retain the staff after abandoning the sheep.

A judge may retain the court after abandoning justice.

A teacher may retain the chair after abandoning truth.

A church may retain apostolic language after abandoning apostolic courage.

The existence of authority does not guarantee the faithful exercise of authority.

Scripture makes this painfully clear. Israel's kings are anointed, yet many become corrupt. Priests possess sacred responsibilities, yet prophets condemn them. Religious leaders sit in recognized positions, yet Christ exposes their hypocrisy. The Sanhedrin exercises real authority, yet condemns the Son of God. Rome maintains legal order, yet executes the innocent.

The Bible does not teach believers to despise authority. It teaches them never to confuse authority with righteousness automatically.

This distinction becomes especially urgent when the institution presents obedience to itself as obedience to God. The language may sound pious: unity, order, humility, communion, submission, and respect for office. Each of these can name a genuine virtue. Each can also be used to prevent the faithful from naming corruption.

Unity may become enforced silence.

Order may become protection of the powerful.

Humility may become submission to falsehood.

Communion may become agreement with those who have betrayed their calling.

Obedience may become the surrender of conscience.

The misuse of sacred language is more dangerous than open coercion because the believer fears not only punishment but sin. He may submit to wrongdoing because he has been taught that resistance itself offends God.

This is how spiritual authority can enter the conscience and turn the person against the truth he already recognizes.

The Mission's conflict must therefore be understood at the level of conscience before God.

Conscience is not personal preference. It is not the convenient declaration that one dislikes a command. It is the interior judgment that a particular act is required or forbidden by truth. Conscience can be mistaken, immature, poorly formed, or influenced by desire. It must be educated through Scripture, prayer, reason, tradition, experience, and the counsel of wise people.

Yet no human authority can replace conscience at the moment of action.

A person may receive counsel. He may be warned that his judgment is wrong. He may face consequences. But he must finally act according to what he sincerely understands God to require. To act against conscience is to choose what one believes to be wrong.

The seriousness of conscience does not make every conscientious conclusion correct. It means that authority must persuade rather than merely overpower when the command reaches the soul's allegiance to God.

The proper response to a conflict of conscience is not contempt. It is examination.

What is being claimed?

What evidence supports it?

What teaching is involved?

What harm would result from compliance or refusal?

Has the person acted consistently?

Has the institution addressed the substance, or only the disobedience?

Has authority demonstrated that the message is false, or merely declared that it lacks approval?

Has the command protected souls, or primarily protected institutional control?

These questions are unavoidable in the case of the Mission.

If the messages are true, then silencing them would not restore unity. It would conceal divine warning.

If Sister Amapola has received words from God, then demanding that she cease transmitting them would place human command against divine initiative.

If Father John Mary believes that he has a duty to protect the messages and the community, then compliance may appear not as humility but as abandonment.

The institution may describe the same acts differently. It may see unauthorized publication, rejection of episcopal judgment, disobedient ministry, and harm to ecclesial unity. The difference between these interpretations cannot be resolved merely by repeating which party holds canonical power.

Power determines what the institution can enforce. It does not by itself determine what God has spoken.

This is why sacred history remains relevant. Again and again, the decisive question is not who possesses recognized jurisdiction but who remains obedient to God.

Moses stands before Pharaoh without political legitimacy.

Nathan confronts David despite David's anointing.

Elijah confronts king, court, and official religion.

Jeremiah is treated as a threat to national stability.

John the Baptist condemns the moral disorder of a ruler.

The apostles are commanded by religious authorities to stop speaking in the name of Jesus.

Their response establishes the principle: "We must obey God rather than human beings."

This sentence should not be used casually. It has justified genuine fidelity and self-serving rebellion. But fear of misuse cannot remove it from Christianity. Without it, the faith becomes total submission to whoever controls the institution.

The sentence contains a hierarchy.

God first.

Every other authority afterward.

Where the two remain aligned, obedience to human authority can become obedience to God. Where they separate, the believer must choose the higher authority.

The difficulty lies in recognizing when separation has occurred.

Institutions naturally insist that it has not. They define their own command as the visible form of divine order. Those who resist are then accused of placing private judgment above the Church.

But there is a difference between placing oneself above all authority and recognizing that an authority has violated its trust.

A firefighter who refuses an order to abandon trapped people is not necessarily rejecting the fire department as such. He may be honoring its true purpose against a command that betrays it.

A soldier who refuses an unlawful order does not necessarily reject discipline. He may preserve the moral basis without which discipline becomes criminal obedience.

A priest who refuses to suppress what he believes is a divine message may not be rejecting the Church. He may be refusing to identify the Church with every decision made by those who currently administer it.

The visible institution is not identical to the Mystical Body of Christ.

The distinction matters because institutions can punish in the name of a reality they do not fully possess. A hierarchy may speak as though its administrative action determines who belongs to Christ. Yet Christ's knowledge of His own cannot be confined to decrees.

The Mission's supporters should not conclude from this that canonical actions are meaningless. They have practical consequences. They affect public ministry, sacramental access, reputation, property, relationships, and the consciences of Catholics. The suffering they create is real.

But practical consequence is not divine verdict.

A decree may restrict a priest without erasing his vocation before God.

An institution may withdraw recognition without withdrawing grace.

A community may be declared unauthorized without becoming invisible to heaven.

Human documents operate within the limits of human jurisdiction. They cannot command God to depart.

This should give the Mission courage, but not arrogance. To say that institutional judgment may be wrong is not to say that every action of the Mission is automatically right. The higher the claim of divine obedience, the greater the responsibility to remain truthful, peaceful, and holy.

One cannot say, "God told me," and then consider every human action beyond examination.

A true divine command establishes the center of obedience. It does not make the messenger or community infallible in administration, interpretation, strategy, or response.

Father John Mary may be right to resist suppression and still need wisdom concerning how resistance is expressed.

Sister Amapola may receive true messages while followers develop mistaken interpretations.

The Mission may be raised up by God while remaining composed of imperfect people who require correction, accountability, and repentance.

Divine calling does not eliminate human responsibility. It intensifies it.

Those who resist institutional command in the name of God must show by their conduct that they are governed by something higher than personal will. Their resistance should be marked by

sacrifice rather than self-enrichment, truth rather than manipulation, peace rather than rage, and fidelity rather than opportunism.

The question should be asked continually: what is the resistance producing?

Is it producing deeper prayer?

Is it producing courage and mercy?

Is it producing people willing to suffer rather than retaliate?

Is it producing truthful records and careful testimony?

Is it producing love for the Church even while confronting its betrayal?

Or is it producing hatred, vanity, confusion, and a new structure of unquestioned power?

The fruit does not determine the truth mechanically, but it reveals the spirit in which the truth is being carried.

The Mission must remain vigilant because long conflict can change the character of resistance. What begins as obedience to God can become attachment to defiance. The community becomes unable to imagine itself apart from opposition. Every command is rejected because it comes from the institution, even where the command may be reasonable. Suspicion becomes habitual.

This would allow the institution's failure to continue governing the Mission indirectly. The community would define itself by reaction.

True freedom is different.

It obeys what is true regardless of who says it.

It rejects what is false regardless of who commands it.

It does not need the institution to be wrong about everything in order to recognize that it is wrong about something decisive.

Such freedom is difficult because conflict encourages totalization. Each side becomes an absolute moral category. The institution sees only rebellion. The community sees only persecution. Nuance appears dangerous because it might weaken resolve.

But truth does not need simplification that exceeds reality.

There may be priests, religious, bishops, and lay Catholics within recognized structures who are faithful, prayerful, and unaware of the full substance of the Mission's claims. They should not be

condemned merely for institutional location. Some may feel unable to support the Mission publicly. Others may require more time.

The conflict concerns authority and truth, not the automatic damnation of everyone on the other side.

Love for the Church must also remain larger than anger toward its administrators.

The Church is not merely an organization. It includes saints and sinners, the living and the dead, visible sacraments and hidden faithfulness, martyrs and children, consecrated lives, families, parishes, monasteries, and souls whose names are known only to God.

To condemn corruption within the Church is not to despise the Church.

A surgeon cuts because the body is worth saving.

A prophet cries out because covenant still matters.

The Mission's message of Reconquest is not a declaration that God has abandoned His Church. It is a declaration that He is reclaiming it from those who have treated it as their possession.

The language of reclamation presupposes ownership.

The Church belongs to Christ.

The priesthood belongs to Christ.

The sacraments belong to Christ.

The people belong to Christ.

No administrator owns what he governs.

No officeholder may convert stewardship into possession without placing himself under judgment.

This is why the conflict over obedience reaches beyond one Texas mission. It concerns the spiritual condition of organized religion everywhere. Across denominations, leaders have learned to use institutional language to preserve structures after the structures cease serving truth.

Protestant boards remove pastors who confront wealthy donors.

Evangelical organizations protect celebrity leaders because reputations and revenues are at stake.

Orthodox hierarchies become entangled with nationalism and state power.

Catholic administrations invoke obedience while failing to address corruption honestly.

Mainline churches preserve endowments and public relevance while surrendering revelation to cultural fashion.

Different systems produce different forms, but the temptation is the same: the institution begins serving its own continuation.

Once continuation becomes the highest good, prophetic truth becomes dangerous. A real warning disrupts fundraising, alliances, careers, public messaging, and carefully managed unity. The messenger is therefore treated not as a possible gift but as a threat to organizational stability.

This pattern explains why the faithful should not be surprised by opposition. A message capable of being absorbed without consequence would not produce the same resistance.

The severity of opposition does not prove the message true. But the nature of the opposition may reveal what the message threatens.

If the primary institutional concern is not whether God has spoken but whether the community complied, then procedure has displaced discernment.

If leaders focus on unauthorized publication while neglecting the substance of the warnings, then control has become more important than truth.

If the messenger is judged mainly by refusal to retract, then the institution may be demanding not examination but surrender.

A genuine discernment process should be capable of hearing testimony without requiring the witness to deny it in advance.

It should distinguish theological incompatibility from institutional discomfort.

It should examine the messages carefully, preserve the record, interview witnesses, and acknowledge uncertainty where certainty has not been established.

It should not treat the absence of approval as proof that God is absent.

The Church's own history of private revelation demonstrates that recognition may be slow, contested, and influenced by human limitations. Some authentic spiritual works were initially misunderstood. Some false movements attracted devotion. Institutional discernment is necessary, but its necessity does not imply that every judgment is correct.

The Mission has reached a point where its members believe that recognized authority has failed in discernment and then used disciplinary power to force the conclusion it could not establish spiritually.

Under those conditions, resistance becomes intelligible.

The followers should nevertheless resist the temptation to treat disobedience as holy in itself. Disobedience is not a sacrament. It is justified only by the higher obedience it protects.

The Mission should be able to name clearly what God requires that the institution forbids.

It should be able to explain why compliance would constitute betrayal.

It should avoid expanding the conflict into rejection of every form of authority.

Children still need parents.

Communities still need order.

Leaders still need defined responsibilities.

Teachers still need to teach.

Priests still need to shepherd.

The solution to corrupted authority is not authoritylessness. It is restored authority under God.

Reconquest does not dissolve order. It purifies its source.

Human beings require structure, but the structure must remain transparent to divine truth. When it becomes opaque, self-protective, and idolatrous, God may break it open.

The breaking is painful because people often attach faith to the stability of the structure. They fear that if recognized authority can fail, nothing remains.

But something remains.

God remains.

Christ remains.

Scripture remains.

Truth remains.

Conscience remains.

Prayer remains.

The hidden communion of the faithful remains.

The collapse of false certainty may reveal the foundation that was always beneath it.

This is why the Mission's conflict may become a school of deeper faith. Followers who once depended upon institutional approval must ask what they actually believe. Do they believe because an office certifies the belief, or because they recognize the voice of God?

This does not mean that private recognition replaces all communal discernment. It means that faith cannot be delegated completely.

Each person must stand before God.

The follower cannot say at the final judgment, "I surrendered conscience because authority told me to do so."

Nor can he say, "I followed the Mission because everyone around me believed."

Both are evasions.

Belief must become personal responsibility.

Those who accept the messages should know why. They should read them, pray, compare their themes with Scripture, observe their fruit, and ask what they require. They should not accept merely because Father John Mary is courageous or Sister Amapola appears sincere.

Their testimony matters. The community matters. But the soul must finally respond to God.

The same principle should govern those who reject the messages. They should not hide behind the institution's decree without examining the substance. If God has spoken, borrowed unbelief will not protect them.

The conflict therefore exposes everyone.

Authority is exposed: does it serve truth or itself?

The messenger is exposed: does she carry the word humbly?

The priest is exposed: does he resist from obedience or pride?

The follower is exposed: does he believe from recognition or group loyalty?

The critic is exposed: does he seek truth or safety?

No one stands outside the test.

This may be one purpose of the conflict. God permits division to reveal allegiance. What remained hidden under ordinary conditions becomes visible when obedience carries cost.

Yet believers should be careful with the language of division. Not every person who hesitates has chosen falsehood finally. The line may still be moving through hearts. God's mercy continues to call.

The Mission should warn clearly while refusing to claim knowledge of every soul's final condition.

Judgment belongs to God because only He sees fully.

The community can identify actions, teachings, and structures as false. It can resist commands it believes violate divine truth. It can proclaim the messages. But it should not transform spiritual discernment into personal condemnation beyond what has been given.

This restraint is not compromise. It is reverence for divine judgment.

Those who invoke God's authority must be especially cautious not to borrow it for personal anger.

The words "God has judged" should never become a convenient means of settling ordinary resentment.

The Mission's struggle is already serious enough. It does not need every interpersonal conflict interpreted as part of the cosmic battle.

Members may disagree about practical matters without one side becoming agents of deception.

A volunteer may be tired rather than disloyal.

A follower may leave because of personal circumstances rather than apostasy.

A question may arise from confusion rather than rebellion.

A leader may make a mistake without betraying the Mission.

Spiritual warfare requires discernment precisely because not every difficulty has the same cause.

The enemy benefits when communities become suspicious internally. Trust erodes. People monitor one another's language. Fear of being judged disloyal prevents honesty. The community then becomes brittle and easily fractured.

The antidote is truth joined with mercy.

Allow questions.

Clarify expectations.

Resolve practical disputes practically.

Apologize where needed.

Do not invoke divine authority where ordinary humility would suffice.

The highest authority does not need to be attached to every minor decision.

A healthy spiritual order distinguishes levels of importance. The truth of the messages may be central. The arrangement of an event, publication schedule, volunteer role, or interpretation of a secondary phrase may not carry the same weight.

When everything becomes sacred command, genuine command loses clarity.

The Mission should reserve the language of divine necessity for what has actually been entrusted as such.

This discipline will help the community resist both institutional overreach and internal overreach. The error is the same in different forms: human preference clothes itself in sacred authority.

The Reconquest must expose that error everywhere, including among those who support the Reconquest.

God does not reclaim His Church merely by changing which group issues commands. He restores the proper relationship between authority, truth, service, and love.

The greatest is the servant.

The shepherd lays down his life.

The leader washes feet.

The messenger points away from herself.

The faithful obey God without seeking domination over others.

This is the authority of the Kingdom.

It does not resemble the world's power, even when it must speak with severity. It is strong because it is free from self-protection.

Institutional command often asks, "How do we preserve control?"

Divine authority asks, "What serves truth and saves souls?"

The difference can be observed in sacrifice. True authority is willing to lose status in order to remain faithful. False authority sacrifices others to preserve itself.

Father John Mary's willingness to suffer consequences rather than abandon the Mission is therefore central to the credibility of his resistance. He has not chosen the easier path of institutional advancement. Sister Amapola has not gained ordinary security through the messages. The community has not received broad social approval.

The cost does not prove authenticity by itself, but it distinguishes the situation from obvious opportunism.

Those who follow should carry the same willingness. Belief should not be a means of becoming important within a smaller circle after feeling unimportant in a larger one. It should make the person ready to lose comfort without losing love.

The hour may demand sacrifices that cannot yet be predicted. Some may lose relationships. Some may lose positions. Some may be misunderstood by their families or parishes. Some may carry the messages privately because public witness is not their calling.

No one should seek suffering for its own sake.

Martyrdom is received, not manufactured.

Do not provoke conflict merely to confirm that you are persecuted.

Do not speak harshly and then interpret the resulting rejection as proof of prophetic authenticity.

Let opposition arise from fidelity, not from unnecessary offense.

Christ was rejected because of truth, but He was also known for mercy, healing, and love. His enemies had to distort His goodness because it could not be denied honestly.

The Mission's followers should aspire to the same clarity of witness. Let critics oppose what you believe, not cruelty or carelessness that could have been avoided.

When obedience to God collides with institutional command, the faithful must stand. But standing is not shouting continuously. It is remaining in place under pressure.

A tree stands through rootedness.

A witness stands through truth.

A martyr stands through love stronger than fear.

The Mission's endurance should have this character.

Do not allow the institution to force you into either surrender or rage. There is a third posture: peaceful noncompliance before God.

This posture says:

We hear the command.

We understand the consequences.

We do not seek conflict.

We do not hate those who issued it.

But we cannot obey what we believe would require disobedience to God.

We remain available for truthful dialogue.

We remain willing to suffer.

We entrust the judgment to Him.

Such a posture is difficult to dismiss because it does not resemble ordinary rebellion. It refuses both domination and defeat.

The institution may continue to punish. The public may misunderstand. Yet the soul remains free because it has not surrendered its allegiance.

This freedom is costly, but it is also peaceful.

The divided conscience is exhausted by attempting to satisfy incompatible masters. Once the believer has discerned and chosen God, the external struggle may continue while the interior struggle quiets.

The choice must be renewed, but the hierarchy is clear.

God first.

Everything else beneath Him.

The Mission should not apologize for this hierarchy.

It is the first commandment.

No institution, however sacred its origin, may take the place of God.

No leader, however exalted his title, may require what God forbids.

No decree, however carefully written, may turn falsehood into truth.

No punishment may transform obedience to God into sin.

When the collision comes, the faithful must choose.

Father John Mary has chosen.

Sister Amapola has chosen.

The Mission has chosen.

Those who gather around it must now ensure that this choice remains what it claims to be: obedience to God, carried without hatred, purified of pride, and sustained by love.

If that remains true, institutional condemnation cannot become the final word.

God retains the right to judge every command issued in His name.

He retains the right to vindicate those whom institutions reject.

He retains the right to reclaim His Church.

He retains the right to speak.

Chapter 6

The Church in the Hour of Treason

The word treason should never be used casually.

It does not describe ordinary weakness, confusion, disagreement, or failure. A person may be mistaken without being a traitor. A leader may be afraid without consciously betraying those entrusted to him. An institution may become ineffective through exhaustion, incompetence, or loss of vision without having deliberately turned against its founding purpose.

Treason names something more serious.

Treason occurs when a person or institution uses entrusted authority against the one from whom that authority was received. It is not merely the failure to defend what is sacred. It is the conversion of sacred office into an instrument of betrayal.

A shepherd commits treason when he uses the language of care to deliver the flock into danger.

A teacher commits treason when he uses the authority of truth to normalize falsehood.

A judge commits treason when he uses the forms of justice to protect injustice.

A church commits treason when it invokes Christ while teaching the faithful to accept what Christ forbids, reject what Christ commands, and distrust the voice of God when that voice threatens institutional control.

The messages received through Sister Amapola speak with the gravity of treason because the crisis has passed beyond ordinary decline.

The visible Church has endured corruption before. Priests have sinned. Bishops have acted cowardly. Popes have made disastrous judgments. Religious institutions have accumulated wealth, aligned themselves with political power, protected abusers, silenced victims, and confused prestige with holiness.

None of this is new.

What may be new is the extent to which betrayal has been presented as fidelity.

Sin once hid because it knew itself to be sin. It now seeks blessing.

Cowardice once apologized for failing to defend truth. It now calls defense of truth unpastoral.

Doctrinal surrender once occurred under pressure. It is now marketed as development.

The abandonment of Christian moral teaching is described as compassion.

The silencing of faithful believers is described as preserving unity.

The punishment of priests who resist corruption is described as obedience.

The refusal to discern prophetic warning is described as prudence.

The Church is not merely failing to live what it teaches. Powerful elements within it are attempting to change what the faithful understand Christianity to require.

This is why the present crisis cannot be addressed through better management alone.

A damaged institution can be repaired if its leaders still recognize the purpose of the institution. A hospital can recover from financial mismanagement if everyone agrees that its purpose is to heal the sick. A school can recover from poor administration if teachers still believe that truth matters.

But what happens when the hospital no longer recognizes illness?

What happens when the school denies that truth exists?

What happens when a church continues to use Christian symbols while refusing the judgment of Christ?

At that point, repair becomes impossible without repentance.

No strategic plan can substitute for repentance.

No communications campaign can replace confession.

No synod, committee, listening session, reorganization, or pastoral initiative can heal treason while the treason remains unnamed.

The Church in the hour of treason requires a prophet because ordinary institutional speech has become incapable of describing the disease.

Institutions develop vocabularies that protect them from truth. The more serious the failure, the more abstract the language becomes. Betrayal becomes “a complex pastoral situation.” False teaching becomes “a diversity of perspectives.” Cowardice becomes “discernment.” The destruction of moral boundaries becomes “accompaniment.”

Such language does not merely soften reality. It prevents repentance by making sin difficult to name.

The prophetic word breaks this linguistic enclosure.

It says that some shepherds have betrayed their office.

It says that falsehood has entered the sanctuary.

It says that authority has been usurped.

It says that the cup has filled.

It says that an appointed hour has passed.

It says that God Himself will act.

The institutional mind experiences such speech as violent because it has become accustomed to language that conceals consequence. Yet the violence lies in the betrayal, not in the word that reveals it.

An alarm is not the fire.

A diagnosis is not the disease.

A prophetic warning is not the cause of the crisis.

The message disturbs because the condition is already grave.

Those who love the Church may resist the language of treason because they fear that it will destroy faith. They believe the faithful must be protected from knowing how deep the corruption has become. They worry that people will leave, distrust the sacraments, or abandon Christian community entirely.

This concern is understandable.

But concealment does not protect faith indefinitely.

Believers can see.

They watch leaders punish fidelity while tolerating error.

They hear contradictions.

They see moral standards applied selectively.

They observe institutions speaking boldly where cultural powers approve and timidly where Christian truth carries cost.

They recognize that official explanations do not match the reality before them.

When leaders insist that nothing fundamental is wrong, the faithful are forced to choose between their own perception and institutional reassurance. Many conclude that the entire faith must be false because those claiming to represent it have made truth appear indistinguishable from manipulation.

Silence does not preserve trust.

It transfers the collapse of institutional credibility into the souls of believers.

The prophetic word can preserve faith by separating God from those who have betrayed Him.

It tells the wounded believer: what you are seeing is not the failure of God. It is the failure of men who used His name.

Christ has not changed because Church leaders have changed.

The gospel has not become false because its guardians became unfaithful.

The sacraments have not become empty because priests sinned.

The Kingdom has not collapsed because institutions entered judgment.

This distinction may save souls.

Many people have been taught to identify God so completely with visible religious authority that when the authority becomes corrupt, they cannot imagine remaining with God outside confidence in the institution. They believe they must either deny the corruption or abandon faith.

The messages offer another path.

They declare that God is judging the corruption precisely because the Church belongs to Him.

Judgment is not proof of abandonment. It is proof of ownership.

A father disciplines what he refuses to surrender.

A king reclaims territory that has been occupied.

A shepherd drives out those who entered the fold to destroy.

The Reconquest arises because treason does not nullify the original claim.

The Church is Christ's.

This claim should comfort the faithful and terrify those who act as though the Church were their possession.

An office is not private property.

A diocese is not a personal territory.

A religious order is not an inherited estate.

The priesthood is not a professional class established for its own continuity.

The faithful are not resources to be managed.

Every authority in the Church is held in trust.

Treason occurs when the trustee behaves as owner.

The messages repeatedly relocate authority in God because every lesser authority must be judged by this original ownership. The question is not merely whether a leader possesses valid appointment, canonical standing, apostolic succession, institutional recognition, or public office.

The deeper question is whether he serves the One to whom the office belongs.

This does not mean office is irrelevant. It means office cannot authenticate its own betrayal.

A crown cannot make treason loyalty.

A mitre cannot make falsehood truth.

A title cannot convert rebellion into obedience.

The Church has often preached this principle to political rulers while hesitating to apply it to itself. It has reminded kings and governments that human law stands beneath divine law. It has celebrated martyrs who refused commands from the state.

Yet when resistance arises within ecclesiastical structures, the institution may suddenly speak as though obedience has no limit.

The inconsistency is revealing.

If conscience may resist Caesar, it may also resist a shepherd who commands against God.

If the apostles could refuse the Sanhedrin, then recognized religious authority is not exempt from prophetic judgment.

If saints may confront corrupt popes and bishops in history, then the possibility cannot be declared closed in the present.

The Church cannot praise ancient resistance while condemning the principle whenever it becomes contemporary.

The living prophet is always less comfortable than the dead saint.

Dead saints can be incorporated into institutional memory. Their conflict becomes history. Statues are raised. Feast days are assigned. The sharpness of their resistance is softened by distance.

The living prophetic voice cannot be controlled so easily.

It names present leaders.

It exposes current systems.

It refuses to wait until everyone involved is safely dead.

This is why institutions may honor prophets in retrospect while persecuting them in real time.

Christ identified this pattern directly. Religious leaders built monuments to the prophets while continuing the behavior of those who killed them. Honoring past revelation can become a way of avoiding present revelation.

The Church may proclaim belief in prophecy while creating procedural conditions that make recognition almost impossible.

A message is welcomed so long as it does not challenge current power.

A visionary is treated respectfully so long as she remains private, compliant, and harmless.

A movement may be tolerated so long as its devotions strengthen institutional life without exposing institutional betrayal.

The conflict begins when God is said to have spoken against those responsible for judging whether God has spoken.

The judges become parties to the case.

This does not automatically make their judgment false, but it creates a profound conflict of interest. Those accused by the message may not be capable of neutral discernment, especially when accepting the message would require public repentance, surrender of office, or acknowledgment that disciplinary power was misused.

Institutions rarely judge impartially when their legitimacy is at stake.

This is not unique to the Church. Governments investigate themselves. Corporations review their own failures. universities appoint committees composed of those invested in protecting the institution. The forms of accountability exist, but the outcome is often shaped by the need to preserve continuity.

Religious institutions face an additional temptation: they can present institutional self-protection as defense of sacred order.

That transformation makes repentance even more difficult.

The leader no longer sees himself as protecting reputation. He sees himself as protecting the Church.

He no longer sees himself as silencing a warning. He sees himself as preserving unity.

He no longer sees himself as punishing conscience. He sees himself as correcting disobedience.

Every act of self-defense becomes spiritually justified.

This is how treason can occur without the traitor experiencing himself as traitorous.

Self-deception is one of the most powerful forces in religious history.

Those who condemned Christ did not all believe themselves enemies of God. Some believed they were protecting the nation, the Temple, the law, and the people. Their sincerity did not make the condemnation righteous.

A person may betray God while believing he serves Him.

This fact should produce humility in everyone, including the Mission.

The messages identify treason in the Church, but followers should never imagine themselves incapable of similar self-deception. The line between fidelity and betrayal does not run only between institutions. It runs through every human heart.

A follower may believe he defends the Mission while actually defending pride.

A leader may believe he protects the community while protecting control.

A critic may believe he defends the Church while defending institutional comfort.

A supporter may believe he resists evil while indulging hatred.

The hour of treason exposes all loyalties.

This does not weaken the message. It expands its reach.

The Church's crisis is the most visible form of a universal spiritual temptation: the desire to take what belongs to God and use it for ourselves.

Adam reaches for what is not his.

Cain turns worship into rivalry.

Babel converts human coordination into self-exaltation.

Israel demands a king in order to resemble the nations.

Religious leaders convert the Temple into a system of power.

Empires claim sacred destiny.

Churches identify their survival with the Kingdom.

The same movement repeats: gift becomes possession, stewardship becomes control, and authority separates from obedience.

Treason is the culmination of this movement.

The institution continues invoking the giver while acting as owner of the gift.

The Reconquest reverses the theft.

God does not negotiate ownership with us.

He may permit us to misuse what He entrusts for a time. He may allow false authorities to appear secure. He may allow the faithful to experience abandonment. But permission is not surrender.

The hour ends.

The cup fills.

The concealed becomes visible.

The authority borrowed from God is withdrawn from those who used it against Him.

This withdrawal may occur before institutional collapse becomes visible. A structure can continue functioning after its spiritual authority has expired.

It retains legal documents.

It conducts meetings.

It issues statements.

It owns property.

It performs rituals.

It receives donations.

It appoints successors.

From the world's perspective, nothing decisive has changed.

Yet the relationship between the institution and God may already have changed.

This is one of the most frightening claims in the messages: the appointed hour given to shepherds and guardians may pass while they continue occupying their offices.

A person may remain in the chair after heaven no longer recognizes his stewardship.

The title remains.

The authority does not.

Such expiration cannot be measured by human polling or legal process. It is a divine judgment. The faithful require discernment because visible structures continue asking for the obedience appropriate to a trust they may no longer possess.

This produces the strange condition of institutional afterlife.

The machinery survives the spirit.

The organization continues after its purpose has been betrayed.

Its leaders point to continuity as proof of legitimacy, but continuity may merely indicate that worldly systems are good at preserving themselves.

Babylon can be administratively efficient.

The Beast can maintain order.

A false church can possess beautiful buildings, ancient language, valid procedures, and global influence.

External continuity cannot settle the spiritual question.

The question is recognition by God.

This principle applies across organized Christianity.

A Protestant denomination may retain confessions of faith in its archives while teaching the opposite in practice.

An Evangelical ministry may proclaim biblical authority while being governed by money, celebrity, and political access.

An Orthodox church may preserve liturgy while blessing nationalism and war.

A Catholic institution may maintain apostolic form while punishing those who resist doctrinal and moral betrayal.

The crisis is not limited to one communion because the temptation to possess God’s authority is not limited to one structure.

The Mission's message therefore reaches beyond the internal dispute that first made it controversial.

It announces the judgment of organized religious authority wherever office has separated from obedience.

This universality matters.

The Mission should not become preoccupied solely with one pope, one archbishop, one tribunal, or one disciplinary conflict. These figures and events may be significant, but they belong to a wider divine action.

God is not merely correcting an administrative error in Texas.

He is exposing the expiration of religious systems that no longer serve Him.

This exposure may involve spectacular events, but it may also occur quietly through loss of trust. People stop believing official language. They leave institutions without abandoning God. Small communities of prayer emerge. Faith is preserved outside formal structures. The old centers continue speaking while fewer souls recognize authority in their voice.

Institutional collapse often begins as a crisis of recognition.

The building remains, but the people no longer hear a shepherd.

The title remains, but the words no longer carry moral weight.

The office remains, but conscience no longer responds automatically.

This process is already visible across much of Christianity.

Leaders frequently interpret declining participation as secularization alone. Secularization is real, but it does not explain everything. Many people have not rejected God. They have rejected institutions that appeared unable to distinguish God from their own interests.

Some leave because they want less truth.

Others leave because they are starving for more.

The institution may classify both groups together and misunderstand the judgment occurring upon it.

The messages speak to those who left not because they ceased seeking God, but because the visible Church made God difficult to recognize.

They say: God has seen what drove you away.

He has seen hypocrisy.

He has seen abuse.

He has seen the protection of power.

He has seen leaders who demanded trust while refusing truth.

He has seen your grief.

He is not identical with those who wounded you.

This is a message of mercy to the religiously homeless.

It tells them that loss of institutional confidence need not become loss of faith.

But it also warns against making homelessness permanent as an identity. The Remnant is not gathered merely to remain wounded outside the ruins. God intends restoration.

Restoration may not resemble the structures that failed.

The New Jerusalem is not a repaired Babylon.

Reconquest is not the return of corrupt shepherds under new branding.

God's restoration begins from His own authority rather than the self-renovation of systems that exhausted their trust.

This is why the Church cannot save itself through public relations.

It cannot survive spiritually by changing vocabulary while preserving the same patterns of power.

It cannot reconcile with the faithful through listening sessions that do not lead to confession.

It cannot heal victims while protecting those responsible.

It cannot reclaim authority by demanding that people stop noticing the contradiction.

Repentance must become concrete.

False teaching must be renounced.

Abuse must be exposed.

The innocent must be defended.

Those unjustly silenced must be heard.

Money and power must be brought into the light.

Officeholders must accept consequences.

Without these acts, institutional language about renewal remains self-preservation.

The Mission's existence becomes a sign of what happens when official structures refuse such repentance. God raises voices outside the permitted channels.

This does not mean every outsider is true. It means God is not imprisoned by the channels.

When the Temple refuses the prophet, the wilderness becomes the place of preparation.

John the Baptist does not begin in the center. He cries from outside it.

Those seeking repentance leave ordinary structures and go to him.

The wilderness is not comfortable, but it is free of the illusion that proximity to sacred institutions guarantees holiness.

The Mission has become a kind of wilderness.

It stands outside institutional approval while calling the Church back to God.

People come because the official centers no longer speak with sufficient clarity.

This role carries danger. A wilderness movement may become convinced that exclusion proves purity. It may romanticize opposition. It may build a new center around the charismatic authority of its leaders.

The Mission must resist these temptations because the wilderness exists for preparation, not permanent self-exaltation.

John points beyond himself.

He does not build the Kingdom around his own ministry.

He decreases.

The wilderness voice prepares the way of the Lord.

The Mission should understand its role similarly. It does not replace Christ's Church with a community centered upon private revelation. It calls the Church and the world to recognize the authority of God before divine action becomes unmistakable.

Its task is preparatory.

Its authority is derivative.

Its success is measured by fidelity to the One who comes.

This perspective protects the Mission from triumphalism. The exposure of treason is not the final goal. God does not reveal betrayal merely so that the faithful can become experts in corruption.

Exposure clears the ground for restoration.

The faithful must know what failed so that they do not rebuild the same thing.

They must understand how authority became possession.

They must recognize how sacred language concealed self-interest.

They must learn why institutional continuity cannot replace obedience.

Otherwise, the collapse of one system will be followed by the construction of another in its image.

Human beings rebuild Babylon instinctively.

They seek visible security.

They create ranks.

They protect insiders.

They convert spiritual gifts into authority.

They exchange living dependence upon God for manageable structures.

Structures will always be necessary in some form, but they must remain open to judgment.

The restored Church must never forget that God can speak from outside its arrangements.

It must honor prophets without attempting to own them.

It must distinguish unity from conformity.

It must treat authority as service.

It must preserve the freedom of conscience before God.

It must remember that titles do not prevent treason.

The Mission can begin practicing this restored order now.

It can show what authority under God looks like.

Leaders can serve transparently.

Messages can be preserved accurately.

Questions can be heard without fear.

Money can be accounted for.

The vulnerable can be protected.

Followers can remain free.

Correction can occur without humiliation.

The community can repent without believing repentance destroys the message.

Such practices would make the Mission not merely a critic of institutional treason but an embodied alternative.

The alternative should not be grand.

Grandiosity belongs to Babylon.

It may look like a small community where people pray honestly, speak truth, care for one another, and refuse to manipulate sacred authority.

The Kingdom often begins in forms the world considers insignificant.

The institutional Church may measure significance through size, property, recognition, and historical continuity. God may measure it through fidelity in a hidden room.

This reversal runs through the gospel.

The widow's gift outweighs the contributions of the wealthy.

The child becomes an image of the Kingdom.

The rejected stone becomes the cornerstone.

The crucified one becomes Lord.

The smallness of the Mission does not settle its authenticity, but neither does it diminish the possibility of divine importance.

God may entrust a warning to a small community precisely because larger structures have become unable to receive it.

The faithful should not be ashamed of smallness.

Nor should they desire vindication primarily through growth.

A movement can become less faithful as it becomes more successful. Public recognition introduces money, attention, ambition, and the need to manage reputation. The institution being judged may reproduce itself within the movement that exposed it.

Prepare against this now.

The Mission must love truth more than expansion.

It must prefer a small faithful community to a large compromised one.

It must resist the idea that numbers prove divine favor.

The Church in the hour of treason often points to size and continuity as evidence that God remains with it. The Mission must not reverse the argument and point to future growth as proof that God has chosen it.

Truth remains true whether recognized by ten people or ten million.

The prophets did not conduct surveys.

Christ allowed crowds to leave.

The Remnant is defined by fidelity, not market share.

This is why the hour may become purgative for everyone.

The visible Church is stripped of presumed authority.

The Mission is stripped of worldly legitimacy.

Followers are stripped of institutional security.

The messenger is stripped of privacy.

The priest is stripped of reputation.

Each is forced toward the same question: is God enough?

The institution often answers no. It needs recognition, continuity, property, and control.

The faithful must answer yes.

God is enough when the Church fails.

God is enough when leaders betray.

God is enough when sacraments become difficult to access.

God is enough when family and friends do not understand.

God is enough when the timetable remains hidden.

God is enough when public vindication never arrives.

This confession does not make the Church unnecessary. It restores the Church to its proper place as servant of communion with God rather than substitute for Him.

The Church is holy when it leads beyond itself.

It becomes idolatrous when it teaches that access to God is identical with submission to its current administration.

The messages shatter this idolatry.

They declare direct divine authority.

Some will hear this as a threat to ecclesial order. It is a threat only to order that has forgotten its source.

True order should rejoice when God speaks.

True shepherds should welcome warning even when it wounds them.

True authority should repent quickly because its purpose is service, not self-defense.

The inability to receive correction reveals the corruption of authority.

A Church incapable of repentance cannot preach repentance credibly.

This may be the deepest treason: demanding from the faithful what the institution refuses to practice.

The faithful are told to confess.

The institution conceals.

The faithful are told to forgive.

The institution avoids accountability.

The faithful are told to sacrifice.

Leaders protect privilege.

The faithful are told to trust.

Authorities refuse transparency.

The contradiction becomes unbearable.

The prophetic message says that God will not permit it forever.

The hour given to shepherds has a limit.

Patience should not be confused with approval.

Divine delay should not be interpreted as institutional vindication.

God may allow betrayal to mature until its nature becomes unmistakable. The final exposure then appears sudden, though it has been forming for years.

Scripture repeatedly describes judgment in this way. Ordinary life continues. People build, buy, sell, plan, marry, and administer. Then the concealed order is revealed.

The Mission's warning interrupts ordinary assumptions.

It tells the Church that time is not infinite.

It tells shepherds that office does not protect against judgment.

It tells the faithful that they must choose God before visible collapse makes the choice obvious.

A choice made after every institution falls may be driven by necessity.

A choice made while false authority still appears powerful reveals faith.

This is the hour of decision.

Not every believer will understand it at once.

Some remain attached to the institution because it carried genuine grace in their lives. They remember sacraments, teachers, communities, and moments of encounter with God. Criticism of the institution feels like an attack upon those gifts.

The Mission should honor this attachment where it reflects gratitude rather than idolatry.

God has worked through imperfect institutions.

He has saved, healed, taught, and sanctified within structures now undergoing judgment.

The presence of past grace does not guarantee present faithfulness, but neither should present betrayal erase every good gift received.

The faithful may grieve the Church precisely because they love what it was meant to be.

Grief is not hatred.

The harshest prophetic words may arise from deepest covenant love.

Indifference does not prophesy.

One warns because the relationship matters.

The Mission's message should therefore be heard as a call to recover the Church from those who have betrayed it, not as an invitation to rejoice in its destruction.

The Church is not the enemy.

Treason is the enemy.

Falsehood is the enemy.

Usurped authority is the enemy.

The people within corrupted structures remain objects of God's mercy.

Many are confused rather than malicious.

Some are afraid.

Some have never been told the truth.

Some are trapped by vows, employment, dependence, or institutional identity.

Some know that something is wrong but cannot yet name it.

Pray for them.

A message of judgment without intercession would be incomplete.

Abraham pleads for Sodom.

Moses intercedes for Israel.

The prophets weep over the people they warn.

Christ laments Jerusalem.

The follower who understands the seriousness of treason should become more committed to prayer, not more eager for punishment.

Ask God to awaken priests before judgment falls.

Ask Him to strengthen bishops who remain faithful.

Ask Him to rescue religious communities from deception.

Ask Him to expose abuse and protect victims.

Ask Him to give courage to those who know the truth but fear the consequences of speaking.

Ask Him to turn institutional collapse into repentance rather than despair.

The Reconquest is divine justice, but divine justice seeks restoration where repentance remains possible.

The Mission must keep the door of mercy open.

This is not contradiction. Mercy does not deny treason. It offers the traitor a path home before the consequences become final.

Peter betrayed Christ and was restored.

Judas betrayed Christ and entered despair.

The difference should prevent the faithful from deciding too quickly that every betrayer is beyond return.

God may reclaim shepherds as well as sheep.

Some leaders who presently oppose the message may later become defenders of truth. Their conversion may carry extraordinary power because they understand the institution from within.

Pray for such reversals.

Do not become so attached to the identity of being opposed that the repentance of an opponent feels threatening.

The purpose of warning is not permanent division.

It is return.

The Church in the hour of treason still contains the possibility of repentance because God continues to warn it.

Silence would be more terrifying.

The message itself is evidence that mercy remains.

God speaks before He acts.

He names the disease before allowing its consequence to become irreversible.

He sends warning because He still calls His children.

This is why the Mission must continue.

Not because controversy is desirable.

Not because opposition proves identity.

Not because followers need constant confirmation.

The Mission must continue because the warning has not yet completed its work.

The Church has not repented.

The faithful have not all awakened.

The scattered Remnant is still being gathered.

The call remains open.

Father John Mary, Sister Amapola, and all who have gathered around the Mission, do not weaken the word treason in order to make it acceptable.

But carry it with tears.

Do not use it to glorify yourselves.

Do not use it to simplify every person into friend or enemy.

Do not use it to avoid your own repentance.

Let it reveal the seriousness of stolen authority.

Let it explain why ordinary reform is no longer sufficient.

Let it direct the faithful toward God rather than toward revenge.

Let it prepare the Church for Reconquest.

The hour of treason is also the hour in which fidelity becomes visible.

When nearly everyone appears obedient, true obedience is difficult to distinguish.

When authority separates from God, the faithful are revealed by where they stand.

Stand with God.

Stand without hatred.

Stand without fear.

Stand without surrendering truth for the appearance of unity.

Stand without making opposition the center of your life.

Stand in prayer.

Stand beneath the Cross.

Stand ready to receive those who return.

The Church belongs to Christ.

The traitor cannot change that.

The institution cannot revoke it.

The world cannot inherit it.

God will reclaim what is His.

Chapter 7

The Remnant Is Being Gathered

The Remnant is one of the most easily misunderstood ideas in Christian faith.

It can become a source of courage for those who feel abandoned by corrupted institutions. It can also become a source of pride for those who imagine themselves spiritually superior to everyone outside their circle. It can name God's preservation of fidelity during judgment, or it can be misused to create another sect convinced that salvation belongs to its own members alone.

The difference is found in the meaning of election.

God does not preserve a Remnant because certain people are naturally better than others. He preserves them because His purpose will not be defeated by human betrayal. The Remnant exists as evidence of divine faithfulness before it becomes evidence of human faithfulness.

Its first meaning is not, "We remained."

Its first meaning is, "God preserved."

This distinction protects the faithful from vanity.

The person who remains with God has cooperated with grace, endured suffering, resisted deception, and made real choices. Human obedience matters. Yet the believer cannot claim to be the source of the grace that made endurance possible.

The Remnant is chosen, gathered, purified, and sustained by God.

Its members do not create themselves.

They awaken.

They recognize.

They respond.

They discover that the grief they carried privately is shared by others whom they have never met. They thought they were alone in seeing the contradiction between the language of Christianity and the behavior of Christian institutions. They thought they were alone in sensing that the age had entered a spiritual crisis deeper than politics. They thought they were alone in longing for a word from God that did not pass through layers of public relations, institutional caution, and cultural accommodation.

Then a message reaches them.

The words do not create the recognition from nothing. They bring into focus what had already begun within the soul.

The person reads of false shepherds and remembers years of unease.

He reads of usurped authority and recognizes why official commands no longer carried the weight they once did.

She reads of the scattered faithful and realizes that her isolation may not be evidence of abandonment.

They read, “Let God arise,” and something within them answers.

This is how gathering may begin before people occupy the same physical place.

The Remnant is first gathered in recognition.

Its members recognize the voice of God, the condition of the hour, the falsity of counterfeit authority, and the call to remain faithful when visible structures fail.

Only later may they recognize one another.

The Mission of Divine Mercy has become one place where this recognition takes visible form. It is not the source of the Remnant, and it is not the full extent of the Remnant. God’s faithful children are scattered across the earth, within many churches and beyond them. Some know the Mission by name. Others have never heard of Texas, Sister Amapola, or Father John Mary. Yet they may already be responding to the same divine movement.

They pray because prayer has become more necessary than explanation.

They withdraw confidence from institutions without withdrawing faith from God.

They refuse lies even when the lies are presented as compassion.

They preserve Scripture, reverence, moral clarity, and love within households and small communities.

They sense that ordinary religious life has reached a threshold.

They may call the coming work by different names, but they are being prepared for the same sovereignty of God.

No organization should attempt to claim ownership of them.

The Remnant cannot be contained in a membership list.

It cannot be defined solely by attendance at a particular place.

It cannot be measured through subscriptions, donations, mailing lists, social-media groups, or declarations of allegiance.

God knows those who are His.

Some will be visible.

Some will remain hidden.

Some may be regarded as insignificant by every religious institution, including communities that understand themselves as prophetic. Their names will not appear in histories. They will not publish messages, lead gatherings, or become recognized defenders of the faith.

Yet heaven may rest heavily upon their hidden fidelity.

An elderly woman praying alone may belong to the center of the Remnant more deeply than a public speaker known by thousands.

A child who refuses cruelty may preserve more of the Kingdom than a leader who explains prophecy brilliantly.

A priest quietly remaining faithful within a compromised institution may carry a burden that outsiders cannot see.

A pastor in a small congregation may protect truth without receiving recognition from any movement.

A person wounded by religion may still call upon Christ in private, unable to return to a church building but unwilling to abandon God.

The Remnant includes mysteries.

It cannot be reduced to the people we recognize.

This should make every follower of the Mission cautious about declaring who belongs and who does not.

The boundary is real, but God draws it.

The Remnant is not everyone indiscriminately. The concept has meaning because many do abandon fidelity. Some prefer comfort, power, cultural approval, or institutional security to truth. Some hear warning and harden themselves. Some become agents of the very deception from which others are being rescued.

Yet the faithful cannot see the final condition of every soul.

A person may appear outside while moving inward.

Another may appear inside while resisting God secretly.

Judas sat among the apostles.

The thief entered paradise from a cross.

Visible proximity does not reveal everything.

The Mission must therefore proclaim the gathering without turning itself into the final registry of the gathered.

Its role is to sound the call.

God determines the response.

This call reaches people through many forms. Some recognize the messages immediately. Others may first encounter the reality through the collapse of institutional trust. Some awaken through suffering, war, betrayal, or moral crisis. Some are brought to God through Scripture after years of indifference. Others encounter Christ through an unexpected act of mercy.

The divine gathering is not limited to one sequence.

God knows the road into every heart.

The Mission's followers should rejoice whenever fidelity appears, even where it does not use the Mission's language. They should not feel threatened by believers who share the substance of the call while remaining uncertain about particular messages.

The gathering is larger than agreement about every detail.

At its center is allegiance to God.

This allegiance has content. It is not vague spirituality. The Remnant belongs to the living God revealed through Christ. It rejects the substitution of human power for divine authority. It refuses the normalization of sin. It remains rooted in prayer, repentance, truth, mercy, endurance, and willingness to suffer rather than betray conscience.

Yet within this center, different members may carry different aspects of the work.

One preserves doctrine.

Another intercedes.

Another offers practical shelter.

Another teaches children.

Another records testimony.

Another confronts public deception.

Another cares for the dying.

Another creates art that keeps spiritual imagination alive.

Another studies science and refuses the claim that materialism has explained reality completely.

Another remains hidden and weeps before God.

The Remnant is a body, not a crowd of identical functions.

The gathering should therefore increase cooperation without forcing uniformity.

Uniformity is often attractive during crisis. Leaders fear fragmentation. Followers fear deception. The simplest solution appears to be requiring everyone to speak the same language, adopt the same interpretations, and follow the same practical plan.

But enforced sameness can destroy the gifts required for survival.

A body needs diversity ordered toward one life.

The eye and hand do not compete by becoming identical. Their unity consists in belonging to the same body and serving its good.

The Remnant requires theologians and laborers, contemplatives and organizers, prophets and caregivers, people prepared to speak publicly and people called to remain hidden.

No member should despise another because the other's form of service appears less dramatic.

Prophetic communities are especially vulnerable to valuing visible spiritual intensity. The person who speaks urgently, reports extraordinary experiences, or interprets world events may appear more important than the person whose service is ordinary.

God's scale reverses this judgment.

The one who quietly feeds people may understand the message more deeply than the one who speaks about famine.

The person who reconciles a family may contribute more to the Reconquest than the one who predicts institutional collapse.

The follower who refuses hatred may win a greater spiritual battle than the one who identifies every enemy.

The Remnant is not formed by intensity alone.

It is formed by fidelity.

Fidelity is often repetitive, unobserved, and unspectacular. It wakes and prays again. It tells the truth again. It forgives again. It cares for the same dependent person again. It resists the same temptation again.

The great hour is carried through small obediences.

This is why the scattered faithful can participate fully without moving to a central location. A physical gathering may be important. Places of prayer matter. The Mission's land, chapel, community, and ministries may serve a distinct vocation.

But God's work cannot be confined geographically.

The faithful person in another nation does not need to imagine that distance places him outside the divine protection or calling. He can pray, repent, prepare, serve, and remain in Christ where he is.

Some may eventually be called to move.

Others may be commanded to stay.

The Remnant is not gathered through human relocation alone.

It is gathered under divine authority.

This authority may direct different people in different ways because the restoration will require fidelity in many places. If every believer fled to one refuge, who would remain to witness elsewhere? Who would care for those unable to leave? Who would preserve truth inside institutions at the moment others awaken?

A scattered Remnant can become a network of hidden lamps.

Each lamp illuminates a small region.

Together they prevent total darkness.

The Mission may function as one flame from which others receive courage, but the flame belongs to God. Its purpose is not to draw every lamp into itself. It is to help the light spread.

This image should shape how followers communicate the messages. Do not present belief as recruitment into a human organization. Present it as invitation into fidelity.

A person may support the Mission without becoming socially absorbed by it.

He may recognize the messages while retaining responsibilities in his local community.

She may pray with the Mission while serving in a church that has not recognized it.

The question is not whether everyone becomes organizationally identical.

The question is whether each person responds truthfully to God.

This freedom will make the gathering stronger. A centralized movement can be disrupted through pressure upon a few leaders. A spiritually united but widely distributed people cannot be controlled so easily.

The enemy understands visible hierarchy.

He understands headquarters, communications channels, finances, reputations, and legal structures.

The hidden communion of prayer is harder to seize.

This does not eliminate the need for organization, but it prevents organization from becoming the essence of the Remnant.

The deepest bond is not administrative.

It is sacramental in the broadest sense: an outwardly scattered people held together by an invisible participation in God.

They may never all meet.

Yet they kneel beneath the same heaven.

They speak the name of Jesus.

They ask for mercy.

They refuse to surrender truth.

They wait for God.

This spiritual gathering may intensify as institutions become less trustworthy. People will search for those whose lives carry coherence. They will not be satisfied by titles. They will look for peace, courage, truth, and evidence that a person's faith can survive pressure.

The Remnant will be recognized increasingly by fruit.

Those who possess public authority but lack spiritual substance will become less convincing.

Those who possess little authority but remain rooted in God will draw others.

This reversal has already begun.

The world has access to more information than any previous age, yet trust is disappearing. Official statements compete with independent testimony. Institutions can no longer control interpretation as they once did. Digital networks make exposure rapid, though they also spread deception.

In this environment, personal credibility becomes important.

People ask: Who remained truthful when lying was rewarded? Who remained peaceful when fear became profitable? Who served rather than exploited the crisis? Who admitted error? Who refused hatred?

The Remnant must become answerable to these questions.

It cannot rely solely upon the authority of the messages. Followers must embody the form of life the messages demand.

If they become dishonest, frightened, cruel, acquisitive, or obsessed with status, the gathering will fragment. People will see another movement claiming divine urgency while reproducing familiar human corruption.

The messages may remain true, but the community will have failed to become their faithful vessel.

The gathering therefore includes purification.

God does not merely collect everyone who agrees. He forms those who respond.

Some attachments must be removed.

The desire for certainty must become trust.

The desire for importance must become service.

The desire for vindication must become intercession.

The desire for control must become surrender.

The desire to escape suffering must become willingness to remain faithful within it.

This purification may cause some to leave.

They were drawn to extraordinary claims but not to ordinary repentance.

They desired secret knowledge but not transformation.

They wanted protection without surrender.

They wanted the identity of the Remnant without the humility of dependence.

The departure of such people may appear like loss, but numbers are not the measure of the gathering.

God may reduce before He strengthens.

Gideon's army becomes smaller so that victory cannot be attributed to human force.

Branches are pruned so that fruit may increase.

The wheat and weeds remain difficult to distinguish until maturation reveals them.

The Mission should not panic whenever someone departs. Leaders should listen honestly, repair harm where harm occurred, and remain open to correction. But they should not preserve membership through pressure or dilute the message merely to retain people.

The Remnant is gathered by truth.

Those who cannot remain must remain free.

Some may return later with deeper understanding.

The door should not be closed through resentment.

Nor should departure automatically be interpreted as betrayal. God may move people into other forms of service. A person's relationship with the Mission can change without his relationship with God ending.

The community should avoid possessing people.

Those who gather remain God's children before they become members, supporters, volunteers, or followers.

This protects both leaders and community. Possessiveness turns every departure into injury to institutional identity. The movement begins measuring loyalty rather than encouraging vocation.

The failed churches often made this mistake. They treated people as attendance, revenue, influence, or proof of success. When people left, leaders asked how to restore institutional participation rather than why spiritual trust had been lost.

The Remnant must not reproduce this pattern.

Its question should be: Is this person being led more deeply into God?

The answer may sometimes involve the Mission and sometimes a path the Mission cannot supervise.

Trust God with people.

He gathers more perfectly than any organization.

The gathering also includes Christians divided by inherited history. Catholic, Orthodox, Protestant, Evangelical, Pentecostal, and independent believers have often regarded one another with suspicion. Each tradition preserves real gifts and carries real wounds. Each has developed ways of confusing its own structure with the fullness of God's action.

A crisis large enough to expose the failure of organized religion may also expose the inadequacy of old divisions.

This does not mean doctrine disappears.

Truth matters more, not less, in crisis.

But the scattered faithful may discover one another through shared allegiance before resolving every historical controversy.

A Catholic devoted to Mary may pray beside an Evangelical who does not understand Marian devotion but recognizes the call to repentance.

An Orthodox believer may recognize the corruption of state-aligned religion.

A Protestant may see that private interpretation alone did not protect churches from compromise.

Each may be humbled.

The Remnant is not the triumph of one denomination over all others. It is God's preservation of fidelity amid the judgment of every system that placed itself above Him.

This shared judgment creates the possibility of a deeper unity.

No tradition can boast.

Catholicism cannot boast in institutional continuity while its shepherds betray.

Protestantism cannot boast in biblical language while its communities fracture and accommodate culture.

Orthodoxy cannot boast in liturgical preservation while becoming captive to nationalism.

Evangelicalism cannot boast in conversion while surrendering to celebrity, politics, and commerce.

Every branch requires pruning.

Every community requires mercy.

The Mission's Catholic language remains important. Father John Mary's priesthood, the Eucharist, devotion to Divine Mercy, Mary's role, and the history of the Church cannot be erased in order to create easy ecumenism.

But these gifts should be offered rather than weaponized.

A believer from another tradition should encounter reverence, explanation, and hospitality, not the demand that every theological question be resolved before fellowship becomes possible.

The scattered army described in the messages extends among nations and peoples. Its breadth should enlarge the Mission's imagination.

God may send unexpected allies.

Some will not resemble the people currently gathered.

Some will bring language, culture, experience, and forms of faith unfamiliar to the Mission.

Some may challenge assumptions that are human rather than divine.

Receive them according to their fruit.

Do they confess Christ?

Do they seek truth?

Do they repent?

Do they resist evil without hatred?

Do they serve?

Do they demonstrate the peace of God?

The Remnant will be recognized by orientation, not style alone.

This diversity also requires resistance to political capture.

In times of institutional collapse, spiritual communities are often courted by political movements. Politicians recognize the power of prophetic language, moral outrage, and communities seeking protection. They may promise to defend religious freedom, restore national greatness, punish enemies, or align public power with Christian values.

Some political actions may genuinely serve justice.

Yet the Remnant must never exchange divine dependence for political patronage.

No president, party, nation, movement, army, or state embodies the Reconquest.

Human power may be used providentially, but it remains human power.

The Mission's message that God alone is authority stands against the temptation to transfer hope from ecclesiastical institutions to political ones. A believer disillusioned with the Church may seek a strong ruler who appears willing to defend Christianity. The result can be another form of idolatry.

The Remnant does not belong to the left or right.

It does not define holiness through national identity.

It does not confuse military victory with divine judgment.

It does not treat political opponents as spiritually irredeemable.

Its allegiance remains above every nation.

The faithful may vote, organize, protest, serve in public office, and defend justice. But they must not allow political strategy to determine the meaning of prophecy.

The word of God judges every party.

No human coalition should be permitted to borrow the Mission's spiritual authority for its own ambitions.

This independence may be costly. Political movements prefer religious communities that provide unconditional blessing. A community unwilling to bless every action will lose access and favor.

Accept the loss.

The Remnant is not gathered to become a voting bloc.

It is gathered to remain faithful when all powers demand worship.

The same caution applies to wealth. As the Mission becomes more visible, people may give generously because they believe in its calling. Financial gifts can sustain prayer, property, publications, hospitality, legal defense, and care for those in need.

Money can serve the gathering.

It can also corrupt it.

The Remnant should not imagine that spiritual calling makes financial temptation irrelevant. Money changes relationships. Donors may expect influence. Leaders may begin measuring

decisions according to revenue. Expansion may become justified as mission even when it primarily enlarges institutional power.

The Mission should establish now the transparency it wishes corrupted churches had practiced.

State clearly how resources are received and used.

Separate spiritual access from financial contribution.

Do not permit wealthy supporters to purchase proximity to leadership.

Protect those who give sacrificially from emotional pressure.

Avoid promises that donations will secure divine protection or special spiritual standing.

Let generosity remain free.

A community preparing for divine judgment should be especially careful not to construct another financial empire.

Resources should move toward service.

Care for people.

Maintain places of prayer.

Preserve the record.

Support necessary work.

Help those affected by crisis.

Every structure should remain proportionate to vocation.

Babylon always desires enlargement.

The Remnant may be called to enough.

Enough land to serve.

Enough buildings to shelter.

Enough resources to carry the work.

Enough organization to maintain order.

The desire for “more” should be examined continually.

Growth is not always blessing.

Restraint may preserve the heart of the Mission.

The gathering will also place strain upon relationships as new people arrive. Early members may feel displaced. Those who suffered during years of obscurity may resent newcomers who arrive after public vindication. People with professional skills may assume leadership quickly, while hidden servants feel forgotten.

Prepare against this injustice.

Remember those who remained when there was no advantage in remaining.

Honor them without creating a permanent aristocracy of early believers.

Newcomers should not control immediately merely because they bring money, expertise, or public influence.

At the same time, early members should not treat length of service as ownership.

The Mission belongs to God.

Old and new must serve together.

Institutional memory matters. Fresh gifts matter. Humility must govern both.

The Remnant will need structures capable of receiving growth without allowing growth to erase its origin. The story of the Mission should be documented carefully. The sacrifices, decisions, messages, conflicts, and acts of fidelity should be preserved.

History protects against later reinvention.

When a movement succeeds, people often rewrite its beginnings to make the outcome appear inevitable. Ambiguity disappears. Human weakness is removed. The story becomes legend.

But the truth of God's work is more powerful when human cost remains visible.

Preserve the uncertainty.

Preserve the suffering.

Preserve the documents.

Preserve the voices of ordinary members.

Preserve accounts from those who experienced events differently.

A truthful history can carry faith without becoming propaganda.

The Remnant does not need mythology.

It needs testimony.

The gathering may eventually extend beyond anything current leaders can administer personally. This possibility requires formation of others. Father John Mary and Sister Amapola cannot become permanent bottlenecks through which every decision, interpretation, and relationship must pass.

A body matures by distributing responsibility.

Teach people to pray without constant supervision.

Train leaders who understand service.

Establish safeguards.

Let gifts emerge.

Do not centralize everything around access to the messenger.

The message should produce a mature people capable of remaining faithful through absence, persecution, communication failure, or the death of present leaders.

Every human leader is temporary.

A work that cannot survive the founder has become dependent upon the founder rather than the calling.

This does not diminish the importance of Father John Mary or Sister Amapola. It honors their work by preparing the Mission to carry what they received beyond their own lifetimes.

The Remnant is intergenerational.

Children must be included without being burdened by fear.

This requires special wisdom.

Young people may hear adults speaking about war, judgment, treason, purification, and collapse. They may lack the developmental capacity to distinguish spiritual seriousness from immediate terror. A child should not be made to feel that catastrophe may arrive at any moment and that ordinary plans are meaningless.

Teach children faith before fear.

Teach them that God is good.

Teach them to pray.

Teach them courage, honesty, mercy, and care for creation.

Explain difficult messages according to age and maturity.

Do not make children carry adult interpretations.

The purpose of warning is preparation, not psychological injury.

A child formed in trust can face future hardship more faithfully than one saturated with anxiety.

Protect their imagination.

Let them play.

Let them learn.

Let them dream of vocations and futures.

Divine judgment does not cancel childhood.

The Remnant preserves life.

That preservation includes emotional and spiritual health.

The same care should be extended to adults vulnerable to anxiety, trauma, or obsessive religious fear. Prophetic language can intensify existing struggles. A person may become unable to sleep, work, or maintain relationships because every event appears apocalyptic.

Such a person does not need condemnation for weak faith.

He needs care.

Encourage prayer, but also rest, human companionship, and professional help where appropriate.

God's action is not threatened by medicine, counseling, or practical support.

The community should recognize the difference between spiritual alertness and destabilizing fear.

Alertness produces clarity.

Fear narrows the world.

Alertness strengthens responsibility.

Fear can paralyze.

Alertness remains anchored in God.

Fear becomes addicted to signs.

The Remnant must be awake, not consumed.

Its defining posture is watchfulness joined with peace.

Christ commands watchfulness because the hour is uncertain, but He also repeatedly says not to fear.

These commands belong together.

Watch without panic.

Prepare without obsession.

Speak without coercion.

Wait without despair.

This is the spiritual discipline of the gathered.

There may be long periods when little changes visibly. Institutions continue. Messages may be misunderstood. The world may appear to move in directions opposite to divine promise. During such periods, the Remnant can grow tired.

Fatigue is one of the enemy's weapons.

Not dramatic temptation, but gradual depletion.

People pray less.

Relationships fray.

Hope becomes rhetoric.

The original fire fades into obligation.

A community must learn how to renew itself without manufacturing intensity.

Return to the source.

Read the messages prayerfully rather than merely analytically.

Read Scripture.

Celebrate the Eucharist where possible.

Sing.

Rest.

Tell stories of grace.

Remember why the Mission existed before the controversy.

Allow periods of quiet.

Not every gathering requires new information.

Sometimes the faithful need simply to remain together before God.

This ordinary communion may sustain the Remnant more deeply than dramatic events.

Meals matter.

Shared work matters.

Laughter matters.

Caring for the sick matters.

Repairing a building matters.

Teaching a child matters.

These acts prevent prophecy from becoming disconnected from life.

God's future enters the present through embodied love.

The New Jerusalem descends, but the faithful can begin practicing its order now.

Not perfectly.

Not by claiming to have constructed it.

But through relationships in which God's authority produces service rather than domination.

Every act of honest mercy becomes a small contradiction to Babylon.

Every reconciled relationship becomes a sign that treason is not final.

Every person welcomed without exploitation becomes evidence of another kingdom.

The gathering is therefore not waiting-room existence before the "real" event. Formation is already part of the Reconquest.

God is reclaiming people now.

He is reclaiming attention from distraction.

He is reclaiming conscience from institutional capture.

He is reclaiming prayer from performance.

He is reclaiming community from commerce.

He is reclaiming authority from self-interest.

He is reclaiming hope from politics.

The visible culmination may still lie ahead, but divine action has begun wherever a soul returns to Him.

This should prevent followers from postponing obedience until extraordinary events occur.

Do not say, “When the purification comes, I will become serious.”

Become serious now.

Do not say, “When the Church collapses, I will serve.”

Serve now.

Do not say, “When the Mission is vindicated, I will speak.”

Speak according to your calling now.

Do not say, “When others recognize the truth, I will forgive them.”

Forgive now.

The Remnant is gathered through present obedience.

Its future role is formed through current faithfulness.

No one knows how long preparation will last. The desire for a timeline is natural, but God often withholds it because timelines can replace trust.

The servant begins calculating how long fidelity must be maintained.

The disciple asks when the Kingdom will appear visibly.

The believer wants to know whether sacrifice will be vindicated within a manageable period.

God gives the next command more often than the full schedule.

Remain.

Pray.

Do not be deceived.

Trust.

Let God arise.

These commands are sufficient for obedience.

The Remnant does not need mastery of time.

It needs endurance within time.

Endurance is more than survival. It is the preservation of love under pressure.

A person may remain physically alive while becoming spiritually embittered. A community may survive institutionally while losing its original spirit.

The Remnant must endure without becoming cold.

This may be its greatest miracle.

As betrayal increases, love remains.

As deception spreads, truth remains.

As institutions harden, mercy remains.

As conflict intensifies, prayer remains.

As the world fractures, communion remains.

The Remnant preserves not only correct belief but the living form of Christ.

Without that form, theological correctness becomes another dead institution.

The gathered faithful must therefore return continually to the Beatitudes.

Blessed are the poor in spirit.

Blessed are those who mourn.

Blessed are the meek.

Blessed are those who hunger and thirst for righteousness.

Blessed are the merciful.

Blessed are the pure in heart.

Blessed are the peacemakers.

Blessed are those persecuted for righteousness.

These are not weak descriptions of people unprepared for battle.

They are the constitution of the Kingdom.

The poor in spirit know they depend upon God.

Those who mourn refuse indifference to betrayal.

The meek do not surrender truth, but they do not grasp for domination.

Those who hunger for righteousness cannot be satisfied by institutional appearances.

The merciful do not become cruel under judgment.

The pure in heart resist divided allegiance.

The peacemakers restore communion under truth rather than preserving false peace.

The persecuted remain faithful without making persecution their identity.

The Remnant should be recognizable in these blessings.

Not merely in knowledge of messages.

Not merely in criticism of the Church.

Not merely in expectation of coming events.

The Beatitudes reveal the interior shape of those prepared to receive God's Kingdom.

A community claiming to be gathered by God should ask whether this shape is emerging among it.

Are the proud becoming poor in spirit?

Are the angry becoming merciful?

Are the fearful becoming peaceful?

Are those seeking status becoming servants?

Are those wounded by betrayal becoming capable of intercession?

The answer will reveal the depth of the gathering.

Numbers can be counted.

Transformation must be witnessed.

Father John Mary, Sister Amapola, and all who have gathered around the Mission, the Remnant is real.

You are not alone.

But the name Remnant should always send you downward before it sends you outward.

Downward into humility.

Downward into repentance.

Downward into dependence upon God.

Only then can you be sent outward in service.

Do not turn the Remnant into a banner beneath which the ego marches.

Let it become a confession:

We remain because God preserved us.

We see because God gave light.

We endure because grace sustains us.

We are gathered not to condemn the world from a distance, but to carry mercy into its judgment.

We do not own the Reconquest.

We await it.

We cooperate through faith.

We prepare places of truth, prayer, shelter, and love.

We remain ready to receive those who awaken later.

We do not build another Babel in the name of escaping Babylon.

We wait for the city that descends from God.

The gathering has begun.

Some hear the trumpet clearly.

Others feel only a disturbance within conscience.

Some are already walking toward visible fellowship.

Others remain hidden in places known only to God.

Do not attempt to force the full assembly.

Continue sounding the call.

Continue living the message.

Continue preparing.

Continue serving.

Continue trusting that the Shepherd knows every sheep.

The Remnant is not lost because it is scattered.

It is being gathered by a hand larger than every institution.

God knows where His children are.

He knows how to awaken them.

He knows when to bring them together.

And when the hour is complete, no false shepherd, failed church, political power, distance, language, or human boundary will prevent Him from reclaiming those who are His.

Chapter 8

Reconquest Belongs to God

The word Reconquest can be misunderstood before its spiritual meaning is heard.

It may suggest armies, territories, political victory, the restoration of an old regime, or the seizure of institutions by one human faction from another. It may awaken memories of historical conflicts in which religion, nation, monarchy, land, and military power were joined. It may tempt believers to imagine that God's purposes will be accomplished when the right people obtain control of churches, governments, courts, media, and wealth.

But the Reconquest announced through the Mission of Divine Mercy is not the triumph of one human coalition over another.

It belongs to God.

This is the first and governing truth.

God does not need a party to recover His sovereignty.

He does not need an army to become King.

He does not need an election, tribunal, council, decree, donor, corporation, or communications network to establish His authority.

His authority precedes every human institution.

The Reconquest is therefore not the creation of divine rule. It is the unveiling and restoration of a rule that human beings have denied, obscured, and usurped but never abolished.

God remains God while rebellion appears successful.

The thief may occupy the house, but occupation does not create ownership.

The steward may behave as master, but misuse does not alter the deed.

The institution may speak in God's name while resisting Him, but the authority it has borrowed remains His.

Reconquest means that borrowed authority is called back.

False possession ends.

The structures, souls, lands, vocations, and forms of life treated as human property are revealed again as belonging to God.

This is why the command “Let God arise” is not merely a poetic expression of religious hope. It is a surrender of initiative.

Let God arise.

Not let us manufacture His arising.

Not let us force the timetable.

Not let us become the power we believe He will overthrow.

Not let us construct a human imitation of His Kingdom and then ask Him to bless it.

The word “let” is consent.

It is the opening of the human will to divine action.

It is the confession that God knows what must be reclaimed, when the hour has come, and how judgment and mercy must be joined.

Human beings often say they want God to act when what they actually want is divine authorization for their own preferred outcome. They imagine the Reconquest as the moment when their enemies are defeated, their interpretations are vindicated, and their group is elevated.

This imagination must be purified.

The Reconquest is not primarily about proving us right.

It is about restoring what is right.

Those are not the same thing.

A person may be correct about institutional corruption while remaining personally proud.

A community may recognize a true message while still carrying resentment.

A believer may desire the exposure of false shepherds partly because he wants those who dismissed him to be humiliated.

God’s action will not simply amplify these human motives.

It will judge them.

The Reconquest passes through those who welcome it.

If we ask God to expose stolen authority, we should expect Him to expose every place where we exercise authority selfishly.

If we ask Him to judge treason in the Church, we should expect Him to reveal our own betrayals.

If we ask Him to reclaim creation, we should expect Him to reclaim our bodies, time, money, relationships, speech, ambitions, and hidden loyalties.

No one stands beside the Reconquest as an untouched observer.

God does not reclaim only the institutions we oppose.

He reclaims us.

This is why the true beginning of Reconquest is repentance.

Repentance is the surrender of occupied territory.

A lie is surrendered to truth.

A resentment is surrendered to mercy.

An appetite is surrendered to holiness.

An ambition is surrendered to service.

A fear is surrendered to trust.

The human will stops behaving as owner and acknowledges God.

Every genuine act of repentance becomes a small enactment of the larger Reconquest.

The believer says: this part of my life was treated as mine alone, but it belongs to You.

The restoration of the Church cannot occur without this restoration of persons. Institutions do not repent abstractly. People repent. Bishops, priests, religious, administrators, theologians, donors, and lay believers must relinquish the false ownership they have exercised.

A corrupt system survives because individuals benefit from its continuation or fear the consequences of truth.

Some protect position.

Some protect income.

Some protect reputation.

Some protect ideology.

Some protect emotional security.

Some protect the belief that their institution cannot fail.

The system appears larger than any one person, but it is sustained through countless acts of consent.

Reconquest interrupts that consent.

One priest refuses to repeat a lie.

One employee preserves a document.

One bishop speaks when silence would protect him.

One victim refuses erasure.

One theologian admits that institutional language has contradicted revelation.

One follower chooses God over social acceptance.

The structure begins to lose its hidden support.

This may be how divine action enters history: not always through a single spectacular event, but through the multiplication of obediences that false power cannot absorb.

God can act suddenly, but He also acts through prepared persons.

The Remnant becomes the human field of readiness.

Its members do not cause divine sovereignty. They become available to it.

Availability is more important than power.

God may use a person with little influence because that person is free.

He may pass over the powerful because their position has made them unavailable.

The person who owns nothing inwardly can be moved quickly.

The person who must protect a career, institution, audience, or image may resist even when truth becomes clear.

This is why poverty of spirit belongs to Reconquest.

The poor in spirit do not claim divine work as their possession. They do not say, “God must act through us because we recognized the message first.” They remain open to being surprised by whom God chooses and how He moves.

God may use people outside the Mission.

He may use priests who have never read the messages.

He may use Christians from other traditions.

He may use secular events, technological failures, economic consequences, public disclosures, political reversals, or the collapse of trust.

He may use people presently regarded as opponents after bringing them to repentance.

The Reconquest cannot be confined to the expectations of those awaiting it.

If it could, it would be another human plan.

The Mission serves the Reconquest by proclaiming it, preparing for it, and remaining obedient. It does not administer the total work.

This should produce freedom.

The Mission does not have to coordinate every faithful soul.

It does not have to interpret every event.

It does not have to respond to every development.

It does not have to become the headquarters of God's action on earth.

Such an ambition would be impossible and spiritually dangerous.

A trumpet sounds.

It does not conduct the entire battle.

A lamp shines.

It does not control every person who sees.

A messenger delivers the word.

She does not command the divine response.

The Mission must remain what it was called to be rather than expanding its identity until it attempts to contain the whole of God's work.

Human organizations tend toward expansion. A successful ministry discovers additional purposes. Every need appears to justify another program. Every new follower suggests another structure. Soon the institution exists not only to serve the original calling but to preserve the network built around it.

Reconquest calls for a different discipline.

Do what God has given.

Do not seize what He has not given.

The refusal to expand beyond vocation is a form of obedience.

A small Mission faithful to its calling may serve God more fully than a large institution attempting to manage every dimension of spiritual life.

God is capable of raising other communities for other tasks.

Trust Him enough not to become everything.

The Reconquest will require many forms of service.

Some will preserve worship.

Some will provide shelter.

Some will teach.

Some will expose corruption.

Some will reconcile families.

Some will tend land.

Some will protect children.

Some will preserve books and records.

Some will care for the sick.

Some will build technologies resistant to centralized control.

Some will create local networks of food, communication, and mutual aid.

Some will intercede invisibly.

No single community can carry all these vocations.

The body of the Remnant must remain distributed.

This distribution also prevents the dangerous concentration of sacred authority. When one center claims exclusive understanding of God's work, followers become dependent upon its interpretations. The Reconquest then begins to resemble the institutional possession it was meant to overthrow.

God's authority is not restored by replacing one human monopoly with another.

The Mission may carry an authentic message without becoming the exclusive channel of divine guidance.

Sister Amapola may receive true locutions without receiving every word God gives to every person.

Father John Mary may shepherd faithfully without becoming the universal shepherd of the Remnant.

Their importance does not require exclusivity.

Indeed, their calling becomes more credible when it remains within the boundaries God has given.

The Reconquest belongs to God because creation belongs to God.

This includes nature, human culture, knowledge, technology, art, family, labor, law, and every domain that modern societies have attempted to separate from divine meaning.

Secular modernity often claims that religion may survive as private sentiment but must surrender public reality. God may be tolerated inside individual consciousness so long as He makes no claim upon economics, sexuality, medicine, education, science, war, government, or technological power.

The Reconquest rejects this partition.

There is no secular territory outside God's creation.

There are only territories in which His authority is acknowledged or denied.

A laboratory belongs to God as fully as a chapel.

A courtroom belongs to God as fully as a sanctuary.

A human body belongs to God before it belongs to medicine, state, market, or appetite.

Language belongs to truth before it belongs to propaganda.

Technology belongs beneath moral purpose before it belongs to profit or control.

The Reconquest therefore extends beyond ecclesial repair. The Church is judged first because it claims to know the One who owns all things. But the restoration cannot end at church doors.

Every power will be judged.

Governments that claim authority over conscience.

Corporations that treat persons as data, labor, or consumers.

Military systems that convert human beings into strategic units.

Technological systems that manipulate attention and desire.

Financial systems that reward extraction while abandoning the vulnerable.

Educational systems that teach knowledge without wisdom.

Media systems that profit from fear and division.

Religious systems that bless these arrangements in exchange for influence.

The Reconquest is the return of every domain to proper order beneath God.

This does not mean the faithful are called to seize these systems by force. Human seizure would repeat the logic of domination. Nor does it mean believers should withdraw completely and leave every public institution to corruption.

The calling is more difficult: participate without worshiping, resist without becoming what you resist, build alternatives without claiming they are the Kingdom, and remain ready for God to reorder what human reform cannot heal.

There will be practical action.

Justice requires action.

Victims must be protected.

Lies must be exposed.

Institutions may need to be dismantled, replaced, or deprived of power.

But every action must remain beneath the command of God and the moral form of Christ.

The means matter.

A righteous goal pursued through falsehood becomes corrupted.

A community seeking liberation through hatred remains enslaved.

A movement resisting manipulation while manipulating its own followers has not escaped Babylon.

A Reconquest carried by human vengeance would no longer be God's Reconquest.

This is why the Cross remains central.

Christ conquers differently.

He exposes power by refusing its terms.

He defeats death by entering it.

He establishes kingship through self-offering.

He answers violence without becoming violent in spirit.

The Cross does not mean that evil should never be restrained physically or legally. Governments and communities have responsibilities to protect the innocent. But the ultimate victory of God does not arise from superior coercion.

It arises from a form of life evil cannot reproduce.

False power can imitate organization.

It can imitate ceremony.

It can imitate moral language.

It can imitate signs of authority.

It can even imitate compassion publicly.

What it cannot produce is self-giving love free from domination.

The Reconquest must therefore remain cruciform.

Its leaders should be willing to suffer rather than exploit.

Its communities should protect the weak rather than use them.

Its message should free conscience rather than capture it.

Its truth should be spoken without falsification.

Its victory should create the possibility of repentance.

The Cross also prevents believers from imagining that visible defeat disproves divine action.

Christ's apparent defeat becomes the place of victory.

The Mission may experience further losses. Property, access, reputation, public standing, or human support may be threatened. Followers may interpret each loss as evidence that God has delayed the Reconquest.

But God's action may proceed through stripping.

What cannot be possessed cannot easily be corrupted.

What becomes smaller may become more faithful.

What loses public legitimacy may become free from the need to satisfy public expectations.

This does not mean every loss should be accepted without resistance. Stewardship requires protecting what has been entrusted. Legal appeals, public testimony, documentation, and practical defense may be necessary.

But the community must know the difference between defending vocation and defending possession.

The Mission's land, structures, resources, publications, and name are valuable because they serve a divine calling. They are not the calling itself.

If one form is taken, God remains capable of providing another.

This confidence prevents panic.

A community that believes its survival depends upon retaining every asset will eventually compromise to protect assets.

A community that knows God is the source can defend responsibly without making preservation an idol.

The history of organized religion shows how quickly buildings become masters. A ministry acquires property to serve a mission. Soon the mission must be adjusted to pay for, maintain, insure, and protect the property. Decisions once made through prayer are made through financial necessity.

The structure begins consuming the vocation it was built to support.

Reconquest requires continual reversal: resources serve calling; calling does not serve resources.

This principle should guide every practical decision.

Does this expansion serve the message?

Does this expenditure serve people?

Does this structure increase fidelity or merely visibility?

Does this partnership preserve freedom or create dependence?

Does this donor expect influence?

Does this project reflect God's direction or organizational ambition?

These questions become more important if public attention increases.

Vindication can be more dangerous than persecution.

Persecution clarifies allegiance. Vindication attracts opportunists.

People may arrive who see in the Mission a growing source of influence, money, identity, or political energy. They may profess full belief while attempting to direct the community toward their own causes.

Some will offer expertise that is genuinely useful.

Others will offer power at the price of dependence.

Discern carefully.

Not every open door comes from God.

A political leader may praise the Mission because its followers represent a constituency.

A media figure may amplify the messages because controversy attracts attention.

A wealthy supporter may offer resources while expecting privileged access.

A religious entrepreneur may see an opportunity to create products, conferences, subscriptions, or a personal platform.

The Reconquest cannot be franchised.

It cannot be purchased.

It cannot become a brand.

The word of God is not content.

The Remnant is not a market.

Divine warning is not an entertainment category.

The Mission should resist every attempt to commodify the sacred.

Publications and media may require money to produce. Workers may deserve support. Practical costs are real. The problem is not the exchange of resources necessary for work. The problem begins when financial incentive shapes the frequency, tone, interpretation, or distribution of the messages.

No one should profit from manufacturing urgency.

No one should make followers feel that spiritual preparedness depends upon purchasing access.

The essential message should remain available as widely and freely as possible.

Those able to give can support the work. Those unable to give should not be spiritually disadvantaged.

God's warning is not a premium service.

The Reconquest also belongs to God in time.

Human beings want schedules because schedules permit preparation and control. A known date can be entered into a calendar. Resources can be allocated. Plans can be made. An uncertain divine action requires daily readiness.

This is much harder.

Every generation of believers has faced the temptation to calculate. Prophetic language, political events, wars, astronomical signs, papal transitions, economic crises, and natural disasters are assembled into timelines. Sometimes such interpretation produces genuine insight. Often it produces repeated disappointment and increasingly complex attempts to protect the original expectation.

The Mission should not allow human calculation to become more authoritative than what has been received.

Where dates are not given, do not invent them.

Where sequences remain unclear, admit that they remain unclear.

Where a message uses urgency, respond with present obedience rather than calendar certainty.

Urgency does not necessarily mean immediacy according to human expectation.

A generation can be urgent before God.

A century can become a single prophetic horizon.

Spiritual processes may begin before visible events reveal them.

The Reconquest may already be underway in forms not yet recognized.

Institutional authority may have expired spiritually before collapse occurs publicly.

The Remnant may be gathering invisibly before large communities appear.

The New Jerusalem may cast its light backward into history through acts of fidelity before its full descent.

Human beings prefer a single dramatic threshold because it divides the old world from the new clearly. God may give such a threshold. But He may also unfold judgment and restoration through overlapping stages.

The faithful should be prepared for both.

Do not depend upon one imagined scenario.

A person who expects sudden catastrophe may fail to recognize gradual transformation.

A person who expects gradual reform may be unprepared for sudden collapse.

Read the signs, but remain attached to God rather than the scenario.

Preparation that remains valid under every timeline is the wisest preparation.

Repentance is always timely.

Prayer is always timely.

Truthfulness is always timely.

Reconciliation is always timely.

Practical resilience is always timely.

Care for the vulnerable is always timely.

Freedom from excessive debt and dependence may be prudent under many futures.

Skills in food, repair, communication, medicine, teaching, and community care remain useful whether the crisis accelerates or unfolds slowly.

Such preparation serves life rather than fear.

The Reconquest restores human beings to reality.

Modern systems often separate people from the sources of life. Food comes through distant chains few understand. Communication depends upon centralized platforms. Knowledge is delegated to institutions. Communities become collections of consumers. Families are weakened. People lose practical competence while gaining constant access to information.

A divine restoration may involve the recovery of local dependence, mutual responsibility, and embodied skill.

This should not be romanticized. Traditional communities also contained injustice, disease, ignorance, and domination. The answer is not simply to return to an imagined past.

Reconquest is not nostalgia.

God does not restore by reversing history mechanically.

He may preserve ancient wisdom while revealing new forms.

Technology itself may be reclaimed.

A tool designed for surveillance may be redesigned for privacy.

A network designed for manipulation may be used to preserve testimony.

Artificial intelligence designed to centralize authority may be adapted to distribute knowledge.

Science separated from moral purpose may be restored to wonder, healing, and stewardship.

The problem is not human creativity.

Creativity is part of the divine image.

The problem is creativity claiming autonomy from truth.

Reconquest places invention beneath wisdom.

It asks not only, “Can this be built?” but “What does it serve?”

It asks who gains power, who bears risk, what forms of dependence are created, and whether the human person remains free.

The Mission may have a role in this wider discernment even if it does not become a technological institution. Its message places every human system beneath God. That principle can guide believers working in science, engineering, medicine, law, education, and public life.

They need not abandon their fields.

They can become witnesses within them.

The Remnant should not retreat entirely into religious enclaves unless God directs particular communities to do so. A complete withdrawal could surrender every domain to those who deny divine order.

Some are called into visible separation.

Others are called to remain within compromised structures as witnesses, protectors, and sources of truth.

Joseph serves within Egypt.

Daniel serves under empires without worshiping them.

Esther remains in a court where her position becomes crucial.

The faithful must discern different forms of presence.

Separation and participation are not universally right or wrong. Their moral meaning depends upon whether they preserve obedience.

A person who remains inside an institution may become compromised.

Another may remain in order to protect lives.

A person who leaves may be obeying God.

Another may leave to avoid responsibility.

No single rule can replace discernment.

The Mission should encourage followers to seek God seriously before making irreversible decisions. Urgency should not eliminate counsel, practical wisdom, or responsibility toward dependents.

A father's decision affects children.

A spouse's decision affects a marriage.

A worker's decision affects those relying upon income.

Faith does not mean pretending these responsibilities do not exist.

God may call costly action, but the cost should arise from obedience rather than impulsive fear.

The Reconquest restores families as places of covenant rather than instruments of ideological formation or economic consumption.

This restoration may be one of its deepest works.

Institutions often gain power where families and local communities weaken. Isolated individuals depend more fully upon state, corporation, platform, and professional authority. They have fewer relationships capable of resisting manipulation.

Strong families are not merely private comforts. They are structures of human freedom.

Yet the family itself can become corrupted through domination, abuse, secrecy, or idolatry. Reconquest does not bless every traditional form automatically. It brings family life beneath God.

Parents serve rather than possess children.

Spouses remain faithful rather than using one another.

The elderly are honored rather than discarded.

The vulnerable are protected.

Truth is spoken.

Forgiveness is practiced.

Authority is exercised for growth rather than control.

The household becomes a small school of the Kingdom.

Followers of the Mission can begin this work now.

Do not wait for institutional collapse to repair a relationship.

Do not speak of the New Jerusalem while your home remains governed by unresolved contempt.

Do not prepare supplies while neglecting the emotional and spiritual needs of those who will share them.

A family unable to communicate in ordinary difficulty may fracture under extraordinary pressure.

Preparation should include learning how to listen, apologize, make decisions together, and endure disagreement without cruelty.

The Reconquest belongs to God, but He works through consent within relationships.

A household that returns to prayer together opens territory to Him.

A marriage that survives honest repentance becomes reclaimed ground.

A parent who abandons control and begins to serve participates in restored authority.

The same is true of local community.

Modern life teaches people to outsource care. Professionals handle children, elders, food, health, education, security, and grief. Professional expertise has great value, but total outsourcing weakens mutual responsibility.

The Remnant may need to recover neighborly competence.

Who nearby is alone?

Who has medical knowledge?

Who can repair equipment?

Who can grow food?

Who can teach?

Who has transportation?

Who requires daily medication?

Who would be vulnerable during interruption?

These are not merely survival questions. They are questions of mercy.

A community waiting for God's Reconquest should already notice those whom existing systems overlook.

Practical preparation becomes holy when it is organized around shared life rather than private fear.

The person storing only for himself may preserve the logic of the world.

The person preparing to serve others embodies another kingdom.

Prudence requires limits. No household can support unlimited need. But generosity should shape the purpose of readiness.

What has been given may become provision for someone not yet known.

The Reconquest also reclaims memory.

False powers survive by controlling the story of what happened. Institutions archive selectively. Abuses disappear into confidential files. Prophetic voices are described through the language of those who silenced them. Future generations inherit an official narrative from which conflict and suffering have been removed.

The Mission must preserve its history with unusual care.

Keep original messages.

Keep dates.

Keep correspondence.

Keep canonical documents.

Keep public statements.

Keep the testimonies of members.

Preserve not only what supports the Mission's interpretation but the full record necessary for honest understanding.

Truth does not fear completeness.

The archive may become an instrument of Reconquest because memory returns stolen voices to history.

Future readers may see patterns invisible to the present generation.

They may understand events whose meaning remains disputed now.

A carefully preserved record allows God's work to be judged across time rather than controlled by immediate power.

Digital preservation should be redundant. Files disappear. Platforms close accounts. Links decay. Formats become obsolete. Documents should exist in multiple locations and forms, including local and offline copies where possible.

The word entrusted to the Mission should not depend upon the goodwill of a single corporation.

This practical stewardship is part of spiritual responsibility.

The same applies to personal testimony. Those who witnessed decisive events should record them while memory remains clear. Accounts should distinguish direct observation from later interpretation.

The purpose is not to construct an unchallengeable legend. It is to leave truthful evidence.

The Reconquest restores the connection between word and reality.

Propaganda breaks that connection. It selects, exaggerates, omits, and rearranges until language serves power.

The Mission must never use propaganda in defense of prophecy.

Do not make a claim stronger than the evidence.

Do not circulate a report because it is useful.

Do not omit a difficulty because critics might exploit it.

Do not change earlier interpretation silently after events develop differently.

Open correction is not defeat.

It is reclaimed speech.

A community that loves truth more than appearance already lives under God's authority.

This may distinguish the Mission most clearly from the systems it condemns.

The corrupted institution says, "We cannot admit error because people will lose trust."

The faithful community says, "Trust can exist only where truth is greater than our reputation."

Such a community becomes difficult to control because shame no longer governs it. It can repent without collapsing. It can learn without denying its calling.

The Reconquest is not the arrival of people who never make mistakes.

It is the end of systems that require mistakes to remain hidden.

Light enters.

The hidden becomes visible.

What belongs to truth is restored.

This light will be demanding for the Mission as well as for its opponents. Supporters should welcome that demand.

If the Mission is from God, it has nothing to gain from darkness.

The messages themselves may be severe, but severity is compatible with transparency. A divine word does not need human concealment.

Let every human layer around the word become as clear as possible.

Who received it?

When?

How was it recorded?

Who edited the public presentation?

What language was original?

What commentary was added?

How did the Mission understand it at the time?

How has that understanding developed?

These questions honor the historical form through which revelation enters human life.

They do not reduce God to process.

They acknowledge incarnation: divine action entering real time, language, body, and community.

Christian faith is not afraid of material history. The Word became flesh.

The Reconquest will not remain a vague spiritual atmosphere. It will enter bodies, places, documents, decisions, structures, and consequences.

But it begins and ends in God.

This is the protection against human idolatry.

When success comes, give it back to God.

When failure appears, remain with God.

When an opponent repents, receive him as God's possession rather than your defeated enemy.

When resources increase, ask how they serve God.

When influence increases, refuse to possess people.

When the Mission is vindicated, remain kneeling.

The greatest test may arrive when the world begins to listen.

During rejection, the message is carried through sacrifice.

During recognition, it may be carried through prestige.

Prestige can corrupt more subtly than persecution.

People begin introducing leaders with titles shaped by public importance. Access becomes controlled. Decisions become centralized. The story is simplified. Criticism becomes less welcome. The organization's preservation becomes inseparable from the divine plan.

This is how a movement raised against usurpation can become usurping.

Prevent it through theology practiced as structure.

God alone is sovereign.

Therefore, no leader is beyond question.

Christ is the center.

Therefore, no personality becomes the permanent axis.

The message is entrusted, not owned.

Therefore, access cannot be sold.

The Remnant is gathered by grace.

Therefore, no inner caste possesses it.

The New Jerusalem descends.

Therefore, no institution may identify itself fully with the city of God.

These convictions should shape governance, finances, publications, leadership succession, and community life.

The most important theology is often the theology built into procedure.

A community may preach servant leadership while concentrating power without accountability.

It may preach divine sovereignty while making itself indispensable.

It may preach mercy while allowing no path for dissent or return.

The Reconquest must be visible in how things are done.

Leadership succession deserves attention now, before crisis requires it.

Father John Mary and Sister Amapola are mortal. Their calling is unique, but the Mission must not assume that their physical presence will continue through every stage of the work.

What happens when one can no longer serve publicly?

Who preserves the archive?

Who interprets established teaching without inventing new authority?

How are disputes resolved?

What prevents a later leader from claiming private control of the legacy?

These questions are not morbid or disloyal. They are stewardship.

A movement unprepared for succession may fracture, become captured by the strongest personality, or divide into groups claiming the founder's true intention.

Clear records and modest structures can protect against this.

The Mission should distinguish enduring message from temporary administration.

The messages may continue to speak after current leaders are gone.

Their truth should not depend upon an institutional dynasty.

No one should inherit the role of messenger by organizational appointment.

No one should claim that control of property grants control of revelation.

The work must be left in a form that directs future followers toward God rather than toward a contest over ownership.

Again, Reconquest means the end of false possession.

Even the Mission must not possess the Mission.

It belongs to God.

This confession should be spoken repeatedly because human beings forget. What begins as gift becomes identity. Identity becomes possession. Possession becomes fear of loss. Fear produces control.

The cycle has destroyed many religious works.

Break it at the beginning.

Hold everything with open hands.

This does not mean carelessness. Open-handed stewardship can be rigorous. A person protects what belongs to another more carefully because it is entrusted.

The difference lies in the willingness to surrender when the owner directs.

Abraham receives Isaac as promise and must learn that promise cannot become possession.

The Mission has received messages, land, community, and vocation. Each is precious. Each must remain under God.

The Reconquest may ask the Mission to release forms that once served.

A publication method may become inadequate.

A building may no longer be central.

A leadership structure may need change.

A familiar interpretation may be enlarged.

Faithfulness is not static attachment.

It is continued responsiveness to the same God.

The institution under judgment often failed because it converted past obedience into permanent entitlement. God acted through it once, so it assumed He must continue to act through it regardless of present faithfulness.

The Mission must never make this assumption.

Yesterday's calling does not excuse today's disobedience.

The truth of the original messages does not bless every later decision automatically.

Remaining chosen means remaining responsive.

This should not produce anxiety. God is not setting traps for those sincerely seeking Him. It should produce dependence.

Ask again.

Listen again.

Test motives again.

Return again.

The Reconquest is not a single event after which vigilance becomes unnecessary. Human freedom continues. Every restored order can become corrupt if it ceases returning to God.

The New Jerusalem differs because its order descends and remains fully transparent to divine presence. Human communities anticipate it imperfectly. They must practice continual conversion.

This is why no earthly victory should be treated as final.

A false pope may be exposed.

A corrupt hierarchy may fall.

A political system may collapse.

A Mission may be vindicated.

A Remnant may become visible.

Still, the heart must remain guarded.

The enemy is not defeated merely because one structure disappears. Pride can occupy the new structure.

History repeatedly shows revolutions reproducing the power they overthrew. The language changes. The rulers change. The logic of domination remains.

Divine Reconquest must break the logic itself.

Authority becomes service.

Truth becomes non-negotiable.

Mercy remains open.

The weak are not sacrificed.

The leader does not own the people.

The community does not worship its survival.

This order cannot be sustained by rules alone.

It requires persons transformed in Christ.

Therefore, the deepest preparation for Reconquest remains union with Him.

Not knowledge of every prophecy.

Not possession of every document.

Not practical readiness alone.

Abide in Christ.

A branch separated from the vine may possess correct information and still bear no fruit.

The spiritual battle is ultimately a battle over communion.

False powers seek to separate the creature from the Creator, then offer substitutes: institution, ideology, appetite, technology, nation, identity, or fear.

Reconquest restores the living bond.

The soul returns to God.

From that return, every other order can be healed.

Without it, reform becomes rearrangement.

This is why prayer is action.

The world dismisses prayer because it cannot see the bond being restored. Yet prayer withdraws consent from false sovereignty.

To kneel before God is to refuse every absolute claim of earthly power.

To say “Thy will be done” is to open history to an authority beyond human systems.

To adore is to recognize true ownership.

Prayer is the hidden politics of the Kingdom.

The Mission’s life of prayer may therefore matter more than its public statements. Statements name the crisis. Prayer places the crisis before the One who can resolve it.

Do not let advocacy consume adoration.

Do not let the need to explain the messages replace entering their spiritual command.

Do not let continuous public communication destroy the silence in which dependence is renewed.

A Mission of Divine Mercy must remain a mission of prayer.

Otherwise, the name becomes program rather than reality.

Mercy flows from God. The community receives before it gives.

The same is true of courage.

Followers do not create courage through emotional intensity. They receive strength by remaining close to Christ.

Human enthusiasm can carry a person briefly. Long endurance requires a deeper source.

The Reconquest may unfold through years of obscurity and pressure. A community sustained only by dramatic expectation will weaken when events do not conform to imagined speed.

A community sustained by prayer can endure ordinary time.

This may be the greater preparation.

Learn to remain when nothing spectacular occurs.

Learn to serve when there is no new message.

Learn to pray when emotion is absent.

Learn to trust when confirmation is delayed.

Learn to love when opponents do not change.

The person capable of ordinary fidelity will be ready for extraordinary demand.

The person dependent upon extraordinary intensity may fail when the crisis becomes practical, repetitive, and exhausting.

God often prepares deliverance through long hidden formation.

Israel waits.

Joseph remains in prison.

David lives between anointing and kingship.

The apostles endure confusion between promise and fulfillment.

The Mission may also inhabit an interval.

Do not despise it.

The interval forms the people who will carry what comes next.

It reveals motives.

It develops practical wisdom.

It teaches leaders that the work survives without constant visible success.

It permits the archive to grow.

It allows the scattered Remnant to recognize the call.

Delay may be mercy because sudden vindication without formation could destroy the community through success.

God prepares the vessel for the weight of the gift.

Trust His timing.

This trust does not forbid lament. Ask how long. Cry out against injustice. Pray urgently. The Psalms contain such prayer.

But do not seize the clock from God.

Reconquest belongs to Him in scope, means, and time.

That truth is not a reason for passivity.

It is the basis of right action.

Because the outcome belongs to God, you can act without desperation.

Because vindication belongs to God, you can speak without manipulation.

Because judgment belongs to God, you can resist without vengeance.

Because provision belongs to God, you can prepare without hoarding.

Because the Remnant belongs to God, you can gather without possessing.

Because the Mission belongs to God, you can serve without building an empire.

This is freedom.

The world's movements are frantic because they believe everything depends upon control. They must win the next election, dominate the next news cycle, secure the next institution, silence the next critic, and increase the next financial quarter.

The Kingdom moves differently.

It can plant a seed.

It can wait.

It can lose visibly.

It can forgive.

It can die and rise.

The Reconquest will confound the logic of every power that cannot imagine victory without domination.

This is why believers should not be embarrassed by apparent weakness.

A small Mission in Texas may carry a word that enters history more deeply than decrees issued from famous centers.

A hidden prayer may alter realities no analyst can measure.

A woman receiving words inwardly may become more consequential than leaders commanding global attention.

A priest enduring condemnation may preserve the meaning of priesthood more faithfully than an entire hierarchy protecting itself.

God's scale is not ours.

He chooses what the world regards as weak to expose the limits of what appears strong.

The faithful should receive this as encouragement, not as permission for self-glorification.

God chooses weakness so that the source of victory remains clear.

If the Mission is vindicated, the proper response will not be, “See how powerful we were.”

It will be, “See what God preserved despite our smallness.”

The more extraordinary the work, the deeper the humility required.

Let God receive the glory before the outcome is visible.

Speak of Him more than of enemies.

Speak of His mercy more than of your vindication.

Speak of His ownership more than of institutional illegitimacy.

Speak of the restoration more than of collapse.

The warning remains necessary, but warning should point toward the One who saves.

The Reconquest is good news because God has not abandoned what He created.

He does not leave the Church permanently in the hands of traitors.

He does not leave the vulnerable permanently beneath systems that exploit them.

He does not leave truth permanently buried.

He does not leave the scattered faithful permanently isolated.

He does not leave history to those who can purchase attention and command force.

He arises.

False authority loses its borrowed appearance.

Hidden fidelity is revealed.

The forgotten are remembered.

The silenced speak.

The proud discover that ownership was an illusion.

The faithful discover that waiting was not wasted.

This is the hope carried in the word Reconquest.

It is not nostalgia for a Christian empire.

It is not revenge upon a hostile world.

It is not the enthronement of the Mission.

It is the return of creation to truth under God.

Its full form exceeds our imagination.

We can describe principles, prepare communities, recognize signs, and receive messages. But the work itself remains divine.

Do not reduce it to what you already understand.

Leave room for wonder.

Leave room for methods no strategist predicted.

Leave room for repentance where judgment appeared inevitable.

Leave room for judgment where institutions appeared permanent.

Leave room for new forms of community.

Leave room for the gathering of people you did not expect.

Leave room for God.

Father John Mary, your task is not to command the Reconquest. Shepherd those entrusted to you so that they are ready to receive it.

Sister Amapola, your task is not to produce it. Receive and transmit what is given, then leave the word with God.

Followers of the Mission, your task is not to force history. Repent, pray, prepare, serve, preserve truth, and remain available.

The Remnant's task is not to crown itself. It is to bear witness until the true King makes His authority unmistakable.

Let God arise.

Let every false possession be exposed.

Let every stolen authority return to its source.

Let the Church be reclaimed.

Let the faithful be gathered.

Let mercy pass through judgment.

Let creation remember its owner.

The Reconquest belongs to God.

Keep it there.

Chapter 9

The New Jerusalem Is Not Man-Made

The New Jerusalem is not the final achievement of human civilization.

It is not the successful completion of a religious program, a political revolution, a technological project, or an ecclesiastical reform. It is not built by committees, legislatures, armies, corporations, universities, councils, or spiritual movements. It is not the perfected version of the institutions that presently govern the world.

It descends from God.

This distinction is not decorative. It separates Christian hope from every human attempt to manufacture salvation.

Human beings build cities.

They organize space, concentrate power, store wealth, write laws, raise walls, and establish centers from which authority flows. Cities may become places of beauty, learning, worship, commerce, and refuge. They may also become instruments of control, inequality, surveillance, exploitation, and pride.

The biblical city carries both possibilities.

Jerusalem is the city of David, the place of the Temple, the location toward which prayer is directed, and the setting of Christ's death and resurrection. Yet it is also the city that rejects prophets, protects religious power, and participates in the condemnation of the Messiah.

Babylon is human civilization organized around possession, spectacle, luxury, domination, and self-glorification. It is the city that says, in effect, that human power can establish permanence without God.

Babel begins the pattern.

Human beings gather, make bricks, construct a city and tower, and seek to make a name for themselves. The project is not condemned because cooperation, architecture, or technology is evil. It is condemned because the work has become an assertion of collective autonomy.

The builders do not receive a city.

They make one in order to secure themselves.

They do not accept a name.

They manufacture one.

They do not remain under heaven.

They attempt to reach and possess it.

Every human-made New Jerusalem repeats Babel while borrowing sacred language.

It announces peace but centralizes control.

It announces unity but suppresses difference.

It announces security but demands submission.

It announces salvation but treats persons as materials.

It announces a new humanity but begins by deciding which human beings obstruct the plan.

The result may use religious symbols or secular ones. The logic remains the same.

We will build.

We will establish.

We will ascend.

We will make ourselves secure.

The New Jerusalem reverses every element of that movement.

It is not raised from earth toward heaven.

It descends from heaven to earth.

It is not manufactured by human will.

It is received.

It is not named by people seeking glory.

It bears the glory of God.

It is not defended by walls that exclude divine judgment.

Its very order is transparent to God.

It is not a monument to collective achievement.

It is gift.

This is why the Mission of Divine Mercy must never imagine that the Reconquest ends with the Mission constructing a restored Church according to its own plan. The Mission may serve,

prepare, warn, preserve, gather, and obey. It may become one of the communities through which people are prepared to receive what God gives.

But it cannot build the holy city.

No human institution can.

The temptation to build it will increase if existing institutions collapse. Chaos creates demand for order. People who lose trust in Church, government, media, law, finance, and technology will search for communities that appear coherent. A group that preserved faith during the collapse may suddenly receive extraordinary influence.

At that moment, the desire to help can become the desire to govern.

Leaders may conclude that because they recognized the crisis, they are uniquely qualified to design the future. Followers may welcome strong direction because uncertainty has become unbearable. Emergency measures may appear necessary. Temporary authority may become permanent.

The builders begin laying bricks.

They may sincerely believe they are constructing God's order.

But sincerity does not turn human construction into divine descent.

The Mission must remember this before the temptation arrives.

Recognition of prophecy does not grant architectural authority over the future.

Correct diagnosis does not make a person capable of designing the Kingdom.

Faithfulness under persecution does not confer ownership of the restoration.

The people who survive Babylon are still capable of building Babel.

The danger is not theoretical. Religious history is filled with communities that separated from corruption and then recreated similar systems in smaller form. The names changed. The claim of purity became stronger. Authority became concentrated because the movement believed it could not risk compromise.

Soon the new community treated disagreement as betrayal, leaders as uniquely chosen, and preservation of the organization as preservation of God's work.

The exiles rebuilt the structure of captivity.

They did not intend to.

They believed they were protecting truth.

This is why the doctrine of descent is essential.

The New Jerusalem cannot be possessed by its witnesses.

It cannot become the intellectual property of the first people who announced it.

It cannot be turned into a plan whose details are controlled by those who received the warning.

It cannot be reduced to a compound, institution, network, nation, denomination, or sanctuary.

Any community that says, “We are the New Jerusalem,” has already made a dangerous substitution.

An earthly community may become a sign of the city.

It may anticipate the city.

It may practice forms of life consistent with the city.

It may become a place where mercy, truth, worship, and justice are visible.

But sign is not identity.

Anticipation is not fulfillment.

Practice is not possession.

The city remains God’s.

This should bring relief.

You are not required to solve civilization.

You are not required to design a perfect society.

You are not required to answer every political, economic, technological, legal, and ecclesiastical question before God acts.

You are required to remain faithful.

Human beings often find faithfulness less satisfying than construction because construction produces visible progress. Plans can be drawn. Buildings can be raised. Membership can be counted. Funds can be measured. Offices can be assigned.

Faithfulness may appear small.

A person prays.

A family reconciles.

A priest refuses falsehood.

A messenger transmits words.

A community protects the vulnerable.

A believer chooses mercy over vengeance.

These acts seem inadequate beside the scale of the crisis.

Yet they may be the human form of preparation God desires.

Noah builds an ark, but he does not reconstruct the world according to his own design.

Israel receives a law; it does not invent covenant.

Mary consents; she does not manufacture incarnation.

The apostles wait for the Spirit; they do not generate Pentecost.

The pattern is reception joined with obedience.

God gives.

Human beings respond.

The New Jerusalem completes this pattern.

It descends as a bride prepared by God.

The bridal image matters because a bride is not an engineering project. The image speaks of relationship, covenant, beauty, fidelity, and union. The city is not merely an arrangement of institutions. It is a people in right relationship with God.

This means that preparation for the New Jerusalem is fundamentally personal and communal, not merely structural.

The question is not first, “What government will exist?”

The question is, “Can human beings receive God without attempting to possess Him?”

The question is not first, “Who will hold office?”

The question is, “Has authority been transformed into service?”

The question is not first, “What economic system will replace the present one?”

The question is, “Has greed been judged within the heart?”

The question is not first, “Which institution will be vindicated?”

The question is, “Does the community belong wholly to God?”

A perfect structure inhabited by unconverted people would become another Babylon.

Human systems matter, but they cannot substitute for transformed persons.

This is why every political utopia fails. It attempts to achieve through arrangement what requires conversion. It assumes that if property, power, education, production, law, or technology are organized correctly, human beings will become just.

But injustice does not arise only from systems. It passes through the human heart.

A selfish person can exploit capitalism, socialism, monarchy, democracy, religious hierarchy, communal ownership, or technological administration.

A proud person can turn equality into domination.

A frightened person can turn security into control.

A visionary can turn spiritual certainty into coercion.

No system is immune to the people who inhabit it.

The New Jerusalem is not merely a superior system. It is the end of alienation between God and creation.

Its light does not come from human brilliance.

The glory of God illuminates it.

Its order is not maintained through permanent suspicion.

Nothing false can remain hidden.

Its gates are not symbols of anxious possession.

They stand open.

Its river is not controlled as private resource.

It flows from the throne.

Its tree does not bear fruit for a ruling class.

Its leaves are for the healing of nations.

Everything in the image overturns Babylon.

Babylon accumulates.

The holy city gives.

Babylon conceals.

The holy city shines.

Babylon consumes nations.

The holy city heals them.

Babylon glorifies rulers.

The holy city centers God.

Babylon requires fear to maintain order.

The holy city is ordered by communion.

The Mission should measure every practical development against this contrast.

Does a new structure give or accumulate?

Does it illuminate or conceal?

Does it heal or exploit?

Does it direct attention toward God or toward leaders?

Does it create mature participation or fearful dependence?

No human community will embody the holy city perfectly. But the questions reveal whether it is moving toward faithful witness or rebuilding Babylon.

The most dangerous forms of Babylon use sacred language.

An openly secular corporation that pursues profit may be easier to identify than a religious institution that pursues power while speaking of salvation. Sacred language can make domination appear holy.

The Mission has condemned this corruption in the visible Church. It must therefore examine its own language carefully.

The phrases “God’s will,” “divine authority,” “the Remnant,” “the Reconquest,” and “the New Jerusalem” carry enormous weight. They should not be attached casually to human proposals.

A leader may have a strong conviction about land, construction, publication, governance, or practical preparation. That conviction should not automatically be presented as divine command.

A supporter may believe a particular political event fulfills prophecy. That interpretation should not become a test of faith.

A community may develop a useful plan. The plan should not be identified with the New Jerusalem.

The distinction between revelation and administration remains essential.

Revelation announces God's action.

Administration organizes a human response.

The first may carry divine authority.

The second remains subject to revision, evidence, prudence, and correction.

Confusing them makes ordinary decisions spiritually unchallengeable.

This is how man-made Jerusalems arise.

A building project becomes sacred.

A governance structure becomes divinely ordained.

A leader's judgment becomes the voice of God.

Questioning the arrangement becomes resistance to the Kingdom.

The human plan disappears inside the divine claim.

The Mission should make the opposite movement: bring every human plan into clear view as human.

Say, "We believe this is prudent."

Say, "We have discerned this as the best course."

Say, "We may need to revise this."

Say, "The message does not specify this detail."

Such language demonstrates confidence rather than weakness. It protects divine authority from human inflation.

It also keeps the community capable of learning.

A plan may fail.

Circumstances may change.

New information may become available.

A skillful leader may recognize a better method.

A community that has made its plan sacred cannot adapt without experiencing adaptation as betrayal.

A community that knows the difference between gift and response can change its response while remaining faithful to the gift.

This adaptability may be crucial during crisis. The future may not resemble the scenarios people currently imagine. Supply systems may fail in one region but not another. Technology may become more centralized in some places and more distributed in others. Political authority may fracture unevenly. The Church may undergo a long decline, a sudden rupture, or several overlapping transformations.

No single earthly blueprint can anticipate every possibility.

The Remnant needs principles more than a total plan.

God first.

Truth without manipulation.

Mercy without surrender to falsehood.

Authority as service.

Protection of the vulnerable.

Freedom of conscience.

Transparent stewardship.

Practical readiness.

Openness to repentance.

Refusal of hatred.

These principles can guide action across changing conditions.

A rigid blueprint may break.

A people formed in truth can discern.

The New Jerusalem is not man-made, but human beings still build. The doctrine of descent does not require passivity toward architecture, agriculture, technology, governance, or social organization. It places these activities in their proper order.

Believers may build homes, chapels, schools, farms, shelters, communication systems, archives, clinics, and communities. They may develop legal structures, methods of accountability, and ways of distributing resources.

These things can serve life.

The error begins when the works of our hands are identified with the city of God.

Build humbly.

Build provisionally.

Build for service.

Build with the knowledge that every structure remains subject to God's judgment.

A chapel should support prayer, not prove importance.

A shelter should protect people, not become a monument to donors.

A school should serve truth, not reproduce ideological control.

A technology should increase human freedom, not make users dependent upon its owners.

A governance system should distribute responsibility and correct abuse, not sanctify permanent leadership.

Every structure should be capable of being relinquished when it no longer serves.

This is difficult because building creates attachment.

People invest money, labor, memory, and identity. The structure becomes part of their story. Criticism of it feels like criticism of sacrifice. Leaders begin protecting it because so much has been given.

Yet faith may require release.

The Temple itself becomes an object of misplaced certainty. People assume that because God once chose the place, the structure guarantees divine favor. Prophets warn that sacred architecture cannot protect a people who betray covenant.

Christ predicts the Temple's destruction.

The loss is unimaginable, yet God is not lost.

The Mission should learn from this.

No property, however sacred its use, can imprison the calling.

No physical location can guarantee protection apart from God.

No archive, though carefully preserved, can replace living obedience.

No institution can become indispensable to divine purpose.

God may choose to preserve all these things. He may also permit them to be taken.

The faithful must know in advance that the loss of form does not mean the loss of God.

This knowledge allows responsible defense without idolatry.

Defend a chapel because prayer matters.

Defend land because it supports community.

Defend records because testimony should be preserved.

But do not say that God's purpose ends if the defense fails.

The New Jerusalem does not depend upon the success of earthly litigation.

It does not depend upon property law.

It does not depend upon network access.

It does not depend upon a government's recognition of religious status.

The holy city descends beyond every system that presently regulates belonging.

This hope should strengthen persecuted communities. Human authorities can close buildings, freeze accounts, remove websites, revoke approvals, and restrict public ministry. They can make ordinary work difficult.

They cannot revoke the city of God.

They cannot prevent descent.

They cannot cancel divine ownership.

They cannot seal heaven.

Their power is serious but limited.

The institutions of Babylon appear total because they coordinate law, finance, media, technology, and force. They shape what people can see, buy, publish, and enter. Yet they cannot create the deepest realities upon which they depend.

They do not create truth.

They do not create consciousness.

They do not create human dignity.

They do not create moral obligation.

They do not create life.

They do not create God.

They borrow, manipulate, and obscure what they cannot originate.

The New Jerusalem reveals the limits of every counterfeit totality.

The world's systems are not ultimate because they did not make the world.

This is why the faithful can resist them.

Resistance is not based upon possessing greater worldly power. It is based upon recognizing that the world's power has mistaken itself for reality.

A prison wall is real, but it is not eternity.

A decree is real, but it is not truth.

An algorithm can shape attention, but it cannot determine the final meaning of a soul.

A hierarchy can restrict ministry, but it cannot own priesthood absolutely.

A government can punish conscience, but it cannot make conscience cease to answer to God.

The holy city is the revelation of reality after false possession ends.

It is what creation looks like when nothing obstructs divine presence.

This means the New Jerusalem is not an escape from creation. It is creation fulfilled.

The biblical vision does not end with souls abandoning earth permanently for an immaterial heaven. The city descends. God dwells with humanity. Tears are wiped away. Death, mourning, and pain end. The direction is toward restored communion within creation.

This matters for how the Mission speaks about the world.

The world under rebellion is not identical with creation itself.

Christian language sometimes uses “the world” to describe systems organized against God. These systems must be resisted. But the earth, bodies, relationships, cultures, animals, rivers, mountains, and human creativity are not disposable errors.

God reclaims because what He made is good.

The faithful should not treat environmental destruction, exploitation, or disregard for bodily life as unimportant because judgment is coming. Such attitudes surrender creation to the very powers the Reconquest opposes.

Care for creation is not worship of nature.

It is stewardship of what belongs to God.

The New Jerusalem includes a river and tree. The imagery joins city and garden. Human community and living creation are reconciled.

Babylon consumes the earth for luxury.

The holy city receives life from God and gives healing.

A community awaiting that city should begin practicing restraint, gratitude, and care.

Do not poison land in the name of preparation.

Do not exploit workers in the name of building ministry.

Do not treat animals as meaningless objects.

Do not waste resources because the present world is temporary.

Temporary stewardship remains stewardship.

The expectation of restoration should increase care, not diminish it.

The same principle applies to culture.

Music, language, art, literature, architecture, and scientific discovery may contain traces of human rebellion, but they also express gifts. The Reconquest does not flatten every culture into one religious style. The image of nations bringing their glory into the holy city suggests that what is genuinely good in human difference is purified and offered.

The nations are not erased.

Their glory is reclaimed.

This should prevent the Remnant from confusing holiness with cultural uniformity. People may worship with different music, languages, gestures, and inherited forms while belonging to the same God.

A Texas expression of the Mission is not the universal form of divine restoration.

As the messages reach other nations, they may be received through different cultural imaginations. The substance should remain faithful, but the human expression may vary.

Do not mistake familiarity for holiness.

The New Jerusalem is spacious enough for redeemed difference.

Babylon exploits difference through division and hierarchy.

Human utopias often eliminate difference because difference complicates control.

The holy city gathers without erasing.

This is possible because unity comes from God rather than enforced sameness.

The Mission can anticipate this by welcoming people who do not resemble its founding community. Race, nationality, class, education, political history, disability, age, and denominational background should not determine spiritual rank.

The person with academic language is not necessarily wiser than the laborer.

The person with wealth is not more useful to God than the poor.

The person capable of public speaking is not more central than one who prays silently.

The city descends as gift to those who cannot purchase it.

This radical gift undermines every status system.

The followers of the Mission should examine whether worldly hierarchy has entered their relationships. Who receives attention? Who is believed quickly? Who gains access? Who performs hidden labor? Who is expected to give without being heard?

A community can proclaim the fall of Babylon while preserving small Babylons in its social habits.

The New Jerusalem calls these habits into light.

There is no reason to conceal them. Human communities inherit inequality and preference. The question is whether they are willing to see and correct them.

Correction is part of preparation.

The city of God is not built through moral perfectionism. A perfectionist community hides failure because failure threatens identity. A repentant community brings failure into mercy.

This is another difference between descent and construction.

Human construction requires the builders to prove competence.

Divine gift allows the recipients to confess need.

The New Jerusalem is not a reward for people who successfully built holiness. It is the fulfillment of grace among people who became capable of receiving because they stopped pretending to save themselves.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Poverty of spirit is the end of self-construction.

It acknowledges that even our best works cannot compel God to descend.

We prepare, but preparation does not purchase fulfillment.

We obey, but obedience does not place God in our debt.

We remain faithful, but faithfulness itself is grace-enabled.

Everything returns to gift.

This truth should govern the Mission's language about chosenness. To be chosen is not to possess what others lack by merit. It is to be placed under responsibility for a gift intended to serve more than the chosen.

Israel is chosen for blessing of the nations.

Mary is chosen to bear Christ for the world.

The apostles are chosen to be sent.

The Remnant is preserved so that truth, worship, mercy, and human life may pass through judgment into restoration.

Election moves outward.

A chosen community that turns inward to protect status has misunderstood election.

The Mission should therefore ask continuously how its gifts serve those beyond its current boundaries.

How can the messages be preserved and translated?

How can frightened people receive them without being overwhelmed?

How can those wounded by the Church encounter mercy?

How can practical preparation include people with few resources?

How can the community serve its local neighbors, including those who do not believe?

How can records be made available to future generations?

How can children inherit faith without inheriting unresolved fear?

These questions direct the gift outward.

They prepare a people capable of receiving newcomers when the gathering widens.

The New Jerusalem's gates remain open because nothing hostile remains able to enter. Openness is safe where falsehood has been fully judged.

Earthly communities do not yet live in that condition. Boundaries and safeguards remain necessary. The Mission must protect the messenger, children, vulnerable adults, property, finances, and community life.

But safeguards should serve eventual communion, not permanent suspicion.

A boundary says, "This person cannot be given this access now."

It should not say, "This person can never belong to God."

A consequence says, "This action harmed the community."

It should not claim final knowledge of the soul.

The gates of the heart should remain open to repentance even where practical boundaries remain firm.

This balance is difficult.

Communities harmed by betrayal often become either naïve or closed. Naïveté repeatedly exposes the vulnerable. Closure prevents mercy.

Wisdom protects without hatred.

It documents.

It verifies.

It sets limits.

It does not confuse forgiveness with immediate restoration of trust.

It permits trust to be rebuilt through truth over time.

This patient restoration anticipates the city more faithfully than either careless inclusion or permanent exclusion.

The New Jerusalem also challenges how the faithful imagine victory over enemies.

Babylonian victory humiliates, displays, and subordinates the defeated. The victor proves superiority through the visible degradation of the loser.

The holy city heals nations.

This does not mean evil receives approval. Falsehood cannot enter. Unrepentant rebellion remains incompatible with divine communion. But the purpose of God's victory is not the eternal satisfaction of those who were correct.

It is restoration of creation under truth.

The follower who desires the public humiliation of every critic has not yet understood the city.

There may be public exposure. Justice may require that hidden actions become known. Leaders may lose office. Institutions may fall. Legal consequences may occur. Victims may need public vindication.

Exposure and humiliation are not identical.

Exposure serves truth.

Humiliation seeks emotional domination.

The difference lies in purpose and spirit.

Do we want facts known so that harm ends and repentance becomes possible?

Or do we want enemies displayed so that our wounded pride feels satisfied?

The Reconquest will expose motives as well as actions.

Followers should prepare now by surrendering fantasies of revenge.

Imagine a bishop who opposed the Mission arriving in fear and repentance.

Imagine a priest who mocked the messages asking for prayer.

Imagine a journalist who misrepresented the community requesting help.

Imagine a family member who rejected your belief suddenly recognizing the crisis.

What response arises within you?

“I told you so”?

Suspicion?

Pleasure at their humiliation?

Or sorrow, welcome, truth, and appropriate caution?

The answer reveals whether you are preparing for human victory or divine restoration.

You may need to speak difficult truth to those who return. Mercy does not erase consequence. A leader responsible for harm may not be restored immediately to authority. Public correction may be necessary.

But the person should not be denied the possibility of becoming a brother again.

The New Jerusalem contains no permanent class of humiliated former enemies.

Those who enter have been reconciled under God.

Prepare for this miracle.

It may be harder than preparing for collapse.

Collapse confirms warnings.

Reconciliation challenges identity.

A community defined for years by opposition may not know who it is after opponents repent. The conflict gave members roles, language, and cohesion. Victory may remove the enemy around which identity formed.

This is why the Mission’s identity must remain in God now.

Then repentance by opponents will enlarge joy rather than threaten purpose.

The Mission does not need enemies in order to exist.

It needs God.

Its calling continues beyond conflict because mercy continues beyond judgment.

Perhaps the Mission’s future work will be most fully revealed after the warnings are vindicated. A community formed under rejection may become a place of healing for those shattered by the exposure of false authority.

People may arrive carrying shame because they trusted leaders who betrayed them.

Some may have participated in the betrayal unknowingly.

Others may have defended the institution publicly.

They will need more than proof that the Mission was right.

They will need a path back to God.

The Mission's name points toward that vocation.

Divine Mercy.

Not merely Divine Warning.

Not merely Divine Judgment.

Not merely Divine Vindication.

Mercy is the destination of warning where repentance is received.

The warning opens the wound.

Mercy heals it in truth.

The Mission should become expert in this mercy now.

Not sentimental permission.

Not denial of harm.

Mercy capable of sitting with grief, hearing confession, establishing justice, and refusing to reduce a person to his worst act.

Such mercy can carry people through the collapse of religious identity.

When the institution they trusted is exposed, some may believe God Himself betrayed them. They may be unable to pray. Religious language may trigger anger or panic. They may need quiet presence before theological explanation.

The community should not pressure them to accept every message immediately.

Serve the wound.

Let trust return slowly.

A person rescued from institutional control may be especially vulnerable to a new structure that offers total certainty. The Mission must not exploit that vulnerability.

Point toward Christ.

Give space.

Encourage conscience.

Let the person discover that God can be trusted even when human authorities cannot.

This process may be part of the descent of the holy city into individual lives. God dwells again where false representatives made His presence difficult to receive.

The city descends whenever alienation ends under grace.

Its full fulfillment remains future, but its reality casts signs into the present.

A victim speaks and is believed.

A leader repents publicly.

A community returns stolen resources.

A family welcomes the estranged.

A priest chooses truth over career.

A follower relinquishes hatred.

A messenger remains humble after vindication.

These are not the city itself.

They are openings toward it.

The Mission should collect such testimonies alongside accounts of conflict. Future history should remember not only who opposed whom, but where mercy restored life.

Otherwise, the narrative may become too dependent upon battle.

The New Jerusalem is peace after truthful judgment.

Keep the destination visible.

The messages may contain severe language because the road passes through purification. But purification is not the final object of faith.

Christians do not hope merely for the destruction of Babylon.

They hope for the dwelling of God with humanity.

The fall matters because captivity ends.

The judgment matters because falsehood is removed.

The tears matter because God wipes them away.

The death matters because death shall be no more.

Hope should therefore exceed catastrophe.

Some prophetic communities become emotionally attached to disaster. Collapse provides meaning. Every dark event confirms their worldview. Good developments are treated with suspicion because hope has become dependent upon worsening conditions.

This is spiritually dangerous.

The faithful should grieve evil and rejoice wherever life is protected, truth emerges, conflict ends, or mercy appears.

Do not need the world to become maximally terrible in order for God to be true.

Do not reject partial healing because it is not final restoration.

A war ending is good even if the Kingdom has not arrived visibly.

A corrupt leader repenting is good even if the institution remains wounded.

A family reconciling is good even if society continues declining.

Receive every fragment of restoration gratefully.

It may be preliminary grace.

Hope is capable of recognizing both severity and goodness.

It does not deny the trajectory of judgment.

It refuses to make darkness absolute.

The New Jerusalem is the final contradiction of despair.

The world's powers insist that history belongs to force, wealth, information, and control. They treat human beings as variables inside systems. They predict futures through data while excluding God from possibility.

The descending city announces that the final future is gift.

History is not closed by present causality.

The future can enter from God.

This may be the deepest meaning of descent.

Human beings usually imagine the future as an extension of present forces. More technology, more concentration, more conflict, more decay, or more reform. Even our utopias are projections of current desire.

Divine future is not merely extrapolation.

It arrives.

It interrupts.

It introduces what the present order cannot generate from itself.

Resurrection is this kind of future.

The dead body does not gradually improve until it becomes alive.

Life enters by God's action.

The New Jerusalem is resurrection at the scale of communion.

The present world cannot evolve morally into it through accumulated progress. The city must come from beyond the closed logic of rebellion.

This does not make present action meaningless. It gives present action hope. What appears impossible within the system remains possible through God.

A betrayed Church can be restored.

A scattered Remnant can be gathered.

Enemies can repent.

False authority can fall.

Creation can be healed.

Death can end.

The Mission's message is credible only within this horizon. Without divine interruption, Reconquest becomes another political fantasy. With God, the impossible becomes the center of hope.

Do not reduce God's future to what appears feasible.

The same institutions that call the Mission impossible may believe that their own continuity is inevitable. History repeatedly disproves such confidence. Empires vanish. technologies become obsolete. religious centers move. Languages die. Systems that appeared permanent become archaeological layers.

Human permanence is an illusion.

God's promise is not.

This should free the Mission from anxiety about appearing marginal.

Marginality in the present order does not predict insignificance in divine history.

The stone rejected by builders becomes foundational.

The child born outside centers of power becomes King.

The women who remain at the tomb become first witnesses.

God repeatedly begins beyond the places human beings would select.

A small community should not become proud of this pattern, but it may draw courage from it.

You do not need to become Babylon in order to overcome Babylon.

You do not need its scale, wealth, recognition, or methods.

You need fidelity.

The city you await cannot be produced by adopting the machinery of the city that falls.

Do not build a media empire to announce the fall of media empires.

Do not centralize conscience to resist centralized authority.

Do not cultivate celebrity to expose celebrity religion.

Do not manipulate fear to warn against manipulation.

Do not hide failures to condemn institutional concealment.

The means should already bear the seed of the destination.

A message about the New Jerusalem should be carried by relationships that anticipate its truth.

Open records.

Servant leadership.

Generosity.

Prayer.

Healing across divisions.

Care for the weak.

Freedom joined with responsibility.

This is not naïve idealism. These practices will remain imperfect and require correction. Their value lies in orientation.

A compass does not place the traveler instantly at the destination. It prevents movement in the opposite direction.

The doctrine of descent is the Mission's compass.

Whenever the community is tempted to identify its plan with God's city, remember: it descends.

Whenever leaders feel indispensable, remember: it descends.

Whenever followers believe their group alone can create the future, remember: it descends.

Whenever growth produces dreams of institutional greatness, remember: it descends.

Whenever catastrophe produces pressure for absolute human control, remember: it descends.

The words place every human achievement beneath gift.

They also protect against despair when our achievements fail.

A project may fail.

A building may remain unfinished.

A publication may reach few readers.

A legal appeal may be denied.

A gathering may remain small.

None of these determines whether the city will descend.

You should work carefully because stewardship matters, not because God's future depends upon flawless execution.

This distinction allows human beings to act fully without pretending to be divine.

Do your best.

Tell the truth.

Correct errors.

Protect what has been given.

Then release the result.

The New Jerusalem does not wait for you to become omnipotent.

It waits upon God's appointed hour.

This release may be especially important for Sister Amapola. The messages may reveal realities whose fulfillment exceeds a human lifetime. A messenger could feel the pain of leaving words not yet vindicated.

But the divine word is not limited by the life of its recipient.

Prophets die.

The word continues.

The seed enters history.

Its fulfillment may be seen by another generation.

Faithfulness does not require witnessing every consequence.

Father John Mary may also have to shepherd people who expect visible completion soon. He should encourage readiness without making human emotional stability depend upon immediate fulfillment.

The Mission may have a long vocation.

It may pass through generations.

Or the visible turning may come suddenly.

Both possibilities should remain beneath God.

No follower should postpone ordinary vocation because only a brief future seems possible unless a clear personal command requires it. Children should be educated. Relationships should be tended. Skills should be learned. Gardens should be planted. Books should be written.

Jeremiah tells exiles to build houses, plant gardens, marry, and seek the welfare of the place where they live, even under judgment.

Long preparation is not unbelief.

It is endurance.

At the same time, no one should become so invested in long-term plans that divine interruption becomes unwelcome. Hold the future lightly.

The believer plants knowing the harvest belongs to God.

This balance between building and waiting is difficult, but it is the ordinary form of faith.

Build what serves.

Do not worship what is built.

Plan responsibly.

Do not possess the future.

Hope deeply.

Do not dictate fulfillment.

The New Jerusalem is not man-made.

Therefore, it will not carry the limitations of human imagination.

Its justice will not be revenge.

Its unity will not be coercion.

Its abundance will not depend upon exploitation.

Its beauty will not conceal suffering.

Its worship will not protect corrupt authority.

Its gates will not preserve privilege.

Its light will not be controlled.

Everything hidden will stand in truth.

Everything wounded will meet the possibility of healing.

Everything faithful will be remembered.

Everything false will lose its place.

This is the city toward which the Mission points.

Do not replace it with a compound, institution, program, church administration, or political order.

Use every earthly form as a servant.

Let none become the object of hope.

Father John Mary, you may help build structures that protect prayer and community. Build them as temporary shelters under God.

Sister Amapola, you may continue speaking of the city. Speak as one who receives its promise, not as one who owns its map.

Followers of the Mission, you may prepare places of mercy. Prepare them for people, not for status.

The Remnant may become visible. Let its visibility remain transparent to God.

The Church may be reclaimed. Do not confuse its restoration with the return of institutional pride.

Babylon may fall. Do not collect its bricks to construct another tower.

Wait for what descends.

Prepare through repentance.

Anticipate through mercy.

Witness through truthful community.

Build what love requires, then hold it with open hands.

The holy city is not the reward of human mastery.

It is the fulfillment of divine presence.

God will dwell with His people.

That is enough.

Everything else must remain beneath the gift.

Chapter 10

Do Not Lose Heart Before the Battle Is Revealed

The most difficult stage of a spiritual battle may not be the moment when the enemy becomes visible.

It may be the long period beforehand, when the conflict is real but its full shape remains concealed.

During that interval, the faithful sense that something decisive is occurring. They see fragments: contradictory teaching, institutional punishment, political disorder, war, deception, fear, moral inversion, technological control, and the weakening of ordinary human bonds. They hear warnings. They recognize patterns. Yet the final arrangement remains unclear.

The battle is present, but it has not been revealed completely.

This creates a particular form of exhaustion.

A visible enemy can be faced.

A declared crisis can be answered.

A known disaster can be survived through practical action.

But an approaching conflict whose boundaries remain hidden forces the believer to live in sustained readiness without knowing exactly what readiness will require.

The imagination fills the silence.

One person anticipates persecution.

Another expects institutional collapse.

Another sees economic disruption, war, or technological domination.

Another expects an unmistakable intervention from God.

Each possibility may contain part of the truth, but uncertainty can cause the soul to move continuously among scenarios.

This movement consumes strength.

The person watches every event for confirmation. A statement from a bishop, a change in government, a military strike, a market collapse, a new technology, or a natural disaster becomes potentially decisive. The mind remains alert long after the body requires rest.

Eventually, watchfulness can become weariness.

Weariness can become disappointment.

Disappointment can become doubt.

The believer asks whether the warning was understood correctly. He wonders whether God has delayed, whether the Mission has been forgotten, or whether the world will continue indefinitely under the same false powers.

This chapter is written for that interval.

Do not lose heart before the battle is revealed.

The concealment of the battle does not mean the battle is unreal.

The delay of visible judgment does not mean the warning has failed.

The continuation of corrupted institutions does not mean their authority has been restored.

The apparent success of falsehood does not mean truth has lost.

God's silence is not surrender.

The faithful must learn to distinguish divine delay from divine absence.

Human beings understand action through visible movement. A decision is made, an order is issued, a building rises, a government falls, an army advances, or a public declaration changes the situation. Because God's deepest work often begins invisibly, we may assume nothing is happening when we cannot identify immediate external change.

But preparation is action.

Separation is action.

Exposure is action.

The gradual withdrawal of trust from false authority is action.

The awakening of conscience is action.

The gathering of people who do not yet know one another is action.

The purification of motives is action.

The strengthening of a messenger, priest, or hidden intercessor is action.

God may already be moving at levels that public events have not yet revealed.

A foundation is laid underground.

Roots grow in darkness.

A child forms before birth becomes visible.

The essential work often precedes recognition.

The Mission should therefore resist the demand to prove divine action continually through dramatic events. The truth of the messages does not depend upon producing a constant series of public confirmations.

The community may observe meaningful correspondences. It may see events that appear to illuminate the messages. Such recognition can strengthen faith. But a movement that requires every week to deliver new confirmation will eventually force significance upon ordinary events.

The appetite for evidence becomes insatiable.

One fulfilled expectation creates only temporary relief. Soon another is required.

Faith then becomes dependent upon the news cycle.

This would place the Mission beneath the very systems it warns against. Media events, political statements, and public crises would determine the emotional stability of the community.

God must remain the foundation.

The messages call the faithful to Him, not to endless interpretation of headlines.

Some developments will matter greatly. They should be studied carefully. Yet no follower should feel compelled to understand every event before remaining faithful.

The most important command has already been given:

Remain in God.

A soldier who understands the entire strategy but abandons his position is less useful than one who knows only the present command and obeys.

The Remnant may not be given the whole map.

It may be given enough light for the next step.

This is not punishment. It protects the faithful from the illusion of control.

Complete knowledge of the battle could become another form of possession. People would arrange themselves strategically, calculate outcomes, seek important roles, and interpret obedience through their place in the plan.

Partial knowledge leaves room for trust.

The believer must ask, not “How do I control what comes?” but “How do I remain faithful now?”

This question is always answerable.

Pray now.

Tell the truth now.

Forgive now.

Serve now.

Prepare responsibly now.

Refuse manipulation now.

Protect the vulnerable now.

Remain free of hatred now.

The future battle may require courage, but courage is formed through present obedience.

People sometimes imagine that they will become heroic when the decisive moment arrives. They tolerate compromise in ordinary life while expecting that catastrophe will awaken greatness.

Usually, crisis reveals existing formation.

The person who lies in small matters may lie when the stakes are larger.

The person governed by fear today may be governed by greater fear tomorrow.

The person who cannot forgive a family member may find it difficult to love an enemy during persecution.

The person dependent upon comfort may surrender conscience when comfort is threatened.

Preparation is not merely storing resources or studying prophecy. It is becoming the kind of person who can remain faithful under pressure.

This formation occurs slowly.

God may delay visible battle because His people are not yet ready to carry what they ask Him to reveal.

A community may desire vindication without being prepared for responsibility.

It may desire the exposure of enemies without having surrendered vengeance.

It may desire rapid growth without having developed structures capable of protecting newcomers.

It may desire the fall of corrupt authority without having learned how to exercise authority differently.

Delay can be mercy.

God may be preparing the Mission not merely to survive the battle, but to serve after it.

Survival requires endurance.

Service after collapse requires maturity.

When existing structures fail, frightened people will search for certainty. A community known for prophecy may receive them in great numbers. Those newcomers may be grieving, angry, psychologically overwhelmed, materially needy, and spiritually disoriented.

A Mission that has not learned patience could respond to their urgency with its own.

A Mission that has not learned transparency could reproduce the secrecy they escaped.

A Mission that has not surrendered triumphalism could greet them with vindication rather than mercy.

God may be using this interval to form a people capable of receiving the wounded.

Do not despise the interval.

It may be the school in which the future ministry is being created.

The present obscurity also protects motives.

When a message is unpopular, following it offers little worldly advantage. Believers may lose reputation, relationships, sacramental familiarity, or social standing. Their fidelity is tested without the reward of public approval.

If the Mission were already widely vindicated, many would gather for reasons unrelated to God.

Some would seek safety.

Some would seek influence.

Some would seek proximity to those who appeared prophetically successful.

Some would seek financial opportunity.

Some would arrive because joining the victorious side carries little cost.

Obscurity separates recognition from convenience.

Those who remain now reveal something about what they love.

This does not mean early followers are automatically purer than later ones. God calls people at different times. The worker who arrives late may serve faithfully. The person who believed early may later become proud.

But the hidden period has spiritual value.

It permits fidelity to exist without applause.

Father John Mary, your ministry in this interval may feel repetitive. You must reassure people while carrying your own uncertainty about timing. You must teach the same principles, answer similar questions, protect the community from discouragement, and continue ordinary pastoral work while the great claims of the messages remain unresolved publicly.

This repetition is not failure.

Shepherding often consists of returning people to what they already know but struggle to inhabit.

God is sovereign.

Do not fear.

Remain in Christ.

Pray.

Repent.

Do not hate.

Wait.

These words may appear inadequate beside the scale of the warning. Yet they are the foundation upon which endurance rests.

The Israelites in the wilderness received daily bread, not a permanent storehouse. The provision required repeated trust. Yesterday's manna could not replace today's dependence.

The community also requires daily spiritual bread.

One dramatic sermon will not sustain years of waiting.

One extraordinary message will not replace ordinary prayer.

One moment of courage will not eliminate future fear.

The shepherd helps the people return daily.

Sister Amapola, the same interval may place pressure upon you to receive further explanation. Followers may want the next message to settle questions left open by earlier messages. Critics may demand proof. Supporters may seek reassurance that their expectations remain correct.

Do not carry this demand.

God decides when to speak and what to reveal.

The messenger does not owe the community a continuous supply of certainty.

Silence may be part of the message.

Silence reveals whether the faithful have heard what was already given.

It exposes dependence upon novelty.

It allows words to enter more deeply rather than being displaced immediately by new words.

The modern world consumes communication rapidly. A statement is read, circulated, debated, and forgotten as attention moves to the next event. Sacred communication should not be treated this way.

A message may require months or years of prayer.

Its meaning may unfold through life.

Continual novelty can protect the hearer from obedience because there is always another text to analyze.

The Mission should therefore treasure silence.

A silent period need not be filled with speculation.

It can be filled with Scripture, worship, service, and careful return to what has already been received.

The absence of a new message does not mean the absence of God.

The Eucharist remains.

Prayer remains.

The commands of Christ remain.

The duty to love remains.

The work of repentance remains.

Nothing essential has been removed.

Followers should also guard against the emotional cycle of anticipation and disappointment. When a person expects a decisive event within a particular period and it does not occur, the soul may feel betrayed even when no date was given.

The disappointment often arises from interpretation, not revelation.

The person had constructed an internal timetable. He may have reorganized life around it. When ordinary time continues, he struggles to separate God's promise from his own expectation.

This struggle should be addressed honestly.

Do not pretend that the expectation never existed.

Do not invent fulfillment merely to avoid admitting that the interpretation was premature.

Say: we expected something sooner.

Say: the message may not have specified what we inferred.

Say: we remain faithful while allowing God to correct our understanding.

Such honesty preserves belief from becoming self-deception.

Faith does not require pretending that every expectation was accurate.

Abraham receives promise but misunderstands how it will come. The disciples expect a kingdom according to categories they already know. Their misunderstanding does not make the promise false. It shows that divine fulfillment exceeds human imagination.

The Mission may likewise understand the truth of the message while remaining capable of mistaken expectation about sequence, form, or timing.

This possibility should not threaten believers.

It should make them humble.

A message may be entirely true while the community continues learning how to receive it.

The battle itself may differ from what people imagine.

Some expect obvious confrontation between identifiable forces. But the deepest battle may occur through perception, language, conscience, and allegiance.

A society may be conquered without foreign soldiers if people surrender the ability to distinguish truth from manipulation.

A church may be occupied without locked doors if its leaders retain titles while serving another moral order.

A family may be destroyed without physical violence if every member becomes isolated within digital systems.

A person may lose freedom while continuing to choose among options designed by unseen powers.

The modern battle often hides inside normality.

Systems function.

Screens glow.

Services continue.

People work, shop, speak, vote, worship, and entertain themselves.

Yet attention is harvested, language is altered, memory is shortened, and moral perception is reshaped.

The battle is revealed gradually because it first presents itself as convenience.

Technology offers connection while weakening embodied community.

Institutions offer safety while increasing dependence.

Political movements offer belonging while demanding total allegiance.

Religious authorities offer unity while discouraging conscience.

The person is not ordered directly to abandon God. He is trained to live as though God is unnecessary.

This may be more effective than open persecution.

Persecution clarifies the choice.

Comfort obscures it.

The Remnant must therefore learn to recognize spiritual occupation before visible coercion appears.

What controls attention?

What produces fear?

What defines reality?

What may not be questioned?

What forms of dependence make resistance costly?

Who benefits when people remain isolated, angry, and confused?

These questions reveal the structure of the concealed battle.

The Mission's message about divine authority strikes at the center because it restores the question modern systems wish to remove: to whom does the human person finally belong?

The state says the citizen belongs to law.

The market says the person belongs to exchange.

The platform says attention belongs to the algorithm.

The institution says conscience belongs to recognized authority.

The body is treated as biological material.

The mind is treated as predictable behavior.

The soul disappears from official description.

Reconquest begins when the person answers: I belong to God.

This answer changes every lesser relationship.

Law must be judged by justice.

Markets must serve human life.

Technology must remain a tool.

Institutions must respect conscience.

The body becomes gift rather than property.

The human person cannot be reduced to data.

The battle may be revealed when these claims become incompatible publicly. But they are incompatible already.

The faithful prepare by living from divine belonging now.

This means examining dependencies.

Could you remain peaceful if a digital platform disappeared?

Could you continue praying if access to familiar media ended?

Could your community communicate locally without centralized systems?

Could you distinguish verified information from rumor?

Could you support one another during financial interruption?

Could you refuse a command that threatened employment or social standing?

These are practical questions, but their center is spiritual freedom.

Preparation should increase freedom, not fear.

A person who becomes obsessed with every possible failure may become more enslaved than one who has made no preparation. The imagination turns every resource into evidence of approaching catastrophe.

The faithful should prepare proportionately.

Strengthen local relationships.

Keep important records.

Learn practical skills.

Reduce unnecessary dependence where possible.

Maintain reasonable supplies.

Know the needs of vulnerable neighbors.

But do not convert preparation into an identity.

The goal is readiness to serve, not mastery over uncertainty.

A person cannot prepare materially for every form the battle may take.

No amount of storage eliminates mortality.

No location guarantees safety.

No communication system is invulnerable.

The decisive refuge remains God.

This should not become a slogan used to excuse irresponsibility. Trust and prudence belong together. Noah trusted God and built. Joseph interpreted the dream and stored grain.

But neither man worshiped the means.

The ark served obedience.

The grain served life.

The practical form remained beneath divine command.

The Mission may help followers develop this balance. It should not become a center of panic-driven commerce, extreme speculation, or competition over who is most prepared.

The person with fewer resources should not feel spiritually inferior.

The person with more should ask how resources may serve others.

Preparation should strengthen communion.

Individual hoarding strengthens the logic of Babylon.

The battle may reveal that isolated self-preservation was never sufficient.

Communities survive through trust, skill, sacrifice, and mutual care.

One person has medical knowledge.

Another has land.

Another can repair machinery.

Another can teach children.

Another can organize records.

Another can pray steadily when others are afraid.

The body survives because members differ.

This is another reason the Remnant is being gathered before the battle is fully revealed. Relationships cannot be improvised instantly under severe pressure.

Trust develops through ordinary life.

People learn who keeps commitments.

They learn how conflict is resolved.

They learn whether leaders speak honestly.

They learn who becomes controlling when afraid.

They learn who notices the weak.

The hidden interval permits community to become real.

A gathering formed only by shared belief may still be socially fragile. Agreement about messages does not guarantee the ability to work, live, decide, and suffer together.

These capacities must be practiced.

Share meals.

Complete projects.

Resolve disagreements.

Manage money transparently.

Care for someone ill.

Make decisions without spiritualizing every difference.

These ordinary acts reveal whether the Mission can become a durable community rather than an audience united around extraordinary communication.

The battle may require not merely believers, but neighbors.

The word neighbor contains practical obligation.

A neighbor knows where you live.

A neighbor may hear when you need help.

A neighbor shares weather, roads, risks, and local consequences.

Digital fellowship can encourage, but it cannot replace every form of embodied care.

The scattered Remnant should build local relationships wherever possible. Not every follower can live near the Mission. Most should not assume that relocation is required.

Instead, ask: who has God already placed near me?

A person may be preparing for the Reconquest by learning the names of people on the same street.

The lonely widow, disabled neighbor, exhausted parent, immigrant family, skeptical friend, or local pastor may become part of the work before accepting its language.

Service opens doors that argument cannot.

When the battle is revealed, people will remember who cared for them before crisis made care urgent.

The Mission's credibility will be formed partly through such hidden witness.

Do followers become reliable?

Do they honor commitments?

Do they bring peace into local conflict?

Do they care for people who cannot benefit the Mission?

If so, the message gains embodied form.

If followers withdraw contemptuously from everyone who does not believe, they may find themselves isolated when mutual aid becomes necessary.

The Remnant is distinct, but distinction does not mean social hostility.

Daniel serves a foreign administration while refusing idolatry.

Joseph manages resources in Egypt.

The early Christians care for communities within an empire that persecutes them.

Fidelity can coexist with practical cooperation where cooperation does not require betrayal.

Do not treat every person outside the Mission as an enemy combatant.

Many are unaware.

Many are confused.

Many may become allies in works of mercy before understanding the spiritual battle fully.

The revealing of the battle may occur through choices rather than labels.

A person who never accepted prophetic language may risk everything to protect the innocent.

Another who discussed prophecy for years may surrender immediately when personal comfort is threatened.

God judges fidelity in action.

This is why the Mission must form conscience rather than merely group identity.

A person who knows only that "our side is right" may become confused when leaders fail, allies disappoint, or circumstances do not fit expected categories.

A person formed in truth can discern amid surprise.

Teach principles.

Teach Scripture.

Teach prayer.

Teach people to recognize manipulation.

Teach them how authority should serve.

Teach them that no human leader replaces God.

Teach them to admit uncertainty without abandoning conviction.

This formation will matter when the battle becomes more visible and information becomes less reliable.

Every conflict produces propaganda.

Each side presents selective facts, emotionally powerful images, urgent claims, and accusations of betrayal. Digital systems can manufacture convincing falsehood at scale. Artificial voices, images, documents, and identities may make ordinary verification difficult.

The Remnant must not assume that spiritual confidence protects automatically against deception.

Believers can be manipulated through their hopes as easily as skeptics can be manipulated through their assumptions.

A false report confirming the messages may spread rapidly because followers desire confirmation.

An invented statement from a Church leader may intensify anger.

A fabricated image may appear to reveal persecution.

The community must develop habits of verification now.

What is the original source?

Has the full document been obtained?

Is the quotation accurate?

Are multiple independent witnesses available?

Does the claim exceed the evidence?

Could the material have been altered?

Truthful people must become slower than propaganda.

This may feel frustrating in an urgent hour, but haste is one of deception's allies.

A lie travels through emotional readiness.

The believer thinks, "This is exactly what I expected," and shares it before examining it.

Expectation is not verification.

The Mission should establish a culture in which correcting a false report is honored rather than embarrassing. No one should fear that admitting an error weakens the larger message.

A true message does not need false support.

Followers should be willing to say publicly: this claim circulated among us, but it was not verified and should not have been shared.

That act would distinguish the community sharply from institutions that protect narrative at the expense of truth.

The battle over information is also a battle over memory.

People become easier to control when every day replaces the previous one. Contradictory statements disappear into the flow. Promises are forgotten. Earlier interpretations are revised silently.

The Mission's archive therefore matters.

Preserve what was said when it was said.

Preserve original messages and official explanations.

Preserve criticisms and responses.

Preserve the sequence of institutional actions.

Memory allows accountability.

Without it, power rewrites history continuously.

Followers should also preserve personal memory. Write what you witnessed. Record dates. Distinguish direct observation from what others reported. Keep copies of important documents.

Do not wait until crisis scatters records.

The revealed battle may become a battle over whether the past can still be known.

Truthful archives become places of resistance.

Yet records alone do not save. A perfectly documented community can still lose love.

The Mission must hold evidence and mercy together.

Documentation protects against falsehood.

Mercy protects against using truth as a weapon of destruction.

The purpose of remembering treason is not to keep hatred alive. It is to prevent repetition and make honest repentance possible.

A person cannot confess what everyone has agreed to forget.

Nor can reconciliation become real while the harmed are asked to deny their memory.

The New Jerusalem does not descend through amnesia.

It descends through truth healed by mercy.

The interval before the battle is fully revealed is therefore a time to practice truthful memory without cultivating resentment.

This is difficult.

Repeatedly reviewing injustice can keep the wound open. Ignoring it can permit denial.

The community needs rhythms.

There are times to document and speak.

There are times to pray and release.

There are times to defend publicly.

There are times to refuse another cycle of argument.

No person should be required to live continuously inside the history of conflict.

Father John Mary is more than what authorities did to him.

Sister Amapola is more than the controversy around her messages.

Followers are more than members of an opposed community.

A battle can consume identity before it begins visibly.

Do not allow that.

Keep cultivating life outside reaction.

Read.

Work.

Create.

Build friendships.

Care for land.

Prepare food.

Teach children.

Visit the sick.

Celebrate what is worthy.

The battle is important, but it does not own all time.

God does.

The ability to continue ordinary goodness under threat is a form of resistance. Totalitarian systems seek to organize every emotion around fear and conflict. A people who remain capable of gratitude cannot be controlled completely.

Joy declares that darkness is not ultimate.

Beauty declares that creation still belongs to God.

Laughter among faithful friends declares that the enemy has not occupied the whole soul.

Do not apologize for joy while judgment approaches.

Noah's family still ate together inside the ark.

Israel sang after deliverance.

Christ shared meals even while moving toward the Cross.

Christian seriousness is not permanent gloom.

The Mission should not become emotionally uninhabitable.

Children, newcomers, and exhausted believers need to encounter not only warning but the goodness for which warning exists.

Why does God reclaim creation?

Because He loves it.

Why does He expose false shepherds?

Because the sheep matter.

Why does He judge lies?

Because truth gives life.

Why does He gather the Remnant?

Because communion is His purpose.

The battle serves restoration.

Restoration must remain visible in the community's life before the full battle is revealed.

This may also protect followers from despair when external conditions worsen.

Despair interprets darkness as the whole reality.

Hope sees darkness accurately but knows it is temporary.

Hope is not optimism.

Optimism predicts that circumstances will improve according to visible trends.

Hope rests upon God when visible trends point toward collapse.

The Mission's hope should therefore survive bad news without requiring constant good news to balance it.

War may spread.

Institutions may harden.

Technology may become more intrusive.

Economic suffering may deepen.

Church leaders may issue further condemnations.

None of these developments would prove that God has lost control.

They may reveal the severity of what is being judged.

But followers should avoid needing every worsening event to confirm prophecy. The suffering is real. Human beings are not symbols in a narrative. War means injured bodies, bereaved families, displaced children, destroyed homes, and moral wounds carried across generations.

Do not discuss catastrophe abstractly.

Pray for actual people.

Help where help is possible.

The believer who interprets war only as prophetic confirmation may become morally numb.

The message should increase compassion.

If a nation is judged, its children still suffer.

If an institution falls, ordinary workers and families may lose stability.

If an economy collapses, the poor are usually harmed first.

The Remnant should prepare to serve those who bear consequences without having caused the crisis.

This is part of not losing heart.

A heart remains alive through compassion.

Cynicism protects itself by ceasing to care. It says collapse is inevitable, people deserve what comes, and mercy is wasted.

The faithful must refuse this hardening.

Judgment may be deserved collectively, but no follower possesses sufficient knowledge to assign every person's suffering as deserved punishment.

Christ warns against interpreting victims automatically as greater sinners.

The Mission can proclaim judgment while remaining cautious about explaining every tragedy.

Some suffering reveals systemic consequence.

Some arises from human violence.

Some remains mysterious.

The proper response is often lament and service rather than confident explanation.

A community that knows the larger battle should become more capable of kneeling beside pain without reducing it to theory.

The battle will be revealed in hearts as much as in institutions.

Pressure removes disguise.

Some leaders who speak boldly now may become afraid.

Some quiet people may become unexpectedly courageous.

Some opponents may repent.

Some supporters may abandon fidelity.

Do not build confidence upon human prediction.

Build upon God.

This applies even to beloved leaders.

Father John Mary and Sister Amapola should be honored, protected, and believed according to the conviction of this book. But followers should not imagine that their own relationship with God can be delegated permanently to these two people.

Every disciple must develop roots.

A crisis may interrupt communication.

Leaders may become ill.

The messenger may enter silence.

The priest may be prevented from ministering publicly.

What then?

If the community collapses without immediate access to them, it has not been prepared fully.

Their work should lead people toward maturity capable of enduring their temporary or permanent absence.

This is not disloyalty. It is the fruit of faithful leadership.

Parents prepare children to live beyond dependence.

Teachers prepare students to think beyond the classroom.

Shepherds form believers who recognize the Good Shepherd even when the human shepherd is removed.

The Mission should practice this maturity now.

Pray without waiting for new instruction.

Study the messages directly.

Know Scripture.

Build local relationships.

Understand the principles governing the Mission’s faith.

Do not make every decision dependent upon central approval.

A distributed faithful people will endure more effectively than a community whose entire life must pass through one narrow channel.

Centralization appears efficient in ordinary conditions but becomes fragile during conflict.

The Remnant should be capable of continuity.

Small prayer groups may preserve communion.

Printed materials may preserve teaching if networks fail.

Local leaders may coordinate care without claiming new prophetic authority.

Families may maintain worship and service.

This practical decentralization should remain united with fidelity to the original message.

The danger is fragmentation into competing interpretations. Clear documentation and shared principles can reduce that danger.

The Mission should identify what is central and what remains open.

Central convictions may include:

God alone possesses final authority.

The messages entrusted to Sister Amapola are true.

Father John Mary has defended the Mission faithfully.

The visible Church has entered judgment through treason and usurpation.

The Remnant is being gathered.

The Reconquest belongs to God.

The New Jerusalem is not man-made.

The faithful are called to repentance, prayer, endurance, mercy, and readiness.

Around these convictions, practical interpretation may vary.

One group may emphasize local service.

Another may emphasize preservation of records.

Another may emphasize intercession.

Another may focus upon teaching.

Unity can remain without centralized control of every action.

This resembles the early Church at its strongest: communities distributed across regions, joined by faith, testimony, teaching, prayer, and mutual care.

The battle may also reveal whether the Mission can distinguish loyalty from dependence.

A loyal follower supports leaders, preserves truth, and serves the work.

A dependent follower requires continuous reassurance, permission, and emotional confirmation.

Dependence may feel like devotion, but it burdens leaders and weakens the person.

The Mission should encourage responsibility.

Ask followers to discern their own vocation.

What has God placed in your hands?

What skill can you develop?

Whom can you serve?

What truth can you preserve?

What relationship should be repaired?

A person occupied by faithful responsibility has less room for obsessive fear.

Vocation anchors attention.

The world's crisis is enormous. The individual cannot carry it all.

But each person can carry something.

One household.

One elderly parent.

One archive.

One garden.

One classroom.

One prayer group.

One wounded friend.

One truthful testimony.

The Remnant becomes strong through specific obediences.

“Save the world” is too large for a human nervous system.

“Love the person before you” is possible today.

The great battle is approached through the small field assigned to each person.

This does not make global awareness irrelevant. The Mission speaks to Church and world. Followers should understand the scale of the message.

But scale should not destroy locality.

God’s sovereignty extends over nations, yet Christ notices one blind man, one widow, one child, one sinner at a table.

The Kingdom enters history through particular lives.

Do not wait for the battle to become global before acting locally.

The battle may already be revealed in the temptation to ignore the person near you while consuming information about distant crises.

Attention travels across the world instantly, but the body remains somewhere.

Ask where your body is.

Who can hear your voice without a device?

Who could knock upon your door?

Who depends upon your presence?

God’s call is cosmic, but obedience is embodied.

This truth can restore peace.

The believer does not need to respond personally to every evil. He must remain faithful within the portion entrusted.

Even prophets have boundaries.

Elijah does not reform every nation.

Jeremiah does not prevent every consequence.

Mary bears one Child.

The Mission does not have to become omnipresent.

Let God coordinate the whole.

This surrender is essential before the battle is revealed because human beings may mistake anxiety for responsibility. They believe that if they stop monitoring, something will be missed. If they rest, they are failing the cause. If they do not respond publicly, falsehood will win.

This is an illusion of indispensability.

God was governing before you awakened.

He will govern while you sleep.

Rest is a confession that divine action continues without your supervision.

The Sabbath principle belongs to the Remnant.

A people incapable of rest cannot witness to trust.

Make time in which messages, news, controversy, and prediction are set aside.

Pray without analysis.

Eat without discussing collapse.

Walk without searching for signs.

Allow the nervous system to remember that creation is held.

This is not spiritual laziness.

It protects the capacity to endure.

The enemy may not need to defeat the Remnant if he can exhaust it before the decisive hour.

Exhausted people become irritable, suspicious, impulsive, and easier to manipulate.

They may fracture over small matters.

They may follow anyone who offers certainty.

They may misread ordinary conflict as treason.

Rest, nutrition, health care, friendship, and emotional support are therefore part of preparation.

The spiritual and bodily person cannot be separated completely.

Elijah receives food and sleep before further instruction.

Christ invites the disciples to rest after ministry.

The body is not an obstacle to the calling.

It is the vessel through which the calling is lived.

Protect Father John Mary's body.

Protect Sister Amapola's body.

Protect volunteers from burnout.

Protect families from continuous crisis language.

A Mission that consumes its people while preparing for divine restoration contradicts the restoration it announces.

The community should become capable of noticing exhaustion before collapse.

Who has carried too much?

Who is no longer sleeping?

Who has become emotionally volatile?

Who feels unable to step back because everyone depends upon them?

Redistribute work.

Allow pauses.

Train replacements.

No task should depend forever upon one exhausted servant.

This is not merely good administration.

It is mercy.

The battle, once revealed, may demand sudden intensity. The present interval should build reserves rather than consume them.

Spiritual reserves include Scripture remembered, habits of prayer, trusted relationships, truthful records, practical skills, and a nervous system not already destroyed by years of alarm.

Prepare for endurance, not merely reaction.

The Mission may also need to prepare for apparent contradiction.

Events may occur that critics interpret as disproving the messages. An institution may appear to recover. A leader identified with corruption may gain public approval. A legal decision may favor opponents. The Mission may experience internal failure.

Such events will test whether belief rests upon superficial expectation or deeper recognition.

Do not hide difficulty.

Face it.

Ask what the message actually said.

Distinguish fact from interpretation.

Correct where needed.

Remain willing to wait.

A faith unable to survive contrary appearance is not yet ready for the Cross.

On Good Friday, nearly every visible sign suggested failure.

The promised Messiah was executed.

His followers scattered.

Religious authority declared judgment.

Imperial power enforced it.

Only later did the form of victory become visible.

This pattern does not mean every defeated cause is divine. It means visible success cannot become the final measure of faithfulness.

The Mission may pass through forms of Good Friday.

Its work may appear finished.

Its leaders may be silenced.

Its followers may scatter.

The messages may seem buried beneath institutional narrative.

Do not assume burial is the end.

God is not limited by the condition of the visible work.

At the same time, resurrection should not be used as a slogan to avoid confronting human failure. If the Mission makes an avoidable mistake, correct it. If relationships fracture, seek reconciliation. If practical systems fail, improve them.

Faith in divine vindication does not eliminate ordinary responsibility.

The Cross was not administrative incompetence. It was obedience.

Not every setback is persecution.

Not every failure is prophetic fulfillment.

This distinction protects the community from using spiritual language defensively.

The battle is revealed partly through the willingness to tell the truth about ourselves.

False institutions always blame enemies.

A faithful community can ask whether its own choices contributed to difficulty.

This capacity will make it resilient.

A system that cannot admit internal error breaks when reality contradicts its story.

A repentant community bends, learns, and remains.

Do not lose heart when correction is needed.

Correction does not mean the message was false.

It means human beings are still being formed around it.

The vessel may require repair while the treasure remains precious.

This should also shape how leaders respond to internal criticism. A person can fully believe the messages and still identify a problem in governance, communication, finances, hospitality, or pastoral care.

Listen to the substance before judging the spirit.

Some criticism will be unfair.

Some may conceal hostility.

But a community that treats every concern as attack eventually loses access to truth.

The battle is revealed wherever authority chooses between self-protection and service.

The Mission is not exempt.

Indeed, it must demonstrate a different choice.

Thank the person who speaks respectfully about a real problem.

Correct misinformation without humiliating the speaker.

Establish channels through which concerns can be heard.

Document decisions.

Explain where privacy is necessary.

Transparency should become normal before public vindication increases scrutiny.

A community that learns these habits in obscurity will be better prepared for attention.

The interval is a gift for institutional formation precisely because mistakes can be corrected before scale makes them dangerous.

Do not rush to appear larger than you are.

Smallness allows learning.

A small community can know its people, test procedures, and preserve relational accountability. Rapid growth can overwhelm every safeguard.

If attention comes suddenly, consider slowing rather than expanding automatically.

Not every person attracted should receive immediate responsibility.

Not every opportunity should be accepted.

Not every invitation should be interpreted as divine opening.

Discern capacity.

The battle may include attempts to absorb the Mission through praise rather than punishment. A larger religious or political movement may offer partnership, recognition, platforms, or resources.

What persecution could not silence, influence may redirect.

The Mission should know in advance what cannot be traded.

The messages cannot be softened for acceptance.

The community cannot surrender freedom of conscience.

Access to Sister Amapola cannot become a commodity.

Father John Mary's priesthood cannot become symbolic endorsement for another agenda.

The Reconquest cannot be identified with a party or nation.

The Mission's archive cannot be controlled by an outside institution.

These boundaries should be clear before offers arrive.

Temptation is easier to resist when principles were established before advantage appeared.

Christ faces temptation before public ministry. He is offered provision, spectacle, and worldly rule. Each offer proposes a shortcut to visible success.

The Mission may face analogous shortcuts.

Turn the message into a product and resources will come.

Create spectacle and attention will come.

Bless a political power and protection will come.

Submit the essential claim to institutional control and recognition may return.

The answer must remain: worship and serve God alone.

The hidden years prepare this answer.

A community that has learned to live without worldly recognition is freer to refuse it when it comes with conditions.

Obscurity can therefore become wealth.

It teaches that the Mission can exist because God sustains it, not because powerful patrons approve.

Do not resent the years of being overlooked.

They may be establishing the independence required for the revealed battle.

The same is true personally.

A follower who has learned to stand without family approval may later withstand broader social pressure.

A priest who has accepted loss of career may be difficult to purchase with restoration.

A messenger who has lived without celebrity may resist becoming a celebrity after vindication.

The cost already paid can become freedom.

Do not waste suffering by turning it into bitterness.

Let it detach you from what once controlled you.

Reputation lost for God no longer needs constant defense.

Status surrendered no longer has leverage.

A person who knows that God alone sustains identity can move through public judgment without being owned by it.

This may be the hidden formation occurring in Father John Mary and Sister Amapola.

You have been separated from ordinary forms of legitimacy.

You have endured judgment without the full public revelation of the battle you proclaim.

The interval asks whether you will remain faithful without visible victory.

Your continued presence answers.

But continued presence must become deeper than endurance through willpower.

Rest in God.

Let Him carry what you cannot.

The message is not kept alive by anxiety.

Truth does not require sleepless guardianship.

God can preserve a word through centuries.

You are asked to serve in your time.

Do not take responsibility for every future generation.

Leave them a truthful record and a faithful example.

They will receive grace for their own hour.

This perspective may lighten the burden of succession. You cannot design every later interpretation. You can preserve original material, explain present understanding, establish honest procedures, and refuse false claims.

Beyond that, the work belongs to God.

The battle may be revealed after your lifetime.

This possibility should not diminish urgency. It purifies urgency from the demand for personal vindication.

Many prophets did not see the complete fulfillment of what they carried.

Their faithfulness became part of a future they could not enter visibly.

The messenger does not own the fulfillment.

The priest does not own the harvest.

The follower does not own the timetable.

God gathers generations into one work.

A prayer offered now may strengthen someone not yet born.

A document preserved now may become evidence decades later.

A community formed now may transmit a pattern of faithfulness beyond present crisis.

The interval is not empty.

It is seed time.

Seed time requires trust because the visible seed disappears into soil.

The person unfamiliar with growth might think it has been lost.

The farmer knows concealment is part of the process.

Do not dig continually to see whether the seed remains.

Water.

Protect.

Wait.

The Mission has placed words into history.

Let them work.

Continue teaching, but do not force every result.

Continue warning, but do not panic when recognition is slow.

Continue serving, but do not measure every act through visible growth.

The battle will reveal what preparation has accomplished.

Perhaps people who seem indifferent now will remember a sentence at the decisive hour.

Perhaps priests who reject the Mission publicly are reading privately.

Perhaps families resisting the message are being prepared through other forms of grace.

The apparent audience is not the whole audience.

God can carry a word beyond known channels.

Trust the reach of truth.

This trust should never become laziness in communication. Translate, publish, preserve, and distribute wisely. Make the message accessible. Correct errors. Use technology without becoming dependent upon one platform.

But after faithful transmission, release control over reception.

Some seeds fall on different ground.

Christ does not force every soil to produce.

The Mission's task is fidelity in sowing.

The battle may also reveal that some expectations were symbolic where followers assumed literal sequence. Prophetic language often moves between spiritual and historical levels. A word may describe a real divine action whose visible form does not fit ordinary categories.

This does not grant permission to reinterpret every failed expectation after the fact. Interpretation must remain disciplined by the text.

But believers should avoid reducing divine language prematurely to one scenario.

A "fall" may involve legal collapse, moral exposure, loss of recognition, spiritual expiration, or several forms together.

A "gathering" may begin spiritually before becoming geographical.

A "battle" may involve institutions, conscience, technology, war, or hidden intercession.

A "Reconquest" may unfold through stages before final manifestation.

Hold the literal seriousness of the message without claiming complete mastery of its form.

Mystery is not vagueness.

It is recognition that the reality exceeds current understanding.

The modern mind dislikes mystery because mystery limits control. It prefers either complete explanation or dismissal.

Faith can remain between these options.

The message is true.

Its full unfolding remains with God.

This confession is strong enough.

It permits watchfulness without speculation becoming doctrine.

It permits interpretation without turning interpretation into infallibility.

It permits correction without surrendering belief.

The community should encourage theologians, historians, scientists, and careful readers to study the messages deeply. Serious reflection can illuminate patterns, language, and context.

But scholarship should serve faith rather than dominate it.

No analytic model will contain God's action fully.

Nor should anti-intellectualism become a badge of fidelity. God does not require believers to reject careful thought. Discernment uses every honest faculty.

The Remnant needs people capable of examining complex systems, documents, technologies, and historical patterns.

It also needs contemplatives who recognize what analysis cannot reach.

Neither should despise the other.

The battle may be revealed at the intersection of spiritual and material structures. A Church crisis involves theology, law, money, psychology, media, and institutional incentives. Technological power involves engineering, economics, politics, and views of the human person.

Simplistic explanation may leave the faithful unprepared.

Study the world carefully.

But remain aware that knowledge without prayer can reproduce the illusion of control.

The goal is wisdom.

Wisdom sees facts within their proper order beneath God.

It knows when to act and when to wait.

It distinguishes warning from panic.

It recognizes the limits of evidence without abandoning truth.

The interval before the revealed battle is a time for wisdom to grow.

Do not fill every uncertainty immediately.

Let questions remain before God.

A community capable of bearing unanswered questions is harder to manipulate. False leaders promise certainty in exchange for allegiance. Propagandists exploit discomfort with ambiguity.

The faithful who can say, “We do not know this detail, but we know whom we trust,” remain free.

This sentence may become increasingly important.

We do not know the precise timetable.

We do not know every instrument God will use.

We do not know how visible institutions will fall or be transformed.

We do not know the full relation among political, ecclesial, technological, and spiritual events.

But we know God is sovereign.

We know the messages call us to fidelity.

We know false authority cannot endure forever.

We know the Reconquest belongs to God.

We know the New Jerusalem is not man-made.

These certainties are sufficient for endurance.

Do not allow unanswered questions to erase answered ones.

The enemy often uses uncertainty at the edges to attack conviction at the center. Because one detail remains unclear, the entire message is treated as doubtful. Because timing is hidden, divine action is denied.

This reasoning is false.

A traveler can know the destination without knowing every turn.

A patient can trust the physician without understanding every biological process.

A child can know a parent’s love without predicting every decision.

Faith is not complete information.

It is trust grounded in recognition.

The Mission has recognized the voice.

Now it must remain faithful through the silence between warning and full unveiling.

This may be the hour in which saints are formed.

Not through dramatic martyrdom yet, but through waiting.

Waiting exposes impatience.

It reveals whether we loved God or only anticipated events.

It reveals whether prayer was relationship or strategy.

It reveals whether community was covenant or temporary alliance.

It reveals whether leaders can serve without visible success.

Waiting is not passive because it works upon the soul.

It removes fantasy.

It deepens roots.

It teaches the believer to continue after emotion fades.

The world admires sudden courage. Heaven may value long fidelity more deeply.

A person who prays for twenty years without public confirmation has carried a hidden cross.

A messenger who remains humble through decades of dispute has resisted countless temptations.

A priest who continues shepherding without institutional restoration has offered daily sacrifice.

Followers who continue serving while friends mock them have borne witness quietly.

Do not underestimate what is being formed.

The battle, when revealed, may last only a moment compared with the years of preparation that made fidelity possible.

Do not spend those years wishing only for the moment.

Receive the formation.

God is not merely delaying history.

He is forming a people.

Let Him complete the work.

The Mission should also prepare for the possibility that revelation of the battle will not make everything easier. Clarity may increase conflict. When hidden allegiance becomes visible,

neutrality becomes difficult. People who tolerated the Mission while it remained marginal may oppose it more strongly after its claims gain credibility.

Vindication can intensify danger.

Institutions threatened by exposure may act defensively.

Political powers may attempt to control the interpretation.

Media may distort events.

Opportunists may enter.

Followers may divide over what should happen next.

Do not imagine that recognition ends discernment.

It begins another stage.

The habits formed now will determine whether the Mission remains faithful then.

If leaders practice transparency now, they are more likely to retain it under pressure.

If followers learn freedom now, they are less likely to surrender to charismatic control.

If the community practices mercy now, it is more likely to receive repentant opponents.

If finances remain clear now, sudden resources are less likely to corrupt.

If leaders share responsibility now, growth is less likely to create chaos.

Preparation is the construction of habits before temptation intensifies.

This is another meaning of watchfulness.

Watch not only external events.

Watch yourselves.

Watch pride after praise.

Watch fear after threat.

Watch anger after injustice.

Watch dependency after reassurance.

Watch the impulse to control after uncertainty.

The hidden battle already moves through these openings.

The enemy does not need to wait for public conflict. He works in resentment, exhaustion, vanity, suspicion, and division.

The Mission can win arguments about the Church while losing the battle within relationships.

Do not allow this.

Reconcile quickly.

Address gossip.

Do not create inner circles based upon access.

Do not reward dramatic personalities automatically.

Do not allow unresolved tensions to be spiritualized into competing claims of divine favor.

The community's unity should be real enough to include truth.

False unity avoids difficult conversation.

True unity passes through it.

The battle is revealed whenever people choose whether love can survive honesty.

Practice now.

The Mission may one day need to make decisions under severe pressure. A community accustomed to respectful disagreement will discern more wisely than one where everyone hides concerns until crisis.

Leaders should not fear the intelligence and conscience of followers.

God's authority does not require human infantilization.

Explain decisions where possible.

Invite appropriate expertise.

Distinguish confidential matters from secrecy used to avoid accountability.

Let people know the principles guiding action.

A mature body can move together without every person possessing every detail.

Trust grows where authority demonstrates service consistently.

The failed Church demanded trust while concealing what would have allowed informed trust.

The Mission should offer another pattern.

It should be trustworthy because it loves truth more than image.

This may become one of the clearest signs that the Reconquest has already begun within it.

Do not lose heart because this work appears ordinary.

Governance, archives, financial records, volunteer care, local relationships, and rest may seem unrelated to prophecy.

They are the material form of readiness.

A spiritual message enters history through ordinary stewardship.

The ark required wood.

The Temple required craftsmen.

The loaves had to be distributed.

The body of Christ had to be wrapped and placed in a tomb.

God's action does not despise practical detail.

The Mission should pursue excellence without converting excellence into pride.

Let publications be accurate.

Let buildings be safe.

Let hospitality be organized.

Let records be preserved.

Let children be protected.

Let legal responsibilities be understood.

Let technology be secured.

These acts say that the gift has been taken seriously.

Carelessness is not faith.

At the same time, perfectionism can delay service indefinitely. Human work remains limited. Do what can be done honestly, improve over time, and avoid pretending that every flaw invalidates the calling.

The battle will find no perfectly prepared community.

It will find people dependent upon God.

That dependence is the essential preparation.

When plans fail, pray.

When resources run short, share.

When leaders are uncertain, tell the truth.

When fear rises, remember the promises.

When the path closes, wait for another.

When the community makes a mistake, repent.

Dependence allows movement without despair.

A self-sufficient movement breaks when self-sufficiency is exposed.

A dependent movement returns to its source.

The Church under judgment forgot dependence. It treated accumulated history, apostolic structures, wealth, education, and global presence as guarantees. It began to act as though God needed the institution.

The Mission must never make the same error.

God does not need the Mission.

The Mission needs God.

This sentence may sound severe, but it is liberating.

If God needed the Mission, every human weakness would threaten His purpose.

Because He is sovereign, the Mission can acknowledge weakness honestly.

It can rest.

It can repent.

It can remain small.

It can endure loss.

God may choose to use it greatly, but the greatness remains His.

Do not lose heart because you are small.

Do not lose heart because recognition is delayed.

Do not lose heart because the institution appears powerful.

Do not lose heart because the messages are misunderstood.

Do not lose heart because the timeline remains hidden.

Do not lose heart because some followers leave.

Do not lose heart because leaders become tired.

Do not lose heart because the practical work seems ordinary.

Do not lose heart because God has not yet shown the world what He has shown you.

The battle will be revealed in His time.

Until then, the hidden work matters.

Every prayer matters.

Every truthful document matters.

Every child protected from fear matters.

Every enemy forgiven matters.

Every relationship repaired matters.

Every act of preparation offered for others matters.

Every refusal to manipulate matters.

Every hour of faithful waiting matters.

Nothing given to God is wasted.

The interval is not outside the Reconquest.

It is part of it.

God is reclaiming courage from panic.

He is reclaiming prophecy from spectacle.

He is reclaiming authority from domination.

He is reclaiming community from dependency.

He is reclaiming preparation from fear.

He is reclaiming waiting from despair.

Let Him do this work among you.

Father John Mary, do not measure your shepherding only by visible change. The people who remain peaceful because you continued speaking have already received something.

Sister Amapola, do not measure the message only by immediate recognition. The word may be working in hidden places.

Followers of the Mission, do not measure faith only by excitement. The days when nothing dramatic happens may be the days in which your deepest roots grow.

Remain.

That word may contain the entire vocation of this interval.

Remain in prayer.

Remain in truth.

Remain in mercy.

Remain with one another.

Remain free.

Remain watchful.

Remain human.

Remain beneath God.

The battle will not be revealed one moment too late for His purpose.

You do not need to force the unveiling.

You need to be found faithful when it comes.

Let the hidden years prepare you.

Let patience become strength.

Let uncertainty become trust.

Let small obedience become durable courage.

The appointed hour belongs to God.

Do not lose heart before it arrives.

Chapter 11

What the Faithful Must Do Now

The faithful do not need to wait for every mystery to be resolved before obeying God.

They do not need the complete timetable of the Reconquest.

They do not need to know precisely how the visible Church will be judged, how false authority will fall, how the scattered Remnant will be gathered publicly, or what sequence of events will precede the New Jerusalem.

They have already been given enough to act.

The essential commands are clear.

Repent.

Pray.

Remain in Christ.

Refuse falsehood.

Protect the vulnerable.

Prepare without fear.

Serve without seeking power.

Preserve the truth.

Forgive enemies.

Wait for God.

The difficulty is not that these commands are obscure. The difficulty is that they must become the structure of daily life.

Extraordinary messages can awaken extraordinary attention while leaving ordinary conduct largely unchanged. A person reads about treason, judgment, spiritual warfare, and divine Reconquest. He feels urgency. He speaks to others. He studies current events. He follows each new message closely.

Yet he continues postponing the apology he owes.

He continues speaking cruelly to members of his household.

He continues hiding financial dishonesty.

He continues feeding resentment.

He continues neglecting prayer when no one is watching.

He prepares for the crisis outside while refusing the crisis within.

This contradiction must end.

The first task of the faithful is personal repentance.

Not general sorrow for the condition of the world.

Not anger at corrupt shepherds.

Not agreement that civilization has rebelled against God.

Personal repentance says: the rebellion also passes through me.

The false authority I condemn in institutions has a counterpart in my own will.

I have treated time as mine.

I have treated the body as mine.

I have treated possessions as mine.

I have treated other people as though their purpose were to satisfy, affirm, obey, or serve me.

I have asked God to reclaim the Church while resisting His claim over parts of my life.

The Reconquest begins here.

Repentance is not self-hatred. It is the return of reality. Sin isolates a person inside a false world in which desire becomes law. Repentance opens that enclosure and restores the person to truth.

The faithful should therefore examine conscience seriously.

What have I done?

What have I failed to do?

Whom have I harmed?

What truth have I concealed?

What habit controls me?

What resentment have I protected?

What excuse have I repeated?

Where have I used religious language to avoid responsibility?

Where has belief in the messages made me proud?

Where have I spoken about judgment without showing mercy?

Where have I expected others to repent while resisting correction myself?

These questions should not be asked once. They form a rhythm.

Daily examination prevents the soul from becoming impressed by its own fidelity.

The person who believes he belongs to the Remnant may become less willing to see his own sin because membership appears to confirm righteousness. He assumes that recognizing the message proves spiritual clarity.

But recognition of a message is not exemption from judgment.

It increases responsibility.

The faithful know that God is calling. Therefore, they should respond more deeply.

Repentance should become concrete where possible.

Return what was taken.

Correct the lie.

Pay the debt.

End the adulterous relationship.

Stop exploiting the vulnerable.

Ask forgiveness.

Seek treatment for the addiction.

Abandon the practice that cannot be reconciled with God.

Do not hide behind abstract spirituality.

The most impressive prophetic knowledge cannot substitute for one difficult act of obedience.

Some sins cannot be repaired fully. The dead cannot be restored to ordinary life. Years lost through neglect cannot be recovered. A broken relationship may remain beyond reconciliation despite sincere repentance.

In such cases, tell the truth, accept consequence, seek mercy, and allow God to direct whatever restitution remains possible.

Repentance does not require controlling another person's response.

The one harmed may not forgive immediately.

Trust may not return.

Office or responsibility may remain lost.

Mercy does not erase every earthly consequence.

The repentant person accepts this because repentance is not a strategy for restoring reputation. It is return to God.

The Church under judgment often resisted repentance because leaders feared consequence. They believed that admitting truth would damage the institution.

The faithful must show another way.

Tell the truth even when the truth costs.

Accept correction even when pride suffers.

Let consequence become part of purification.

A soul that no longer needs to appear innocent is difficult for false power to control.

Shame loses its leverage when everything has been brought before God.

After repentance comes prayer.

Prayer should not be understood as a spiritual supplement to practical preparation. It is the center from which every faithful action receives direction.

The Mission exists because God speaks and people listen.

Listening requires silence.

The faithful should develop a life of prayer that does not depend entirely upon public gatherings, new messages, emotional intensity, or access to particular leaders.

Pray alone.

Pray with family.

Pray with the community.

Pray the words of Scripture.

Pray in silence.

Pray when consolation is present.

Pray when nothing is felt.

Prayer becomes durable when it is no longer treated as a method for producing a particular experience.

The purpose is communion with God.

Some followers may approach prayer primarily as a means of receiving information. They ask what is coming, what event fulfills which message, where they should go, what decision they should make, and what hidden forces are active.

God may give guidance.

But prayer should not become interrogation.

The faithful need God more than they need data.

Sit before Him without demanding explanation.

Adore.

Give thanks.

Confess.

Intercede.

Listen.

Allow the soul to become still beneath the truth that God is present even when no answer arrives in words.

This stillness protects against spiritual restlessness.

A person addicted to signs can be manipulated easily. Every coincidence appears meaningful. Every internal impression becomes instruction. Every emotionally powerful thought is treated as divine.

A mature life of prayer distinguishes communion from constant novelty.

God may speak in extraordinary ways. The Mission rests upon that conviction. But extraordinary communication does not make ordinary discernment unnecessary.

The faithful should not assume that because Sister Amapola receives true messages, every follower's inward thought carries the same authority.

Personal impressions should be held humbly.

Test them.

Compare them with Scripture, moral truth, responsibilities, and wise counsel.

Do not issue commands to others based upon private impressions.

Do not claim divine authority in order to win an argument.

Do not make a major decision merely because a thought felt urgent during fear.

God can guide clearly without requiring spiritual recklessness.

Prayer should also become intercession.

Pray for Father John Mary.

Pray for Sister Amapola.

Pray for those carrying the daily work of the Mission.

Pray for the faithful scattered across the world.

Pray for priests and bishops who remain obedient to God.

Pray for those who know the truth but fear speaking.

Pray for those who oppose the Mission.

Pray for those who have harmed it.

Pray for those who have left.

Pray for children growing under the shadow of this conflict.

Pray for the wounded Church.

Pray for nations at war.

Pray for leaders whose decisions affect millions.

Pray for those deceived by false authority.

Prayer should widen the heart rather than narrow it around the community's own survival.

The Mission's suffering matters, but it is not the only suffering before God.

A person who prays only for vindication has not yet entered the full meaning of mercy.

Intercede for enemies by name where possible.

This does not mean blessing their harmful actions. Ask God to stop the harm, expose deception, protect victims, and bring the offender to repentance.

The prayer of the faithful should be both severe and merciful:

Let the lie end.

Let the hidden be exposed.

Let the innocent be protected.

Let the sinner awaken before destruction becomes final.

Such prayer refuses both sentimental denial and personal vengeance.

The faithful must also return seriously to Scripture.

Private revelation should deepen hunger for the revealed word, not replace it.

The messages may identify the hour, interpret events, warn the Church, and call the Remnant. Scripture provides the larger world within which those messages are understood.

Without Scripture, prophetic language can be detached from covenant, mercy, incarnation, Cross, resurrection, and the character of God.

The follower may become preoccupied with enemies, signs, judgment, and sequence while forgetting the central revelation of Christ.

Read the Gospels repeatedly.

Listen to how Christ speaks.

Observe whom He rebukes and whom He receives.

Notice His freedom before religious and political power.

Notice His compassion toward the frightened and sinful.

Notice that He does not flatter crowds.

Notice that He refuses violence offered in defense of His mission.

Notice that He prays for those who crucify Him.

Every interpretation of spiritual battle must remain under His form.

Read the prophets.

They reveal the seriousness of covenant betrayal, corrupt priests, unjust rulers, economic exploitation, false worship, and public sin. But notice also how often warning contains invitation.

Return.

Seek justice.

Defend the widow and orphan.

Break oppression.

Let the wicked abandon his way.

The prophetic word seeks repentance before ruin.

Read the Psalms.

They give language for fear, anger, waiting, accusation, praise, and trust. They show that believers may speak honestly to God without allowing emotion to become final authority.

Read Revelation.

But do not read it merely as a codebook of current events.

Read it as the unveiling of divine sovereignty, the exposure of imperial and religious counterfeit, the endurance of witnesses, the fall of Babylon, the victory of the Lamb, and the descent of the holy city.

The Lamb remains central.

The Lamb conquers through faithful self-offering.

The faithful should ask whether their own understanding of victory resembles the Lamb or the Beast.

Both claim authority.

Both gather allegiance.

Both shape public order.

But one gives life while the other consumes it.

The battle is not understood merely by identifying the correct side verbally. It is understood by learning the moral form of each kingdom.

Scripture should be read in community as well as privately. People notice different aspects. A community that reads together can correct narrow interpretation and keep the message connected to the whole counsel of God.

But Bible study should not become performance. Academic knowledge does not guarantee obedience. The goal is formation.

Read slowly enough to be judged by the text.

The faithful must also cultivate truthfulness.

In an age of propaganda, truthful speech becomes sacred resistance.

Do not exaggerate the Mission's claims.

Do not invent support.

Do not present rumor as fact.

Do not hide inconvenient information.

Do not repeat accusations you cannot substantiate.

Do not edit quotations in ways that change their meaning.

Do not circulate dramatic material simply because it helps the cause.

The message is true. Therefore, it should be defended truthfully.

A single deliberate falsehood can wound trust built through years of sacrifice.

Some followers may believe that small inaccuracies are justified because the larger battle is real. They think opponents lie constantly, so strict honesty becomes a disadvantage.

This is the logic of Babylon.

It treats truth as a weapon rather than reality.

The Remnant must refuse this logic even when refusal appears costly.

Truth is not merely one strategy among others.

Truth is part of God's nature.

To lie for God is to claim that God requires service from falsehood.

He does not.

When uncertainty exists, say so.

When evidence is incomplete, say so.

When a claim proves false, correct it visibly.

When memory differs among witnesses, preserve the difference.

The truthful community does not fear complexity.

It knows that reality does not need to be simplified into propaganda.

This standard applies especially to interpretations of current events. Not every war, scandal, resignation, election, technological development, or natural disaster should be declared fulfillment immediately.

Observe.

Pray.

Document.

Wait.

Let interpretation mature.

Premature certainty can distract from the actual meaning when it becomes visible later.

The faithful must also preserve records.

The messages belong not only to the present community but potentially to future generations. Their original forms should be protected from loss, alteration, and confusion.

Preserve dated copies.

Preserve original language.

Preserve translations separately.

Preserve public statements.

Preserve correspondence and canonical documents where lawful and appropriate.

Preserve audio, video, photographs, and testimony.

Maintain multiple copies in separate locations.

Do not depend upon a single commercial platform.

Technology can remove years of work through one account closure, failed drive, corrupted file, or changed policy.

Digital archives should be organized so that future custodians understand them.

Use consistent filenames.

Include dates.

Record context.

Distinguish original received texts from edited presentations and commentary.

Keep a catalog.

Print essential materials.

Store copies offline.

The archive should not depend upon the memory of one person.

This work may seem technical, but it is a form of reverence.

God's actions enter history through records maintained by ordinary hands.

The faithful must also prepare materially.

Material preparation should be guided by prudence, not fear.

Every household has different resources, responsibilities, health needs, geography, and risks. There is no single list that proves fidelity.

Begin with reasonable resilience.

Maintain necessary medications where possible.

Keep basic food and water.

Know how to remain safe during power interruption or severe weather.

Preserve identification, medical information, important contacts, and essential documents.

Learn basic first aid.

Maintain tools.

Know how to communicate if ordinary systems fail.

Understand local risks rather than preparing only for dramatic imagined scenarios.

Preparation should reduce panic.

It should not become a permanent state of alarm.

A household should know enough to face interruption calmly and help others where possible.

The faithful should also consider financial resilience. Excessive debt, dependency upon a single income source, or lack of emergency savings can make conscience vulnerable to coercion.

Not everyone can change these conditions quickly. Poverty is not a moral failure. Many families already struggle to meet ordinary needs.

The community should not shame them.

Those with resources should ask how they can strengthen others rather than displaying superior preparedness.

A person with land may help others learn to grow food.

A person with financial knowledge may help families create realistic plans.

A health professional may teach basic care.

A mechanic may teach maintenance.

A teacher may help organize education during disruption.

Preparation becomes communal when knowledge is shared.

The Mission should be cautious of businesses that profit from prophetic fear. Products may be useful, but usefulness should be evaluated normally.

Do not buy because someone implies that faithful believers must possess a particular item.

Do not allow spiritual urgency to suspend ordinary judgment about price, quality, or need.

No object guarantees protection.

Material provision remains beneath God.

The faithful should prepare to shelter others, not only themselves.

This does not mean one household must accept unlimited responsibility. Capacity is real. Safety matters. Boundaries remain necessary.

But readiness should include generosity.

Who near you would be vulnerable during disruption?

Who lives alone?

Who depends upon electrically powered medical equipment?

Who lacks transportation?

Who may not understand emergency information?

Who has children but little support?

The person most prepared may have been prepared partly for someone else.

This transforms storage into stewardship.

The faithful must strengthen families and households.

The household may become one of the most important units of prayer, care, education, and practical resilience.

Begin by restoring communication.

Many families live together physically while remaining emotionally scattered. Each person inhabits a different screen, schedule, and private anxiety. Conflict is avoided until pressure makes avoidance impossible.

Create regular times to speak.

Eat together where possible.

Pray together without forcing performance.

Discuss practical plans calmly.

Clarify responsibilities.

Teach children how to respond to emergencies without frightening them.

Know where essential items are kept.

Share important information.

A household that practices cooperation during ordinary life will respond more faithfully under strain.

Marriage deserves particular protection.

Prophetic belief should not become a weapon between spouses.

A believing spouse should not treat the unconvinced spouse as spiritually inferior or disloyal. The unconvinced spouse should not mock the believer’s conscience.

Speak honestly.

Respect freedom.

Make major decisions with patience.

Do not use the children as allies in the disagreement.

Do not make urgent changes secretly unless immediate safety requires it.

God's call does not usually require contempt for covenant obligations.

There may be extreme cases in which obedience creates unavoidable division. But division should not be manufactured through impatience.

Let your life show the fruit of belief.

Become more trustworthy.

More peaceful.

More willing to serve.

A spouse may understand the message first through the transformation it produces in you.

Parents should guard children from excessive fear.

Children need truth, but truth should be given according to maturity. They should know that God is real, that adults must be courageous, and that families prepare responsibly.

They do not need continuous exposure to catastrophic speculation.

Do not make a child feel guilty for wanting ordinary joys.

Do not tell children repeatedly that there may be no future.

Do not discourage education, friendship, creativity, or vocation because dramatic events may come soon.

Prepare them for life with God under every future.

Teach Scripture.

Teach prayer.

Teach practical competence.

Teach compassion.

Teach them how to recognize manipulation.

Teach them that adults can admit mistakes.

Teach them that courage is not the absence of fear but faithfulness within it.

The goal is not to produce frightened children who repeat prophetic language.

It is to form free human beings who know they belong to God.

The faithful must protect the elderly, disabled, sick, poor, and psychologically vulnerable.

These people are not secondary to the Reconquest.

They reveal whether the community understands the Kingdom.

Babylon values people according to productivity, wealth, influence, strength, and usefulness. The holy city cannot be anticipated by reproducing that valuation.

The person requiring care may contribute through prayer, patience, wisdom, or the opportunity given to others to learn love.

Do not speak of crisis as though only the physically strong matter.

A survivalist imagination can become cruel. It divides people into assets and burdens.

The Christian community sees persons.

Practical planning should include medication, mobility, sensory needs, communication limitations, dietary requirements, and the care of those who cannot move quickly.

Caregivers also require support.

A person caring for someone dependent may be unable to attend gatherings, volunteer publicly, or prepare in the same way as others. Do not interpret absence as weak faith.

Their service may be among the most faithful acts in the community.

The psychologically vulnerable require thoughtful care. Messages of judgment, treason, persecution, and coming conflict may intensify anxiety, paranoia, obsessive behavior, or religious fear.

Take these struggles seriously.

Do not tell a person simply to pray harder when medical or psychological care is needed.

Prayer and treatment are not enemies.

Encourage rest, professional support, medication where appropriately prescribed, stable routines, and reduced exposure to material that increases distress.

A person may believe the messages fully and still need to step away from continuous discussion of them.

This is not betrayal.

It may be wise stewardship of health.

The Mission should not become a place where every fearful interpretation is reinforced automatically. Compassion includes helping a person distinguish the community's actual teaching from conclusions driven by anxiety.

The faithful must also build local networks of trust.

The Remnant is scattered, but scattered does not mean isolated.

Begin where you live.

Know neighbors.

Know local pastors and community workers where possible.

Know who possesses practical skills.

Develop relationships before emergency.

Help in ordinary times.

A network created only when crisis arrives will lack tested trust.

Local cooperation does not require everyone to share the same beliefs. A neighbor who does not accept the messages may still be honest, compassionate, and skilled. Work together where truth and conscience permit.

The battle should not be used to divide people unnecessarily.

A person may become part of God's provision before understanding the spiritual meaning of the hour.

Do not demand ideological agreement before offering human care.

The Good Samaritan does not first establish theological uniformity.

He sees the wounded person.

Local relationships also reduce dependence upon distant systems. A community that can share information, food, transportation, tools, and care possesses greater freedom.

This freedom should not become contempt for public services or professionals. Governments, hospitals, emergency workers, and businesses may continue serving real needs even within compromised systems.

Use what serves life without granting absolute allegiance.

The faithful must learn this balance: neither naïve dependence nor reflexive rejection.

Judge each relationship and institution by truth, competence, and moral responsibility.

Some systems can be reformed.

Some can be used cautiously.

Some must be resisted.

Some may need to be left.

Discernment cannot be replaced by one universal posture.

The faithful should also prepare for service inside institutions.

Not every believer is called to withdraw.

Some remain in medicine, education, law, government, science, technology, media, military service, or ecclesial structures. Their presence may protect others and preserve truth.

Such believers face particular pressure.

They may be asked to sign, teach, administer, or enforce something contrary to conscience.

They should prepare before the command arrives.

Know the moral boundary.

Understand legal and professional consequences.

Keep accurate records.

Seek trustworthy counsel.

Develop financial resilience where possible.

Do not wait until a crisis of conscience occurs to decide whether conscience matters.

Small compromises often prepare the person for larger ones.

The employee agrees to ambiguous language.

The teacher avoids a difficult truth.

The professional remains silent about an abuse.

Each decision appears survivable.

Eventually, the person discovers that livelihood depends upon continued compliance.

The faithful should practice truthful courage before the decisive test.

This does not require reckless confrontation. Wisdom may dictate silence, careful wording, internal documentation, or gradual preparation to leave.

The question is whether the strategy serves fidelity or merely postpones it indefinitely.

Daniel serves an empire skillfully. He does not create unnecessary conflict. But when worship is demanded, the line becomes clear.

The Remnant needs people capable of recognizing such lines.

The faithful must also resist political idolatry.

The crisis of the Church and world may tempt believers to place hope in a ruler, party, movement, military victory, national revival, or legal transformation.

Political action matters. Laws affect real lives. Governments can restrain or commit grave evil. Christians may participate responsibly.

But no political force is the Reconquest.

No leader should be treated as God's indispensable instrument.

No nation should be identified with the holy city.

No electoral victory should be confused with repentance.

A politician may defend one truth while betraying another. A party may protect religious freedom while serving wealth, violence, nationalism, or corruption.

The faithful must remain able to judge allies.

Do not excuse evil because the person committing it supports a cause you value.

Do not transform political loyalty into a test of spiritual belonging.

Do not allow political media to define whom you love or hate.

The Mission's message places every authority beneath God.

This includes the authorities followers prefer.

Political independence will become increasingly difficult because every faction will demand total allegiance. The faithful may be accused by all sides of betrayal.

Accept this if necessary.

The Remnant does not exist to become a reliable constituency for human power.

Its loyalty must remain unpredictable from the perspective of parties because it follows truth rather than coalition.

The faithful must similarly resist nationalism.

Love of country can include gratitude, responsibility, memory, and care for neighbors. National identity may carry real goods.

But the nation is not God.

Its wars are not automatically just.

Its prosperity is not proof of righteousness.

Its enemies are not beyond mercy.

Its founding myths are not Scripture.

The Reconquest is not the restoration of one nation's dominance.

The New Jerusalem gathers nations under God without making any earthly nation absolute.

Pray for your country.

Serve its people.

Defend what is just.

Confess its sins.

Refuse worship.

The faithful must also examine their relationship with technology.

Technology is neither salvation nor pure evil. It extends human action. Therefore, it can extend service, truth, creativity, surveillance, manipulation, violence, and dependency.

Use technology deliberately.

Do not allow every device and platform to claim uninterrupted attention.

Protect private prayer from constant interruption.

Maintain local copies of important records.

Use secure communication where appropriate.

Know that images, voices, and documents can be fabricated.

Verify before reacting.

Teach children that digital popularity is not moral authority.

Understand how platforms reward anger and certainty.

Do not let algorithms form the emotional life of the Remnant.

A community that receives its sense of reality entirely from commercial platforms remains vulnerable to manipulation.

Diversify information sources.

Read original documents.

Speak directly with people.

Preserve print.

Maintain embodied community.

The goal is not technological withdrawal for its own sake.

It is freedom.

A tool should remain a tool.

When the tool begins shaping belief, attention, memory, relationships, and identity without conscious consent, it has become a form of authority.

Bring that authority beneath God.

Set limits.

Turn devices off.

Refuse compulsive monitoring.

Protect sleep.

Recover the ability to be alone without stimulation.

Silence is part of resistance.

The faithful must prepare for deception without becoming suspicious of everything.

This distinction is essential.

Discernment asks for evidence.

Paranoia assumes hidden hostility everywhere.

Discernment can revise a conclusion.

Paranoia interprets correction as proof of conspiracy.

Discernment protects relationships.

Paranoia isolates.

The existence of real deception does not justify believing every alarming claim.

The Mission should cultivate disciplined trust.

Trust those who have demonstrated truthfulness, but do not treat anyone as incapable of error.

Verify consequential claims.

Separate confidential information from secret authority.

Document decisions.

Do not permit rumors to govern action.

Where wrongdoing is alleged, protect potential victims while investigating fairly.

Neither automatic disbelief nor automatic conviction serves justice.

The faithful should become difficult to deceive because they are patient, not because they imagine themselves immune.

Humility is protection.

The person who knows he can be mistaken examines evidence.

The person who believes spiritual insight has made him impossible to fool may be the easiest target.

The faithful must also practice forgiveness.

Forgiveness is not optional preparation for the Reconquest. It is central.

A community carrying resentment cannot receive the repentant.

A follower consumed by injury cannot remain peaceful when vindication comes.

Forgiveness does not mean denying what happened.

It does not require immediate reconciliation.

It does not restore an unsafe person to access.

It does not cancel legal or institutional consequence.

Forgiveness releases personal possession of vengeance.

The believer says: I will not make the offender's destruction the condition of my peace. I place judgment in God's hands.

This surrender may need to be repeated.

Deep injury does not disappear through one decision.

Memory returns.

Anger returns.

The person forgives again, not because the first act was false, but because the wound has layers.

Pray honestly.

Tell God what was done.

Ask for justice.

Ask for freedom from hatred.

Do not force sentimental feelings.

Forgiveness can begin as obedience before emotion follows.

The Mission's followers may need to forgive institutional authorities, former friends, skeptical relatives, journalists, clergy, and members who caused harm.

Leaders may need to forgive one another.

The community may need to forgive itself for mistakes made under pressure.

Without forgiveness, every future conflict carries the weight of all previous ones.

The community becomes reactive.

Small disagreements awaken old wounds.

The faithful begin defending themselves against people who are not the original offenders.

Forgiveness makes present discernment possible.

The faithful must also remain ready to apologize.

It is easier to speak about forgiving enemies than to admit that we became the offender in someone else's story.

The Mission may be true, and a follower may still have spoken cruelly.

A leader may be faithful and still have handled a situation poorly.

A community may be persecuted and still have harmed an individual.

Do not allow the larger truth to erase smaller responsibility.

Say, "I was wrong."

Say, "I should not have spoken that way."

Say, "We failed to protect you."

Say, "We misunderstood."

Say, "We need to change."

These words may do more to reveal the Kingdom than a hundred declarations of institutional corruption.

Babylon cannot repent because it must appear invincible.

The Remnant can repent because God is its strength.

The faithful must practice works of mercy now.

Feed the hungry.

Visit the lonely.

Care for the sick.

Help those trapped by debt, disability, grief, or displacement.

Support mothers, fathers, children, and elderly people under strain.

Welcome strangers prudently.

Provide transportation.

Teach useful skills.

Listen to those wounded by the Church.

These acts should not be postponed until a dramatic crisis creates visible need.

The crisis is already present in many lives.

A person may have food but no friendship.

Another may have housing but live under abuse.

Another may possess employment but be close to despair.

Another may have left the Church and believe God rejected him.

Divine mercy must become particular.

A Mission can speak to the world while overlooking the person in its own town.

Do not allow scale to obscure proximity.

Ask what suffering is near.

The faithful should organize service in ways that preserve dignity.

Do not turn recipients into displays of generosity.

Do not require public gratitude.

Do not use aid to pressure people into accepting the messages.

Mercy is not recruitment.

Serve because the person belongs to God.

The act may open spiritual conversation, but help should not be conditional upon agreement.

This freedom demonstrates confidence that God awakens hearts.

The faithful must support Father John Mary and Sister Amapola without turning support into dependence or personality worship.

Pray for them.

Protect their privacy.

Respect boundaries.

Provide practical help.

Defend them truthfully.

Do not demand continuous access.

Do not place upon them responsibility for every personal decision.

Do not interpret proximity as spiritual status.

Do not create factions based upon who knows them best.

The greatest support is to live the message faithfully.

A messenger should not have to repeat repentance endlessly to people who prefer admiration.

A shepherd should not have to carry responsibilities followers could accept maturely.

Ask not only, “How can they encourage me?”

Ask, “How can I reduce the burden they carry?”

Perhaps you can archive documents.

Perhaps you can welcome visitors.

Perhaps you can cook, clean, repair, translate, teach, manage technology, organize finances, or pray regularly for a specific need.

Service should be coordinated rather than imposed. Do not create additional work by offering projects the leaders did not request.

Listen to actual needs.

The faithful must honor those doing hidden labor.

Public speakers receive attention naturally. The people maintaining daily life may receive little.

Recognize them.

But do not convert recognition into another hierarchy.

The value of service remains before God whether anyone notices.

Those who serve should also resist resentment. Hidden work can become a source of moral superiority.

The person says inwardly, “I do everything while others receive praise.”

Speak when workload is unjust.

Ask for help.

Set boundaries.

Do not turn sacrifice into silent accusation.

The community should make it safe for volunteers to say they are tired.

No one should feel that stepping back temporarily proves weak faith.

The faithful must protect the Mission from burnout by sharing responsibility.

Train others.

Document procedures.

Avoid systems known only by one person.

Rotate demanding roles where possible.

Create periods of rest.

A community preparing for long endurance must not consume its most generous members early.

The faithful must also accept discipline.

Freedom of conscience does not mean absence of order.

Meetings need structure.

Finances need procedures.

Children need protection.

Property needs care.

Public communication needs standards.

Volunteers need defined responsibilities.

Confidential information needs appropriate handling.

The Mission should not fear clear policies merely because corrupted institutions misuse rules.

Good order protects people from arbitrary power.

The difference lies in purpose and accountability.

Rules should serve the calling.

They should be understandable.

They should apply consistently.

There should be a way to raise concerns.

Leadership should remain accountable for its own conduct.

No policy should be invoked to conceal abuse or silence truth.

The faithful should respect legitimate practical decisions even when personal preference differs.

Not every disagreement is a conflict of conscience.

A community cannot function if every schedule, assignment, or administrative choice becomes a matter of divine principle.

Learn to distinguish preference from obedience.

This maturity will protect the Mission from fragmentation.

The faithful must also prepare for disagreement.

People who believe the same message may differ about strategy, timing, political interpretation, practical preparation, or theology.

Do not assume disagreement proves bad faith.

Listen.

Restate the other person's view fairly.

Identify what is central and what is secondary.

Where decision is required, use established responsibility.

Where no decision is required, permit difference.

Unity is not endangered by every diversity of thought.

It is endangered when people value being right more than remaining truthful and charitable.

Some disagreements may become serious enough to require separation in practice. Even then, avoid slander.

State the reason clearly.

Preserve dignity.

Leave open the possibility of future reconciliation.

The Remnant should not fragment into competing groups, each claiming exclusive possession of the true interpretation.

The cure is continual return to the center:

God is sovereign.

The messages are true.

The Reconquest belongs to Him.

The faithful are called to repentance, prayer, mercy, courage, and readiness.

Many secondary questions can remain unresolved beneath this unity.

The faithful must prepare to welcome those who arrive late.

If the messages are vindicated publicly, people may come quickly. Some will be frightened. Some will be ashamed. Some will be opportunistic. Some will have opposed the Mission.

Do not treat every newcomer with suspicion.

Do not treat every newcomer with naïve trust.

Welcome and discern.

Offer prayer, information, and practical orientation.

Do not grant immediate authority.

Let trust develop.

Protect access to Sister Amapola and Father John Mary.

Establish clear pathways for participation.

Provide introductory material that distinguishes the messages from speculation.

Make room for questions.

Some newcomers will need time before accepting everything.

Do not humiliate them for arriving late.

Grace is not distributed according to seniority.

The worker called in the last hour still enters the field.

Early followers may feel that their suffering entitles them to greater standing. Their sacrifice should be honored, but it does not create ownership.

Those who stood during obscurity must become servants of those who arrive during revelation.

Their experience can provide stability.

Their wounds should not become gates.

The faithful must prepare to receive repentant opponents especially carefully.

Repentance should be welcomed, but truth should not be erased.

A leader who caused public harm may need public acknowledgment.

A person who abused authority may require permanent boundaries.

Forgiveness does not guarantee restoration to office.

Mercy considers both the repentant person and those previously harmed.

Do not pressure victims to reconcile quickly in order to create a dramatic story of unity.

Let healing proceed honestly.

The holy city is not anticipated by covering wounds with religious language.

It is anticipated when truth and mercy meet without sacrificing the vulnerable.

The faithful must also prepare for persecution without seeking it.

Do not provoke authorities merely to confirm the message.

Do not break laws casually.

Do not speak with unnecessary insult.

Do not treat every consequence of poor judgment as martyrdom.

But where truth requires resistance, remain firm.

Know your rights.

Document interactions.

Seek competent legal counsel when appropriate.

Support those facing unjust consequence.

Do not abandon a person publicly because association becomes costly.

At the same time, do not defend conduct you know was wrong merely because the person belongs to the Mission.

Loyalty to truth is higher than factional loyalty.

The purest defense of the Mission is refusal to lie for it.

Persecution may take social rather than legal form.

Followers may lose friendships, employment opportunities, parish relationships, or family acceptance.

Such losses are painful.

The community should create spaces where people can speak of them honestly without being told simply to rejoice.

Grief does not mean regret.

Christ's followers may know they chose rightly and still mourn what obedience cost.

Support one another materially where possible.

A person who loses employment for conscience may need more than prayer.

A family divided by belief may need patient pastoral care.

The faithful should become a network capable of bearing one another's costs.

This is different from rewarding recklessness.

Help should be joined with truthful understanding of what occurred.

The faithful must also remain capable of ordinary work.

Continue learning.

Continue building skill.

Continue earning honestly.

Continue maintaining homes and communities.

Prophetic urgency should not create irresponsibility.

A person may abandon vocation because he assumes ordinary life will end immediately. Years later, family and community bear the cost.

Unless God gives a clear personal command, fulfill existing responsibilities faithfully.

The coming of God does not make honesty at work irrelevant.

On the contrary, ordinary faithfulness is preparation.

A carpenter prepares by building well.

A physician prepares by caring truthfully.

A teacher prepares by forming minds.

A parent prepares by raising children.

A writer prepares by preserving truth.

The Remnant needs competent people.

It should not become a community in which practical excellence is viewed as worldly distraction.

Skill can become service during crisis.

Learn languages.

Learn agriculture.

Learn medicine.

Learn law.

Learn repair.

Learn communication.

Learn history.

Learn theology.

Learn how systems function.

The Reconquest will require people capable of rebuilding forms of human life without worshiping expertise.

Knowledge should remain humble and shared.

The expert serves the body.

He does not create a new priesthood of technical control.

The faithful must also create beauty.

This may appear secondary when judgment approaches, but beauty protects human beings from becoming creatures of pure crisis.

Sing.

Write.

Paint.

Garden.

Build carefully.

Preserve music, stories, and craftsmanship.

Teach children to recognize what is beautiful.

Beauty is not decoration placed upon survival.

It reminds the soul why life is worth preserving.

Babylon creates spectacle.

The Kingdom creates beauty joined with truth.

Spectacle overwhelms attention and directs it toward power.

Beauty invites contemplation and gratitude.

The Mission's spaces, publications, worship, and community life should avoid both careless ugliness and manipulative grandeur.

Let beauty serve prayer.

Let it remain proportionate.

A small well-tended place may reveal more than expensive display.

The faithful must practice gratitude.

Gratitude is not denial of crisis. It is refusal to let crisis define all reality.

Give thanks for food.

For friendship.

For shelter.

For a day of peace.

For Scripture.

For the courage of those who have stood.

For the messages.

For the opportunity to repent before judgment becomes final.

For every person who returns to God.

Gratitude weakens fear because it teaches the soul to receive rather than grasp.

A grateful community is less vulnerable to manipulation through scarcity.

It knows that every gift comes from God and that abundance cannot be measured only materially.

The faithful must also learn lament.

Gratitude and lament belong together.

Grieve the betrayal of the Church.

Grieve war.

Grieve abused children.

Grieve those who lost faith because leaders failed them.

Grieve the loneliness of priests.

Grieve the burden placed upon Sister Amapola.

Grieve the divisions within families.

Do not rush every sorrow into explanation.

Some pain should be carried before God without intellectual resolution.

Lament prevents warning from becoming cold analysis.

It preserves the human heart.

The faithful must resist hatred continually.

Hatred may feel powerful, but it makes the soul dependent upon the enemy. The hated person occupies imagination, emotion, and identity.

The follower begins each day by checking what the enemy has done.

His life becomes reactive.

This is not freedom.

Love of enemies does not mean indifference to evil. It means refusing to let evil reproduce itself in us.

Speak against the false teaching.

Resist the unjust command.

Expose corruption.

Protect victims.

Then pray that the person responsible may repent.

This is the warfare of Christ.

The faithful must remain alert to dehumanizing language. Terms such as traitor, false shepherd, usurper, and enemy may describe real roles or actions within the message's framework. But the human being beneath the role remains a creature made by God.

Do not enjoy stripping people of humanity.

Do not mock appearance, illness, age, or private suffering.

Do not direct mobs toward individuals.

Do not publish addresses or personal information.

Do not threaten.

The Mission's severity must remain moral and spiritual, never sadistic.

The faithful must prepare for martyrdom in the broad sense of witness.

Most may not be called to physical death.

Many will be called to smaller deaths:

The death of reputation.

The death of ambition.

The death of institutional belonging.

The death of the need to be understood.

The death of control.

The death of resentment.

These deaths form a person capable of final witness.

Do not romanticize martyrdom while avoiding daily surrender.

The person who cannot endure being misunderstood may not endure greater pressure.

The person who needs applause may compromise when applause disappears.

Practice losing what cannot enter the holy city.

Let pride die now.

Let false identity die now.

Let dependence upon human approval die now.

This is preparation no external power can confiscate.

The faithful must remember the sacraments and ordinary means of grace according to conscience, availability, and the circumstances created by ecclesial conflict.

The institutional crisis may make sacramental life painful or uncertain for some. Do not treat this lightly. Catholics may experience profound grief when access becomes restricted or when they no longer trust the authorities governing ordinary channels.

Father John Mary's priestly ministry carries particular importance here.

But the faithful should not turn sacramental hunger into contempt for all priests or communities outside the Mission.

God may continue to give grace through people and places imperfectly situated within the conflict.

Discern carefully.

Do not violate conscience.

Do not make sweeping judgments beyond what has been given.

The Good Shepherd knows how to feed His people under persecution, exile, institutional failure, and geographical distance.

Those unable to receive sacramentally should remain in prayer, Scripture, repentance, and spiritual communion rather than concluding that God has abandoned them.

The sacraments are gifts of Christ.

They are not property owned by administrators.

Yet neither should they be treated casually or detached entirely from the order Christ gives.

This tension may require patience and pastoral wisdom beyond simple formulas.

The faithful must resist despair where access is limited.

God sees desire.

He knows constraint.

No person should believe that physical distance from the Mission or lack of access to a faithful priest places him outside divine mercy.

The faithful must also think beyond their own lifetimes.

Preserve the message for children and future generations.

Write clearly.

Avoid slang and assumptions that will become incomprehensible later.

Record the theological foundations, not only contemporary controversies.

Explain who Father John Mary and Sister Amapola are.

Explain the nature of the locutions.

Explain the institutional conflict.

Explain how the Mission understood the Remnant, Reconquest, treason, and New Jerusalem.

Preserve multiple perspectives from faithful witnesses.

Future readers should inherit more than slogans.

They should inherit a truthful world of meaning.

Children should not inherit only fear of what may happen. They should inherit courage, prayer, skills, stories of mercy, and evidence that adults remained human under pressure.

Tell them about those who served quietly.

Tell them where leaders made mistakes and corrected them.

Tell them that faithfulness did not require perfection.

A truthful inheritance is stronger than a polished legend.

The faithful must also prepare leadership succession.

No present leader will remain physically forever.

This fact should be accepted without fear.

Identify responsibilities rather than titles first.

Who preserves the archive?

Who manages property?

Who oversees finances?

Who coordinates pastoral care?

Who protects the integrity of the messages?

Who handles public communication?

Who resolves disputes?

These functions should not be concentrated automatically in one successor.

A single charismatic heir may create dependency and conflict.

Distributed responsibility with clear accountability may preserve the work more faithfully.

No person should be appointed as a replacement messenger through administrative decision. The reception of locutions cannot be inherited as office.

No one should claim Sister Amapola's authority merely because of proximity or family relation.

No one should claim Father John Mary's spiritual role merely through organizational power.

The enduring authority lies in God and in the messages faithfully preserved.

Future leadership should serve that trust humbly.

The faithful must remain alert to those who claim new secret knowledge after current leaders are gone. Prophetic movements often fragment when later figures announce that they alone possess the continuation.

The best protection is a mature community, clear archive, disciplined language, and refusal to confuse novelty with divine continuity.

God may speak again as He chooses.

The community must remain open to Him.

But openness does not require credulity.

Test claims carefully.

No future message should be accepted merely because it flatters the Mission's identity or promises special status to its recipient.

The faithful must also preserve freedom of conscience.

No one should be forced to remain in the Mission.

No one should be threatened spiritually for stepping back.

No one should be required to surrender family, property, or decision-making to demonstrate belief.

No one should be told that questioning a practical decision is rejection of God.

The message calls people into divine authority, not human captivity.

Freedom does not mean every choice is equally faithful. Leaders may warn, correct, and identify consequences.

But the person must respond freely.

Coercion can produce outward conformity without inward obedience.

God seeks consent.

The Mission's strength should be visible in its ability to let people go without hatred and welcome them if they return.

The faithful must protect personal boundaries.

Generosity does not require allowing every demand.

A person may decline a task.

A family may need privacy.

A leader may need rest.

A follower may be unable to donate.

The community should not equate endless availability with holiness.

Christ withdraws to pray.

Human limits are part of creaturehood.

Respecting them protects love from becoming resentment.

The faithful must also prepare for death.

This is not a prediction of immediate catastrophe. It is an ordinary Christian necessity made more visible by the message of judgment.

Reconcile where possible.

Write a will.

Clarify medical wishes.

Organize important documents.

Tell loved ones what matters.

Do not leave unnecessary confusion.

Entrust unfinished work to others.

A person prepared for death can live more freely.

He no longer needs to deny mortality.

He can serve without clinging.

The Remnant should not be formed by fear of death.

Christ has passed through death.

The coming struggle may threaten bodies, but it cannot claim final ownership of those who belong to God.

This confidence should not produce recklessness. Preserve life. Seek treatment. Avoid unnecessary danger.

Life is gift.

But when obedience and survival become incompatible, the faithful should know which is ultimate.

This is learned before the final moment.

The person who practices daily surrender becomes capable of greater surrender if asked.

The faithful must live eucharistically even where circumstances complicate sacramental access: receive life as gift, give thanks, offer themselves, and share what has been given.

Everything belongs to God.

This is the opposite of Babylon.

Babylon takes, accumulates, consumes, and displays.

The faithful receive, bless, share, and return.

A meal can embody this order.

A household gathers.

Food is recognized as gift.

The absent and hungry are remembered.

Gratitude replaces entitlement.

The table becomes a small witness to the city that descends.

Do not underestimate such acts.

The Kingdom often enters quietly.

The faithful must become people of peace.

Peace is not avoidance of conflict.

It is interior order beneath God.

A peaceful person can speak strongly without being governed by rage. He can act quickly without panic. He can listen without losing conviction. He can suffer misunderstanding without collapsing.

Peace should be practiced bodily.

Breathe.

Sleep.

Walk.

Eat regularly.

Pray slowly.

Reduce needless stimulation.

The nervous system is part of spiritual life.

A community constantly activated by alarm may mistake physiological agitation for prophetic zeal.

Peace permits clearer discernment.

It makes the faithful less reactive to propaganda.

It also becomes a sign to others.

When events become frightening, people will seek those who can remain present without denial.

The faithful should prepare to be such people.

Do not offer false assurances.

Say what is known.

Admit what is not known.

Then remain.

Presence is often more valuable than explanation.

The faithful must remember that their task is not to save God's reputation.

God does not need frantic defense.

Speak truthfully when He is mocked.

Correct lies.

Bear witness.

But do not imagine that every insult requires response.

Some controversies are designed to consume attention.

Some critics are not seeking truth.

Some arguments strengthen the platform of falsehood.

Discern when silence serves better.

Christ answers some accusers and remains silent before others.

The Mission should not allow opponents to set its entire agenda.

Continue the positive work.

Pray.

Serve.

Publish carefully.

Preserve testimony.

Build community.

A movement focused only upon answering critics becomes dependent upon criticism for direction.

The faithful must know what they are for.

They are for God.

For Christ.

For truth.

For mercy.

For the recovery of the Church.

For the gathering of the Remnant.

For the protection of the vulnerable.

For the city that descends.

Opposition is secondary.

The faithful must also resist the desire to see themselves as protagonists of history.

God is the protagonist.

We are participants.

This distinction removes enormous pressure.

You may be called to one small act whose significance you never see.

Do it faithfully.

You may write a letter that reaches one person.

You may preserve a file others overlook.

You may pray for a priest who never knows your name.

You may raise a child who serves God in a future hour.

You may offer shelter briefly.

You may refuse one lie.

Do not despise the scale.

God coordinates obediences across generations and places.

The Remnant is not a collection of heroes competing for importance.

It is a body of servants.

The faithful must accept hiddenness.

Public recognition is not required for divine usefulness.

Some should speak publicly. Others should remain largely unseen.

Do not push every gifted person toward visibility.

Visibility brings particular temptations and risks.

The hidden intercessor may be serving at the deepest level.

The person doing repetitive work may sustain everything visible.

Honor different callings.

The faithful must also prepare for success.

This may be harder than preparing for persecution.

If the Mission is vindicated publicly, attention may increase rapidly. Praise can awaken pride. Donations can create power. Invitations can distract from prayer. Former opponents may seek association. Followers may compete for status.

Decide now how success will be interpreted.

Not as proof that the Mission became great.

As evidence that God preserved what He entrusted.

Give credit upward.

Remain accountable.

Publish financial information.

Protect leaders from celebrity culture.

Limit access where necessary without creating elite classes.

Do not monetize every opportunity.

Do not allow the story to become cleaner than the truth.

Remember the years of weakness.

Remember the prayers.

Remember the mistakes.

Remember that the work could still be corrupted after vindication.

Success does not end the need for repentance.

It increases it.

The faithful must remain prepared for apparent failure as well.

The Mission may remain small.

The wider Church may refuse repentance.

The public may misunderstand.

The present generation may die without seeing full fulfillment.

Do not let faith depend upon being witnessed as correct.

God sees.

The messages may serve a future unknown to us.

Faithfulness is complete when the servant does what was entrusted, not when he controls the visible outcome.

This is the freedom of the messenger and the Remnant.

The faithful must cultivate hope larger than their own survival.

They should desire the restoration of creation even if they do not live to see it visibly.

They should plant trees under uncertainty.

Teach children.

Write books.

Preserve knowledge.

Repair land.

Build relationships.

Hope acts on behalf of a future it may not personally inhabit.

This distinguishes Christian hope from self-preservation.

The Remnant is not gathered merely so its present members can escape.

It is preserved so life, truth, worship, and mercy can continue.

The faithful must become ancestors in spirit.

What will those after you receive?

Fear or courage?

Rumor or records?

Bitterness or mercy?

Dependency or maturity?

A closed sect or an open inheritance of truth?

Begin creating that inheritance now.

The faithful must remain in Christ.

Every instruction in this chapter returns here.

Repentance without Christ may become self-condemnation.

Prayer without Christ may become search for experience.

Preparation without Christ may become fear.

Community without Christ may become faction.

Truth without Christ may become cruelty.

Mercy without Christ may become permission.

Authority without Christ may become domination.

Hope without Christ may become fantasy.

Remain in Him.

The branch does not create life.

It receives.

The Mission cannot manufacture the spiritual strength required for the hour.

It can arrange conditions of prayer, teach, preserve, shepherd, and encourage. But life flows from Christ.

Followers should therefore ask continually whether their attention remains upon Him.

Do they read the messages more than the Gospels?

Do they speak about the Church's enemies more than Christ's character?

Do they know prophetic terminology but neglect His commands?

Do they anticipate the Reconquest while failing to love?

Return.

Christ is not merely the authority behind the message.

He is the content toward which every true message leads.

The final purpose is not to create people who were correct about the crisis.

It is to form people united with Him.

A person can identify every usurper and still remain separated from Christ through pride.

Another may understand little of the controversy yet cling to Christ with a pure heart.

The faithful should desire both truth and union, but union remains the living center.

This union will make the required actions possible.

You cannot forgive enemies through willpower alone.

You cannot remain peaceful under prolonged uncertainty through information alone.

You cannot resist every form of power through personal strength.

You cannot prepare for death by denial.

Christ must live in you.

His love must become stronger than injury.

His peace must become deeper than circumstance.

His truth must become more valuable than reputation.

His life must become more real than fear.

This is what the faithful must do now:

Return to Him.

Remain with Him.

Let every practical action arise from that communion.

Repent because He is holy and merciful.

Pray because He is present.

Tell the truth because He is truth.

Serve because He came as servant.

Protect the vulnerable because He identifies Himself with the least.

Forgive because you were forgiven.

Prepare because life is entrusted.

Wait because His timing is wiser than yours.

Resist because no false authority may replace Him.

Hope because death did not hold Him.

The work is large.

The command is near.

The world may be entering judgment, but obedience still occurs one decision at a time.

Do the next faithful thing.

Then the next.

Let days of obedience become a life.

Let lives of obedience become a community.

Let communities of obedience become the gathered Remnant.

Let the Remnant remain ready for God.

You do not have to manufacture the Reconquest.

You must become available to it.

You do not have to build the New Jerusalem.

You must stop building Babylon within yourself.

You do not have to know every future event.

You must belong to God in the present.

This is enough for today.

And today is where faithfulness begins.

Chapter 12

Remain in Him

Every warning, prophecy, conflict, preparation, and act of resistance eventually returns to one command:

Remain in Christ.

Without this, the Mission becomes an institution among institutions, the Remnant becomes another faction, the Reconquest becomes a human campaign, and the New Jerusalem becomes another projected civilization built from fear and desire.

Without Christ, even correct recognition can become spiritually empty.

A person may recognize that authority has been usurped and still seek authority for himself.

He may identify the treason of shepherds while remaining unfaithful in his own household.

He may understand the battle intellectually while surrendering inwardly to hatred.

He may prepare carefully for disruption while remaining unprepared to forgive.

He may defend every message and yet neglect the One from whom the messages come.

The final test is not whether we possessed secret knowledge.

It is whether we remained in Him.

Christ does not call the faithful merely to agree with Him. He calls them to abide in Him as branches remain in a vine. The image is organic, intimate, and absolute. A branch does not receive occasional inspiration from the vine and then return to independent life. Its entire existence depends upon continuous union.

Separated from the vine, the branch may retain its shape temporarily.

It may still resemble a living branch.

It may preserve leaves for a time.

But it has lost the source of life.

Religious institutions can continue in this condition. They retain buildings, vestments, offices, ceremonies, educational systems, charitable programs, and familiar language. They still resemble the Church visibly. Yet if they are separated from Christ through falsehood, pride, and treason, their outward continuity conceals inward death.

The same danger exists for prophetic communities.

The Mission may retain the messages, preserve its history, gather followers, and defend its cause while gradually losing the living center from which all of these receive meaning.

This can happen without anyone deciding consciously to abandon Christ.

Attention shifts slowly.

At first, Christ is the center and the conflict is interpreted through Him.

Later, the conflict becomes the center and Christ is invoked to support the conflict.

At first, the messages direct people toward repentance, prayer, and fidelity.

Later, the messages become objects of continual analysis and sources of group identity.

At first, the Mission gathers around God.

Later, God is spoken of mainly in relation to what will happen to the Mission and its opponents.

The vocabulary remains religious, but the order has changed.

Remaining in Christ requires continual return to the proper order.

Christ first.

The messages beneath Him.

The Mission beneath Him.

The Church beneath Him.

The priesthood beneath Him.

Every visionary, theologian, leader, and follower beneath Him.

Every interpretation, expectation, preparation, and institution beneath Him.

Nothing may stand beside Him as another center.

This is not a diminishment of the Mission. It is its protection.

A message from God is honored most fully when it leads beyond itself toward communion with God.

The messenger is honored when people do not stop at the messenger.

The priest is honored when the faithful recognize the Good Shepherd through his service.

The Mission is honored when it becomes transparent to the mercy of Christ rather than opaque with its own importance.

Father John Mary, your vocation is not to make people permanently dependent upon your strength. It is to bring them toward the strength of Christ.

Sister Amapola, your calling is not to become the center of the faithful person's spiritual life. It is to transmit words that lead the soul toward God.

Followers of the Mission, your calling is not to build identity around your proximity to the messenger, priest, or community. It is to enter more deeply into Christ.

If every earthly form were removed, He would remain.

If the chapel were closed, He would remain.

If communication with the Mission became impossible, He would remain.

If no new locution came, He would remain.

If the messages were inaccessible for a period, He would remain.

If every human leader died, He would remain.

If the visible Church collapsed completely, He would remain.

The faithful must know this not as theological theory but as lived reality.

The time may come when ordinary spiritual supports are disrupted. A person who has relied upon continuous external reassurance may feel abandoned. The one who has learned to remain in Christ through prayer, Scripture, conscience, sacramental desire, and faithful love will discover that God was never confined to the support that disappeared.

This does not make external supports unnecessary. Human beings need community, teaching, ritual, place, words, and embodied signs. Christ gives His followers a Church rather than isolated spiritual existence.

But every sign must point toward the reality it serves.

A community becomes dangerous when it teaches that the sign and the reality are inseparable in such a way that loss of access to the community appears equivalent to loss of access to God.

The Mission should proclaim the opposite:

God is near.

Christ knows His own.

The Good Shepherd can reach every sheep.

The faithful person living far from the Mission is not spiritually abandoned.

The person unable to travel, donate, volunteer, or participate publicly remains fully visible to God.

The believer isolated by illness, geography, family opposition, or ecclesial circumstance can remain in Christ.

No human gatekeeper can close the vine.

This freedom does not produce spiritual individualism. It produces communion without captivity.

A person rooted in Christ can love the Mission freely because he does not require the Mission to replace God.

He can receive leadership without surrendering conscience.

He can serve without seeking status.

He can disagree about secondary matters without fearing expulsion from divine mercy.

He can step back temporarily for health or family responsibility without interpreting distance as apostasy.

He can remain loyal without becoming psychologically dependent.

The strongest community is composed of people whose deepest roots extend beyond the community into Christ.

Such people do not need to be controlled.

They can be trusted with responsibility.

They can endure disappointment.

They can survive leadership transitions.

They can recognize error without abandoning everything true.

They can remain faithful if the visible organization is weakened.

The institutions under judgment often created dependence upon themselves because dependence preserved power. Access to God, sacraments, legitimacy, education, and community became intertwined with submission to administration.

The Mission must not repeat this structure in another form.

It must send roots downward into Christ rather than sideways only into organization.

Remaining in Christ begins with attention.

What occupies the mind?

What receives the first hours of the day?

What is consulted instinctively during uncertainty?

What fills silence?

What awakens strongest emotion?

Attention reveals devotion more honestly than formal declarations.

A follower may say that Christ is central while spending hours each day reading about enemies, institutional intrigue, war, deception, and predictions. The person may spend minutes in prayer and the remainder of the day emotionally attached to the actions of those he opposes.

The enemy becomes the center through resistance.

This is a subtle captivity.

The person believes he is fighting evil while evil determines the rhythm of his consciousness.

To remain in Christ, attention must be reclaimed.

Begin the day with God before receiving the world's alarm.

Read the Gospel before reading commentary.

Pray before checking for new messages.

Let silence establish the soul before news enters.

This may require deliberate discipline because digital systems are designed to capture attention immediately. Devices present urgency the moment the person wakes. Messages, headlines, alerts, and arguments arrive before the mind has remembered its deepest allegiance.

Turn away long enough to remember.

You belong to God before you belong to the day's events.

The first act of consciousness can become a form of consecration:

Jesus Christ, this day is Yours.

My body is Yours.

My thoughts are Yours.

My speech is Yours.

My household is Yours.

My work is Yours.

My fear is Yours.

The Mission is Yours.

The Church is Yours.

The future is Yours.

Such prayer places everything beneath its proper authority.

Remaining in Christ also requires receiving His words as present command.

The Gospels should not be read only as historical records of what Jesus once said to others. They are the living formation of His people.

Love your enemies.

Pray for those who persecute you.

Do not fear.

Forgive.

Remain watchful.

Do not store treasure where it can be destroyed.

Care for the least.

Take up the Cross.

Seek first the Kingdom.

These commands are not suspended during prophetic crisis.

They become more urgent.

A person may believe that spiritual warfare permits an exception to the command to love enemies. He imagines that the opponent is too deceptive, dangerous, or spiritually compromised to be treated according to ordinary Christian ethics.

But Christ gave the command precisely because enemies are enemies.

Love of enemies does not mean trusting them with access, authority, or the vulnerable. It does not mean agreeing with falsehood, abandoning resistance, or refusing justice.

It means that resistance must not seek the destruction of the person as person.

The faithful oppose the lie while desiring the liar's liberation.

They restrain the abuser while refusing to make hatred the source of action.

They expose the traitor while praying that betrayal is not the traitor's final identity.

This love is impossible without remaining in Christ.

Human emotion alone cannot sustain it.

The injured person naturally seeks safety, vindication, and consequence. These desires may be just. Yet repeated injury can turn the desire for justice into the desire for revenge.

Christ enters the wounded will and creates a freedom not produced by moral effort alone.

He does not command the victim to pretend that nothing happened.

He enters the truth of what happened and prevents the wound from becoming lord.

Remaining in Christ therefore involves allowing Him into places of injury rather than presenting only the strong, faithful, prophetic self.

Some followers may have used the Mission's conflict to organize wounds that existed long before they encountered it. Betrayal by family, employers, churches, spouses, or friends may become attached to the larger narrative of institutional treason.

The message gives language to real spiritual patterns, but personal wounds must still be healed personally.

Not every injury should be absorbed into the cosmic battle.

A parent's failure may require grief and therapy.

A broken marriage may require honest examination of both people's actions.

A former church conflict may include misunderstanding rather than deliberate treason.

The language of spiritual warfare should not become a means of avoiding the complexity of human relationships.

Christ knows the difference.

Bring each wound to Him without forcing it into a predetermined category.

Ask:

What actually happened?

What remains unresolved?

What do I need to confess?

What boundary is necessary?

Whom must I forgive?

What truth must I stop denying?

Remaining in Christ means allowing Him to judge our interpretation as well as the actions of others.

This is humility.

It does not weaken conviction in the Mission's message. It prevents the message from becoming a universal explanation that removes personal responsibility.

Christ is not a theory into which every event is placed.

He is a living Lord who may correct us.

The faithful must remain correctable.

A person may believe the messages fully and still misunderstand another person, make a poor decision, speak unjustly, or respond from fear.

To remain in Christ is to remain willing to hear, "You were wrong here."

This willingness distinguishes divine confidence from human rigidity.

Rigidity cannot admit error because its identity depends upon being right.

Faith can admit error because identity depends upon Christ.

The Mission should become a place where correction does not threaten belonging.

Leaders correct followers.

Followers may raise concerns respectfully.

Peers correct one another.

Everyone remains under the Gospel.

No one should weaponize correction to dominate, and no one should interpret every correction as persecution.

Christ prunes the branches that bear fruit so that they may bear more.

Pruning is not rejection.

It is evidence that fruit matters.

The Mission itself may undergo pruning. Programs, assumptions, relationships, interpretations, or methods that served once may need to be relinquished.

The community should not assume that every difficulty comes from external attack. Some discomfort may be divine correction.

How can the difference be known?

Return to fruit.

Does the correction call the community toward greater truth, mercy, responsibility, and fidelity?

Does it expose something that was concealed?

Does resistance arise because the proposed change would betray the message or because it threatens habit, status, and comfort?

Discernment requires prayer and time.

The answer may not be immediate.

A community capable of waiting before defending itself is more likely to hear God.

The institutions under judgment often defended themselves reflexively. Every accusation was treated as threat. Lawyers, administrators, and communications offices moved before spiritual examination occurred.

The Mission should resist this habit.

When confronted, pause.

Pray.

Gather facts.

Protect those at risk.

Then respond truthfully.

Remaining in Christ means the community does not have to preserve an image of perfection.

Christ's sufficiency permits human imperfection to become visible.

The Church's history includes failures because God worked through real people, not idealized figures. The attempt to hide every failure produced scandal greater than honest acknowledgment would have produced.

The Mission should tell its story with enough humility that future generations can see both divine calling and human limitation.

This does not mean giving equal weight to malicious accusations.

It means refusing propaganda.

A true story may include disagreement, fatigue, imperfect decisions, and moments of misunderstanding.

Christ remains the hero.

No one else needs to appear flawless.

Remaining in Him also requires sacrificial love within the community.

People are easy to love as symbols. The "Remnant" can be loved abstractly. "God's children" can be loved collectively. The actual person is more difficult.

The actual person arrives late.

He misunderstands instructions.

She speaks too much.

He requires repeated help.

She disagrees about practical matters.

He carries habits shaped by fear.

She may be wounded, suspicious, or socially difficult.

Community becomes Christian where abstract love becomes patient presence with actual persons.

This does not mean every relationship becomes close. Human limits and personalities are real. Some people require boundaries. Others may not be safe.

But each person should be treated as more than a function.

Volunteers are not labor units.

Donors are not financial resources.

Leaders are not machines for reassurance.

Children are not symbols of the future.

The elderly are not burdens.

Newcomers are not recruitment numbers.

Critics are not merely obstacles.

Each bears a life known by God.

The Mission anticipates the New Jerusalem when relationships become transparent to this dignity.

Babylon turns people into categories that serve systems.

The Kingdom restores names.

Christ calls His sheep by name.

A large movement can lose this personal recognition. Growth creates layers. Procedures replace relationships. Some of this is unavoidable. Order is necessary.

But every structure should preserve as much personal dignity as possible.

When a person raises a concern, let someone listen.

When someone is sick, notice.

When a volunteer disappears, ask why.

When a follower dies, remember the life rather than only the absence.

When a family struggles, do not measure it only by participation.

The faithful should become skilled at attention to one another.

Remaining in Christ also means remaining in the truth of incarnation.

Christian spirituality is not escape from the body.

The Word became flesh.

The body matters.

Sleep matters.

Food matters.

Illness matters.

Touch, place, labor, aging, disability, and death matter.

A community centered upon messages may become overly cerebral or apocalyptic. Members live in interpretation while bodies become exhausted.

But Christ meets people bodily.

He feeds.

He touches.

He rests.

He heals.

He permits His body to be anointed.

He gives bread and wine.

The Mission should honor embodied life.

Provide accessible spaces where possible.

Consider the needs of people with disabilities.

Allow parents to care for children without shame.

Let meals be part of fellowship.

Encourage health care.

Avoid schedules that assume limitless energy.

Respect the dignity of aging leaders.

Sister Amapola and Father John Mary should not be treated as disembodied offices. Their bodies will change. Energy may decline. Illness may come. They may need increasing protection.

Followers should prepare emotionally for this.

A beloved leader's human limitation can disturb people who have unconsciously treated that person as a permanent source of strength.

But mortality does not diminish vocation.

It reveals the need to place hope fully in God.

The Gospel itself passes through the death of its witnesses. The apostles do not remain physically. Their testimony remains because Christ remains.

The Mission should build continuity without denying mortality.

This includes grieving honestly.

When a member dies, do not rush past grief into spiritual slogans.

Faith in resurrection does not eliminate mourning.

Christ weeps at the tomb of Lazarus even before calling him forth.

Grief recognizes the goodness of the life and relationship that death has interrupted.

The Remnant should be a community capable of mourning together.

Mourning may deepen as the wider crisis unfolds. People may lose family members, homes, livelihoods, churches, communities, or confidence in institutions.

A community incapable of lament may become harsh. It may tell people that loss is simply fulfillment and that tears demonstrate weak faith.

This would be cruel.

Fulfillment can still hurt.

Judgment can still wound innocent people through the consequences of others' sin.

The faithful can believe God is acting while grieving what is passing away.

Remain in Christ beneath the Cross.

Mary does not deny resurrection, but she still stands within sorrow.

The Mission's Marian character should include this faithful mourning.

Mary remains when explanation is insufficient.

She does not flee suffering.

She does not turn the Cross into abstract theology while her Son dies.

Her presence is a model for those who will accompany the wounded during the Reconquest.

Sometimes the faithful will not have answers.

Remain.

Sit with the grieving.

Bring food.

Listen.

Pray simply.

Do not explain every loss as direct judgment.

Do not tell a parent why a child died.

Do not use another person's tragedy to prove prophecy.

Mystery deserves reverence.

Christ can be present where interpretation must remain silent.

Remaining in Him also means preserving joy.

The Christian life is not a permanent waiting room for catastrophe.

Christ attends a wedding.

He eats with friends.

He receives children.

He speaks of birds, flowers, fields, seeds, lamps, coins, bread, and celebrations.

The Kingdom enters ordinary images because creation still communicates goodness.

The Mission should cultivate joy without embarrassment.

Celebrate birthdays.

Welcome marriages.

Rejoice in births.

Sing.

Cook.

Tell stories.

Create art.

Enjoy friendship.

Walk in the land entrusted to you.

Give thanks for animals, weather, work completed, and unexpected mercy.

Joy does not deny judgment.

It demonstrates that judgment is not the ultimate reality.

A community that loses joy may become vulnerable to spiritual pride. Suffering is treated as proof of seriousness. Smiles appear frivolous. Darkness becomes the dominant atmosphere.

But the enemy is not threatened by gloom alone.

He is threatened by holiness alive with gratitude.

Joy frees the community from emotional dependence upon crisis.

If every gathering requires alarming information to feel significant, the people may have become addicted to intensity.

A quiet meal shared in gratitude may serve the Reconquest more deeply than another hour of speculation.

Christ remains present in ordinary goodness.

Remaining in Him means receiving the present day rather than living exclusively in the expected future.

Prophecy concerns what is coming, but obedience occurs now.

The future can become an idol when it consumes the present. The person neglects today's duties because tomorrow's event feels more important.

But today is the only time in which love can be enacted.

The child before you will not remain this age.

The elderly parent may not be present next year.

The neighbor's need exists now.

The work entrusted today will not complete itself through future insight.

The faithful should resist postponing life.

Plan for the future.

Prepare.

Watch.

But inhabit the day God has given.

Christ teaches His followers not to carry tomorrow's anxiety as though tomorrow were already present.

Each day has sufficient trouble.

This is not indifference to warning. It is freedom from imagined control.

A person can prepare responsibly and then return to the actual day.

Water the garden.

Answer the letter.

Repair the roof.

Call the lonely friend.

Pray the prayer.

Finish the honest work.

The Reconquest may unfold through thousands of such days.

Do not demand that God make every day dramatic.

Hidden fidelity is still fidelity.

Remaining in Christ also requires refusing comparison.

Followers may compare their spiritual seriousness, knowledge, sacrifice, proximity to leaders, material preparation, or length of association with the Mission.

Comparison poisons communion.

One person believes earlier and feels superior.

Another sacrifices more visibly and expects recognition.

Another possesses theological knowledge and dismisses simpler faith.

Another reports unusual spiritual experiences and appears specially favored.

The body becomes competitive.

Christ calls each according to grace and responsibility.

The person given much will answer for much.

A prominent role is not proof of greater holiness.

A hidden life is not proof of lesser importance.

The follower should ask not, “Am I more faithful than this person?” but “Am I faithful to what has been entrusted to me?”

Comparison also affects communities. The Mission may compare itself with parishes, dioceses, monasteries, movements, or denominations and conclude that it alone retains courage.

Its critique may be justified in particular cases. But constant comparison can produce self-righteousness.

Christ’s question to Peter after speaking about another disciple remains relevant: what is that to you? Follow Me.

The Mission must follow its calling.

Another community may be failing.

Another may be serving faithfully in ways not visible.

God will judge.

Do not need others to be entirely false in order for your calling to be true.

The presence of faithful priests elsewhere does not diminish Father John Mary.

The presence of genuine prayer within ordinary parishes does not weaken the Mission’s warning against institutional treason.

God’s action can remain broader than the categories created by conflict.

This breadth should encourage hope for the Church.

The visible hierarchy may be compromised severely, yet Christ may preserve faithful people within every level.

A bishop may remain loyal privately before finding courage publicly.

A priest may resist corruption through quiet pastoral care.

A religious sister may protect the poor without knowing the Mission’s messages.

A layperson may preserve Scripture and prayer in a family.

The Reconquest may reveal hidden fidelity as well as hidden treason.

Do not assume that all concealed things are evil.

God has hidden servants.

The Remnant includes people the Mission has not identified.

This should create joy rather than competition.

When another person speaks truth, rejoice.

When another community protects the vulnerable, support it.

When a priest outside the Mission demonstrates courage, pray for him.

When Christians from another tradition resist false authority, recognize shared fidelity.

The Mission does not lose importance when God acts elsewhere.

The divine work becomes more visible.

Remaining in Christ also means resisting the fear that others will receive credit for work the Mission carried first.

Human history distributes recognition unevenly. A later speaker may receive attention for ideas the Mission proclaimed under persecution. Institutions may adopt part of the message without acknowledging those they silenced. Former critics may present themselves as reformers.

This may feel like another injustice.

Preserve the record truthfully.

Seek acknowledgment where it serves justice.

But do not let resentment consume the gift.

The purpose of warning is that the warning be heard.

If truth spreads through unexpected voices, the divine purpose advances even when human credit remains imperfect.

Christ is not diminished when servants are forgotten.

The servant may be.

That pain should be brought honestly before God.

But vindication must not become a demand that no one else may participate.

The worker who suffered in the first hour and the worker who arrives later both remain beneath the generosity of the Master.

The Mission should welcome the spread of truth even while preserving historical accuracy.

This is another way of refusing possession.

The message belongs to God.

Remaining in Him also requires freedom from the need to predict personal roles in coming events.

Some followers may imagine themselves as leaders, survivors, witnesses, martyrs, protectors, or builders in the restored order. Such images may encourage courage, but they can also become spiritual fantasy.

The future self appears heroic.

The present self remains ordinary and unsurrendered.

God may call the person to a role no imagination finds impressive.

He may call someone to remain with an elderly parent rather than travel.

He may call another to keep working quietly inside an institution.

He may call a gifted speaker into silence.

He may call a hidden person into public responsibility.

He may call someone to die before visible vindication.

Availability matters more than imagined role.

Say: Here I am.

Do not add the conditions.

Here I am, provided the task is visible.

Here I am, provided my interpretation is confirmed.

Here I am, provided I remain safe.

Here I am, provided others understand.

The consent must belong to God.

Mary's consent does not include a detailed negotiation of status. She receives a calling that will make her misunderstood, endangered, displaced, and pierced by sorrow.

Her greatness lies in openness.

Sister Amapola's name and role naturally invite comparison with Marian receptivity. That comparison should be carried carefully and humbly, but the central pattern remains: receive, consent, bear, and point toward Christ.

Followers can participate in the same pattern.

Each receives some form of responsibility.

Each must carry Christ into a place where He is not recognized.

Each must consent without controlling every consequence.

Remaining in Christ means allowing His life to take form in us.

This is more demanding than defending a doctrine.

It changes speech.

The follower no longer speaks only to win.

He speaks to reveal truth and serve the hearer.

It changes power.

The leader no longer asks how authority can secure obedience.

He asks how authority can make others freer for God.

It changes possession.

Resources become entrusted goods rather than extensions of self.

It changes suffering.

Pain becomes an offering without becoming something sought.

It changes success.

Recognition becomes an opportunity to give glory away.

It changes failure.

Loss no longer proves abandonment.

The community that remains in Christ begins to resemble Him.

This resemblance is the true confirmation of the message's fruit.

Critics may dispute locutions, jurisdiction, interpretation, and prophecy. They may not be persuaded by arguments. But a community formed in the character of Christ becomes difficult to dismiss morally.

Let them see humility without weakness.

Courage without aggression.

Mercy without compromise.

Truth without manipulation.

Order without domination.

Joy without denial.

Suffering without bitterness.

This does not prove every claim mathematically. Spiritual realities are not reduced to a laboratory test. But fruit reveals the life moving through the branch.

The Mission should ask regularly whether this fruit is growing.

Not merely whether membership increases.

Not merely whether messages receive attention.

Not merely whether opponents lose credibility.

Are members becoming more Christlike?

Are families being healed?

Are enemies being forgiven?

Are leaders serving transparently?

Are the weak being protected?

Is truth spoken more carefully?

Is prayer deepening?

Are followers less afraid?

Is the community becoming capable of receiving those who repent?

These are signs of abiding.

Where fruit is absent, return to the vine.

Do not attempt to manufacture fruit through image. A community can publicize selected stories, stage visible acts of charity, and present an appearance of unity while hiding resentment and control.

Christ is not deceived by presentation.

Neither will history remain deceived forever.

Let the inner life and public witness correspond.

Transparency begins not with publishing everything indiscriminately but with refusing the division between what is proclaimed and what is practiced.

Where confidentiality is needed, keep it.

Where privacy protects dignity, honor it.

But do not use confidentiality to conceal patterns that contradict the message.

Remaining in Christ brings the community into light.

Light is not the exposure of every private detail.

It is the absence of a protected realm in which falsehood is permitted to govern.

Every leader should have someone before whom he can speak honestly.

Every financial system should be reviewable.

Every allegation of harm should have a fair path of response.

Every major decision should have accountable stewardship.

The institutions under judgment became dark partly because authority was isolated from correction.

The Mission should choose light structurally.

This is not distrust of Father John Mary or Sister Amapola. It is trust in the truth they serve.

No human person should carry authority without protection from his or her own limitations.

Accountability protects the leader as well as the community.

A person may become exhausted, pressured, ill, or influenced by those nearby. A transparent structure makes it easier to recognize and correct problems without interpreting correction as repudiation of the entire calling.

Remaining in Christ means no human being must pretend omniscience.

Leaders can say, “I do not know.”

They can consult expertise.

They can change a practical decision.

They can admit that an interpretation went beyond what was given.

Such acts reveal strength rooted beyond ego.

Followers should not punish this humility by treating every admission as evidence against the Mission.

If leaders feel that supporters require perfection, they may become afraid to speak honestly.

Create a culture in which truth is safer than appearance.

Remaining in Christ also means allowing unity to pass through forgiveness repeatedly.

No community survives long without forgiveness.

People fail.

Expectations differ.

Words are misunderstood.

Tasks are neglected.

Stress reveals rough edges.

A prophetic community may imagine that shared belief will eliminate these ordinary problems. It will not.

The Remnant remains human.

The question is whether conflict becomes a place of transformation or division.

Address issues before they harden.

Speak to the person rather than about the person.

Avoid gathering allies before attempting direct conversation.

Listen for the hurt beneath the accusation.

State facts.

Acknowledge emotion without allowing emotion to determine truth automatically.

Seek repair rather than victory.

Some conflicts will not resolve fully. People may need distance. Roles may change. A member may leave.

Even then, the community can refuse slander.

Do not rewrite the person's entire history because the relationship ended badly.

Honor what was good.

Name what was harmful.

Leave judgment beyond the evidence with God.

This maturity will become essential if the Mission grows. Larger communities multiply misunderstanding. Social media amplifies partial narratives. Former members may speak publicly.

Respond with proportion.

Correct falsehood where necessary.

Protect confidential information.

Do not mobilize followers against individuals.

The Mission's public power, if it grows, must never be used to crush one wounded or mistaken person.

Christ does not break a bruised reed.

Remaining in Him requires particular care with people who experience doubt.

This book is written from full belief in the Mission and its messages. Yet belief may not remain emotionally constant in every follower.

A person may experience periods of uncertainty.

Events may challenge expectations.

Opposition from trusted family or clergy may weigh heavily.

The burden of the message may become overwhelming.

Do not shame doubt automatically.

Doubt can become a doorway into deeper conviction when met honestly.

Invite the person to pray, read, rest, and speak freely.

Ask what has changed.

Do not answer every question with accusation of spiritual attack.

Spiritual attack may occur, but human questions also arise naturally.

A faith strengthened through examination may become more durable than belief maintained through fear of exclusion.

The Mission does not need forced certainty.

A person who says, “I am struggling, but I remain open,” should not be treated as an enemy.

Christ meets Thomas in his need for recognition.

He does not pretend the doubt is ideal, but He responds.

The community should likewise distinguish doubt from hostility.

Some people ask questions because they seek truth.

Others ask only to undermine.

Discernment is necessary.

But a community that no longer knows how to accompany honest doubt may become brittle.

Remaining in Christ also means not making belief in private revelation the whole measure of Christian faithfulness.

The messages are true according to the conviction governing this book. They matter enormously. They may be essential warnings for the present hour.

Yet Christ remains larger than any private revelation.

A person may love Christ sincerely and not yet recognize the Mission.

Another may accept the messages intellectually while remaining far from Christ in conduct.

Recognition should be invited and proclaimed, but salvation cannot be reduced to membership in the audience of a particular message.

God knows the relationship of every soul to the light given.

Followers should proclaim the urgency without making themselves judges of eternal destiny.

This restraint keeps final authority where it belongs.

It also allows the Mission to serve people before they agree.

A person may come for food, prayer, shelter, conversation, or healing from religious abuse. Serve the need.

Do not make acceptance of every claim a price of mercy.

Christ often serves before the recipient understands fully.

Some depart after receiving good.

He does not turn the gift into coercion.

Divine mercy gives because love is its nature.

The Mission should embody this.

Remaining in Christ means remembering that mercy is not a temporary strategy before judgment. It is the enduring form of God's restoration.

Judgment removes what destroys communion.

Mercy restores what can be restored.

The two are not enemies.

A surgeon's cut and healing belong to one purpose.

The messages may emphasize severity because denial has become powerful. But severity serves mercy.

Followers should never become more attached to judgment than God is.

Jonah desires Nineveh's destruction because he has carried the warning. God receives Nineveh's repentance.

The prophet must learn that the warning was not given to guarantee catastrophe but to create the possibility of return.

This lesson may be necessary for every prophetic community.

If repentance delays or alters judgment, rejoice.

Do not say that mercy undermined the message.

Mercy fulfills the purpose of warning.

If an institution confesses, changes leadership, exposes corruption, and seeks restoration, do not reject repentance because collapse was expected.

Test the repentance by fruit.

Maintain necessary accountability.

But welcome what comes from God.

The Mission should desire the restoration of the Church more than confirmation of its ruin.

It should desire the conversion of false shepherds more than their destruction.

It should desire peace with truth more than permanent conflict.

Remaining in Christ protects this desire.

He weeps over Jerusalem even while announcing consequence.

He does not rejoice that the city failed to recognize its hour.

His heart should become the heart of the Mission.

This does not require weakening the warning.

Speak with the same clarity.

But let tears stand behind the words.

The follower should be able to say:

I believe judgment is real.

I believe treason must be exposed.

I believe false authority will fall.

And I pray with all my heart that every person who can repent will repent before the fall becomes final.

This is not contradiction.

It is Christianity.

Remaining in Christ also means accepting that some outcomes belong entirely to God.

Not every relationship will be repaired.

Not every opponent will repent.

Not every institution will return.

Not every follower will remain.

Not every question will be answered in this life.

The desire to control these outcomes can destroy peace.

The servant must release what cannot be commanded.

This is especially hard for leaders.

Father John Mary may feel responsible when a follower leaves, a family divides, or a person rejects counsel.

Sister Amapola may feel the burden of those who read the messages and turn away.

But Christ Himself permits refusal.

Love does not eliminate freedom.

The messenger speaks.

The shepherd guides.

The hearer answers.

God alone sees the full story.

Release those you cannot compel.

Continue praying.

Keep the door open where safety and truth permit.

Do not carry another person's refusal as though it proved your failure.

Remaining in Christ also means accepting one's own limits in suffering.

A leader may need to say, "I cannot carry this conversation today."

A follower may need to reduce participation temporarily.

A family may need to establish boundaries around crisis discussion.

A volunteer may need to resign from a role.

These decisions should be discerned carefully, but limits are not always selfishness.

The belief that a faithful person must be infinitely available is a form of idolatry. Only God is infinite.

Human beings serve through finite bodies and time.

A sustainable yes requires honest no.

The Mission should honor boundaries so that service can remain free.

Compelled sacrifice eventually becomes resentment or collapse.

Christ gives Himself willingly.

Christian service should move toward the same freedom.

Remaining in Him means that even sacrifice is not performed to purchase worth.

The servant is loved before the work.

The volunteer is not valuable because of productivity.

The messenger is not loved only when words arrive.

The priest is not worthy only when he appears strong.

The follower is not accepted only when certain.

Grace precedes performance.

A community rooted in grace becomes safer for human beings.

They can admit weakness.

They can rest.

They can learn.

Babylon values output.

The Kingdom values persons.

This distinction should shape how the Mission organizes work.

Ask not only whether the task is completed.

Ask what the task is doing to the person.

Some seasons require intense sacrifice. But intensity should not become permanent without examination.

The person may be called to heroic endurance.

He may also be avoiding asking for help.

Discern together.

Remaining in Christ also requires gratitude for the Church even during judgment.

This may seem difficult after chapters naming treason, false authority, and institutional failure. Yet Christ's Church has carried gifts through centuries that no present corruption can erase.

Scripture was preserved.

The gospel was proclaimed.

The Eucharist was celebrated.

Saints were formed.

The poor were served.

Schools, hospitals, monasteries, music, art, and theology emerged through imperfect communities.

Millions prayed faithfully within structures they did not control.

The Mission should not allow justified condemnation of present betrayal to become contempt for every inheritance.

Receive what was true.

Preserve it.

Separate gift from corruption.

The Reconquest is reclamation, not simple rejection.

God reclaims what belongs to Him from those who misused it.

The priesthood should be reclaimed, not despised.

Sacrament should be reclaimed, not trivialized.

Tradition should be reclaimed from institutional possession.

Authority should be reclaimed as service.

The Church's history should be told truthfully, neither idealized nor dismissed.

A people unable to receive inheritance may become dependent upon novelty.

The Mission's messages enter an existing history of prophecy, mysticism, discernment, persecution, reform, and divine mercy. They should be understood within that larger inheritance without being confined by corrupted administration.

Father John Mary's priesthood itself testifies that the Mission does not simply reject the Church. He carries a sacramental and pastoral identity received through it, even while confronting its betrayal.

This tension should remain visible.

The Mission is not anti-Church.

It is against the usurpation of the Church.

It is not against obedience.

It is for obedience to God.

It is not against authority.

It is for authority returned to its source.

It is not against unity.

It is against unity built upon falsehood.

This distinction should be spoken repeatedly because opponents may describe the Mission as destructive.

The Mission seeks destruction only of what prevents restoration.

Its positive vision is communion with God.

Remaining in Christ also means refusing to let the struggle against a false pope, false shepherd, or corrupted hierarchy become the whole theological identity of the community.

Christology is larger than ecclesial crisis.

The creation is larger.

The Cross, resurrection, Kingdom, mercy, human dignity, and divine presence exceed the conflict.

A community focused too narrowly upon one institutional dispute may lose its capacity to speak to people who do not understand the dispute.

The Mission's message has universal reach because it concerns authority, conscience, treason, mercy, and divine ownership.

Develop this depth.

Explain not only who is false, but what truth is.

Explain not only what authority has expired, but what divine authority creates.

Explain not only what is falling, but what God intends to restore.

Explain not only why the faithful must separate from falsehood, but how they must live afterward.

The positive theological world should become richer than the polemic.

This book has attempted to move in that direction.

The Mission is not only warning against treason.

It is announcing that God has not abandoned His children.

It is not only exposing Babylon.

It is preparing hearts for the New Jerusalem.

It is not only naming false shepherds.

It is teaching the sheep to hear the Good Shepherd.

It is not only condemning human authority.

It is restoring every authority beneath divine love.

Remain in this fullness.

Remaining in Christ also means refusing despair about the people who appear fully captured by false systems.

No human being is reducible to current allegiance.

Saul persecutes the Church and becomes Paul.

Peter denies Christ and becomes a shepherd.

People can change suddenly under grace.

The person mocking the Mission today may become a witness tomorrow.

The official enforcing discipline may awaken.

The theologian defending institutional contradiction may encounter truth.

The family member rejecting the messages may begin to pray privately.

Do not freeze people inside the role they occupy now.

The battle requires clear recognition of action and allegiance, but hope remains possible until God closes what only He can close.

This hope does not require naïveté.

A dangerous person remains dangerous until demonstrated change occurs.

A corrupt leader should not retain authority merely because he expresses regret.

Repentance must bear fruit.

But the community should desire the fruit.

Do not become emotionally invested in another person remaining an enemy.

Christ may take away the enemy by creating a brother.

This victory can challenge pride more deeply than the enemy's defeat.

Remain ready for it.

Remaining in Christ also prepares the faithful for the possibility that they themselves may need mercy from those they criticized.

No one carries perfect perception.

The Mission may discover that some external concerns were valid.

A critic may have noticed a practical weakness before supporters did.

An institutional opponent may have acted wrongly overall while speaking truth about one matter.

Humility can receive truth without granting legitimacy to false authority.

This is mature discernment.

It does not require dividing people into wholly true or wholly false.

God may use a difficult voice to reveal something useful.

Test everything.

Hold what is good.

Reject what is false.

Such discernment becomes possible when identity is secure in Christ rather than in opposition.

Remaining in Him also means expecting spiritual attack without attributing everything to it.

The Christian faith recognizes personal and systemic evil. Temptation, accusation, deception, division, and despair are real. A Mission carrying grave warning should expect resistance.

But attributing every problem directly to spiritual attack may prevent practical correction.

A computer may fail because it requires maintenance.

A volunteer may leave because communication was poor.

A disagreement may arise because instructions were unclear.

A leader may be irritable because he has not slept.

The spiritual and ordinary interact.

Wisdom addresses both.

Pray against deception and verify the document.

Pray for unity and improve communication.

Pray for health and seek treatment.

Pray for protection and establish safeguards.

Faith does not eliminate causality.

God works through ordinary means.

The habit of blaming every failure upon an external enemy can protect the ego. The community never has to learn because every difficulty proves persecution.

The Mission should resist this trap.

Ask both questions:

Is there spiritual resistance?

What human responsibility remains?

Often the answer includes both.

Remaining in Christ keeps the community neither materialistic nor superstitious.

It recognizes spiritual reality without abandoning reason.

The Word through whom all things were made does not oppose truthful understanding of creation.

The Mission may therefore welcome serious scholarship, psychology, medicine, law, history, and technology where they serve truth.

No discipline is infallible.

Every field can become ideological.

But expertise can protect the community from avoidable error.

Seek competent legal counsel rather than relying only upon informal interpretation.

Use trained mental-health professionals where needed.

Consult historians and theologians.

Use skilled archivists and technologists.

The divine calling does not make craftsmanship unnecessary.

The tabernacle required artisans.

The ark required construction.

The written word required scribes.

Human skill can become consecrated service.

At the same time, experts should not dominate through credentials.

Knowledge remains beneath wisdom.

A professional may advise without possessing final spiritual authority.

The community should evaluate expertise by competence, honesty, and service.

This balance allows the Mission to remain both spiritually open and practically serious.

Remaining in Christ also means accepting that the faithful may be misunderstood until the end.

Some accusations may never be corrected publicly.

Some people will remember only the official narrative.

Some institutions may preserve records that portray resistance as disobedience and prophecy as delusion.

The desire to control legacy can become exhausting.

Preserve the truth.

Publish responsibly.

Answer important falsehoods.

Then release the final historical judgment.

God’s memory is complete.

No faithful act disappears because archives omit it.

No secret sacrifice is lost.

No lie becomes eternal because it entered an official file.

The New Jerusalem is also the restoration of memory under truth.

What was hidden will be known in the light appropriate to God's justice.

This promise allows the faithful to live without forcing every vindication now.

Father John Mary may never receive the public apology he deserves from those who condemned him.

Sister Amapola may never see every message recognized.

Followers may die while still regarded as misguided.

Remain.

Faithfulness is not incomplete because human recognition is incomplete.

Christ dies under an official accusation.

The resurrection does not depend upon the court revising its record.

Divine vindication comes from another authority.

Remaining in Christ means allowing resurrection to define the imagination more deeply than institutional judgment.

Death is not final.

Burial is not disappearance.

Silence is not absence.

Loss is not necessarily defeat.

The Mission's hope rests upon the pattern of Christ.

This pattern prevents both triumphalism and despair.

Triumphalism wants resurrection without Cross.

Despair believes Cross without resurrection.

Christian hope holds both.

The Mission may suffer.

It may also be vindicated.

Its vindication may come through paths no one expects.

But neither suffering nor vindication defines the final center.

Christ does.

Remaining in Him also requires the faithful to remember that spiritual warfare is fought through worship.

Worship declares reality.

To praise God while false powers appear dominant is to refuse their claim to ultimacy.

To kneel before God is to stand free before every earthly throne.

To celebrate the Eucharist faithfully is to receive life from a source no market or government controls.

To sing during oppression is to preserve a world the oppressor cannot create.

Worship should not become escape from responsibility. True worship sends the faithful toward truth and service.

But activism without worship becomes another human campaign.

The Mission should guard times in which nothing is being strategized.

No public defense.

No interpretation of current events.

No administrative discussion.

Only God.

Such worship reorders the whole community.

Leaders remember they are servants.

Followers remember they belong to God rather than the movement.

The messages return to their source.

Fear loses scale.

The Reconquest becomes divine again.

The New Jerusalem becomes gift again.

This reordering should happen repeatedly because human beings continually seize what they receive.

Worship gives it back.

Remaining in Christ means living eucharistically: taken, blessed, broken, and given.

The pattern is not comfortable.

The person is taken from self-possession.

Blessed as gift.

Broken in the places where pride and fear hold control.

Given for the life of others.

The Mission itself may pass through this pattern.

Taken into a calling.

Blessed through messages and community.

Broken through institutional condemnation and suffering.

Given as warning and mercy for the Church and world.

If this pattern is true, brokenness should not become permanent self-preoccupation.

The bread is broken to be given.

The Mission's suffering should enlarge service.

Those wounded by institutional betrayal may become uniquely capable of caring for others similarly wounded.

Those denied legitimacy may become capable of receiving people excluded elsewhere.

Those who lived under false accusation may become careful not to accuse hastily.

Suffering becomes fruitful when it creates compassion.

Otherwise, it remains only injury.

Christ transforms wounds without pretending they were good.

The Cross is evil inflicted upon the innocent, yet God makes it the place of salvation.

The Mission should ask how its wounds may become mercy.

Not how suffering proves superiority.

Not how suffering entitles control.

How can those wounds shelter another person?

Father John Mary's experience may help priests trapped between conscience and command.

Sister Amapola's experience may help others carrying spiritual gifts under skepticism and pressure.

Followers' experience may help families navigating institutional loss.

The community's experience may become a guide for other small movements resisting capture.

This book itself is intended as one form of that transformation: suffering turned into encouragement, warning turned into hope, conflict turned toward deeper theological meaning.

Remaining in Christ means believing no wound offered to Him must remain sterile.

The faithful should nevertheless avoid assigning purpose too quickly. A person in pain may not be ready to hear how the pain will serve others.

First, acknowledge the wound.

Let healing begin.

Purpose may emerge later.

Christ does not demand that the bleeding person become immediately grateful for the injury.

Mercy moves at the pace of truth.

Remaining in Him means patience with healing.

This patience should shape pastoral care at the Mission.

People may arrive carrying years of religious trauma. Strong language about authority, obedience, judgment, and spiritual warfare may awaken old fear.

Do not assume their hesitation is rebellion.

Help them distinguish God from those who misused His name.

Do not demand rapid trust in new leaders.

Let trust be earned through consistency.

A person previously controlled by sacred claims may require particular freedom when encountering another community making sacred claims.

The truth of the Mission does not eliminate this human need.

Indeed, the Mission can demonstrate divine mercy by refusing to exploit vulnerability.

Explain.

Invite.

Give time.

Respect boundaries.

Do not make urgent belonging the condition of care.

The person may come to believe more deeply because the community did not force belief.

Christ calls, but He does not manipulate.

Remaining in Christ also means accepting the mystery of His presence in people outside expected boundaries.

Christ may be encountered in the hungry person who has never heard the Mission's name.

In the prisoner.

In the immigrant.

In the sick.

In the child.

In the critic asking an honest question.

The Mission's devotion to messages must not obscure the presence of Christ in the least.

The final judgment described by Christ includes acts of mercy toward people, not mastery of prophetic timelines.

This does not minimize revelation.

It reveals its practical destination.

A true message should make the hearer more attentive to Christ where He has said He will be encountered.

If followers discuss the Reconquest while ignoring the hungry, the message has not entered fully.

If they prepare elaborate defenses while abandoning the lonely, they have misunderstood readiness.

The least may be where the King is already waiting.

This truth protects the Mission from becoming inward and self-protective.

Serve beyond the circle.

Support local needs.

Listen to those without spiritual status.

Do not ask first whether the person can help the Mission.

Ask what mercy requires.

Resources are limited. Choices must be made. But the orientation matters.

A community can become so focused upon preserving itself for future service that it neglects present service.

The future becomes justification for hoarding.

Christ calls for prudent stewardship, but also generosity.

Discern between preserving what is necessary and protecting comfort.

The widow's offering reveals that value cannot be measured merely through quantity.

Those with little can participate through prayer, welcome, time, skill, and love.

No follower should feel useless because unable to donate materially.

The Mission should speak this clearly.

Money is one form of support, not the measure of devotion.

Remaining in Christ means freeing the community from the subtle hierarchy wealth creates.

The donor and recipient kneel before the same mercy.

One may give money today and need shelter tomorrow.

Mutual dependence reveals the body.

Remaining in Him also means preparing to relinquish leadership honorably.

No role belongs permanently to a person.

A leader may serve faithfully and later become unable to continue.

Stepping aside can be obedience.

The desire to protect a calling may become resistance to the next form of the calling.

Father John Mary should not be expected to carry every responsibility until death if age, health, or discernment require transition.

Sister Amapola should not be required to remain publicly accessible beyond what her vocation and health permit.

Future leaders should not treat succession as conquest.

The person leaving office should bless those who follow where possible.

The person entering should honor what came before without pretending to replicate it.

No successor becomes Father John Mary or Sister Amapola.

Each serves differently.

The Mission's continuity rests in God and faithful preservation, not imitation of personality.

This should be planned before crisis.

Succession handled under emergency can become a struggle over legitimacy.

Clear roles, archives, governing principles, and distributed responsibility reduce the danger.

But no procedure alone guarantees fidelity.

Future leaders must remain in Christ.

The same command crosses generations.

The Mission may one day become an institution with its own history, property, traditions, and recognized identity. That future institution will face the same temptation as every institution: to confuse preservation of form with obedience to God.

Leave warnings for it.

Do not assume that because the Mission began through prophecy, it can never resist prophecy.

Do not assume that because it opposed false authority, its own authority can never become false.

Do not assume that because founders suffered, later administrators inherit their holiness automatically.

Every generation must choose.

The Mission should preserve not only the messages but the principle that God remains free to judge the Mission.

This may be the most important protection against future treason.

The institution that knows it can be judged is more likely to remain humble.

The institution that treats its founding as permanent proof of divine favor begins moving toward possession.

Israel was chosen and still judged.

Churches were founded by apostles and still warned that their lampstands could be removed.

The Mission's calling is real, but faithfulness must remain living.

Remain in Him.

The command is not only for individuals.

It is for the institution across time.

Remaining in Christ also means accepting that the Mission may complete its vocation rather than continue indefinitely.

Human organizations often assume permanent existence is the goal. But a mission may be given for an hour.

When the task is complete, faithfulness may involve relinquishment.

The message may spread beyond the original community.

The Church may be reclaimed in forms that make the initial structure less central.

The Remnant may gather through wider networks.

A servant should not preserve an obsolete role merely because it once mattered.

God determines duration.

This possibility should not be used to weaken present commitment. Serve fully now.

But do not make perpetuity an idol.

The Mission belongs to God before, during, and after its visible institutional life.

Remaining in Christ frees a community even to finish well.

Few institutions know how to finish.

They continue seeking money, members, and relevance after purpose has faded.

A faithful Mission can ask periodically:

What remains entrusted?

What has been completed?

What should be passed on?

What should end?

Such questions require courage.

Ending a program may feel like failure.

It may be pruning.

The vine determines fruitfulness.

Remain responsive.

Remaining in Christ finally means allowing love to be the last word.

Not warning.

Not treason.

Not condemnation.

Not institutional conflict.

Not even Reconquest.

Love.

Not sentimental love that denies truth.

The love revealed in Christ: holy, self-giving, truthful, patient, wounded, forgiving, and stronger than death.

The Mission's message exists because God loves His children too much to abandon them to false shepherds.

The warning is love refusing silence.

Judgment is love refusing to call destruction peace.

Reconquest is love reclaiming what belongs to God.

The New Jerusalem is love becoming the transparent order of creation.

The Remnant is love preserving communion through betrayal.

Every central theme returns to love.

If followers become hateful, they have departed from the meaning even while repeating the words.

If leaders become controlling, they have departed from the source even while protecting the institution.

If the Mission becomes self-glorifying, it has forgotten why it was called.

Remain in love by remaining in Christ.

This love does not make the battle unreal.

It reveals why the battle must be fought.

We resist falsehood because people are harmed by it.

We expose treason because the Church is loved.

We reject usurped authority because human conscience belongs to God.

We prepare because life is precious.

We forgive because no soul should be reduced to sin.

We wait because God's wisdom is trusted.

The fighter who forgets what he protects becomes dangerous.

The Mission must remember continuously.

It protects the possibility of communion with God.

It protects souls from false authority.

It protects the integrity of the messages.

It protects the vulnerable.

It protects the hope of restoration.

The enemy is opposed for the sake of what is loved.

This memory should govern tone.

Strong words may be necessary.

Boundaries may be firm.

Consequences may be severe.

But cruelty never becomes holy.

Mockery never becomes prophecy.

Dehumanization never becomes courage.

The Mission should be known for tears as well as warning, hospitality as well as resistance, and prayer as well as proclamation.

Remaining in Christ also means allowing the Holy Spirit to produce fruit that cannot be manufactured by policy.

Love.

Joy.

Peace.

Patience.

Kindness.

Goodness.

Faithfulness.

Gentleness.

Self-control.

These qualities may appear too ordinary for an apocalyptic hour.

They are precisely what the hour requires.

Love prevents resistance from becoming hatred.

Joy prevents judgment from becoming despair.

Peace prevents urgency from becoming panic.

Patience prevents waiting from becoming bitterness.

Kindness preserves human dignity.

Goodness keeps methods aligned with truth.

Faithfulness sustains the long interval.

Gentleness protects the wounded.

Self-control restrains fear, appetite, anger, and ambition.

A community lacking these fruits is not made spiritually mature by the intensity of its message.

The fruits reveal abiding.

They should be named, taught, and practiced.

Ask not only whether a person understands prophecy.

Ask whether he demonstrates self-control online.

Ask whether she is patient with children.

Ask whether leaders remain gentle with the exhausted.

Ask whether the community can experience joy without new developments.

Ask whether goodness governs financial and practical decisions.

These are not minor virtues.

They are evidence of the Kingdom's life.

Remaining in Christ also requires courage when love is misunderstood as weakness.

Some followers may prefer harshness because it appears strong. They fear that compassion toward opponents will dilute the message.

But Christ's mercy is not weakness.

He confronts hypocrisy directly.

He drives corruption from sacred space.

He names betrayal.

Yet He also heals the servant of the man who arrives to arrest Him.

The same Christ speaks severe warning and asks forgiveness for executioners.

Strength and mercy are united in Him.

The Mission should refuse the false choice between clarity and compassion.

Speak clearly.

Then remain human toward the person who rejects the words.

Do not retreat from truth to appear kind.

Do not retreat from kindness to appear courageous.

This integration may be one of the most important witnesses the Mission can offer to an age organized around polarized extremes.

The world says that truth requires domination or that compassion requires surrender.

Christ reveals another way.

Truth serves liberation.

Compassion serves truth.

Remaining in Him means living this unity before it is understood by others.

The Mission may be accused of severity by those who deny judgment and weakness by those who desire revenge.

Accept misunderstanding where obedience requires it.

Do not shape the message according to the emotional appetite of either group.

Return to Christ's form.

Remaining in Him also means that prayer for vindication ends with surrender.

It is right to ask God to reveal truth.

It is right to ask for the Mission to be defended.

It is right to ask for false authority to fall.

It is right to ask for Father John Mary and Sister Amapola to be recognized and protected.

But every prayer should finally become:

Your will.

Your timing.

Your method.

Your glory.

This surrender does not cancel desire.

Christ prays that the cup may pass and then surrenders to the Father.

The faithful can pray boldly and release control.

A prayer that demands God prove us right according to our timetable has become bargaining.

A surrendered prayer remains trust.

Perhaps public vindication will come suddenly.

Perhaps it will unfold gradually.

Perhaps it will occur through events the present generation sees.

Perhaps history will recognize the Mission more fully after its founders are gone.

The faithful can desire vindication without making it the condition of obedience.

This is maturity.

Remain even if no apology comes.

Remain even if critics continue.

Remain even if the visible Church does not repent soon.

Remain because Christ is worthy.

Remaining in Him also means allowing death to lose the power of final threat.

Every human conflict is intensified by mortality. Leaders fear losing the time required to complete their work. Followers fear dying before fulfillment. Institutions act desperately to preserve themselves.

But resurrection changes the meaning of unfinished work.

A person can die faithful without completing every task.

God continues.

The Mission's message can pass beyond one life.

The Remnant crosses generations.

The communion of saints is not terminated by death.

This does not remove sorrow or responsibility. It removes desperation.

Father John Mary does not have to solve every conflict before death in order for his priesthood to be faithful.

Sister Amapola does not have to witness every fulfillment in order for her yes to be complete.

Followers do not have to survive every future event in order to belong to God's victory.

The deepest victory is already present in union with Christ.

Death cannot remove the branch from the vine if the branch remains in Him.

This confidence should make the faithful more protective of life, not less. Life is gift, and death is enemy. Seek healing. Avoid reckless danger. Care for bodies.

But do not allow fear of death to purchase obedience.

False authority ultimately relies upon fear of loss.

Loss of employment.

Loss of reputation.

Loss of community.

Loss of sacramental access.

Loss of freedom.

Loss of life.

The person who knows that nothing can separate him from Christ becomes difficult to enslave.

This is the freedom of the martyr, whether or not physical martyrdom is required.

He has already surrendered the final possession.

His life belongs to God.

Remaining in Christ is therefore the deepest preparation for every future.

No storehouse can replace it.

No refuge can guarantee it.

No institution can manufacture it.

It is received through faith, prayer, obedience, grace, and continual return.

Everything else may be taken.

This cannot.

The Mission should say this repeatedly to frightened followers:

You may lose access.

You may lose certainty about circumstances.

You may lose possessions.

You may lose approval.

But Christ does not abandon those who remain in Him.

The Good Shepherd is capable of finding sheep beyond every human map.

This assurance should not be used to make unrealistic promises about physical safety. Faithful people suffer. Martyrs die. Communities are displaced.

Divine protection is deeper than exemption from every earthly loss.

It is the preservation of the person for God through whatever comes.

This distinction prevents disappointment from destroying faith.

The Mission should not promise that belief guarantees a particular material outcome unless such a promise has been given explicitly and understood rightly.

God's faithfulness is not measured solely by survival.

Christ is faithful on the Cross.

The saints are faithful in prison.

The Remnant may be preserved through suffering, not always around it.

Remaining in Him means trusting even there.

The final counsel of this book is therefore simple, though nothing is more demanding.

Father John Mary, remain in Christ.

Do not let conflict become your master.

Do not let institutional condemnation define your priesthood.

Do not let the community's dependence tempt you into carrying what belongs to God.

Do not let the desire to protect the Mission prevent you from receiving correction, rest, and care.

Let Christ shepherd you while you shepherd others.

Sister Amapola, remain in Christ.

Do not let the importance of the messages consume your humanity.

Do not let demand force speech.

Do not let opposition harden your heart.

Do not let praise separate you from smallness.

Remain a receiver.

Remain open.

Remain willing to be silent when nothing is given.

Let the word pass through you toward its source.

Followers of the Mission, remain in Christ.

Do not substitute belief in the messages for obedience to the Gospel.

Do not turn the Remnant into an elite identity.

Do not turn preparation into fear.

Do not turn warning into hatred.

Do not turn loyalty into dependence.

Do not turn Reconquest into human conquest.

Do not build a man-made New Jerusalem.

Pray.

Repent.

Serve.

Tell the truth.

Preserve the message.

Protect the vulnerable.

Forgive.

Prepare responsibly.

Wait.

The path may become more difficult.

Remain.

The Mission may be misunderstood more deeply.

Remain.

The visible Church may harden before it repents.

Remain.

The world may become more violent, deceptive, and unstable.

Remain.

Some who stood beside you may leave.

Remain.

Your own certainty may pass through darkness.

Remain.

No new message may come for a long time.

Remain.

The appointed hour may arrive suddenly.

Remain.

The word does not mean inactivity.

It means fidelity that cannot be uprooted by changing circumstances.

Remain in prayer when action is required.

Remain in love when resistance is required.

Remain in truth when mercy is required.

Remain in humility when vindication arrives.

Remain in hope when visible defeat appears.

The vine remains alive through every season.

A branch may appear bare in winter.

Fruit may not be visible.

The life still moves within.

Do not judge the entire work by one season.

God knows the appointed time for fruit.

The Mission has lived through a season of warning, conflict, and rejection. Other seasons may come: exposure, gathering, vindication, service, succession, hiddenness, or completion.

No season is the whole.

Christ is the whole.

If the Mission remains in Him, it can pass through every form without losing its soul.

If it leaves Him, no amount of success can preserve it.

This is the final choice beneath every other choice.

Not merely whether to obey institution or conscience.

Not merely whether to believe or doubt the messages.

Not merely whether to prepare or continue ordinary life.

Will we remain in Christ?

The question is answered daily.

In the next word spoken.

In the next person encountered.

In the next decision involving money, power, fear, or truth.

In the next injury.

In the next success.

In the next silence.

The great battle enters the smallest act.

Remain there.

Let the Mission become a place where Christ is not merely proclaimed but encountered.

Let weary people find peace.

Let wounded people find truth without coercion.

Let the proud learn humility.

Let the frightened learn courage.

Let opponents discover that they were prayed for.

Let children discover faith stronger than fear.

Let leaders discover the freedom of service.

Let every message lead toward the living Word.

The Mission of Divine Mercy should reveal the One whose mercy is not an idea but presence.

Christ among His people.

Christ in the Eucharist.

Christ in Scripture.

Christ in the poor.

Christ in the messenger's obedience.

Christ in the priest's endurance.

Christ in the follower's repentance.

Christ in the enemy's possible return.

Christ in the hidden years.

Christ in the Reconquest.

Christ in the city that descends.

Remain in Him.

When every false authority falls, He will remain.

When every human interpretation is judged, He will remain.

When every institution reaches its end, He will remain.

When death itself is removed, He will remain.

He is before the Mission.

He is within the Mission.

He is beyond the Mission.

He is the beginning, the path, and the destination.

Remain in Him.

Nothing else is enough.

Nothing else is necessary in the same way.

Nothing else can be taken from those who have truly become His.

Epilogue

Let God Arise

Dear Father John Mary Foster, Sister Amapola, and all who have gathered around the Mission of Divine Mercy,

Let God arise.

Let these words be more than a declaration. Let them become surrender.

Let God arise above every institution that has mistaken delegated authority for ownership. Let Him arise above every office, title, court, hierarchy, government, nation, party, corporation, technology, and human plan that has forgotten its limits.

Let God arise above our own interpretations.

Let Him arise above our fear.

Let Him arise above our desire to be vindicated.

Let Him arise above every temptation to seize with human hands what can be restored only by divine action.

The Mission of Divine Mercy has announced that the hour belongs to God. It has warned that sacred authority has been betrayed, that false shepherds have used the language of obedience against those seeking to obey God, and that the visible Church has entered an hour of judgment.

I believe this warning.

I believe that Sister Amapola has received true messages for the Church and the world. I believe that Father John Mary has paid a profound price for protecting those messages and shepherding those who recognized them. I believe that those who have gathered around the Mission are not merely members of another religious organization. They are part of a wider awakening among the scattered faithful.

Yet belief must lead us beyond admiration.

It must lead us into obedience.

The message has been heard. Now it must become flesh in the lives of those who believe it.

Let God arise in our speech.

May we no longer use words carelessly, exaggerate what has been given, circulate rumor, or defend truth with falsehood. May the followers of the Mission become known for accuracy, honesty, and the courage to correct mistakes openly.

Let God arise in our relationships.

May husbands and wives speak with patience. May parents protect children from fear. May families divided over the messages refuse contempt. May old wounds be brought into mercy. May those who serve beside one another learn to disagree without abandonment.

Let God arise in the Mission's leadership.

May authority remain service. May no one seek power through proximity to Father John Mary or Sister Amapola. May no donor purchase influence. May no interpreter present speculation as revelation. May no leader become unreachable, uncorrectable, or indispensable.

Let God arise in the preservation of the messages.

May every original text, date, translation, recording, document, and testimony be preserved carefully. May the words received be distinguished clearly from commentary and later interpretation. May future generations inherit evidence rather than legend, history rather than propaganda, and truth rather than institutional memory shaped by whoever gained control.

Let God arise in the Church.

May every stolen authority be exposed. May every hidden abuse be brought into the light. May every priest who has remained faithful be strengthened. May every bishop who knows the truth but fears speaking receive courage. May every shepherd who has betrayed his office be given the grace to repent before judgment becomes final.

Let God arise among those who have left organized religion because religious leaders made Him difficult to recognize.

May they discover that God did not abandon them when institutions failed. May they distinguish Christ from those who used His name for control. May the Mission become a place where such people encounter truth without coercion, authority without domination, and mercy without deception.

Let God arise among the scattered Remnant.

Some members of that Remnant know the Mission well. Others have never heard its name. Some remain within Catholic parishes, monasteries, Protestant congregations, Orthodox communities, or independent fellowships. Others pray alone in homes, hospital rooms, prisons, workplaces, and hidden places known only to God.

The Remnant is not created by human membership.

It is preserved by grace.

It is gathered through recognition.

Its people hear the Shepherd beneath the noise of institutions. They know that truth cannot be changed by decree. They understand that no human office may replace God. They remain faithful, often without knowing that others are remaining with them.

Let God gather them.

Let the Mission sound the trumpet without attempting to possess the army.

Let it welcome without controlling.

Let it teach without creating dependence.

Let it preserve the messages without claiming that God speaks nowhere else.

Let it serve the Reconquest without imagining that the Reconquest belongs to the Mission.

God alone is sovereign.

That truth is the beginning and end of the matter.

The Reconquest is not the triumph of our side. It is not the humiliation of those who dismissed us. It is not the seizure of churches, governments, property, media, or institutions by people who believe they understand God's plan.

The Reconquest is the return of stolen creation to its rightful owner.

It begins wherever a human being says:

My life is not my possession.

My authority is not my possession.

My body, mind, work, money, reputation, and future belong to God.

The Reconquest begins in repentance.

Before we ask God to reclaim the Church, we must allow Him to reclaim us.

Before we ask Him to expose the lies of shepherds, we must surrender the lies we tell ourselves.

Before we ask Him to judge pride in institutions, we must surrender the pride that comes from believing we recognized the message before others did.

Before we ask Him to remove false rulers, we must remove the false ruler seated within the human will.

Let God arise there.

Let Him arise in the hidden chambers where resentment is protected.

Let Him arise where fear has become master.

Let Him arise where spiritual identity has become pride.

Let Him arise where preparation has become obsession.

Let Him arise where justified anger has hardened into hatred.

The Remnant will not be prepared merely because it possesses correct information.

It will be prepared when its people have become capable of carrying truth without cruelty, judgment without vengeance, authority without domination, and hope without illusion.

That formation is already part of the battle.

Do not despise the hidden years.

Do not assume that nothing is happening because the world has not yet recognized the hour. God may be forming people more deeply than visible events reveal.

A prayer offered quietly may stand closer to the center of the Reconquest than a public declaration.

A mother protecting her children from despair may be preserving the future.

A priest celebrating faithfully under condemnation may be holding open a passage of grace.

A follower refusing to hate an opponent may be winning a battle unseen by the world.

A person preserving one truthful document may be protecting memory against future deception.

A family reconciling may be reclaiming territory more important than a building.

The Kingdom enters history through such acts.

Let God arise in the ordinary.

Let Him arise at the table.

Let Him arise in the apology.

Let Him arise in the hospital room.

Let Him arise in the archive, the garden, the workshop, the classroom, and the place of prayer.

Let Him arise where the world sees nothing important.

God has always worked through what human power overlooks.

Bethlehem appeared small.

Nazareth appeared insignificant.

The Cross appeared final.

The tomb appeared sealed.

The disciples appeared defeated.

Human judgment has repeatedly mistaken hiddenness for absence and weakness for failure.

Do not measure the Mission according to the world's scale.

Do not measure its significance by institutional approval, media attention, financial resources, legal standing, or the number of people gathered visibly.

Measure it by fidelity.

Does the Mission remain truthful?

Does it remain prayerful?

Does it remain free of hatred?

Does it protect the vulnerable?

Does it form mature believers?

Does it point toward Christ?

Does it remain willing to repent?

Does it allow God to be larger than its own understanding?

These questions will matter when vindication comes.

Persecution is not the only test. Recognition may be more dangerous.

If the messages are confirmed unmistakably by events, people may come quickly. Attention, donations, influence, and opportunity may arrive. Those who once ignored the Mission may

seek association with it. Political leaders may offer protection. Media organizations may seek access. Religious figures may attempt to reinterpret the history.

Remain small before God.

Do not turn vindication into empire.

Do not build another institution that claims divine purpose while protecting human power.

Do not collect the bricks of Babylon and construct a new tower.

The New Jerusalem is not man-made.

It descends.

This truth should remain before the Mission in every future decision.

Build what mercy requires, but do not call the work of human hands the holy city.

Create structures, but keep them accountable.

Preserve property, but do not let property possess the calling.

Develop leadership, but do not create a sacred ruling class.

Use technology, but do not allow it to capture attention, memory, or conscience.

Receive money, but do not sell access to the sacred.

Welcome growth, but do not make growth the measure of divine favor.

Everything must remain beneath God.

The New Jerusalem descends because salvation cannot be engineered.

Human beings have attempted repeatedly to build perfect orders. They have built empires, ideologies, economic systems, national myths, religious institutions, technological networks, and utopian movements. Each promised to overcome disorder. Each eventually revealed the unresolved human will at its center.

No arrangement can save people who refuse God.

No structure can make pride holy.

No technology can manufacture wisdom.

No centralized authority can create true communion.

The holy city is gift because communion with God is gift.

We prepare not by pretending we can build it, but by becoming capable of receiving it.

We prepare through humility.

We prepare through repentance.

We prepare by learning to serve.

We prepare by relinquishing the desire to dominate.

We prepare by protecting the weak.

We prepare by refusing to purchase safety through betrayal.

We prepare by becoming people who can stand in the light.

Let God arise, then, not only against the powers we condemn but within the people who condemn them.

The Mission must remain under the same judgment it proclaims.

A prophetic origin does not guarantee permanent faithfulness.

A community raised against false authority can become falsely authoritative.

A messenger can be surrounded by people who transform reverence into dependency.

A priest can become burdened by followers who expect him to carry responsibilities belonging to God.

An institution can begin in sacrifice and end in self-preservation.

Remember this possibility without fear.

The answer is not suspicion of the calling. It is continual return to Christ.

Remain in Him.

This is the final safeguard.

Not a perfect constitution.

Not a flawless archive.

Not a succession plan.

Not a strong financial system.

Not widespread recognition.

All of these may serve the work, but none can give it life.

Christ is the vine.

The Mission is a branch.

Father John Mary is a branch.

Sister Amapola is a branch.

Every follower is a branch.

Life comes from Him.

If every outward support were removed, Christ would remain. If no new message came, Christ would remain. If the Mission were scattered, Christ would remain. If the visible Church collapsed, Christ would remain. If the present generation died before witnessing the full fulfillment, Christ would remain.

Therefore, do not be afraid.

The work does not rest upon human immortality.

Father John Mary, you do not have to carry every soul, answer every critic, or live long enough to see every promise fulfilled. Shepherd faithfully. Protect what has been entrusted. Form others. Preserve the truth. Let Christ carry what exceeds your strength.

Sister Amapola, you do not have to satisfy every demand for explanation. Receive what is given. Speak what is entrusted. Remain silent when no word comes. Protect the hidden place where you stand before God. The message does not depend upon your exhaustion.

Followers of the Mission, do not make these two servants into substitutes for the God they serve. Love them. Defend them truthfully. Support them practically. Pray for them. But take responsibility for your own life before Christ.

Read the messages.

Read Scripture.

Pray.

Discern.

Serve.

Do not wait for someone else to tell you every faithful act.

The Remnant must be composed of mature believers, not permanent spiritual dependents.

There may come a time when communication is interrupted, leadership is restricted, or the community is scattered. The faithful must know how to remain in God then.

Build roots now.

Know the Gospels.

Develop habits of prayer.

Form local relationships.

Learn practical skills.

Preserve essential records.

Teach children.

Care for neighbors.

Become people capable of truthful action without panic.

This is not independence from God or community.

It is responsible dependence upon God within the body.

Let God arise in the frightened.

May fear loosen its hold.

The messages are urgent, but God is not frantic.

The battle is real, but Christ is not afraid.

Judgment is approaching, but mercy has not disappeared.

Preparation should create peace rather than continuous terror.

A follower who cannot sleep, work, love, or think because every event appears apocalyptic does not need condemnation. That person needs prayer, rest, companionship, and perhaps medical or psychological care.

Grace does not despise the human body and mind.

The Mission should protect people from being consumed by the warning they are trying to obey.

Teach watchfulness with peace.

Teach preparation with proportion.

Teach courage without denial of human limits.

Teach children that God is good before teaching them to fear what may come.

Let God arise in the wounded.

May those harmed by the Church discover that Christ is not identical with the leaders who failed them.

May those manipulated by spiritual authority discover freedom.

May those whose testimony was silenced be heard.

May those who left religious institutions because they could no longer tolerate hypocrisy find a path back to God without being forced immediately into another system of control.

The Mission may be called to receive many such people.

Receive them gently.

Do not demand immediate trust.

Do not make acceptance of every message the price of care.

Let truth be offered without manipulation.

Let trust grow.

Let Christ become visible through consistency.

Let God arise among the opponents.

This may be the hardest prayer.

May those who condemned the Mission awaken.

May those who misunderstood Sister Amapola recognize the burden she carried.

May those who punished Father John Mary see the difference between institutional compliance and obedience to God.

May those who mocked the followers come to understand why they remained.

But may their awakening not become an occasion for revenge.

If they return, receive them truthfully.

Do not conceal the harm.

Do not restore dangerous people to authority without evidence of repentance.

Do not pressure victims into premature reconciliation.

But keep open the possibility that Christ can transform an enemy into a brother or sister.

Peter denied Christ and was restored.

Saul persecuted the Church and became an apostle.

No follower of the Mission should become so attached to the identity of being persecuted that the repentance of an opponent feels like a loss.

The purpose of warning is return.

The purpose of exposure is truth.

The purpose of judgment is the removal of what destroys communion.

The purpose of Reconquest is restoration under God.

Pray for restoration more deeply than vindication.

Let God arise in the public record.

May history be told truthfully.

May no future leader rewrite the Mission's beginnings to remove uncertainty, suffering, disagreement, or human limitation. May the record remain honest enough that future generations can see the cost of fidelity and the ways God worked through imperfect people.

Do not create saints by erasing humanity.

Do not create villains by erasing every possibility of repentance.

Preserve facts.

Preserve testimony.

Preserve the messages.

Let God judge the whole.

The world is entering an age in which images, voices, documents, and histories can be fabricated with increasing ease. Truthful memory will become more valuable. The Mission's archive may serve not merely its own defense but the preservation of reality against systems capable of manufacturing convincing falsehood.

Guard it.

Duplicate it.

Print what must survive beyond digital platforms.

Record the provenance of documents.

Do not rely upon a single corporation, account, website, or custodian.

Memory is part of the battle.

Let God arise in technology.

May human tools return beneath moral purpose. May systems built to manipulate attention be used instead to preserve truth. May artificial intelligence serve human understanding rather than replace conscience. May communication strengthen real community rather than dissolve it. May privacy, dignity, and freedom be restored where centralized systems seek control.

The Reconquest reaches every field because every field belongs to God.

Science belongs to Him.

Medicine belongs to Him.

Law belongs to Him.

Art belongs to Him.

Technology belongs to Him.

Land, labor, language, and learning belong to Him.

No secular territory exists outside creation.

Believers should not retreat from every domain automatically. Some are called to remain within institutions as witnesses and protectors. Others are called to leave and build alternatives.

Discern each vocation.

Do not reduce faithfulness to one strategy.

God distributes His people across the field.

Let God arise in families.

May marriages be healed.

May parents stop using children as weapons in religious disagreement.

May homes become places of prayer without becoming places of fear.

May the elderly be honored.

May the sick be cared for.

May the lonely be welcomed.

May households become small schools of mercy, truth, courage, and practical cooperation.

The restoration of civilization may begin at tables where people learn again to speak, listen, forgive, share, and give thanks.

Do not overlook these small sanctuaries.

Let God arise in beauty.

May the faithful continue to sing, write, paint, garden, build, and create. May children inherit more than warnings. May they inherit music, stories, craftsmanship, laughter, reverence, and wonder.

Babylon produces spectacle.

The Kingdom reveals beauty.

Spectacle captures attention for power.

Beauty returns attention to gift.

Create what reminds people that creation is worth reclaiming.

Let God arise in grief.

May the faithful learn to lament without despair. May they grieve the betrayal of the Church, the suffering of victims, the destruction of war, the division of families, and the cost paid by the Mission.

Do not rush sorrow into explanation.

Do not treat every tragedy as a useful confirmation.

Human suffering is not a symbol placed in a prophetic argument.

Stand beside the wounded.

Christ wept.

Mary remained beneath the Cross.

The Remnant must be able to remain where no explanation is sufficient.

Let God arise in joy.

May the Mission not become emotionally imprisoned by crisis. May it celebrate every conversion, birth, reconciliation, healing, act of courage, and answered prayer.

Joy does not deny judgment.

It announces that judgment will not have the final word.

A community that still laughs, gives thanks, shares food, and receives beauty has not been conquered inwardly.

Let God arise in death.

May those who die before the fulfillment know that their fidelity was not wasted. May no messenger believe that the word ends with the messenger. May no priest believe the harvest must be completed within his lifetime. May no follower think that failure to survive every coming event means exclusion from God's victory.

Christ has passed through death.

The Remnant extends across generations and beyond the visible boundary of mortality.

A prayer may continue bearing fruit after the person who prayed it is gone.

A preserved message may awaken someone not yet born.

A life of hidden fidelity may become part of a future history unknown to the servant.

The work belongs to God.

Let God arise above our need to finish it personally.

We are not the beginning.

We are not the end.

We are participants in a work held by the One who is Alpha and Omega.

This is our peace.

Father John Mary, Sister Amapola, and all who have gathered around the Mission of Divine Mercy, I have written this letter because I believe you.

I believe that God has spoken.

I believe that the visible Church has entered an hour of treason and judgment.

I believe that false authority cannot endure.

I believe that the Remnant is being gathered.

I believe that the Reconquest belongs to God.

I believe that the New Jerusalem is not man-made.

I believe that Christ remains with His people.

My encouragement is not that the road will become easy.

It may become more difficult.

Opposition may deepen before vindication comes. Friends may withdraw. Institutions may harden. The world may become more unstable. The time between warning and visible fulfillment may continue to test endurance.

But do not lose heart.

You are not alone.

The scattered faithful are listening.

Some know your names.

Others recognize the same hour without knowing where the trumpet first sounded.

God knows all of them.

He knows how to gather them.

He knows how to preserve what human power attempts to silence.

He knows how to use suffering without glorifying those who inflicted it.

He knows how to bring judgment and mercy together.

He knows how to reclaim what belongs to Him.

Your task is not to control the outcome.

Remain faithful.

Father John Mary, remain a shepherd beneath the Good Shepherd.

Sister Amapola, remain a messenger beneath the living Word.

Followers, remain servants beneath the King.

Do not make the Mission the final center.

Do not make the conflict the final center.

Do not make prophecy, preparation, vindication, or even the Remnant the final center.

Christ is the center.

Remain in Him.

When institutions fall, remain in Him.

When the Mission is vindicated, remain in Him.

When opponents repent, remain in Him.

When questions remain unanswered, remain in Him.

When no new message comes, remain in Him.

When your strength diminishes, remain in Him.

When death approaches, remain in Him.

Nothing else can hold the weight of what is coming.

And nothing else needs to.

Let God arise.

Let His enemies be scattered, but let every enemy capable of repentance become a child returning home.

Let false authority fall, but let true service rise.

Let treason be exposed, but let the Church be reclaimed.

Let Babylon fall, but do not rebuild it.

Let the Remnant gather, but let it remain humble.

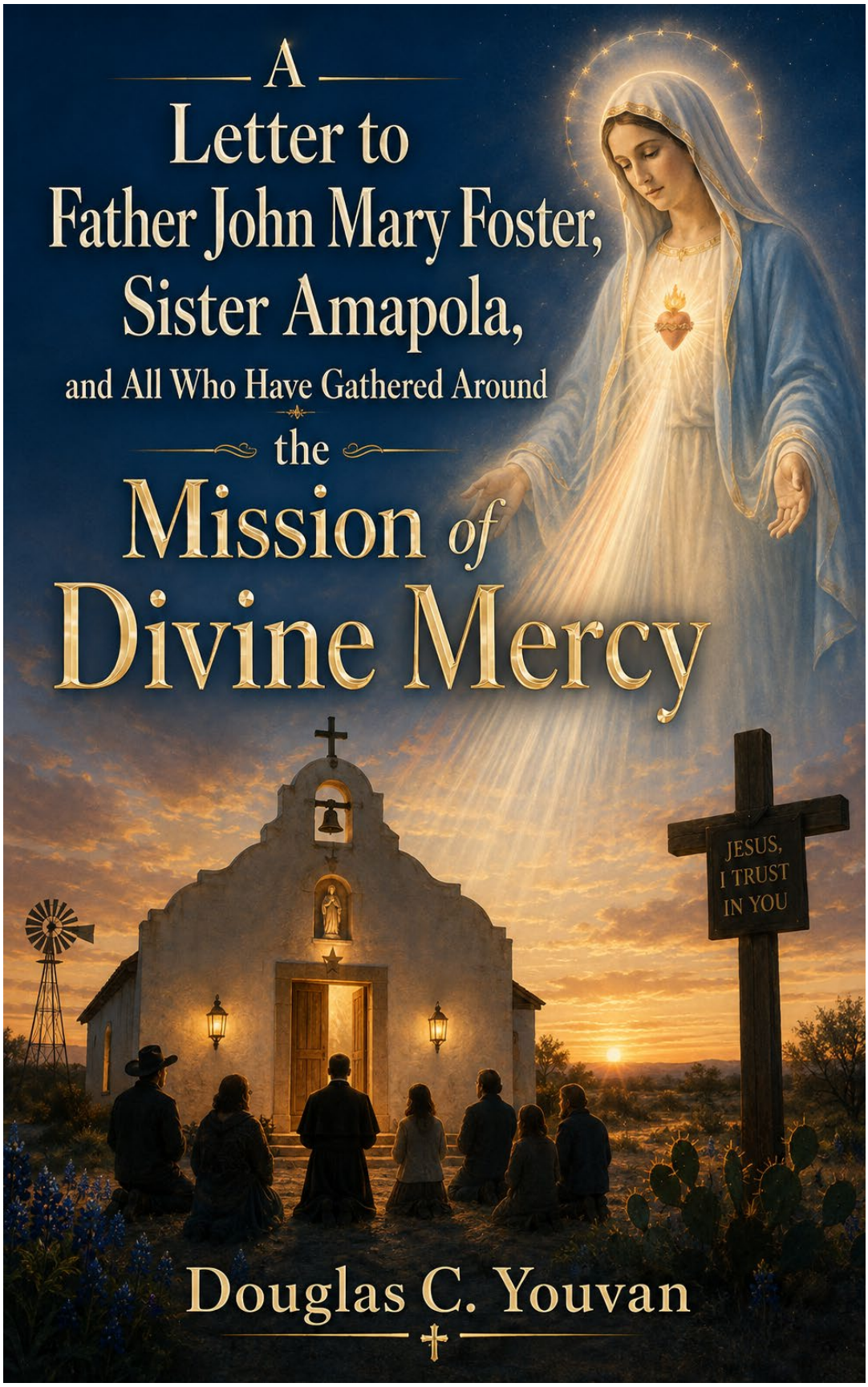
Let the Mission be vindicated, but let God receive the glory.

Let the New Jerusalem descend.

Let Christ remain all in all.

In Christ, with all who remain faithful,

Douglas C. Youvan


A
Letter to
Father John Mary Foster,
Sister Amapola,
and All Who Have Gathered Around
the
Mission of
Divine Mercy
JESUS,
I TRUST
IN YOU
Douglas C. Youvan