

**A Few Thoughts**  
**following the reading of Archbishop Prendergast's letter of April 4**

by Sylvie Payeur-Raynauld

1. The examples of Mary and Christ are well chosen. Mary did not go to the Sanhedrin to explain to them the mysteries of God. She lived them in faith. She and Joseph always obeyed when Heaven intervened with them through the intermediary of the angels.
2. Christ stood up to the Sanhedrin. He obeyed the Father, and the Apostles did the same thing in order to be faithful to Him.
3. Obedience is necessary, but one needs to know into the hands of which authority to place oneself. In Canada, both Bishop LaRocque and Bishop Campbell, who benefited from the generous ministry of the Sons of Mary, respected their community life and their charism, while the two Pontifical Commissioners have, instead, raised obstacles to this charism which nevertheless made of the Sons of Mary the priests they are.

It would be nonsensical for the Sons of Mary to place themselves in the Pontifical Commissioner's hands. Although it is true that God always draws good from obedience, now that a new time is beginning, He is asking us to discern well into the hands of which authority we are placing our lives, and here I do not think it is to be the Pontifical Commissioner.

In spite of what he claims, the Pontifical Commissioner is not the legitimate authority for the Community of the Lady of All Peoples.

4. The Lady of All Peoples: the Congregation for the Doctrine of the Faith condemned the devotion to Divine Mercy for years, and yet Pope John Paul II made of it a dynamic of his pontificate. The Congregation for the Doctrine of the Faith is acting in the same way with regard to the devotion to the Lady of All Peoples in spite of the positive decrees issued by the Bishop of Haarlem-Amsterdam.

I do not see how the judgment made of Marc Bosquart's works should affect the Sons of Mary. Theological discussion is a healthy element, as is the questioning that surrounds dogmatic development. If certain theologians condemn, others support, and all the members of the Community of the Lady of All Peoples should not be penalized for that.

In particular, it cannot be demanded that our activities with regard to the Lady be paralysed until "the question of Marc Bosquart's writings will have been clarified". That will take years... and the Lady asks that we act urgently; we have a duty to accomplish and it would be a serious responsibility if we were to shirk it. The Pontifical Commissioner does not have the legitimate authority to ban public devotion to the Lady.

5. He wrote: "I am the one who has been given the difficult task of discernment." But each one of us has the task of discerning which authority has been mandated by God to guide us in this very special and crucial time for the future of humanity.

6. “In the course of history there have been abuses of ecclesiastical power.” Yes, and that is still occurring with regard to the Community of the Lady of All Peoples where neither the Army of Mary nor the Community nor the Foundress are treated equitably.
7. Joan of Arc: The Commissioner justifies the attitude of Saint Joan of Arc and admires her for having confronted “with an unwavering self-assurance the snares and the most refined contradictions set by a cohort of judges”... These words are a condemnation of the Commissioner’s attitude, for it is exactly the same treatment that the Foundress, the Army of Mary and the Community have had to endure coming from a “cohort of judges” (Bishops, members of Roman Congregations, etc.) who have not ceased setting “snares” and subjecting them to many “contradictions”.

When the Commissioner declares: “Joan of Arc obeys ‘her voices’, rightfully, in spite of a fake tribunal”, we could say here that Mother Paul-Marie obeys her voices, rightfully, – and the Sons of Mary follow her, rightfully, – in spite of the persecutions (calumnies, false interpretations, etc.) coming from authorities who have exercised their powers abusively and unworthily in order to break the wings of Mother Paul-Marie and the Sons of Mary rather than helping them fly there where the Holy Spirit was leading them.

8. Padre Pio did not have the same mission as Joan of Arc. He was faithful to what the Lord expected of him in his role as a victim. But the Lord expects something else of Mother Paul-Marie – as He does of the Sons of Mary – in her role as a victim, and it is certainly more crucifying than remaining passive as did Padre Pio.

Padre Pio’s disciples always defended him and prevented even more severe sanctions from being taken against him. Thus, it is our duty to raise our voice in defence of the Work and its Foundress.

The Commissioner wrote: “Padre Pio obeyed his Superiors in spite of the mystical graces he was receiving”. In our time, Mother Paul-Marie obeys God and the Immaculate in spite of the persecution of the authorities who cannot understand the mystery that is developing in our time, these authorities finding themselves in the same position as the Sanhedrin at the time of Christ, unable to see that the Lord is in the process of preparing a new world.

The Commissioner: “I ask you to place yourselves in the wake of this great Padre Pio who gave the witness of an exemplary submission to his Superiors.” – That is a very good disposition of soul; it is merely a matter then of being able to recognize the legitimate superiors of the Community, those who hold within it the authority of God, and to trust in them as was requested by the author of the letter to the Hebrews, which the Commissioner quotes: “Obey your leaders and submit to them...”

9. The Commissioner: “May the example of the Virgin Mary at the Annunciation inspire and guide you.” The Virgin of the Annunciation is a good model for us, for, in fact, nothing is impossible to God. We too turn to heaven to reply with our fiat to what God is asking of us, just as Mary did at the Annunciation (Lk 1:38), for she was obedient to the voices of God.