

Reverend Father Matthieu Wallut, O.S.B.
Paroisse du Noyonnais
Presbytère Saint-Médard de Salency
141, rue du Bon-Puits 60400 Salency 03 44 43 00 71

“THE CRUX OF THE PROBLEM IS ELSEWHERE”

Father:

With regard to your reply to Mr. François Pillot’s letter sent to you after your remarks against Marie-Paule and the Army of Mary, I believe it is pertinent to fraternally address the following comments to you.

You say: *“You neglect to confront Marie-Paule’s messages with the Church’s teaching.”*

First of all, we should specify that the Church has always refused to give Marie-Paule the possibility of being adequately heard. Furthermore, the Church’s teaching concerns the Redemption, without any consideration being given to the Mystery of Marie-Paule which is that of the Co-Redemption. Finally, it is not yet possible, logically, for the Church of Peter to have a teaching concerning the mission of Mary Co-Redemptrix, Mediatrix and Advocate, because this great Mystery has just been accomplished *“in this time which is our time”*.

For more than a century, that is from Pope Leo XIII to Pope John Paul II, the Church has studied the subject of the Co-Redemption. Before its inability to make any pronouncement on this question, the vocabulary of the Co-Redemption, over time, providentially disappeared, so as to avoid confusion and so that it would be reserved for the oneness of the Mystery at the time of its true coming. Sensing the coming of a new Pentecost, the great Popes Pius XII and John Paul II, wisely and out of prudence, were well inspired to exclude from their interventions *“the title of Mary Co-Redemptrix”*.

The most recent intervention authorized by the Church in this matter dates back to 1996. *L’Osservatore Romano* tells us that *“the 12th International Mariological Congress, held at Czestochowa (Poland) in August 1996, was asked by the Holy See to study the possibility and the opportuneness of a definition of the Marian titles of Mediatrix, Coredeptrix and Advocate, as is being requested of the Holy See by certain circles.”*

Having come to realize their own lack of knowledge on the subject, the very last and wise conclusion of this Commission was to declare that the crux of the problem being elsewhere *“such titles and the doctrines inherent in them still require further study in a renewed Trinitarian, ecclesiological and anthropological perspective.”* (*L’Osservatore Romano*, no. 23, 4 June 1997, p. 12) Astonishingly enough, we could think that we were reading here a summary of the program of the Co-Redemption in its fulfillment.

The major difficulty which the theology of the Redemption runs up against in the Co-Redemption is in determining *“the significant moments”* in the exercise of the prerogatives of the Co-Redemptrix, Mediatrix and Advocate.

The Church has focussed its teaching on an eschatological point of view. If we were to consider things in their chronological order, it is obvious that Mary of Nazareth as the Mother of the Messiah for the eternal Salvation through the Redemption (2,000 years ago) cannot be the Co-

Redemptrix designated for the terrestrial Salvation of humanity in “*our time*”. The “*elsewhere*” where the “*crux of the question*” had to be revealed, was to be found in “*this time which is our time*” and geographically located in Quebec.

To Marc Bosquart, a great prophet of the Co-Redemption, were revealed the reality and the grandeur of the Marian Trinity.

Moreover, the ecclesiological aspect of the Co-Redemption turns out to be the renewal of the Church of Peter in and through the Church of John.

Finally, the change in human behavior will be manifested by the institution over the entire earth, in the terrestrial Kingdom, of a civilization of love in which the globalization of a distributive justice and peace will reign through the institutions that will have been renewed and through a manner of acting that is in conformity with God’s will.

You cast doubt upon the “*theological foundations*” of the Co-Redemption. To that we can reply that in its relationship with the theology of the Redemption, the Passion of the Co-Redemptrix is completely configured to the Passion of Christ without anything being taken away from this latter.

As the Gospel tells us, there is no doubt that “*the Prince of this world*” is presently reigning as master on earth. The Co-Redemption is the fulfillment of the divine will, revealed, whereby the “*Woman*” of Genesis and the “*Lady*” of the Apocalypse put an end to the domination of the Evil One as it is asked in the Our Father.

The Church must only teach revealed Truths. Because of the attitude of the Church of Peter towards the Co-Redemptrix, God and the Lady have given the lights concerning the Mystery of the Co-Redemption to the Church of John.

In short, after the Redemption, in time and in importance, the Co-Redemption is the greatest proof of love shown by the One who accepted to live it.

Father Matthieu, Marie-Paule is entirely a LOVE of oblation for God and for souls in her mission as Co-Redemptrix, and you are praying that we may “*get out of the clutches*” of Marie-Paule. What an enormous refusal of graces granted by Heaven in the Co-Redemption. Your prayers are not likely to be granted. However, they are not useless, for added to ours, it would not be surprising if they were to produce unexpected fruit.

Whatever the case may be, Reverend Father, I have no doubt regarding “*your sincere love of souls*”.

Since I never miss an opportunity to receive a blessing from a priest, may I, in closing, be permitted to request yours.

Claude Blanchette
655 Lizotte
Drummondville (secteur Saint-Charles)
(Quebec) J2C 5G9 Canada

cc: To whom it may concern