

Lac-Etchemin, June 11, 2005

Greetings, Dear Marie-Paule,

Last night I had an opportunity to read Archbishop Prendergast's last letter as well as the replies by Fathers Eric Roy and Pierre Mastropietro. What wonderful replies! Very perspicacious, charitable and "transparent"!



Sr Louise Hélie

I noticed that with the recent events and also the last letters you remained silent in their regard. Archbishop Prendergast's last letter insistently requests a reply, and unless I am mistaken, I do not think you will follow up on it. That silence will most certainly be reproached you by the authorities and also perhaps by other people when everything will come out in the open. But let me tell you that I find your silence absolutely "evangelical".

What did Jesus do throughout His Passion? He voluntarily remained silent. This was not out of cowardice, fear, or a lack of justification. It was not out of weakness either. He had replied to the scribes and the Pharisees so many times! It was a silence filled with respect – a respect for the authority whom He could have unmasked, but also a respect for His mission –, with prayer, abandonment, mercy and especially FORGIVENESS. That is also the meaning I give to your present silence..., a silence filled with Love!

The last events saw your case go from Archbishop Ouellet to Archbishop Prendergast, from Archbishop Prendergast to Bishop Durocher, from Bishop Durocher to Archbishop Prendergast... That is oddly similar to a trial that was held two thousand years ago: from the High Priest to Pilate, from Pilate to Herod, from Herod to Pilate... For many authorities, it would seem that the Army of Mary is a thorny problem that one would prefer to pass off onto someone else..., but in the end, it inevitably goes back into the hands of the highest authority..., just as it was the case for Pilate who was above Herod and the High Priest because he was the representative of Rome. Archbishop Prendergast, through his appointment as Commissioner, is well above the other bishops in Canada and he is the one who will have the final word.

In his last letter he begged you not to push away the hand that was before you. He was holding out his hand to you; are you going to refuse the help of someone as highly placed? After all, it is on what he says that the religious authorities in Rome are going to rely!... Once again, this has an odd similarity with the interrogation Jesus underwent two thousand years ago: *"Do you refuse to speak to me? Do you not know that I have the power to release you and the power to crucify you?"* (Jn 19:10) And Jesus' reply would be just as appropriate if it were to be uttered by you today: *"You would have no power over me whatever unless it were given you from above. That is why he who handed me over to you is guilty of the greater sin."* (Jn 19:11) Here, the ones who have a greater sin are those who issued a "mandate" with an already predetermined outcome.

His Excellency says in his letter that, more than anything, he wants to see the unity of the Church, that he has never had any bad intentions and that he desires our good. Pilate too wanted to save Jesus; he tried to save him in every possible way – even through the hardly glowing choice of having him scourged!!! –, but in the end, he gave in to the increasing pressure. Archbishop

Prendergast was not without noticing “*your kindness*”, “*your gracious attitude*” “*your virtue*” on which he leans. During his visits, he was able to take note of the spirit of prayer of the Sons of Mary, their wonderful liturgy, their fervor, their love of the Virgin, to mention only those few points. They are strong points which most certainly must have made him stop and think and perhaps they even prompted him to look for “alternatives” to help us. But...

Once again, may I be allowed to quote a passage from Christ’s Passion:

“At this Pilate said to him, ‘So, then, you are a king?’ Jesus replied: ‘It is you who say I am a king. The reason I was born, the reason why I came into the world, is to testify to the truth. Anyone committed to the truth hears my voice.’

“ ‘Truth!’ said Pilate. ‘What does that mean?’ After this remark, Pilate went out again to the Jews...” (Jn 18:37-38)

The parallel is being lived once again, dear Marie-Paule, in your own life.

Therefore, you are the Co-Redemptrix?

Yes, you are. You were born, you came into this world to bear witness to the Truth, the whole truth of the message given to you, the whole truth on the mission entrusted to you, the whole truth on the realities of On-High which the Lord permitted that you experience in your own life, your own ascent into the different Worlds... And you had been warned of this a very long time ago: “*Some will think that you lack charity, but you will only be differentiating between good and evil.*” And this evil is laid bare by your telling the truth. This truth which you possess, you offered it to the Church many times..., but it did not want it.

Archbishop Prendergast could well ask himself, “What is the truth?” Unfortunately, though, he did not take the time to scrutinize it when he was in Lac-Etchemin; he neither waited for nor heard the answer. In appearance, he took the time to hold meetings, to open the door, to look for solutions, to write beautiful letters...; subsequently, he will be able to say that he did all he possibly could to help us, but since we did not listen to him, all that was left for him to do, unfortunately, was to “wash his hands” of it all.

We know what followed in the story of Jesus, and we guess that this may well be what will follow in your story..., but the most wonderful of all is that we already know the outcome because Mary announced it to us:

“In the end, my Immaculate Heart will triumph.”

Through all this Passion which you must live, I pray that you will find along the way a few “Cyrenians”, a few “Veronicas”, a few “Johns” to support you and to remain standing next to you.

With all my love!

Sister Louise Hélie