

Lac-Étchemin, March 21, 2006

Dear Knights of Mary,

As I read the Pontifical Commissioner's letter of March 20, 2006, addressed to Father Denis, I could not help noting just how well Heaven does things.

It was through Father Philippe, the first Marian Father, that Heaven indicated we should proceed with the celebration of the first Baptism and also set up the first registry in the New Church.

The celebration of Sara's Baptism, like its coverage and the opening to the Mystery of the Church of John, presented in issue no. 177 of *Le Royaume*, may most certainly appear – both to Archbishop Prendergast and to those who approve his explicit order – to be scandalous gestures which take on schismatic characteristics. Fortunately though, the reality is quite different.

If the Pontifical Commissioner believes that he is authorized, in the name of Peter, to declare impure that which Heaven has declared pure, then I think we, for our part, are more than justified to reread the following passage from the *Acts of the Apostles* which also deals with a question of Baptism and concerns precisely the head of the Apostles.

“Now in Caesarea there was a centurion named Cornelius, of the Roman cohort Italica, who was religious and God-fearing. The same was true of his whole household. He was in the habit of giving generously to the people and he constantly prayed to God. One afternoon at about three he had a vision...

“About noontime the next day..., Peter went up to the roof terrace to pray.... he fell into a trance... The next day he went off with them... The following day, he arrived in Caesarea.... As Peter entered, Cornelius went to meet him, dropped to his knees before him and bowed low. Peter said as he helped him to his feet, ‘Get up! I am only a man myself.’...

Peter had not finished these words when the Holy Spirit descended upon all who were listening to Peter's message. The circumcised believers who had accompanied Peter were surprised that the gift of the Holy Spirit should have been poured out on the Gentiles also, whom they could hear speaking in tongues and glorifying God. Peter put the question at that point: ‘What can stop these people who have received the Holy Spirit, even as we have, from being baptized with water?’ So he gave orders that they be baptized in the name of Jesus Christ. After this was done, they asked him to stay with them for a few days.

“All through Judea the apostles and the brothers heard that Gentiles, too, had accepted the word of God. As a result, when Peter went up to Jerusalem some among the circumcised took issue with him, saying, ‘You entered the house

of uncircumcised men and ate with them.’ Peter then explained the whole affair to them step by step from the beginning: ‘I was at prayer in the city of Joppa when, in a trance, I saw a vision. An object like a big canvas came down; it was lowered down to me from the sky by its four corners. As I stared at it I could make out four-legged creatures of the earth, wild beasts and reptiles, and birds of the sky. I listened as a voice said to me, “Get up, Peter! Slaughter, then eat.” I replied: “Not for a moment, sir! Nothing unclean or impure has ever entered my mouth!” A second time the voice from the heavens spoke out: “What God has purified you are not to call unclean.” This happened three times; then the canvas with everything in it was drawn up again into the sky.

“ ‘Immediately after that, the three men who had been sent to me from Caesarea came to the house where we were staying. The Spirit instructed me to accompany them without hesitation. These six brothers came along with me, and we entered the man’s house. He informed us that he had seen an angel standing in his house and that the angel had said: “Send someone to Joppa and fetch Simon, known also as Peter. In the light of what he will tell you, you shall be saved, and all your household.”

“ ‘As I began to address them the Holy Spirit came upon them, just as it had upon us at the beginning. Then I remembered what the Lord had said: “John baptized with water but you will be baptized with the Holy Spirit.” If God was giving them the same gift he gave us when we first believed in the Lord Jesus Christ, who was I to interfere with him?’

“When they heard this they stopped objecting, and instead began to glorify God in these words: ‘If this be so, then God has granted life-giving repentance even to the Gentiles.’ ” (Excerpt from the passage in Acts 10:1 to 11:18)

From Yesterday to Today, History Continues and Repeats Itself...

It would seem that, from yesterday to today, from the holy Roman centurion Longinus to the holy Roman centurion Cornelius, history continues and repeats itself. Let us hope that today’s Church of Peter may one day draw some lessons of divine wisdom from its own birth.

Here is a brief thought taken from a web site “nominis.cef” – a site under the aegis of “L’Église catholique en France” [the Catholic Church in France] – for the liturgical feast of Saint Cornelius which summarizes this passage from the *Acts of the Apostles* mentioned above and which encourages all of us to better reread the signs of the times which, yesterday like today, are being realized and are bringing to light the real course of true history, that of God and men, in order to bring to perfection His plan of love.

The Roman centurion from Caesarea in Palestine, whose conversion marked the severance of the nascent Church from the Synagogue (Acts of the Apostles 10 and 11). Peter said to him: ‘Get up! I am only a man myself.’ He baptized him and, from that point on, it was understood that a Christian no

longer had to be concerned with the rites and practices of the old Law.” (Internet link in French: http://nominis.cef.fr/contenus/saints_5527.html)

The recent celebration of the Baptism of little Sara at Spiri-Maria, like that in former times of the centurion Cornelius and his family, is the occasion which marks, at the same time, a continuity in God’s plan and a break in men’s plan.

In this hour of the end, the recent celebration of the Baptism of little Sara at Spiri-Maria, just like that, in former times, of the centurion Cornelius and his family, is an opportunity for every Knight of Mary to give thanks to God for the birth of the “New Church” which, in John, is that of Peter renewed.

On the other hand, the Baptism celebrated recently at Spiri-Maria by Father Denis represents, for the Pontifical Commissioner, a blow to communion with the ecclesiastical superiors, a scandalous refusal to follow an explicit order and a break in communion which has schismatic characteristics.

Moreover, not satisfied with the clear and respectful explanations given by Father Eric at the meeting of March 13, 2006, regarding little Sara’s Baptism, Archbishop Prendergast once again brandished the spectre of a canonical sanction against Father Denis, ordering him, because he preferred to obey God rather than the Pontifical Commissioner, to make reparation by celebrating a votive Mass to the Sacred Heart and having the aforementioned Baptism recorded in the parish registry of Sainte-Germaine-du-Lac-Étchemin. Furthermore, he ordered Father Denis, and through him all the Sons of Mary, to stop using the registry of Baptisms kept at Spiri-Maria.

This punitive measure on the part of the Pontifical Commissioner against Father Denis, with the official purpose of obtaining “the grace of harmonious relations” between the Sons of Mary, Cardinal Ouellet and himself, is, in fact, a subversive means of enjoining not only the confrere involved, but also any Son of Mary who may eventually be asked to celebrate a Baptism at Spiri-Maria, to deny the authenticity of the indication received from Heaven by Mother Paul-Marie and therefore to distance himself from the Foundress, the better, in the end, to sow doubt and confusion in the minds of the Knights of Mary.

In the specific case of the Baptism of little Sara, willed by Heaven at Spiri-Maria, I sincerely believe that Father Denis, in all honesty, made the right choice in preferring to obey God rather than the Pontifical Commissioner. For, in this case, the real problem does not lie in the claim of schismatic characteristics through which Archbishop Prendergast unjustly attempts, by means of Father Denis, to attack the Work and more particularly Mother Paul-Marie, but rather in the reality of the schism which the Pontifical Commissioner himself has already effectively consummated on behalf of the Church of Peter by declaring as “break in communion” and therefore impure the obedience of faith of a servant or handmaid of God to an intervention from heaven which, as far as it is concerned, can only be pure.

In attempting, at all costs, to prevent Father Denis from baptizing his

great-niece, Archbishop Prendergast failed to remember, perhaps, the fact that the Lord was not, is not, and never will be limited by the human limits placed upon the Sons of Mary and that, even though he is a successor to the Apostles and a Pontifical Commissioner, he too is only a man...

"... who was I to interfere with God?" That is the question which the Apostle Saint Peter was humble enough and wise enough to ask himself after having become aware of – not without much difficulty because of his very great desire to be faithful to the Law – the grandeur of the divine plan in the vision of the canvas coming down from Heaven.

We also know how, afterwards, Saint Peter had the generosity and the courage to accept the gift of God and to correspond to it fully for the salvation of Cornelius and his entire family and, through them, of all peoples, all of this for the greater good of the universal Church just born.

From this eloquent example of evangelical simplicity and charity, Archbishop Prendergast could assuredly have drawn some personal benefit, like many other pastors as well, rather than adhering obstinately to a refusal or rejection of the supernatural. Unfortunately, though, that was not the case.

Now, before the very obvious difficulty for the Pontifical Commission to conceal the pastoral positions which he himself has taken and which are just as regrettable as they are diametrically opposed to the evangelical positions of the head of the Apostles, there only remains for him to discharge upon the Sons of Mary, once again, at any cost and until the end, the culpability and the weight of an odious mandate in the name of Peter, for the whole deceitful production would have, in any case, as its only real stake the Handmaid and divine Shepherdess...

An explanatory note of recent events which took place after little Sara's Baptism at the Eucharistic and Marian Center Spiri-Maria will be available shortly.

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