



"When All Becomes EUCHARIST"



These short selections from the hymn for Pastors, sung during the *Liturgie des Heures*, the French-language breviary, are reflected in the hymn of the Passion, outlining for us a magnificent program of life:

Blest are they whom God has chosen
To live in a world that moans
As though in pain as of its birth!
Creation makes its way towards the day
When it will be said of the God of love:
He makes all suffering ripen
Into fruits of peace, in liberty,
That his Name may be sanctified.
Blest are they whom God makes shine
In the eyes of throngs without a shepherd
To win from them confidence in him!
In a universe that is more fraternal
They are the fire, they are the salt.
God recalls them to his Covenant:
All that he wills is accomplished
When all becomes Eucharist!

(*Liturgie des Heures*, no. 2, hymn from the Common of Pastors, pp. 1537-1538)

... Do not run along paths
Leading to God, without finding him;
Be men of tomorrow.

Take his body as of now,
He bids you
To become Eucharist.

(*Liturgie des Heures*, no. 2, hymn of the Passion, "Tous les chemins...", pp. 19-20)

Is that not the goal of a life given in its totality, as was that of Jesus who calls us to follow Him, to stand upright under the trial that purifies, sanctifies and divinizes? When a soul gives itself up to God, He takes it, molds it, and guides it in order to make it a work of His choice.

God's works are in no way like mortal works. God filters out His grace at His hour, as He thinks best. He watches over each person, over the history of the world, and He knows that the one who sows with love, faithful to the Church in all he undertakes, will be persecuted, scoffed at. God alone is capable of intervening and changing things.

The Army of Mary, guided by Heaven, was also to be attacked, for a work of the mystical order could not escape this lot. When we look back today upon the story of the Work, we can see that it scintillates with light and that its purest rays are the interventions of God and Mary who detect the "mines of mass destruction" sown by adversaries of Their Work who try to bring God Himself to heel.

THE COMBAT FORETOLD AND REALIZED

And God, in 1958, had already identified the adversaries of the Work as being His priests (*Life of Love*, vol. I, chap. 53) and, as He specified later on, His bishops (*id.*, vol. VIII, chap. 26). More than that, the Army of Mary had hardly been founded when Heaven gave me the name of a bishop, working in the offices of the Archbishop of Quebec City, as being the "enemy no. 1". Fifteen days later, proof of that was given us by the Father Superior of a religious community. Over the years, that divine indication has constantly proven to be true, both in the country and abroad, especially at the Vatican, so much so that, during our second pilgrimage to Europe, in May 1975, glaring proofs of this multiplied everywhere we went. And most remarkably, the cause of our problems, which have gone on incessantly for thirty-three years, had been grasped at that time by His Exc. Bishop Jacques Martin, Prefect of the Papal Household.

In May 1975, the Army of Mary was in Rome with more than three hundred Canadian pilgrims and some Americans. Our tickets for the general audience had been reserved for section B. Now, we became witnesses to and victims of a most astonishing incident. The Army of Mary pilgrims had just barely arrived at section B when the Swiss Guards immediately told them to go in. Some rows had already been filled when the Majordomo arrived shouting, "Get out, Canadians!" And while everyone docilely began to leave, while others at the rear were still entering, a lively argument took place between the guards. But everybody got out and remained standing in the aisle, while section B remained empty – except for some twenty of our members who had removed their identification badges and were immediately let in – throughout the whole of the audience.

The previous day, late in the evening, His Exc. Archbishop Giovanni Benelli, Substitute to the Secretariat of State, had

telephoned Bishop Monduzzi, Regent of the Prefecture of the Papal Household, saying to him, "The Army of Mary is not to be named tomorrow at the audience." – "But that's not possible," replied Bishop Monduzzi, "His Eminence Cardinal Roy of Quebec has recommended the Army of Mary." – "I'll take the responsibility," answered Archbishop Benelli.

Since Bishop Monduzzi insisted on standing up for the Army of Mary, Archbishop Benelli telephoned the Prefect of the Papal Household, His Exc. Bishop Jacques Martin, repeating exactly what he had said to Bishop Monduzzi.

Bishop Martin's response was the same: "That's not possible; Cardinal Maurice Roy has approved the Army of Mary; His Excellency Bishop van Lierde has recommended it; the Holy Father has asked to see them."

"No, do what I am telling you. I'll take the responsibility in this matter," replied Archbishop Benelli.

Everything had been "orchestrated" by Quebec, and this was confirmed the following day by the Regent of the Papal Household who declared, "The Canadian bishops have to be united. That's where the difficulties are coming from."

Then again, Bishop Martin, speaking to Bishop van Lierde, likewise said to him, "Tell the directors of the Army of Mary to get to the bottom of this business. Such things have never happened here, and this matter has become intolerable."

That was back in 1975. Since then so many things have happened, although very little of what we have gone through has been told. Yes, constant strife! But instead of being revolted, we have formed our members to the way of giving, of pardon, of self-abandonment, with the result that our love for the Church has been deeply purified. That is how God draws good from evil. When a work comes from God it immediately causes the Serpent to raise its head. But what power in the grace of God, and how sweet it is to experience it!

THE FRUITS OF THE ARMY OF MARY

The Army of Mary was raised in the Church and for the Church. Now, the Community of the Sons and Daughters of Mary was born of the Army of Mary and the lay members defrayed the costs of philosophical and theological studies of more than forty priests over thirteen years. They studied at the Pontifical University, *The Angelicum*, in Rome. Seven of them are deceased or have left for other locations. There have been new vocations and the generous donations have never ceased, with the result that we have, at this time, six candidates waiting to be ordained. Our deepest gratitude to you, proud Knights of Mary, to the volunteer workers in various fields, to the men and women religious, for so much generosity!

In 1958, Heaven foretold to me the crucifixion to which priests and bishops would subject me. Now, since the founding of the Community in 1981, the Church has been crucifying the Sons of Mary also. It imposed on them two Apostolic Visitors. The first, His Exc. Bishop Antonio Ambrosanio, made clear to Father Pierre Mastropietro, the Superior General, the prime objective of his mandate: "The need to find a solution of episcopal communion," which drew from Father Pierre a comment in these terms: "Considering that in the statement of this primary objective there is also mention of the 'difficulties of the Canadian episcopate', we may be permitted to hope that, for all the difficulties and for any solution, this same episcopate will be capable of preserving an 'outlook of faith' in a 'spirit of communion' with him who, among all the pastors of the universal Church, is the 'sign of unity'... The Church had already found the reason for so many problems."

The death of Bishop Ambrosanio brought about the appointment of a second Visitor. And the problems multiplied. If the Church knew the whole story it would thank the Sons of Mary for having remained silent on so many serious matters. Their rectitude has exasperated some religious authorities. And it was upon them that the weight of the Church's judgment descended when, four years later, it appointed a Pontifical Commissioner, His Exc. Bishop Gilles Cazabon, who arrived just at the time when two bishops were preparing, in 1997, to go ahead with priestly and diaconal ordinations in the Diocese of Alexandria-Cornwall, in Ontario. Now, the newcomer, who knew nothing about the Sons of Mary except the prejudices that are in circulation and are fed by calumnies, "axed" this project just when everything was ready for the ceremony. What a scandal! More dissension among the bishops, and the Sons of Mary had to endure the consequences of it.

Shortly thereafter, Bishop Cazabon paid his first visits to the Sons of Mary. His Excellency knew nothing about the Community. From one house to the other he asked them, "What is your problem?" And he at once received in each case

the almost identical reply: "*The problem is not here, it's with the bishops.*"

His Exc. Bishop Eugène P. LaRocque, Bishop of Alexandria-Cornwall had carefully looked into the Sons and Daughters of Mary for five years before taking them into his diocese in 1993 (for the Daughters) and in 1996 (for the Sons). As for His Exc. Bishop Paul Michael Boyle, when he was Superior General of the Passionists he had accepted in their large Generalate House in Rome, in 1984, fifteen Sons of Mary so that they could study at the Angelicum. In 1985, there were thirty-two, including a few Brothers. Six years later, when he was made a bishop for Jamaica, His Excellency called upon their aid, and it was with great alacrity that the Sons and Daughters of Mary hastened to lend him a hand.

Fortunately, the candidate "sacrificed" in Cornwall was ordained priest, in 1999, by His. Exc. Bishop Colin Campbell, who, having looked for the truth, had also, for his part and in 1997, called upon the services of the Sons of Mary for his diocese. What a marvelous collaboration and what respect between these three bishops and the Sons and Daughters of Mary!

THE APPOINTMENT OF ANOTHER PONTIFICAL COMMISSIONER

In 2003, it was the turn of His Exc. Archbishop Terrence Prendergast, S.J., to be named Pontifical Commissioner for the Sons of Mary. This is still an on-going business... I can recall so clearly what was "foretold" me a number of years ago and that I did not dare believe: "*You will be alone to the very end, without the support of the religious authority*" (booklet no. 10, *Lac-Échemin*, p. 104). It has all come true!

Such is the resumé of a very small part of the vicissitudes amid which we have had to live for thirty-three years. One might say, "What a waste of time!" But no, God draws good from evil, for, instead of being revolted we have formed our members to pardon, and so well that our love for the Church has been profoundly purified.

WHEN ALL BECOMES EUCHARIST

We are specks of dust, or better still, grains of wheat since our baptism, grains of wheat crushed over the years to be then kneaded and shaped into hosts – such is indeed the message given us by the hymns of the breviary. Let us consider again these few lines excerpted from the hymn of the Passion and the hymn for Pastors: "Be men of tomorrow... who are the fire and the salt, that God calls to his Covenant: He makes all suffering ripen, all that He wills is accomplished when all becomes Eucharist!" (Cf. Liturgy of the Passion and for Pastors.)

THE LADY OF ALL PEOPLES

It is a good thing to know the messages that the Lady of All Peoples gave to Ida Peerdeman, in Holland, and that speak of her maternal action and of the role that devolved upon her in these latter times, all the more so since her messages, spaced out between 1945 and 1959, are in the process of total realization. On February 11, 1951, the Lady gave Ida a Prayer, to the end that the world might be protected from *corruption, disaster and war*, asking that this Prayer be spread over the entire world. His. Exc. Bishop Henriks Bomers, Bishop of Haarlem, on May 31, 1996, gave his approval to public devotion to the Lady and to her Prayer. Then his successor, His Exc. Bishop Joseph Punt, in Amsterdam, on May 31, 2002, recognized the supernatural origin of the apparitions and the messages of the Lady of All Peoples.

Right from the 1960s, the advice of Gamaliel ought to have caused reflection and prevented the infamous fight waged against the Lady and which inevitably led the peoples to experience the disasters, corruption and wars of which the world is more than ever a victim in our days. To accept the prophetic announcement of baneful events is never pleasant, but the consequences of refusing them are much worse and more lamentable. Can anyone be happy to sit down on the ruins of history after having witnessed the collapse of so many empires that rejected God and the evangelical principles that would have protected their honor and their happiness?

Totally maternal in her regard for men rushing to their ruin, it is the Immaculate, under the title of *The Lady of All Peoples*, who has come to warn us, to instruct us by her action in this time of the latter times. She has come two thousand years after Jesus the Redeemer, at the moment of entering the millennium reserved to the Holy Spirit and her. She has revealed everything. The reading of her messages, at first incomprehensible because prophetic, has, all the same, opened the little and the humble to her action as well as to the world events that subsequently confirmed the authenticity of the messages. Oh! how marvelous her work of salvation is! She will succeed in her project of love with the little ones whom she has formed on the cross raised by the great ones.

CELESTIAL APOTHEOSIS

The last message, the 55th, which the Lady gave to the

seeress, is a sort of a celestial apotheosis. Suddenly the Lady disappeared. Ida recounts the following: Then there was "an enormous Host... After this, a Chalice appeared... made of marvelous gold. The chalice tipped towards me. A stream of blood escaped from it. It poured itself out completely in thick waves over the globe, submerging the earth. This lasted for quite some time, and the blood flowed in unending streams. Horror took hold of me.

"Suddenly the vision... was transformed into one of a single, holy Host, but one so dazzling with light... Suddenly, it was as if the Host opened up. A Figure emerged from it. A Person who floated: Someone. His appearance was so sublime, such power emanated from him...

"And while I contemplated this Being,... something inside me impelled me to keep thinking: 'And yet they are TWO.'... And suddenly, in the middle of Them, an ineffable light burst forth... and in this ineffable light, a Dove. With the speed of lightning it swooped down towards the globe, in the indescribable radiance of such an intense light...

"What glory, what power, emanated from all of that! On the one hand, He-They, the Figure, floating in the radiation of his sublime majesty; on the other, the world, now illuminated. A voice rang out. I heard: '*Who eats Me and drinks Me takes eternal life and receives the True Spirit.*'

"Finally, the Lady reappeared in the glory which is her own... But now I saw... the difference between her glory and the other Glory, powerful and majestic, that of the Being in the floating Figure.

"Joy suffused the countenance of the Lady; and softly, from far off, she said: 'Adieu!' The vision slowly faded; and I wept." (cf. *The Lady of All Peoples*, 55th apparition, May 31, 1959)

This grace that terminates the series of 55 apparitions is a celestial apotheosis containing many secrets not as yet unveiled because our people is not yet ready to receive them. The Kingdom that is coming begins first of all in the heart of each one.

OUR EUCHARISTIC FRESCO

The little ones have understood; they have felt in their hearts the meaning of a certain presence of the Immaculate in the Host (Cf. *Marie et la Très Sainte Eucharistie*, pp. 92-97.) As a preacher once said, "the little ones have the theology of the heart; they go forward in a great simplicity."

No one can imagine what the Kingdom will be like. The little ones who are called upon to unveil the early beginnings of it have always the same lot, that of being misunderstood, scorned and condemned by the great devotees of learning. But to reveal new concepts drawn from old ones, God needs hearts free from any constraint and of a great simplicity.

Thus, the little ones have understood that the Immaculate is present in the Host (but in a different manner than Jesus), in order to draw all the peoples to the Eucharist, for each human being must be like a grain of wheat that is ground and molded in order to become Eucharist. To become Eucharist means letting oneself be transformed, purified, sanctified and divinized.

It is thus that the kingdom of priests will come, that the holy nation will arise, that nation in which God will be loved, glorified and adored. Similarly, the Immaculate will be loved, honored, in the beautiful Heaven, close to Jesus, as she will be in the Eucharist. Thus the peoples are going to be evangelized, they are going to unite through finding again the evangelical values so necessary to any apostolic life. And nature is going to become calm and the ferocious beasts mild.

A RELIGIOUS SOUL

In closing, let us thank God, dear members of the Army of Mary. Let us remember that the little seed of wheat, placed in the earth so long ago, germinated, grew and has been trodden upon and battered by all kinds of tempests that have made it strong. We form a family guided by Jesus and Mary who, as of our first meeting in 1971, have called upon us to join in the combat, reminding us, above all, that we are all on an equal footing, be we religious or laity, in this sense that, in God's eyes, what counts before anything else is having a **religious soul**. That is the reason why we are still capable of loving the Church and its leaders who will never be able to take from us this spiritual and mystical force, for, if we have the joy of possessing it, it is because they have caused us to merit it.

And that is also the reason we can still repeat after more than thirty years:

"The Army of Mary will be recognized by this single trait: its fidelity to Rome and to the Pope." (September 7, 1971)

In our accepting the Cross, God has us penetrate His own mystery: a relationship of intimacy.

An infinite universe, the being, transfigured, Is engulfed in love; o religion so sweet!

In the Year of the Eucharist, the feast of the Chair of Saint Peter, February 22, 2005 **Mother Paul-Marie**