

How Great Are Your Works, O Lord!

Mother PAUL-MARIE



John Paul II the Great

Such is the name that, in the 80s, Raoul Auclair gave to the 263rd successor of Peter, who has just come to his end and left us. There was nothing of the ordinary about this man, and much remains to be said about him. Great he certainly was, and in so many ways, ways that were echoed in the news media: great for the number of his voyages and the years of his pontificate, great by the number of canonizations, great for the number of documents published, audiences granted, and hands clasped.

When we go beyond the quantitative we find him equally great by reason of his courage and his outspokenness face-to-face with the powerful; great through his will of steel and his refusal to give in to sickness; great for his political, social, economic and even environmental ideas, etc. He was great above all because of his Marian devotion and the intensely personal way he lived his motto: "Totus Tuus". Great for this new Marian Catholicism of which he made himself the faithful witness and the universal representative. Great for his personal holiness and for having put to work in the service of God and Mary ever so many talents.

What an exceptional man! One would be tempted to see in him "the greatest Pope of all time" up to the present.

But the greatness that was so manifest in him, hailed far and wide, recognized worldwide, can also take other forms. Thus, other popes, or, quite simply, other persons, less well known or little known, have been able to achieve other forms of greatness and acquire other forms of holiness. God alone can "search hearts and minds".

It still remains that Pope John Paul II, already great in so many ways, is equally great for another very important reason that the media have not brought up because they are ignorant of it. True enough, report was made of the Pope's hand held out to other Christian and non-Christian religions, and of that sign of the times that was the meeting in Assisi, in 1986, that brought together – in the name of God, of another perception of God, even of other gods – the principal representatives of most of the religions on earth. Thus was prefigured, in the context of that time, the authentic unity of all peoples, brought about, not through an economy of exploitation, but through the expression of a single heart turned towards the same Heaven.

But does anyone recognize that Pope John Paul II was thus the visioned artisan of the Kingdom to come, the Kingdom of God that must be spread among all the peoples and reunite them in a common faith, in the Lady sent by God "to bring to birth" the Kingdom in our time?

Such, perhaps, was the greatest accomplishment of the great pope that was John Paul II: preparing the "afterwards" – the "after-him", but, above all, the "after-the-great-trial" and the "after-the-new-revelation". And thus it was that with his first encyclical he announced the new coming of Christ here below, among us. That new coming – and we know this through Saint Louis Marie Grignion de Montfort, author of "Totus Tuus" – is to take place through Mary, the Mother of God, the Mother of men and the Mother of the times to come.

And it is with a view to this future that she today comes into this world in her threefold capacity as Co-Redemptrix called upon to com-

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In accepting the cross held out to us we find that God is Life, Peace and Love. Accepting the cross with love makes it lighter. In effect, our acceptance makes it less heavy, for God, who is the Author of great energies, can thus transfuse His strength and His love into us.

Let us admire the life of Pope John Paul II: it gives us all the answers to our questions. Since he had consecrated himself to Mary, his life flowed along in the giving of himself. He was an "alter Christus", another Christ who passed on earth. His last days lived during Holy Week reminded us of Christ dying on the cross, in full view of everyone. In those moments, Pope John Paul II, faithful to his mission, on the cross of pain before the eyes of everyone, prepared to quit this earth on which human beings are always in agitation, to enter eternal Beatitude. For long, his divinized look revealed the secrets of his soul that he had surrendered to Mary: "Totus Tuus" – "All for you", O Mary! Through his travels and his words of Life he drew souls to him, communicating to them the fire of his love. That fire which he lit spread so widely that, after his death, Rome was suddenly inundated by a tidal wave of humans, causing a tsunami of PEACE and LOVE: all the peoples fraternized in calmness, bringing back, in the glimmering of a dawn in which a new day is being born, a surge of the Pope's ardent love for humanity.

"HOW GREAT ARE YOUR WORKS, O LORD!" (Ps 92:6)

Pope John Paul II came to prepare the triumph of the Immaculate Heart of Mary. The Immaculate had made every provision for this. She had first of all formed her Pope by presenting him with the CROSS while he was still very young. It consisted of numerous detachments: the loss of his mother, of his older brother, of his father, the situation of his Poland at war, etc. He remained alone.

Since he had lost his mother, he turned to Mary. Saint Louis Marie Grignion de Montfort and his *True Devotion to Mary* made a conquest of him, and he consecrated himself to Mary. What unheard-of strength was destined to support him! To him who was alone and without a family Mary was going to give, very shortly, the great human family.

At the same time, Mary was making ready her Army for the great combat foretold far back in our origins, in Genesis (3:15), later on in the Apocalypse (12:1-2), and in Our Time, in her messages to Ida Peerdeman (Holland) when she explained what her (Mary's) role would be in the latter times, under the name of "WOMAN" or Lady of All Peoples.

Quietly, as is the manner with all God's Works, she founded her Army at Lac-Etchemin, and this unbeknown even to the men and women she had beforehand brought together as a circle of friends whose only desire was to spiritualize their friendship. The spiritual formation that united them was precisely Marian devotion according to Saint Louis Marie Grignion de Montfort. All were consecrated to Mary, and it was in the evening of a day of prayer at the Shrine of Our Lady of Etchemin that I "learned" of the founding of the Army of Mary. Then there began the spread of Centers and the undertaking of annual pilgrimages to Europe and the Holy Land.

As for Pope John Paul II, his attention was quickly caught by the Army of Mary. This happened at the beginning of his pontificate, in May 1979, when hundreds of our Knights were present in Saint Peter's Square at the moment of the Angelus. As everyone was clad in white, the Pope noticed this "group in white" and had them sought after. As of that day, however, he was most discreet, supporting, through his prayers, the valiant soldiers of Mary, knowing that the Works of Life, because they come from Heaven, are realized in the breathing of the Holy Spirit. He understood it all. And we have proof of this in the number of times he blessed the Army of Mary. (Sylvie Payeur-Raynauld gives an account of the ties uniting the Pope of Mary to her Army on pages 9-10.)

This Pope whose regard was on Heaven was one day given a very special grace.

"Two years ago a priest was assisting at Mass in the Holy Father's private chapel. Of a sudden, the Pope became immobile and remained thus for about ten minutes... Only his lips moved... At the end of the office, those who had been present there questioned John Paul II, and this latter declared quite simply:

"Through a disposition of divine Providence, it was given me to contemplate the Church of the future... A long silence followed... The Holy Father was radiant with happiness and joy..." (Le Sourire de Marie, no. 309, October 2003, p. 4).

"When all will seem hopeless my Immaculate Heart will triumph," Mary said at Fatima. And Mary came to get her Pope just before an abominable error was committed on the part of the Quebec episcopate that has once again struck the Work God has given, through Mary, to the Church and to the world of our time to save it.

Thank you, Mother Immaculate, for thus there will not be a black stain on the luminous pontificate of the holy Pope John Paul II the Great.

WHAT IS THAT BLACK STAIN?

The members of the Army of Mary are accustomed to transparency in the truth and simplicity: they seek the gentle light, the vibrant faith and the liberty that vitalize heart and soul and that are to be found in the joy of living in God, in following the way revealed in the gospels.

The myriad of blows we have received over more than thirty years, to the

point of depriving us of the right to speak out, has reminded us many times of that excerpt from the Bible, one that is so timely today: *"I will put enmities between thee [the serpent] and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel"* (Gn 3:15).

The first effects of the latest blow were "expected" during Holy Week, especially on the feast of Our Lady of the Annunciation, which fell on Good Friday. Now, already and well before then, we knew that it was necessary to forewarn our members* so that they might remain confident and calm when the expected interventions took place.

Disappointed at first because what we were expecting had not come to pass, it then quickly happened on April 4 in fact, precisely on the feast day of Our Lady of the Annunciation. God and Mary had foretold it all, and it all came to pass: MAGNIFICAT!

Mother Paul-Marie

* In regard to this, Father Denis Thivierge prepared and published, on January 10, 2005, a booklet entitled: *"In Preparation for the Final Combat"*, then, on February 2, a second one under the title, *"Engaged in Combat"*. The third booklet, *"Announcing the Triumph"*, has just come out in French and will soon be available in English.

Note: Mother Paul-Marie's article stops here for the moment. She was prevented for various reasons from continuing it. So she has entrusted to Marc Bosquart the task of giving an account of the subsequent events. He it is who will carry on along the line she has indicated.

The Editorial Office

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FATHER PIERRE MASTROPIETRO'S FIRST LETTER

Everything began to happen all at once in the days that followed the feast of Easter and more specifically on the Sunday of Divine Mercy.

Thus warned of what was to come, Father Pierre Mastropietro, the President of the five Works, wrote the following letter which was read at the end of the religious offices celebrated at Spiri-Maria, Lac-Etchemin, on April 3.



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Lac-Etchemin, April 3, 2005

Dear Friends,

What we have been expecting for so long and which was announced by Heaven is finally about to take place.

It now seems that the time has finally come for the last blow for which our Foundress, Mother Paul-Marie, has long been preparing us. However, far from producing in her surprise, discouragement or fear, this leaves her instead in a great joy and deep peace because it all must come about so that the triumph of the Immaculate Heart may come. And it is when all seems to be humanly hopeless that we can expect everything to come from God and from the Immaculate for their Work of Love and for each one of us.

With Mother Paul-Marie, we are encouraged, in turn, to live in faith, hope and love the events that will have been willed or permitted by God at this time. You will be informed of these latter in greater detail in the very near future.

In this unique moment in the history of God and men, which also coincides with the death of our dear Holy Father, Pope John Paul II, the Pontifical Commissioner, supported by a high-level authority in the Church, is preparing to deliver, by means of a third letter addressed to the Sons of Mary, the last of the three blows he will have officially struck against the Community, but more particularly against the Work and its Foundress. These three blows, unlike those given by the chamberlain with a silver hammer on the Holy Father's head to authenticate this latter's death, are intended more as deliberate actions taken to bring about the death of the Work of the Lady of All Peoples, and in a special way, the Handmaid chosen by God and designated by the Lady Herself.

Yes, three blows to signify or to bring about death and which, in fact, in the light of God – and this in different ways for the Holy Father, Pope John Paul II and for us – mark instead the entry in Life.

Let us give thanks to the Father, so rich in mercy, for this last blow which, in His infinite wisdom, He is permitting in order to prove that this Work of the Community of the Lady of All Peoples is truly His Work and not ours, by singing in our hearts, with Mary, the canticle of the Magnificat.

Fr. Pierre Mastropietro

"Pope John Paul II..." (continued from page 12)

plete the work of the Redeemer, as Mediatrix between Heaven and earth, and as Advocate taking charge of humanity – poor humanity, its crushing misery snuffing out its divine filiation – in order to "deliver it from evil" and re-establish it in its splendor within a form of Terrestrial Paradise finally found again.

It was of this, of this liberation that is on the point of being acquired, of this spiritual revolution to come, that John Paul II – brandishing the name of Mary like a banner – was the indefatigable announcer, the inspired prophet, but a prophet not yet understood, the "voice crying in the desert" before the bursting of the storm, in the aftermath of which a prodigious rainbow of peace will shine over the world.

Pope John Paul II, the "all-for-Her", sowed in the thirsty furrows of the earth the Promise of the Kingdom. That Promise will now grow, issuing first from an earth black and cold before setting forth on the conquest of an azure heaven of light. And that is really why John Paul II was a great Pope, a very great Pope, an "immense" Pope – and he is all the greater in that he magnificently prepared the place at the head of the true Church of Christ for none other than the Flower of Flowers herself.

April 9, 2005

Marc Bosquart

"Today, Christ asks of His Church a great work of spiritual renewal."

(John Paul II, Rue du Bac, France, May 31, 1980)

The Holy Father, Pope John Paul II, has returned to the Divine Homeland on the evening of this first Saturday of the month of April 2005, a day dedicated to the Immaculate Heart of Mary, according to the response of love given to the request of Our Lady of Fatima.

The peoples of the entire world have been focussed on the Vatican, thanks to the means of communication (newspapers, radio, television, Internet, etc.).

Thus even the Pope's death at this time fostered a whirlwind of events, the most visible of which is the recall of his teachings against all odds. May the peoples study what he wrote and said to us, understand it and finally apply what constitutes a considerable contribution to the treasury of the Church's social doctrine.

There is much to be said. Not considering myself competent enough to speak of this giant of the Church of Peter, I would nonetheless like to offer my humble witness in gratitude to him who visited France several times, particularly to tell us for the first time at Paris le Bourget in 1980:

*"France, eldest daughter of the Church, are you faithful to the promises of your baptism? Allow me to ask you: France, eldest daughter of the Church and teacher of the peoples, are you faithful, for the good of humanity, to the covenant with eternal wisdom?"*¹

I understood absolutely nothing of the Pope's words at that time. At 26, it seemed to me that everything in my existence was sombre and dark. When I turned on the radio in my car, I heard the Pope speak, and I was filled with admiration and hope as I listened to him. Why? I don't know. It was as though invisible rays were touching my heart, touching my wounded soul. In the weeks that followed, events followed one another in my life and a terrible spiritual battle intensified...

Circumstances permitted that my wife and I go to Rome with a group of young French people from Taizé, at the end of December 1980. In Saint Peter's Basilica, we had hoisted ourselves upon and found refuge next to a huge statue. It was the statue of Saint Andrew. My wife, Marie-Laure, was pregnant with our eldest daughter. To be with the Pope seemed to be enough for us. What he was telling us was nice, true and good without, nevertheless, our being able to understand everything, like children trusting their father. Our soul and all our being were absorbing it all. To be at the center of Christianity was a discovery, a security, a joy.

When we learned of the attempt on the Pope's

life a little more than five months later, it was such a violent shock that we found ourselves at Chauveau-neuf-de-Galaurde with a few others to pray in communion with others, asking God to keep him alive for us. But it was when I met Father Jacques Fougère, three months later, that things would change in my relationship with the Holy Father. Why? Because Father Fougère spoke to us of the Army of Mary and its devotion to the Triple White: the Eucharist, Mary and the Pope.

Immediately in February 1982, upon entering the Army of Mary, I not only had a psychoaffective reaction, if I can express myself in those terms, with regard to Pope John Paul II, but a growing desire to know, to seriously study and as a consequence to want to apply the Holy Father's teaching.

That too was a road with sometimes difficult stages. But I must say that in this time in which we are living, I found, for our day-to-day living, a concrete correspondence to this teaching of the Holy Father in the volumes of *Life of Love*, volumes written with the blood of the soul of our Foundress, Mother Paul-Marie.

Of course, the summits of the spiritual life are elevated and may seem inaccessible to us especially in our everyday life. But on the contrary, the Holy Father and Mother Paul-Marie indicate to us that this is not so to the extent that our surrender to God, through the Immaculate, is complete. The multitude of topics dealt with by the Holy Father along with the practical and spiritual formation contained in *Life of Love* are such a treasure that the generations to come will never be able to exhaust it.

Does not the Lady of All Peoples ask us to determine our conduct by means of the encyclicals?

We have seen how the Holy Father could be fought against, even by those close to him, after his death with regard to everything that deals with his teaching. I am not surprised that *Life of Love* should be strongly contested for different reasons, one of which is precisely that this *Life of Love* bears witness to and clearly indicates the concrete application of that which was requested by the Church of Peter all along these two days of a thousand years, in the person of its head and in particular through Pope John Paul II who is like the fruit of the teaching of this same Church of Peter.

For the feast of Palm Sunday 1986, providential circumstances led me to Saint Peter's Square with handicapped people. After Mass, we were yelling: "Long live the Pope! Long live the Pope!" Coming closer, Pope John Paul II saw my medal from the Family of the Sons and Daughters of Mary which I had received a month earlier in Paris. He blessed me by making a cross on my forehead and by tapping me paternally on the cheek. He had me repeat several times the words I was saying to him: "Have pity on France!" Then, it was as though he were entering within himself. And, he said to me in his deep voice with its Polish accent: "Every day, my heart is turned to Lourdes!"

I was to get near him again in Saint Peter's Square six years later, in 1992. On that day, he had just declared publicly: "I now address a word of welcome to the large international group of the 'Army of Mary', which in this month of May, is following an intense itinerary in visiting a number of Italian Marian shrines. Let yourselves always be formed by the Mother of the Lord, the pilgrim of faith and hope. Take back to your countries the spiritual treasure you have acquired during these days." In French, he asked me where we came from. And as I told him what region we were from, I added: "The Army of Mary loves you!"

Then I saw him at a distance a few years later at Tours and Paris in France. I had organized a bus going from our village to Tours, while for the World Youth Days in Paris, we accompanied members of our family.

To this day, we have never stopped seeing the Pope reaching us through the audiovisual waves.

Today, Pope John Paul II is leaving on this evening, the eve of the day dedicated to the feast of Divine Mercy. He leaves on an April 2, the sign of the NEW ERA² in which we are in, THIS TIME WHICH IS OUR TIME. This time of the CHURCH OF JOHN.

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THE PONTIFICAL COMMISSIONER'S LETTER

The "third letter addressed to the Sons of Mary" by His Excellency, Archbishop Terrence Prendergast, Pontifical Commissioner, and which Father Pierre described as being "the last of the three blows he will have officially struck against the Community, but more particularly against the Work and its Foundress", would be received on the evening of April 4. It was addressed to Father Eric Roy, Superior General of the Sons of Mary.



ARCHDIOCESE OF HALIFAX

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Halifax, April 4, 2005
The Annunciation of the Lord

Dear Sons of Mary,

Once again I wish to share with you a few of my reflections in all serenity and simplicity. I do so in communion of spirit and heart with Cardinal Marc Ouellet and the other bishops involved.

I will focus my attention on two circumstances: on the one hand, we are celebrating today the solemnity of the Lord's Annunciation which reveals Mary's key role in God's plan of salvation and, on the other, we have received the letter written by the Holy Father to the priests for Holy Thursday.

A third circumstance now demands our attention, that of the death of His Holiness, Pope John Paul II which occurred on Saturday. After a long and very fruitful apostolate, he has returned to the Father's house, as Cardinal Ruini stated when he announced the Pope's death. I urge you to pray for him and for the Church which he served with such fruit. But I will be able to talk about this in person with those of you with whom I will meet at the end of the week.

When she heard the words the angel Gabriel addressed to her, Mary was all upset and she wondered what such a greeting meant. Before the mission that was being presented to her, she also wondered how this would come about. Finally, it was a response of faith that she made to God's plan for her: "I am the handmaid of the Lord. Let it be done to me as you say" (Lk 1:26-38).

Mary accepted for herself the mystery of obedience to God. She asked questions, but in the end, she surrendered herself totally to God even if what the angel announced seemed rather disconcerting to her. She gave her freedom to the Lord entirely!

The same idea of the total giving of one's freedom is described in number 3 of the Holy Father's letter, based on the Lord Jesus' words: "Accipite et manducate... Accipite et bibite". Following Christ and by repeating the divine Master's words, the priest's life takes on its true meaning "if he is able to offer himself as a gift, placing himself at the disposal of the community and at the service of anyone in need."

The Holy Father adds this essential passage which I quote in its entirety: "If we think about it more fully, the priest's promise of obedience, which he made on the day of Ordination and is asked to renew at the Chrism Mass, is illuminated by this relationship with the Eucharist. Obeying out of love, sacrificing even a certain legitimate freedom when the authoritative discernment of the Bishop so requires, the priest lives out in his own flesh that "take and eat" with which Christ, in the Last Supper, gave himself to the Church."

These words from the Holy Father are like an echo of what Paul the Apostle wrote to the Philippians: Christ Jesus "emptied himself and took the form of a slave... he humbled himself, obediently accepting even death... Because of this, God highly exalted him..." (Phil 2:5-11).

Dear Sons of Mary, let us carefully weigh these remarks. The Virgin Mary was open to the angel's message in confidence, and she became the first collaborator in the work being wrought by her Son. The Holy Father, towards whom you have an admirable fidelity, calls upon you to realize, in a certain manner, within your own person, the words of Christ's Eucharistic consecration. Jesus, the Sovereign Priest, renders Himself obedient to the point of death on a cross, before being exalted above all things. Following in Christ's footsteps, in the way His Mother did and as the Holy Father reminds us, obedience, then, is a royal road for the offering of your life.

That is the context within which I am writing these few lines to you, for I am going to ask something of you that will be painful for you, something that is legitimate but that will cost you. After the Holy Father, I want to ask you to sacrifice a certain legitimate

freedom in order to adhere to the authoritative discernment of the bishops. I would not want this to be perceived as a threat, but rather as a provisional measure whereby you are being asked to sacrifice a legitimate freedom.

The tradition of the Church as well as my own Ignatian tradition teach that it is often necessary to distinguish in order then to be able to understand well and thus reach a good discernment of the spirit. That is precisely what I wish to do.

I am well aware of the devotion to the Lady of All Peoples; it has a legitimate place in the Church. While recognizing that the apparitions in Amsterdam have a supernatural origin, the Ordinary of Haarlem-Amsterdam also asked that the manifestations of this devotion be subjected to his authority.

Furthermore, it is necessary to take into account, with regard to this devotion, the reaffirmation of the Congregation for the Doctrine of the Faith to the effect that "the negative judgment already publicly signified in the Notification of 1974 is still valid" (Cardinal Joseph Ratzinger, letter of February 8, 2005).

Should we not see that what poses a problem here is not so much the recognition of the supernatural character of the apparitions in Amsterdam, but rather certain ways of considering the apparitions, or at least the impression that is given by certain ways of considering these apparitions and particularly certain formulations by Marc Bosquart which cause serious difficulties.

The discernment in these matters belongs to the bishop and I wish to apply here the Holy Father's thinking expressed above when I ask you to stop, for the time being, all public manifestations to the Lady of All Peoples until a more opportune time when the question of Marc Bosquart's writings will have been clarified. I repeat, this moratorium is provisional but required, in order to understand well the problems.

I am not unaware that the Work now bears the name of "Community of the Lady of All Peoples". I cannot ignore either the comments made by Father Eric Roy and so many others among you who told me repeatedly that the Sons of Mary are an integral part of this Work.

In order to understand well, I must distinguish and study the question. This means that I want to seek to study the theological questions in greater depth. Therefore, I ask you to cease all public devotion at Spiri-Maria or elsewhere. I want you to understand that I am asking you to sacrifice, for the time being, something legitimate, for I am the one who has been given the difficult task of discernment.

In the course of history there have been abuses of ecclesiastical power. In certain publications of the Army of Mary, the examples of Saint Joan of Arc and Saint Padre Pio were used to illustrate this abuse of ecclesial authority in the face of spiritual phenomena out of the ordinary. This way of thinking contains several snares and can render a very poor service to those who use it. The context, the circumstances of each case must be evaluated based on their own proper merit before making a comparison.

Thus, Saint Joan of Arc was judged within the feudal context of the end of the Hundred-Year War. The trial which led to her condemnation was simply a big political plot in order to take revenge over a victorious enemy under the false pretense of heresy. More than six centuries after her death, we can only marvel at this young woman who could neither read nor write, but who confronted with an unwavering self-assurance the snares and the most refined contradictions set by a cohort of judges.

As for Saint Padre Pio of Pietrelcina, this was a completely different situation. Before the excessive fervor of the faithful who requested his ministry, before the attitudes of some of his own confreres even, silence and discretion were imposed upon him and he accepted them as a true religious should, in obedience and humility. "The life and mission of Padre Pio prove that difficulties and sorrows, if accepted out of love, are transformed into a privileged way of holiness, which opens onto the horizons of a greater good, known only to the Lord." That is the way the Holy Father presented the facts in his homily at the canonization of the saint on June 16, 2002.

In both cases, "by solemnly proclaiming that they [these faithful] practised heroic virtue and lived in fidelity to God's grace, the Church recognizes the power of the Spirit of holiness within her..." (CCC 828).

To establish a parallel between the life journey of these two saints and certain facts in the Army of Mary is an exercise that requires a just discernment to avoid falling into an easy misrepresentation. On more than one occasion, I noticed that a false interpretation was given to facts concerning the Army of Mary either in conversations or in texts in the paper *Le Royaume*. The two cases are quoted as though they were analogous although they are essen-

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"Today, Christ asks..." (continued from page 14)

Yes, Most Holy Father, may France be faithful to the *Covenant with eternal Wisdom!*

May the Immaculate, through the intercession of Her Daughter, obtain this fidelity for us to the very end.

On May 31, 1980, at Rue du Bac, you said: "*Today, Christ asks of His Church a great work of spiritual renewal.*" I know, today, Most Holy Father, that it will not be possible to realize this without the very special help of the LADY OF ALL PEOPLES. And this special help is linked to the mystery of the CO-REDEMPTION.

April 3, 2005

François Pillot

Footnotes:

1. Homily at the Mass of the Blessed Trinity, Paris le Bourget, June 1, 1980. (*L'Osservatore Romano*, no. 23, 3 June 1980, p. 15, Fr. ed.)
2. *Le Royaume*, no. 30, April 1985, "Le jour 1 de l'An 1 de l'Ère nouvelle" by Marc Bosquart, pp. 1, 4-6.

The Mystery of Obedience to God

Cornwall, April 6, 2005

His Eminence Cardinal Ouellet and His Exc. Archbishop Prendergast:

It is in the presence of the Eucharistic Jesus during the monthly day of adoration in my parish that I ask the Lord to enlighten me, but especially to give me the charitable words that will permit me to express clearly the thought and prayer that are in me following the reading of each one of your letters which we had been expecting for so long. Will you be surprised to learn that, just as in the time of Christ and His Apostles, this hour frightened me, especially as I recalled how the Apostles fled after Jesus' condemnation. I was afraid of my reaction when faced with the rejection of this Work by the Church. I would like to tell you and repeat to you that it is this Work which brought about the blossoming of my vocation and allowed me to generously answer God's call to be a priest in the Roman Catholic Church. I was afraid that this action on the part of the authorities would make me draw back, and even deny this woman who is at the base of the Work through which my vocation as a priest grew, developed and has been strengthened for nearly 20 years now.

I still cannot swear to my fidelity to this divine Work, but I hope with all my heart that God will give me the necessary wisdom and discernment to recognize His presence and His action in the events which are being imposed upon us. It is a suffering, of course, but I offer it so that God may open our hearts to recognizing His will in all things.

After having professed it on several occasions according to the demands of ecclesiastical authorities, I declare to you that I believe and that I have always believed, ever since I have been journeying in the great Community of the Lady of All Peoples, in everything that our holy Mother the Church believes and teaches, in all its teachings, in the authority of the Holy Father and the bishops in communion of faith with him, without removing from it, be it a period or a comma, as much with regard to Holy Scripture or Tradition, as with the living Magisterium of the Church. And yet..., I am and I remain awestruck and marvelling at the splendor of the light which is bursting forth from this Work... and what light!

In reading your pastoral message concerning the Army of Mary a thought keeps coming to mind. For someone who has not had the possibility of living closely the mystery and the mission of our Foundress, both of which have been developing for what will soon be 34 years, for a theologian who has a rigour of analysis, in the same way that I was formed at the Pontifical University of Saint Thomas Aquinas, it is understandable that it should be difficult to perceive in any other way the new elements of a mystery being revealed little by little with regard to the mission and life of our Foundress. The very mystery of Co-Redemption may seem to be totally at variance with the faith if, even before analyzing the contents of the mystery, we have not first begun by asking ourselves essential questions in order to determine if the new elements can be integrated within the mystery that already exists.

The essential question which must be asked before looking to see if the new affirmations can become a part of the heritage of the faith is the following: Can this mother of a family and grandmother be the person chosen by God to deliver a message to the Church on the part of God? As I have already told Archbishop Prendergast in person, during his last visit to Cornwall last October: in order to understand the value of new elements which are shedding light on certain dogmas of our Catholic faith, we must first ask ourselves by which means God could speak to us outside of Holy Scripture and the Magisterium if He wished to communicate to us new lights on our knowledge of God and the Immaculate Conception. As in the past, God always passes through those who are little, humble, that which, in the eyes of the great ones, appears insignificant and, in spite of all kinds of obstacles, the truth makes its way, little by little. It is no doubt a good thing that it be so, for neither the messenger nor the authorities will be able to take undue advantage of the gift of God, and each one will remain rooted in humility.

The question then is to know whether or not Marie-Paule Giguère is an envoy of God? Can God still want to say something about Himself that would draw admiration from us before the grandeur of His divine plan? I remember very well what my professor in dogmatics told us when I was a student at the Angelicum: "A dogma is a sure basis with regard to which we cannot say any less than what has been defined in the revelation, but at the same time, we cannot be so pretentious as to think we know everything about God; that is why a dogma is open to the infinite." There are many more things we do not know about God than things we know of Him. Therefore, is it possible that God may want, through the mission and life of a humble woman, to communicate new elements to us for the contemplation of a mystery? Is it possible that, in Holy Scripture, we could find passages which will be illumined thanks to the mission of this woman chosen by God? Or even, are there biblical passages which might confirm the mission of our Foundress? In order to know this, it seems to me that one must have certain basic dispositions such as an openness of heart and a supernatural spirit in order, at the very least, to be able to accept the fact that God may have chosen someone to speak again to the Church. Is it possible that in the Church we have lost the sense of the supernatural, to the point where we can no longer even believe that God might have chosen an envoy for Himself to speak to the Church? Unfortunately, if we start out with an unfavorable prejudice, namely, that it is impossible for God to have chosen to make Himself heard other than in the ordinary way which is the Church, it is then understandable that you would have written letters similar to the ones you sent us. However, if we believe it possible that God may give new lights through extraordinary messengers, doing so within the very Church itself, through a Work that has always wanted to be faithful to the Church and within the Church, then, in order to be assured of this, we would have to begin by verifying the quality and authenticity of God's envoy. It seems to me logical and normal that the contents of the new elements will seem to not be in keeping with the faith we have known until now, since the envoy has as a mission to place in evidence certain truths which seem new but which do not deny the ones that already exist, but rather enhance their beauty, grandeur and splendor.

Not being a doctor in theology, I think, quite humbly, that the Church has the duty, before affirming anything whatsoever, to establish criteria that will allow it to evaluate the authenticity of God's messenger. It seems to me that we should have the wisdom to follow the points of reference which Jesus gave to the high priests of His time, so that they might recognize that He was the envoy of the Father, so that they might recognize the signs of the times which Jesus was fulfilling. In the Gospel of John, chapter 10, verses 34 to 39, we have one of these criteria:

"Jesus answered: 'Is it not written in your law, 'I have said, You are gods'? If it calls those men gods to whom God's word was addressed – and Scripture cannot lose its force – do you claim that I blasphemed when, as he whom the Father conse-

(continued on page 17)

The Pontifical Commissioner's Letter (continued from page 15)

tially quite different. In one case, Joan of Arc obeys "her voices", rightfully, in spite of a fake tribunal; in the other case, Padre Pio obeys his Superiors in spite of the mystical graces he was receiving.

Thus, 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.

For the times ahead, I ask you to make your own what the author of the letter to the Hebrews wrote: "Obey your leaders and submit to them, for they keep watch over you as men who must render an account. So act that they may fulfill their task with joy, not with sorrow, for that would be harmful to you" (Heb 13:17).

May the example of the Virgin Mary at the Annunciation inspire and guide you. In her who was "full of grace" (Lk 1:26), were accomplished the essential actions through which God worked the salvation of the world. May the giving of your person, the offering of your freedom, be your participation in these same mysteries of salvation.

In Corde Jesu,



+Terrence Prendergast, S.J.
Pontifical Commissioner

FATHER PIERRE MASTROPIETRO'S SECOND LETTER

The reception of this letter from Archbishop Prendergast and the announcement he made of the imminence of an intervention on the part of Cardinal Marc Ouellet, the Archbishop of Quebec, with regard to the Army of Mary, would prompt Father Pierre Mastropietro to write a letter immediately on April 5, 2005, to the Knights of Mary and to the members of the Community.

Lac-Étchemin, April 5, 2005

Dear Knights of Mary and
Members of the Community,

In the last few days you were informed of the imminence of the last blow to be dealt the Community of the Lady of All Peoples and more particularly its Foundress by the Pontifical Commissioner for the Sons of Mary, His Exc. Bishop Terrence Prendergast, S.J., Archbishop of Halifax. Now, the announced blow was officially communicated to Father Eric Roy, the Superior General of the Community of the Sons of Mary, by electronic mail, last night, April 4, 2005, on the solemn feast of the Lord's Annunciation.

Out of a desire for transparency and in the greatest respect for the freedom of each one, we are sending you a copy of this letter for your information, confident that, in the light, calmness and peace of God, you will keep in your prayers all the intentions of the Work and of its Foundress, both of which are so dear to us and which, at this time, are targeted more than ever by the Pontifical Commissioner's action.

Together, let us give thanks to the Lord for the fact that the events which are presently taking place are the tangible proof of the authenticity of the Work of the Army of Mary and of the fidelity of the Handmaid.

As well, we will transmit to you shortly the copy of the pastoral message sent to us by His Eminence Cardinal Marc Ouellet, P.S.S., Archbishop of Quebec, a message that is also dated April 4, 2005, and addressed to the Directors of the Work.

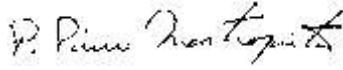
Should one or other member of the Work or the Community desire to personally respond to the Pontifical Commissioner's letter, we would ask you, for the time being at least, not to act hastily in this sense, given the complexity of the statements and the affirmations to be found in this letter, which are false or taken out of their context. In the present context, any hasty or spirited reply to that letter would be just as regrettable as it would be detrimental to the Cause that we are serving as best we can. Silence and prayer are our best advisors in this very delicate situation, but one that is yet so very fortunate and precious, to the extent that it allows us to already glimpse the first glimmer of the triumph of the Immaculate Heart.

If someone really believes that he must reply to the Pontifical Commissioner's letter and, eventually, to Cardinal Ouellet's letter, I would appreciate it if he or she would first send a copy of his or her reply or reaction to the secretariat of the Community of the Lady of All Peoples for approval, in order to avoid any regrettable comments made under the impulse of the moment. Thank you for your understanding and cooperation.

May the Virgin of the Annunciation watch over all of us in the fidelity of her "yes", whatever the seriousness of the accusations or calumnies which will soon spread, and that more than ever, with regard to our Found-

ress, Mother Paul-Marie and which, inevitably, will also indirectly sully the Sons and Daughters of Mary. May the Immaculate give us her faith, her joy, her thirst for and love of God's will with a view to the Kingdom that is coming and which must be fulfilled in us as in every soul of good will.

United under the regard and the maternal protection of the Virgin of the Annunciation, with joy, I bless you.



Father Pierre Mastropietro

Enc: Pontifical Commissioner's letter to the Sons of Mary

CARDINAL MARC OUELLET'S PASTORAL MESSAGE

A few hours after Father Pierre's letter, fully reproduced above, had been sent, the Residence of the Lady received the text of Archbishop Ouellet's intervention announced by Archbishop Prendergast. It consisted of a *Pastoral Message Concerning the Army of Mary*, signed by *Marc Cardinal Ouellet, Archbishop of Quebec and Primate of Canada* with the precise detail, "on the solemnity of the Annunciation of the Lord, April 4, 2005", this feast having been postponed because of the fact that March 25 was Good Friday.

First, here is the covering page addressed to "Mrs. Marie-Paule Giguère" and signed "Father Jean Pelletier, P.H.", and then the message from His Eminence.



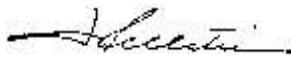
Quebec, April 4, 2005

Mrs. Marie-Paule Giguère
(...)

Madam,

On behalf of Cardinal Marc Ouellet, Archbishop of Quebec, I am sending you the attached Pastoral Message.

Respectfully yours,



**Father Jean Pelletier, P.H.
Chancellor**

Monsieur le Cardinal
Marc Ouellet



ARCHÉVÊQUE DE QUÉBEC
PRIMAT DU CANADA

Pastoral Message Concerning the Army of Mary

The celebration of the solemnity of the Lord's Annunciation – transferred this year from March 25 to April 4 because it coincided with Good Friday – is a wonderful opportunity to give thanks to God with the singing of a Paschal alleluia for the Most Blessed Virgin Mary who received in her womb the author of Life. "I am the handmaid of the Lord. Let it be done to me as you say" (Lk 1:38).

"With her, the exalted daughter of Zion, and after a long expectation of the promise, the times were at length fulfilled and the new dispensation established. All this occurred when the Son of God took a human nature from her, that He might in the mysteries of His flesh free man from sin."¹

The Church professes that Mary of Nazareth is a human person deeply rooted in her time and in the history of her people; the unsurpassable grace of her divine motherhood opens, through her, the decisive phase of the history of salvation. The angel's proclamation, along with all that followed her consent, confers upon her a unique and incomparable role to which can lay claim no other creature in the service of her divine Son.

Since my appointment to the Diocese of Quebec in November 2002, I have noted that the painful situation concerning the Army of Mary has not evolved for the better, in spite of the efforts of a second Pontifical Commis-

(continued on page 18)

"The Mystery of Obedience" (cont'd from page 16)

crated and sent into the world, I said, "I am God's Son"? If I do not perform my Father's works, put no faith in me. But if I do perform them, even though you put no faith in me, put faith in these works, so as to realize what it means that the Father is in me and I in him.' At these words, they again tried to arrest him, but he eluded their grasp."

In a book on prayer written by a Carthusian monk, "La prière entre combat et extase" [lit.: "Prayer, between combat and ecstasy"] (ed. Presse de la Renaissance), two criteria are given there to distinguish between the action of God and that of the devil. First of all, verify the possible improper notes in the life of God's messenger, but most particularly, the evangelical criterion of the fruits he produces.

I know and acknowledge that it would be pretentious to enumerate for you all the criteria necessary for the discernment of the authenticity of this Work of God and, even if I reiterate my confidence in those who direct us, as Archbishop Prendergast emphasized in quoting the Letter to the Hebrews (13:17), you will no doubt understand that after twenty-two years as a lay person, religious and priest within this providential Work, after having experienced from the beginning to this day the special treatment meted out to us by those in whom you ask us to blindly trust, it may be difficult to admit sometimes that these persons, with the legitimate authority, could have made a real discernment that was flawless. Since 1987 for the Work of the Army of Mary and then 1993 for the Community of the Sons of Mary, we have not had the right to engage in a real dialogue and a constructive exchange, and this is especially true of our Foundress. Thus, is it permissible to believe that God may have tolerated this lack of comprehension in order to make us grow and to authenticate His Work?

In concluding this reflection which is already too long, I wonder if the Church would have imposed itself gradually in the world, as it has done in the course of the centuries, if the Apostles had listened to the high priests of that time? Would it still be alive? "If their purpose or activity is human in its origins, it will destroy itself. If, on the other hand, it comes from God, you will not be able to destroy them without fighting God himself," (Acts 5:38-39) the wise Gamaliel said. I think that it is now up to God alone to prove the authenticity of our Foundress' mission. I believe with all my heart that it is meritorious to follow this Work of God, even if it is rejected by the legitimate authorities of the Church, for on the day the Church will finally recognize, perhaps, that the mission is the Work of God and that the life of our Foundress, in the humility of the sufferings endured, is a Life of Love, we will experience the joy of having been faithful to God's call. Until the hour of God comes, I will pray for you, Your Eminence and Your Excellency, and I ask you to pray for us, so that together we may open our hearts and welcome God's plan at the time decreed by Him.

Bowing before you to receive your blessing,

**Father Gilles Devaux
Son of Mary**

Incalculable Consequences

Bouricourt, April 7, 2005

I acknowledge receipt of and thank you for the message of April 6 to which were attached the letters from Father Pierre and the Pontifical Commissioner, this last letter having been sent to Father Eric Roy after the death of our Holy Father Pope John Paul II.

Two thoughts came to my mind:

1. If Jesus, in His time, had backed down before the Sanhedrin, there would not have been the Redemption. The same applies here for the Co-Redemption; that seems to me so logical.

2. Joan of Arc was not afraid to follow her voices to the detriment of the desires or will of kings, princes, archbishops, priests, parents and generals. Concerning this saint, the Commissioner, in his letter, speaks of a political plot, but it was well and truly a plot of "men of the Church".

In any case, we remain entirely confident in the Lady of All Peoples, and serene in the face of all that may happen. "Anyone who does not take up his cross and follow me cannot be my disciple." (Lk 14:27) Our prayer will be more intense in favor of the "Lady" who will not be spared, alas!...and of all the "Community of the Lady of All Peoples".

Of course, there will follow the incalculable consequences of such a decision by "men of the Church".

But Heaven will have the last word, which will be the triumph of the Immaculate!

In communion of hope,

Beatrice de la Tourrasse

Was It Necessary to Have an Authorization for the Opening of Spiri-Maria?

In his *Pastoral Message Concerning the Army of Mary*, Cardinal Ouellet wrote:

"The unity of the Church is wounded through the opening of a 'retreat house' and the holding of Eucharistic celebrations there without the authorization of the Bishop, while claiming, wrongfully, to serve the good of souls and of respecting Canon Law."

But was this authorization of the Bishop necessary? On December 11, 2002, Marie-Paule received the opinion of a theologian who wished to remain anonymous but who commented thus the opposition of the authorities to the opening of the Eucharistic and Marian Center Spiri-Maria (excerpts of this opinion were published in "The Kingdom", no. 158, November-December 2002, p. 25):

"The Bishops' Doctrinal Note on the Army of Mary considers the 'setting up of a chapel and a retreat center at Lac-Échemin' to be 'illicit'. Now, it must be affirmed that, according to the norms established by Canon Law for 'private' associations of faithful, the authorization of the bishop was not in any way required for the setting up of such a building.

"In fact, canon 298 §1 deals with associations in which 'Christ's faithful, whether CLERICS or LAITY or CLERICS AND LAITY TOGETHER, strive with a common effort to foster a more perfect life, or to promote public worship or Christian teaching. They may also devote themselves to other works of the apostolate, such as initiatives for EVANGELIZATION, works of PIETY or CHARITY, and those that animate the temporal order with the Christian spirit.'

"Now, this last canon clearly indicates that 'private' associations, among which is the Army of Mary, made up of 'clerics and laity together' can promote 'Christian teaching' or exercise other works of the apostolate, namely, 'INITIATIVES OF EVANGELIZATION'!... Does not a 'retreat house' as the one that was set up at the Army of Mary's residence Spiri-Maria correspond to the 'initiatives of evangelization' mentioned in canon 298?..."

"Moreover, do not 'private' associations of faithful have the right to construct the buildings which are required for their apostolate, since according to canon 325 §1, 'A private association of Christ's faithful is FREE TO ADMINISTER any goods it possesses, according to the provisions of the statutes'? Consequently, the goods of a 'private' association are not ecclesiastical goods and therefore do not fall under the control of diocesan authorities!..."

"[Canon 301 §1] indicates that ecclesiastical authorization is required only for 'associations of Christ's faithful which intend to impart Christian teaching IN THE NAME OF THE CHURCH'. Thus, that is not the situation of the Army of Mary which does not, in any way, claim to teach in the name of the Church!... (See can. 299.)

"So, the CONCLUSION that must be arrived at is the following: the Army of Mary exists legally as a 'private' association (can. 298 §1 and 215); it has absolutely every right to exercise INITIATIVES OF EVANGELIZATION (can. 298 §1); it has the right to construct the buildings required for the works of the apostolate that it proposes to engage in, given that it has the right to administer the goods it possesses (can. 325 §1)!..."

Sylvie Payeur-Raynaud

Cardinal Ouellet's Pastoral Message (continued from page 17)

sioner for the Sons of Mary and in spite of the appeals of the Doctrinal Note published by the Canadian episcopate in August 2001. The bishops' intervention was even rejected as being irrelevant to the group and the exhortation to cease all activities had no effect.

Today, I wish to address myself to all the Catholic faithful to give them a sound evaluation of the situation. I am also addressing myself to those people who, in good faith, are sympathizers or members of the Army of Mary to reiterate the warning with regard to the risks to be incurred. I address myself particularly to the directors of the group known as the Army of Mary or the Community of the Lady of All Peoples as well as all that is related to it, to once again urge them to question themselves anew and to acknowledge the harm they are causing the faithful and the Church by sticking stubbornly to a refusal of the pastoral judgment of the legitimate authority.

Dangers for the Faith

The Army of Mary is still spreading doctrines not in keeping with the faith of the Church without taking into consideration the warnings issued over the years. The denials and the arguments cannot hide the main fact: doctrines are proposed there which depart from Revelation. New elements are added which are not a progression or a deepening of genuine Revelation but a dangerous deviation.

The faithful are misled when one claims, for example, as Marc Bosquart does: *"In fact, from what stands out of all we have seen (and all we will have the occasion of seeing later), is that Marie-Paule is no one other than the Co-Redemptrix – the Co-Redemptrix in person! –, that is to say, the 'feminine equivalent' of the Redeemer."*²

The faithful are also misled when it is claimed that *"The Immaculate is co-eternal with the eternal God."*³ And also when one exalts in this way a foundress who is perhaps sincere but disobedient to the Church: *"So, yes, let us believe it, let us say it, let us proclaim it: in the Kingdom of the Spirit, in this Kingdom that is coming, in this Kingdom that has already begun, everywhere, side by side, there will be Jesus Christ and Marie-Paule, the Redeemer and the Co-Redemptrix of all humanity!"*⁴

To these few examples, we would need to add as well the personal profession of faith of Marc Bosquart published in the Army of Mary's official paper in the year 2000,⁵ which proposals go against the Catholic faith. Such an extravagant and untimely promotion of the alleged spiritual privileges of a person belonging to this mortal world, without the approval of the Magisterium, deviates from the Catholic faith.

These doctrines cannot claim to be faithful to Catholic Revelation, even under the cover of a mystical language. They are totally foreign to the Bible, the teaching of the Popes and the Second Vatican Council; there is no support for them in the official Catechism of the Catholic Church.

Furthermore, concerning the alleged revelations of Amsterdam upon which the supporters of these doctrines base themselves, one should mention the recent declaration by the Congregation for the Doctrine of the Faith clarifying that "the negative judgment already publicly signified in the Notification of 1974 is still valid".⁶

Thus these cautions confirm once again the severe warning given by Cardinal Maurice Roy regarding the volumes of "Life of Love"⁷ and Cardinal Louis-Albert Vachon's judgment concerning Marc Bosquart's two books.⁸

Considering the strangeness of the doctrines proposed and the obstinate rejection of the repeated appeals issued by the legitimate authority, it is my pastoral duty to denounce the doctrine of the Army of Mary and the manner in which this organization presents Marian devotion. Therefore, I appeal to its directors to radically change their attitude because the faith of the faithful is being threatened and led astray for the benefit of a cause that is deviating from the spiritual heritage of the Church.

Wounds to the Unity of the Church

The spreading of doctrines not in keeping with the faith wounds the unity of the Church. The constant refusal to accept the warnings of the legitimate authority is also a wound inflicted upon the unity of the Church. The unity of the Church is wounded too when one declares: *"God, in 1958, had already identified the adversaries of the Work as being His priests and, as He specified later on, His bishops."*⁹ The unity of the Church is wounded when, in spite of the usual polite statements and the affirmations of an absolute fidelity to the Pope, the pastoral intervention of bishops and close collaborators of the Holy Father through whom this latter exercises his pastoral charge is discredited, even going as far as making personal attacks against them.¹⁰

The unity of the Church is wounded through the opening of a "retreat house" and the holding of Eucharistic celebrations there without the authorization of the Bishop,¹¹ while claiming, wrongfully, to serve the good of souls and of respecting Canon Law.

The unity of the Church is wounded by presenting the Army of Mary as a constant victim of a veiled persecution on the part of Church authorities, a persecution which would be at the same time and paradoxically the irrefutable proof of its divine origin.

There you have wounds which cannot be steps willed by the Holy Spirit to bring the disciples of Christ to unity and communion.

Conclusion

Therefore, I reiterate today the validity of the Doctrinal Note made public on August 15, 2001, by the Canadian episcopate. "Because this constitutes for the faithful a danger to the faith, we, the Bishops of Canada, hereby exhort the members and sympathizers of the Army of Mary to take no further part in any activities of this group, whether this involves its publications or participation in prayer meetings and liturgical celebrations, including those notably at its Center Spiri-Maria, located in Quebec."¹²

This pastoral message is published in close collaboration with His Excellency, Archbishop Terrence Prendergast, Pontifical Commissioner for the Sons of Mary, whom the Holy See has charged with guiding this group of priests towards a recognized canonical status and towards the exercise of a priestly ministry compatible with the demands of the Catholic faith.

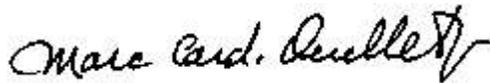
I strongly hope that the well intentioned persons who, for a time, would have been misled, will accept this appeal for fidelity to and unity within the Church.

I am aware that the choice to be made will cause painful family tensions for some people. I pray to the Holy Spirit that He may inspire the appropriate words and the suitable gestures that will help all the people involved to submit to the pastoral judgment of the Church.

In union with Mary, Mother of the Church, I recommend prayer and a just discernment. May her unique collaboration in the divine plan and her humble attitude of Handmaid of the Lord help us to find, in a fervent prayer, the path of fidelity and obedience to Christ and to the Church.

Given in Quebec City,

on the solemnity of the Annunciation of the Lord, April 4, 2005



Marc Cardinal Ouellet
Archbishop of Quebec and Primate of Canada

¹ *Lumen Gentium* 55.

² Marc Bosquart, *New Earth, New Man*, 2002, p. 118.

³ Marc Bosquart, *The Immaculate, the Divine Spouse of God*, 2003, p. 24.

⁴ Marc Bosquart, *The Immaculate, the Divine Spouse of God*, 2003, p. 125.

⁵ *Le Royaume* ("The Kingdom"), No. 143, p. 11.

⁶ Cardinal Joseph Ratzinger, letter of February 8, 2005.

⁷ Letter of March 16, 1981.

⁸ Letters of July 4 and November 15, 1986.

⁹ *Le Royaume* ("The Kingdom"), No. 171, p. 24.

¹⁰ For example: *Le Royaume* ("The Kingdom"), No. 170, pages 19-24.

¹¹ Archbishop Maurice Couture's Disciplinary Note, April 10, 2000.

¹² *Doctrinal Note*, Canadian Conference of Catholic Bishops.

Archbishop Prendergast's letter and Archbishop Ouellet's message would require many commentaries. These will come in time, for the truth also has its rights.

For the time being, one single reflection will suffice, chosen as a result of a very important event that will be recounted afterwards. Thus, the Cardinal wrote, concerning what I said with regard to Marie-Paule: "*Such an extravagant and untimely promotion of the alleged spiritual privileges of a person belonging to this mortal world, without the approval of the Magisterium, deviates from the Catholic faith.*" And if, Your Excellency, as extravagant and untimely as the things which were said about Marie-Paule might appear to be to you, and what if they were quite simply true? Has there not been, in former times, a "precedent"? If Jesus had had to request "*the approval of the Magisterium*" to make known His "*spiritual privileges*", there would not have been a Catholic Church! And Marie-Paule would not be suffering, coming from the Church, what Christ had to suffer to found it.

May God forgive me the cry from my heart which has just preceded! Fortunately, other people have more moderation. So it was that on Sunday morning, April 10, after the 9:30 a.m. Mass at Spiri-Maria, and the public reading of the documents signed by Archbishop Prendergast and Archbishop Ouellet, Father Pierre read the following message.

The Safeguarding of Catholic Doctrine

His Eminence Archbishop Marc Ouellet,

Your pastoral message of April 4, 2005, concerning the Army of Mary is filled with good will. We feel the heart of the shepherd concerned over the safeguarding of Catholic doctrine. You are trying to apply discernment to a situation inherited from your predecessors and from the CCCB (Canadian Conference of Catholic Bishops).

However, without prejudice to the prerogatives of your authority, allow me to specify to you that there isn't any "*doctrine not in keeping with the faith of the Church*" being propagated within the Works of the Army of Mary, according to your warning and the Doctrinal Note of the CCCB.

The teaching dispensed during the celebrations and retreats at Spiri-Maria, or elsewhere in the different meetings of the Work, is faithful in every respect to the spirit and the letter of Catholic doctrine. The hypotheses of Mr. Marc Bosquart, far from being heresies as some contend, are rather a gift from God offered to the Church for our time for the contemplation of a mystery that is in the process of being accomplished and about which it is impossible for grateful witnesses to remain silent any longer with regard to its realizations and fruits.

In the few dioceses where the priests Sons of Mary exercise their ministry, their respective Bishops and the population unanimously bear witness to their unequivocal orthodoxy. The facts have been demonstrated many times. That is not where the problem lies. At the chapel Spiri-Maria, the teaching dispensed there reflects, without the shadow of a doubt, Catholic doctrine. The thousands of Catholics who go there and see developing in them a more active participation in the life of their respective parishes bear witness to its unequivocal orthodoxy. The facts have demonstrated this on many occasions. That is not where the problem lies.

So, must we take up again the words Jesus said to His relentless accusers: "For which of these works to you wish to condemn me?" There is nothing new under the sun, the Psalmist tells us.

Where is the "wound to unity" when the moral, doctrinal and liturgical teaching is given flawlessly? As for the mystical questions concerning Mrs. Marie-Paule Giguère's life, it is an adjacent topic which has not yet been the subject of an objective and meticulous analysis on the part of experienced spiritual and mystical theologians who would have been delegated by the Church to tackle that task. The authorities limit themselves to pulling excerpts here and there, out of context, in order to place the Foundress in opposition with the Catholic faith, just as other authorities used the same procedure to place Jesus in opposition with the Jewish faith.

One day, it will be necessary to sit down at the table of openness and dialogue, for the spiritual life aroused by the tremendous love in a life wholly dedicated to the Lord will not be extinguished as though by magic – despite the fact that she leaves members completely free to leave if they wish – just because ecclesiastic decrees have made such an affirmation. The Works of God always produce their fruit. The story of the Gospel manifests this.

It is paradoxical that a Church, which turns so resolutely towards the other Christian denominations and towards non-Christian religions in order to establish a just and fruitful dialogue and to even offer its repeated requests for forgiveness for the Church's sins in their regard, cannot sit down with the authorities of the Army of Mary in order to dispel the prejudices and the misunderstandings, shed light on the interpretations, leave room to openness. Moreover, I can understand that pressure has arisen from various quarters to cast discredit, suspicion and interpretation upon the whole of the Army of Mary and cause Your Eminence to ultimately sanction the peremptory judgments already formulated.

This fate has been decided for a long time already. It had to come to this point. Now, to give thanks to God is the best attitude, for the light will then be even more dazzling upon a divine Work.

Many Catholics would have liked that Your Eminence not have to assume the thankless role that has been passed on to you with regard to the last blow to be dealt the Work of the Army of Mary.

Respectfully,

April 13, 2005

Marc Élie

"To Obey God Rather Than Men"

What faith was required of a handful of men and women, two thousand years ago, to believe in the divine intervention in "a human person deeply rooted in her time and in the history of her people" who would give us the Savior so long awaited!

But how much greater the faith had to be for Her who said: "*Behold the handmaid of the Lord; let it be done to me according to your word!*" (Lk 1:38)

We see that, in spite of the efforts of the members of the Army of Mary to bear witness positively to the benefits of the Work of God through Mary, there was finally no serious consideration given this Work by certain members of the Church of Peter.

Is it not comforting, on this April 7, 2005, to hear at Mass the words uttered by the first "Pope": "*Better for us to obey God than men?*" (Acts 5:29)

On April 4, 2005, His. Exc. Archbishop Terrence Prendergast, S. J., Pontifical Commissioner for the Sons of Mary and His Eminence Cardinal Marc Ouellet, Archbishop of Quebec, addressed themselves particularly to the Directors of the Army of Mary or the Community of the Lady of All Peoples as well as to all that is related to it to once again urge them to question themselves and to acknowledge the harm they are causing the faithful and the Church by sticking stubbornly to a refusal of the pastoral judgment of the legitimate authority.

The first Christians were most certainly expected to submit to the legitimate authority. In fact, we know today that the more that authority fought against that which came from God, the less this authority was legitimate. And it had little time left to exercise an authority which had become too human because it had declared itself at war against God, the God of Gamaliel.

The harm that the first Christians caused the Temple and the chosen People was that of disturbing the men and women who were certain of the manner in which God could intervene. But in the eyes of Almighty God, the first Christians were accomplishing a Work of Salvation for all the souls that were in danger or abandoned by the very ones who were responsible for them.

Today, history is repeating itself. The hour is grave. Where is the Church? The Church is there where Mary is, for wherever Mary is, there also is the Holy Spirit from whom all unity comes.

But some do not want Mary to intervene according to the method God has chosen, for the men of this world have committed themselves to another path consisting of exaltation and manifestation, the source and spirit of which are different. But this spiritual current, which for years has found support in the upper spheres of the hierarchy, will never be able to alter the essential place of the Immaculate in the Church. Otherwise, we are no longer speaking of the same Church.

Many people use the hierarchy as their authority to advance their plans which have nothing in common with either the ten commandments or with God's plan of love for the men of this time.

With all due respect to you, it is now our turn to issue a warning to you, for it is you and what remains of the Church of Peter who are in danger of deviating, a dangerous deviation for all humanity.

We are well aware of the means you have at your disposal to annihilate the Foundress of the Army of Mary and the members of this Work. You have already begun by killing us in our reputations by accusing us of being disobedient, of spreading doctrines not in keeping with the faith, of excluding us from the Catholic faith, of wounding unity.

Before you there is a woman who has never stopped obeying by accepting the cross. From this unconditional obedience to God and even to men of the Church was born the Work of God for Our Time. And God, through this woman, causes THE WOMAN to act!

You are most certainly familiar with one aspect of the truth on the filial obedience of our Foundress. Effectively, Bishop Emery Kabongo, at the time that he was Pope John Paul II's private secretary, had transmitted the Holy Father's blessings¹ to the Foundress of the Army of Mary in 1985.

On February 25, 1987, Bishop Kabongo, informed of the Work, said to the Foundress of the Army of Mary who was at the Vatican:

(continued on page 21)

FATHER PIERRE MASTROPIETRO'S THIRD LETTER



La Communauté de la Dame de tous les Peuples

626, route du Sanctuaire, Lac-Étchemin QC G0R 1S0

Téléphone: (418) 625-5582

Courriel: secretariat@communaute-dame.qc.ca

Lac-Étchemin, April 10, 2005

Dear Knights of Mary and Friends,

The Commissioner asked the Sons of Mary to cease, for the time being, all public manifestations to the Lady of All Peoples at Spiri-Maria and elsewhere, and he enjoined the Community to a total submission to the discernment of the bishops.

The Cardinal, for his part, reiterated the warning contained in the Doctrinal Note of the Canadian Episcopate issued in the month of August 2001, and unconditionally and strongly supported the action and the positions taken by the actual Pontifical Commissioner, accusing the Army of Mary, and more particularly its directors, of being the source of "dangers for the faith" and "wounds to the unity of the Church".

As far as we Knights of Mary and members of the Community of the Lady of All Peoples are concerned, we will continue to go forward in faith, joy and love, for these accusations are totally false and unfounded.

With regard to the various activities which are already scheduled or foreseen at the Eucharistic and Marian Center Spiri-Maria, both with what concerns the retreat house and the liturgical and sacramental ministry of this chapel, life will carry on normally, with the doors to the chapel and to our hearts remaining wide open. As always everyone is left entirely free, and there will continue to be Mass and confession, as well as Eucharistic adoration and communal or personal prayer in general, as in the past. At this very critical time which marks a decisive step not only for the Work but also for the entire Church, it is your right, Knights of Mary, to have the possibility of coming here to draw upon the sacramental grace and to pray here as often as you wish, and it is a duty for us, Sons of Mary, to guarantee the availability of a priest for all spiritual needs.

In closing, I leave you with a note of spiritual direction given by His Excellency Bishop Kabongo to Marie-Paule on February 25, 1987, a line of conduct that has been very valuable to our Foundress in many circumstances in the past and which is still quite timely:

"You must continue to act and strictly follow, with a clear conscience, the indications you receive, and strictly obey the orders. More than that, if a bishop or cardinal tells you the contrary to what you have received, you must, with a clear conscience, follow the indications you receive. And if I myself give you directives which run contrary to what you receive, I ask that you, with a clear conscience, follow carefully the indications you receive. Even if you haven't the time to consult me, I ask you to act, with a clear conscience." (Marie-Paule, *Vie d'Amour, Appendice*, vol III, p. 66)

Let us give thanks to God and the Immaculate for having prepared us, over so many years, through our Foundress, for all these events which are part and parcel of the mystery of a great combat being waged with a view to the Triumph of the Immaculate Heart. Let us pray and maintain silence, remaining in the serenity and peace of God. More detailed explanations will be given you in the near future by means of the paper.

P. Pierre Mastropietro

Fr. Pierre Mastropietro

Continuation of the Relation of the Facts by Marc Bosquart

So much for the principal documents relative, up to this date, to the latest events brought about by the incomprehension of eminent members of the Church in regard to the Work God is accomplishing through Marie-Paule with a view to moving humanity along the path to greater love, greater wisdom and greater knowledge and understanding.

THE INFINITE RESOURCES OF GOD'S GRACE

What is to follow may seem surprising, but it is certainly of paramount importance and of a nature to plunge us into abysses of love for and gratitude to God. For God, from what we are able to ascertain, proportions the graces He gives Marie-Paule to the blows dealt her by the adversaries of the Work – somewhat as if there were a "law of balance" whereby the incomprehension, weakness or ill will demonstrated by certain of God's representatives, eminent members of the Church, was leading God, for His part, to anticipate them and to drown, in an ever greater flood of love, their will to destroy.

Thus it is that God, through His grace with its infinite resources, always

supports the souls He calls for a special mission. All the same – and Marie-Paule has told us this so often! – “God’s ways are not our ways”, and His way of providing support can often seem paradoxical to our eyes that are always too earth-bound. So, for Marie-Paule, just the thought of having to reveal what she has recently gone through is more painful – and her entourage can attest to that – than the blows that have been or are yet to be dealt her. These do not hurt her in the manner one might imagine; she sees in them the realization of what had been foretold her. But to reveal the intimate graces of the nature of the one that is going to follow – what torture!

In regard to what has been said, it must be understood that what wounds her and what she detests above all else are marks of veneration. Of course such marks are understandable, coming as they do from hearts that have obtained access to her mystery, but let such persons make a place for Marie-Paule within their interior shrine, and not make manifest to her their devotion! For Marie-Paule never tires of saying, over and over, that she is the “zero”, the “nothing”, the “channel” through which Mary passes and directs her Work of love. As to that there is no doubt, but since she has accepted to let me speak, may I be permitted to add that to be “the nothing” to this point calls for an unsurpassable love, and that this – we will see this in an instant – can lead so far that there is nothing beyond that point!

THE CHRONOLOGY OF EVENTS

So here, then, is the account of the extraordinary grace Marie-Paule experienced. Since she had begun writing it up, we will quote it from her personal notes entitled: “Grace of Holy Tuesday 2005”

GRACE OF HOLY TUESDAY (March 22, 2005)

Holy Tuesday, March 22, 2005

On this day a grace received during Mass deeply disturbed me. Never have I so felt my unworthiness, to such a point that I did not dare tell of the grace in the manner that it unfolded. I could not bring myself to believe that this could happen. So after Mass I did not dare speak of it to Father Victor (Father Pierre had gone to Quebec City for medical tests.) I even decided never to speak of it.

Now, I noticed that for the first time I had not opened the computer at 4:00 o’clock in the morning as I usually do, in case I should have received mail over the Internet. And, in fact, there was an e-mail from Father Benoît Picard, received the previous evening at 22:40. I told myself that I would read it a little later, for I had to speak to Father Victor.

After his departure I read Father Benoît’s e-mail. What a surprise I got from his last phase: “*United with Him and Her in the Father*”! That is exactly what I had experienced during the Mass of that morning. Here is his e-mail.

Mother Paul-Marie

From: “Fr. Benoît” <e-mail address>
To: <e-mail address>
Sent: March 21, 2005, 22:40
Subject: To thank you

Hello, Mother Paul-Marie,

Just a word or two to thank you for your nice Easter letter and for the few words of greeting to my parents and my aunt. They were touched. I was very happy to receive them here....

Have a good Holy Week, dear Mother! I hope you are not suffering too much, but Love has its project (the “Eucharistification of the whole being”) and It does things well.

United with Him and Her in the Father,

Fr. Benoît

So I perceived that God was linking Father Benoît to that grace. I answered him, telling him of what had happened during Mass, but without giving him all the details.

From: “Mother Paul-Marie” <e-mail address>
To: “Fr. Benoît” <e-mail address>
Sent: March 22, 2005, 09:32
Subject: Re: To thank you

Dear Father Benoît,

What a beautiful phrase! “*United with Him and Her in the Father*”! It’s wonderful.

These words alone take in the whole of our spiritual life and our manner of living in Them. These words alone are the equivalent of an entire homily; they are the elucidation of a whole life. “*United with Him and Her in the Father!*” What a ravishing UNION! To you I am confiding something. This morning, at Mass, I was carried away in such a sweet embrace with Jesus, Mary and the Father! It was the first time that I ever

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“Obeying God...” (continued from page 20)

“You must continue to act and strictly follow, with a clear conscience, the indications you receive, and strictly obey the orders.

“More than that, if a bishop or cardinal tells you the contrary to what you have received, you must, with a clear conscience, follow the indications you receive.

“And if I myself give you directives which run contrary to what you receive, I ask that you, with a clear conscience, follow carefully the indications you receive.

“Even if you haven’t the time to consult me, I ask you to act, with a clear conscience.”²

We are poor people, humble people, sinners who aspire only to be able to get up again and who no longer want to return to the mire from which they were extracted. It is perhaps just that you put the blame on us, for we are so indebted because of our sins. Then, we are determined to bear witness to what we are living, to what we have seen and heard.

April 8, 2005

François Pillot

Animator of the Army of Mary
 Knight of the Lady of All Peoples

1. *Vie d’Amour, Appendice*, vol. I, p. 311.
2. *Id.*, vol. III, p. 66.

Is It Possible Not to Make Known What We Have Seen?...

The obsession that existed among the leaders of the Jewish people in Christ’s time and which led them to believe that He would be the temporal and material liberator of Israel can be seen repeated again today with regard to the foundress and the Community of the Lady of All Peoples. We have immured ourselves to such an extent by constantly repeating that Revelation, since the Apocalypse, has been closed that we can no longer even see what is hidden in it. Unfortunately, today as in Christ’s time, too many people in authority are in the service of power, believing to thus put power in their service. And power is a very useful tool to the Evil One in order to fuel the roots of pride and render grace ineffective by obstructing the path between God and men with so many useless things.

It is surprising to see that one compares the mission of the Lady of All Peoples with that of Padre Pio to whom I wrote in 1968 before his death, and with that of Joan of Arc. Whereas Padre Pio had a mission of sacrifice and penance like Marthe Robin, Maria Valtorta, Josefa Menéndez and so many other men and women saints, and Joan of Arc had a mission of combat and sacrifice in order to give a kingdom back to the King of France, Mother Paul-Marie has a mission of re-evangelization in order to give Christ back to the world in view of the Kingdom, a mission of combat in order to unmask Evil and one of sacrifice as well. The Co-Redemptrix must take the same path as the Redeemer did, since there is no other. The only comparisons that are possible between Mother Paul-Marie, Padre Pio and Joan of Arc are related to their journey in suffering and abandonment to the will of God as well as to the relentlessness of their enemies.

When we read Marc Bosquart or Raoul Auclair, we realize that they did not fabricate anything. Their task has been to bring together texts from the Testaments and private revelation. They have established links between known facts in history and apparitions of the Immaculate with these texts. They have simply continued to put together the pieces of the same “jigsaw puzzle” consisting of biblical texts, private revelations, historical facts; the puzzle of the prophecies, the subtle and so very simple plan of Salvation. But that is a task that is impossible to accomplish without openness to grace. They accepted to be considered crazy for the glory of God.

For, when we understand, we are almost embarrassed at not having understood sooner. But God, at the time willed by Him, gives rise to the souls needed to break the seals. He who has hidden these things from the learned to reveal them to the simple, knew that He was putting these former to the test, for the intellectual must make himself humble in order to listen to what the little ones

have to say.

But, even to the Pope, should he come to condemn the Community of the Lady of All Peoples, we will need to be able to reply: "Judge for yourselves whether it is right in God's sight for us to obey you rather than God. Surely we cannot help speaking of what we have heard and seen" or "Better for us to obey God than men!" However such an attitude, such a strength is only acquired through prayer and penance. Let us give thanks to God.

André Michaud

"He Who Hears You Hears Me..."

"He who welcomes you welcomes me, and he who welcomes me welcomes him who sent me. He who welcomes a prophet because he bears the name of prophet receives a prophet's reward; he who welcomes a holy man because he is known to be holy receives a holy man's reward." (Mt 10:40-41)

It is nevertheless surprising to see, at the end of the pilgrimage here below of the one who, during the twenty-six years of his pontificate, was able faithfully to hold the helm of the barque of Peter over the rough waters of a raging sea by trusting in Jesus' words: "Do not be afraid!" (Jn 6:20), the coincidence of the last blow dealt by Cardinal Marc Ouellet and the Pontifical Commissioner, Archbishop Terrence Prendergast, to the Work of the Army of Mary and the Community of the Sons of Mary, at the very moment when the Pastor and Helmsman himself could now only oppose the silence of the grave to the fury of the opposing winds of those who, henceforth, have the wind in their sails in order to complete what their fathers had begun.

This last blow, announced so long ago and finally dealt, falls like a guillotine in order to disavow, dissociate, set apart and finally reject the One whose only fault, to this day, has been to have obeyed God and the Immaculate out of love, without setting any conditions or limits. This final blow rejects, by that very fact, Marc Bosquart who, for years, has been given very special enlightenment to be able to explain the mystery of the Lady of All Peoples, a mystery which is being accomplished in this time of the Co-Redemption. But this stone rejected by the builders of the Church of Peter is, at the same time, the stone chosen by God to be the cornerstone with a view to the Kingdom that is coming.

"He who hears you, hears me. He who rejects you, rejects me, rejects him who sent me" (Lk 10:16), Christ tells us in Saint Luke.

Without wishing to take up one by one all the points raised in Cardinal Ouellet's Pastoral Message, it is nevertheless advisable to specify that the statements of "dangers for the faith" and "wounds to the unity of the Church" of which he is the official messenger, are simply the echo of an already fixed position taken by a pastor who, although he has held this responsibility for a little more than two years, only had to date one single official meeting with the Community of the Sons of Mary and who, even before hearing what the conferees had to say, had already drawn his own negative conclusions based on writings of Mother Paul-Marie and Marc Bosquart which he has not been able to read – according to the very words of the Pontifical Commissioner – because of a lack of time which, in itself, is quite understandable. And yet, that did not stop Cardinal Ouellet from taking a decision without any qualifiers with regard to what he himself refers to as the "alleged revelations of Amsterdam", accusing by that very fact the Army of Mary of deviating from Revelation and leading the faithful in error by supporting certain statements made by Marc Bosquart, nor did it stop him from drawing a few of the author's affirmations out of their context, in order to be better able to condemn the Army of Mary, even reproaching it with presenting itself as a constant victim of Church authorities.

Before this range of reproaches and disavowals in which the art of not hearing is equalled only by that of muzzling or silencing, it is permissible to ask ourselves if Jesus' words to the Samaritan woman do not still have a tremendous value and

(continued on page 23)

Relation of the facts... (continued from page 21)

enjoyed this intense celestial happiness. How describe what is so simple and yet inexpressible?...

After Mass this morning I said to Father Victor and Sister Aline, "I've had this computer for three years and this is the first time I've forgotten to open it at about 4:00 o'clock in the morning." And at the time I was saying that, I opened it. I saw your e-mail, but did not read it at once because I had things to say to Father. I understand now why I forgot to open the computer; God permitted that I experience that grace before reading your message. I must admit that I was greatly surprised to read, expressed in a few words in your message, exactly what I had just "experienced". Thanks to God and a thank-you to you. United in prayer. How GOOD the Father is! I know that He has permitted a grace of this kind in order to help me bear the kind of cross that will follow. "FIAT!"

M.-P.

2005/03/22

* * *

Everything is not written down in Marie-Paule's short note to Father Benoît, for, on the day the grace was received, she still felt incapable of speaking about it. On the other hand, she immediately saw in the final phrase of Father's message a correspondence with what she had just experienced, and hence a sort of confirmation. So let us continue with Marie-Paule's personal notes:

"BY YOUR ACTIONS, LORD, YOU FILLED US WITH JOY"

The following day, March 23, I developed my thought at greater length in specifically stating facts not recounted, and I sent my letter to Fathers Pierre and Victor, my two confidants. However, I did not as yet feel able to precisely write down the beginning of the grace received, judging myself unworthy of it. My attitude gave rise to a profound uneasiness that became more pronounced as the hours passed. It was the first time I had acted in this way. But on Good Friday, towards 10:00 a.m., while I was filing my notes, the order was "given" me, imperatively, to recount this grace just as I had "experienced" and as I still "felt" it. I obeyed.

THE GRACE OF HOLY TUESDAY 2005

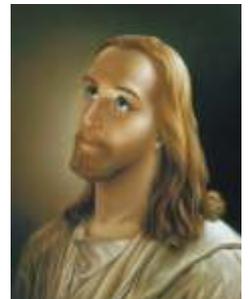
Whereas I often deplore the distractions I have during Mass, lo and behold, at the Mass of Holy Tuesday, March 22, at the moment of the elevation, I found myself thinking about and contemplating the picture of my Jesus that has been prominent in my life since my 20s, and an intense surge of love swept upward to Jesus on the cross. At the same time and without any willing of it on my part, waves of love left my heart for the heart of Jesus, waves of light, peace and love which came back to me and penetrated my heart, then went back to Him, not in a straight line, but in forming luminous circles of some size. How beautiful and sweet it was!

Then the same waves of light, peace and love left my heart for the Heart of Mary and then returned to mine. Those back-and-forth movements multiplied and fused into a sweetness and light that cannot be described in words of this earth. I "saw" the persons of Jesus and Mary, as in a "fluid", and I was "reassured" in regard to that matter. This was repeating itself when, suddenly, the three movements of light fused and penetrated the Father's Heart that was a blaze of burning love. I no longer saw the persons or the luminous circles of love. The indication was given me that we were well and truly in the Heart of the Father. I "saw" only the seething blaze.

That was the first time I ever experienced such a grace, and it lasted from the elevation to the end of Mass. How can such a grace be described? Immediately I "heard", coming from directly above my head, "HYPOSTATIC UNION".

"HYPOSTATIC UNION" – These words, with which I am familiar, have a mystical connotation, but what is the exact definition of them? After the Mass and Father Victor's departure, I consulted the [French] dictionary to find the meaning of "hypostatique" and I find this: "Union en une seule hypostase des deux natures, divine et humaine, dans le Christ." that is to say, "The union in a single hypostasis of the two natures, divine and human in Christ", or as the English dictionary says: "The one personality of Christ in which His two natures, human and divine, are united." And what exactly was the meaning of the word "hypostase" ["hypostasis"]? In the French dictionary [Larousse, 2005] was written: "Hypostase (ce qui est posé dessous). Théologie chrétienne. Chacune des trois personnes divines considérées comme substantiellement distinctes", that is to say, according to the English Random House dictionary: "something that stands under and supports; Theol. one of the three real and distinct subsistences in the one undivided substance or essence of God."

But what could be the meaning of such a grace? I have no idea. But I un-



Painting by Sr. Aline D'Amours after Jambor

derstand now why I forgot to open the computer. God was permitting that I experience that grace before I read Father Benoît's e-mail, that last words of which were premonitory and so shook me. How good God is! That grace reminded me of my lowliness, and, bowing my head, I said to my Jesus, "I'm ready. I accept with love the kind of cross that will follow. 'FIAT!'"

I will never be able to forget those moments of communion with the Light, Peace and Love. Pardon, my God, for the nothing that I am.

Good Friday, March 25, 2005, 2:00 p.m.
– Narration completed Holy Saturday

Mother Paul-Marie

Continuation of the Relation by Marc Bosquart

There you are! – everything has been said. But it will take a good while to thoroughly grasp and estimate what that means, the more so since the notions of *hypostasis* and *hypostatic union* were applicable solely to the Trinitarian Reality and to the double nature, at once divine and human, of Jesus Christ.

But, in fact, how can one not help thinking, right away, of another grace received by Marie-Paule and recounted in *Life of Love*? That grace establishes the analogy that exists between the Redeemer and the Co-Redemptrix – an analogy of the order of the being and the mission, but, for the time being, an analogy, above all, in the incomprehension experienced, in the constant rejection, in the indescribable suffering and in the sacrifice of self, right to the ultimate sacrifice.

At the second station [of the Way of the Cross], after my personal meditation, I am ending my talk with Love by saying to Him:

"When I think that we have crucified you, you, the Son of the Father..."

I am immediately interrupted by these words:

"You too, you are the daughter of the Father..." (*Life of Love*, vol. V, chap. 12, p. 78, 1970)

That affirmation, of prime importance, is taken up and completed a little later on, so essential is it that we thoroughly understand it:

In my gratitude, I want to please God the Father by offering to Him His Son, the Redeemer. But at the moment that I make Him the offering, I am stopped, and "hear" interiorly:

"Offer yourself also, in the same manner as the Son..." (*Id.*, vol. V, chap. 57, p. 310, 1970)

Could we even dream of a more direct and clearer revelation! It suffices to take the words at their face value:

***"You are the Daughter of the Father
in the same manner as the Son."***

I am well aware that we will have to "hang on tightly", to such an extent do the meaning and weight of these words stagger us or make us reel. But once we realize, accept and firmly believe that Marie-Paule could not have "invented" *Life of Love* – and how could she have? – then we certainly have to make up our minds to understand the words of Heaven in the meaning they have!

**THE GRACE FROM HEAVEN
AND THE BLOW FROM THE CARDINAL**

The fact of taking into account new realities and of accepting them in the light and with humility (even if everything is not always immediately evident) is, moreover, one of the principal differences between the adversaries of the Work and ourselves.

Thus, a very close connection can be established between the grace Marie-Paule received and the Pastoral Message from His Eminence Cardinal Ouellet. It will be remembered that he wrote the following in his message:

"The faithful are misled when one claims, for example, as Marc Bosquart does: 'In fact, from what stands out of all we have seen (and all we will have the occasion of seeing later), is that Marie-Paule is no one other than the Co-Redemptrix – the Co-Redemptrix in person! –, that is to say, the "feminine equivalent" of the Redeemer... in the Kingdom of the Spirit, in this Kingdom that is coming, in this Kingdom that has already begun, everywhere, side by side, there will be Jesus Christ and Marie-Paule, the Redeemer and the Co-Redemptrix of all humanity!'"

Since I am the author of the books from which these statements are excerpted, something immediately struck me: the first quotation comes from *New Earth, New Man* and is found on page 118 (out of 119 pages of text) and the second comes from *The Immaculate, the Divine Spouse of God* and is found on page 125, the last page of the book of which it constitutes the last lines. In other words, the Cardinal has twice quoted only the conclusion of long explanations, without the readers having been clearly informed that they are conclusions, and without them having access to the explanations, proofs and quotations used to establish them. Why act in this way, except to provoke in the readers a reaction of indignation: "See how crazy they are! Look at the wild things they're propagating!"

(continued on page 24)

"He Who Hears You..." (continued from page 22)

timeliness, both for the Cardinal and for all of us: "If only you recognized God's gift." (Jn 4:10) Yes, if the Cardinal, and with him the Pontifical Commissioner and the one who gave both of them his support to deal the final blow, only recognized... and if we, each and every one of us, could recognize, with the simplicity of the humble and little ones, the gift of God, it would be so much harder to pass such an unfavorable judgment on a Work of God and on the mystical experience of the Handmaid whose life has been nothing but love. When re-reading Mother Paul-Marie's writings and by looking at the fruits of her works with an attentive eye and a kindly heart, there would certainly be more room in each one of us, no matter who we are, little or great, to listen better, welcome and believe, to marvel at and finally to give thanks to God and to the Immaculate for such a gift given to the Church and to all the peoples, in this time which is Their time as well as ours...

* * *

With regard to the opening of the Eucharistic and Marian Center Spiri-Maria with which Cardinal Marc Ouellet reproaches us, the Pontifical Commissioner himself affirmed, during the first meeting he had with the Directors of the Work and the Community in 2003, that this was a problem, in fact, only until the Archbishop of Quebec would decide to confirm its legitimacy and give permission to the priests to exercise their ministry there. Therefore, it is appropriate to ask ourselves if the real problem lies in the validity of this retreat house or rather in the shadow this latter casts, depending on the angle from which you look at it.

Father Pierre Mastropietro

RADIO LOVE

**New Internet address for Radio Love:
<http://www.radioamour.org>**

Since March 25, 2005, Radio Amour (the French language site) offers viewers a new presentation. Different possibilities are available for enjoyment: current events, ceremonies, conferences, concerts, spirituality, etc. The new site, which will be updated as events require it, was designed by Sister Aline D'Amours.

Many of these same choices will be available on the English section, Radio Love, as soon as possible in the coming weeks.

Radio Love also hopes to offer, eventually, audio recordings of the late Father Philippe Roy, the first Marian Father in the Work, while the French section presents, among other things, the funeral Mass held for Father Jean-Claude Guillemette at Spiri-Maria.

Radio Love presents the spirituality of the Army of Mary through the formation and information given to its members.

The Army of Mary is the Catholic religion lived intensely.

On the web site of the *Community of the Lady of All Peoples*, you will be able to read, under the section *Actualités*, our comments after having received His Eminence Cardinal Marc Ouellet's Pastoral Message. Visit our address: www.communaute-dame.qc.ca/actualite/AC_actualites.htm.

– May the Lord keep us! And especially, may His countenance radiate upon us, for through your light, we see the Light!

André G.

– Thank you for your messages filled with light and love; they bring us peace.

Corinne Arnault

– The mystery that is being revealed to us is of an undefinable grandeur. Thank you for everything.

Ghislaine Légaré

– Remember us when you will be in Paradise.

Jacqueline Chayer

Liturgical and Pastoral Activities
Eucharistic and Marian Center
Spiri-Maria

(May, June, July, August 2005)

1. Saturday and Sunday, May 14 and 15
Solemn ceremony in honor of the Lady of All Peoples and the True Spirit
2. Friday, Saturday and Sunday, May 27, 28, and 29: *Triduum of prayer in honor of the Lady of All Peoples* (Pilgrims from France, Belgium, the Netherlands, Austria and Chile will be present.)
Special program:
– Friday, May 27: 7:00 p.m.: rosary; 7:30 p.m.: ceremony followed by a solemn Mass
– Saturday, May 28: 9:30 a.m.: Ceremony followed by solemn Mass; 12:00 p.m.: noon meal and adoration; 1:30 p.m.: Ceremony (2nd and 3rd parts)
– Sunday, May 29: 9:30 a.m.: Ceremony followed by solemn Mass; 12:00 p.m.: noon meal and adoration; 1:30 p.m.: Ceremony (2nd and 3rd parts)
3. Saturday and Sunday, June 11 and 12
Solemn ceremony in honor of Saint Margaret Mary Alacoque and the devotion to the Sacred Heart of Jesus
4. Saturday and Sunday, June 25 and 26
Solemn ceremony in honor of Saint John the Baptist: the Precursor indicates the Messiah
5. Saturday and Sunday, July 16 and 17
Solemn ceremony in honor of Our Lady of Mount Carmel and the Eucharist
6. Saturday and Sunday, July 30 and 31
Solemn ceremony in honor of Mary Magdalen and Martha
7. Saturday and Sunday, August 13 and 14
Solemn ceremony with the theme: "In the light of Mary and the Assumption"
8. Saturday and Sunday, August 27 and 28
Solemn ceremony with the theme: "At the source of the Army of Mary"

The program for the two days of prayer begins at 9:30 a.m. on both days, and includes a Marian Hour, Mass, a Eucharistic Hour and time for personal adoration.

Everyone is cordially welcome!

* * *

ENGLISH RETREAT (5 days or weekend only)

Tuesday, July 19 to Sunday, July 24

Theme: "*The Year of the Eucharist and the Transfiguration of Human Love*"

Retreat master: Fr. Benoît Picard

* * *

For information and registration, contact Charlotte Bélanger at: Spiri-Maria Alma, 626 route du Sanctuaire, Lac-Étchemin, Qc G0R 1S0 Canada; tel./fax: 418-625-3333; E-mail: spiri-maria@communaute-dame.qc.ca

IN MEMORIAM

AYOTTE, Benoît - L'Île Bizard
BEAUCHEMIN, Rachel - Beauport
BROUILLARD, Sister Marie-Rose - Sherbrooke
DUBÉ, Father Étienne - Lac-Étchemin
HASPECT, Aurore - Gatineau
KIEFFER, Hyginus - Mt. Carmel IL
LAFLAMME, Jean-Paul - Saint-François-Montmagny
LECLERC, Marcel - Quebec
McALLISTER, William - Winnipeg MB
MURPHY, William - Buckingham
RANCOURT, Léonide - Rougemont
SAVOIE, Marguerite - Drummondville
ST-PIERRE, Urbain - Quebec

The Relation of the Facts... (continued from page 23)

It seems to me that such conduct is hardly in keeping with charity. To take quotations out of their context and toss them out as fodder for public opinion in order to discredit a Work of God and to pillory her who is accomplishing it in her flesh, along with all those who follow her in their hearts, is not to stand on the side of Light but on the other side. Who, in our world, in the absence of an explanation, of any complementary information, of any spiritual development, would be prepared to accept the idea that Marie-Paule, a contemporary of ours, is "*the feminine equivalent of the Redeemer*"? No one, needless to say, so much so that one is justified in posing serious questions regarding the deep-rooted motives that pushed the Cardinal to thus compromise himself, not in the eyes of the readers of *Pastorale Québec*, but in the view of history and the truth.

As for the expression I used ("*the feminine equivalent of the Redeemer*"), I have always thought that it was not the most beautiful of phrases, but I did want to make as clear as possible and make understood at any price the Mystery and the supreme dimension of it. Today how can one not see that it is precisely to the Cardinal's criticism of this expression that Heaven is replying by revealing to Marie-Paule that, as with Jesus Christ, her relation with the Father is of the hypostatic order?

One day, the world is going to have to recognize that here and now the most tremendous spiritual revolution in 2,000 years is taking place. We are in the process of passing from the divine Trinity – without in any way denying It – to a new divine Reality called Quinternity in which, in addition to the Father, Son and Spirit, there likewise figure Mary-the-Divine and her daughter Marie-Paule!

I may be pardoned for soaring in this fashion, something I could have been "hanged-drawn-and-quartered" for in other times without any hesitation. But what Marie-Paule cannot say – in any case, not immediately – must necessarily be said all the same. As to what concerns herself, she had already composed, without having read my commentaries, the following message.

April 12, 2005

Marc Bosquart

MESSAGE FROM MARIE-PAULE

Dear Knights of Mary, Religious and Lay People,

With God, all lives and begins again. What seems to be the end, by reason of the events taking place within the Marian Work that was entrusted to us, is a plunge into the infinite where all is born and reborn. All is sublime!

Are we going to complain because we are marked by the cross? It is the normal way whereby we are opened to the Love of God who binds up our wounds and lifts us to Him. There you have the reason why the letter of His Exc. Archbishop Prendergast and that of His Eminence Cardinal Ouellet were received in peace and with joy.

In short, these acts were all that was lacking, acts so disappointing to some, but most consoling to us who have been expecting them for so long.

We believe in the Life and we believe in the Love that are the mark of the Christian. With a serene soul, let us follow Mary our Mother who will renew the Church in the breathing of the True Spirit.

Mother Paul-Marie

THE GRACE OF HOLY TUESDAY (March 22, 2005) (continued)

Wednesday, April 13, 2005. While I was busy preparing the layout for the next issue of the paper, I was suddenly stopped, at page 21, and I was unable to continue, for an interior "order" was given me. To be transparent in my relationship with God demands that I relate, in its TOTALITY, Holy Tuesday's grace that His great goodness had me experience and that I still "feel" day after day with gratitude and in the depths of my lowliness.

When I am scorned I accept it, offering all of it up with love. It was in peace that I received the Pontifical Commissioner's letter, and the arrival of Cardinal Ouellet's Message drew not a tear from me. On the contrary, this all gave me great joy, for it was the realization of God's words: the crucifixion awaited such a long time because "announced" in 1958. Contrariwise, being obliged to tell of God's graces, particularly the recent one, drew tears from me.

Jesus must have suffered terribly when He had to reveal that He was the "Son of God", and had to speak of His union with the Father and the Spirit, etc. More than that, such talk merited Him so many lashes from the whip and His condemnation. Today, the lashing is done in another manner. But Heaven is at hand, watching and sustaining.

To write, always write..., to express the inexpressible with our poor human words, "to throw these pearls" to the enemy – what torture! Sometimes in tears I accepted, but then changed my mind, desiring to escape from that obligation. During three days, I "heard", "*Ask to see Father Victor* [Rizzi]." Finally, on April 16, Father Victor counselled me and gave me, without his realizing it, the so simple words that would better explain what is going to follow.

So I am completing the account of the grace of March 22, presenting at the same time my excuses to the adversaries if this only makes them cry out all the more violently. But my love for them will always be greater than their contempt for me. How could I have a grudge against them, seeing that they

have given me the opportunity to ascend towards God? Here is what I confide to souls open to grace, souls capable of understanding the Signs of the Times.

That grace of Holy Tuesday has caused me to live, since that day, heaven on earth, though this does not prevent me from busying myself with my numerous occupations, in peace and love.

In the past, the graces received were not prolonged; sometimes they would come back, unfolding like a film, so that certain details might become more clear in my mind.

Since Holy Tuesday, March 22, the grace of that day has been prolonged, not as a reminder, but like a state of participation in the celestial. The divine Love that penetrates my soul links me to Jesus and Mary to such an extent that the three souls blend together in the blaze of the Father's Love. The luminous currents, in wider and thicker circles, are still in constant activity. May God pardon me for being there, being so conscious of my lowliness! But this power of divine Love which has transformed the powers of my soul opens me to joy even though the Church, through our Cardinal, seconded by the Pontifical Commissioner, has just let the "guillotine" fall on the Work of God. I remember the Lord's words on August 19, 2004, after having received his letter of June 18: "You can consider the Cardinal's letter as the reply from the Holy See." ("The Kingdom", no. 169, September-October 2004, pp. 4-5)

Everything is being realized! Now, the word of the end belongs to Mary:

"IN THE END... MY IMMACULATE HEART WILL TRIUMPH."

* * *

Father Victor was the first one the Lord went to get for His Work of Love (January 20, 1970), when the day before I was dying at the *Enfant-Jesus* Hospital. He saw the Army of Mary come into existence in 1971, and for 34 years he has followed its uninterrupted evolution. So he came, at my request, on April 16, and left me in a great peace. After having recalled for me the words of John in his Apocalypse, he applied to the present circumstances what concerns the prophet who receives a grace to be revealed or a message to be delivered: "He must accept the grace that is like honey in the mouth, but then when everything has been revealed his stomach is filled with sourness." (Cf. Apoc 10: 9-10.) And that's exactly the way it was! But that is not all.

THE OPENING FOR MARY'S WORK

MARY'S TRIUMPH

Monday, April 4, 2005 – On the day of the feast of Our Lady of the Annunciation, when we received the letters from the Pontifical Commissioner and Cardinal Ouellet, I "heard" the following during morning Mass:

"Pope John Paul II came to prepare Mary's triumph." And at the same time I "saw" the earth enveloped in a dazzling light; it is the opening for Mary's Work. Three important points were hammered into my mind:

- "Pope John Paul II came to prepare Mary's triumph."
- "The Immaculate returns to triumph."
- "Christ will return to reign."

"CANONIZED" – THURSDAY, APRIL 7, 2005

I "heard", regarding that grace of Holy Tuesday, March 22:
"See, my Daughter, that is what it is to be canonized while still living."

"SEAL" – Right afterwards I again "heard":

"Such is the seal affixed to your Life." What surprises!

It was the reminder of an indication "received" in 1956, the time of a very painful phase of my life, that of my conjugal separation, after the sudden death of my father that happened August 28, 1956, when I "heard":

"One day saints will be canonized while they are still living..."

Not only prudence, but also my doubts about the realization of that "indication" had driven me to omit, in the first volume of *Life of Love* (chap. 39, p. 238), the affirmation that completed that sentence.

"ONE DAY SAINTS WILL BE CANONIZED WHILE THEY ARE STILL LIVING..."

A long time afterwards, in January 1969, to remain obedient I had to write down the complete the sentence:

"One day saints will be canonized while they are still living... and you will be the first."

"Today the Lord demands that everything be revealed, in its entirety. I do so under obedience and without any pretentiousness, knowing full well that the GLORY of the Work which He is preparing must reflect upon Him and not upon the humble instruments we are. Eventually, I understood that God would bring to fulfillment His plans according to His divine Wisdom, and not according to the thinking of men.

"Again this ties in with the Marian Work described in the book, *The Lady of All Peoples*, in the apparition of October 5, 1952: 'As the Life had to precede the Lady of all Peoples, so the earlier dogmas concern the life and the departure of the Lady.' (43rd apparition)

"Just as Christ, the Savior of the world, came upon earth to live this life, which had long ago been foretold, before to be recognized as the Redeemer of the world, so also the humble Mary had likewise to come on earth to live this life as Co-Redemptrix before to be recognized as such." (*Id.*, vol. III, pp. 158-159)

(continued on page 26)

Pope Benedict XVI, 264th Successor of Peter

On the morning of April 19, 2005, as the Cardinals were meeting in conclave for their second day to elect a new Pope, three times Heaven indicated to Mother Paul-Marie the name of the person who would succeed the Sovereign Pontiff John Paul II: Cardinal Joseph Ratzinger. Thus, she informed the Sisters who work with her.



A few hours later, these words from Heaven were confirmed. At 6:43 p.m. Roman time – 12:43 p.m. Quebec time –, after the white smoke and the "big bell" (*il campanone*) of Saint Peter's had announced the election of a new Pope, the Cardinal proto-deacon Jorge Arturo Medina Estévez spoke to the crowd in Latin. Here is a translation of what he said, published by the *Vatican Information Service* (VIS):

"I announce to you with great joy: we have a Pope, the most eminent and most reverend Lord, Lord Joseph Cardinal of Holy Roman Church Ratzinger who has taken the name Benedict XVI."

A short time later, Pope Benedict XVI appeared before the crowd massed in Saint Peter's Square, greeting it in Italian: *Dear Brothers and Sisters. After the great Pope John Paul II, the Lord Cardinals have elected me, a simple and humble worker in the vineyard of the Lord. I am consoled by the fact that the Lord knows how to act, even with inadequate instruments and above all I entrust myself to your prayers. In the joy of the Risen Lord, trusting in His permanent help, as we go forward, the Lord will help us, and His Mother, Mary Most Holy, is on our side. Thank you.* (Translation by VIS)

Applauded by the crowd, the new Pope gave his first blessing *urbi et orbi*.

ITINERARY AND PROGRAM

Cardinal Ratzinger had been, since November 25, 1981, the Prefect of the Congregation for the Doctrine of the Faith. On November 30, 2002, he was elected Dean of the College of Cardinals. He was the President of the Commission for the Preparation of the Catechism of the Catholic Church and a member of several Roman Congregations: Member of the Council of "the second section of the Secretariat of State, the Congregations for Oriental Churches, Divine Worship and Discipline of the Sacraments, Bishops, Evangelization of Peoples, Catholic Education; the Pontifical Council for Christian Unity; the Pontifical Commissions for Latin America and *Ecclesia Dei*." (VIS, 050419)

A man of a high intellectual capacity, he represents, in the Church, the current of thought described as "conservative" and he was thought to be very close to Pope John Paul II.

On September 28, 2004, Cardinal Ratzinger presided over a Mass in Saint Peter's Basilica to underline the 26th anniversary of the death of Popes Paul VI and John Paul I, and in his homily, he delivered his vision of the Petrine ministry which, he said, consisted in "presiding over the Church in the love of Christ":

"Presiding in charity means first and foremost to preside 'in the love of Christ,' " according to the triple request of the Lord to His Apostle Peter: "Do you love me more than these?"

Cardinal Ratzinger went on to say: "The Primacy in its intimate essence is not an exercise of power, but in 'bearing the burdens of others'; it is a responsibility of love." And he added, "Love would be blind without the truth."

Interviewed by a journalist from the RAI, Giuseppe De Carli who asked him, "What is the

greatest problem of our time?”, Cardinal Ratzinger replied, “The main problem is our deafness to God’s voice.” (Cf. Zenit, April 19, 2005, Fr. ed.)

POPE BENEDICT XVI AND THE ARMY OF MARY

In their battle against the Army of Mary, the religious authorities of Quebec and Canada sought to obtain the backing of Cardinal Ratzinger, Prefect of the Congregation for the Doctrine of the Faith, which they got (as opposed to Pope John Paul II who never spoke out against this Work; on the contrary, he had intervened personally in favor of the Sons of Mary in 1985).

In February 1987, Cardinal Ratzinger had sent a letter to the Archbishop of Quebec, Cardinal Louis-Albert Vachon, in which he approved the warnings issued by the Archbishop against Marc Bosquart’s first two books. As soon as it became aware of this letter from the Prefect of the Congregation for the Doctrine of the Faith, the Army of Mary in agreement with Marc Bosquart had withdrawn these two books from its store shelves. Shortly afterwards, the Archbishop of Quebec issued a decree revoking the canonical status of the Army of Mary and imposing various sanctions upon it.

On February 29, 2000, it was at the request of the Canadian Conference of Catholic Bishops (CCCCB) that Cardinal Ratzinger signed a letter in which he affirmed that the Army of Mary should no longer be called “Catholic”. However, this letter had aroused a number of questions in our minds, for the way the letter was written in French was very poor (and yet Cardinal Ratzinger has a very good knowledge of the French language), and the facts reported in support of the Cardinal’s opinion were contrary to the truth, which we showed at the time (cf. *Le Royaume*, no. 140, May 13, 2000, p. 6).

On August 15, 2001, the CCCC presented its “Doctrinal Note Concerning the Army of Mary”, emphasizing that it had received “the approval of the Holy See” (the Congregation for the Doctrine of the Faith). And, on April 4, 2005, Cardinal Marc Ouellet, in his “Pastoral Message Concerning the Army of Mary”, quoted a letter dated February 8, 2005, in which Cardinal Ratzinger declared that “the negative judgment already publicly signified in the Notification of 1974 [regarding the devotion to the Lady of All Peoples] is still valid.”

We need not be disturbed over the support given by Cardinal Ratzinger to the religious authorities in Quebec and Canada. During an *ad limina* visit to Rome of bishops from France in 2004, the Prefect of the Congregation for the Doctrine of the Faith said to them that he “was not a prophet and that he [counted on] the suggestions of episcopal conferences to make his decisions”. (Zenit, April 20, 2005, Fr. ed.)

And during the first visit to Lac-Étchemin of the Pontifical Commissioner for the Sons of Mary, Archbishop Terrence Prendergast, when we expressed to him our surprise that Cardinal Ratzinger would endorse an account of facts so little in conformity with the truth (as, for example, in his letter of February 29, 2000), Archbishop Prendergast replied that often persons in authority have a heavy workload and thus they sign the documents presented to them, he himself having done the same (and we know the heavy pastoral responsibility he has with two dioceses).

This present time reminds us of these words of Jesus to Peter:

“Simon, Simon! Satan, you must know, has got his wish to sift you all like wheat; but I have prayed for you, Simon, that your faith may not fail, and once you have recovered, you in turn must strengthen your brothers.” (Lk 22:31-32)

We remain confident in our Immaculate Mother who protects and guides Her Work through the twists and turns of the history of men.

April 20, 2005

Sylvie Payeur-Raynauld

The Relation of the Facts... (continued from page 25)

After having passed through so many trials in the course of my life and never having reread *Life of Love* after the publication of the first thirteen volumes in French in 1979-1980, this was far from my preoccupations.

THE CELESTIAL PHASE – THE CELESTIAL LIFE

Still on Thursday, April 7, I “heard”:

“Remember: I had given you the title for each volume: ‘The Celestial Phase’ – ‘The Celestial Life’.”

True enough, all the titles had been “indicated” to me, but they had to do with events yet to come. So I obeyed without understanding. And how could I have understood seeing that the realization of them occurred some 35 or 36 years later (relative to the years in which was experienced that which is set down in volumes 5 and 8 of *Life of Love*)?

What divine power will surge forth from the seed deposited by Heaven in this Marian Work! All to the glory of God, through Mary!

After such a life, I ask only one thing of God: “When I die, let me be posted at the gate of hell to prevent souls from entering it and the demons from coming out of it. All for God, nothing for myself.”

Magnificat anima mea Dominum!

My soul glorifies the Lord,

and my spirit exults with joy in God, my King of Love!

April 17, 2005

Mother Paul-Marie

From One Pope to Another – Let Us Not Be Afraid!

From one Pope to another Pope, and the great Breath of God passes. The Holy Spirit bears the Church on His wings and the heart of the Church will ever radiate His mystical beauty. The silent setting sun has decked the dawn with a renewed glory which the world has contemplated. “The Flower of flowers”, Mary Immaculate, full of grace, takes her stand over the tragedy that is the world, over an immense void in which so many storms are roaring, to remind us that God, the Light of the world, is going to triumph over the death of the world and give to it the fruits of pure sweet Love that the soul must sublimate.

For too long the pure supernatural has been “conspicuous” by its absence. All the savor of Heaven, passed to us by the Pope and his disciples, and, at the same time, all the cries of those without hope, without faith, without love, without a spiritual and mystical life, have failed to pierce the cold curtain of an epoch of self-conceit, of lies, of hatred and of power-seeking.

A savior – Pope John Paul II – passed among us. Possessed of the sense of Holy Scripture, his heart and soul filled with love, and totally given over to his Sovereign Queen and the world, he never ceased sowing Christ’s Word of Love and to point out to human beings the route of splendors. But an age without grandeur turned from him so many of his sons who then scorned him. So many offenses broke the heart of John Paul II the Great. This Pope of Mary was a living Gospel for the children who, in turn, repaid him for it; but a perturbed world was quick to snatch it from them. Like Christ the Savior, he saw his life ebb away little by little before the eyes of humanity. And while the Church was celebrating Holy Week in its liturgy, he was in his death throes, like Christ in His time. He took flight for Heaven on the eve of Divine Mercy Sunday and his soul, the mirror of God, has come to full bloom, not on the threshold of heaven, but there where there is no night, there where the mystery is unveiled, in the eternal light where the Trinity shines.

The Immaculate Queen, that great Sign that he awaited here below, now illumines his soul. His Queen, clad with the sun, the moon beneath her feet, he can now contemplate her, without the atrocious pains of his human nature, without feeling the crushing weight of the charge he bore for more than a quarter of a century. He went forward in conformity with the will of his Queen.

John Paul II was love for everyone, a true love that did not hesitate to correct, but that never condemned. He made himself loved, proclaiming the eternal values. He stood always upright in spite of those who sought to nullify him, but who were never able to extinguish his multiple charisms.

A new Pope has been elected – His Holiness Pope Benedict XVI – and he has announced that he will follow in the footsteps of his predecessor. But, in no time, there were those who launched the assault. Let us not be afraid, for as long as there will be love on earth hearts will open themselves ever wider to grace, and souls will say:

“Fiat! I am the handmaid of the Lord;

let it be done to me according to your word!”

Dear readers, I greet you for the last time. All is done. With joy, I pass the torch to my devoted collaborators: men and women religious, laymen and laywomen.

I have put before you the humble impressions that have nourished my thinking while, during this night, in Rome, Mass is being celebrated by His Holiness Pope Benedict XVI to whom we wish a luminous reign.

May God and Mary bless and protect you!

With ever so much love,

April 24, 2005

Mother Paul-Marie