

# "It Is Not to Be Found in Revelation"??..

Réginald GAMACHE

In his *Pastoral Message on the Army of Mary*, Cardinal Ouellet affirmed:

*"These doctrines cannot claim to be faithful to Catholic Revelation, even under the cover of a mystical language. They are absolutely alien to the Bible, the teachings of the Popes and Vatican II; they are not supported by the official Catechism of the Catholic Church."*

## THE PROPHETS

On Tuesday, April 12, 2005, we read, in the *Acts of the Apostles* (7:51-54), an excerpt from Stephen's discourse to the religious authorities of that time:

*"You stiff-necked people, uncircumcised in heart and ears, you are always opposing the Holy Spirit just as your fathers did before you. Was there ever any prophet whom your fathers did not persecute? In their day, they put to death those who foretold the coming of the Just One; now you in your turn have become his betrayers and murderers. You who received the law through the ministry of the angels have not observed it." Those who listened to his words were stung to the heart; they ground their teeth in anger at him."*

On Thursday, April 14, 2005, in the Gospel according to Saint John (6:44-45), we heard:

*"No one can come to me unless the Father who sent me draws him; I will raise him up on the last day. It is written in the prophets: 'They shall all be taught by God.' Everyone who has heard the Father and learned from him comes to me."*

On Monday, June 6, 2005, in the Gospel according to Saint Matthew (5:10-12):

*"Blest are those persecuted for holiness' sake; the reign of God is theirs. Blest are you when they insult you and persecute you and utter every kind of slander against you because of me. Be glad and rejoice, for your reward in heaven is great: they persecuted the prophets before you in the very same way."*

The statements in the three preceding passages are well and truly from Revelation; neither Marie-Paule nor Marc Bosquart were the ones who said them. God speaks to whomever He wants DIRECTLY; *"They shall all be taught by God."* And it was acknowledged by Stephen and Jesus Himself: the prophets will be persecuted. Even Stephen's persecutor, Saul, from the moment Jesus manifested Himself to him in a private revelation on the road to Damascus, started to take "his orders" directly from his new Lord and Master. That is when he began to be persecuted by the very ones for whom he had previously "worked". Could we not state that the rejection of Marie-Paule confirms that she is on the right track, because she is following in the line of the prophets who were rejected and in the same line as the Redeemer Himself?

We were told, rightly so, that the Word of God is living and that it is actualized in our life and in our times...

## THE IMMACULATE "FIRMLY SET FROM ALL ETERNITY"

In the Bull proclaiming the dogma of the Immaculate Conception, Pope Pius IX, after having recalled that "the Catholic Church... has ever held as divinely revealed and as contained in the deposit of heavenly revelation this doctrine concerning the original innocence of the august Virgin..." went on to say:

*"And hence the very words with which the Sacred Scriptures speak of Uncreated Wisdom and set forth his eternal origin, the Church, both in its ecclesiastical offices and its liturgy, has been wont to apply likewise to the origin of the Blessed Virgin, inasmuch as God, by one and the same decree, had established the origin of Mary and the Incarnation of the Divine Wisdom."*

Here he is referring to Proverbs 8:22-31. We quote a few verses from that passage:

*"Yahweh created me when his purpose first unfolded, before the oldest of his works. From everlasting I was firmly set, from the beginning, before earth came into being."*

*The deep was not, when I was born... I was by his side, a master craftsman, delighting him day after day, ever at play in his presence..."*

Pope Pius IX is the one who associated the Immaculate with this biblical text. Perhaps certain religious authorities have forgotten that...! It is in Revelation and Tradition. And yet, this Pope is not described as being a heretic!

Given the link made by Pius IX between this passage from the Book of Proverbs and the Immaculate, I would hope that it would not be forbidden a simple lay person to make a few reflections which are not altogether unreasonable, it would seem to me. Maybe we will discover extraordinary things "contained in the deposit of a heavenly revelation" as Pope Pius IX said.

First of all, here are a few excerpts taken from Genesis, and therefore, from Revelation:

*"God said: 'Let us make man in our image, after our likeness'." (Gn 1:26)*

*"God created man in his image; in the divine image he created him; male and female he created them." (Gn 1:27)*

*"The Lord God said: 'It is not good for the man to be alone. I will make a suitable partner for him.'" (Gn 2:18)*

*"The Lord gave names to all..., but none proved to be the suitable partner for the man. So the Lord God cast a deep sleep on the man, and while he was asleep, he took out one of his ribs and closed up its place with flesh. The Lord God then built up into a woman the rib that he had taken from the man. When he brought her to the man, the man said: 'This one, at last, is bone of my bones and flesh of my flesh; this one shall be called "woman." for out of "her man" this one has been taken.' That is why a man leaves his father and mother and clings to his wife, and the two of them become one body." (Gn 2:20-24)*

## GOD AND MAN IN THE IMAGE OF GOD

*"God created man in his image."* Jesus would even go so far as to say to the Jews: *"Is it not written in your law, 'I have said, You are gods'? It calls those men gods to whom God's word was addressed – and Scripture cannot lose its force..." (Jn 10:34-35)* Now, God is Trinity. Therefore one would need to conclude that man, a "god" is also "trinity". *"Yet you have made him little less than a god, you have crowned him with glory and splendor..." (Ps 8:5)* How is man "trinity"? First of all in his very nature: is man not made up of a physical body, a psychic body and a spiritual body? Maybe he is also "trinity" in other ways... If man is



Rita and Réginald Gamache, from Chicoutimi, and their son, Stéphane, after his diaconal ordination by His Exc. Bishop Eugène P. LaRoque, at the Co-Cathedral of the Nativity of the Blessed Virgin Mary in Cornwall, December 9, 1996.

Cornwall, June 1997: everything was ready for Father Stéphane's ordination which was to have been held on June 29 and be conferred by His Exc. Bishop Eugène P. Laroque, assisted by His Exc. Bishop Paul Michael Boyle of Mandeville, Jamaica, but His Exc. Bishop Gilles Cazabon, O.M.I., recently appointed Pontifical Commissioner for the Sons of Mary, intervened in Rome to stop the project. His Exc. Bishop Colin Campbell, Bishop of Antigonish, Nova Scotia would ordain Father Stéphane and two other Sons of Mary on August 14, 1999.

"trinity", how much more so would not the Immaculate be a "trinity"!

## MAN, MAN AND WOMAN, IN THE IMAGE OF GOD

*"God created man in his image; in the divine image he created him; male and female he created them."* Is there not insistence here on the word "image"? Would the text be constructed that way for no reason at all? "Man" becomes "male and female" or "man and woman". Therefore it is not only Man in his nature that would be in the image of God, but the fact that he is "male and female" or "man and woman", and that implicitly means that there is in God a "masculine element" and a "feminine element". The text itself leads us to infer that. Furthermore, in chapter 2, verse 18, Yahweh God says: *"It is not good for man to be alone, I will make a suitable partner for him."* (Gn 2:18) Why then could we not say that God also had with Him a Being that was a suitable partner for Him, a Being drawn from Himself as He drew Eve from Adam, to the point that this latter exclaimed: *"She is just like me"*, that is to say, *"This one, at last, is bone of my bones and flesh of my flesh..."*

## MAN AND WOMAN, A COUPLE: IN THE IMAGE OF GOD AND THE IMMACULATE

Just as God formed the couple Adam and Eve, and just as He created them in His likeness, one can easily deduce that God and the Being He drew from Himself, the Immaculate, form a Couple, the divine Couple. That is why God and the Immaculate created a human couple in their likeness. That goes without saying! Furthermore, would it not be the "divine Couple" that says, *"Let us make man in our image, after our likeness"* (Gn 1:26)? There have

been many hypotheses made about this "let us make". Nothing in Revelation or Tradition prevents us from thinking that it represents God and the Immaculate. Are those few words not imbued with simplicity, intimacy, tenderness and Love? "Let us make", like parents who say "let us do this" or "let us do that"; "let us make a child who will resemble us."

**A COUPLE THAT FORMS A FAMILY: THE DIVINE FAMILY**

"Be fruitful": we understand what that means: "Form a family, have children." That implies a special relationship between the man and the woman, a relationship of love to the point of forming but one. From this spirit of love between these two persons, there will come children, the fruit of this love. If that is how "things" are for human beings, is it not possible to think that it was like that first of all for God who created these same human beings, given that they were created in His likeness? Thus we could affirm that the human couple (man and woman) is also part of a "trinity", the family being formed of the husband, the wife and the child, united in a same spirit of love.

We could continue to develop these reflections based on premises drawn entirely from Revelation, such as the fact that only a man and a woman can form a couple, that the family is of necessity the basic cell of society. But the immediate purpose of these reflections is perhaps to question, if that is possible, the statements of certain religious authorities with regard to the propositions made by Marc Bosquart.

It all ensues from the fact that, according to Pius IX, the Immaculate was "firmly set from all eternity", that Man is created in the image and likeness of God, that God is Trinity and that, a fortiori, the same reasoning can be applied to the Immaculate. Man being "god", would the Immaculate not be even more than that?

Could it be that one might find in Revelation that which Marc asserts? Maybe the

reflections set out above would merit being studied more in depth! At the very least, could we not apply to it the statement from the theologian A.-M. Henry, in his Theological Reflections on the Mystery of the Incarnation of God (*Initiation théologique*, volume IV, pp. 122-125), when he says: "The theologian does not look for what is necessary, but rather for what is suitable. There was no necessity for God to become incarnate. God is free. But this suited his infinite kindness"?

**AFTER 2,000 YEARS, THE SAME REACTIONS!**

The Old Testament confirmed the existence of one only God. The Redeemer made us discover the divine Trinity: God the Father, Son and Holy Spirit. For 2,000 years, Catholics have accepted, loved and adored and prayed to this Triune God which Jesus made known to us. Could not God, in His wisdom, have chosen this time to make known to us the existence of the Trinity of the Immaculate through the Daughter of the Immaculate, the Co-Redemptrix?

If we are to judge from the reactions of certain religious authorities of this time, we realize that they have the same reactions as those of the authorities in the Redeemer's time. The Gospel of Monday, May 30, 2005, the feast of Saint Joan of Arc who was condemned as a heretic and died in 1431, should make us stop and think:

From the Gospel of Jesus Christ according to Saint Mark (12:1-12)

*"Jesus began to address the chief priests, the scribes and the elders once more in parables: 'A man planted a vineyard, put a hedge around it, dug out a vat, and erected a tower. Then he leased it to tenant farmers and went on a journey. In due time he dispatched a man in his service to the tenants to obtain from them his share of produce from the vineyard. But they seized him, beat him, and sent him off empty-handed. The second time he sent them*

*another servant; him too they beat over the head and treated shamefully. He sent yet another and they killed him. So too with many others: some they beat; some they killed. He still had one to send – the son whom he loved. He sent him to them as a last resort, thinking, 'They will have to respect my son.' But those tenants said to one another, 'Here is the one who will inherit everything. Come, let us kill him, and the inheritance will be ours.' Then they seized and killed him and dragged him outside the vineyard. What do you suppose the owner of the vineyard will do? He will come and destroy those tenants and turn his vineyard over to others. Are you not familiar with this passage of Scripture. 'The stone rejected by the builders has become the keystone of the structure. It was the Lord who did it and we find it marvelous to behold' ?' They wanted to arrest him at this, yet they had reason to fear the crowd. (They knew well enough that he meant the parable for them.) Finally they left him and went off."*

The prophets that preceded the coming of the Redeemer were all rejected, as Saint Stephen and Jesus declared, and then "they" attacked the Son. So many prophets in 2,000 years have been rejected or prevented from speaking! So many Marian apparitions the messages of which were never spread. Finally, it is the Immaculate's turn to send her Daughter. She will undergo the same destiny as the others and as the Son! Like Jesus, Stephen and Joan of Arc, she is called a heretic because, like the prophets and Jesus, she is "taught by God Himself" and because she has chosen to "obey God rather than men".

It is up to each one to see how the Word of God which precedes and which is well and truly found in Revelation is actualized!

June 7, 2005 **Réginald Gamache**



Out of a concern for transparency, the Army of Mary has always communicated to its members, via its paper *Le Royaume* and the web site of the Community of the Lady of All Peoples, the documents issued by religious authorities in its regard, adding comments to re-establish the truth of the facts.

On May 21, 2005, our web site opened a new section, "*The Kingdom of the Love in the Truth*", especially given over to the defence of the Marian Work which is attacked more and more. Listed under this section along with our comments are His Eminence Cardinal Marc Ouellet's "Pastoral Message on the Army of Mary" dated April 4, 2005, several letters from His Exc. Archbishop Terrence Prendergast, Pontifical Commissioner for the Sons of Mary, as well as documents and letters from other people who have intervened in the dossier of the Army of Mary and the Community of the Sons of Mary.

It is our duty to make known the truth to our members and to anyone who has questions concerning this Marian Work. Only the Truth renders one free..., only the Truth allows one to build in view of the Kingdom of Love.

**S.P.-R.**

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Here are the different sub-sections dealing with recent events:

- From day to day
- Letter of Father Eric Roy, Superior General of the Sons of Mary (May 21, 2005)
- Pastoral Message of His Em. Cardinal Marc Ouellet (April 4, 2005)
- Letter from the Pontifical Commissioner, His Exc. Archbishop Terrence Prendergast, to the Sons of Mary (April 4, 2005)

- Letter from the Pontifical Commissioner, His Exc. Archbishop Terrence Prendergast, to Mother Paul-Marie (April 25, 2005)
- Draft copy of a Pastoral Letter from His Exc. Bishop Paul-André Durocher and a Commitment of Fidelity to be signed...
- Letter from the Pontifical Commissioner, His Exc. Archbishop Terrence Prendergast, to Marc Bosquart (May 13, 2005)
- Letter from Father Boily to the Sons of Mary (May 13, 2005)
- Letters of a theologian to Mother Paul-Marie (May 10, 2005)
- Letters of Fathers Eric Roy and Pierre Mastropietro regarding the departure of the Sons of Mary
- Second letter of the Pontifical Commissioner, Archbishop Terrence Prendergast, to Mother Paul-Marie (June 4, 2005)
- Letters of Fathers Eric Roy and Pierre Mastropietro to the Pontifical Commissioner
- Letter from Sister Louise Hélie to Mother Paul-Marie
- Miscellaneous letters and documents

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Please note: Some of these letters or documents may not yet be available in English, but they will be put on the web site, as quickly as they can be translated. We thank you for your patience!

- I am moved to write to you; it breaks my heart to see the relentlessness with which your Work willed by God is attacked. Its fruits are of a dazzling beauty. Some children in the priesthood, Daughters and Sons issued from Mary: can there be any greater apotheosis? Extraordinary praise and honor to be rendered to the Most Blessed Trinity and to Mother Mary. The Army of Mary and its affiliated Works are the jewels that were polished by your sufferings and your "yes" to the intense demands made by Jesus and Mary.

**Bernard LeBlanc**