

# FATHER PIERRE MASTROPIETRO'S THOUGHTS

## Following Recent Events

Either by means of the paper *Le Royaume* or the web site of the Community of the Lady under the section "*The Kingdom of Love in the Truth*", you have been informed of the latest developments concerning the Work and the Community.

### ULTIMATE STEP IN THE FINAL COMBAT... THE HOUR OF TRUTH

As you have probably noticed, because of the events we are presently living, we have had to break with the orders for silence and patience given to all the Knights of Mary for so many years. The reason for this is that we have reached the ultimate stage of the final combat in which the Work of God is being attacked and scorned through its Handmaid who, from the day the Army of Mary was founded to this day, has sought only to remain faithful to God's plan of love for her.

In this hour of truth which is also the hour of choice, we, as members of the Community of the Lady, must offer an explanation for the hope in us and, as a result have the courage to bear witness for love of the truth by defending this providential Work and its Foundress chosen by God and by the Immaculate for the renewal of the Church and for the redemption of humanity.

### VARIOUS EVENTS

Over the last few months, various events have marked the path of the Work and the Community, preparing the way for the inevitable final outcome of the mandate of the present Pontifical Commissioner. Allow me to mention just a few of them, including the recent letters of His Excellency Archbishop Terrence Prendergast, S.J. to the Sons of Mary and, more particularly, those addressed to Mother Paul-Marie and to Marc Bosquart. To these letters we can add all the conversations, meetings and other interventions of the Commissioner with regard to the Sons of Mary.

Besides the Commissioner's official interventions, we should mention the close collaboration of His Excellency Cardinal Marc Ouellet in this latter's mandate through his visit of February 15, 2005, with all the confreres of the Community at the Center of the Immaculate in Quebec City as well as through his pastoral message of April 4 concerning the Army of Mary.

Then, more recently, we should mention the work of His Excellency, Bishop Paul-André Durocher, Bishop of Alexandria-Cornwall, who lent a hand to the Pontifical Commissioner by first sending to each Son of Mary working in his diocese the draft copy of a pastoral letter concerning the Work that, in all likelihood, served as the framework for the letter the Pontifical Commissioner sent in the days that followed to Mr. Marc Bosquart.

To this draft copy of Bishop Durocher's letter sent to the Sons of Mary, there was also the form of commitment given to them when he met with them on May 16, 2005. This commitment was, for all intents and purposes, the same as the one addressed by the Commissioner to Marc, both of them inviting their respective addressees to sign a document in which faith and disavowal were placed side by side, squarely placing in opposition to each other the Catholic faith and the new elements presented by Marc to help us in the contemplation of a mystery.

### THE GUILLOTINE OF DISAVOWAL

Without wishing in any way to attack the graces inherent in the state or position of these two prelates, I sincerely think that it would have been a little wiser if, on both sides, they had tried to understand well the

author's thinking by making sure to have carefully read, to begin with, all the author's writings, rather than pulling out here and there and out of their context a few sentences or strong expressions, before bringing down the guillotine of disavowal. That might have prevented the Commissioner and Bishop Durocher from considering, *a priori*, as false the hypotheses which, one day, could very well be defined as being true.

In the same line of thought, it is necessary here to open another parenthesis with regard, this time, to Bishop Prendergast's letter of April 4, 2005, to the Sons of Mary, in which he asked them to sacrifice a certain legitimate freedom that, in concrete terms, means stopping all public devotion to the Lady of All Peoples at Spiri-Maria or elsewhere under the pretext that it was necessary for the Commissioner to study the matter and try to deepen his understanding of the theological questions.

### A SUDDEN NEED... A UNIQUE OPPORTUNITY... TO GET TO KNOW BETTER...

This sudden need on the part of the Commissioner to deepen his understanding of the reality of the Work is rather surprising, given that he had a unique opportunity to do so when he spent ten days at Marienthal in Lac-Etchemin in August 2004, at the very time when the triduum in honor of the 33rd anniversary of the founding of the Army of Mary was taking place at Spiri-Maria.

Without wishing to judge in any way the Commissioner's manner of proceeding, after he had claimed at the outset that he wanted to spend some time with the Community in order "*to get to know the confreres better and to read 'Life of Love', it is nevertheless important to mention a few facts which speak for themselves.*"

The Commissioner had been informed, during his preceding visit to Lac-Etchemin, of the ceremonies that would be held at Spiri-Maria at the end of August 2004. Given that he was officially coming to Lac-Etchemin to acquire a better knowledge of the reality and the origins of the Work and the Community, and that the dates of his stay coincided perfectly with those of the triduum, he could have, and perhaps he should have, participated in it in order to see with his own eyes what in reality is the truth concerning the Army of Mary so that he might have a somewhat better understanding of whether or not this corresponded to the idea one can have of it after having read only the tenebrous and unfavorable reports.

As soon as he arrived in Lac-Etchemin, Father Eric Roy, the Superior General, offered Archbishop Prendergast the possibility of participating officially in one or other of the triduum's ceremonies or, if he preferred to remain discreet with regard to his presence at Spiri-Maria, of simply following the ceremony of his choice by means of closed circuit television without anyone knowing it or seeing him.

### AN OPPORTUNITY... A CAR...

In spite of this complete openness and this unique opportunity, the Pontifical Commissioner preferred to borrow one of the Community's vehicles to make a trip of a personal nature which had nothing to do with the official purpose of his prolonged visit to the Sons of Mary.

Moreover, still during this same stay at Lac-Etchemin, he borrowed a car from the Sons of Mary again, this time to participate in the Sunday Mass at the parish church of Ste-Germaine-de-Lac-Etchemin, rather than celebrating his Mass in the chapel at Marienthal or at Spiri-Maria. That was an

odd way of acquiring a better knowledge of the Work and the Community.

### IN REGARD TO READING...

Throughout this memorable visit, the Commissioner spent his time walking outside, replying to his mail on computer or also reading... In regard to his reading, which was the second official reason for his stay with the Sons of Mary, one or other of the confreres candidly asked him how far he had gotten in the tremendous task of reading. After a few days' stay at Marienthal, he told one confrere that he had begun and then another that he had nearly finished. Finally, before leaving, he told Father Serge Lépine, the house's Superior, that he had only had time, in fact, to read the first eight chapters of the first volume of *Life of Love*.

We should also specify the fact that, before leaving Marienthal, in the light of his reading of *Life of Love*, the Commissioner told Father Serge that there was nevertheless something which bothered him somewhat..., and that was the idea of "Co-eternal"... "Co-eternal, Your Excellency?" Father Serge, somewhat surprised, asked the Commissioner where he thought he had seen such an expression, given that he himself had admitted having read almost nothing of *Life of Love*. The Commissioner retracted his comments, saying that it was really in Marc Bosquart that he had seen that expression.

Even if it would be too long to mention here all the facts or events surrounding the various letters, meetings or interventions by the Commissioner with the Sons of Mary, it is nevertheless interesting to note that his efforts of discernment, from the beginning of his mandate to date, have simply followed their normal course with a view to the final outcome. We can simply hope that, at the final outcome of his mandate, the Pontifical Commissioner will have had some time to acquire a deeper and better knowledge of the fruits and writings of the Work, and more particularly of those of the Foundress without which it is quite difficult to understand what the real origins of the Sons of Mary are. Yes, we can hope for this, hoping at the same time that it will not be too late.

### IN COLLABORATION WITH THE PONTIFICAL COMMISSIONER... TO JUSTIFY THE DOCTRINAL NOTE...

But let us return to our main subject, that is, the recent interventions of the Cardinal and Bishop Durocher concerning the Work and the Community. Both of them, in collaboration with the Pontifical Commissioner, took the opportunity provided by a document written about the Work of the Army of Mary to disavow it, supporting, each one of them personally and in an official manner, the Doctrinal Note published by the CCCB in August 2001.

We should also mention the great similarity between the commitment exacted of the Sons of Mary by Bishop Durocher and the one solicited by the Commissioner of Marc Bosquart. These two actions taken recently and almost simultaneously indicate well that, in the end and over and above any consideration of communion or profession of faith, the only purpose, the real purpose of those actions was to justify, by means of the apostolic liaison, the positions taken in the Doctrinal Note published by the CCCB, no matter what means were required to be able to achieve this.

In that case, it would be much simpler to acknowledge that the only purpose of the mandate of the present Pontifical Commissioner is to see that a Doctrinal Note is accepted unconditionally and without

compromise, regardless of how serious, false and unjustified it might be, without any consideration being given to the dire consequences this might have, provided that the image of those who issued the Doctrinal Note is safeguarded, at any cost.

**TO ACCEPT, DENY, CONDEMN...**

For a Son of Mary to accept a commitment such as the one formulated by Bishop Durocher would be like denying the mystical origin of the Work of God that is the Army of Mary and, by this very fact, condemning in the place of the authorities involved, an authentic Handmaid of God on the basis of false accusations and lies, the instigators of which, always hidden, do not dare show themselves for fear of having to personally confront the light of day and of having to bear themselves the responsibility of a situation which they created by fighting against a Work of God.

Even if there are many more things which could be said about the recent machinations, just as regrettable as they are harmful, on the part of certain authorities involved in the dossier of the Sons of Mary, machinations which, for all intents and purposes, have completed the framework against which is progressively and inexorably being written their final writ of condemnation, it is better that we stop here the enumeration of the facts and events in order to better orient ourselves with regard to the situation we will have to face in a very near future.

**AN IMPENDING DEPARTURE OF THE SONS OF MARY ANNOUNCED AND THEN MOVED UP**

In concrete terms, before the moral impossibility for the Sons of Mary working in the Diocese of Alexandria-Cornwall of giving assent to the irrevocable commitment which Bishop Durocher was demanding that they sign within six days, otherwise they would have to leave the diocese by no later than June 30, 2005, the Superior General, Father Eric Roy, and the confreres concerned, Fathers Luc Beaudette, Daniel Gauthier and Gilles Devaux, had no other choice but to terminate the pastoral service of the Community after ten years of presence and generous dedication. Bishop Durocher, for his part, having accepted this decision, published in Cornwall's daily newspaper, the *Standard Freeholder* as well as in the *Ottawa Citizen* of May 27, 2005, a press release officially announcing the impending departure of the Sons of Mary from the diocese. Moreover, yesterday afternoon, that is on Saturday, May 28, Bishop Durocher called Father Gilles Devaux to inform him of his decision, taken after consultation and for the welfare of all parties involved, to move up the departure date of the Sons of Mary from the diocese to June 1, 2005.

And I would like to announce this information which has just come out: we learned just before the beginning of the ceremony this afternoon (May 29) that Bishop Durocher's pastoral letter to all his diocesan faithful was made public on Internet and is available in French and in English on the web site of his diocese.

With no intended malice or irony, I find it nevertheless somewhat surprising that His Excellency had recourse to this media tool to communicate that type of information, especially since he himself banned access to the web site of the Community of the Lady to all Catholic primary and secondary schools in his diocese. I could have kept silent about this information, but under the circumstances, I thought that it was perhaps worth mentioning.

**WITH THE CONCERTED ACTION, THE VISE WILL TIGHTEN**

In the wake of this event, and that, in spite of the fact that Bishop Durocher himself admitted that the Sons of Mary working in his diocese have never, to this day,

taught any point or new notion whatsoever presented by Marc, although it would nevertheless have been quite legitimate to do so until such time as these ideas might have been proven wrong; given the fact that Archbishop Prendergast also sent a request to Marc asking him to sign a similar declaration, it can be anticipated that through the concerted action of the Commissioner and the other ecclesiastical authorities who are currently supporting his action, the vice of his mandate with a view to an eventual official condemnation will tighten more and more about the Work, the Foundress and the Community.

**A BLESSED PERMISSION FROM GOD**

However, what at the moment appears to be the worst and the most irrevocable disavowal of a foundress and a Work of God not only on the part of a Commissioner but also of a whole episcopal conference is, in fact, a blessed permission from God, for to the extent that the stone rejected by men is chosen by God, then it is God Himself who, in fact, is protecting His Work by setting it apart and who is preparing, in secret and in His way, the spiritual blossoming of the Marian influence of the Community of the Lady for the hour of the renewal and of the mystical passage from the Church of Peter to the Church of John.

Let us give thanks to the Triune God May 29, 2005 **Fr. Pierre Mastropietro**

**Commitment of Fidelity to the Doctrine of the Catholic Church  
over certain points cast into doubt  
by Mr. Marc Bosquart**

With Pope Eugene IV, I believe and I simply confess that there is "only one true God, almighty, unchangeable and eternal, Father, Son and Holy Spirit, three persons but one absolutely simple essence."

With the fourth Lateran Council, I believe and simply confess that "there is only one true God, eternal and immeasurable, almighty, unchangeable, incomprehensible and ineffable, Father, Son and Holy Spirit, three persons but one absolutely simple essence, substance or nature." As a consequence, there is in God but one Trinity, not a quaternity, because each of these Persons is this reality, that is to say, "one absolutely simple essence, substance or nature". "One principle of all things"; outside of it, there is nothing else.

*Therefore, I reject Marc Bosquart's proposition according to which there would exist an "Immaculate... co-eternal with God" who would be the "divine Spouse of God".*

*A fortiori, I reject the proposition according to which God would be a "Quinternity in which, besides the Father, the Son and the Holy Spirit, there are to be found also Mary-the-Divine and her daughter, Marie-Paule."*

*Since this co-eternal Immaculate does not exist, I also reject the proposition whereby the Immaculate would have "become incarnate in former times in Mary, Mother of Jesus Christ the Redeemer" and that today she would be "reincarnated in Marie-Paule with a view to the Co-Redemption of humanity."*

With the Niceno-Constantinopolitan or Nicene Creed, I believe and simply confess with regard to the only Son of the Father that "through Him all things were made".

With the fourth Lateran Council, I believe and simply confess that: "[God – Father, Son and Holy Spirit – is] one principle of all things, creator of all things...; who by his almighty power at the beginning of time created from nothing both spiritual and corporeal creatures, that is to say, angelic and earthly..."

*Therefore, I reject Marc Bosquart's proposition whereby God would have "fecundated the Immaculate Co-Creatrix", as well as the proposition that this latter would have "given birth" to the universe.*

With the Council of Trent, I reject any proposition whereby "man can be justified before God by his own works".

*Therefore, I reject Marc Bosquart's proposition according to which Marie-Paule Giguère "sanctifies herself as much as He [Jesus] sanctified himself."*

With the Council of Trent, I believe and simply confess that "through the consecration of the bread and wine, the entire substance of the bread is changed into the substance of the Body of Christ our Lord, and the entire substance of the wine into the substance of His Blood."

*Therefore, I reject Marc Bosquart's proposition according to which "The Co-Redemptrix... effects a real transubstantiation upon herself. She effects the Eucharistic sacrifice upon herself... She joins the 'Christ-Man' in the Eucharistic world. They are henceforth two there, but there is always only one Eucharist."*

Finally, following the norms established by Pope John Paul II in the motu proprio *Apostolos Suos*, I acknowledge that the Doctrinal Note of the CCCB with regard to the Army of Mary is part of the "authentic magisterium" of the bishops to which "the faithful must adhere with a sense of religious respect."

Signed: \_\_\_\_\_  
at \_\_\_\_\_ on this \_\_\_\_\_

and the Trinity of the Immaculate for the gift of faith in their Work of love for our time. Let us thank the Handmaid for having accepted to suffer anything and everything for love of God and so that there might be the greatest number of souls in His beautiful heaven. Yes, thank you to the Lady for carrying, alone and to the end, the Cross of the Co-Redemption through which humanity is redeemed and the Work of salvation brought to perfection in Love.

At the dawn of new times, what more could we add other than our silence, in adoration, gratitude and wonder for the fulness of "grace, Redemption and peace" which God, through the Lady, in the one True Holy Spirit, is spreading upon each one of us, in view of the Kingdom that is coming and which, in fact, has already begun.

In closing, we are printing the commitment of fidelity to the Church which Bishop Durocher wanted to force the Sons of Mary working in Cornwall to sign. This declaration which was, in fact, simply the alternating of definitions of the faith and rejections of Marc is followed by the reply from Father Eric Roy and the confreres involved.

## REPLY BY THE SONS OF MARY

May 19, 2005

His Excellency, Bishop Paul-André Durocher  
Bishop of the Diocese of Alexandria-Cornwall  
220 Montreal Road  
P.O. Box 1388  
Cornwall, Ontario K6H 5V4

Your Excellency,

For almost ten years now, we have been working in the diocese, either in a stable ministry or as a replacement, either in parishes or schools, as much for the Anglophone as the Francophone population. This has always been an enriching experience for each one of us. Nevertheless, we are saddened today that once again the Church, this time through you, has rejected what God wishes to give it: the Work of the Community of the Lady of All Peoples with all the mystery of Love that is inherent in it.

By this letter and as it was requested, we are following up on the meeting that was held on Monday, May 16 last, during which you presented us with a Commitment of Fidelity to the Doctrine of the Catholic Church which was to be signed, and without which the agreement between the Diocese of Alexandria-Cornwall and the Sons of Mary could not be renewed and no ministry entrusted to us.

As we have told you on many occasions, in the ministry entrusted to the Sons of Mary in the diocese, we have always taught, preached and observed all the teachings and prescriptions of the Catholic Church without rejecting a single one of them. The parishioners who have heard us could easily bear witness to this, as, moreover, they have already done in the

past. Furthermore, the hypotheses of Marc Bosquart have never been a part of our teaching in this same ministry, as you yourself were forced to admit, Your Excellency, in the course of the discussion.

On the other hand, it is absolutely impossible for us to reject or renounce the mystery of the mystical experience of our Foundress, a mystery which has been realized before our very eyes for several years and is still presently being realized. That is the precious heritage we have received and, in all conscience, we have no other choice but to continue to bear witness, before you and before the whole Church, to the authenticity of this mystical experience. In fact, to commit ourselves to signing anything that could set limits to the possibility of God's action and to the fulfillment of His plan of love is for us inconceivable.

Therefore, we accept the fact that, as of next June 30, you do not wish to renew the agreement with the Sons of Mary; that is your right. Thus, we ask you to take note that, by means of this letter, we will terminate all ministry entrusted to us in the diocese and leave the rectories of the parishes of Saint Margaret of Scotland and Saint-Felix-de-Valois at the very latest on this same date of June 30, 2005. As far as we are concerned, we remain completely serene, placing our trust in the Triune God and Mary Immaculate.

May Mary Immaculate, our Mother, reign in our hearts today and forever, so that we may one day see the triumph of her Heart, as she has promised!

Signed by:

*Fr. Luc Beaudette, O.F.F.M. Fr. Eric Roy, O.F.F.M.*

*Fr. Gilles Devaux, O.F.F.M. Fr. Daniel Gauthier, O.F.F.M.*

cc: To whom it may concern