

The Announcement of the Mission of the Co-Redemptrix

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"On what authority are you doing these things?" (Mk 11:28) the indignant Pharisees asked Jesus. "The works I do in my Father's name are my witness," (Jn 10:25) He declared on another occasion.

Today, certain religious authorities are indignant over Mother Paul-Marie's works – and yet it is her works that are her witness. They do not understand that Mother Paul-Marie's authority comes to her from God and Mary who guide the Marian Work through the "Handmaid" whom they prepared for this task by having her pass through the crucible of incredible sufferings.

And yet, as was the case with the Redeemer, the "Handmaid's" mission was foretold in Scripture. More than that, it was announced by Heaven and by a number of mystics.

"SHE WILL CRUSH YOUR HEAD"

In Christ's time, the majority of His contemporaries were unable to see in Him the Messiah promised in the Scriptures. For them, Jesus was "the son of the carpenter", "the son of Mary and Joseph", "we know where he is from," they claimed: from a humble village; and, "Can anything good come from Nazareth?" (Jn 1:46).

And yet, after His coming and the accomplishment of His mission the world would never be the same and the Kingdom of Heaven would henceforth be open to men. And in the prayer that He gave us, the "Our Father", He taught us to ask for the coming of another Kingdom: "Thy kingdom come...on earth as it is in heaven."

At the dawning of the third millennium, God has sent the Woman who is to guide us in this passage to the Kingdom of the earth, a Kingdom of a thousand years. It is the promise He had made:

"I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel," (Gn 3:15) He said to the Serpent who had brought about the fall of our first parents.

The Woman, the Immaculate, came a first time in Mary of Nazareth in order to give us the Son of God. But she was to return in order to carry out the mission foretold in the Apocalypse in which Saint John describes her as a "great sign" in the sky, at which time she is confronted

by the Dragon (cf. chap. 12). And the Apostle of Revelation announces the Kingdom of earth in these terms:

"The reign of a thousand years

"Then I saw an angel come down from heaven with the key of the Abyss in his hand and an enormous chain. He overpowered the dragon, that primeval serpent which is the devil and Satan, and chained him up for a thousand years... to make sure he would not deceive the nations again until the thousand years had passed" (Apoc 20:1-3).

Raoul Auclair has revealed that this angel represents the Immaculate who, when she appeared at La Salette, was wearing about her neck a heavy chain next to a necklace of roses. At that time she announced the Kingdom of "the Seventh Day":¹

"I gave you six days in which to work; I reserved the seventh for myself and it has not been granted me."

This Kingdom belongs to her as well as to the Holy Spirit; that is what she revealed to us when she appeared in Amsterdam as the Lady of All Peoples:

"This time is our time," she repeated on a number of occasions; then, "This time is the time of the Holy Spirit" (42nd apparition).

GOD GUIDES THE CHURCH THROUGH THE PROPHETS

In the course of recent centuries, God has not restricted Himself to speaking to us by means of Holy Scripture. He has sent prophets to guide the Church, and a number of these prophets have been women. Of these latter there was Saint Catherine of Siena who, in the 14th century, was at the origin of the return of the Pope to Rome after the reign of eight French Sovereign Pontiffs in Avignon.

Two centuries previously, the abbess, Hildegard de Bingen, played an important role among both religious and temporal leaders, who sought her advice. And she was not shy in criticizing them severely. Her biographer, Ellen Breindl, points out in *Hildegard de Bingen, Une vie, une oeuvre, un art de guérir en âme et en corps* (Ed. Dangles, 1996) that the abbess did not spare Pope Anastasia IV "her very harsh criticism. Hildegard did not know fear, never having any inclination to bow to authority of whose purity she could

only doubt" (pp. 80-82).

We can find similarities between Saint Hildegard and Mother Paul-Marie:

- Mother Paul-Marie visited the upper worlds of the Total Earth which Hildegard contemplated in a vision, and their descriptions of these worlds present numerous similitudes.
- The two mystics described God as the "Living Light".
- Both received lights for not only the spiritual domain but also for the temporal domain, and both have left us an impressive literary work.
- God worked miracles through the intermediary of both.

If women prophets were disparaged in their time, at a later period, grateful recognition was given the work they accomplished in being faithful to God's plan even when it was not in agreement with the will of men, even men holding authority in the Church.

THE ANNOUNCEMENT OF THE SECOND COMING OF MARY

Quite a few mystics have announced the second coming of Mary. Among them a special place is due Saint Louis Marie Grignon de Montfort whose *True Devotion to the Blessed Virgin* foretells the second coming of Christ who will be preceded by Mary:

"The salvation of the world began through Mary and through her it must be accomplished. Mary scarcely appeared in the first coming of Jesus Christ... But in the second coming of Jesus Christ, Mary must be known and openly revealed by the Holy Spirit..." (no. 49)

"As she [Mary] was the way by which Jesus first came to us, she will again be the way by which he will come to us the second time though not in the same manner." (no. 50d)

In the 19th century, Madeleine Porsat prophesied the end of the times and the coming of Mary:

"Mary, oh mystery! Mary comes to meet the prodigal son... It is She in person! But she has her precursors – holy women, apostles, who will cure the wounds of the body along with the sins of the heart. It will be given to the holy woman, the image of Mary, to work miracles..."²

The following century, a Hungarian nun, Sister Marie-Nathalie, received celestial communications that became the subject of the book,

Mary, Reine victorieuse du monde.³ She foretells the Kingdom ("the second terrestrial paradise", p. 179) and, in 1985, the presence of Mary on earth:

"I asked the Mother from heaven, 'When will you come?' The Blessed Virgin answered with this: 'I am not coming; I am already there' (p. 188).

This corresponds, likewise, with a revelation received by Sister Lucia of Fatima. In 1954, *L'Action catholique* reported as follows the statements made by the seeress to Father Fuentes:

"[The Madonna] told me that, since the other means, scorned by men, had been exhausted, she was now giving us, but with trembling, a powerful last hope: THE MOST BLESSED VIRGIN MARY IN PERSON."⁴

The founder of the Marian Movement of Priests, Don Gobbi, was on a visit to the directors of the Army of Mary in Quebec City in May 1977. At that time he was asked by the Blessed Virgin to bless "Her city". Astonished, he asked her:

"Why do you say, 'MY CITY AND YOUR CITY'?"

"BECAUSE I LIVE THERE," Mary replied (*Life of Love*, vol. XIV, chap. 16, p. 111).

So many confirmations of the mission of Mother Paul-Marie who comes in the name of Mary!

POPE JOHN PAUL II AND THE KINGDOM

Saint Faustina is known the world over as the apostle of mercy. She was beatified by Pope John Paul II in 1983 and canonized in the year 2000. It was on the revelations received by Sister Faustina that the Holy Father established the feast of Divine Mercy the Sunday after Easter.

Saint Faustina's spirituality had an influence on the Polish Pope's pontificate: hardly had he been elected to the See of Peter than he ordered the lifting of the interdiction placed by the Holy Office (today the Congregation for the Doctrine of the Faith) on the cult of the Divine Mercy promoted by Sister Faustina. And – an act of thoughtfulness on the part of Heaven – Pope John Paul II surrendered his soul to God in the octave of Easter, the evening of Saturday, April 2, 2005, when the Church was already celebrating the feast of Divine Mercy.

Pope John Paul II pro-

foundly marked our history and he showed himself to be a leader not only for the Catholic Church but also for all the religions of the world and for all the peoples that were represented at his funeral Mass. He had an international influence as the Lord had foretold to Sister Faustina:

"From Poland there will come forth a spark that will prepare the world for my final coming" (*Petit Journal*, Sister Faustina, no. 1732).

On April 4, 2005, during morning Mass, Mother Paul-Marie received this information from Heaven:

"Pope John Paul II came to prepare Mary's triumph."

And she saw "at the same instant, the earth enveloped in a dazzling light; it is the opening for the Work of Mary".

And yet that day of April 4

was chosen by Cardinal Marc Ouellet and Archbishop Terrence Prendergast to publish messages unfavorable to the Work and its Foundress. It was Heaven's way of giving reassurance and encouragement to go forward.

In her account of this grace, in *Le Royaume* ("The Kingdom"), no. 172, March-April 2005, p. 24), Mother Paul-Marie adds:

"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."*

"THE STONE REJECTED BY THE BUILDERS HAS PROVED TO BE THE KEYSTONE."

How can anyone doubt

the action of God when so many revelations come together to authenticate a mission of capital importance for our time?

But that mission is in the likeness of that of Jesus who was to give His life:

"... It is better for one man to die for the people, than for the whole nation to be destroyed," declared the high priest Caiaphas, prophesying that *"Jesus was to die for the nation"* (Jn 11:50-51).

Similarly, the lot reserved for the Co-Redemptrix in our time is, as it were, the necessary passage to the Kingdom in which the triumph of Mary will blaze forth for the happiness of all the peoples.

But, *"As scripture says:... for unbelievers, the stone rejected by the builders has proved to be the keystone, a stone to stumble over, a rock*

to bring men down" (1 Pt 2:6-8).

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1. The expression "seventh day", denotes the Terrestrial Kingdom: after the 4,000 years of the Time of the Father and the 2,000 years of the Time of the Son come the 1,000 years of the Time of the Spirit; it is the week of seven days of our generation, as Raoul Auclair has demonstrated, because for God *"a thousand years are as a day"* (2 Pt 3:8). (Cf. Raoul Auclair, *Tous ces mystères dans le mystère de Marie*, Quebec, Éditions Stella, 1987, chap. "La Salette et le Septième Jour", pp. 135-149.)
2. Quoted by Paul-Marie in *Les signes des temps*, Belgium, Éd. Jules Hovine, 1973, pp. 146-147.
3. Switzerland, Éditions du Parvis, 1990.
4. Quoted in the first volume of *Vie d'Amour en Images*, p. 79.