

## OPEN LETTER to Bishop Paul-André Durocher, Bishop of the Diocese of Alexandria-Cornwall

May 31, 2005

Your Excellency:

On May 16, 2005, in the afternoon, on the feast of the canonization of Saint Joan of Arc (85th), you met with the Sons of Mary priests working in your diocese: Fathers Luc Beaudette, Daniel Gauthier, Gilles Devaux, Eric Robichaud and their Superior General, Father Eric Roy. In the evening, you had a meeting with a diocesan priest, Father Marcel Larouche. The reason: the signing of a profession of faith and the rejection of the Work of the Army of Mary as the prerequisite conditions to be able to continue their pastoral ministry.

At the crossroads of all the influences, your situation is a very difficult one.

You base the profession of faith submitted upon the arguments presented by Marc Bosquart. All the focus is on that, and yet Marc Bosquart's reflections do not constitute the basis of the faith of these priests or even that of Marc Bosquart himself. Marc Bosquart's reflections are an attempt at understanding the opening up of a mystery. Why not let the test of time do its work before having recourse to the condemnations of days gone by which have done such harm to the Church and for which the Holy See regularly rectifies its memory by asking for forgiveness and by clearing the name of the witnesses condemned in the past? Luther himself has been reinstated and honored. The consensus on the doctrine of justification known as the "Declaration of Dombes" signed by the Lutherans and the Catholics sealed the reversible nature of what seemed to be heresies. The doctrine of justification through faith is the basis of the Protestant reformation.

As to the making of professions of faith to solve problems, would there not be good reason to force a great number of Catholics, numerous priests and theolo-

gians to also make a profession of Catholic faith once again? For the majority of Catholics presently deny or reject one or more truths defined by the Church and live according to a religion "à la carte" in which they follow what pleases them without any consideration whatsoever of the moral, doctrinal and disciplinary directives of the Catholic Church. That is a known fact, documented, polled and published.

In the same lapse of time covered by the tumble taken by the faith of Catholics who, one after the other, have been rejecting the teachings of the Catholic Church, the members of the Army of Mary have been going in the opposite direction, converting themselves and living according to all the Catholic teachings, including those that are regularly criticized by priests, theologians and even bishops.

Because of the difficulty of reaching an agreement, you used a very strong comparison in your dialogue with the Sons of Mary: "You are like drunk men; a drunk man cannot hear or understand what is said to him." Therefore, all the people who do not think as you do are like "drunk men"! That is a peremptory statement. I do not understand its philosophy. What is the point of this methodology which is completely foreign to all genuine dialogue that is respectful of the other person's way of thinking? Therefore, for you, the dissidents, the Protestants, the Evangelists, the Orthodox, the Muslims, the Buddhists, the atheists are "to be compared to drunken men who cannot hear or understand what we are trying to tell them"?

Drunk with what? Drunk, but for what reason? Strangely enough, the Acts of the Apostles recount a delightful story about "drunken men". I will share it with you:

"... a few remarked with a sneer, 'They have had too much new wine!'

"Peter stood up..., raised his voice, and addressed them: 'You who are Jews, in-

deed all of you staying in Jerusalem! Listen to what I have to say. You must realize that these men are not drunk, as you seem to think. It is only nine in the morning! No, it is what Joel the prophet spoke of: 'It shall come to pass in the last days, says God, that I will pour out a portion of my spirit on all mankind...' "(Acts 2:13-17)

As far as apostolic exclusiveness is concerned, you are familiar with the memorable dialogue between Jesus and John:

"John said to him, 'Teacher, we saw a man using your name to expel demons and we tried to stop him because he is not of our company.' Jesus said in reply: 'Do not try to stop him. No man who performs a miracle using my name can at the same time speak ill of me. Anyone who is not against us is with us.' "(Mk 9:38-40)

Your Excellency, Bishop Paul-André Durocher, you have just accomplished one of the last gestures of condemnation, in order to show solidarity with the Doctrinal Note issued by your fellow bishops, in silencing a group of priests who exercise their ministry in a manner that is totally in conformity with the Church. Did Jesus show solidarity with the request of the Apostles who already wanted to condemn someone who was not following precisely the demands of their group?

The tangle of decisions and the media campaign provoked by the exclusion of Sons of Mary priests from your diocese make the Army of Mary known that much more. Ninety-five percent of the Catholics did not have the faintest idea of the link between the Work and the Sons of Mary. The opposition shown in the writings produces a thirst in people to get to know the other version of the events. The population no longer believes the clergy and the episcopate without saying a word, as it did in the past; it searches, it seeks information and makes its own judgments.

Marc Élie

## "What We Utter is God's Wisdom... A Mysterious Wisdom..."

Quebec, July 18, 2005

Dear Mother Paul-Marie,

Given recent events and having read what has been written by Fathers Pierre and Eric and by religious and lay people, a passage has come to my mind: "What we utter is God's wisdom... a mysterious wisdom... None of the rulers of this age knew the mystery; if they had known it they would never have crucified the Lord of glory" (1 Cor 2:7-8). Then there is the beautiful prayer of the Offertory: "... May we come to share in the divinity of Christ who humbled himself to share in our humanity."

When, at the age of 21, I came to know the Army of Mary, through a friend, I had never previously heard of it. I was greatly astonished to hear him say that a number of his friends were in a religious community. At that time I was far from thinking that I also could enter it! Generally speaking, I went to Mass on Sundays, and that was all; my spirituality stopped there, and I



Sr. Guylaine  
Gauvin

was gradually sliding into a laicized, materialist society in which God is conspicuous by His absence and in which all is relative, including good and evil. It was in and through the Army of Mary that I was able to learn to pray, first of all in the morning and evening, a habit my mother had taught me when I was young but which I had long since put aside. I began to recite the act of consecration to Mary, the rosary, and then to do some spiritual reading each day and to assist at Mass on weekdays. If at any time and due to negative comments heard in my milieu, I might have doubts about the Work, it was in the writings of the late Pope John Paul II (*Letter to Families, The Gospel of Life* and others) that I found my reassurance; I found in them the teaching received in the Army of Mary.

The days of prayer were celestial oases in which the beautiful liturgy, the polyphonic hymns and Gregorian chant, the conferences dealing with the lives of the saints and with the apparitions of the Virgin at Fatima, Lourdes, etc.; the Eucharistic adoration, the Mass celebrated with dignity, the deepest respect and a great piety, all of this contributed to elevating one's soul and bringing it to taste spiritual joys hitherto unknown. After 14

years the teaching has not changed, and the simple beauties of religion make themselves manifest in all their purity at Spiri-Maria. If a great mystery is today being unveiled, I can only sing: "Taste and see how good the Lord is" (Ps 34:9).

I don't know if I will have the courage to remain faithful to the end, in the face of that "great blast of the tempest" foretold so long ago and long awaited. I pray heaven to grant me fidelity in order that I may see the roses flowering on the cross of the Co-Redemption.

With love and gratitude,

Sister Guylaine Gauvin

### A Wonderful Help

Thank you so much for the wonderful articles you write in the paper *Le Royaume* and on the web site [of the Community of the Lady of All Peoples]. You are really helping all of us English-speaking here in the States. Your explanations of everything are wonderful. You have many gifts in writing, and your insights are profound.

We pray for you in your endeavors for Our Lady's Work. May she reward you a hundred times over for all the good you're doing for all of us.

Christine McCarthy  
for the Texas group