

His Exc. Archbishop Terrence Prendergast, S.J., Pontifical Commissioner for the Sons of Mary wrote to Mother Paul-Marie on April 25 and June 4, 2005. It is easy to understand her silence after having received these letters, even if, for 33 years, she has accustomed the members of the Work to complete transparency with regard to events, whether they are positive or negative. And she has always left everyone absolutely free; the doors are open to enter and they are open to leave. Her silence is respectful of everyone.

Open Letter to Our Bishops

Montreal,
June 15, 2005



Pauline Avon

Most Reverend Bishops

To whom it may concern:

I have attentively read all the documentation related to the Army of Mary, the Community of the Sons of Mary and the Foundress of this Work, which was published on Internet from April to May 2005.

What words would we need to use to explain the ineffable mystery of the Co-Redemption? A mystery that we are given to understand and to live in our time without it altering, for all that, our deep faith in the incommensurable Truth revealed by Jesus Christ and the Gospels. In fact, the contrary is true: our faith is strengthened by it in love and the giving of ourselves for the Church of Christ.

As I read the unjustified reprimands, I notice that all the bishops claim to draw upon the spirit of discernment that has devolved upon them through the authority given them to guard the orthodoxy of the Catholic Church. But this spirit of discernment to which we would wholeheartedly like to submit ourselves must be the spirit of the True Holy Spirit which Jesus sent to His Apostles, the Paraclete who came down upon them and confirmed them with His gifts which would be the most useful to them in their mission of builders, including the gift of discernment. However, may I be permitted today to have doubts about the objectiveness of this discernment! No one needs a drawing to see and watch the dismantling of the fortifications of our Church, one, holy, Catholic, apostolic and Roman.

How can the bishops judge, condemn, banish with the wave of a hand a divine Work offered to the world, whose Foundress, Marie-Paule, is the chosen instrument? "It is not you who chose me, it was I who chose you to go forth and bear fruit," said the Lord. "Your fruit must endure..." (Jn 15:16) Marie-Paule has merely obeyed divine orders without knowing where God would lead her through the brambles, thorns and red roses, exacting of her a complete oblation. Are we able to understand all that being a victim from God's point of view can demand of one physically, morally and spiritually? Is it possible to grasp all the import of the immolation for the kingdom of God and for the triumph of the Immaculate Heart of Mary?

Why are our bishops trying so hard to turn the sympathizers as well as the members of the Army of Mary away from their belonging to and belief in the Virgin Mary Co-Redemptrix, Mediatrix and Advocate? As Catholics, do we have the right to believe in, love and pray to the Blessed Virgin Mary? Why do our bishops have such a keen interest in wanting to destroy a tree that produces good fruit? Why, above all, poll it? Perhaps because its summit is too high and it cannot be reached! Since the quiet revolution, we no longer understand the language of God which is not compatible with the spirit of the world that wishes to substitute itself for the almighty power of God. Prune it because its branches procure too much oxygen to souls? Finally, to cut it down completely so that this tree may no longer be in the way of their wandering!

Let us quickly look around and we will soon realize that the sap is no longer reaching the top of the tree of life. It is obstructed by a gang of knots which harden



His Exc. Archbishop Prendergast's First Letter to Marie-Paule



ARCHDIOCESE OF HALIFAX

P.O. BOX 1527 HALIFAX N.S. B3J 2Y3

April 25, 2005

Mrs. Marie-Paule Giguère
626 route du Sanctuaire
Lac-Etchemin, QC G0R 1S0

Dear Daughter in Christ,

With you and with the Sons of Mary I rejoice over the accession of our new Sovereign Pontiff, Benedict XVI. I constantly rejoice over the characteristic which you instilled in the members of the Community, **the fidelity to Rome and to the Pope**. There are several reasons for thanksgiving which we can offer to the Almighty Father for the value of the apostolate of the Sons and for the witness of their lives that follows this line of thought.

We have just lived through a unique experience, the death of a holy Pontiff. During his life he carried Rome to the world. At his death, the world came to Rome. As our new Pope puts it so well: "*We can say it: John Paul II's funeral was a truly extraordinary experience in which, in a certain way, we glimpsed the power of God who, through his Church, wants to make a great family of all the peoples by means of the unifying power of Truth and Love.*"

The Holy Father places himself directly in the same line as John Paul II and he wishes to continue the tremendous work undertaken by his predecessor. So it is filled with the reflections suggested by the reading of Benedict XVI's first homily that I took it upon myself to write to you, with the hope that this letter will be received with the same sentiments as I have as I write it to you.

Benedict XVI's words at the beginning of his pontificate echoed deeply in me. First of all as a bishop and then as the Pontifical Commissioner of the community you founded, a community over which the Lord has **desired to set me as the person in charge** through the will of the successor of Peter. I was struck particularly by what the new Pope said with regard to dialogue and the Eucharist.

I believe that his words, filled with wisdom, may help us in our meditation. Allow me to quote a passage from the Pope's message:

"With full awareness, therefore, at the beginning of his ministry in the Church of Rome which Peter bathed in his blood, Peter's current Successor takes on as his primary task the duty to work tirelessly to rebuild the full and visible unity of all Christ's followers. This is his ambition, his impelling duty. He is aware that good intentions do not suffice for this. Concrete gestures that enter hearts and stir consciences are essential, inspiring in everyone that inner conversion that is the prerequisite for all ecumenical progress.

"Theological dialogue is necessary; the investigation of the historical reasons for the decisions made in the past is also indispensable. But what is most urgently needed is that 'purification of memory', so often recalled by John Paul II, which alone can dispose souls to accept the full truth of Christ."

In the role of Pontifical Commissioner which was entrusted to me almost two years ago, I was able to get to know better the Sons of Mary in their various residences. I established profitable contacts with the bishops concerned by the ministry of the priests in their respective dioceses. I have sought to keep the door to dialogue open. I think the time has now come to touch upon the "historical reasons" that have marked your history and that of the com-

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the texture of the wood, so that it is no longer possible to chisel it to make of it a beautiful sculpture. These knots, these compromises with the modern thoughts of intellectuals can no longer be counted. We bury ourselves in a guilty silence in order not to intervene in serious cases which threaten the faith, the morals and the unity of the Church.

He who is silent consents!

It is under the pretext of a lack of leadership that each one asserts his way of thinking, of saying and of doing, which is called democracy. By this very fact, we witness the disappearance of the experience and knowledge of the Christian faith, the commandments of God and of the Church so dearly won, established and transmitted by our ancestors who lived their Credo.

Your Excellencies, you stumble over the writings of Mr. Marc Bosquart. Please take the time to read attentively and in a spirit of prayer these inspired lights which are of a dazzling clarity for those who acknowledge their own nothingness. These hypotheses, freely accepted, bring us to contemplate a great mystery which was reserved for our time from the time of Genesis and the Apocalypse. In order to understand well this great reality, we would need to reread the Gospels, but in the feminine. The writings of Marie-Paule, *Life of Love*, are precious gems from heaven given gratuitously to revive hearts that are sincerely searching for the truth of God and of the Virgin Mary, the Immaculate.

Finally, how can one prevent someone from believing in something that makes him live? And especially in something that will one day bring him to live with Jesus and Mary, His divine Mother? Are we going to prevent a scientist from believing in a new discovery which would bring about the advancement of science for the good of the community? Condemn him before having first listened to him defend his thesis? Can we prevent a Buddhist from believing in Buddha? Albert Einstein, a great German genius, physicist, mathematician, who discovered the general theory of the universe (relativity), was a well-known atheist and yet, when he finished writing his equations, he would humbly bow his head and say: "Therefore God exists." If an atheist, by means of an equation, can arrive at rationally recognizing the existence of God, then all the more reason for theologians in authority to be able to believe in and understand the mystery of the Co-Redemptrix in the Immaculate by following the equations which Marc Bosquart establishes with all the rigorosity that this requires. So, why condemn the Sons of Mary? Through the grace of God they have understood all the dimension of this sublime discovery which is only strengthening their faith in the divine Trinity.

If the Sons of Mary were to promote all the scandalous new ideas spread about and accepted by progressivist priests and theologians, then it would be your pressing duty to call them back to order, to banish them and to condemn them. You cannot be half flesh, half fish. Are you looking for the scapegoat to justify your authority? Well then, why let your exasperation brim over on a nascent community that is totally submissive to the legitimate authority and the authentic teaching of the Catholic Church by being faithful to its sacerdotal mission?

Your Excellencies, I ask you to forgive this outburst, my indignation even, over so much injustice and misunderstanding.

Respectfully yours in Jesus and Mary,

Pauline T.-Avon

(Within the same Church.)

(Archbishop Prendergast's first letter to Marie-Paule, continued from page 10)

munity you founded. The purification of the memory is necessary on both sides in order to accept the full truth of Christ.

Having read a few volumes of *Life of Love*, having had conversations with the confreres in the community, I cannot forget a past that weighs heavily on the present. There were wounds which have left their mark on you, but there were also other wounds like those mentioned by Cardinal Ouellet in his pastoral message. We must purify ourselves of that past. In order to be able engage in dialogue, we must acknowledge that certain choices that were made were not always the best. Just as certain attitudes of some men of the Church were hurtful to you and to the Sons of Mary, there were – and there still are – hurtful attitudes towards the Church of Christ. It is important that we work together to restore a greater ecclesial unity between the Sons of Mary and the local Church. For the moment, there is much ambiguity, and many difficulties to be surmounted so that the wounds may be allowed to heal.

Sometimes we have to use a lancet in order to clean a wound. I want us to work together to clear a few points that merit attention. As the Pope said: "*good intentions do not suffice for this. Concrete gestures that enter hearts and stir consciences are essential, inspiring in everyone that inner conversion...*" In concrete terms, there are sources of concern that we must try to appease. Today, I would like to mention two of them which are present at Spiri-Maria and spread in the paper *Le Royaume*, for which I know you bear the spiritual responsibility.

In my letter to the Sons of Mary dated February 5, 2005, I raised the question of the host placed above the main altar in the chapel of Spiri-Maria. On it is the picture of Mary associated with that of Jesus. This picture could cause simple faithful to think that Mary is substantially present in the Eucharist, which is not in accordance with the Catholic faith. Jesus alone is present with His body and His soul in the Holy Species; that is what the living Tradition of the Church, theology and the mystics teach us. We may desire to mystically associate the Blessed Virgin Mary with her divine Son, but in doing so, we must make sure that there is absolutely no room for ambiguity which could produce confusion with regard to the faith of the faithful. The new Pope in his address "Urbi et Orbi" presented Mary as being **at our side**. With us, she adores her divine Son. She indicates to us that He is really present. As the Holy Father says: "*The Eucharist makes constantly present the Risen Christ who continues to give himself to us...*"

In my other letter of April 4, 2005, I asked the Sons 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. In fact, an important source of ambiguity exists there. The link established between the messages of the seeress of Amsterdam and your person leads to the affirmation in your regard of spiritual privileges which are not reconcilable with the Catholic faith.

I know that you are a woman of good will who has given everything and who wants to give everything to the Church. I am truly convinced that you really want the good of the Church and its renewal. Strengthened then by the words of Peter who guides the "*barque in the storm*", to take up one of the expressions he used before the conclave, I would ask you to help me in my task. I want to ask you to take concrete actions of communion with me and with your bishop.

I know that in the past you have placed everything in the hands of your spiritual directors. For everything that concerns the internal forum, that is excellent, for they have the mandate to guide you and not I. However, with regard to the **external forum**, as a member of the Body of Christ which is the Church, you are a "daughter of the Church" and therefore subjected to – just as I am – the charism of authority. The persons who have marked your life, especially Bishop van Lierde, Bishop Kabongo and even Father Mélançon do not have a mandate regarding the external forum. This mandate belongs solely to your bishop and to the Holy Father or his delegates.

The Sons of Mary, because they are clerics and religious, are subjected even more to this charism of ecclesial authority. I want to ask you to encourage the Sons of Mary as they journey with me. In fulfilling their ministry, the priests make the commitment and have the duty to proclaim the Gospel and to present the Catholic faith. The very close bond, – and even a visceral one, some have said –, between the Sons of Mary and the Army of Mary and yourself places them in an ambiguous position with regard to the two matters raised above. Even before beginning to speak in order to accomplish their teaching ministry, they are associated with the two elements I have mentioned and the ambiguity that surrounds them.

The situation created at Spiri-Maria casts a shadow over their apostolate
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(Archbishop Prendergast's first letter to Marie-Paule, continued from page 11)

which must be lifted for their good and that of the faithful they are called to serve. That is why **I ask them not to celebrate the Eucharist in the presence of the picture described above and to refrain from all public devotion to the Lady of All Peoples.** Similarly, I ask you to accept in a spirit of faith the recent message from Cardinal Ouellet. I too must follow the guidelines set out by the Primate of the Church of Canada, a good friend of Pope John Paul II and of the present Pope. May I count on your cooperation to ask the Sons of Mary to obey what I have requested of them?

In your history I remember well that, in 1987, you accepted the message of Cardinal Ratzinger, now Benedict XVI, who requested that Marc Bosquart's books be withdrawn from circulation. I am confident that, once again, your obedience will prevail.

Let us try to avoid all controversy which would only aggravate a situation that is already fragile. In this Year of the Eucharist, let us renew our belief that the Eucharist is the sign which must unite us and not divide us! There have already been enough wounds. It is time for it all to stop. The paper that you direct must also place itself within these guidelines. The last issues were very hurtful. At the dawning of this new pontificate, let us turn the page and place ourselves serenely once again on the ecclesial road that leads to unity.

"Mane nobiscum Domine!" Stay with us Lord! That is the theme of the apostolic letter of our late Sovereign Pontiff. May the risen Lord and His Mother help us guide the people of God, help us realize that the gifts of God, however great they may be, are always subjected to the charism of the authority. That is the message of the Second Vatican Council, that is the message of the Catechism of the Catholic Church, that is the message of Pope John Paul II. To you and to the Sons of Mary I say: *"Do not be afraid."*

With all due respect in Our Lord, on the feast of the Evangelist Saint Mark, tenth anniversary of my episcopal consecration.



+ Terrence Prendergast, S.J.
Archbishop of Halifax
Pontifical Commissioner
for the Sons of Mary



Sylvie Payeur-Raynauld's Thoughts to His Exc. Archbishop Prendergast, S.J.

"THEY WILL WATCH YOU GO BY," the Lord had said to Marie-Paule several years ago when the religious authorities were attempting to place obstacles in the path of the Work of God and the Immaculate.

In other words: they will not be able to stop this Work borne by the power of the Immaculate Heart, a power that flows from the power of the Cross deeply rooted in the heart of a life totally given over to God for souls.

The Handmaid is withdrawing more and more; after the delicate reflections of the first light of the dawn of this life and the exuberant and fruitful activity of the day, we now see the reflections of the blaze of a setting sun... Blessed are the witnesses of the wonders worked by God and Mary!

And unfortunate are those who will have risen up against the cornerstone of the Kingdom.

Unfortunate will be all those in positions of authority, who, rather than contributing to the expansion of this Work according to God's plans, will have tried to block its path with all kinds of interdicts and sanctions.

In the beginnings of the Church, Gamaliel did not claim to know God's plan. However, even though he admitted being unable to discern if the action of the Apostles came from God, he had nevertheless not excluded that possibility and his warning to the Sanhedrin is still very timely today.

"Think twice about what you are going to do with these men... My advice is that you have nothing to do with these men. Let them alone. 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 5:35;38-39)

The Army of Mary, what a grace and what an opportunity for the Church of whom Jesus is the Head and Mary is the Mother! And if the temporal heads of this Church wish to rise up against this Work, Jesus and Mary – against whom these temporal heads are rising up – will lead it to other pastures where it will be able to grow according to the divine designs.

INTERDICTS

The hour of interdicts marks the hour of choice for us.

The Army of Mary which developed within the Church of Peter where it has been persecuted – for that is truly the destiny of the Works of God which must be fortified

Sister Yolande Riberdy's Letter to His Exc. Archbishop Prendergast

July 4, 2005

His Exc. Terrence Prendergast, S.J.
Archbishop of Halifax

Your Excellency:

Without any pretentiousness whatsoever, but rather in all simplicity, I wish to share with you my reaction to your letter to Mother Paul-Marie. You refer to your "Ignatian formation". Assuredly, I cannot boast of having received that type of formation but..., perhaps I can be permitted to affirm that, through the circumstances in my life, I was subjected to a strong Ignatian influence. Raised in the parish of the Immaculate Conception in Montreal, I met there several Jesuits and, while I was still an adolescent, my first spiritual director was a Father from the Company of Jesus. Later, when I was a teacher at the Normal School in Dolbeau, I taught catechism using the books from the series *Témoins du Christ: Jésus notre Maître, Jésus notre Modèle, Jésus Sauveur du Monde, L'Église notre Mère*. Now, as you no doubt know, this series was prepared and published by the Jesuits.

Moreover, while I was a member of another community, I had the privilege and the grace of making a thirty-day retreat (therefore, following the exercises of Saint Ignatius!) under the direction of a Jesuit Father. And yet, despite the formation previously received and my great admiration for all the Fathers who had helped and guided me in the past (Fathers Jean Laramée, Réal Lebel, Wilfrid Gariépy, Jules Paquin, Rémi Potvin, etc.), I became a member of the Army of Mary in 1973 without any difficulty, that is to say, without any problem of conscience.

I did not have to renounce my past; it was quite the contrary, in fact, for I found in it all that I had been taught in my parish, at Normal School and in my former community where I lived for 35 years. Discovering a new "Mystery", a new dimension through which to live one's life of faith, hope and love, does not necessarily bring about the rejection of all those dogmas in which we have always believed, of all those spiritual fulfillments which, formerly, nourished our interior life.

Once I was a member of the Army of Mary, but while I was still in another religious community, I taught catechism courses to adults at the parish level. The parish priests who attended my courses never once brought to my attention the slightest doctrinal error in my teaching. In all sincerity and humility, Your Excellency, I do not believe that I was ever "a danger" for the persons who followed my courses.

I hesitated before writing to you for two reasons: first of all, because I loath having to speak of myself, and secondly because I must say something to you in confidence which may offend you. But in the context of the difficult and regrettable events experienced by the Work to which I have belonged for 32 years, my silence would be cowardice...

More than twenty-five years ago, while I was doing pastoral work in a parish in Longueuil, I attended a conference given by Father Julien Harvey, S.J., then the Provincial Superior of the Jesuits. In the presence of the local bishop and numerous priests, Father Harvey declared with assurance: "Hell does not exist... or if it exists, there isn't anyone in it." Now, at

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(Sr. Yolande's letter, cont'd from page 12)

Fatima, the Virgin showed hell to Lucia, Francesco and Jacinta, and they saw the many souls that were falling into it. Is an "Ignatian formation" a guarantee of orthodoxy? Faithful to the Gospel, has not the Church always taught that heaven and hell exist?

Father Julien Harvey was Provincial Superior, but there is also another Jesuit, Father Pierre Arrupe, who was the Superior General of your Community and who was condemned by Pope John Paul II. In his case, there are two possibilities: either the condemnation was an injustice or it was justified. In the case of the first possibility, this would prove that a highly placed religious authority can make a mistake. In the case of the second possibility, this would prove that an "Ignatian formation" is not an absolute guarantee of orthodoxy.

There you have, Your Excellency, what my conscience has dictated that I write to you without any rancour, bitterness or animosity. I even thank you for giving me an opportunity to verify, in a concrete way, that the Lord's words addressed to Mother Paul-Marie are being realized: "You will be alone to the end."

I pray for you, Your Excellency, as well as for Pope Benedict XVI who once was His Eminence Cardinal Joseph Ratzinger, for Cardinal Ouellet and Bishop Durocher. May the Holy Spirit indwell you and open your mind and your heart to an understanding of the so very beautiful and grand Mystery of the Co-Redemption.

Sister Yolande Riberdy, O.F.F.M.

cc.: To whom it may concern

"The One Who Wanted to See a Miracle Became the One Miraculously Cured..."

Bristol, June 12, 2005

Dear Marie-Paule,

I have finally been able to set down on paper what I had promised you. The climb to Calvary, I think we walked it; death, we saw and lived it in our souls, and we have witnessed a "resurrection". It was very hard, but with the "invincible strength" that we speak of in the consecration, God gave us the necessary support to get through the storm.

We have regained our senses somewhat, but we are still a little stunned whenever we think of it. We have much to give thanks for, for this "miracle" which has shaken many members of the family and those around us. My God, thanks again.

Suzanne Labrecque

Here is an account of our story.

I have been in the Army of Mary since 1979. I was never influenced by anyone in making my choice. I had asked a favor of Mother



Suzanne and Jean-Louis Labrecque

Mary and promised to become a member of her Work. Since I was granted the favor requested, with Marian proof, well then, all that remained for me to do was to obtain the necessary information to be able to join the Work and follow it to the best of my ability, according to my possibilities.

The family was initiated to the movement, with the exception of my husband. He would participate in the Mass celebrations, but, as far as he was concerned, the

through trials –, can it continue to respond to God's plan by remaining within this Church? That is up to the authorities of the Church of Peter to decide, for the Work, thanks to the faithfulness of the Handmaid and the Knights of the Lady, must continue to advance at the pace of God who leads it, doing so in spite of the interdicts and the sanctions of the Church of Peter.

"See, I am doing something new!

Now it springs forth, do you not perceive it?

In the desert I make a way,

in the wasteland, rivers...,

for my chosen people to drink." (Is 43:19-20)

If God has permitted that some people not see the new world, would it not be because this new world must be built on new foundations – old foundations, in fact, but renewed ones thanks to the presence of the One [the Woman] who has been sent – for "no one tears a piece from a new coat to patch an old one" (Lk 5:36)?

Thus, Cardinal Marc Ouellet's Pastoral Message Concerning the Army of Mary and the letters written by Archbishop Terrence Prendergast to the Community of the Sons of Mary and to the Foundress of the Marian Work make us realize just to what extent the gap between this Work, which is nonetheless guided by God, and certain authorities of the Church is growing wider and wider.

ARCHBISHOP PRENDERGAST'S LETTER TO MOTHER PAUL-MARIE

In the letter he wrote to our Foundress last April 25, Archbishop Prendergast shows that he has not understood at all what the Army of Mary is and the role of our Foundress, any more than the stakes in the battle that is shaking the world. And since he would like to gag those who write in the Work's paper, *Le Royaume*, we must remind people how much Pope John Paul II insisted, when he addressed the media, that they serve the truth, a requirement that his successor has underlined in these terms:

"Those who thus work in this field [the world of social communications] must be given clear indications of their ethical responsibility, especially regarding the sincere search for truth and protection of the centrality and dignity of the person." (Benedict XVI, Address to the representatives of Social Communications, April 23, 2005).

"The sincere search for truth" obliges us to reply to the letters and comments which are not in accordance with the truth, otherwise we would be accomplices and cowards.

Claims

– When Archbishop Prendergast claims to be "the person in charge [of the community] through the will of the successor of Peter", we could reply: "Does he have the pretentiousness of believing himself above God who is quite obviously guiding this Work?", something which has been proven many times.

When he claims that with regard to the "external forum", the mandate of guiding Marie-Paule "belongs solely to [her] bishop and to the Holy Father or his delegates", the whole history of the Army of Mary shows that God and the Immaculate have given themselves the mandate of guiding the Work and our Foundress.

Finally, what boldness when he asks our Foundress "to encourage the Sons of Mary as they journey with [him]" and to "ask the Sons of Mary to obey what [he has] requested of them" with no regard for their vocation (for they have been called within a very particular Work)!

– When Archbishop Prendergast claims to have "established fruitful contacts with the bishops concerned by the ministry of the priests in their respective dioceses", we can ask ourselves what kind of fruit will come of these contacts for the Sons of Mary... It was following upon contacts between the Pontifical Commissioner and the Bishop of Little Rock in Arkansas that this latter asked Father Benoît Picard to leave.

– Can Archbishop Prendergast honestly claim to have "sought to keep the door to dialogue open"? For, after all, the mission that was entrusted to him was very clear and its outcome already decided...

"Ambiguities"?

Archbishop Prendergast mentions that there are "many ambiguities" in the Work and singles out two sources of concern or ambiguity:

1. The Host above the main altar at Spiri-Maria in which is found "the picture of Mary associated with that of Jesus", and the Commissioner declares that this "is not in accordance with the Catholic faith". And yet, certain mystics have had that intuition, and that is the case with the seeress of the Lady of All Peoples who, in the 55th apparition, "received" the indication that Two Persons were in the Host.

2. The Commissioner wrote to Mother Paul-Marie: "The link established between the messages of the seeress of Amsterdam and your person leads to the affirmation in your regard of spiritual privileges which are not reconcilable with the Catholic faith." – Here, the mystical authenticity of the Handmaid is being called into question, particularly with regard to Marc Bosquart's writings. However, before denying the authenticity of that mystical life, it would need, first of all, to be studied seriously as a whole and not just by bits and pieces or based on the opinions of persons who comment in an unpleasant or offensive manner certain phrases taken out of context.

Can it be said that a mystery conceals ambiguities? The problem does not stem from the mystery itself, but rather from our ability – or inability – to apprehend it.

When the Pontifical Commissioner states that the Sons of Mary, like our Foundress, are placed "in an ambiguous position with regard to the two matters raised above", that the Sons of Mary "are associated with the two elements... mentioned and the ambiguity that surrounds them", and that "the situation created at Spiri-Maria casts a shadow over their apostolate which must be lifted for their good and that of the faithful they are called to serve", where is the shadow and where is the Light?

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(Sylvie Payeur-Raynauld's thoughts..., continued from page 13)

The mystery is light; the incomprehension of the mystery is shadow and one sees ambiguity where there is only light...

Unjust Requests from the Authorities

The Lady of All Peoples has urged Christians to fight for her, for the dogma, so that her prayer may be disseminated.

Must the Sons of Mary yield to the Pontifical Commissioner's demand "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" and "not to celebrate the Eucharist in the presence of the picture" (the Host presenting the Redeemer and the Co-Redemprix above the main altar at Spirimaria), under the pretext that in so doing "a shadow [is cast] over their apostolate"? Their conscience will have to answer to that!

Can Marie-Paule comply with the Commissioner's request "to accept in a spirit of faith the recent message from Cardinal Ouellet" and "to take concrete actions of communion" with the Commissioner and the Archbishop of Quebec, when the actions asked for are contrary to the demands from Heaven and would bring her to disobey God's orders?

"Wounds"

Can we wound the unity of the Church by making the truth known when this is necessary? There is a time to be silent and to silently take the blows, and there is a time to speak up when God's plan requires it to defend such an important Work against which there is a flood of calumnies.

The Church cannot muzzle the information media. If our paper *Le Royaume* is in error, then let that be shown us. However, the Commissioner does not mention any errors, but rather states of soul that resulted from its reading. He states that "the last issues were very hurtful". But what about the men and women who were the victims of the "episcopal opposition", sent back from one "judge" to another, accused of all kinds of things without having the possibility of defending themselves?

The Church of unity cannot be a Church of injustice, of complicity with falsehoods. The Church of unity is a Church of light.

Concrete Gestures

The Pontifical Commissioner in quoting Pope Benedict XVI's message emphasizes that "concrete gestures" must be made and that we must submit "to the charism of authority".

Yes, we want to submit to the Authority, the highest Authority, and that is why we advance, confidently trusting in God and the Immaculate who guide the Marian Work and will lead it to the right harbour, in spite of what men will say or do, even if they are men of authority in the Church. And is it not the very purpose of the Church to be faithful to its Founder? Pope Benedict XVI defined in these terms his program of governance:

"My real programme of governance is not to do my own will, not to pursue my own ideas, but to listen, together with the whole Church, to the word and the will of the Lord, to be guided by Him, so that He himself will lead the Church at this hour of our history." (Homily at the Mass inaugurating his pontificate, April 24, 2005)

This Pope has already declared that the greatest problem of our times is "our deafness to the voice of God". It would really be a shame if Mother Paul-Marie were to begin to turn a deaf ear to God who has always guided her! And it would really be a shame if we were to lend an ear to voices other than the voice of God...

April 26, 2005

Sylvie Payeur-Raynauld

His Exc. Archbishop Prendergast's Second Letter to Marie-Paule



ARCHDIOCESE
OF HALIFAX

P.O. BOX 1527 HALIFAX N.S. B3J 2Y3

June 4, 2005

Mrs. Marie-Paule Giguère
626 route du Sanctuaire
Lac-Étchemin, QC G0R 1S0

Dear Beloved Daughter in Christ,

Saint Paul tells us in the letter to the Romans (5:5) that hope never disappoints us. Therefore, it is filled with this hope that I am writing these few lines to you, sincere lines that come from the heart. First of all, I want you to know that I respect you in Jesus Christ. I was always struck by your kindness towards me, by your gracious attitude whenever we met. I hope I can count on this virtue again, a virtue which deeply marks you as a person, for a common work in the Church. I also highly respect you because I believe that God is making a gift to His Church, a gift that is manifest in the eloquent testimonials of so many men and women who grew up in the Army of Mary, many of whom have found in the Sons of Mary propitious ground for the blossoming of their vocation.

rest was an exaggeration; God did not expect so much. I did my best to bring him to understand, but with the bad rumors he heard everywhere and especially in Canada, I was always coming up against a closed door, until I told him one day: "Someday, you will understand."

For a few years now he has been saying the consecration to Mary every day along with the recitation of the rosary. He often said to me: "I want to see a miracle in Guy's condition and then I will believe in this story of the Army of Mary." Our son Guy has suffered from muscular dystrophy for fourteen years. For eight months now, he has been a resident of an extended care home here in Bristol because his condition has become too difficult for us to be able to care for him at home.

On March 17, my husband, Jean-Louis, a plumber well-known in Bristol and the surrounding districts, was taken to hospital by ambulance because he had difficulty breathing. He was admitted and diagnosed with pneumonia, although all kinds of tests never substantiated that diagnosis. He was discharged on March 24, and readmitted on March 26. His condition having worsened, he was transferred to intensive care on March 31. He was dying and no one knew why.

During the night, a telephone call at 11:00 p.m. informed us that he was now hooked up to a respirator. The next morning, Saturday, April 2, the doctor called the family in because we had to take a decision. Since we knew that being on a respirator was not what he would have wanted, we decided to let him die peacefully with morphine. All that was left for us to do was pray and say our final goodbyes.

The fact that we had spent many nights with Jean-Louis had exhausted us to such a point that we thought of simply going home to wait for the news of his death. Shortly before leaving him, we had the surprise visit of a priest we knew; his visit was like that of an angel sent from heaven. Once again, my husband received the sacrament of the sick and the family joined in for the final prayers. That was a great comfort to us.

Between 2:30 and 3:00 p.m., my husband was taken off the respirator and he began receiving morphine to ease his pain. I went to the waiting room and that was when I heard the news on television of Pope John Paul II's death which occurred at 9:37 p.m. in Rome. It was 2:37 p.m. local time..

Since the doctor had informed us that Jean-Louis would probably pass away shortly after midnight, on Sunday morning, April 3, we were waiting for a call from the hospital to confirm his death. However, our youngest daughter had decided to go back to see her father for one last time. Having arrived at the hospital, she met a couple, friends of ours, who were already there and waiting for permission to go to see him. So the three of them would be present to witness what was about to happen.

Once at her father's bedside, she touched his hand and he reacted at the same time with a slight squeeze of the hand, which surprised her. In turn, the other two people witnessed the same thing. So my daughter asked the nurse if such a reaction was normal. The answer was somewhat negative: "It's possible that someone could react that way." After a few minutes, they noticed that the sick person was beginning to react more visibly. So I was called in. In turn, he also squeezed my hand. To my question, "Do you recognize me?" he replied, "Yes, yes." Then, he tried to sit up in his bed, his eyes opened, etc. The nurse had called the doctor who arrived quite disconcerted. He asked us to leave the room so that he

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("The One... Cured", cont'd from page 14)

could examine him. After a few minutes the doctor came to join us in the waiting room, and he collapsed into a chair. Raising his hands he said, "You had a direct line with heaven; there is no other explanation."

So the other members of the family were informed; they all came to join us and you can just imagine what followed. He was already the miracle one of the Bristol hospital and the story was spreading.

A few days later, I gave him the details of what had been prepared for him for his last remaining hours in this world.

The picture of the Lady of All Peoples had been placed on the wall next to his bed. I never asked that he be cured, but only that She take care of him. I had Marie-Paule's picture. I had him kiss my miraculous medal because his had been taken away from him for medical reasons. Then I said the prayers of Divine Mercy for the dying which I knew, etc. And I added: "You know, this was a miracle through the intercession of the Lady of All Peoples." He replied: "Yes, I know."

He told me that in his coma, he was in a large room where everything was white, and all he could see was Pope John Paul II going ahead of him. Suddenly he disappeared.

Since that day, I have been asking myself the question: "What did God want to make him understand or make us understand?" Today, the one who wanted to see a miracle has become the one miraculously cured, and our son is fighting more than ever against depression. And so it seems to me that there is something incomprehensible in all of that, but what is it?

In thanksgiving we went to Spiri-Maria for the ceremony of the Lady of All Peoples, for a short visit, for Mass and a short part of the ceremony, from 10 o'clock to noon, approximately, since my husband's condition did not allow us to stay any longer. The trip, the day before, had been long enough; we had left Bristol and driven to our cabin at Courcelles, a seven and a half-hour drive. On Sunday, we still had an hour and a half drive to go to Lac-Étchemin. That was already quite a feat for his first trip after his discharge from hospital. We will come up again later, with the entire family, if possible, including my son.

Thank you to the Lady of All Peoples for having interceded for us.

O Mary, conceived without sin, pray for us who have recourse to thee.

To all of you, parents and friends, and especially to you at the Center Spiri-Maria, who supported us through your prayers and Masses, a most heartfelt thanks.

Suzanne and Jean-Louis Labrecque
Bristol, Connecticut, U.S.A.

Editor's note: In this testimonial, Mr. Labrecque tells his wife that, while he was in his coma, he was "in a large room where everything was white, and all he could see was Pope John Paul II going ahead of him. Suddenly he disappeared."

Perhaps it would be good to mention that Mr. Labrecque found himself in the white corridor or white tunnel through which souls pass before arriving at their destination. Usually when souls are in this tunnel, they see at the end the beautiful light of the exit. Now, Pope John Paul II, who was ahead of him, seemed to have disappeared, but it was, rather, Mr. Labrecque who was coming back to life while the Pope continued on his way to God. It should be noted that these two people died on the same day and it would seem at about the same hour, if one takes into account the time difference. The sublime reality of life in the hereafter!

However, to be totally frank, I must admit that I was surprised to see – and I discovered this as I was viewing the Army of Mary's web site – that a public reply to my letter, personally addressed to you, had been published without my knowledge by a third person, Mrs. Sylvie Payeur-Raynauld. Setting aside this disappointing fact, I was grieved first and foremost by what appears to me to be a blow to an Ignatian principle that is important to me, whereby one presumes that good will is always present in the person with whom one is speaking or corresponding. I do not know Mrs. Payeur-Raynauld very well, but besides a poor understanding of the Catholic faith and the ecclesiastical laws, I have noticed what seems to be a constant element in all her writings. We find in her a will to defend "at all costs" the work you have founded against anyone whomsoever who would dare question anything whatsoever with regard to this work, to the point of even sacrificing the truth and, instead of presuming that the other person has good will, assuming precisely the opposite! Now to question or challenge something does not mean "being against it". It seems quite clear to me that she understood nothing of my letter to you and that she finds in it motives that had never even entered my mind when I wrote it.

This manner of acting is also reflected in the other writings of your spiritual sons who fall under my responsibility. It is sad to see the "I accuse" made against the Church of Jesus Christ by these persons who are doubtlessly good, but who nevertheless, "in the name of truth and love" fall into the opposite extreme. In the history of the Church, numerous rents were made "in the name of God". God certainly did not want the schism of the Orthodox Church, the schism of Bishop Lefebvre, the departure of Martin Luther, the break by the Church of England. And yet, in all these cases, it was always in the name of God or of a mission entrusted by God to an individual that action was taken. After almost 500 years, the Reform Churches still exist. Could Gamaliel's words be applied there? God cannot desire an estrangement of the Sons of Mary or the Army of Mary from within the bosom of the one, holy, Catholic and apostolic Church.

You know that the cause of the Sons of Mary is important to me. That is why I had written to you, their "spiritual mother", in all confidence. Far from me the thought of wanting to take God's place. I am but a simple servant. On the other hand, this servant was given the responsibility of being in charge of the Sons of Mary, a responsibility requested of him by Peter's successor. So it is to Peter – and therefore to Christ – that I must give an account of this.

I would have understood well your silence and I would not have written to you again. However, the publication of so many things on your web site leads me to believe that I must interpret your silence as a blunt refusal of my mission and my work with your spiritual Sons and, by extension, with those who follow them. The ceremony of May 31 at Spiri-Maria presided over by Sons of Mary went against my humble requests.

It will be my great joy to see the Church of Jesus Christ recognize, some day, the charism that you, as God's instrument, transmitted to the Sons of Mary. However, in order for this to happen, we must purify the Sons of Mary as well as the lay members of a certain dross to bring them, together, to a greater understanding of the Church and its mystery. At this time, this understanding of the Church and its mystery is quite poor. When God wants something, He always speaks through obedience, and nothing can stop Him. The gift of charisms, in the manner in which it is to be exercised, is always subjected to the charism of the authority. The exercise of the charism the Sons of Mary have received must necessarily pass through the Voice of our Holy Mother the Church.

I would appreciate it if you would be kind enough to reply to this letter before June 17 because I must go to Rome to hand over the dossier on the last events concerning the Sons of Mary to the Holy See. Can I hope for your collaboration in asking the Sons of Mary to follow what I have indicated to them, especially those indications expressed to you in my letter of April 25? I beseech you, in the name of Christ and of His Church, not to push away the hand that is being held out to you.

May Mary, through her Immaculate Heart, inspire and support us in our journey.



+ Terrence Prendergast, S.J.
Archbishop of Halifax
Pontifical Commissioner
for the Sons of Mary

cc: To all the Sons of Mary



Father Eric Roy's Reply to Archbishop Prendergast's Letter

His Exc. Bishop Terrence Prendergast, S.J.
Pontifical Commissioner for the Sons of Mary

Your Excellency:

Yesterday I read your letter addressed to our Foundress and dated June 4, 2005. I must say that I have difficulty grasping many of the points touched upon in your letter. Allow me to share with you my personal reflections which will be brief.

You were surprised, Your Excellency, to see a public reply on the web site of the Community of the Lady. You know, for we have often told you this, that the watchword within the Work is **transparency**. Our members are used to this and they have a right to know, for they too are involved in this. Furthermore, the web site referred to gives readers an opportunity to make their own enlightened judgment of the situation since both sides of the coin are presented; nothing is kept hidden. Thus, your letter having been made accessible to all, all the Sons of Mary had a chance to see what you wanted to request of us through our foundress, permitting each one, individually, then to remain completely free with regard to the directive given. Once again, we repeat to you, Marie-Paule has always given us a great freedom of action, and that is what she is continuing to do, so that each one really feels absolutely free to act according to his conscience.

Through this last letter, you repeat your request to us. And through the carbon copy addressed to us, we are again informed of your demand. And our reply will remain unchanged, for **it is still according to our conscience that we will act.**

You accuse us – mainly Mrs. Payeur-Raynauld, but also the spiritual sons who are the Sons of Mary – to want to defend, “at all costs” the Work we love. It is not at any cost, but really at the cost of obedience that we defend it. Yes, obedience according to our conscience to what God asks of us.

You say that our understanding of the Church is poor... But our understanding, regardless of how poor it might be – according to the judgment you make of it –, is nevertheless totally open to what God wants for His Church: a renewal, a broadening of the Church that will gather together all the Peoples into one single community!

It is absolutely astonishing that you should mention this joy that you will experience when the Church of Jesus Christ will recognize the charism transmitted to us by our foundress. In fact, you had an opportunity to see this charism a little bit..., but you would have had the chance to see it even more during your visit to Marienthal last summer if you had wanted to. The question that comes to my mind, then, is the following: “Is this charism good or not good?” In any case, you will agree with me that all charisms, following the order of things, are subject, first and foremost, to the very author of these charisms. And God being the author of all charisms, it is first of all to Him in all conscience that we must be submissive. And that, Your Excellency, seems to you to be our biggest fault, but it is, at the same time, our greatest consolation.

May the Lady of All Peoples be our Advocate!

Father Eric Roy, O.F.F.M.
Superior General

June 8, 2005



Father Pierre Mastropietro's Reply to His Exc. Archbishop Prendergast

Lac-Etchemin, June 9, 2005

His Exc. Archbishop Terrence Prendergast, S.J.
Archbishop of Halifax and Pontifical Commissioner
P.O. Box 1527
Halifax, N.S. B3J 2Y3

Your Excellency:

Given that your letter of June 4, 2005, addressed to Mother Paul-Marie also had
(continued on page 17)

Witness of Fidelity to the Army of Mary



Valérien
Lachance

Magisterium of the Church needed only to ratify subsequently. The dogma of the Immaculate Conception is an example of this, among so many others.

Although article 67 of the *Catechism of the Catholic Church* allows for the repression of possible errors of interpretation stemming from certain private revelations, it is nonetheless certain that the people, on more than one occasion, discerned truths of the Gospel that the

The beatification of Pope John Paul II seems to be following a similar path, that of the people. We will recall that at Pope John Paul II's funeral last April 8, we saw written in large letters on dozens of banners “Santo Subito”.

In the present storm raging against the Army of Mary and which has only just begun, I feel quite at ease to support the project of the Lady of All Peoples, justified by paragraph 67 of the *Catechism of the Catholic Church* which reads as follows: “Throughout the ages, there have been so-called ‘private’ revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the magisterium of the Church, the ‘sensus fidelium’ knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.”

Having read *Life of Love* first of all, I believe in Marie-Paule's sincerity and in her writings. I also let myself be enlightened by the writings of Raoul Auclair and Marc Bosquart, two persons who were inspired and who come from another continent, as well as those of Jean-Marcel Gaudreault, all of whom commented on the books of *Life of Love*, each in his own way, and I retained only “that which was good” for me, as Saint Paul recommends besides, setting aside, for the time being, the texts which my understanding cannot comprehend.

I thank the Church for trusting in my sense of personal discernment so that I can welcome a private revelation that will help me live more fully what constitutes, in my case, an authentic call of Christ or his saints to the Church. And it is through prayer, the receiving of the sacraments and adoration that I hope to achieve this with the assistance of the Holy Spirit, if the good Lord is willing to grant me this favor.

All for the glory of God and the salvation of the world.

God the first served!

June 4, 2005

Valérien Lachance



Nicole Glover

Nicole Glover's Letter to His Eminence Cardinal Marc Ouellet

June 28, 2005

His Exc. Cardinal Marc Ouellet, P.S.S.
Archbishop of Quebec
1073 boul. René-Lévesque
Sillery, Quebec G1S 4R5

Re: Pastoral Message Concerning the Sons of Mary

Dear Cardinal Marc Ouellet:

I hope you are feeling well and that you

are not working too hard lately. I would like to take a moment to congratulate you on the sensational homily you gave upon the death of Pope John Paul II recognizing his great effort and the work he did for the Catholic Church during his lifetime. As I watched you on television that day (RDI), your speech was so lovely and touching that it brought tears to my eyes. You are a very strong and persevering person. I believe that in order to change things for the better in today's secular society we are in desperate need to have more men like yourself. And so, thank you for the manner in which you lauded our great Pope. Of the many speeches I've heard from different individuals across the land thanking our Pope, I believe yours was the most memorable of them all. I am certain that Pope John Paul II is looking down from his heavenly home watching your every move to help guide you to make the right choices in the future.

After reading your letter of April 4, 2005, that was publicized on the Internet concerning your Pastoral Message given to the faithful about the danger of the Army of Mary, I decided that I should write to you and express openly my feelings regarding the Community of the Lady of All Peoples.

In your letter of April 4th you quoted, "*It is my pastoral duty to denounce the doctrine of the Army of Mary and the manner in which this organization presents Marian devotion.*" Another quote mentioned was "*The unity of the Church is wounded through the opening of a retreat house and the holding of Eucharistic celebrations.*" I can't understand how being spiritually guided by these good priests and also having Perpetual Adoration 24 hours daily can "wound" the Church. Also mentioned in your letter is that the "*faithful are being misled*". Is it possible that being every day more and more witnesses of the signification and of the beauty of the Army of Mary, the faithful are being misled into not knowing the true meaning of this work?

Over the last number of centuries, we have come to know of many saints who went through the torments of persecution alongside their communities to give witness to God's love for all mankind. Just to name a few – St. Joan of Arc, St. Patrick, St. Padre Pio, St. Maximilian Kolbe and the children of Fatima are but a few individuals who have in some cases been tortured, humiliated, disgraced, martyred and even denounced by bishops and priests. I feel that our foundress Mother Paul-Marie is going through the same struggles that St. Joan of Arc endured in being shunned by the hierarchy of the Church. Bishop Cauchon denounced St. Joan of Arc, but in our foundress' case it has gone higher in rank to the position of Cardinal.

In your letter you also emphasized, "*I am also addressing myself to those people who in good faith are sympathizers of the Army of Mary to reiterate the warning with regard to the risks to be incurred.*" I myself am one of those sympathizers that you have indicated in your letter. I am sixteen years old and have been in the Army of Mary since the age of seven. During that time I have been truly blessed by having accompanied my parents on Marian Pilgrimages, participating in processions and youth retreats, visiting numerous people and places, and above all, having the privileged opportunity to meet personally with Mother Paul-Marie on different occasions. It is difficult to express in words the joy of knowing her and her entourage of beautiful priests, brothers, and nuns who deeply love her.

For the last three years, I was fortunate to attend the Army of Mary's week-long summer camp for girls. We were truly

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(Father Pierre Mastropietro's Reply..., continued from page 16)

a carbon copy for all the Sons of Mary, I, in turn, am taking the liberty of writing you a note to share with you that hope that is mine in this hour of truth, in view of the choice I must make, in complete freedom, in all conscience and fully aware of the situation, in the light of the last events which have taken place in the shadow of your mandate as Pontifical Commissioner.

The wise words of the letter of Saint Paul to the Romans which you quoted in your letter remind all of us, in fact, no matter who we are, that hope never disappoints. I am confident, however, that you will not be too upset with me if, for my part, I take up again this same thought of the Apostle of the nations to situate us better within its broader context:

"Now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ. Through him we have gained access by faith to the grace in which we now stand, and we boast of our hope for the glory of God. But not only that – we even boast of our afflictions! We know that affliction makes for endurance, and endurance for tested virtue, and tested virtue for hope. And this hope will not leave us disappointed, because the love of God has been poured out in our hearts through the Holy Spirit who has been given to us." (Rom 5:1-5)

Yes, what a grace true hope is, especially when one realizes that this latter is always recognized through the sign of "affliction, endurance and tested virtue", the Work of the love of God pouring out into the hearts of the good and faithful servants and handmaids. I thank you, Your Excellency, for having chosen that passage from Saint Paul which illustrates very well, in few words, in a simple and eloquent manner, what Mother Paul-Marie's entire life has been, that is to say, faith, hope and love.

You will agree, I am sure, that in this is a tangible sign of the marvelous Work, always active, of the unique and ineffable True Holy Spirit who was given us in "*Celle*" "*who once was Mary*" for the Redemption and who presently wishes, in Mother Paul-Marie, to send "*now*" her "*Spirit over the earth*" in order to continue and bring to perfection in this hour of the Co-Redemption the Work of love of God by making "*the Holy Spirit live in the hearts of all peoples*", as the Lady reminds us in the prayer she gave to Ida Peerdeman.

In this hour of truth when so many facts bring out similarities between the situation we are presently living and the one before the Pretorium where in former times Pilate – out of a fear of the emperor and in a desire to look good in the eyes of Herod, the Jews and the Romans of his time – uttered the shameful and unjust condemnation of Jesus to death, it is important for you, Your Excellency, just as it is important for me, a Son of Mary, to have, relatively speaking, the courage to say whether or not we believe in the veracity of the Work of the Army of Mary and more particularly in the veracity of its Foundress. "What is the truth" with regard to Mother Paul-Marie? That is the question to which, today, each one of us must have the honesty and courage to reply and to confront each other with, without trying to evade the question or attempt to shift our personal responsibility, like Pilate did, onto the shoulders of the One who, for so many years, has been so unjustly calumniated, ridiculed and accused and who is now sitting in the box of the accused, condemned in advance.

For, once we have reached the Pretorium where only the laws of cowardice, lies and presumed guilt prevail, it is well and truly a lost cause for the man or woman who is falsely judged and condemned to attempt to explain himself or herself and to seek to defend himself or herself. It is more up to the one who is bringing the case to court, as it is to the grateful witness, to display his true colors, without having the unconscious pretension of Pilate, that is, that of having the power to save or to condemn.

Without wishing to imply that you have any ill intention whatsoever, Your Excellency, I sincerely believe that your ultimatum of June 17, 2005, given to Mother Paul-Marie, whereby she is to reply officially to your last letter before your impending departure for Rome, sounds a little like a stage one is obliged to go through in a normal procedure leading to the final step of an unfavorable sentence which was pre-determined a long time in advance. I cannot see why it is really necessary, unless it is in order to be able to give oneself a clear conscience, to try so hard to safeguard the image of appearances.

Mother Paul-Marie's personal silence regarding the preceding letter you addressed to her personally was as easy to understand as the publication of that letter on Internet: Mother Paul-Marie has told you more than once in the past all that you needed to hear from her for you to be able to understand the grandeur of the Work of God in which she considers herself to be "the zero through which Mary passes". Before your insistence that she make a commitment to personally dissuade the Sons of Mary from their attachment to the Work of the Lady of All Peoples, she had no other choice but to leave each Son of Mary free to stay or to leave, without making any comment, without hiding anything from the members of the Work and the Community who are indirectly involved and touched by the regrettable stands you have taken.

Rather than seeing in this an "I accuse" made against the Church, perhaps you could and should have seen in it a gesture, besides being one of transparency, of heroic evangelical obedience... In any case, there is no point in trying to justify at this time the pearls of charity that have filled the entire life of the Foundress over the years; it would simply be wasteful to throw them out to those who, in any case,

would be unable to make good use of them.

It is possible that this attitude on the part of Mother Paul-Marie contrasts somewhat and even greatly with your way of seeing and doing things, given that some of your recent letters and the information about steps taken circulated freely within ecclesiastical milieus, and more particularly among the clergy in Alexandria-Cornwall, before being officially communicated to us a week or even ten days later.

However, you may rest assured, Your Excellency, that this situation, as regrettable and morally undefendable as it might be and regardless of its cost, takes nothing away from the esteem and respect that are due you as Pontifical Commissioner.

This having been said, it would perhaps be advisable not to insist any further on the prerogatives of your Ignatian formation which we respect just as much as you do, but which to this day have only served to complicate things even more in the exercise of your mandate which concerns us. I beg you, please drop the presumptions of a "blow to an Ignatian principle"...

Without wishing to take anything away from your founder, it would seem to me that we have enough of concerning ourselves here with the problems of the Church born of Christ's pierced side. Let us try to find in it again, with Him, at the foot of the Cross, Mary, His Mother and our Mother. If it cannot be a good point of departure, it will at least be a good point of arrival.

You know very well that your argument of the principle of an always presumed good will on the part of the listener does not hold true for an instant in your letter of last June 4. The proof of this is that you yourself attribute an unfounded "I accuse" to Mother Paul-Marie, Mrs. Sylvie Payeur-Raynauld and the Sons of Mary without realizing the simple and necessary questioning directed at you, and this according to your own exhortation.

Furthermore, the contrast you personally establish between the current situation of the Work and the Community and the situation of the many rents made "in the name of God" in the history of the Church by comparing our case with the schism of the Orthodox Church, the schism of Bishop Lefebvre, the departure of Martin Luther or even the break with England, henceforth places you, more than anyone else, in a position of being obliged to make an unequivocal choice: Who are we for you? Catholics? or heretics? To compare our ecclesial reality to one or other of the ones quoted above is already casting a strong doubt upon our Catholicity.

At the point where we are at the moment, Your Excellency, would it not be more honest for everyone that you state clearly and officially to which side your perception of things leans?

If, in your eyes of Pontifical Commissioner, we are always Catholics, then one would have to stop treating us like schismatics and see to it that a just and proportionate reparation be made as soon as possible on the part of all the ecclesiastical authorities involved in the machinations and injustices perpetrated for so many years with regard to the Foundress of the Work and of the Community.

If, on the other hand, Your Excellency, you consider that, in all conscience or through advisability, we are not in full communion with the one and only Church of Christ, we would appreciate it if you would tell us this as frankly and simply as possible and, from that point, to respect us at least as one would separated brethren, recognizing through this very fact the moral impossibility of your exercising your role of Pontifical Commissioner over a reality which, in any case, you could not have any type of jurisdiction.

In closing and while we thank you for your will to help the Sons of Mary as well as the lay members of the Work purify themselves from "a certain dross", and this in spite of our poor "understanding of the Church and its mystery" – to take up here only a few of your own expressions –, I wish to assure you that my Foundress, my confreres and I have always believed in the gift of charisms, big or small, by recognizing as well and particularly the one that belongs to the Authority. That is probably why, to this day, we have always remained vigilant so as not to confuse the grace of the Creator with the nature of the creature, regardless of how great, intelligent or gifted this latter might be, in order not to contribute through our own fault to repeating certain errors of the past.

Rest assured, Your Excellency, that this letter for which I assume, personally and exclusively, all responsibility is in no way intended to be a response made on behalf of Mother Paul-Marie, my confrere Sons of Mary or anyone whomsoever other than the undersigned.

I am confident that, in the eventuality that my Foundress remains silent and does not reply to you before the ultimate date of next June 17, you will know, at least for this once, that you are not to see in it some sort of blow to one or other of your praiseworthy Ignatian principles or some sort of refusal on her part of the hand you have held out to her, but rather Mother Paul-Marie's sole concern of rendering an account, to the very end, of the hope that is in her, even if this were to be at the cost of the giving, to her last breath, of her Life of Love....

In this hour of truth and also of choice, I ask, for all my confreres and for myself, the grace of fidelity to the charism of the Work and the Community to which we belong and of which we have been, for so many years, day after day, the witnesses and the beneficiaries, quite unworthy and yet so very grateful and filled with wonder. May the Sons of Mary live more and more every day in conformity
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(Nicole Glover's letter..., cont'd from p. 17)

blessed in having a priest celebrate daily 7:00 a.m. Mass, hear our confessions, give us guidance in our spiritual and moral lives with emphasis on modest dress and to show us that by loving and living charity we truly honour God. In my opinion, the Army of Mary far exceeds any other summer Catholic youth camps operating throughout Ontario and Quebec in the promotion of a genuine Catholicity for young teenagers. For example, how many such camps are directed by dedicated priests and nuns? Our week-long camp isn't entirely about praying but involves youth to explore their talents in sport, music, theatre, and creativity, etc. For myself, the Army of Mary is an opportunity for teenagers from across Canada to come together as family to share those varied talents by learning to grow closer together in God's love.

Sometimes I wonder if I would be the same person that I am today if I hadn't become involved with this remarkable Community. The answer is no, since it isn't difficult for teenagers my age to be seduced by the glamour of today's society. The Army of Mary has taught me to be strong in my moral and spiritual beliefs, to fight against any problems that come my way. Saying my daily rosary with my family has benefited my spiritual life. With the help of Jesus and the Blessed Virgin Mary on your side, how can you not win?

Since I have been reading *Life of Love*, I have found myself growing spiritually by learning that it isn't important to acquire so many earthly things in life but to learn to give something back to God in small sacrifices. It has also given me a better understanding of the mission on earth of Mother Paul-Marie. I firmly believe that this woman's mission on earth is to change things for the better, even if it means that she must serve as a soul sufferer in order for souls to enter heaven. She is definitely God's instrument for the present time knowing full well that she will be denounced by priests and bishops in the end. Everything that she has announced has come to be, in her speaking the truth. What we are left with is a simple choice to either accept or reject her.

In conclusion, I ask you dear Cardinal Ouellet to reconsider your statements concerning Mother Paul-Marie by seeing in her the truth that she represents. Let me reassure you that the foundress along with the Sons and Daughters of Mary hold no grudge against you, as they are always encouraged to speak with kindness about their neighbour. Whatever conclusion develops from this state of affairs, always remember that the Army of Mary members have you in their prayers in the hope that you will be responsible to God's calling in your religious convictions.

Sincerely,

Nicole Glover

Sturgeon Falls, Ontario

cc: To whom it may concern

**"What a Joy to Find
my God Again!
Yes, What a Grace!"**

Life of Love knows and denounces human wretchedness with a penetrating and sometimes wrenching sincerity, sympathizes with weakness and heals it.

Life of Love is light, newness, energy, regeneration, salvation. That is why it gives birth to a specific form of new life. "Do not conform yourselves to this age but be transformed by the renewal of your mind, so that you may judge what is God's will, what is good, pleasing and perfect,"



**Germain
Simoneau**

Saint Paul tells us (Rom 12:2).

In *Life of Love* we see a soul (Marie-Paule) that is really submissive to the will of God in all it thinks, desires and loves. It is always ready to change its manner of acting upon the slightest indication of divine will. We also learn that God's will is manifested through events, that is to say, in the joys and the trials of all kinds, the illnesses, the afflictions, the consolations, the births and the bereavements. We understand as well that, throughout her entire life and still today, Marie-Paule has had to walk in pure faith.

We discover in it that Marie-Paule sees God alone in all things. Whether illness strikes, or there is spiritual aridity, or amid all the vexations of this life, etc. she does not let any of it upset her nor does she criticize, because she rises above all these events in order to see God who guides everything for His greater glory and the welfare of souls.

To reach that point, Marie-Paule needed to acquire two main virtues, namely, humility and obedience, both of which are absolutely necessary in order to accomplish God's will in all things, and she did so by silencing her nature, the vexations, humiliations and tribulations of the body and soul.

Saint Bernard said: *"The beginner, prompted by faith and fear, bears the cross of Christ patiently; the one who is progressing, prompted by experience, carries it willingly; while the one who is consummate in charity or perfection embraces it with ardor."* Consummate in charity, Marie-Paule has embraced and still embraces the cross every day of her life. Not only does she embrace it, but she lets herself be crucified upon it.

Did not Marie-Paule make her own this prayer by Saint Francis of Sales: *"My God, I desire nothing in this world except you and your holy will. I have the greatest desire to grow in your love and in all the virtues, and to do this, I want to faithfully accomplish your signified will. But for all those things which depend upon you and not upon me, I confidently place myself in your hands and hold myself in readiness, in a simple and filial waiting, to do anything you wish. I desire nothing, I ask for nothing, I refuse nothing. I accept everything. The only thing I desire is to let you lead me as you wish and to acquiesce with love to your every wish. Amen."*

What we remark in Marie-Paule is her simplicity, her joy and her peace. Father Saint-Jure explains well this state of a soul submissive to God's will: *"The souls that follow this way enjoy an inalterable calmness and spend their life in a peace that they alone can understand and which cannot be found elsewhere on earth... In fact, can we conceive of a more blessed state than the state in which the soul is carried, rests, or falls asleep like a child in the loving and almighty arms of divine Providence?"* (P. Richer-M., O.F.M., *Toute la messe vécue*, p. 509)

We have not finished discovering or understanding all the treasures contained in the volumes of *Life of Love*. A heartfelt thanks to Marc Bosquart for having partially raised the veil covering them.

I am one of those who owe their return to the practice of religion to the reading of *Life of Love*, a return that occurred after having been away from it for almost fifteen years. What a joy to find my God again!... Yes, what a grace!

Thank you, Mother Paul-Marie, for having accepted to live this *Life of Love* and to write it for the greater good of souls. Through your writings and your example, you have taught us to love God, the Church, and the sacraments, more particularly confession and the Eucharist.

Lac-Échemin, June 26, 2005

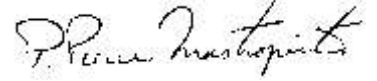
Germain Simoneau

(Father Pierre Mastropietro's Reply..., continued from page 18)

with the spirit and the ideal of the invaluable grace of foundation, a grace that is always living and active and that, through the will of God and the Immaculate, still and always passes through the privileged Voice of the chosen Instrument who is their Handmaid, Mother Paul-Marie.

Thank you, Your Excellency, for understanding and respecting this choice to which the confreres and I, through the grace of God and the assistance of the Immaculate Virgin, humbly hope to remain faithful out of love, now and for ever.

Sincerely,



Father Pierre Mastropietro

cc: To whom it may concern

Sylvie Payeur-Raynauld to His Exc. Archbishop Prendergast

The Pontifical Commissioner's tone in the letters he writes to Mother Paul-Marie leaves us quite ill at ease: "Beloved Daughter in Christ", etc. To the compliments are mixed in demands which are equivalent to the putting to death of the Community.

Thus, Archbishop Prendergast wrote to our Foundress: "I highly respect you" and "It will be my great joy to see the Church of Jesus Christ recognize, some day, the charism that you, as God's instrument, transmitted to the Sons of Mary."

On the other hand, what are we to think of the fact that shortly after his first meeting with Mother Paul-Marie at Lac-Échemin in 2003, he declared to a lady from his diocese who had just told him she had spent celestial moments at a retreat at Spiri-Maria: "Above all, do not go back there!" Even with that knowledge, Mother Paul-Marie asked Sister Chantal, who was preparing a report on the Pontifical Commissioner's visit to Spiri-Maria for our paper, to "be kind to the Commissioner."

During subsequent visits, he continued to be warmly welcomed in spite of the mission with which he was charged and whose goal was not unknown to the Directors and the Superiors of the Community of the Sons of Mary.

Ignatian Spirituality

Archbishop Prendergast quotes an Ignatian principal that is very important to him: "one presumes that good will is always present in the person with whom one is speaking", a principle which, according to him, would have been infringed upon by my comments on the letter he addressed to Mother Paul-Marie on April 25, 2005.

We have no doubt of the good will of the religious authorities that, at this time, are forming a league against the Marian Work, but rather of their understanding of this Work which God is constantly directing by giving our Foundress orders that are not to be questioned.

The Lord warned His Apostles that those who would persecute them would believe that they were rendering a cult to God (cf. Jn 16:2). That was really the reason that made Saul persecute the first Christians until he was hailed by Christ on the road to Damascus. Saint Maximilian Kolbe said: "When a Work is authentic, it must be persecuted, even by those who are good."

For the moment, our line of conduct should be one of charity that strives to forgive, as our Foundress exhorted us to do during the triduum of May 27-29, 2005, at Spiri-Maria:

"An excellent means, very powerful, to get through this period of serious disruptions... is to be found in the promise, between God and each one of us, to offer everything for the Pope, the cardinals, the bishops and the priests by becoming 'angels of the priesthood'. What do you think of that? You are free to do so if you wish. Is it not sublime to offer ourselves as victims for those who strike us? That is the sublime forgiveness that permeates us with the purest rays of Love."

To come back to Saint Ignatius – who, in the first years of his apostolate, was suspected of heresy and arrested by the Inquisition –, what I remember of him in particular is the path he followed which led him to "the discernment of spirits". An army man, he was wounded in combat. Being unable, during his convalescence, to obtain the novels of chivalry he liked to read, he was given to read two books on the life of Jesus and of the saints. Then, analyzing himself, he realized how happy he felt and how, after this reading, he had the desire to be virtuous, whereas after having read the novels of chivalry, he was rather unhappy. So he decided that henceforth he would choose thoughts which gave him joy, a sign that they were filled with the Spirit of God.

Just like Saint Ignatius, we can have recourse to this discernment to try and discover God's will in our regard and then follow our conscience. Admittedly, we must obey the authority, but when this authority exacts of us things which are contrary to what God asks of us, then, within the present context, we must "obey God rather than men" (Acts 4:19), as Saint Peter said.

In the Service of the Truth

Archbishop Prendergast wrote to Mother Paul-Marie: "We find in [Mrs. Sylvie Payeur-Raynauld] a will to defend 'at all costs' the work you have founded against anyone whomsoever who would dare question anything whatsoever with regard to this work, to the point of even sacrificing the truth..."

A just cause has the right to have its defenders. And that is true of the Army of Mary as well when, in the past as in the present turmoil, numerous defenders stood up to bear witness in favor of this Work which has been given a rough time on so

many different fronts.

If "to question", as Archbishop Prendergast writes, means to unjustly accuse the Work, – as so many people have done –, then it is our duty to re-establish the facts as charitably as possible, in order for the truth to triumph, and not to sacrifice it.

I am surprised to see that Archbishop Prendergast finds in my writings a distortion of the truth, when I try very hard, instead, to be faithful to the complex history of the Army of Mary.

Our Understanding of the Church

The Pontifical Commissioner wrote: "We must purify the Sons of Mary as well as the lay members of a certain dross to bring them, together, to a greater understanding of the Church and its mystery. At this time, this understanding of the Church and its mystery is quite poor."

The "*Nouvelle encyclopédie catholique Théo*" [The new Catholic encyclopedia Théo] quotes this story to explain the differences of interpretation.

"NOT A SINGLE MAN CAN KNOW EVERYTHING"

"You will never have two similar interpretations of the commandments. In certain Jewish milieus, the story goes that Moses, participating in paradise in a course on the Law given by the rabbi Quiha, discovered things that were totally new to him...."

"Turning to God, he said to Him: 'Lord, how can such a thing be possible? I do not recognize the Law you gave me; is it a new Law?'"

"There are fifty doors to knowledge, and I opened 49 of them to you, but the last one remained closed to you, for not a single man, be he Moses my son, can know everything. The Law you know has a thousand meanings which you do not know and which others across the centuries will know.'" (p. 599)

After Pentecost, the Spirit of God continued to blow upon the Church and to instruct chosen souls by giving them new knowledge. This knowledge could certainly have appeared to be "dross" to a great many believers, even though it was a part of the heritage which God wanted to transmit to His people and it was essential to their development.

"The gift of charisms, in the manner in which it is to be exercised," wrote Archbishop Prendergast, "is always subjected to the charism of the authority." From all times, the prophets, like our Foundress, were subjected to the demands of Heaven whose directives they followed and these directives often thwarted the plans of the authorities of this earth, even religious ones.

The Duty to Inform

Archbishop Prendergast took offense at the fact that we made public the documents and the manoeuvres of the authority with regard to the Army of Mary. No one has the right to muzzle a Work that wishes to shed light and re-establish the facts when they are falsified, doing so in charity and truth. It is the duty of the information media – of which our paper *Le Royaume* and the web site of the Community of the Lady are a part – to inform the public by presenting the truth.

"A Divine Work with Hidden Mystics"

On August 4, 2003, after Archbishop Prendergast's first visit to Lac-Etchemin, Mother Paul-Marie wrote the following which was published in *Le Royaume* ["The Kingdom"], no. 162, July-August 2003, p. 13:

"With the passage of time and when passions will have died down, the Church will be able to make a pronouncement. We have already been judged by the spirit of this world, which, having penetrated even the highest religious echelons, has been quick to want to suppress and bury a divine Work with hidden mystics. The eschatological Work announced by Saint John, guided by Mary according to the Father's Wisdom, has nothing in common with the wisdom here below."

Mother Paul Marie already knew the outcome of the mandate of the Pontifical Commissioner for the Sons of Mary. It is not given to everyone to understand the "hidden mystics" to be found in a Work willed by God.

June 12, 2005

Sylvie Payeur-Raynauld



Sister Louise Hélie's Letter to Marie-Paule

Lac-Etchemin, June 11, 2005

Greetings, Dear Marie-Paule,

Last night I had an opportunity to read Archbishop Prendergast's last letter as well as the replies by Fathers Eric Roy and Pierre Mastropietro. What wonderful replies! Very perspicacious, charitable and "transparent"!

I noticed that with the recent events and also the last letters you remained silent in their regard. Archbishop Prendergast's last letter insistently requests a reply, and unless I am mistaken, I do not think you will follow up on it. That silence will most certainly be reproached you by the authorities and also perhaps by other people when everything will come out in the open. But let me tell you that I find your silence absolutely "evangelical".

What did Jesus do throughout His Passion? He voluntarily remained silent. This was not out of cowardice, fear, or a lack of justification. It was not out of weakness either. He had replied to the scribes and the Pharisees so many times! It was a silence filled with respect – a respect for the authority whom He could have unmasked, but also a respect for His mission –, with prayer, abandonment, mercy and especially FORGIVENESS. That is also the meaning I give to your present silence..., a silence filled with Love!

Letter From Sister Senka Kasumovic

Dear Marie-Paule,

I have just read Sister Louise Hélie's letter, and it touched me deeply. What can I say? I cannot express myself very well, but I will tell you my thoughts which come from the heart.



Sr. Senka
Kasumovic

During the war in what was formerly Yugoslavia (between 1990 and 1995), I often asked myself the question: "Why is man so mean? Why do the people from Croatia or Serbia judge each other so badly today when yesterday they were friends?" And I found no answer.

Because of this deadly war, my family left Bosnia and I came to Italy where I met the Sons of Mary shortly before their return to Canada. They left behind them the love of Jesus and Mary and charity towards one's neighbor. But what happened? After a certain period of time, people began to speak ill of the Army of Mary and of Marie-Paule.... I think if I had not known the Sons of Mary and all the evangelical love they spread about them, and if I had not read the first seven volumes of *Life of Love* in Italian, I would most certainly have thought these people were right. So it was that I could not believe the criticisms that were circulating and that caused me to lose patience. I knew that I would not find the truth by going here or there, but rather, that I would find it at the source, in Canada at the Center of the Work. I thought to myself: "During the war, I saw different religions at war one against the other. But here it is a matter of the Catholic Church, and if this isn't war, then what is it?"

The Lord was preparing the way for me, that is to say, He was preparing me so that I could consecrate my life to Him and to Mary in the Community of the Sons and Daughters of Mary.

Five months after I arrived in Canada, there was the Doctrinal Note, but I remained at peace, because I saw and came to know the truth. And to the question I asked myself during the war: "Why is man so mean?" and to the one I asked myself in Italy: "Here it is a matter of the Catholic Church, and if this isn't war, then what is it?", I finally found the answer and I let Jesus reply in my place: "To give one's life for those we love."

For my part, what a grace and what a blessing from Jesus and Mary to be able to work on the translation of *Life of Love* into my mother tongue, Bosniac. This helps me to gain a better knowledge of the Lord's Work and the love of our Foundress who has always forgiven amid all the sufferings she has endured and which she is still experiencing today. And I cannot help saying: "*Life of Love* is the Gospel of Mary."

In her letter Sister Louise Hélie said it all; I have nothing more to add except my gratitude to the Lord for all He has done for me, for all the Sons and Daughters of Mary, for all the Knights of the Army of Mary. We are all called to bear witness in our hearts and to express our gratitude by walking along the path of that love which is giving, that love which is pardon, that love which is abandonment. That is what you bequeath us, dear Mother, through your "Magnificat" of every day.

Your daughter reiterates her gratitude to you, most particularly for your love, your abandonment and your forgiveness.

Volim te [I love you],

June 19, 2005

Sr. Senka-Marie Kasumovic, O.F.F.M.

"Life of Love: This Work Exudes Authenticity"

In 1983, I learned that the Virgin had been appearing in Medjugorje for two years. I read the report on the subject in *L'Informateur catholique*, and then dozens of books. I was overwhelmed by it. I decided to change my life: prayers, fasts, Masses, Communions, frequent confessions. My family followed me a little bit, but very little. I began a prayer group, but everything in it seemed "askew", not quite as it should be, difficult, not very natural. Less than a year later, I gave it up, and a few years later, it dissolved.

I continued to pray, fast and do all the other things. I avidly sought nourishment in all the new revelations that were beginning to rain down upon the world: Vassula Ryden, the Marian Movement of Priests, Kibeho, Akita, Myrna Nazour, Betania, Manduria, Garabandal, JNSR, with a look again at Fatima, La Salette, Lourdes, Rue du Bac and dozens of others. I withdrew more and more, avidly devouring all those books (something I still do). I was certain that the end of the times was close at hand and I was living just for that.

Some ten years or so ago, I read the article in *L'Informateur catholique* reporting the condemnation of the Army of Mary by the Canadian bishops. I did not know the Army of Mary although I had already heard a few negative comments about it. I did not look into it any further. However, I did permit myself to warn a few of my friends who were interested in it (something I regret). I had accepted the judgment made by others without checking it out, a dishonest attitude as far as I am concerned.

A few months ago, other friends whose spirituality I deeply respect gave me to understand that they were interested in the Army of Mary. After having given it some thought, I realized how dishonest my attitude was, saying to myself that I should at least make some inquiries before judging. I borrowed *Life of Love* from them and, since that day, I haven't stopped reading it. I have reached volumes XII-XIII. I am dumbfounded, "flabbergasted", staggered by it! I think the prophecies of the end of the times are the greatest news since the creation of the world. In *Life of Love*, I am discovering more and more the incredible and incomparable richness of this. It seems to me to be the summit of eschatological revelations. I am not a theologian and there are many things in it that I do not understand, but I believe in it. My heart feels at home in *Life of Love*. This work exudes authenticity. One must not have read it in order to dare condemn it outright.

That is the point I have reached in my life. I ardently desire to take a decision. I want this decision to be irrevocable. I "sense" that the Army of Mary is the ultimate path I wish to follow to the end of my life.

July 2005

Robert Lacroix

Love and prayers

We have been reviewing the latest documents on the Army of Mary web site. We feel so blessed to know what we know.

I pray often for our Edmonton members' continued fidelity to the Work destined by God.

Much love and prayers,

Eizabeth Tatchyn

The last events saw your case go from Archbishop Ouellet to Archbishop Prendergast, from Archbishop Prendergast to Bishop Durocher, from Bishop Durocher to Archbishop Prendergast... That is oddly similar to a trial that was held two thousand years ago: from the High Priest to Pilate, from Pilate to Herod, from Herod to Pilate... For many authorities, it would seem that the Army of Mary is a thorny problem that one would prefer to pass off onto someone else..., but in the end, it inevitably goes back into the hands of the highest authority..., just as it was the case for Pilate who was above Herod and the High Priest because he was the representative of Rome. Archbishop Prendergast, through his appointment as Commissioner, is well above the other bishops in Canada and he is the one who will have the final word.

In his last letter he begged you not to push away the hand that was before you. He was holding out his hand to you; are you going to refuse the help of someone as highly placed? After all, it is on what he says that the religious authorities in Rome are going to rely!... Once again, this has an odd similarity with the interrogation Jesus underwent two thousand years ago: "Do you refuse to speak to me? Do you not know that I have the power to release you and the power to crucify you?" (Jn 19:10) And Jesus' reply would be just as appropriate if it were to be uttered by you today: "You would have no power over me whatever unless it were given you from above. That is why he who handed me over to you is guilty of the greater sin." (Jn 19:11) Here, the ones who have a greater sin are those who issued a "mandate" with an already predetermined outcome.

His Excellency says in his letter that, more than anything, he wants to see the unity of the Church, that he has never had any bad intentions and that he desires our good. Pilate too wanted to save Jesus; he tried to save him in every possible way – even through the hardly glowing choice of having him scourged!!! –, but in the end, he gave in to the increasing pressure. Archbishop Prendergast was not without noticing "your kindness", "your gracious attitude" "your virtue" on which he leans. During his visits, he was able to take note of the spirit of prayer of the Sons of Mary, their wonderful liturgy, their fervor, their love of the Virgin, to mention only those few points. They are strong points which most certainly must have made him stop and think and perhaps they even prompted him to look for "alternatives" to help us. But...

Once again, may I be allowed to quote a passage from Christ's Passion:

"At this Pilate said to him, 'So, then, you are a king?' Jesus replied: 'It is you who say I am a king. The reason I was born, the reason why I came into the world, is to testify to the truth. Anyone committed to the truth hears my voice.'

"'Truth!' said Pilate. 'What does that mean?' After this remark, Pilate went out again to the Jews..." (Jn 18:37-38)

The parallel is being lived once again, dear Marie-Paule, in your own life.

Therefore, you are the Co-Redemptrix?

Yes, you are. You were born, you came into this world to bear witness to the Truth, the whole truth of the message given to you, the whole truth on the mission entrusted to you, the whole truth on the realities of On-High which the Lord permitted that you experience in your own life, your own ascent into the different Worlds... And you had been warned of this a very long time ago: "Some will think that you lack charity, but you will only be differentiating between good and evil." And this evil is laid bare by your telling the truth. This truth which you possess, you offered it to the Church many times..., but it did not want it.

Archbishop Prendergast could well ask himself, "What is the truth?" Unfortunately, though, he did not take the time to scrutinize it when he was in Lac-Etchemin; he neither waited for nor heard the answer. In appearance, he took the time to hold meetings, to open the door, to look for solutions, to write beautiful letters...; subsequently, he will be able to say that he did all he possibly could to help us, but since we did not listen to him, all that was left for him to do, unfortunately, was to "wash his hands" of it all.

We know what followed in the story of Jesus, and we guess that this may well be what will follow in your story..., but the most wonderful of all is that we already know the outcome because Mary announced it to us:

"In the end, my Immaculate Heart will triumph."

Through all this Passion which you must live, I pray that you will find along the way a few "Cyrenians", a few "Veronicas", a few "Johns" to support you and to remain standing next to you.

With all my love!

Sister Louise Hélie

NEW ITEMS FOR SALE

– CALENDAR FOR 2006

The new calendar for 2006, the theme of which is "The Enchanting Setting of Spiri-Maria", is now available.

Printed in a smaller format – legal size –, this liturgical calendar offers you a few religious thoughts (in French) drawn from *Life of Love*, with twelve color photos of Spiri-Maria presented in the form of detachable post cards which may be kept.

Format: 8½ x 14 in. (21.5 x 35.5 cm)
White spiral binding
12 sheets with color post cards
Cost: \$9.50 (tax included)
plus postage and handling

Ten brochures (out of a series of 15) presenting the prophetic words contained in *Life of Love*, and their realization, are now available in English. The series originated from conferences Sister Jeanne d'Arc Demers gave in 2003/2004.

–*Le Royaume* encourages us to grow in intimacy with our Father in heaven. Furthermore, it is a beacon that indicates the road to follow and sheds light on the pitfalls to be avoided. It helps me purify my spiritual orientation. Thank you for this valuable service. **Joseph Michaud**