



Fr. Denis Laprise

### Afternoon Program

After the singing of the hymn "Bénissons le Seigneur" (Ananias' canticle), the Master of Ceremonies, Father Denis Laprise said:

We have loudly proclaimed today that "God is love, God is light". We have sung it as well. This theme was chosen by Mother Paul-Marie, after a grace of Light she received, along with the indication from the Lord to communicate it

to the persons present, at the end of the Mass for my 40th anniversary of ordination to the priesthood. What a gift from heaven for her and for us, for we have had the privilege, Father Victor and I, of being the first men religious called by the Lord to be a part of this blessed Work which is the Army of Mary and we have been working in it for thirty-five years. This grace of light which was read to the assembly on that day, was prolonged and completed in the days that followed. For those who have not heard it, Sister Jeanne d'Arc, - Marie-Paule's "bosom friend" whom the Lord had "announced" to her six years before they met -, will read it to us.

### CHALICE - JETS OF LIGHT

First of all, it is good to recall the following:

#### DARK PERIOD

On Friday, July 15, 2005, it was "announced" to Mother Paul-Marie that "WE HAVE REACHED THE DARK PERIOD FOR THE CHURCH AND THE WORLD."

In the last two months, have we not witnessed the fulfillment of this prediction? Let us remember that prayer and penance are more than ever necessary.



Sr. Jeanne d'Arc Demers

#### CHALICE - JETS OF LIGHT

On Sunday, July 17, during the Mass celebrated by Father Victor Rizzi and Father Pierre Mastropietro, in the presence of two Sisters and Mother Paul-Marie, she received a very special and encouraging grace at the Elevation.

As Father Victor was raising the chalice, a beautiful LIGHT, a fountain of LIGHT, flowed from the chalice, driven by Divine Power. The LIGHT went up and then fell back down around the chalice, about the altar and even under the altar, in a straight line towards the earth which, surprisingly enough, was small and located in the depths of darkness. "It is nonetheless surprising that, although I am on earth," she said, "I see it in its totality in the depths. Such is the power of Mass which lifts us up from this earth without our even knowing it."

This luminous flow lasted all during the reading of the third Eucharistic Prayer. It was only at the end of the Prayer that Mother Paul-Marie suddenly heard Father Pierre reading the last part of the Eucharistic Prayer:

"Father, hear the prayers of the family you have gathered here before you. In mercy and love unite all your children wherever they may be."

After Mass, Mother Paul-Marie informed the two Fathers of this grace, thinking that afterwards she would keep it in her heart, but an hour later, the Lord asked her to write down the morning's grace and to inform Father Denis Laprise who was celebrating on that day the fortieth anniversary of his ordination, so that he could read it at the end of the Mass at Spiri-Maria to those who were present.

Mother Paul-Marie was so happy to see that Father Denis, a pioneer in the Work, would thus be included in this grace. Since Mass had already begun - the indication had been received during the homily -, the task had to be done quickly.

So Mother Paul-Marie dictated the grace to Sister Chantal and Sister Micheline. Everything was ready in no time and brought to Father Denis who learned of it at the end of the Mass, at the same time as he read it to the assembly.

Now, the grace was prolonged in the days that followed. In her personal diary, Marie-Paule wrote:

"Every morning, at the elevation of the chalice, the fountain of LIGHT appears again and the rays of light shoot up even higher and form a more extensive circle before falling back down again upon the earth which is constantly getting bigger and seems to be rising again, while the light pushes back the darkness which seems endless. This light irradiates my days of exhausting work.

"Suddenly, on July 28, a special grace surprised me."

We will come back to this topic at the end of the talks that will follow which will set us in the context of what is currently happening concerning the Sons of Mary.

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Father Denis: As has been the case in the past and out of a concern for transparency, the Work has kept its members informed of recent developments by means of the paper *Le Royaume* and the web site of the Community of the Lady of All Peoples under the section "The Kingdom of Love in the Truth".

Last August 15, the Pontifical Commissioner, His Exc. Archbishop Terrence Prendergast addressed a third letter to the Sons of Mary. This letter will be read by Father Eric Roy, Superior General of the Sons of Mary.

Being the one currently in charge of the Community, he also replied to the Commissioner's letter. We will begin by reading the contents of the Commissioner's letter.

### His Excellency Archbishop Prendergast's Letter to the Sons of Mary



## ARCHDIOCESE OF HALIFAX

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

Halifax, August 15, 2005

Dear Sons of Mary:

The solemnity of the Assumption of the Virgin Mary provides me with an opportunity to write another letter which I address to each of you personally, as well as to all of you as a group. I am doing so with the clear intention of accomplishing the mission of Pontifical Commission that has been entrusted to me. In fact, I met the Holy Father, Benedict XVI, last July and he encouraged me in this mission, the details of which he is well aware of.

I hope with all my heart that the meeting between you and me, by means of this letter, will resemble the meeting between Mary and Elizabeth as it is described in the gospel for this solemnity (Lk 1:39-56). How touching it is to see the two cousins, the bearers of the mysteries of God in their hearts and in their bodies, mutually greet each other in faith. With the same spirit of faith, the same openness to the grace of God, I want to speak of a few recent events, reflect on them and then draw from them a line of conduct.

The Pastoral Message of the Archbishop of Quebec, Cardinal Marc Ouellet, concerning the Army of Mary (April 4, 2005) reiterated the validity of the Doctrinal Note regarding the doctrines that are not in conformity with the faith of the Church and he urged the directors to question themselves in this regard. We see that the publications produced by the Work reject this appeal which was nevertheless made with respect.

The Pastoral Letter from the Bishop of Alexandria-Cornwall (May 25, 2005), Bishop Paul-André Durocher, describes a legitimate demand he made to four Sons of Mary priests, based on his responsibility as the guardian of the unity of the faith. Unfortunately, three of them refused to sign the document whereby they would have proclaimed their Catholic faith and rejected the heretical teachings of Mr. Marc Bosquart. There again, the publications produced by the Work spread a sterile criticism on the subject.

For my part, in my role as Pontifical Commissioner, I asked the priests not to celebrate the Eucharist in the presence of the host above the main altar in the chapel of Spiri-Maria presenting an image of Mary associated with that of Jesus (February 5, 2005). I also asked the Sons of Mary 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 (April 4, 2005). Both of these requests were taken up again in my correspondence with Mrs. Marie-Paule Giguère (April 25 and June 4, 2005). The requests are quite legitimate and do not infringe upon any freedom; they are simply an appeal for a collaboration which, under the circumstances, has been rendered necessary. The requests remained a dead issue and were the subject of criticisms in the Work's publications.

All the interventions described above were done in the re-

spect of individuals, by appealing to the free obedience and the sense of responsibility of the directors. The interventions were made by virtue of the pastoral responsibility incumbent upon their authors. We note that they were not received with confidence. On the contrary, many texts published in *Le Royaume* or on the web site presented arguments, in an attempt to refute what was given with serenity and respect. In these many writings, we can even find several attacks on persons which indicate a sombre state of mind in their authors.

Here, two observations need to be made. The consideration of any contribution the Army of Mary can make to the spiritual life of the Church will certainly fade more and more if the proposals foreign to the faith of the Church are not rooted out from it; the piety of the simple faithful would be exploited, misdirected. On the other hand, it will not be possible to grant the recognition of an ecclesial charism proper to the Sons of Mary without obedience to legitimate authority, and all proposals foreign to the faith of the Church will have to be abandoned. Without obedience, there is no charism within the Church; that is quite obvious.

What needs to be done?

How can we resolve what risks becoming more and more of an impasse? There are paths which absolutely must be rejected. The sterile dialectic of recent years, spread mainly through *Le Royaume* or the web site, has not produced any results and it will certainly not produce any; it has only served to widen the gap, isolating the Army of Mary from ecclesial communion. The attacks against the persons of Church authorities, in spite of a superficial gloss of politeness, cannot give any results either. The expectation of a "big blow" coming from the authority of the Church and which would be the confirmation of the divine nature of the Work is a chimera, a twisting of the meaning of the history of the Church, a false eschatology.

What needs to be done?

The first step to be taken is a step in faith, after the example of the Virgin Mary who received the visit of the angel: "Let it be done to me as you say" (Lk 1:38); this faith implies being totally open to the call of the Lord. All discussion must be placed under the sign of the faith of the Church and of those who are its guardians by the will of the Lord. Therefore, the first step to be taken is not in a struggle for power or a battle of the rear guard to be right at all costs and even at the risk of foundering with one's certainties and drawing other faithful in one's wake. To discern the good actions, we must pray and meditate in confidence and humility.

For the Sons of Mary priests, the Lord's call, transmitted by the voice of the bishop, was already heard on the day of ordination to the diaconate and the priesthood. You responded positively to it. For all the Sons, the Lord's call received a reply in the religious commitments you made within a group of faithful.

I do not hesitate to say that the call being issued in the present circumstances is just as fundamental as those calls. A dialogue must be cultivated on the basis of the acknowledgement of the mission entrusted by Jesus to the Apostles and their successors. A dialogue must be cultivated on the basis of mutual trust. As the Apostle Paul wrote to Timothy: "The Spirit God has given us is no cowardly spirit, but rather one that makes us strong, loving, and wise." (2 Tim 1:7)

The systematic rejection of the Doctrinal Note (August 15, 2001) and of the other episcopal interventions is not a gesture of faith, a gesture of the Church, any more than the argumentation which attempts to demolish these interventions or the spreading of these arguments under the pretext of transparency and information. We cannot give thanks to God for that.

The devotion to the Lady of All Peoples as it is proposed by the Army of Mary needs to be purified of ambiguous elements or elements not in conformity with the faith. With a little bit of information, we see that there is a considerable difference between what is being lived and done in Amsterdam and in Lac-Étchemin concerning this devotion. In Amsterdam, it is not affirmed that a human person has received from God privileges which go beyond those that have been

conceded to the greatest saints or that this person has received an unprecedented universal mission. Over there, there are no writers who elaborate disconcerting theories, of a nature not only to trouble the faithful but also to deceive them. In Amsterdam, the devotion to the Lady of All Peoples takes place under the authority of the local bishop, whereas that is not the case in Lac-Étchemin.

The space available for devotion to the Mother of God is vast enough within the Catholic Church not to have to distort it through pseudo-novelties which, as Bishop Paul-André Durocher has shown, cannot be a part of the treasury of the Church's faith. In our era, the teachings of the Second Vatican Council and of Popes Paul VI and John Paul II on the Virgin Mary are the benchmarks which must foster and guide the faith in this area.

Therefore, we must get out of the sterile argumentation, the endless speculation. The various authors or directors of the Army of Mary must seriously listen to this call, in order not to be compared to these "blind guides" denounced by Jesus (Mt 23:24). In this regard, a change of attitude towards the Doctrinal Note and an availability to discuss it serenely would be good indications of a willingness to abandon the road leading to an impasse.

Through their ordination to the priesthood, the Sons of Mary priests have a pressing duty not only to give the example of a pious life, which is already beautiful and great, but also of bearing witness to a faith that is not associated with theories that have no foundation in the faith of the Church, a witness darkened by error or by futile controversy.

As I present these few thoughts to you, I ask you to receive them in the same frame of mind in which Mary received the angel's visit. At that time, she was certainly not in a position to grasp the full extent of the divine project, but in faith, she knew what was essential in it: God was calling her to collaborate in the work of salvation and she gave herself wholeheartedly to it.

While you gather to celebrate the solemnity of the Assumption, I am participating, with several priests and eighty-five young people representing the Archdiocese of Halifax, in "Diocesan Days" which are a prelude to the World Youth Days. At Passau which can boast of being the diocese in which Pope Benedict XVI was born, we will celebrate the glory which the Risen Lord shares with His Mother. I will ask that Mary intercede for us so that our relationship may become more harmonious and cooperative, and also so that we may find reconciliation and the joy of the Lord. Please pray for me, just as I will pray for you. Please also share with me the fruits of your prayer and the manner in which we can start to dialogue again.

May Mary's faith be your inspiration! May the tenderness of her meeting with Elizabeth unite us one with the other.



+Terrence Prendergast, S.J.  
Pontifical Commissioner

[Letter reproduced "in extenso" (in full)]

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Fr. Eric Roy

Reply from Father Eric Roy,  
Superior General of the Sons of Mary,  
to His Exc. Archbishop  
Terrence Prendergast, S.J.

August 16, 2005

His Excellency Archbishop Terrence Prendergast, S.J.  
Pontifical Commissioner of the Sons of Mary  
C.P. 1527, Halifax, Nova Scotia

Your Excellency:

I thank you for your letter addressed to the Sons of Mary. It has been placed at the disposal of all the Sons of Mary in the various residences so that they may read it.

For the moment, I will simply allow myself to make the

following comment: In spite of the misunderstanding that has been going on for a number of years concerning the Work and the Community, I can assure you, Your Excellency, that the confreres and I remain in peace and joy. We are confident that the Lord Himself will cause the light of the truth to shine at His hour and in His way, thus rendering justice to the entire situation and to all the people involved.

With the assurance of our prayer,  
In Christo et Maria,

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

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Father Denis: It is for Father Pierre Mastropietro to reply to the Pontifical Commissioner's letter, since Father Pierre had been appointed Superior General of the Community of the Sons of Mary in 1989. Therefore, he was at the helm when the first Apostolic Visitor was mandated by Rome, in 1993, to find the problems that existed in reality but which were outside the Community.

Already during an Army of Mary pilgrimage in Rome in 1975, after His Eminence Cardinal Maurice Roy, Archbishop of Quebec, had just established the Army of Mary as a Pious Association, the problem had been elucidated. In fact, the Directors of the Work learned from the Prefect of the Pontifical Household that the difficulties came from the Archbishop's Offices in Quebec where an auxiliary bishop, who had been denounced earlier by Heaven, had begun a strong campaign against us, a battle that is still going on. Here is Father Pierre's reply to all these false accusations.

For health reasons, Father Pierre will remain seated during the reading of his letter to the Pontifical Commissioner.

## THE CLEAR INTENTION OF A MISSION...



**Fr. Pierre Mastropietro**

### *Father Pierre Mastropietro's Thoughts Regarding His Excellency Archbishop Terrence Prendergast's Letter*

In his letter of August 15, 2005, addressed to the Sons of Mary, Archbishop Terrence Prendergast, S.J. indicated outright his clear intention of accomplishing the mission of Pontifical Commissioner entrusted to him. From the very beginning of his letter, the Archbishop of Halifax was quick to emphasize the special encouragement he received from Pope Benedict XVI in the fulfilling of his mandate, as well as from His Eminence Cardinal Marc Ouellet, P.S.S., Archbishop of Quebec, and from His Excellency Bishop Paul-André Durocher, Bishop of Alexandria-Cornwall, all three of whom supported him through the steps they took and their respective interventions.

While wholeheartedly hoping that his meeting with the Sons of Mary "...by means of this letter, will resemble the meeting between Mary and Elizabeth", Archbishop Prendergast, in the following paragraph loses no time in specifying the real purpose of his letter that has all the aspects of a "landmine".

#### THE COMMISSIONER'S OBVIOUS NEED...

It is rather surprising to see the Commissioner's obvious need to justify, throughout his entire letter, the validity of the steps he has taken, by having recourse, each in their turn, to one or other of the interventions "made by virtue of the pastoral responsibility incumbent upon their authors" who are his collaborators mentioned above. In fact, this need is equalled only by that of accusing and disclaiming plainly and through a disconcerting synonymy the answers from the members of the Work and the Community published to this date, both in the paper *Le Royaume* and in the section "The Kingdom of Love in the Truth" on our Internet web site.

#### IGNORANCE THAT ACCUSES...

Without wishing to lack charity or minimize the optimism with which the Pontifical Commissioner gratified himself in his preceding letters addressed to the members of the Community, we are nevertheless obliged to bring out here certain expressions or statements which illustrate well the sombre state of mind of a successor of the Apostles who, instead of opening himself to the mystical reality of a Work and to the mission of a handmaid, remains – in the name of the grace of his state of guardian of the faith – a prisoner within the invincible fortifications of "supine" ignorance that accuses us of:

- doctrines not in conformity with the faith
- heretical teachings from Mr. Marc Bosquart
- publications produced by the Work which spread a sterile criticism
- requests that remained a dead issue and were the subject of criticisms in the Work's publications
- even finding several attacks on persons...
- proposals foreign to the faith
- the piety of the simple faithful being exploited, misdirected
- what risks becoming an impasse
- paths which must be rejected
- a sterile dialectic
- the gap isolating the Army of Mary from ecclesial communion
- attacks against the persons of Church authorities in spite of a superficial gloss of politeness
- the expectation of a "big blow"... as being a chimera
- a twisting of the history of the Church
- a false eschatology
- a struggle for power or
- a battle of the rear guard to be right at all costs, even at the risk of
- foundering with one's certainties and drawing other faithful in one's wake
- argumentation which attempts to demolish...
- the spreading of these arguments under the pretext of transparency and information
- a devotion to the Lady of All Peoples... that needs to be purified of ambiguous elements or elements not in conformity with the faith
- writers who elaborate disconcerting theories of a nature... to trouble... to deceive
- distorting the devotion to the Mother of God through pseudo-novelties
- sterile argumentation
- endless speculation
- being "blind guides"
- road leading to an impasse
- bearing witness to a faith... darkened by error or futile controversy

#### REREADING ALL THESE ELEMENTS IN THE LIGHT OF THE MEETING... OF LOVE

While trying, with the best possible good will, to reread all these elements in the light of the meeting between Mary and her cousin Elizabeth, it is, to say the least, rather difficult to reconcile this passage from the Gospel of Saint Luke with the not very glowing and, at the very least, accusing panorama of the Pontifical Commissioner's letter to the Sons of Mary.

With all due respect to His Excellency, the mystery of the Visitation is something quite other than a long list of reproaches addressed, through the confreres, to the Foundress as well as to the members of the Work and the Community. It is the love which the Handmaid of the Lord has for her cousin Elizabeth and, through her, for the Church to come and for the world..., and not venom...

By wishing to humble too extensively someone who is lower than oneself, every man – no matter how elevated, wise or learned he may be – can reach a point of forgetting the only road along which he himself must walk if he really wants to be recognized – among his brothers and in the wake of Christ – as the first and the greatest... He who humbles himself will be raised up..., but he who thinks only of abasing will not fly very high...

#### THE IMPASSE... UNFORTUNATE INTERVENTIONS

It is the loss of evangelical common sense that leads to the impasse and not the discomfort produced by the raising of a corner of the veil over one or other of the mysteries which are beyond our understanding and – even if it must shake up old certainties or momentarily awaken, sometimes, old ideas – can only re-establish these latter in a new perspective, more luminous and more beautiful.

From the very beginning of his letter of August 15, 2005, Archbishop Prendergast uses the unfortunate interventions of His Eminence Cardinal Ouellet and of Bishop Durocher to justify again the Doctrinal Note of the CCCB [Canadian Conference of Catholic Bishops] of August 15, 2001, and the positions that stem from it, including the condemnation of Marc Bosquart's writings.

If the Pontifical Commissioner was really convinced of the validity of this Doctrinal Note, then he would not have to exhort the Sons of Mary to be available to discuss it again with him in order to get off the road leading to an impasse. One does not discuss something that has already been decided upon, without possibility of appeal or other outcome. Either you take it or leave it. In the present situation, the impasse does not come

from the fact the Sons of Mary no longer want to discuss the Doctrinal Note with the Commissioner or anyone else, but rather from the Doctrinal Note itself, which its authors do not want to be called into question in any way in spite of the tissue of false information and lies it contains, something which has been demonstrated more than once.

Similarly, if the Commissioner was really persuaded that there was a danger for the faith in the writings of Marc Bosquart, he would not have to exhort the Sons of Mary to some sort of change of attitude *"until a more opportune time when the question of Marc Bosquart's writings will have been clarified"*. If the Commissioner thought it wise to condemn outright these writings, it is quite surprising that he should feel the need to take drastic temporary measures, while waiting to clarify his own thinking on these same writings. When things are cut and dried, there is really no reason to come back upon any question or nuance whatsoever...

For their part, the Sons of Mary have always sought to collaborate with the Commissioner in order to avoid any impasse.

#### A WAY TO AVOID THE IMPASSE... IN ORDER TO BE BETTER ENGULFED...

But the Commissioner, by seeming to promise a dialogue at the cost of great renunciations (particularly of all public manifestations to the Lady of All Peoples), continues, under the pretext of needing to choose a way to avoid an impasse, to try to lure the Sons of Mary with the mirage of a solution which, in fact, is merely a trap the better to lead them to an engulfment of themselves, innocently and spontaneously, in this same impasse prepared and set for them for so many years. In fact, it is simply a means of subjugating and assimilating them and thus safeguarding the apparent fortifications of an episcopal conference more preoccupied with its own image and its immunity than with the sheepfold that has been entrusted to it.

#### AT THE END OF THIS PAGE OF HISTORY

This ecclesial page of history which is continuing to be written and which, very fortunately, is coming to an end, will not have been, admittedly, of the most edifying on the human level. However, it will have had the merit of awakening in the pastors involved, if not the awareness of an objective necessity, then at the very least the awareness of the unavoidable appropriateness of having recourse – if only as a screen to save the appearance of their good image in that which opposes them to the Army of Mary – to the orthodoxy of the faith, a reality which many, rightly or wrongly, generally avoid touching upon or even mentioning by name.

By exhorting the Sons of Mary twice in his letter to a change in attitude in order to get off the road leading to an impasse, Archbishop Prendergast casts all the weight or responsibility and the odiousness of a situation which they did not choose but which they patiently put up with, on their shoulders.

At the end of this page in history, even the patient and respectful waiting of the members of the Work and the Community seems to be a cause of annoyance and provocation for the Commissioner. Who knows if, in the end, what he considers to be a seemingly impending and inevitable impasse would not be instead a "crossroads" that will turn out to be a blessing, as much for the Church as for history? It is up to God and the Immaculate to probe the hearts of each and every one and to separate good from evil. It is up to Them to shed light on everything and everyone by distinguishing in the sheepfold the sheep from the wolves and separating those who accept the passing grace from those who fight against it and reject it. To Them alone all honor and glory!

#### THE REPROACH OF SO MUCH WRITING...

While leaving it up to Providence to shed light when it wants to and in its own way, there is nevertheless a point which merits being emphasized here, especially given that it was mentioned not only in this last letter from the Archbishop of Halifax but also in those that precede it, and that is the reproach of so much writing regarding his mandate, being published in the paper *Le Royaume* and on Internet. Without seeking in any way "to be right at all costs" and contrariwise to all that Archbishop Prendergast implies, the sole purpose of publishing the letters and reflections was to shed light on a situation that goes on and on and which touches not only the Sons of Mary but also, indirectly, all the Knights of Mary and finally, in a wider context, any person of good will who wishes to know the truth about a Work of God and about its Foundress that have been ridiculed and calumniated for so long.

If, as the Commissioner claims, the publications called into question were truly the result of a sterile criticism, dialectic or argumentation, or even that of an endless speculation and a

futile controversy, then we can ask ourselves the following question: "Why did he himself have recourse to more than thirty epithets, more or less negative, in one and the same letter, to express in such a definite fashion his evaluation of a reality for which he should nevertheless and logically, have experienced complete indifference and to which he should thus have paid very little attention...?"

#### THE GAP ISOLATING THE ARMY OF MARY

In his letter of August 15, 2005, that is four years to the day after the publication of the CCCB's Doctrinal Note, Archbishop Prendergast alludes to the gap isolating the Army of Mary from ecclesial communion. I think he would agree with us that if there really is a gap, then the publication of the Doctrinal Note of 2001 will have largely contributed to defining its official limits. I think he would also agree that, as for his own letter, it has the merit of ensuring the durability of this Note by implying rather unequivocally that the Army of Mary's place is already *"outside ecclesial communion"*.

Under such circumstances and to take up His Excellency's very words: *"What needs to be done?"* Yes, what must we do? Bemoan His Excellency and all those who, with him, no longer consider us to be in communion with them? Contemplate with the Commissioner and those who are with him the alleged gap which already, apparently, separates us, in the hope that it will some day be transformed into a little stretch of common land that all will be able to live on?

This gap which the bishops of the CCCB and the Commissioner have more or less officially determined and defined, we the Sons of Mary – although we sincerely believe that we are always in full communion with the one and universal Church of Christ – have no other choice but to simply acknowledge this presumption of the existence of a gap, without passing any judgment whatsoever on this latter or on the ones who have established it. Nevertheless and in the eventuality that this same gap really and truly exists and that it continues to deepen or widen – after the fashion of the impassable abyss forever separating the rich Epulon from the poor Lazarus and from their common father Abraham – we can only hope that, in eternity, those who here below will have had the power of defining and imposing its limits will not come to regret a too great narrowness of mind and heart.

#### THE REPROACH OF "ATTACKS AGAINST THE PERSON"

In closing, there is another delicate point in Archbishop Prendergast's letter of August 15, 2005, which it is advisable to clarify: his repeated reproach that the Sons of Mary have published certain writings which he describes as *"attacks against the person"*.

Without wishing to contradict the personal perception of His Excellency or that of the authorities who, with him, may have taken offence at the reflections or answers published in *Le Royaume* or on Internet, I sincerely believe that a regard that is raised slightly above the simplistic accusing vision of an *"argumentation that attempts to demolish"* or again that of *"blind guides"* would help these same authorities better understand the moral obligation of the Directors of the Work and the Community to re-establish the truth before the lying and unfounded accusations made against the Army of Mary. Moreover, the Directors have always defended themselves by resting their case on the veracity of the facts and events and by shedding light on points that have been the source of unfounded reproaches and which have been unjustly sully the reputation of this Work for so many years and seriously wounding the human and Christian dignity of the persons called into question.

#### TO ACCEPT TO WALK IN CHRIST'S FOOTSTEPS

To follow Christ in this hour of the Co-Redemption through which we are living, we the Knights of Mary must accept, admittedly, to walk, after Him and in the fashion of the Handmaid, in His footsteps and not be surprised at the reproaches or the slaps in the face that occasionally some may think, rightly or wrongly, that they must administer to us.

To walk in Christ's footsteps is also to remind ourselves that the outspokenness of Jesus before the authorities of His time, as true as it was at the time and as it remains eternally, did not bring Him only friends, but quite the contrary...

If Jesus, who is the only Son of the Father, the eternal Word of God made flesh, the Way, the Truth and the Life, was not always appreciated or understood by those He was speaking with at the time, we can then ask ourselves if He would be any more appreciated or understood by those who today, in the wake of their predecessors, the guardians of the Old Covenant and the Law, have the formidable and at the same time marvelous mission of binding and loosing, in order to lead the People of God to the Kingdom.

**THERE WHERE THE HEAD HAS PASSED...**

As for us, Knights of Mary, let us not be surprised or upset, if, relatively speaking and in our small but full measure, we have no more success than Jesus did with those before whom He asks us to bear witness today in order to give an account of our hope.

No, on the contrary, we must rejoice and give thanks for all that God wants or permits for us at this time, even for those who are the most difficult to love, for there where the head passed, the members must also pass.

If certain comments on the part of a few members of the Work may have been perceived by the Commissioner or one or other of his close collaborators as some sort of attack against their person, it is keenly to be hoped that all may one day understand that that was nonetheless never our intent and that, in reality, such attacks never existed.

**ALONG THE ROAD OF OPPOSITION AND CONFIGURATION...**

In spite of the difficulties and the misunderstandings of all kinds experienced to this day, we, the members of the Work and the Community, continue to love and respect these pastors and successors of the Apostles who have received the delicate mission of guiding the People of God on behalf of His Son. We pray and maintain our hope in God and in the Immaculate who know their hearts and ours, who give to each and every one – in the grace of the present moment and until the final hour – the possibility of receiving the reward of the good and faithful servant, and who never forsake their beloved children.

We must thank God and the Immaculate that we are able to walk in the footsteps of the Son and also those of the Handmaid along the path of opposition as well as that of evangelical configuration, at the sublime School of the Cross. In this hour in which, henceforth, all things are accomplished, the Eucharist is our strength and the pierced Immaculate Heart our consolation; both are our joy, our hope, and in the radiance of the Cross at once redemptive and co-redemptive, our salvation!

September 1, 2005

**Father Pierre Mastropietro**

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Father Denis: The Work of the Army of Mary, built up on the Cross, is more than ever configured to the Passion and Redemption of Our Lord who came to save us. Let us recollect ourselves for a few moments as the choir sings the hymn "Le Crucifix" by Faure. (The hymn was sung by the Choir of the Immaculate with Frédéric Michaud as the soloist.) Father Denis then continued:

In response to the Pontifical Commissioner's letter, Sylvie



Sylvie Payeur-R.

Payeur-Raynauld shares her reflection with us, a reflection she entitled "The Saints Are the Rejected Stones Used to Build Up the Kingdom". Sylvie bases herself on the lives of the saints to refute the false accusations levied against us. Sister Chantal Buyse will read this message for us.



Sr. Chantal Buyse

**THE SAINTS ARE THE REJECTED STONES USED TO BUILD UP THE KINGDOM**

*by Sylvie Payeur-Raynauld*

**Reflection on Archbishop Prendergast's letter of August 15, 2005, to the Sons of Mary**

Pope Benedict XVI declared to the young people on August 20, 2005, during the WYD in Cologne:

"The Magi from the East are just the first in a long procession of men and women..., the great multitude of saints – both known and unknown – in whose lives the Lord has opened up the Gospel before us and turned over the pages... They are the shining path which God himself has traced throughout history and is still tracing today.... Through all the ups and downs of history, they [the saints and the blessed] were the true reformers who constantly rescued it from plunging into the valley of darkness [and into which it runs the risk of sinking again].... Only from the saints, only from God does true revolution come, the definitive way to change the world.... And what could ever save us apart from love?" (Vatican web site, August 20, 2005)

And among these great figures of saints who changed history, the Pope mentioned Saint Teresa of Avila, the great reformer of the Carmel who got into trouble with the Inquisition, and Padre Pio, the monk with the stigmata, who was con-

demned five times by the Church and canonized by Pope John Paul II. The saints are the rejected stones used to build up the Kingdom. If they are at first rejected, that is no doubt because the newness of their message causes confusion concerning some acquired certainties.

The saints are wrapped in mystery; they are the fruit of the mysterious action of God who shapes their souls for the mission which He is entrusting to them. Thus, Padre Pio would confide one day: "I am a mystery for myself..."

What could Marie-Paule say, she who wrote her *Life of Love* out of obedience, setting down in it the divine messages concerning her but which she did not understand? She well knew, in recounting this or that grace, a statement which surprised her and brought her to experience deep feelings of unworthiness, that when these books would be published, she would raise the ire and reap the scorn of those who would not understand God's plan of love. She would have preferred that *Life of Love* be published after her death, but Heaven willed that it be otherwise.

Yet, everything that was announced by Heaven for her personal life, for the Marian Work, for the Church and for the world has been realized over the years or is in the process of being fulfilled. How can anyone doubt that Marie-Paule is the Voice of God and Mary for our times?

**ONE CONFIRMATION AMONG SO MANY OTHERS**

God's action is disconcerting; it always goes beyond our narrow confines and our preconceived ideas. Who could ever have imagined the manner in which the Co-Redemption would develop in our time, in the image of the Redemption?

Marie-Paule, what an astonishing mystic! She has contemplated God – whom she has described as the "Living Light" – in a manner that few mystics have. The representation of the Total Earth in the sanctuary of the Eucharistic and Marian Center Spiri-Maria is a witness of the exceptional journey made by the one who was required to climb up the superior worlds of the Total Earth: the Terrestrial Paradise, the heavenly Jerusalem, and up to the part Fire in which the Divinity is to be found.

Our Foundress obeyed the commands of heaven by having the representation of the Total Earth installed in the sanctuary of Spiri-Maria, but she often wondered about the appropriateness of having such a representation in a place of worship. In July 2004, the Lord indicated to her: "THAT IS THE REMINDER OF THE PLACES YOU VISITED" (July 4); "THE EYE [above the Total Earth] IS A REMINDER THAT YOU WERE GUIDED BY THE GRACES ILLUSTRATED AND SHOWN ON THE EYE OF YOUR SOUL." (July 31, 2004)

In *Life of Love* she described her painful "ascension" to the superior worlds, and the testimonial of other mystics confirms the authenticity of her travels. Let us stop to consider Saint Hildegard of Bingen, a mystic she did not know, who contemplated the worlds of the Total Earth and who, like her, received lights concerning our three bodies to which the three worlds correspond.

**MARIE-PAULE AND HILDEGARD**

We could say of the Mother of the Family of the Sons and Daughters of Mary what Régine Pernoud said of the Abbess of Bingen in the book she wrote about her:

"There flocked from everywhere to meet the abbess, people from both sexes who were avidly seeking advice and exhortations. Many also came to see her to be cured of corporal ailments. And some, thanks to her blessing, were relieved in their suffering. She knew, in a prophetic spirit, the thoughts and intentions of men... Following the advice of the Apostle, she spoke to all gently and affectionately as it seemed to her to be appropriate for each one."<sup>1</sup>

In 1141, when she was 42 years old, Hildegard received visions from God with the following order:

"Make known these marvels and write them down as they have been taught and told you.... I am the living Light [*expression also used by Marie-Paule*] which illuminates that which is obscure."

Hildegard specified the manner in which these visions were given her, which corresponds to the experience of our Foundress: "The visions I had did not come during sleep, as I was sleeping or in ecstasy, or, externally, by means of the eyes of my body or my human ears; I did not see them in hidden places, but it was while I was wide awake that I saw them with my human ears and eyes, interiorly, simply in spirit, and I received them in open areas according to God's will."

These passages taken from Saint Hildegard's first book *Scivias* (Know the Ways) are presented by Régine Pernoud in her book on the abbess. Régine Pernoud indicates:

"Hildegard was called to be truly a prophet, the Lord's

voice, repeating the words being dictated to her. All her life she would maintain that this was the case, protesting that she did not say anything on her own, that nothing came from her, but that she simply repeated and transmitted what the 'Living Light' told her."<sup>2</sup>

Marie-Paule also asserts that she never says anything on her own, but that she repeats the words "heard" from On-High; she obeys the orders "received" even if humanly speaking she might dread the consequences.

#### THE TOTAL EARTH

In the third chapter of *Scivias*, Saint Hildegard describes the spheres comprising our "world" and what she sees brings us back to the representation of the Total Earth set up in the sanctuary of Spiri-Maria.

"I saw an immense round sphere filled with darkness, having an oval shape, narrower at the top, wider in the middle, and smaller at the bottom, and having in its exterior part a circle of sparkling light... And in this circle of flames there was a globe ablaze that was so big that the entire sphere was illuminated by it....

[*This is the world Fire, the "Living Light".*]

"And in this heaven also, I could see a globe of blazing fire, of a certain size, [and] many other luminous spheres were placed everywhere, among which was the same globe pouring out a little, sending out by instants, its light, and having recourse to the first fire of the blazing globe to renew its flame, and then sending it out once again to the same spheres....

[*The heavenly Jerusalem located in the "World Air" about which gravitate many spheres: "There are many rooms in my Father's house," Jesus said.*]

"Under this same heaven, I saw the humid air which had below it a cloud which, as it spread on all sides, extended this humidity upon the entire sphere....

[*The sphere of the Terrestrial Paradise in the "World Water"; Hildegard speaks of the "humid air".*]

"And in the middle of all these elements, there was a sandy sphere, of a great expanse, which these same elements surrounded in such a way that it could not disappear on either one side or the other... [The elements] forced this same sandy globe to move about a bit through its own power....

[*The "World Earth", our Earth (the "sandy globe") which turns upon itself.*]

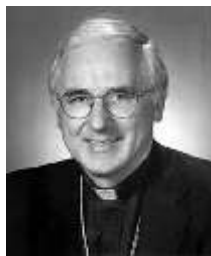
"And I heard once again a voice from heaven which said to me: 'God who made all things through His will, created them for the knowledge and honor of His name, not only to show in them visible and temporal things, but also to manifest through them invisible and eternal things. And that is shown by the vision you are contemplating.'"<sup>3</sup>

The vision was given for the "knowledge and honor" of God... To know and honor God, that is the ultimate purpose of the representation of the Total Earth at Spiri-Maria.

And if we praise the Lord for the wonders of His Creation, we also praise Him for His greatest realizations, the saints. In all things, glory and honor are due Him.

#### ARCHBISHOP PRENDERGAST'S LETTER OF AUGUST 15, 2005, TO THE SONS OF MARY

Archbishop Prendergast's letter to the Sons of Mary dated August 15, 2005, was expected... But as far as we are concerned, we do not consider the Marian Work and its Handmaid in the same way, for there are so many signs attesting to the divine and Marian action in the Community of the Lady of All Peoples.



H. Exc. Archbishop Prendergast

#### THE STUMBLING BLOCK

There are three main points over which those who are opposed to the Marian Work stumble:

- Marie-Paule;
- the apparitions of the Lady of All Peoples in Amsterdam, during which she asked that her prayer be disseminated, that prayer which alone will obtain peace for the world, and that her titles of Co-Redemptrix, Mediatrix and Advocate be recognized;
- the "second aspect" of the apparitions of the Lady of All Peoples which is being fulfilled in Quebec through "the Handmaid" identified by Ida, the seeress of the Lady (Amsterdam, 1977: "*She is the Handmaid*," Ida heard as a hand pointed to Marie-Paule).

#### OUR LINE OF CONDUCT

On April 4, 1954, during the 49th apparition of the Lady of

All Peoples, Ida saw the Lady look far off into the distance and exhort her faithful:

"*All you others, continue to work, to fight, for the Lady of All Peoples, who has to come in this time. I shall help them.*"

Was the Lady not addressing herself particularly to us who are members of the Marian Work? The Eucharistic experience which Ida contemplated on December 8, 1977, leads us to believe this. She saw in a large square a high pillar. "At one side of that pillar stood a stylized Lily [*the emblem of the Oblate-Patriots*] and at the other side a large letter 'A' interlaced with a large letter 'M' [*the abbreviation for 'Army of Mary'*]. Then men, women and young people came running along both sides. It looked like an army. One group posted itself behind the Lily, the other group behind the 'A-M'."

Then a white and yellow flag [*the colors of the Oblate-Patriot flag*] was hoisted to the top of the pillar, while out of the clouds a Voice spoke: "*My armies are ready for action. Don't be afraid. I shall gain victory. Listen well, My faithful ones, I shall gain victory.*"

We must continue to fight for the cause of the Lady. She is the one who asks it of us and she warned us that the "*opposition would be bitter and hard*," adding, "*Everything has already been predestined.*" (32nd apparition)

We regret that certain religious authorities see in our writings personal attacks when we are simply attempting to show where the truth lies. We do not wish "to be right at all costs"; instead, we would rather remain in the background before the mystery that is being revealed to us, but it would be cowardice on our part not to fight for Our Lady.

As for the Doctrinal Note of August 15, 2001, concerning the Army of Mary and published by the Canadian Conference of Catholic Bishops, we really must recognize that it seriously distorts the facts, and this was demonstrated by many people on several occasions. It would not be serving the Church and the Truth if we were to accept the contents of this Doctrinal Note.

Archbishop Prendergast invites the Sons of Mary to adopt the attitude of the Virgin of the Annunciation, by writing the following: "At that time, she was certainly not in a position to grasp the full extent of the divine project, but in faith, she knew what was essential in it: God was calling her to collaborate in the work of salvation and she gave herself wholeheartedly to it."

What a beautiful exhortation! Like Mary, we hope to be faithful to God's call within the work of salvation which is the Community of the Lady of All Peoples and to give ourselves wholeheartedly to it.

August 23, 2005

Sylvie Payeur-Raynauld

#### Notes:

1. Régine Pernoud, *Hildegarde de Bingen, conscience inspirée du XIIe siècle*, Éditions du Rocher, 1995, pp. 58-59.
2. *Op. cit.*, pp. 22-24.
3. *Op. cit.*, pp. 39-41.

#### MOTHER PAUL-MARIE'S THOUGHTS ON THE CURRENT EVENTS

Father Denis: After Sylvie's text read by Sister Chantal, Father Victor will give us Mother Paul-Marie's thoughts on these current events.

We have heard this afternoon, in all openness, three versions of the facts which have taken place over more than thirty years.

– First of all, there was the reading of the letter of August 15, 2005, from the Pontifical Commissioner for the Sons of Mary, His Exc. Archbishop Terrence Prendergast. This letter develops the diabolical machinations against the Work of God that is the Army of Mary and its associated Works.

– In his text, "The Clear Intention of a Mission", Father Pierre gave a respectful answer, but one that was at the same time rigorous in the truth. In it, he reveals the various facets of a dark plan being brought to completion at the top of the Church of Peter. His answer is filled with light and that love which has no bounds. He is turned towards the Church of John, and we know that at the Last Supper John is the one who laid his head against the loving Heart of the Savior.

– Finally, in the mystical garden of the Church, Sylvie Payeur-Raynauld gleans the most beautiful examples of sanctified lives that have marked their era. Now, today, as it was the case then, the Church of Peter has not accepted the demands made by Mary. Here it is a matter of the apparitions of the Lady of All Peoples, whose worst adversary and most relentless enemy is the Church. Thus, there follows what the Lady foretold: As long as the Church of Peter will not obey her requests "corruption, disaster and war" will continue to increase. What a responsibility! Are we not seeing a world petrified in horror

and anguish? Prayer and penance are needed now more than ever.

"Let us not be afraid," Peter and John, that is the same Church. The Church of John is the Church that lives under the influence of John, the beloved Apostle of Jesus who, with His Mother, will introduce the world into the Kingdom of Love, under the influence of the Holy Spirit, the True Spirit.

In closing, let us raise our regard, for Heaven is preparing great things. It is up to us to enter into the mystery of Love with the Immaculate, Mother and Lady of All Peoples.

If the world is floundering in darkness, Heaven is projecting a beam of light and protecting its Work, as has always been the case, for "God circumvents the obstacles raised by men"

**Mother Paul-Marie**

Father Denis: Sister Jeanne d'Arc will recount a recent grace of light which Mother Paul-Marie accepts to share with us.

## MASS IN THE ON-HIGH – HOST OF LIGHT

"On Thursday, July 28, at 5:45 a.m., Mass was celebrated by Father Victor and Father Pierre. At the elevation of the host I 'learn' that, in heaven, Mass is also being celebrated and I 'see' the host of light. Likewise at the elevation of the chalice, it is the fountain of LIGHT that appears. And suddenly, according to the indication 'received', I 'see' the two hands of Father Philippe Roy's soul whose agile fingers seem to be playing on the keyboard of an instrument that I do not 'see'. (Father Philippe, our Marian Father, who passed away in 1988, was the organist during our major ceremonies.)

"After Mass I recount this event to the two Fathers while suddenly thinking that there is a logic in God's plan of love, for on July 17, I suddenly 'contemplated' the light that poured forth from the chalice and, this morning, it was the totally white and luminous host that was made more prominent On-High, in the immensity of light.

"I will never be able to forget the grace of July 17, that fountain of light; O how beautiful it was! What a beautiful light was coming down about the altar, and at the base of the altar it was lightly tinted with a soft pink. (I had forgotten to mention this in the account of the grace of last July 17.) This pink color reminded me of the grace of my entry into the part 'Fire' where I had 'seen' the form of God the Father crossing His arms and putting His hands over His Heart.

"The end of His wide sleeves 'showed' a tint of very soft pink (cf. *Life of Love, Appendix*, vol. V, p. 129, 1991). This Mass in Heaven for the glory of God the Father, what Light! Yes, 'LIGHT of LIGHT', 'God is LOVE, God is LIGHT, God our FATHER'. We will never be able to say it enough!

"Still on this July 28, 2005, in early afternoon, Sister France Bergeron came to see me on business and I felt 'impelled' to recount to her the grace of the Mass in heaven and the white luminous host. I added that I was unaware of this possibility, being afraid even to mention it. And yet, that is exactly what I 'saw'. Sister France listened and then she left. The next morning, at dawn, I discovered in my mail box at my door, a message from her. What a surprise! Here is her explanatory note:

Mother Paul-Marie,

When you mentioned to me, this afternoon, that there were Masses in heaven, this reminded me of something I read yesterday. I share with you a few excerpts. – Sr. France

"What a joy to read that Mass is celebrated on earth as it is in heaven. In his book *De l'Eucharistie à la Trinité* [lit.: from the Eucharist to the Trinity], M.-V. Bernadot, in the second chapter entitled "L'unique liturgie" [lit. "the only liturgy"] specifies that the Mass is celebrated on earth as it is in heaven."

"All in all, Christ came to accomplish in our midst a work of praise, a liturgical work. He is still accomplishing it, for, as the Incarnate Word, Jesus is a priest... He will accomplish it forever, for the priesthood is His fundamental state, that which is most radical in Him. He possesses an eternal priesthood, [for] the Father said to Him: "You are a priest forever" (Ps 110:4).'"

"In one of the most sublime visions of the Apocalypse, Saint John shows us our Pontiff exercising His priesthood in the assembly of the elect, at the center of redeemed creation, in the middle of the very throne upon which the Lord sits...."

"[And] the elect are turned towards the Lamb who is also receiving the praise that is due Him. While He is exercising His sovereign priesthood they prostrate themselves before Him and powerful chords make the new hymn of all the redeemed resound: "Worthy is the Lamb that was slain to receive power and riches, wisdom and strength, honor

and glory and praise!" (Apoc 4:11 and 5:12)"

"The splendors are ceaselessly developing in the heavens under the presidency of Jesus, the universal Pontiff, and under the breath of the Holy Spirit through whom the Lamb offers Himself to God as an unblemished host. (Heb 9:14)."

"Now, it is precisely the same liturgy that is reproduced among us at the altar: the same priesthood, the same priest, the same victim, the same immolation, to achieve the same goal. Only the external form has changed."

"[In heaven] the triumphant Church celebrates the sacrifice in the vision, while [on earth], the militant Church [celebrates it] in the faith."

"But there is only one liturgy. An admirable concert rises at every hour from the purified and sanctified creation to the throne of the Almighty to bless, exalt and glorify Him through the Lamb who immolates Himself; the countless voices of the immense multitude of redeemed souls that rise from all parts of the world and from all of heaven. Now all these voices form but one single concert, singing the only praise and celebrating the one and only liturgy."

"That is why Jesus offered His sacrifice on Calvary and why He perpetuated His sacrifice through the Eucharist, so that praise and glory would perpetually ascend to God." (M.-V. Bernadot, *De l'Eucharistie à la Trinité*, Paris, Éd. du Cerf, 1939, pp. 133-135)

Marie-Paule went on to say:

"How sublime! We are fortunate to belong to the Catholic religion!

"Since Sunday, July 17, when for the first time I 'saw' during Mass at the time of the Elevation, a fountain of light pouring forth from the chalice, the jets of light have always mounted higher and formed a more extensive circle. Likewise, the earth has become bigger and seemed to be rising, coming out of the very profound darkness more and more. A few days later, the jets of light, increasingly wider, began to illuminate the top of the earth.

"At Mass on Sunday, August 28, the jets of light had disappeared. Afterwards, I was impelled very strongly to count the number of days during which jets of light poured forth from the chalice, but an error made me calculate 43 days. The next day, I saw written before me in large letters the dates to be retained for the calculation: July 18 to August 27, and not August 28, because on August 28, there were no more jets. And that gives exactly 40 days. These days of grace, of light, are a sign of something, for with God, everything is precise.

"The Cross of the Redemption has become the Mass that is celebrated on earth and in heaven.

"If we only knew the power of one single Mass and the sublimeness of the priesthood! 'To be a priest forever,' what a grace of mercy for the world, and what a grace it will be for them to concelebrate On-High with the Eternal Priest! Let us help our priests, pray for them.

"The Church of John is opening before our eyes. The Church of Peter was the church of love at the outset, but it was quickly transformed into one of the 'letter' of Law rather than one of the 'spirit' of the Law. That is the reason we see our churches closing more and more; that is the reason there are fewer and fewer priests and that there is hardly any more religious practice. More than that, could the Church of Peter have lost the sense of mystical ways? We think so because it has reached the point of closing the door to those who respectfully follow the prescriptions of Vatican II, to those who walk in pure faith towards new ways drawn from old ideas which Heaven is revealing to us in view of the Kingdom of Love. If, over the last thirty years, the Church of Peter had put as much zeal into fighting against evil as it has used in seeking to destroy the Work of God that is being realized through Mary, Mother and Lady of All Peoples, the world would already have changed and the churches would be full.

"The Church of John will live in love, of that love that kindled the hearts of Jesus and John, of that love which sealed the pact between Mary and John, willed by the Redeemer."

**Marie-Paule, September 7, 2005**

Here is a continuation of the events:

September 8 was the feast of the Nativity of the Mother of God. Father Pierre, who had read the account of the recent graces, said to me and to Father Victor after Mass the next day, September 9, having noticed a similarity of facts between these graces and the readings in the Office of Readings of the preceding day, on the feast day of Mary, taken from a homily given by Saint Andrew of Crete. Here are a few excerpts from it:

"Christ is at the culmination of the Law, thus enabling us to live by a law that is grace and not one of constraint. He

changed what was difficult, servile and tyrannical in it to make it lighter and free in grace.... That is where the mystery is manifested, that nature is renewed. God was made man and the assumed man was divinized. He became the universal King of all ages.

"And the Word leads us to the Truth by pulling us away from the life of slavery under the letter of the law. Thus the shadow fades away with the coming of the light because grace replaces the letter of the law with freedom. The feast we are celebrating is right on the border of this since it replaces the old with the new."

Is that not precisely what we, the Knights of Mary, are presently living in this time?

Peter is there in John, faithful to Christ, the instrument of divine grace, purified to the very depths, to give back to the Church through Mary, thanks to the birthing of the Kingdom, its beauty, its grandeur, its light, in a storm of love that will mark, in GOLDEN LETTERS, the history of the world. Have confidence!"

September 9, 2005

Mother Paul-Marie

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Word of Thanks: Last September 14, Marie-Paule received a new grace that she was asked to share with you at the end of this day of prayer. However, before listening to the account of it, I wish to say to each one of you, on behalf of Mother Paul-Marie and all those in charge: Father Victor, the Marian Father, Father Pierre, in charge of the Works, Father Eric, Superior General of the Community of the Sons of Mary, THANK YOU for your generous presence.

Mother Paul-Marie often says THANK-YOU to her collaborators who are "of gold", as she says. Dear Marie-Paule, there would not be collaborators made "of gold" if there had not been, first of all, a Mother all of Light. That is why we wish to express our gratitude to the Lord for this marvelous Work of the Army of Mary. Everyone unanimously agrees that without the Army of Mary we do not know where we would be in a world that is in such turmoil.

Thus do we reiterate our tremendous gratitude to Jesus and Mary for having raised up a soul, someone as docile and obedient who offered herself at the age of twelve and who has uttered an unconditional and absolute Fiat to the Lord by accepting the mission for which she had been prepared.

During these days in which we celebrate the patronal feast day of the Army of Mary which also coincides with the birthday of our dear Foundress, how can we not assure her of our unflinching affection and fervent prayer. If the triumph of the Immaculate Heart of Mary announced at Fatima is beginning to be realized in us and we can savor this victory, it is thanks to the fidelity and generosity of the "yes" of Mother Paul-Marie who has never refused anything whatsoever to the Lord and Mary. This is an appeal for us to be united with "her mother's heart", in order to remain faithful by walking along her trail of light and love.

Marc Bosquart, who has opened our hearts to an understanding of the mystery of Marie-Paule, will now communicate to us the grace granted her on the feast of the Triumph of the Cross.

Father Denis Laprise

*The grace Marie-Paule received on September 14, 2005, was presented by Marc Bosquart.*

### THE FATHER'S LOVING HEART

On September 14, 2005, on the day of her 84th birthday, during the Mass in honor of the Triumph of the Cross, Marie-Paule received a special grace that was a continuation of the graces she experienced between July 17 and August 27, graces which were recounted earlier. She also received the order to write down this grace so that the persons present at today's ceremony could be informed of it. She obeyed, as always, but it was very painful for her.

"How am I to recount in human words," she said, "the inexpressible grace of penetrating into the loving Heart of the eternal Father? Words cannot express what it was given me to 'see' and 'understand' in such a natural manner."

After Mass, Marie-Paule recounted everything to Father Victor and Father Pierre, and then she set it all down in writing. Here is an account of this grace (it is Marie-Paule speaking):

"Mass on this September 14 was celebrated by Father Victor and Father Pierre. Four Sisters were also present. After Father Victor's homily, based on the day's readings, an unexpected event took place, but so naturally that, for two days, I had strong doubts about this mysterious grace in which Love

took Shape and became Light. 'God is Love, God is Light', what a truth!"

Marie-Paule went on to say:

"I 'saw' my soul in the Father's Heart. The Father's Heart is Love that has no bounds. This Love does not stop at the confines of the Total Earth which includes the three worlds, rather, it extends infinitely farther. Furthermore, this Love, being a substance, it could be described as 'spongy' – at least that is the word 'given' to me which will permit a certain understanding of this mystery here below, but it is really a very poor image to attempt to explain it. It is like little cells or cavities which give the impression of the shimmering of mother-of-pearl. Its beauty is ravishing and it shows that the Father's Heart welcomes with love all the requests we address to Him for the good of souls. And my soul, in that place, contemplates the clearness, the mother-of-pearl whiteness in an unparalleled setting of light and sweetness. To contemplate one single part of this divine Heart is to be plunged in what is most ineffable in the mystery of God.

"My soul savors the great simplicity of God until I suddenly hear Father Victor ending the third Eucharistic Prayer with these words: 'Do this in memory of me.' – What peace! – 'Let us proclaim the mystery of faith.' " [Literally, the French says: "How great is the mystery of faith."]

After having quoted these words so full of meaning, Marie-Paule continued with the account of the grace.

"Now, while my soul was delighting in the Father's Heart, I was filled with wonder upon 'hearing' a voice coming from On-High. I listened, and while I was listening I thought to myself that I would have liked to record what was being said to me.

"That voice, that language, I will never be able to forget them. But after Mass, I no longer knew what had been said to me. My little heaven had closed upon all this beauty; but however beautiful it was, it was only a pale reflection of the everlasting Kingdom.

"For two days, I had doubts about what I experienced, refusing to consider it as a grace and I wanted to forget it. But on the second day, I received by e-mail a seven-page letter from Pierre Bernier who was telling me about Maria Valtorta's *Notebooks* which I have not read. I glanced at the pages received and, randomly, I read a few lines. They dealt specifically with the beauty of the Immaculate Heart of Mary. I understood that I had to act, even if the grace received was of such a great simplicity and even if I had forgotten the words I heard. In fact, given that everything became blurred once it was all over, we must conclude that this grace marks the end."

Those are Marie-Paule's words: "*This grace marks the end.*" Just before that, she wrote for the first time: "*everything became blurred*" and "*I no longer knew what had been said to me*". And just before that she also wrote: "*My little heaven had closed.*" Would this be perhaps because Marie-Paule has already crossed over to "the other side", that "elsewhere", that is to say, the Father's Heart, where one is so far from the Earth because one is so close to God?

Or again, are we to see in these words the announcement of her departure for the Hereafter? She would certainly be very happy over this.

There now remain the last words of Marie-Paule's text (they are her words to the very end of the reading).

"If the Church of Peter were to open itself to the mystery that is being revealed in this time, it would see take place a rapid return of souls to God, and corruption, disasters and war would disappear. What a heavy responsibility the Church bears!

"The Church of Peter is refusing the requests of the Lady of All Peoples by prohibiting the recitation of the Prayer as the Lady gave it to us. It is also prohibiting her Work of Love which is the Army of Mary, and by that very fact, the Community of the Sons of Mary. The weight of these prohibitions will weigh heavily upon the Church and the world.

"But let us have confidence in spite of everything! Mary said at Fatima: 'In the end, my Immaculate Heart will triumph.' And then it will be the time of the new Kingdom, thanks to Mary who guided her Work of Love with the little ones that we are. Let us be on our way! Let us not be afraid!"

And it was signed, Marie-Paule, September 17, 2005

To conclude this day of prayer which had as its theme: "God of Love and Light", the Choir of the Immaculate performed Charpentier's majestic *Te Deum*.

– Congratulations to those who defend the Army of Mary by means of *Le Royaume*, especially issues no. 173 and 174.

Athanase and Thérèse Lavoie



Marc Bosquart

**"IT IS THE END! IT IS THE END!"**

by Sylvie Payeur-Raynauld

It was on April 20, 1991 that the Plenary of the Supreme Tribunal of the Apostolic Signatura in Rome rejected, by a "definitive decree," the Army of Mary's recourse against the decree of May 4, 1987, issued by Cardinal Vachon, Archbishop of Quebec. Through this decree, he had stripped the Army of Mary of its status of Pious Association, a status granted it by his predecessor, Cardinal Maurice Roy, in 1975.

A few days later, on May 1, 1991, Marie-Paule wrote to the officers of our Works in various countries and regions, so that they could inform our members. (This letter was printed in *Vie d'Amour, Appendice*, vol. V, p. 93.)

Dear Knights of Mary,

Here is some news which will interest you.

We are awaiting the statement of the Plenary's verdict and expecting a **last** blow. The Lord is always at hand to sustain us. Here is what I "received" yesterday:

In the chapel I suddenly "heard":

*"COUNT TODAY THE NUMBER OF YEARS BETWEEN THE DAY IN APRIL WHEN I INFORMED YOU OF YOUR PAINFUL MISSION, AND THE DAY IN APRIL WHEN THIS MISSION ENDED THROUGH THE CHURCH'S VERDICT."*

I was immediately given to "understand" that this was a matter of the 33 years of the Co-Redemption, like the 33 years of the Redemption.

After Mass, I at once went to chapter 53 of volume I of *LIFE OF LOVE*, in order to have the exact date of this announcement: it was April 28, 1958. I then asked Sister Chantal to calculate on her computer the exact number of days between **April 28, 1958**, and **April 20, 1991**, the day the Church pronounced, through the Plenary, its verdict against the Army of Mary.

"12,045 days," Sister Chantal told me within a few minutes.

I straightaway divided 12, 045 days by 365 days, which gave me **33 years to the day**.

Chapter 27 in volume II of *Life of Love* should be read to know in what this mission consisted.

It's encouraging, isn't it?

You may speak of this to your friends in order to help them pass through this last phase. The struggle will continue, of course, but Mary will be triumphant.

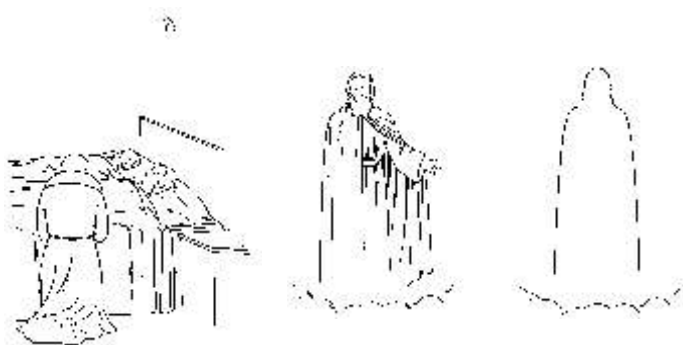
Best wishes,

May 1991

**Marie-Paule**

In chapter 27 of volume II of *Life of Love* can be found the grace of January 5, 1959, to which Marie-Paule was referring.

"I suddenly 'see' the firmament in the dark night, and in it shines a large bright star that slowly moves across the heavens. Directly underneath it, a Magus, robed in his royal mantle of red and gold, follows this star which stops directly over the house while the weary Magus stops close to me. [At the time, Marie-Paule did not dare specify that the Magus had knelt beside her.]



"Immediately afterwards, a long filmy cloud glides into view. It is divided into three sections which are linked one to the other. For the moment, I "see" only this wondrously white cloud, on which is God the Father attired in His garments of red, gold and white, streaming with light. His countenance is so beautiful, so luminous; His attire so radiant, and this cloud so milky, like cotton wool, that I cannot take my eyes from this extraordinary spectacle....

"God the Father takes His left hand out from under His red and gold mantle, and pointing with His finger, indicates to me the following section of the cloud. I 'see' therein the outlines of God the Son but my attention is immediately drawn to the dazzling whiteness that is flooding forth from the third section; here is the Blessed Virgin with her long tresses. She is lying on



an immaculate bed of radiant whiteness. As I am gazing at her, suddenly, she slowly sits up, thereby disclosing the mother-of-pearl cross upon which she has been lying. Next, she gets out of bed on the far side, stands there for a moment, looks at me, and smiles. Then the entire tableau vanishes...



"My entire day passes in the heavenly memory of this grace of the morning. In the evening, upon retiring, as I am praying and meditating, God the Father returns. I do not 'see' Him, but I sense that He is there; I sense His Presence at the foot of the bed, towards the right. He says:

*"YOU BARELY SAW GOD THE SON, MY CHILD, AND THEN HE AT ONCE DISAPPEARED BECAUSE HE HAD ACCOMPLISHED HIS WORK WHEN HE PASSED ON EARTH. IT IS MARY, THE MOTHER OF THE SAVIOR, SHE WHOM YOU WERE ABLE TO ADMIRE, MY CHILD, WHO IS TO GIVE CHRIST BACK TO THE WORLD, AND HER REGARD HAS ALIGHTED ON YOU."*

Mary was inviting Marie-Paule to collaborate with her in the Co-Redemption by taking Her place on the cross: Marie-Paule was in the same position as Mary was (that is to say, she was lying down) and the Magus knelt beside her as he would have done before Mary. Then Mary got up, revealing the mother-of-pearl cross upon which she had been lying, and looking at Marie-Paule, She had smiled... "I will never be able to forget that smile of Mary's," Marie-Paule still says today.

**CO-REDEMPTION: 33 YEARS**

**FIRST PERIOD OF CO-REDEMPTION: 33 YEARS**

God is able to draw good from evil and He intervenes in the schemes of men. From ignominious actions He can cause to flow a beam of light. The same is true for the "measure" of the time of the Co-Redemption.

"33 years to the day," such was the length of time of the first period of the Co-Redemption which can be verified in Marie-Paule's life, stretching from the announcement of her crucifixion (*"IT IS THOSE OF MY PRIESTHOOD WHO WILL CRUCIFY YOU,"* the Lord told her on April 28, 1958,) to *"THIS MISSION ENDED THROUGH THE VERDICT OF THE CHURCH"* (Jesus' words already quoted), that is to say, the decree from the Supreme Tribunal on April 20, 1991.

April 20, 1991, truly marked "a last blow" (cf. Marie-Paule's letter written on May 1, 1991) that would be followed by "an ending". Fifty days later, on June 9, Marie-Paule "saw" her soul penetrating the Living Light after having "seen" it in the course of the previous weeks, ascending always higher in the immensity of light.

"The LIVING LIGHT opens its arms and I 'see' my soul penetrating the LIVING LIGHT at the level of the heart. It enters totally therein, there where the HEART is. It disappears from my view, while the two arms of the LIGHT close, crossing there where the Heart is, and in this movement, I 'see' pass over the arms a very gentle tint of soft pink which becomes one with the light, though the immensity of light presents, as usual, no shadow or change however slight; the light is of a perfect sameness throughout.

"During this grace, I 'receive' the certitude that this LIVING LIGHT is the GOD OF LIGHT."

And she specified: "My soul is also here below in me; yet I 'know' that the soul On-High is also mine. How is this to be explained?" (*Vie d'Amour, Appendice*, vol. V, p. 129)

On July 8, 1991, she wrote again: "Tonight I am unable to sleep and I say one rosary after the other, spaced at times by long moments when I find again, in thought, my Mother, On-High, remembering the soul that ascended so very, very high, that soul that I had felt living in me. I no longer see that most beautiful light so very, very high up. And I 'know' that the mission of the Co-Redemprix has terminated.

"And yet I still 'feel' Mary in me. How explain what seems inexplicable?"

"A little later during this night, I am 'informed' again:

"*IT WAS INDEED THE IMMACULATE, WHO FIRST WAS IN MARY, WHO ASCENDED BACK TO HEAVEN, AND IT IS THE LADY OF ALL PEOPLES WHO REMAINS HERE BELOW.*"

"It all becomes clear. So the prayer taught by Mary at Amsterdam is of extraordinary timeliness. 'May the Lady of All Peoples who once was Mary...'"

"Blessed are they who have believed! Have I believed? Have I doubted? I have never stopped to think about that, for I never expected such an outcome, being subjugated by Mary's action and occupied uniquely with obeying her...."

"I remain the useless servant. My life is to live and to write the Father's Work. To Him alone the honor and glory through the Immaculate Mother." (*Vie d'Amour, Appendice, vol. V, pp. 148-149*)

#### SECOND PERIOD OF CO-REDEMPTION: 33 YEARS

Marie-Paule was able to write, as we have seen above, that "this mission of the Co-Redemptrix [was] terminated", for Mary, after having accomplished her mission of Co-Redemptrix in Marie-Paule, had returned to the Living Light, to the Father's Heart, 50 days exactly after the fatal blow given her by the Church through the definitive decree of the Supreme Tribunal.

But the mission of Co-Redemptrix of "the handmaid" was not yet over, and there had to be, in Marie-Paule's life, a second period of Co-Redemption.

Thus, on September 14, 1968, the Lord said to Marie-Paule, on her 37th birthday: "*ASK OF ME WHATEVER YOU DESIRE.*", and she replied: "*I ask of you the world, Lord.*"

Now, on September 14, 2001, and at Heaven's request, the symbol of the Co-Redemption was set up in the sanctuary of Spiri-Maria above the main altar: a cross behind a chalice surmounted by a host upon which figure the Redeemer and the Co-Redemptrix, according to the 55th apparition of the Lady of All Peoples.

Marc Bosquart brought to Marie-Paule's attention the fact that **exactly 33 years** separated the two dates of September 14, 1968, and September 14, 2001. Now this last date marked the beginning of the Kingdom, according to the indication received from Heaven. Thus Marie-Paule had accomplished her own mission which was to open this Kingdom. Furthermore, this is what the Lord had declared to her when, after the end of the mission of Co-Redemptrix as indicated in 1991, she had wondered about the necessity of a second period of Co-Redemption.

"*THAT IS BECAUSE IT IS NOW NECESSARY TO OPEN THE GATES OF PARADISE,*" that is to say, the Gate of the Terrestrial Paradise (the Kingdom) as He Himself had opened to souls the Gates of Heaven.

Later Marie-Paule would also "understand" that the first period of Co-Redemption referred to the redemption of the world of the laity and the second period to the redemption of the world of the religious.

#### A RETURN TO THE FATHER: NUMBER 40

The Ascension of the Lord took place 40 days after His Resurrection. Since the Co-Redemption is in the likeness of the Redemption, the number 40 is also to be found in the life of the Co-Redemptrix.

#### "OH! MY SISTER DEATH" – THE NUMBER 40

Marie-Paule recounts in these words the moment when she greeted her "sister death":

"November 30, 2003, I was surprised to 'see' before me a piece of black fabric, in an oval shape, followed by a beautiful light. I didn't know to what to attribute this fact which remained fixed on the eye of my soul.

"Now, on January 7, 2004, I 'see again' before me this same fabric, a light fabric in an oval shape in a very soft black.... Prompted by an unknown force, I was suddenly standing with my arms outstretched towards this fabric, and I spontaneously said, surprised by the words that came to mind: 'Oh! my sister death,' accepting it with love and such joy. This lasted but a brief instant, because this veil gave way to such a beautiful light that caused it to disappear without the slightest trace. This light was the bearer of an unequalled joy, of an infinite love.

"The next day, the black veil reappeared before the eye of my soul, as did the light that absorbed it in an instant without leaving any trace. In the days that followed, I had the impression of absorbing death. It was so sweet, so loveable, so lumi-

nous.

"I know very well that the black veil hides a painful event from me, something that will surprise me, especially since I have been 'asked' to prepare myself to live withdrawn and in silence.

Now, this grace lasted exactly **40 days**, including the day it began (November 30, 2003) and the one on which it ended (January 8, 2004).

On July 17, 2004, this black veil was once again projected on the eye of Marie-Paule's soul. She wrote: "Behind this veil of a so very soft black, I suddenly 'see' a very high mountain atop of which is a cross. An even thicker darkness envelops the earth and yet I 'see' the cross very well and my being fixed to it, entirely pierced by the thousands of arrows that have reached it. That has been my life!"

"The next morning at Mass, what a Mass! I am rivetted to God the Father. What love unites us! Suddenly what light! I am in His Heart. And the light causes the darkness to disappear."

Four days later the end of her mission was announced to her.

#### "IT IS THE END! – IT IS THE END!" – THE NUMBER 33

In the spring of 2003, Marie-Paule had received the following order from the Lord:

"*ONE DAY, YOU WILL BE ASKED TO GO TO A PLACE, ALONE, BUT MAKE SURE NOT TO GO THERE.*"

On May 20, she received a telephone call from the Archbishop of Quebec, Cardinal Marc Ouellet's secretary who set up an appointment for her with Cardinal Ouellet for Sunday, June 13, at the rectory in Lac-Étchemin, specifying twice that it was to be a "personal meeting". Marie-Paule accepted it with joy, but in the days that followed, the Lord's words suddenly came back to her mind: "*ONE DAY, YOU WILL BE ASKED TO GO TO A PLACE, ALONE, BUT MAKE SURE NOT TO GO THERE,*" which she linked to the words repeated twice by the Cardinal's secretary – "personal meeting".

What wrenching and intense suffering for Marie-Paule who understood that the Lord's command was in regard to the proposed meeting with the Cardinal, and she knew that this order "had nothing in it in the way of a reproach to the Cardinal".

Then, from May 28 to 30, 2004, the triduum of prayer was held at Spiri-Maria, during which the pierced Heart was solemnly borne in procession into the chapel.



Brother Jean-François Hamel carrying the pierced heart before the main altar.

On May 31, Marie-Paule wrote to His Eminence Cardinal Ouellet a very respectful letter in which she assured him of the loyalty and gratitude of the Knights of Mary. She recalled that she had let Archbishop Prendergast know that she hoped to meet with His Eminence, wishing "to inform him of the mystical scope of the Work which is fulfilling the Father's plan of love through Mary", and that she had been very pleased to accept the appointment set for June 13 by the Cardinal's secretary. Then she indicated how distressed she was over the "recall of an order 'received' from On-High more than a month earlier, which had often been repeated: 'Soon, you will be asked to go to a place, alone, but make sure not to go there.'"

"What must I do?" wrote Marie-Paule. "Must I obey the divine order? If I do not obey, this will be my first disobedience in 70 years lived in pure faith during which I constantly saw being fulfilled the words of God or Mary in the 'wisdom' of their plan of love, which is 'foolishness' in the eyes of men. Thus, I prefer being held in contempt for having obeyed rather than disobeying, something which I could never forgive myself. I think you will understand me. I will inform His Excellency Archbishop Prendergast of this as well as your secretary. I apologize for this contrempeps.

"Your Eminence, you will always be welcome at Spiri-Maria no matter what happens. Bowing before your hand in blessing, I respectfully assure you of my poor prayers," she said in closing. – "No matter what happens," she specified. Did she suspect that this letter would open the door to the fatal blow

from the Church and that the blow, this time, would be administered to her?

On June 23, she received a letter from Cardinal Ouellet, dated June 18, 2004:

### Cardinal Marc Ouellet's Letter to Marie-Paule

Monsieur le Cardinal  
Marc Ouellet



ARCHEVÊQUE DE QUÉBEC  
PRIMAT DU CANADA

Quebec, June 18, 2004

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

Madam,

I received your letter of May 31 telling me that an "order received from On-High" was obliging you to cancel the appointment you yourself had requested and which I was pleased to be able to grant you in order, together, to try to find solutions to the problems which have been affecting the status of the *Army of Mary* and the freedom of action of the *Sons of Mary* in the *Archdiocese of Quebec*.

I deeply regret that such a meeting did not take place, based on your decision, and I will inform the *Holy See* of this.

I pray that the *Holy Spirit* will enlighten us so that a real and sincere dialogue may allow us to resolve the questions being disputed.

Marc Cardinal Ouellet  
Archbishop of Quebec

The following July 6, Marie-Paule was wondering why, when she received this letter from the Cardinal which she identified as "the last blow", she had not felt any "pain in her heart but rather an overwhelming feeling of peace". She received an unexpected reply from Heaven:

"THAT IS TO PROVE TO YOU THAT YOU ARE DEAD TO YOURSELF. DO YOU UNDERSTAND NOW WHY YOU WERE ABLE TO PRESENT THE HEART PIERCED BY A SWORD AT THE CEREMONY OF THE LADY OF ALL PEOPLES? [the Triduum in May at Spiri-Maria]."

Then on July 22, 2004, Marie-Paule heard the following words, repeated several times:

"IT IS THE END! – IT IS THE END!"

And on August 19, during Mass, she "heard", coming from On-High:

"YOU CAN CONSIDER THE CARDINAL'S LETTER AS THE REPLY FROM THE HOLY SEE."

Thus, just as the verdict from the Supreme Tribunal of the Apostolic Signatura had been the fatal blow dealt Mary Immaculate and marking the end of her mission of Co-Redemptrix, so too Cardinal Ouellet's letter was the fatal blow dealt the Handmaid chosen by Mary to live here below the mission of Co-Redemptrix.

Once again the **number 33** can be found here: **33 days** separate the date of June 18, 2004, the day when Cardinal Ouellet signed his letter to Marie-Paule and the date of July 22, 2004, when Marie-Paule heard repeated several times the words: "IT IS THE END! – IT IS THE END!"

### THE PORTENT OF THE END

#### THE HEART IN THE TOMB

During the triduum of September 2004 at Spiri-Maria, we participated, through a touching ceremony, in the "entombment" of the pierced Heart brought forth in this same chapel during the triduum of the preceding month of May.

Providentially, the "stone" obstructing the tomb, that is to say, the large Host decorating the front of the main altar in the sanctuary, had been rolled to one side when it had been cut out by André Lavigne... Sister Aline D'Amours, who produced the works of art embellishing our beautiful chapel, drew the parallel with the Gospel passage: "Who will roll back the

stone for us from the entrance of the tomb?' When they looked, they – the holy women – found that the stone had been rolled back. (It was a huge one.)" (Mk 16: 3-4)

More than that, a tulip, a symbol related to the Divinity and to the Lady of All Peoples who appeared in Holland, the land of the tulips, was brought up to and placed upon the "altar-tomb of the pierced Heart", this Heart whose base itself is set in a golden tulip.

#### THE EPITAPH

The symbol of the Heart of the Co-Redemptrix enshrined in a tomb – the "casket" of the altar of the Sacrifice of the Mass representing at the same time the redemptive Sacrifice and the co-redemptive Sacrifice – brings to mind another symbol tied in with "the end" of Marie-Paule. On June 22, 2001, as she was thinking of her last days and her desire to have a very simple tombstone, with as its sole inscription the two words "Je t'aime" ["I love you"], she was insistently "shown" the back of the sanctuary of the chapel of Spiri-Maria where she "saw" "the symbol that would illustrate the unveiled Mystery of the Immaculate" (the symbol of the Co-Redemption above the main altar: the Host above the chalice, with the faces of the Redeemer and the Co-Redemptrix).

As she was "contemplating" in her mind this work of art which would be installed in the chapel on September 14, 2001, she immediately "heard":

"SUCH WILL BE YOUR EPITAPH IN THIS PLACE."

So now everything is in place for the departure of our Foundress...

### "WHEN ALL BECOMES EUCHARIST..."

The film "Vie d'Amour" was produced in 1992, following providential events. It closes with a picture in which we see Marie-Paule fading away in a resplendent setting sun, similar to a host that would stand out against the horizon. Marie-Paule herself had chosen this picture, explaining:

"When I die, I [would like] to disappear into the magnificent sun, become like an immense host, which our Italian filmmakers filmed in Quebec during an incomparable sunset.

"God is said to be the 'Sun of justice' and my dearest wish is to return into God, into Jesus become Host." (*Vie d'Amour*, Appendice, vol. V, p. 325)

Those were prophetic words, as would be shown by the many Eucharistic graces which would mark the last years of Marie-Paule's life. Let us recall, first of all, the graces of December 2001 as she related them:

#### "YOU ARE THERE [IN THE HOST]"

"December 8, 2001, I did not stop to consider a beautiful light which, sometimes, "lightly touched" the eye of my soul. The next day, an immense luminous sphere, a part of the base of which brushed against the paten, covers the chalice and encompasses more than the Earth. It becomes an immense luminous host.

"During the night of December 12, the host shines once again.

"At 6 o'clock, during Mass, the huge host is "shown" me insistently and I suddenly "hear": "YOU ARE THERE", at the same time that I am shown this light that draws me within it. The little grain of wheat, as are all the crystal souls, is therefore ground into the Eucharistic Bread because it has absorbed it so often during its lifetime. Thus it is that souls divinized by the body and blood of Christ enkindle everything their hands touch or brush against; they burn, divinize humanity.

"The next day, at Mass, these words are repeated: "YES, YOU ARE THERE," and I "understand" that all souls are called in this way.

"What a happy ending! Divinized souls are drawn up into the Host, the prelude to the mystical millennium which is already radiating a multitude of beams. Through the grace of God, through Mary and the Holy Spirit, in the wake of Jesus the Redeemer, *Life of Love* has traced a path that will serve as an example, as a basis for so many other lives, with a view to the new earth and the new heavens."

These Eucharistic graces would reach their summit in 2005 with the graces marking the end of our Foundress' mission. Let us take up again a few essential points from the account of these graces given during the last days of prayer in honor of the Triumph of the Cross.

#### "A FOUNTAIN OF LIGHT"

On July 17, 2005, during the Mass celebrated by Father Victor and Father Pierre at Marie-Paule's.

"As Father Victor was raising the chalice, a beautiful LIGHT, a Fountain of LIGHT, flowed from the chalice, driven by Divine

Power. The LIGHT went up and then fell back down around the chalice, about the altar and even under the altar, in a straight line towards the earth which, surprisingly enough, was small and located in the depths of darkness. 'It is nonetheless surprising that, although I am on earth,' she said, 'I see it in its totality in the depths. Such is the power of Mass which lifts us up from this earth without our even knowing it.'

"This luminous flow lasted all during the reading of the third Eucharistic Prayer...."

"After Mass, Mother Paul-Marie informed the two Fathers of this grace, thinking that afterwards she would keep it in her heart, but an hour later, the Lord asked her to write down the morning's grace and to inform Father Denis Laprise who was celebrating on that day the fortieth anniversary of his ordination, so that he could read it at the end of the Mass at Spirimaria to those who were present.

"Mother Paul-Marie was so happy to see that Father Denis, a pioneer in the Work, would thus be included in this grace."

#### A EUCHARISTIC GRACE MARKED WITH THE SEAL OF THE NUMBER 40

The Eucharistic grace of July 17, 2005, continued on the days that followed.

"Every morning, at the elevation of the chalice, the fountain of LIGHT appears again and the rays of light shoot up even higher and form a more extensive circle before falling back down again upon the earth which is constantly getting bigger and seems to be rising again, while the light pushes back the darkness which seems endless. This light irradiates my days of exhausting work.

"Suddenly, on July 28, a special grace surprised me [after the Chalice, the Host was included in the grace]:

"At 5:45 a.m., Mass concelebrated by Father Victor and Father Pierre. At the elevation of the host I 'learn' that, in heaven, Mass is also being celebrated and I 'see' the host of light. Likewise at the elevation of the chalice, it is the fountain of LIGHT that appears. And suddenly, according to the indication 'received', I 'see' the two hands of Father Philippe Roy's soul whose agile fingers seem to be playing on the keyboard of an instrument that I do not 'see'."

Father Philippe, who passed away in 1988, had been our Marian Father; he was succeeded by Father Victor.

Later, as she was recounting the grace, Marie-Paule added a detail which she had forgotten to specify concerning the Light which, since July 17, she could "see" pouring forth from the chalice: this Light, at the base of the altar, "was lightly tinted with a soft pink".

"This pink color reminded me of the grace of my entry into the part 'Fire' [of the Total Earth] where I had 'seen' the form of God the Father crossing His arms and putting His hands over His Heart. The end of His wide sleeves was tinted in very soft pink...."

"Since Sunday, July 17, when for the first time I 'saw' during Mass at the time of the Elevation, a fountain of light pouring forth from the chalice, the jets of light have always mounted higher and formed a more extensive circle. Likewise, the Earth has become bigger and seemed to be rising, coming out of the very profound darkness more and more. A few days later, the jets of light, increasingly wider, began to illuminate the top of the Earth.

"At Mass on Sunday, August 28, the jets of light had disappeared. Afterwards, I was impelled very strongly to count the number of days during which jets of light poured forth from the chalice, but an error made me calculate 43 days. The next day, I saw written before me in large letters the dates to be retained for the calculation: July 18 to August 27, and not August 28, because on August 28, there were no more jets. And that gives exactly 40 days. These days of grace, of light, are a sign of something, for, with God, everything is precise.

"The Cross of the Redemption has become the Mass that is celebrated on earth and in heaven."

Thus Heaven wanted to draw Marie-Paule's attention to the **number 40**. In fact, 40 days had passed since the day the grace began and the day it ended, that is, between July 17 and August 27, 2005, **40 days** during which the jets of light always mounted higher and higher.

Commenting on the grace on the day it began, on July 17, Marie-Paule wrote: "It is nonetheless surprising that, although I am on earth, I see it in its totality in the depths. Such is the power of Mass which lifts us up from this earth without our even knowing it."

### IN THE FATHER'S HEART

On September 14, 2005, in the continuation of the last Eucharistic graces, Marie-Paule received a new grace at the

morning Mass, on this day marking her 84th birthday.

"After Father Victor's homily, based on the day's readings, an unexplainable event took place, but so naturally that, for two days, I had strong doubts about this mysterious grace in which Love took Shape and became Light. 'God is Love, God is Light', what a truth!

"I 'saw' my soul in the Father's Heart. The Father's Heart is Love that has no bounds. This Love does not stop at the confines of the Total Earth which includes the three worlds, rather, it extends infinitely farther. Furthermore, this Love, being a substance, could be described as 'spongy' – at least that is the word 'given' to me which will permit a certain understanding of this mystery here below, but it is really a very poor image to attempt to explain it. It is like little cells or cavities which give the impression of the shimmering of mother-of-pearl. Its beauty is ravishing and it shows that the Father's Heart welcomes with love all the requests we address to Him for the good of souls. And my soul, in that place, contemplates the clearness, the mother-of-pearl whiteness in an unparalleled setting of light and sweetness. To contemplate one single part of this divine Heart is to be plunged in what is most ineffable in the mystery of God.

"My soul savors the great simplicity of God until I suddenly hear Father Victor who is ending the third Eucharistic Prayer with these words: 'Do this in memory of me.' – What peace! – 'Let us proclaim the mystery of faith.'

"Now, while my soul was delighting in the Father's Heart, I was filled with wonder upon 'hearing' a voice coming from On-High. I listened, and while I was listening I thought to myself that I would have liked to record what was being said to me.

"That voice, that language, I will never be able to forget them. But after Mass, I no longer knew what had been said to me. My little heaven had closed upon all this beauty; but however beautiful it was, it was only a pale reflection of the everlasting Kingdom."

Commenting on the fact that she had forgotten the words "heard", Marie-Paule added a few days later:

"Given that everything became blurred once it was all over, we must conclude that this grace marks the end."

#### FURTHER INFORMATION ON THE GRACE OF SEPTEMBER 14 – SUBSTANTIAL LOVE

Further information should be given concerning the grace in which Marie-Paule saw her soul in the Father's Heart that was filled with little oval-shaped cells or cavities, with an opening at the upper end. That is what she described to Fathers Victor and Pierre after Mass, adding that her soul was bending over to admire these cells or cavities, and that the Love of God the Father was like a substance which, by means of these cells or cavities, aspirates, draws souls. And she added: "It is certainly not possible that the love of God the Father would be a substance... But how can one describe in human terms the beauty to be found in the world 'Fire'?" Father Victor immediately intervened saying: "But of course it's possible, for it is a matter of the **substantial Love of the Father!**" And Father Pierre confirmed this, saying that the term was in conformity with doctrine.

By comparing God's love to a "substance", Marie-Paule did not know that this was closely akin to a concept in theology which attributes to God the term "Substance".

Marie-Paule added that the Total Earth is like the Father's Heart within the created universe which extends to the confines of the galaxies.... God is Love.

As for the little sentence she mentioned at the end of the grace: "My little heaven has closed upon all this beauty", she specified that, more than ever, she feels like a stranger to the things of this world.... Her heaven has closed upon her On-High...

#### THE END AND THE NUMBER 40

After the decree from the Supreme Tribunal, the soul of Mary Immaculate had returned to the Father's Heart. After a grace to which Heaven has attached the number 40, Marie-Paule has also experienced this happy end... "This grace marks the end," she indicated.

"IT IS THE END! – IT IS THE END!" Heaven had repeated on July 22, 2004.

In this Year of the Eucharist when, for the days of prayer surrounding the feast of the Triumph of the Cross at Spirimaria, the Last Supper had been set up under the altar of the Blessed Sacrament to symbolize the last meal Jesus took with His Apostles, Marie-Paule has thus begun a new stage in her life, that life which is so rich because it has been "lost" for God and for souls. But whether it is a matter for her of a withdrawal or a departure, we can be assured of one thing: she will not leave us orphans.

These extraordinary graces which are for us a subject of contemplation will be, for others, a source of scandal. Each one is free to accept or reject the grace. But how could anyone, humanly speaking, have orchestrated with such precision in the dates, the development of this life marked by the opposing action of certain authorities of the Church? God alone can direct in this way the course of events and mark with His seal His envoys.

Let us not forget this: NUMBERS are symbols which hide a mystery and at the same time reveal it.

On November 4, 1970, as Marie-Paule was recalling these words the Lord had said to her: "MY BELOVED MOTHER LIVED ON EARTH AND SHE ASCENDED INTO HEAVEN WITHOUT DYING," He indicated to her:

"MY CHILD, SOON THE DEATH OF MARY WILL BE A REALITY." (*Life of Love*, vol. VII, chap. 15, p. 107)

What is hidden under this word "SOON"?

In the grace of January 5, 1959, the cross upon which Mary lay as she invited Marie-Paule to take her place on it, was of mother-of-pearl, and the little cells or cavities Marie-Paule

### ISSUE NO. 175 OF THE PAPER "LE ROYAUME"

This issue number 175 of *Le Royaume* ["The Kingdom"] marks a new stage in the history of the Marian Work's paper. For a year now, Mother Paul-Marie has been hoping to withdraw from the work of preparing the paper, but from one issue to the next, she has always assumed this very exhausting task, added to so many others. However, she remained at her post throughout the period of the offensive against the Work. Today, the time has come for her to retire, for the hour of the harvest has sounded and the words of the Lord will be fulfilled.

"For here the proverb holds good: one sows, another reaps; I sent you to reap a harvest you had not worked for. Others worked for it; and you have come into the rewards of their trouble." (Jn 4:37-38)

This issue of *Le Royaume* is the last to which Mother Paul-Marie will contribute directly (details will shortly be given concerning the changes that will be made in the paper's staff.)

The paper *Le Royaume* will carry on as before, but the accent will henceforth be on what is beautiful in the Marian Work, and on its accomplishments. Mother Paul-Marie would have liked, so many times, to dwell on the magnificent apostolic work accomplished by the members of the Community of the Sons and Daughters of Mary and by those responsible for our Works, but knowing full well that these accomplishments would be run down and scorned by the adversaries of the Marian Work, she chose to pass over this fine work in silence. Henceforth, such caution will not be the policy.

Before retiring, Mother Paul-Marie wishes to thank all those men and women who have collaborated in the Marian Work, both in the paper and in other fields: the Animators, the Mothers, the Officers of the Oblate-Patriots, all the priests who have given spiritual support to our members, all those who, from the beginning, have contributed to the basic education of those priests and who have given themselves to the apostolate, the Choir of the Immaculate, all the persons who have given encouragement in times of difficulty and who have supported the Work by their prayers as well as by their donations.

For the moment, she is leaving us this message, a few words printed in red letters on a small card decorated with a spray of five roses in bloom, which the secretaries attach to her correspondence.



After having ardently desired to do so for so many years, but always refusing to satisfy this desire out of obedience to Heaven, Mother Paul-Marie can at last retire into obscurity and silence.

September 26, 2005

Sylvie Payeur-Raynauld

contemplated in the Father's Heart resembled mother-of-pearl. The picture given at the time of the announcement of the mission is similar to the picture of its completion.

### THE RECALL OF THE LAST SUPPER

In the course of the last meal Jesus shared with His Apostles, seeing their sadness, He said to them:

"It is much better for you that I go. If I fail to go, the Paraclete will never come to you, whereas if I go, I will send him to you.... When he comes, being the Spirit of truth, he will guide you to all truth." (Jn 16:7,13)

"I tell you truly: you will weep and mourn while the world rejoices; you will grieve for a time, but your grief will be turned into joy." (Jn 16:20)

"I did indeed come from the Father; I came into the world. Now I am leaving the world to go to the Father." (Jn 16:28)

"You will suffer in the world. But take courage! I have overcome the world." (Jn 16:33)

These words resound today like an echo of the first Last Supper, and are addressed to the apostles of the Lady.

September 25, 2005

## The Seal of God

by Sylvie P.-R.



In this "ENDING" announced to Marie-Paule, it is good to re-read the prophetic words through which the Lord, on April 28, 1958, informed her of her painful mission. In this way, we will be able to see its fulfillment.

"So the hour of crucifixion has arrived. And it will be those of my priesthood who will crucify you. Like me, you are innocent, but on all sides, voices will cry out that you are hateful, that you are the most infamous of creatures. All those of my priesthood who are sinning through pride, egoism, through sensuality in all its forms, will cast stones at you; you, a pure woman who have given of yourself even to the point of breaking your heart for your fellowmen, and whom I have miraculously sustained; you who have benefited from so many talents, all of which have served my cause; you who have sung and smiled that you might not weep and sigh. Oh my child! Look upon all these priestly souls and have pity upon them, for one day they will lament their sins.

"Very few of my priests will support you through their prayers, and you know who they are. These souls will not have any doubts about you, because they have always been pure, and have desired, above all things, my glory and that of my Mother.

"But one day the truth will shine forth. I will give proof of your innocence. Then there will be weeping and a gnashing of teeth. And your hour will have arrived to give to me the souls which you will have purchased with your great sufferings. My Mother will guide you after having made you taste all the sufferings of MY PASSION."

### THE PROOFS GIVEN US

"I WILL GIVE PROOF OF YOUR INNOCENCE," promised the Lord. And so many proofs have been given! (*Life of Love*, vol. I, chap. 53, p. 329)

One irrefutable proof, humanly speaking impossible to orchestrate: the period of **33 years, to the day** – the first period of Co-Redemption – separating the announcing of the mission on April 28, 1958, and the definitive decree issued on behalf of the Church by the Supreme Tribunal of the Apostolic Signatura on April 20, 1991.

Other periods in Marie-Paule's life are also marked with the divine seal through certain numbers, but it is more particularly the more recent graces which Heaven has granted to our Foundress which are the sign of the action of God and the Immaculate in her life. Occupied eighteen hours a day in the service of the Marian Work, her head in Heaven but her two feet firmly planted on earth, she could not have forged in her mind the content and the logical continuation of the graces granted her to sustain her and to lead her On-High.

It must be emphasized that Marie-Paule did not understand these graces and that sometimes she even doubted their authenticity, judging herself not worthy to be granted any privilege.

So it was that she began by having doubts about the grace

of last September 14:

"For two days," she wrote, "I had doubts about what I experienced, refusing to consider it as a grace and I wanted to forget it. But on the second day, I received by e-mail a seven-page letter from Pierre Bernier who was telling me about Maria Valtorta's *Notebooks* which I have not read. I glanced at the pages received and, randomly, I read a few lines. They dealt specifically with the beauty of the Immaculate Heart of Mary. I understood that I had to act, even if the grace received was of such a great simplicity and even if I had forgotten the words I heard. In fact, given that everything became blurred once it was all over, we must conclude that this grace marks the end."

Marie-Paule recounted the grace to Father Victor and Father Pierre. As she was surprised that God should appear to her to be a "substance", both Fathers reassured her, stating that this was perfectly theological. In fact, the *Catechism of the Catholic Church* explains:

"The Church uses the term 'substance' (rendered also at times by 'essence' or 'nature') to designate the divine being in its unity, the term 'person' or 'hypostasis' to designate the Father, Son and Holy Spirit in the real distinction among them, and the term 'relation' to designate the fact that their distinction lies in the relationship of each to the others." (no. 252)

#### SUBSTANCE TO SUBSTANCE: THE MYSTICAL EXPERIENCE ACCORDING TO SAINT JOHN OF THE CROSS

In the days that followed the grace, Father Pierre passed on two texts to Marie-Paule in which spiritual authors studied the concept of "substance" in the writings of Saint John of the Cross, from the point of view of the union of the soul with God:



Saint John of the Cross



Fr. Marie-Eugène de l'Enfant-Jésus



Hans Urs von Balthasar

1. Father Marie-Eugène de l'Enfant-Jésus in *I Want to See God* wrote:

"Saint John of the Cross points out that the soul discovers within itself a friendly presence in the dark night of the spirit.... God's action now is in the very soul. There are substantial touches; God Himself speaks to the soul the language of pure spirit to pure spirit.

"These touches give an experience of the very source of the Being from which they issue. There is no question of a vision, either imaginary or intellectual, but of a purified spirit's perception. This perception, aided by the dogmas of the faith, will become more and more clear and substantial in each stage of the ascent until it becomes almost constant; it constitutes a sign of complete transformation....

"We have still to mention as a fruit of the dark night of the spirit the soul's aptitude for receiving in all purity, untarnished by the intervention of the senses, lofty spiritual knowledge concerning particular truths that God is infusing passively into the soul, this being knowledge of God Himself.

"This purification brings also an habitual marvelous penetration of the depths of God and even of what is hidden in men." (*I Am a Daughter of the Church*, pp. 502-503)

2. Hans Urs von Balthasar wrote in *La gloire et la croix*:

"John of the Cross affirms that love can purify the soul to the point of it becoming a living flame of love, an anticipation of beatitude itself....

"The passive withdrawal of all delight in things and even in God, through the midnight of the pure blind faith leads to the dawning of a new substantial delight in the ways of God."

"It is a matter of a substantial contact, from essence to essence, from person to person, comparable to the kiss of the Song of Songs.... For John of the Cross, mysticism finds its fulfillment in the Trinitarian order."

(Web site: [www.chemins.eklesia.net/cdh/jeandlc.php](http://www.chemins.eklesia.net/cdh/jeandlc.php))

#### "HYPOSTASIS" – CRYSTAL RAYS IN CIRCLES (GRACE of March 22, 2005)

The passage from the *Catechism of the Catholic Church* quoted above reminds us that the word "Substance" designates God in His Unity and that the words "Person" or

"Hypostasis" designate the Father, the Son and the Holy Spirit in their individuality.

Now, this term "Hypostasis" reminds us of a grace granted to Marie-Paule on Holy Tuesday, March 22, 2005:

"Whereas I often deplore the distractions I have during Mass, lo and behold, at the Mass of Holy Tuesday, March 22, at the moment of the elevation, I found myself thinking about and contemplating the picture of my Jesus that has been prominent in my life since my 20s, and an intense surge of love swept upward to Jesus on the cross. At the same time and without any willing of it on my part, waves of love left my heart for the heart of Jesus, waves of light, peace and love which came back to me and penetrated my heart, then went back to Him, not in a straight line, but in forming luminous circles of some size. How beautiful and sweet it was! Then the same waves of light, peace and love left my heart for the Heart of Mary and then returned to mine. Those back-and-forth movements multiplied and fused into a sweetness and light that cannot be described in words of this earth. I 'saw' the persons of Jesus and Mary, as in a 'fluid', and I was 'reassured' in regard to that matter. This was repeating itself when, suddenly, the three movements of light fused and penetrated the Father's Heart that was a blaze of burning love. I no longer saw the persons or the luminous circles of love. The indication was given me that we were well and truly in the Heart of the Father. I 'saw' only the seething blaze.

"That was the first time I ever experienced such a grace, and it lasted from the elevation to the end of Mass. How can such a grace be described? Immediately I 'heard', coming from directly above my head, 'HYPOSTATIC UNION'.

"'HYPOSTATIC UNION' – These words, with which I am familiar, have a mystical connotation, but what is the exact definition of them? After the Mass and Father Victor's departure, I consulted the French dictionary to find the meaning of the word 'hypostatique' and I find this: '*Union en une seule hypostase des deux natures, divine et humaine, dans le Christ.*' that is to say, '*The union in a single hypostasis of the two natures, divine and human in Christ*', or as the English dictionary says: '*The one personality of Christ in which His two natures, human and divine, are united.*' And what exactly was the meaning of the word 'hypostase' ['hypostasis']? In the French dictionary [*Larousse*, 2005] was written: '*Hypostase (ce qui est posé dessous). Théologie chrétienne. Chacune des trois personnes divines considérées comme substantiellement distinctes*', that is to say, according to the English Random House dictionary: '*something that stands under and supports; Theol. one of the three real and distinct subsistences in the one undivided substance or essence of God.*'

"But what could be the meaning of such a grace? I have no idea.... I will never be able to forget those moments of communion with the Light, Peace and Love. Pardon, my God, for the nothing that I am."

On Wednesday, April 13, Marie-Paule completed the account of the grace of March 22:

"That grace of Holy Tuesday has caused me to live, since that day, heaven on earth, though this does not prevent me from busying myself with my numerous occupations, in peace and love.

"In the past, the graces received were not prolonged; sometimes they would come back, unfolding like a film, so that certain details might become more clear in my mind.

"Since Holy Tuesday, March 22, the grace of that day has been prolonged, not as a reminder, but like a state of participation in the celestial. The divine Love that penetrates my soul links me to Jesus and Mary to such an extent that the three souls blend together in the blaze of the Father's Love. The luminous currents, in wider and thicker circles, are still in constant activity. May God pardon me for being there, being so conscious of my lowliness! But this power of divine Love which has transformed the powers of my soul opens me to joy even though the Church, through our Cardinal, seconded by the Pontifical Commissioner, has just let the 'guillotine' fall on the Work of God. I remember the Lord's words on August 19, 2004, after having received his letter of June 18: '*YOU CAN CONSIDER THE CARDINAL'S LETTER AS THE REPLY FROM THE HOLY SEE.*'

"Everything is being realized! Now, the word of the end belongs to Mary:

"*'IN THE END... MY IMMACULATE HEART WILL TRIUMPH.'*"

On Thursday, April 7, 2005, Marie-Paule heard, with regard to the grace of Holy Tuesday, March 22: "*See, my Daughter, that is what it is to be canonized while still living.*"

And immediately afterwards, she "heard":

"*Such is the seal affixed to your Life.*" (These graces were related in "*The Kingdom*", no. 172, March-April 2005, pp. 22-25.)

### THE MYSTERY OF THE IMMACULATE

According to what Marie-Paule has said, the symbol of the Co-Redemption set up in the chapel of Spiri-Maria (the chalice surmounted by the host on which figure the Redeemer and the Co-Redemptrix placed in front of a cross) illustrate "the unveiled Mystery of the Immaculate".

We believe in this Marian mystery: the extraordinary graces which Heaven had Marie-Paule experience confirm her mission as Co-Redemptrix with and in Mary Immaculate.

In the future, we will be able to say of the faith in this mystery what today can be said of the faith in the conception of Christ.

"Faith in the virginal conception of Jesus met with the lively opposition, mockery or incomprehension of non-believers, Jews and pagans alike... The meaning of this event is accessible only to faith, which understands in it the 'connection of these mysteries with one another'..." (*Catechism of the Catholic Church*, no. 498)

The meaning of these words of the Lord to Marie-Paule on April 28, 1958, is now amply clear to us: "*My Mother will guide you after having made your taste all the sufferings of MY PASSION.*"

The grace of September 14, 2005, in which Marie-Paule "saw" her soul in the Father's Heart left an ineffable impression on her. "My little heaven has closed," she commented. This Heaven, On-High, closed upon her and even if her body is here below, she really feels as though she is a stranger to the things "of this world". She often sees again the jets of light, reliving that grace of Light... or even the substance of the Father's Heart...

Now, it is another kind of martyrdom that will accompany her last days on our earth.

October 1, 2005

### FATHER DENIS LAPRISE'S LETTER TO THE PONTIFICAL COMMISSIONER

*by Sylvie Payeur-Raynauld*

In all openness, we are passing on to our members the latest information concerning the Community of the Sons of Mary.

On August 26, 2005, Father Denis Laprise wrote to Archbishop Terrence Prendergast asking him permission to bless the marriage of his, Father Denis', niece, Myriam, who was to be married in Saint Pius X church in Quebec City the following October 1. Father Denis wrote as follows to His Excellency:

*"Myriam and her fiancé Benoît Bouffard ardently desire that I bless their marriage.*

*"For Myriam, it is a reminder of the silver jubilee of her parents who were married in this same church, Saint Pius X, twenty-five years ago. Then, for me, last July 17 marked the fortieth anniversary of my ordination to the priesthood. Such anniversaries are precious moments in life and it is nice to celebrate them as a family, in giving thanks to the Lord for all the blessings and graces received.*

*"As I did in the autumn of 2004, when my nephew Marie-Pierre was married, and since you advised me to always follow that procedure, I am humbly repeating my request, this time to celebrate and bless the marriage of Myriam and Benoît....*

*"I thank Your Excellency for acceding to the request of these young spouses, which I make my own. I'm sure that you will not fail to seize this opportunity to encourage such a celebration, you who are so concerned for the good of the young people in our present-day society."*

Having received no reply to his very respectful letter, Father Denis wrote again to Archbishop Prendergast on September 27, this time by e-mail:

*"I am hereby simply verifying if you did indeed receive my letter of last August 26..."*

*"A month has passed since I wrote and I have not yet had your reply. I am fully aware of the extent to which you are immersed in and held by your apostolic duties. However, the marriage is due to take place on Saturday, October 1, that is, in exactly four days...."*

### THE PONTIFICAL COMMISSIONER'S REFUSAL

On the day after the sending of this e-mail, Father Denis received a telephone call from Archbishop Prendergast who told him of his decision not to allow Father Denis to preside at Mass on the occasion of his niece's marriage; the former pastor of the parish, Father Jean-Claude Drolet, would preside over the Mass, but Father Denis could concelebrate, give the blessing at the end of the Mass and address a word of encouragement to the faithful.

Father Denis asked His Excellency the reasons why he would not be able to preside, given that he had obtained from the Registrar of Civil Status authorization to celebrate marriages; he had in hand the identification number for this purpose obtained a year earlier, thanks to the intervention of the chancellor of the Diocese of Quebec.

The Commissioner replied that the Sons of Mary had not obeyed the requests made in writing by himself and Cardinal Ouellet concerning the image above the main altar in the Eucharistic and Marian Center Spiri-Maria, and the devotion to the Lady of All Peoples.

Father Denis pointed out to Archbishop Prendergast that it has been since 1951 that the prayer of the Lady of All Peoples has been recited around the world. He reminded him that the bishop of Haarlem-Amsterdam, Bishop Punt, had, in 2002, recognized the supernatural character of the apparitions of the Lady of All Peoples, and that his predecessor, Bishop Bomers, had authorized the public devotion to the Lady and the recitation of her prayer (this prayer has received the imprimatur of a great number of cardinals and bishops around the world).

As for the celebration of the marriage of his niece Myriam, Father Denis said that, for his part, he accepted the refusal of the Pontifical Commissioner imposed upon him, but added this:

"For the lay people, the faithful, it's something else. There will not be only ten or twelve people present at this marriage, but between two and three hundred persons. When they see that it is a strange priest presiding and that the uncle of the bride is concelebrating, they will be extremely surprised and will certainly be asking questions. What do you want me to tell them? The truth! However, you and the parish priest can certainly expect repercussions from people. I can't do anything about that.

"As for Myriam's family, it will be a great suffering for them, especially since Saint Pius X is the church in which my niece was baptized and in which her parents were married twenty-five years ago."

It should also be pointed out that it was Father Denis who baptized Myriam and blessed her engagement.

### GOOD NEWS

The following day, September 29, Father Denis received another call from Archbishop Prendergast, this time to give him good news; he could preside over the liturgical celebration of his niece's wedding and receive the commitment of the new spouses.

The Pontifical Commissioner explained that after thinking over their conversation of the previous day he had gotten in touch with Cardinal Ouellet who, along with Father Michel Fournier, had endorsed his decision to grant permission.

Father Denis thanked Archbishop Prendergast, remarking that he was happy especially for his niece and her fiancé and for their families. He also pointed out that the day of the marriage would mark the 91st birthday of his mother, who would be present at the marriage. More than that, the father of the bride, Serge Laprise was, for a number of years, the director of Saint Pius X's parish choir.

Before terminating their conversation, Archbishop Prendergast wished everyone a very happy family celebration. That same day, he wrote Father Denis a letter in which he confirmed his decision.

*"After having consulted His Eminence Cardinal Ouellet, who desires to manifest his willingness to do everything possible to assure better relations between persons in authority in the Church and the Sons of Mary – a desire that I obviously share in –, I am, by these presents, giving you authorization to preside over this marriage celebration and to receive the marriage consent of the spouses. I have gotten in touch with Father Michel Fournier who will help you in the liturgical preparation and give you the required delegation.*

*"I am confident that you will find the right words to transmit to your confreres and to the persons present at the celebration the intention of Cardinal Ouellet and mine under the circumstances. May Mary, our holy Mother, and Saint Thérèse of Lisieux obtain for us the grace necessary in order to be able to know and follow God's will in all things."*

This opening up of the religious authorities is promising.

### THE LAPRISE FAMILY

It should be pointed out that the parish of Saint Pius X was the parish of our Foundress; she settled there in 1965 and attended Mass each morning in that church.

At the time Marie-Paule arrived in that parish the cross that

adorned the sanctuary was a plain wooden cross; today there is a host in the middle of the cross... And it was in this parish of Saint Pius X that the first International Center of the Army of Mary was established.

All the members of the Laprise family were members of the Marian Group that preceded the founding of the Army of Mary. Mama Thérèse and her nine children were present at the Eucharistic celebration that brought together the Marian Group in the Mont-Thabor chapel, Thursday, June 10, 1971.

In 1977, Father Denis Laprise and Father Victor Rizzi came to live in the International Center of the Army of Mary. Later that same year, Father Denis' mother with six of her children arrived to dwell in the Center. In the years that followed, three of the children were married in Saint Pius X church. As for Mama Thérèse, a widow since 1970, she gave herself to the Lord in the Community of the Daughters of Mary, taking the habit during a pilgrimage of the Work, on May 24, 1982, in the basilica of Saint Thérèse of Lisieux (her patron saint whose feast is celebrated by the Church on October 1, the day of the marriage of her granddaughter, Myriam). Sister Thérèse, at 91 years old, is still active in the Community. She now has 41 grandchildren and great-grandchildren.



Sr. Thérèse Laprise

Fathers Denis and Victor received a very special spiritual formation from Marie-Paule. At that time, the two of them had been affected by the current of secularization that was infecting religious communities in Quebec. Wavering in their vocation, their encounter with Marie-Paule was decisive and launched them anew towards the summits of the spiritual life.

In October 1970, the Lord informed Marie-Paule: *"YOUR SPIRITUAL SONS WILL DISPENSE A HUNDRED TIMES OVER WHAT THEY HAVE ACQUIRED HERE, AND ALL THAT THEY HAVE ACQUIRED HERE IS DIVINE."* (Life of Love, vol. VII, chap. 14, pp. 98-99)

These words apply to all the spiritual sons of Marie-Paule. The excellent work of the Sons of Mary can be seen in all the parishes through which they have passed, as well as at the Eucharistic and Marian Center Spiri-Maria.

### THE BOUFFARD FAMILY (FAMILY OF THE GROOM, BENOÎT)

It is important to point out the following in regard to the family of the groom, Benoît Bouffard, whose paternal grandmother, also present at the wedding, is a religious with the Daughters of Mary. Sister Cecile Bouffard, today aged 81 and still active, was given a special mention during a celebration of the Work in May 1999. Her family was honored and the event was reported in issue no. 134 of *Le Royaume*.



Sr. Cecile Bouffard



1999 - At the Expodrome in Montmagny, during a ceremony of the Family of the Sons and Daughters of Mary, the Bouffard family was honored. In the center, Sr Cecile, on her left, her only son Alain and on her right, Pauline, Alain's wife and their 12 children in order of their age: Janick, Marie-Ève, Pierre-Alain, Benoît, Myriam, Jean-Philippe, Pascal, Hélène, Gabriel, Sylvie, Jean-Sébastien, Robert.

#### A LIFE OF CHARITY

Cecile had eleven children: ten girls and only one boy, Alain, who married Pauline Carrier. Of this marriage twelve children have been born, one of them being Benoît.

Cecile's life has been rich in good works. With her husband Robert, and over twenty years, she took into their home, gratuitously, more than thirty very young children for periods ranging from three weeks to three years (one 13-year-old child, in great difficulty, remained with them six years and made great progress). These children were entrusted to them by relatives or neighbors who asked for help because they, the parents, were sick or distraught and not knowing what to

do, or experiencing financial difficulties.

Robert was a farmer and the family lived in a large house on large tracts of open land. However, they were not rich, but they did have an unshakeable confidence in Providence. "It's enough to make a sincere effort on our part, and God looks after the rest," Cecile declared as she recalled this period of her life, adding: "In spite of our poverty, we've never wanted for anything whatsoever. It would have all been difficult without the grace God gives with marriage, especially when we're willing to believe in it."

For their exceptional generosity Cecile and her husband were decorated by the Bishop of Sherbrooke, Bishop Jean-Marie Fortier, with the medal "Bon Mérite" [for good merit].

Cecile's life was remarkable for an exceptional apostolate, first of all at the level of her parish. She belonged to various associations, was a parish counsellor for two terms, and for twenty-one years saw to the upkeep of the church and the laundering of the sacristy linen, and looked after the singing at Mass (all her family belonged to the parish choir).

Today Sister Cecile has 57 grandchildren and great-grandchildren.

#### A LIFE OF PRAYER AND APOSTOLATE

Cecile shared with her children a life of intense prayer, notably through the practice of night adoration at home. She also engaged in social work; for a long time she answered calls from unwed mothers from 7:00 p.m. to midnight.

When she came to know the Army of Mary she threw herself into the apostolate within this Work in which she found the Gospel pearl of great value. She was living in Sherbrooke at that time, but she helped found the Work at Kingscroft where she had previously lived. It might be pointed out that nearly all the families of that village joined the Army of Mary (a number of members of the Community of the Sons and Daughters of Mary come from that village: Sisters Suzanne and Aline D'Amours, Brother Ghyslain and Sister Maryse Létourneau).

On June 15, 1988, Cecile, who had been a widow since 1976, realized the ideal of her adolescence, to be a religious and she took the habit of the Daughters of Mary.

We give thanks to God for these wonderful French-Canadian families who transmitted to the growing generations the torch of the faith, the love of God and the Immaculate. Even if the moral situation of our country seems rather disastrous to us, we have confidence that the seed sown in the earth by all these generous souls will one day bear fruit.

Let us give thanks to God who, through His providential events, permits that the Community of the Lady of All Peoples should open its spiritual treasure box for us to admire those pearls of great price that are these two women religious totally given to the service of the God of Love, the Church and the family. Our congratulations!

#### SERGE, THE FATHER OF THE BRIDE, GIVES THANKS

On October 6, Serge Laprise wrote a letter of thanks to Marie-Paule, on behalf of the family: himself, Lucie his wife, their children Myriam and Jean-Michel, and his son-in-law Benoît:



Serge leading Myriam to the altar.



October 1, 2005, St. Pius X church, Quebec City – Myriam and her husband Benoît walking out of church.

"... The marriage ceremony, on that magnificent day of October 1, unfolded with all the piety and solemnity worthy of an Army of Mary ceremony. The Choir of the Immaculate sang magnificent hymns that elevated souls. Lucie told me this week that her fellow workers who came to assist at the marriage last Saturday had high praise for the beauty of the hymns sung by the choir, as well as for the solemnity of the ceremony. So that means that Heaven makes use of such events to arouse the awareness of people outside the Work and to open souls to the beauty of the liturgy.

"In closing, I want to reiterate all my gratitude to you, Marie-Paule, you who are our mother and who have seen us grow in the Work. I want to contribute, in as far as I am able, to the building up of the Terrestrial Kingdom, and this to the end of

my life.

*"A Mass will be celebrated in thanksgiving to the Lady of All Peoples for all that we have received. Serge Laprise"*

#### GRATITUDE TO CARDINAL OUELLET AND TO ARCHBISHOP PRENDERGAST

On October 7 Father Denis sent a message by e-mail to Cardinal Ouellet and to Archbishop Prendergast in order to thank them for the kindness they manifested in permitting him to celebrate his niece Myriam's marriage with Benoît Bouffard.

To Cardinal Ouellet, Father Denis said:

*"Thank you, Your Eminence, for having opened the door leading to unity, for that is our most ardent desire. May this event have been the key that will open a dialogue that will fos-*

*ter efficacious apostolic work and be to the greater glory of the Church and the salvation of souls.*

*"May Our Lady of the Rosary, whose feast we are celebrating today, be to you a source of great graces and blessings in your heavy responsibility as President of the Commission charged with preparing the "the final official communication" that will be delivered at the end of the Synod this coming October 23!*

*Father Denis Laprise"*

The Eucharist is the Church's sacrament of unity. In this Year of the Eucharist that was decreed by our beloved Pope John Paul II, it is nice to see that it is about the Eucharist that the first step in coming together has been taken.

October 8, 2005

**Sylvie Payeur-Raynauld**