



LE ROYAUME



« Que ton règne vienne... sur la terre comme au ciel. »

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“THE KINGDOM”

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Grignion de Montfort: A POET OF VISION

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Spiri-Maria, an edifice built of white flint stones that the brilliance of the sun causes to shine with a thousand fires, thus giving to its two pavilions (Alma and Pietro) a unique appearance.

The writings of Saint Louis Marie Grignion de Montfort are proving to be more timely than ever. Dating from the 18th century, his poetry and prose contain prophetic information astonishingly applicable to our time, and particularly to the Work of the Lady of All Peoples.

INCOMPREHENSION IN THE FACE OF THE MYSTERY

When Grignion announced the second coming of Christ on earth, which would come about through Mary, he placed an interjection after his prophecy, expressing in advance his sorrow over the poor reception the Mystery would receive: “*Alas! Here is a mystery which is not understood,*” he exclaimed with regret:

“But there will be a difference between His first and His last coming. The first time, He came secretly and hiddenly; the second time, He will come gloriously and resplendently. But both times He will have come perfectly, because both times He will have come by Mary. Alas! Here is a mystery which is not understood...” (G-116-117)

And that is what is happening in our time, as we can see by the infamous action that has dogged the footsteps of the Army of Mary, a Work raised to give

Christ back to the world.

Grignion also wrote verses of poetry that could very well be applied to the state of soul of Her who has lived the Co-Redemptive Passion. We might remark, how, in the first verse, Grignion again forewarns his reader of the share of incredulity that was to overwhelm the One who would acknowledge that she bears Mary within her: “*Behold what cannot be believed: that I bear her [Mary] within me, Graven there in traits of glory, Although in the obscurity of faith.*” (G-243)

Then again, because of his undertakings “outside the norms”, Grignion drew down on himself the gibes of his detractors, religious and lay,” such as were to come later on for Mother Paul-Marie: “[Grignion] incurred the most diverse judgments: ‘That crazy Montfort!’ some said. ‘That good Father Montfort!’ said others.” (G-16) In regard to that, we are tempted to take up the famous saying from the philosopher, Gustave Thibon: “*Those whom the world treats as lunatics are simply the ones who have stopped raving in union with other men.*” As can be seen, Grignion and Mother Paul-Marie have each aroused, about their persons, the most contradictory sentiments. They have been living paradoxes.



“To breathe Mary is to breathe in the Spirit.” (Saint Louis Marie Grignion de Montfort)

REALIZATIONS FORETOLD

Grignion also imagined an exhortation addressed by the Holy Spirit to Mary, in which He entreats Her to grant Him certain requests that are actually so many realizations concretely brought about in the Community of the Lady of All Peoples:

God the Holy Spirit wishes to form elect for Himself in her and by her, and He says to her: “... You are always My Spouse, as faithful, as pure and as fruitful as ever. Let your faith give Me My faithful, your purity My virgins and your fertility, My temples and My elect.” (G-73)

The “*faithful*” – the Holy Spirit will have found them by the hundreds at *Spiri-Maria*, whereas everywhere else the churches are deserted. “*Virgins*” – He would also find them in our ranks, for the religious vocations continue to multiply, while elsewhere the convents and monasteries are closing because of a lack of candidates. And as for “*temples*” – *Spiri-Maria* is a concrete proof of this. Even the name *Spiri-Maria* finds its justification in this gripping abridgment by Grignion de Montfort, when he perceives what is like a fusion between the Holy Spirit and Mary, in an idea audaciously novel at that time, one that would

later by brought up again by Father Kolbe. For him, the Holy Spirit and Mary are hand in glove, one with the other: "To breathe Mary is to breathe in the Spirit." (G-27)

As each of us knows, the construction of *Spiri-Maria* aroused the wrath of rationalist opponents, but let us keep in mind this historical event having to do with the apparitions at *Laus* in France: "To attain her goal [building a church] *Benoîte Rencurel* had to contend with oppression by and the reticence of the clergy." (*Zenit*, Fr.ed., October 6, 2005) There you have the mark of the Holy Spirit! It was in vowing his total confidence in the Paraclete Spirit that His Holiness Pope John Paul II, shortly before his death, encouraged the building of new churches. Treading in his footsteps, Pope Benedict XVI lost no time in reiterating to the faithful his predecessor's request:

After the Sunday Angelus, Benedict XVI pointed out that during Advent the Diocese of Rome would give new impetus to its undertaking, "New churches for Rome". The Pope explained that this campaign was aimed at "making the ecclesial community aware of the need to provide certain suburbs with the necessary parish complexes." (*VIS*, Fr. ed., Dec. 11, 2005)

Is not the preoccupation of these two Popes to foster the building of new churches in the Diocese of Rome – in the image of the Poverello of Assisi who, in former times, thought it appropriate to rebuild the little church of Saint Damian –, the sign of a pressing divine call, to be extended to the dimension of the universal Church, with a view to another "building", or rather, a "rebuilding" under the inspiration of the True Spirit presently at work?

A DESCRIPTIVE PROPHECY OF PLACES

Moreover, Grignion de Montfort has given us a descriptive idea of the physical site on which is situated one of those temples which he glimpsed by mystical intuition, and the geomorphic description of that place of prayer, as described by him, fits *Spiri-Maria*, situated on a hill: "It is from the height of that mountain that, like Moses, they will cast, by their ardent prayers, shafts against their enemies to lay them low or convert them." (G-173) Even the architectural aspect can be found in it, in this poetic passage in his account: *Through their abandonment to Providence and their devotion to Mary they will have the silvered wings of the dove.*" (G-172) Beginning with no financial means whatsoever, it was in pure faith and through her "abandonment to Providence and (her) devotion to Mary" that our Foundress was able to bring to completion that building project called *Spiri-Maria*, an edifice built of white flint stones that the brilliance of the sun causes to shine with a thousand fires, thus giving to its two pavilions (*Alma* and *Pietro*) a unique appearance.

THE UNIFIED SYMBOLS

Another prophetic sign of the Marian mystery unfolding in our time: when Grignion travelled the roads of France with his shepherd's crook, this symbol prefigured simultaneously the crook of John Paul II and that of Mother Paul-Marie.

Let us look at the facts: "He was seen travelling the roads of France... in his hand a staff topped by a crucifix or a



Pope John Paul II before the tomb of Saint Louis Marie Grignion de Montfort.

statuette of the Virgin..." (G-16) As we know, Pope John Paul II went about the earth bearing a crook topped by a crucifix, and Mother Paul-Marie, reviving an ancient custom of Mother Abbesses, carried, for special gatherings, a crook topped by the Miraculous Medal decorated on the front by the Virgin and on the back by the cross. So Mother Paul-Marie's crook was to unify the two symbols belonging to that of Grignion de Montfort, that is to say, the cross and Mary. Pope John Paul II also urged the young people to add to the cross of the World Youth Days an icon of Mary, "in order never again to separate them," he told them. We might also keep in mind that the motto, "*Totus tuus*" borrowed from Grignion de Montfort, is common to Pope John Paul II and the Work of the Lady.

SPIRI-MARIA AND THE NUMBER OF THE ORIGINS

We are taking the liberty of digressing for a moment, coming back to Grignion de Montfort a little farther on. The Residence of the Lady, built to the left of *Spiri-Maria*, has now become the international headquarters of the five Works brought together in the Community of the Lady of All Peoples, which latter has just given birth to the Church of John. Is the number 5 there by mere chance?

If we look back over the Church of Peter and its origins, the number 5 takes on a symbolic character, and it is Pope Benedict XVI who reminds us of this: "The Gospels recount how he [Peter] was one of the four first disciples of Jesus, whom a fifth joined, for every Rabbi was supposed to have five disciples." (*VIS*, Fr. ed., May 17, 2006) The parallelism of the number 5 marks the origins of both the Churches, which are, in fact, the same Church, the one flowing from the other. So, as it was with the Redemption giving birth to the Church of Peter (in which the presence of five disciples with the Rabbi was seen), so too is it with the Co-Redemption giving birth to the Church of John (in which can be seen the existence of the five Works of the Community of the Lady). Thus the presence of the number 5 is not a matter of chance; it seems to mark the origin of a mission. In regard to this, let us remember that Marie-Paule had five children who could have prefigured the five Works that were to come.

THE EUCHARISTIC FRESCO AT SPIRI-MARIA

Here you have a piece of sacred art that arouses a great variety of opinions.

That should surprise no one. François Mauriac has written this: "*The Eucharist, like the cross, having hardly been announced, was already dividing minds – the touchstone of the faith that is in a man and of his love for Christ.*" (*Gerbes eucharistiques*, p. 264) But those genuinely devoted to the Eucharist have not been long in discerning the infinite and unfathomable nature of this Mystery. Its most ardent worshippers also recognize that in this Mystery one can always meet with an unending flow of new things, as this poetic meditation of a pious author invites us to do:

"When, in the evening, we look at the starry vault we are enchanted merely by the first sight of this spectacle. But if we pause for even a few moments to contemplate it, what new surprises do we not have in seeing new stars spring forth at every instant. Thus is it with the Eucharist. Not only do we discover, at first view, a splendor of inventiveness and of love that enchants our thoughts, but the more we contemplate it, the more do we see it bringing forth ravishing beauties."

(Abbé Juilles, *Gerbes eucharistiques*, p. 231)

Moreover, the *Spiri-Maria* Eucharistic fresco bears a certain ecumenical aspect, for it recalls, in many respects, the glory of Orthodox iconography, as, for example, the celebrated Virgin of



The Eucharistic fresco at the Eucharistic and Marian Center *Spiri-Maria*

Vladimir, much venerated by the Russian people, in which one can see the Infant Jesus and His Mother presented cheek to cheek in a moment of utmost tenderness. And a detail that is common to both these works of sacred art, the personages have their eyes fixed on the one looking at the icon or the fresco, that is to say, on the reverent pilgrim in the process of contemplating it.

"The Spirit breathes where he will." (Jn 3:8) And He inspired a great Orthodox theologian of the 20th century to write these words that are applicable more than ever to our time, especially to Her who gave her "Fiat!" to Mary, never taking it back, consenting to bear the heavy co-redemptive cross:

Today, given the tragedy of the Third World, given the materialistic way of life, given the pornography and the drugs, given all the elements of diabolical decomposition... it is the woman who, after having uttered with the Virgin her Fiat, is predestined to say "no", to bring man to a halt on the brink of the abyss, to show him his true vocation... (Paul Evdokimov, *La Femme et le salut du monde*)

The hour is now that of the great Catholicism, the Catholicism open to other religions. "Launch out into the deep!" cried Pope John Paul II.

THE KINGDOM ESTABLISHED

Let us return now to Grignion de Montfort's thoughts. According to his writings Mary was supposed to return to earth a second time to prepare the Terrestrial Kingdom over which Christ the King would return to reign. And none other than Pope John Paul II acknowledged that the Kingdom foretold in the Our Father was already virtually present.:

The eschatological kingdom of Christ and God (cf. Cor 1:13) will have been achieved when the Lord will be all in all, after having annihilated the reign of Satan, sin and death. However, the Kingdom of God is already "mysteriously" present in history and it operates in those who wel-

come it. (Une Année avec Marie, p. 228)

For his part, Pope Benedict XVI only recently confirmed the mystical intuition of Pope John Paul II, when he used the present in speaking of "the kingdom on this earth", and, better still, spoke imperatively during his recent visit to Poland, a pilgrimage that followed the footsteps of his noble predecessor: "Strengthened by faith in God, devote yourselves fervently to consolidating his Kingdom on earth, a Kingdom of goodness, justice, solidarity and mercy." (Benedict XVI, homily at Mass in Krakow on May 28, 2006)

To consolidate a project means to "render more solid, more resistant, stronger; to make firm." Those words here are more than eloquent. They say what they say: the Kingdom is already here, still fragile but become concrete. And it is the reigning Pope who confirms this.

Grignion de Montfort, poet and

prophet, saw clearly and accurately. We know, through *Life of Love* and now through the *White Book* that Mary is once again present on earth to establish the reign of love announcing the return of Christ the King. And since all that is done in love succeeds, it is thus not by mere chance that the last words of the New Testament read as follows: "Come, Lord Jesus!" (Apoc. 20:22)

Jeannine Thiffault-Blanchette

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"The New Evangelizers" – Sylvie PAYEUR-RAYNAULD

THE GOSPEL OF MARY CO-REDEMPTRIX

We know that Christ must return and that, as was the case for His first coming, He will be preceded by Mary. But neither of them will return in the same manner, something which many prophets, such as Saint Louis Marie Grignion de Montfort, have told us.

Another of these prophets is Maria Valtorta through whom the Lord has revealed to us what His life on earth was like, as well as giving us some teachings not only on the Gospel but also on so many other topics, notably on our time and on the Co-Redemption accomplished by Mary. Here is what Jesus said to Maria Valtorta on October 23, 1947:

"Hasten the hour of the triumph of the Woman, founder of the lineage of those marked with the sign of the servants of God... Hasten the hour of Mary's triumph. Let the men, women, and children of the One, Holy, Catholic, Apostolic and Roman Church join the Angels, headed by Michael, so that the dragon... will be cast down for a certain period..."

*"There cannot be a second Redemption carried out by Me, Christ. But there can still be one to save a greater number of spirits from the coils of hell: that of glorious Mary. In devotion to her lies the secret of the last Redemption."*¹

In 1950, Jesus announced the "new evangelizers" to Maria, who besides teaching His Gospel, will "teach the Gospel of Mary" "They will uplift the standard of Mary. They will lead people to Mary", "Co-Redemptrix".

"The Word of the Father... will raise up new evangelizers who will evangelize in his name. They will evangelize in a new way in keeping with the times, a new way which will not substantially change the eter-

nal Gospel or the great Revelation, but will broaden, complete, and make them understandable and acceptable...

"New evangelizers. In reality, there already are, even if the world partly is unaware of them and partly attacks them. But they will be more and more numerous, and the world – after having overlooked or mocked or opposed them, when terror takes hold of the foolish who now deride the new evangelizers – will turn to them so that they will be strength, hope, and light in the darkness, horror and tempest of ongoing persecution by the antichrists..."

"And since Infinite Mercy, taking pity on distressed men overwhelmed by the storm of blood, fire, persecution, and death, will have Mary, the pure Star of the Sea, shine upon the sea of blood and horror, and She will be the forerunner of Christ in his final coming, these new evangelizers will bear the Gospel of Mary, who was truly left in the shadow by all the Evangelists and Apostles, and Disciples, whereas vaster knowledge of Her would have instructed many, preventing many falls. For She is the Co-Redemptrix and Teacher. The Teacher of pure, humble, faithful, prudent and devout life in her home and among the people of her time. She is always a Teacher, down through the centuries, worthy to be all the better known, the more the world sinks towards the mire and darkness, so as to be all the more imitated in order to lead the world back to what is not darkness and mire."

[Are not the pages of *Life of Love* a privileged means of spreading Mary's teaching? The Gospel of Mary, in fact, that was revealed in our time by the intermediary of the chosen Handmaid who, through her life of oblation and immolation, brought to its fulfilment



Maria Valtorta



Fr. Gabriel Roschini

the Work of the Co-Redemption.]

"The times ahead will be times of war – not only materially, but, above all, the war between materiality and spirit. [That is also what the Lady of All Peoples told us.] The Antichrist will seek to drag rational creatures into the swamp of a beastly life. Christ will seek to prevent this repudiation not only of religion, but also of reason by opening up new horizons and ways illuminated by spiritual lights, prompting a powerful awakening of the spirit in whoever does not openly reject it, an awakening assisted by these new evangelizers, bearing not only Christ, but the Mother of God. They will uplift the standard of Mary. They will lead people to Mary. And Mary, who was already, once before, the cause and source – indirect, but still powerful – of man's redemption, will continue to be such. For She is the holy Adversary of the wicked Enemy, and her heel is destined to crush the infernal dragon perpetually, as Wisdom, which has found its seat in Her, is destined to defeat the heresies corrupting souls and intellects..."

"The new evangelization... for the time being is going through its initial awakening, exposed to opposition. And it will work great miracles of conversion and perfection. And there will be great efforts by Satanic hatred for Christ and the Woman. But the two will be unreachable for their enemies. It would not be appropriate or



His Holiness Pope Pius XII

useful for them to be reached. No greater offense against God may be committed than by striking the Two who are dearest to Him – His Son and the Mother – who in their time already suffered all the most hateful and painful offenses, but who now, having been glorified for centuries, could not be offended without an immediate, horrendous divine punishment of the offenders.

*"For this reason, with new means, in the right way and at the right time, the final evangelization will be carried out, and those who yearn for Light and Life will have them – full, perfect, and provided through a means known only to the two Givers, by Jesus and Mary."*²

"PUBLISH THE WORK AS IT IS. WHOEVER WILL READ WILL UNDERSTAND." (PIUS XII)

In 1948, Pope Pius XII declared, with regard to Maria Valtorta's writings: "Publish the work as it is. Whoever will read will understand."

These writings have been supported by eminent religious and theologians, such as Father Gabriel Roschini, an expert at the Second Vatican Council, and Padre Pio. The scientist, Jean Aulagnier,

proved the veracity of Maria Valtorta's writings by verifying the chronological, climatic and other data contained therein. The archeological discoveries made since the publication of these writings confirm the authenticity of what Maria Valtorta "saw", "heard" and described in a record time over 15,000 pages of manuscript in which there is not a single deletion. Bishops have granted the imprimatur to this work.

Maria Valtorta's writings confirm the authenticity of the Work raised by Heaven in Quebec, thanks to the faithfulness of the Handmaid called, in Mary's name, to give Christ back to the world and to open the terrestrial Kingdom for which the world has been asking, for two thousand years, in the prayer of the Our Father.

This time has now come and Mary's Work is meeting a multitude of opponents, but

victory has been assured it.

"GO, NOW; TEACH EVERYWHERE..."

On June 11, 1971, shortly before the founding of the Army of Mary, Heaven had indicated to Marie-Paule:

"This is the end of the hidden life.... Go, now; teach everywhere. Go, spread the Good News." (Life of Love, vol. VII, p. 487)

The new evangelization,

which dawned within the Church of Peter, is now continuing within the Church of John, the Church of the Love, the Community of the Lady of All Peoples.

June 9, 2006

Sylvie Payeur-Raynauld

1. Maria Valtorta, *The Notebooks 1945-1950*, p. 429.
2. *Id.*, pp. 564-567. (Thank you to Sister Yolande Riberdy who brought those pages to our attention.)

"... AND WHAT WE SHALL LATER BE HAS NOT YET COME TO LIGHT" (1 Jn 3:2)

Marc ÉLIE

A QUICK SURVEY OF HISTORY

History teaches us that there are innumerable religious or spiritual currents that have been divided and subdivided under the pressure of various religious or civil authorities, and this under the praiseworthy but devastating pretext of seeking the truth, thus bringing about excommunication, torture, exile, dispossession, murder, violence, civil war, etc. In particular, the episode of the Protestant Reformation, born in 1517 with Luther, put a large part of Europe to fire and the sword for several decades. Formerly, in the year 1054, Eastern Christians separated from Western Christians, Constantinople against Rome, because of primary internal quarrelling on topics such as the formulation of the place of the Holy Spirit in relation to the Son and the Father in the Trinity, the quarrel of the "Filioque", exacerbated by the differences of the Eastern liturgical and cultural tradition, tinged with the pride of the Roman authorities who were certain of their power. A few years ago the reciprocal excommunications between the Catholic Church and the Orthodox Church were lifted. Pope John Paul II called for the reunification "of the two lungs of the Church", to use his expression.

In these uncertain times, the Community of the Lady of All Peoples is at a decisive crossroads in its existence, for the Church, unable to assimilate the historical mission being offered it, is threatening to reject the regenerating seed implanted within its bosom. Faced with this challenge, each one of us will have to declare his fidelity to the Lady or break and turn away from her. In his heart of hearts, each man or woman is put in the presence of God.

FATHER TIMOTHY RADCLIFFE

Father Timothy Radcliffe, born in 1945 in Scotland, the Superior General of the Preachers – the Dominicans – from 1992 to 2001, a teacher and renowned preacher in a great number of countries, wrote very enlightening pages in 2005 on the subject that interests us. Here is a reading of revealing passages which could shed light upon and/or fortify our choice in this critical time.

"This attention paid to the other exacts that I admit that he or she is firmly attached to truths which are not very compatible with what I believe; their beliefs are not mine. Remember what Bishop Christopher Butler said to the Fathers of the Council: 'Let us not be afraid that the truth will be a danger to the truth.' No meeting will bear fruit if I do not dare, for a certain period of time at least, to have beliefs which appear to be incompatible; I must



The Holy Spirit and the Lady of All Peoples

dare to live in the provisional, in insecurity, while seeking a coherence that is momentarily lost....

"When I dare to affirm two truths which seem to be incompatible, I am forced to look for a horizon that is vast enough so that they may be reconciled. That means that I must let myself be drawn beyond the more fundamental fidelity which is fidelity to the truth. For it is the truth that will make me free; it is in the truth that the Catholics of the Kingdom and the Catholics of Communion can come together.

"During the last meal He had with His disciples, Jesus told them: 'In my Father's house there are many dwelling places' (Jn 14:2), therefore God's house is vast and wide." (Timothy Radcliffe, Pourquoi donc être chrétien?, Cerf, 2005, p. 264)

"In the fourth century, there were two incompatible ways of understanding Christ.... There were the Antiochians who believed in a very human Jesus who, like us, thought and struggled and experienced temptations. Otherwise, they declared, what would we have in common with him? And there were the Alexandrians who believed in a majestic and divine Jesus. Otherwise, they stated, how could we be saved? Two theologies, two ways of looking at the world.... The bringing together of these two theologies gave rise to all sorts of conflicts and tensions, but, in the end, it was fruitful and produced the christology of Chalcedon in the fifth century. More had to be done than simply negotiating formulations acceptable to all. More than just a simple theological dispute, this was the point of entry

into a new theological world, more wide-ranging..." (Id., p. 266)

"Dialogue can only take place if we take the time. It took 400 years for the christology of Chalcedon to emerge. If we disagree with someone, how can we expect to progress if we have allowed only twenty minutes for a meeting?... If the unity of the Church is something important, we must spend time with those with whom we are in disagreement, time to understand and to feel that we are being challenged." (Id., p. 269)

"To be in a rush to condemn demonstrates a lack of courage.... Fear is never useful in the search for the truth.... Even if someone says something that is clearly heterodoxical, my first reaction must be to try to discover the truth that he is attempting to express rather than to be in a rush to condemn the error.... A means must be found to allow the light to shine." (Id., p. 268)

"It is a word on faith that renders possible the pilgrimage towards the mystery. Often it is difficult to discern immediately if a new statement is a new way of expressing our faith or if it is, in fact, a betrayal of it; it takes time to discover this...." (Id., p. 267)

"As Robert Jenson said: 'God can, if He feels like it, welcome other people into His life, without distorting this life. To state it as poorly as possible: there is room in God....' (Id., p. 265)

"Jesus the Jew gathered His disciples together in one particular country, at a particular epoch. He sat down with them at a particular table to share with them His body and blood, and to open the way towards the boundless spaces of the Kingdom..." (Id., p. 263)

SERENITY OF THE ARMY OF MARY

Here end the comments of Father Timothy Radcliffe, a renowned authority, a well-known prominent person. May these thoughts help us to preserve intact the serenity that is characteristic of the Army of Mary, as the growth of rich and multifruitful fruits produced by the tree of the Family of the Sons and Daughters of Mary continues, in spite of the trials and tribulations, and the thorns that will most certainly crop up along the way of the mission of the Lady of All Peoples called to lead us to the garden of the Kingdom.

Through what Saint John the Apostle tells us, we have the feeling that the understanding we presently have of the mission holds surprises, as though we are waiting for something in the process of being realized: *"Dearly beloved, we are God's children now; what we shall later be has not yet come to light."* (1 Jn 3:2)

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