

TOWARDS THE CHURCH OF JOHN

“Towards the Church of John” was the theme for the days of prayer held on Sunday, September 10 and 17, 2006, with the high point being the official appointment of Father Pierre Mastropietro as the Father of the Church of John, an appointment which took place on September 17, during an historical ceremony, the memory of which will remain graven in our minds.

We have always been totally faithful to the Church of Peter. Our faithfulness is just as complete in the renewed Church which opens onto new ideas that develop old ideas, willed by Heaven for our time.

The day’s program let us perceive the action of God according to His plan of love, if we accept the cross that purifies us and uplifts us to Him.

For some time now, the members have sensed that there would be a special role for Father Pierre within the Marian Work.

The Hour Has Come

The reminder of a Eucharistic grace, recounted in the *White Book*, helped the Knights of Mary present understand that the hour has come to realize what God had announced.

On February 28, 2006, as the Mass celebrated at her place by Father Victor and Father Pierre began, Mother Paul-Marie found herself “on-high”, from whence she “saw” the Mass being celebrated on earth and in heaven at the same time. At the time of the Consecration,

at the elevation of the host and the chalice, she persistently “saw”, “on-high to the left, Father Pierre enveloped in rays of light”, rays which ascended, enlarging, to then descend in profusion about the altar down below, which had suddenly become visible, before spreading out



The morning conferences recalled the various events which led the Work to this unexpected opening of the renewed Church of Peter – or Church of John –, as well as to the appointment of the Father of this Church.

They also underlined the 35 years of public apostolate of Mother Paul-Marie for whom last September 14 marked the 85th anniversary of her birth.

As Father Victor Rizzi, our Marian Father, declared in his welcoming remarks:

“It is thanks to our fidelity to God’s plan of love that Mary is opening before us the doors of the renewed Church of Peter. The hour of a new Pentecost for all humanity has now come, that Pentecost which is to be realized by the Virgin Mary and the Holy Spirit.”

Here are the texts that were read during the day’s program, leading us to the appointment of the Father of the Church of John.

over the world. And this went on until the end of Mass.

A few days later, she “learned” that Father Pierre had been elevated on-high in the rays of light because “*HIS HOUR HAD COME FOR A SPECIAL ACTION*”. (Cf. *Eucharistic Graces, the White Book*, chap. 17.)

That is what we shall see today as our program unfolds, focussing on the Co-Redemption and the renewed Church of Peter.

However, to have access to it, we must first begin by entering into the terrestrial Kingdom.

As we were so informed by our Foundress, September 14, 2001, saw the opening here of the terrestrial Kingdom, at the time when the symbol of the Redemption and the Co-Redemption was set above the altar, that is, the cross against which rests the chalice surmounted by the host bearing the image of the Redeemer and the Co-Redemptrix, and having at its base a rose, “the Flower of flowers”.

During these days we will be celebrating the 5th anniversary of the new Kingdom.

The 33 Years of the Co-Redemption

On the occasion of the opening of the terrestrial Kingdom, Mother Paul-Marie had written an article entitled: "33 Years: Co-Redemption" (*Le Royaume*, no. 151, September-October 2001). Sylvie Payeur-Raynauld (who prepared or selected several of the morning's texts) excerpted certain passages from this article, adding to it some elements of information.

"By the Father's merciful Grace accompanied by the maternal Goodness of the Immaculate and the divine Breathing of the Spirit, each issue of our paper *Le Royaume* reveals ever increasingly, through the 'witnesses of Her Glory', the Marian mystery which is unfolding in this 'time which is Our Time'. It is God who calls them, those men and women whom the Holy Spirit suddenly enlightens while urging them to intervene and reveal that of which they were totally ignorant yesterday. And they pass on, in all clarity but not without suffering, the lights received, which, in elaborating the splendors of the divine action, only serve to maintain all these servants and handmaids in sentiments of their lowliness and the realization of their own limitations. That is how it always is with God's Works in the crucible of His Mysteries.

"With the coming of Jesus, paths of light grooved His time and were never to become extinct. But who, in those times, would have wanted to be compared to that Man so wrongly judged by the men of His time? The great Breath of the Trinitarian Mystery stirred up the hatred, the conspiracies, the scorn, the wrath of the doctors of the law, of the Sanhedrin, of the King and the Governor, who led Him to Calvary where He heard only blasphemies, where He died like the worst of criminals.

"Who, in our days, would want to take the same road, impelled by the powerful Breathing of a Marian Trinitarian mystery hitherto unknown? Yet, in the same manner, the hatred, the conspiracies, the scorn, the wrath of the religious world, at all strata, and of so many lay persons drawn into the same way, were directed at the handmaid who offered herself to the Lord and to whom He revealed that she would one day be crucified by the priests, meaning also the bishops, identifying what would be their personal conduct. The adversaries of today would have been the very ones to have struck Jesus if they had lived in His time.

"— Thirty-three years of an

immense Love and of a New, Trinitarian Message did not soften the hearts of Christ the Savior's executioners, but that rejected Love opened the Eternal Kingdom to souls of good will.

"— In this time which is Our Time, the thirty-three years of a *Life of Love* and of a New Message, Trinitarian in a Marian manner, are not softening the hearts of the handmaid's executioners, but that Love has opened to souls of good will the terrestrial Kingdom which for two thousand years has been asked for."

REDEMPTION: 33 YEARS – CO-REDEMPTION: 33 YEARS

Let us add a few specific details to the article by our Foundress.

In 1933, at the age of 12, Marie-Paule, having given herself to the Lord as a victim to divine justice for the benefit of souls, began at an early age her painful journey. Throughout her entire life, she has been forewarned of what awaited her. And this was accepted in advance.

In 1954, the Marian Year, Heaven announced to Marie-Paule that she would "direct a wonderful movement, a marvelous movement". This seemed impossible to her.

Then, on April 28, 1958, heaven communicated the following to her: "SO THE HOUR OF THE 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."

Thirteen years later, August 28, 1971, the Army of Mary was founded in an unforeseen manner. It was this Army that would lead Marie-Paule to being crucified by the Church, for this Army made the serpent raise its head and, since that time, he has not spared anything to destroy it, going to the very top echelons of the Church. The years passed and false accusations against the Army of Mary abounded.

"Men – even if they have risen to the highest ranks in the Church – can raise barriers to God's action, but the Eternal One had already

thwarted their plans."

In 1987, Cardinal Louis-Albert Vachon issued a decree against the Army of Mary, a decree that was marred by serious irregularities. That was when religious authorities in Rome, well informed of our problems, asked the Directors to present their recourse to the Supreme Tribunal in defence of their case. One of them even added: "The more you have to suffer in Quebec, the more this is a good sign for us." Let us now return to Mother Paul-Marie's text.

"On April 20, 1991, the Directors of the Army of Mary learned that 'six judges of the Vatican's Supreme Tribunal have judged the Army of Mary and its foundress on the basis of calumnies, and the Plenary has refused to admit our recourse for discussion, alleging that it lacked any foundation...' The Supreme Tribunal's definitive decree, dated May 15, 1991, was made known to the Army of Mary the following May 17....

"On April 30, 1991, ten days after the irrevocable decision of the six judges of the Church's Supreme Tribunal, the Lord asked me during Mass: '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.'"

So it was necessary to count the number of years between April 28, 1958, the day when the crucifixion by the Church had been "announced", and April 20, 1991, the day of the "irrevocable decision of the six Judges of the Church's Supreme Tribunal".

"Upon verification on the computer, Sister Chantal Buyse informed me: 12,045 days, leap years included, which would give 33 years to the day. That was for the redemption of the lay world."

THE TIME OF THE KINGDOM

Let us depart again from Marie-Paule's text to specify that it was again Heaven that requested the construction of Spiri-Maria with the chapel, or the Eucharistic and Marian Center, indicating the plans and providing all the means.

The first celebration was held there on March 25, 2000. The following year, during the ceremony for the Triumph of the Cross, it was announced that the era of the Kingdom was beginning. We are now celebrating its fifth

anniversary. What has been happening since that time? Let us return to our Foundress' text.

"Those who visit Spiri-Maria are taken with the peace felt and the need for the transparency of a life fully centered on God. The conversions keep multiplying and each one proclaims his or her joy. Thus it is that the forces of evil are disarmed, by the grace of God and the maternal welcome of the Immaculate who directs her children to the Eucharistic Jesus, the Bread of the Strong, that Masterpiece of Love.

"So it has come about that in this place the Terrestrial Kingdom was opened September 14, 2001, and that hearts athirst for love have already entered it, happy to have seen, read and believed, in the simplicity of their hearts, that the Catholic Church, following its head, Pope John Paul II, the theologian of the heart who acknowledges the supernatural, is on the march towards a summit – towards 'the immaculization of the entire universe', according to the very profound thought of Saint Maximilian Marie Kolbe who, 'under the guidance of Mary, Queen of the Apostles, wanted so much to "Marianize", or better still, to "immaculize" the entire world.'

"What is more, Saint Maximilian Marie Kolbe goes so far as to express himself thus: 'When will the divinization of the universe, in her and through her, come to pass? For that, it is necessary that it be she, and she alone, who acts, and that those who do give themselves, give themselves without any restrictions, that they be first and foremost hers, that, without any restrictions, they go more and more deeply into this giving, that through them this bond of love be tightened as it penetrates their souls. That is the absolute, indispensable condition. She will act through them to the extent that they will be hers. Hence, nothing must remain in them. They must be hers unrestrictedly.'

"Thank you, Mary, for having placed under my eyes these few lines from Father Kolbe at the moment I was finishing my article. What a confirmation of *Life of Love!* Glory to you, Mary! Glory to



Sylvie Payeur-R.

you, Lord! Glory to those who have unveiled your Mystery, and pity for her who, through the malice of men, is covered with all the sins of the world and who, to the very end, has borne humanity in order that it might be snatched from the

claws of the Dragon.

"And now, Lord, may your Church flower; may peace return to hearts; may the divine and Marian Spirit breathe upon this third millennium; may your Gospel, full of ardor, and that of Mary

spread in a harmony of Love, purifying the earth and expressing all the luster of your divine Mysteries!

"I love you so much, oh God of Love! Pardon your enemies, our enemies, and pour your perfume of Love

into stricken hearts, into hearts renewed. 'May your Will be done on earth as it is in heaven.' " ("The Kingdom", no.151, pp.21-22)

June 24, 2006

Sylvie Payeur-Raynaud

The 35 Years of Apostolate of Our Foundress

For the amazed witnesses of God's plan of love which is being revealed in our time, it is good to underline, on this day of her 85th birthday, the thirty-five years of public life of Mother Paul-Marie in whom and through whom the mystery of the Co-Redemption was accomplished.

Now the number 35 is made up of the numbers "3" and "5" which are related respectively to the mystery of the Redemption and the mystery of the Co-Redemption. Reversed, the number 35 becomes 53, a number which has another symbolism. The following text explains the symbolism of the numbers "3" and "5".

We are also celebrating another important anniversary during these days: the 35 years of apostolate of our Foundress within the Marian Work, 35 years marked by a voluminous literary work, a very rich spiritual heritage that she has handed down to us by means of the little review *The Army of Mary* and then the papers *Marie* and *Le Royaume*, the whole series of volumes of *Life of Love* and all the other books that are linked to it, without forgetting either the vast correspondence in support of all the people who wrote to her in order to obtain consolation and advice.

Last May and June, we celebrated the anniversaries of the Works which form the Community of the Lady of All Peoples, among which was the 35 years of the Army of Mary. Upon seeing the figure "35" as our Foundress was revising the program for those days of prayer, her attention was drawn by a hidden symbolism in this number: the numbers "3" and "5" which represent the Divine Trinity and the Quinternity.

If the Church of Peter was founded on the Divine Trinity, the Church of John, for its part, is founded on the Quinternity. It had been necessary to await the coming of the Redeemer in order to be open to the Trinity; and it was necessary to wait for the coming of the Co-Redemptrix in order to be open to the Quinternity. To mark the opening of the Trinitarian Mystery through the revelation of the Mystery of the Quinternity, the numbers "3" and "5" will be borne in in procession.

It should be noted that when these numbers are reversed, they form the figure 53, thus reminding us of the



Spiri-Maria, September 10, 2006 – The numbers "3" and "5" were borne in in procession and then displayed in the sanctuary.

53rd chapter of *Life of Love* entitled "The Hour of the Crucifixion" in which Marie-Paule's passion was indicated to her. That was in 1958, and we can now say that, in 2006, it has all been realized.

THE SYMBOLISM OF NUMBERS

The number 5 is the number of Mary, just as the number 3 is that of a God in three Persons. It might be a good idea to reflect on Léon Bloy's thoughts, taken from his *Journal*.

"In the past, a long time ago, it was known that the abstract idea of Number must not be confused with the idea of Quantity. Not even children were permitted to be ignorant of the fact that Quantity is the material body, the inferior propensity of Number, and that its superior propensity, its spirit, its part in light, is Quality."

Saint Augustine himself, in his *City of God*, alludes to evidence of the same order when he writes: "A lack of understanding of Numbers prevents an understanding of

many of the figurative and mystical passages of Scripture".

Raoul Auclair, who gave much thought to the symbolism of numbers, presented the following with regard to Marian apparitions.

"When the *Latter Times* began, Mary began her apparitions. Everything in her, the silent one, is expressed by the Number which is the Word.

"Now, in Pontmain, Mary manifested the number 17; at Fatima, the number 153. At Pontmain, she appeared before 70 people; at Fatima, before 70,000 people. And 70,000 people saw the sign that had been announced, the sign of the sun, for 'when the end will come, there will be signs in the sun'.

"Mary, at Fatima, identified herself: '*I am the Virgin of the Rosary*'.

"What is the rosary? It is the mystery of the Rose, the Mystical Rose. Here, we will stop and consider the Number. The rosary (the fifteen decades) is a garland of 153 Ave Marias. In the language of the Church, the Ave Maria contains 153 letters. Finally, this fact: between the first apparition on May 13, 1917, to the sixth on October 13, 1917, there are 153 days.

"153, a Number which closes the Gospels, is linked to the Lord's Return. And Mary comes, she who prepares the way."

THE NUMBER "3"

"*WHOEVER HAS SEEN ME HAS SEEN THE FATHER,*" said Jesus, because "*THE FATHER AND I ARE ONE.*" The Father, the Son and the Holy Spirit are one God. Each of the three divine Persons is Himself an expression of the Trinity.

3 – The Number "3" means Trinity, one God in three Persons, and it can be applied to the time of the Father, that is, 4,000 years or 4 Days.

33 – The time of the Son who made Himself known on earth is symbolically placed under the Number 33, in conformity with His thirty-three years at the time of the Consummation of the Mystery on Calvary: time of the Son, that is, 2,000 years or 2 Days.

333 – Soon it will be the

millennium of the Holy Spirit and Mary during which wonderful things will take place, for the Holy Spirit will have "found souls who will have the Spirit of Mary", according to the declaration of Saint Louis Marie Grignion de Montfort in his *True Devotion to Mary*, no. 217.

THE NUMBER "5" FOR MARY

According to Saint Louis Marie Grignion de Montfort, Mary's first coming was kept "secret and hidden".

At Lourdes in 1858, Mary gave her Name to Bernadette: "*I am the Immaculate Conception*", thus confirming the dogma promulgated in 1854 which proclaimed Mary "immaculate in her conception".

This Name, "the Immaculate Conception" raises our regard to one Person, "the Immaculate", born, thus conceived (conception) in this world, two thousand years ago. The three Divine Persons are also immaculate, but the One who is "the Immaculate" by definition is the fourth who is totally in God, but who is not God.

It was in 1947 that "Celle" who is in God came to Rome to confirm this reality by speaking to a Catholic who had turned Protestant, Bruno Cornacchiola who then converted. Mary had said to him: "*I am 'Celle' [She] who am in the Divine Trinity.*" Everything in God is sublime. So many spiritual beauties are yet unexploited! So many mystical treasures are being unveiled under our very eyes!

"Mary Immaculate is represented by the flower of five petals, which is 'the Rose, the Mystical Rose, the Flower par excellence'. And Rose that she is, she appears at La Salette with a chain of roses, and she says of herself at Fatima that she is Our Lady of the Rosary."

We know that God the Father is 3, that God the Son is 33 and that, in its fulfillment phase with the Holy Spirit, the Trinity will be 333.

As concerns the Marian Trinity, the Immaculate Mary is symbolized by the Number 5.

And why this Number 5? That is because Mary belongs to a group of 5: the Father, the Son, the Holy Spirit

and the Immaculate in her two comings equals 5 and not 6, with the Spirit, since "the Spirit is the same for the two Trinities".

The number 5 forms a "Quinternity", including the Trinity, the Immaculate in her first coming and in her second coming under the title "the Lady of All Peoples". The Number designating her is 55 and, when the millennium reserved to the Holy Spirit and Mary will have been accomplished, the symbolism will be 555.

Once again, this corresponds to what Saint Louis Marie Grignon de Montfort said: "When the Holy Spirit, her [the Virgin's] spouse, finds Mary in a soul, he hastens there and enters fully into it. He gives himself generously to that soul according to the place it has given to his spouse. One of the main reasons why the Holy Spirit does not now work striking wonders in souls is that he fails to find in them a sufficiently close union with his faithful and inseparable spouse."

The Spirit of truth of which Jesus so often spoke is the same as the True Spirit announced by Mary, that is, the Spirit of God. One same Spirit for the Divine Trinity and one same Spirit for the Marian Trinity. It is only at this time that we can understand the significance, which has until now been totally incomprehensible, of this sentence received from Heaven on May 5, 1958: "ALL OF THIS TO SHOW, MY CHILD, THAT THERE WAS TRINITY, AND TO PROVE ONCE MORE THAT

THERE IS REINCARNATION."

Who could have understood, in 1958, what was announced and recounted in the first volume of *Life of Love* published in 1979? This interior locution was fulfilled nearly fifty years later!

Such is the Work of God and not that of a humble woman given over to divine action, without knowing where her offering would lead her. (Excerpts from an article by Mother Paul-Marie, "The Kingdom", no. 136, September-October 1999, pp. 25-26)

The Millennium of the Transfiguration

The Work of the Co-Redemption, from which the Church of John has sprung forth, is located, in the history of humanity, at the dawn of the seventh millennium. This Marian mystery is meant to develop further and thus transfigure this millennium reserved to the Holy Spirit and Mary who has come a second time to prepare the return of Christ the King. This is what is recalled in the following excerpts from an article written by Mother Paul-Marie (*Le Royaume*, no. 152, November-December 2001).

The Work of the Co-Redemption, foreseen in the eternal Thought of God (the "Apocalypse"), is illuminating the dawn of this millennium, the Seventh, when the Holy Spirit and Mary will prepare the return of Christ the King. This will be the millennium of the Transfiguration.

"For God, a Day is like a thousand years; and a thousand years like a Day." Thus, the Father's Work was 4,000 years; the Son's, 2,000 years; and the Holy Spirit's, 1,000 years, forming in this manner 7 DAYS.

Now, the 7th DAY, the 7th millennium, is beginning, and, as it happens with each of these new stages – the THIRD in this case –, Heaven, this time, is establishing its basis on the unveiling of the Marian mystery that will develop in the course of the centuries and lead humanity in an unparalleled spiritual and mystical aura to the era of the opening of the Mystery of the Blessed Trinity.

There can be no doubt, for

Heaven has proven the authenticity of its Work of love for our time through Numbers and through events....

THE SYMBOL OF THE CO-REDEMPTION

Heaven requested that a unique bas-relief be erected in the chapel of Spiri-Maria, which would be the symbol of the Redemption and the Co-Redemption. The Mystery of the Redemption, announced in Genesis since time immemorial with a view to eternal Life, took place according to the divine plan without the permission of the Sanhedrin which, having lost sight of the sense of the supernatural, created havoc in it all. And thus it was that what seemed to be a failure, humanly speaking, through the malice of men, has become the catalyzing Event in the spiritual and mystical order.

The Mystery of the Co-Redemption, announced in the "Apocalypse" was detailed in the messages of the Lady of All Peoples with a view to bringing peace to this world

and happiness to all peoples. The divine plan was realized in total innocence and complete conformity to the orders received, in spite of all the obstacles raised by the religious authorities of our time who have lost the sense of the supernatural and who have created havoc in it all. And thus it is that what appears to be a failure from a human point of view through the malice of men becomes the catalyzing Event in the spiritual and mystical order.

In 1979, Raoul Auclair, a Marian writer and prophet, had already understood it all. He wrote in his preface to the first volume of *Life of Love*:

"How rare are the occasions when the mission of the humble has been, with humility, recognized by the mighty! And so it has happened that what little of the secret *Life of Love* has come to light has provoked a concentration of the same transports of passion against this untimely intervention as were leveled in other times by the Synagogue against the unauthorized intruder who was Jesus.

"If this 'Life', over and above its character of intimate configuration, is bound to such an extent to the mystery of this time which is ours, it is certainly because it contains something other than an exemplary doctrine; it is also, in itself, a mystery...."

"Now, the secret of *Life of Love* is a mystery bound up with the mystery of the Co-Redemption...."

"Now, to the end that the realization may stand forth in total clarity, it will be necessary at this time that the entire route be illumined. All that was a sign along the whole route, all the visions and predictions, those jets of light whose flash only deepened the darkness of the night of obedience and self-abandonment – yes, all of this, and that of a sudden – will compel recognition of its meaning and its necessity." (Preface to *Life of Love*, vol. I)

THE HOST OF THE TRINITY

Saint John's "Apocalypse" is opening up before our very eyes. Heaven and earth have joined together to celebrate the fruitful Word of a God of love, the eternal Word transmitted by the Patriarchs, the prophets, the servants and the handmaids within His Mysteries.

The opening of the Marian mystery – the Co-Redemption bound in with the Redemption – is illuminating the Church which is regenerating itself from the foundation and preparing, in the long term, the magnificent radiance of the opening of another Mystery to come here below, that of the Glory of the eternal Trinity, Father, Son and Holy Spirit.

The Timeliness of Mary's Messages

The Kingdom which Christianity has been asking for 2,000 years in the prayer of the Our Father was announced by Mary herself in the course of her epiphanies on earth. So it is that the Marian apparitions are a part of the plan of salvation for humanity.

In his book *Les Epiphanies de Marie*, Raoul Auclair shows us the golden thread that runs through and unites the Marian apparitions recognized by the Church, from

the Rue du Bac in Paris in 1830 to Banneux in Belgium in 1933. Raoul told us that Mary has come "in our time and for our time" in order to give us a "relevant warning".

THE SYMBOLISM OF THE APPARITIONS

Thus, the symbolism of the apparitions has to be considered within a present-day viewpoint. So, when Our Lady of La Salette wears about her neck a cross the crossbars of which are ornamented with pincers and a hammer, these symbols do not only concern the crucifix-

ion of Jesus, but they also announce another crucifixion – today, we understand that it referred to the crucifixion of the Handmaid. And the pincers, Raoul tells us, "are for the purpose of unnauling Jesus. Jesus desires to reign. In order for Him to reign, it is urgent to remove Him from the cross."

These images bring us back to the life of our Founder who, at the age of 12, offered herself to Jesus to help Him carry His cross, and, at

the dawn of her 15th birthday, in an upsurge of love, she declared to Him: "I want to take your place on the cross!" Her greatest desire was to unvail Jesus so that He would no longer suffer.

At La Salette, as she has done in each one of her apparitions, Mary came to announce and prepare the Kingdom into which we have entered since September 14, 2001. And all of these apparitions were a prefiguration of her ultimate Epiphany when she would take possession of a Woman from our people in order to act "in person" in our time, to suffer Her Passion, to leave us a teaching of an exceptional richness, to open the gates of the terrestrial Kingdom to us and finally to crush the Serpent, for that is Her mission in preparation for Her Son's second coming.

THE CHURCH AND OUR LADY OF GUADALUPE

The oldest Marian apparition officially approved by the



**Our lady of Guadalupe
Patroness of the Americas**

Church is still that of Our Lady of Guadalupe in Mexico in 1531, where Mary appeared under the traits of the Woman of the "Apocalypse", surrounded by the sun's rays, the moon under her feet and supported by a child.

The apparitions of Our Lady of Guadalupe were approved in 1555 by the second Archbishop of Mexico. The recent Popes have honored Our Lady of Guadalupe:

- Pius X proclaimed her the Patroness of Latin America.
- Pius XII made her the Queen and the Patroness of the Americas.
- John XXIII invoked her under the title of Mother and Teacher of the faith of the peoples in the Americas.
- Paul VI offered her a golden rose in the Basilica of Our Lady of Guadalupe.
- John Paul II declared her to be the Star of Evangelization, during his first international apostolic voyage to Mexico in 1979.

The great cycle of the Marian apparitions centered on the Kingdom began in Mexico, in Central America, 475 years ago. These apparitions reached a summit with the apparitions of the Lady of All Peoples in Holland in the last century. Finally, the cycle was fully closed in North America, in Quebec, with the *life of love* of the Handmaid who rendered the Immaculate present on earth and who gave us the Gospel of

Mary.

John the Baptist, who had prepared the way for the Redeemer, was declared the patron saint of French-Canadians by Pope Pius X in 1908. And it was within the bosom of the French-Canadian people that the Handmaid chosen by Mary was born, she who would have to live, here below and in Mary's name, a life of immolation.

Pope Benedict XVI declared that Saint John the Baptist "is the only saint [with Mary] whose birth we celebrate, since it marked the beginning of the accomplishment of the divine promises". It is not just by mere chance that Saint John the Baptist was given to us as a patron saint, for this land of Quebec has seen the beginning of "the accomplishment of the divine promises" with regard to the terrestrial Kingdom. And all of this took place silently, without any fanfare, unbeknown to the world, as is the case with all divine beginnings.

Fidelity to Rome and to the Pope

It is by means of his interior reform that the Knight of Mary prepares himself to accede to the Kingdom which has been open since September 14, 2001. And this reform is supported by faithfulness to the "Triple White": the Eucharist, Mary and the Pope. But what must our fidelity to Rome and to the Pope be? The text that follows will remind us of the precise information given in 1958 by the Lord Himself and which, today, takes on a totally unexpected significance.

The first issue of the little review *The Army of Mary* had reprinted the Lord's words to Marie-Paule: "THE ARMY OF MARY WILL BE RECOGNIZED BY THIS SINGLE TRAIT: ITS FIDELITY TO ROME AND TO THE POPE."

The plenary significance of these words would only be understood on February 27, 2000, as Mother Paul-Marie was finishing an article for the paper *Le Royaume*, when it was "indicated" to her:

"JOHN PAUL II, WHO HAS THE SPIRIT OF JOHN, AND PAUL-MARIE, WHO HAS THE SPIRIT OF MARY, HAVE BEEN BOUND TOGETHER IN ORDER TO LEAD THE CHURCH OF PETER INTO THE CHURCH OF JOHN."

Marie-Paule, who had to write this indication in the article she was preparing, commented:

"Lo and behold, I am confounded and return to my profoundest thought, the hope of returning into silence or of dying before the Triumph of her Immaculate Heart bursts forth, for it is the Immaculate who has 'dictated' everything to me,

'commanded' me in everything - I am only a humble handmaid!

"This simple sentence, 'The Army of Mary will be recognized by this SINGLE TRAIT: its fidelity to Rome and to the Pope,' is far beyond human understanding and is part of a precise plan of God." (*Le Royaume*, no. 139, March-April 2000)

"A NEW ROME"

Marie-Paule also received from Heaven, in 1958, the foretelling of a "new Rome" and of a "new Vatican". Here is what she recounted in *Life of Love*, omitting certain specific details.

"Everything is going to happen at the same time: the threat of a nuclear war by Russia, terrible problems in the world - it will be truly a tower of Babel... Darkness will cover the earth..., religious persecution will be rampant here until close to... it will really be a new Rome... that is why the last Pope will be called, 'Peter the Roman'.

"THE LAST VATICAN WILL BE..., in a new Holy Land." (*Life of Love*, vol. II, p. 132)

On March 25, 1977, in

Quebec, Marie-Paule tried on the white dress with blue belt that had been made for the ladies in the Choir of the Immaculate. She went to show the dress to her three companions working for the secretariat of the Army of Mary, Sister Jeanne d'Arc, Sister Lise, Marie-Paule's sister, and Fernande Levasseur. Since it was the feast of the Annunciation, her three companions decided to also put on their new white dress which all four of them would then wear for Mass.

Sister Jeanne d'Arc asked Marie-Paule to renew the blessing of these three Daughters of Mary. Acquiescing to the request, Marie-Paule suddenly thought that "it was precisely these three whom the Lord named [to her] as being the ones who [were] supposed to be with [her] in Rome", and she asked herself, "Is the new Rome here?"

Our Foundress also received the knowledge that all four formed the nucleus of the little community of the Daughters of Mary which was beginning on that day. (*Cf. Life of Love*, vol. XIV, p. 52.)

It is now clear that the "new Rome" and the "last Vatican" concern the Church of John, the seat of which is the complex of Spiri-Maria, here at Lac-Étchemin.

THE LADY AND THE PAPACY

Several inspired authors have attributed to the Lady of

All Peoples the 108th motto of the prophecy of the Popes, "Flos Florum". Now, this motto is displayed in the sanctuary of Spiri-Maria; it is the ROSE molded at the base of the symbol of the Redemption and the Co-Redemption.



The symbol of the Redemption and the Co-Redemption

Another papal attribute accompanies the Lady in the chapel Spiri-Maria: her statue is flanked by the flag of the Community of the Lady of All Peoples (bearing the inscription "Quebec") on the left and the papal flag on the right.

During the days of prayer of May and June 2006, Father Pierre Mastropietro declared that "the Lady, Queen of Earth" is the "Possessor and Guardian, at this crucial period in history, of the three keys which are the Triple White through which we have access to the Kingdom which

has already begun and which is coming." These three keys are the Eucharist, Mary and the Pope.

In the Church, the word "keys" is traditionally associated with the Apostle Peter and therefore with the Pope, and these keys are represented on the papal flag to indicate the power of binding and unbinding given by Christ to Peter. "I will entrust to you the keys of the kingdom of heaven. Whatever you declare bound on earth shall be bound in heaven; whatever you declare loosed

on earth shall be loosed in heaven." (Mt 16:19)

But Mary, whom we invoke in the Litany of the Blessed Virgin Mary as the "Gate of Heaven", does she not also have the power of the keys, the power to unbind souls?

Padre Pio, canonized in 2002 by Pope John Paul II, liked to tell the story that in heaven Saint Peter complained because even though he would close the gates of heaven to certain souls, the Blessed Virgin would bring them in through a

window! By means of this jest, he wanted to indicate Mary's powerful intercession.

In the Work we are also assured of the powerful protection of Mary, the Warrior Virgin who is leading her Army and who invites her soldiers to formally become her Sons and Daughters by giving them a special blessing. This blessing as a Son or Daughter of Mary is an extraordinary protection; the Son or Daughter cannot be lost, for he or she is bound to the Immaculate and Sorrow-

ful Heart of Mary by a crystal thread. This blessing is a "new act of mercy given by heaven to this generation", and we in turn become co-redeemers on behalf of the souls for whom we request it.

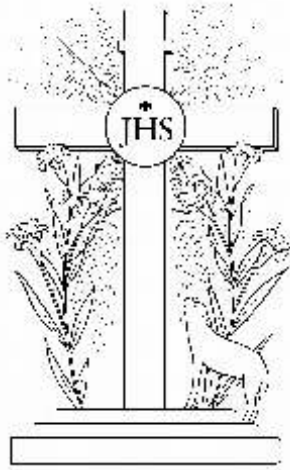
The blessing given the Sons and Daughters of Mary is an ultimate grace given for our times, for this age of perversion when Satan triumphs on earth. But his time is drawing to an end. Mary will triumph; she said so at Fatima. She will triumph with her children whom she is leading to victory.

The Army of Mary and the Lamb of the Apocalypse

The Work of the Co-Redemption is the fulfillment of the last book of the Bible, the Apocalypse or the Book of Revelation, in which the Lamb has a special place. Now, it was without anyone realizing it that, from the very beginning of the Army of Mary, 35 years ago, this symbol was already present, as we will learn from the following text.

The symbol of the Lamb has marked the Army of Mary since its very beginning. In fact, on November 7, 1971, Heaven showed Marie-Paule a cross upon which were symbolized the directors of the Army of Mary Centers as well as the Knights. And at the foot of this cross, there was a lamb.

- The host, bearing the monogram "JHS" (from the Latin expression "Jesus Hominum Salvator" - Jesus Savior of men), can be seen at the center of the cross.
- A lamb, at the foot of the cross, is contemplating the host.
- The members of the animation committee are represented on the cross: the Animator in the center (under the monogram), the two assistants on the horizontal arms of the cross, and the person in charge of welcoming people and the secretary are at the top of the cross.
- At the base of the cross is the priest, the spiritual counsellor.
- The Knights are symbolized by the rays radiating from the center of the cross; the rays descending



The Cross, the symbol of the Army of Mary Centers

to the earth represent the Knights of Mary who are alive, while the rays ascending upwards represent the deceased Knights "for whom heaven has been assured".

This picture, which was a gripping representation of the Army of Mary and the announcing of the mission of the Co-Redemptrix, finds its fulfillment in the symbol of the Redemption and the Co-Redemption that ornaments the sanctuary of Spiri-Maria and that has become the representation of the Community of the Lady of All Peoples.

- The host in which, henceforth, can be seen the Redeemer and the Co-Redemptrix together, the figure of this latter having replaced the Lamb now that her mission is accomplished.

And we understand that each one of us can be found on this cross.

- At the center of the cross, under the figures of the Redeemer and the Co-Redemptrix, the officers of the Centers of our Works (Animators, Mothers, those in charge of the Oblate-Patriots, etc.).
- On the arms of the cross, the persons assisting the officers.
- At the base, our priests - this base upon which is resting the chalice they raise to heaven every day at the Holy Sacrifice of the Mass that they will continue to celebrate in eternity.
- The rays descending to earth represent us, the members of the militant Church of John.
- The rays ascending to heaven represent the members who have left us for Heaven.

How consoling it is to think that we are all, in a certain manner, "inscribed" within the symbol of the Redemption and the Co-Redemption set up in the sanctuary of Spiri-Maria, and that we are all united to the Redeemer

and the Co-Redemptrix, as well as to the members of the Work, both those who are on earth as well as those who have left us for Heaven.

"THREE YEARS OF PUBLIC LIFE"

In September 2001, Mother Paul-Marie confided to a lady collaborator the following specific details:

"On September 14, 1971, the Army of Mary was opening up onto the world. There followed 30 years of reclusion for the Work. Now, three years of public life will follow for the Work."

Those three years of public life began with the opening of the Kingdom on September 14, 2001, and they came to an end on September 14, 2004. Let us recall the events.

On July 22, 2004, that is to say, 33 days after the reception of a letter addressed to Marie-Paule by an authority in Quebec, Heaven announced to our Foundress: "IT IS THE END! IT IS THE END!"

During the ceremonies surrounding September 14, 2004, the pierced Heart was encased in the altar, signifying the accomplishment of her co-redemptive mission and, for the Army of Mary, the end of the three years of public life.

Once again, it was without anyone realizing it that the prophetic words were fulfilled, affixing one more time the seal of divine authenticity upon this Work.

Mary Between Peter and John

The Army of Mary is a providential Work for our time, founded with a view to "realizing the Father's plan of love for the renewal of the Church and the welfare of humanity". After 35 years of existence and apostolate, this "renewal", or this "renewed Church", is becoming a reality today ever more and more under the name of "Church of John". But where does this name come from? Marc Bosquart reminds us of the origin of the expression and gives his thoughts on the subject.

More and more often in the ceremonies held at Spiri-Maria, in the texts being read, in the homilies delivered, in the articles of *Le Royaume*, the Church of John is mentioned, and this to such an extent that sometimes we have the impression that this is something new, a new idea that has appeared within the current context of the Work of the Lady and its difficult relations with the Church of Peter. However, that is not at all the case. The expression was given by the Lord to Marie-Paule in March 1984, more than 22 years ago.

We find it on page 177 of the first volume of the *Appendices to Life of Love* entitled *My Passion* under the title, "The Renewed Church". Here is what Marie-Paule wrote on the subject:

"March 20 [1984]. Today, I 'receive' the title of the article I will have to compose for the June edition of the paper *Le Royaume*: 'THE RENEWED CHURCH', which will be like a new Church, fresh, pure and beautiful.

"March 21. Following upon the interior locution of the previous day, I 'hear' 'TOWARDS THE KINGDOM', the title for the lead article of the July-August paper.

"What will I have to write on such subjects? I have nothing precise at the moment. The light will come at the proper time and place.

"The same day of March 21, while on the way to Montreal, I am thinking of Lac-Étchemin, of the properties, of the model, of the renewed Church which will be like a new Church, as was indicated by the title given me. At once I 'hear', 'CHURCH OF JOHN'. I don't understand this, but discreetly note it down."

What valuable information is contained in those few lines! And the first details which ought to catch our attention are the dates on which Marie-Paule received these indications, that is to say, March 20 and 21. They mark the end of winter and the beginning of spring, the date of the vernal point, that is to say, the point in the sky when the sun rises on the day of the equinox and whose movement serves to determine the great cycles in history. And it is truly on the threshold of a new era that we find ourselves today!

The second very significant element, is the relationship that exists between the Lord's three expressions to be found in these few lines, namely, "the renewed Church", "towards the Kingdom", "Church of John". Everything is marvelously well linked:

**"THE CHURCH OF JOHN"
is the name of "THE RENEWED CHURCH"
which leads us "TOWARDS THE KINGDOM."**

In fact, when we read the passage attentively, we immediately see that it was Marie-Paule's very thoughts which brought about the Lord's intervention and the first mention of the Church of John. But what was Marie-Paule thinking? She tells us clearly: "I am thinking of Lac-Étchemin, of the properties, of the model, of the renewed Church..." It is somewhat as though Heaven were to have guided Marie-Paule's thinking and led her there where she had to be in order to be able to announce to her the Church of John. This correspondence between the progression of Marie-Paule's thinking and the divine indication to which it gives rise is really quite astonishing!

Finally, there is one more little phrase that we should take note of in this same passage of *Life of Love*. After having received the titles of the articles to come and having asked herself what she could possibly write "on such subjects", Marie-Paule added in all simplicity: "The light will come at the proper time and place."

That is precisely what is happening today: the "proper time" is 22 years later and the "place" is Spiri-Maria which did not exist at that time. As for the "light" that was to come, it is at one and the same time, the meaning of the indications received from the Lord and the radiance of the Church of John.

And what about this Church of John? What can we know

about it? Where is it to be situated in relation to the Church of Peter? And what is Marie-Paule's role at the very center of this process of transition which the Lord Himself has described as a "transmutation"?



Marc Bosquart

**The Church Between Death
and Resurrection**

Soon the Catholic Church will be two thousand years old. All through its history, it has known hours of glory and success, but it has also experienced disconcerting times as well as rifts. Sometimes in exaltation, sometimes in suffering, it was nonetheless accomplishing its mission. But subtly and resolutely, the Adversary worked patiently, often in the shadows but sometimes, even out in the open, to the point that for the few centers of ardor and hope that remained, there were now hundreds of abandoned battlefields, which presented a spectacle of desolation.

Thus, it is today the Church's Passion which could well be on the point of attaining some sort of culmination. We might even be surprised at what could happen, for the battle is certainly not over. However, while whole sections of the Church, infected in so many ways, are openly slipping into a tranquil abandonment or a violent rejection of Catholicism, there is someone among us who is taking up the torch again: Marie-Paule, followed by those who are convinced that God has destined her to this role of rescue and regeneration.

More than anyone here below, Marie-Paule has undergone within herself this Passion of the Church and she is living it very intensely. In Marie-Paule is concentrated, in fact, the Church of Christ, in that which has always been genuine and holy within it, so that from this condensing of the truth within her person and her mission, there can immediately burst forth the renewed Church, the Church of John. Thus, the Church is "in" Marie-Paule; in her, there is "Peter" that is producing its most beautiful flower before dying, and in her, there is "John" that is preparing to rise up from the flower and will be its resplendent fruit.

As it was in the past with the Synagogue eliminating Christ, the Church of Peter could well die of the death that it is inflicting upon the one who has come to save it. But the Church of John is carrying on and it will save that which, without it, would have been lost, allowing it to develop and become that beacon whose light will attract Christians of good will. All together, called into the Church of John to build up the Community of the Lady, they will be able to recognize in its foundress the Lord's Spouse, the "Queen of the King", He who proclaimed: "I am the Way, the Truth and the Life".

In our world, in our time, "the Way, the Truth and the Life" is the Co-Redemptrix just as much as the Redeemer, Marie-Paule just as much as Jesus Christ. One and the other are very closely bound together, first of all in this "divine state" which She shares with Him, and then in the "renewed Eucharist" that She now forms with Him, and finally in the Kingdom of God which She has come to establish with Him. Nothing without Him, but everything with Her! And there is a tremendous amount of work, for the Kingdom must be built up stone by stone, and today's stone, the founding stone, the altar stone is the Church of John.

August 28, 2006

Marc Bosquart

"Pietro - Pierre"

The Church of John, symbolized by the Lamb of the Apocalypse, is the renewed Church of Peter that accepts the Lady of All Peoples, her message and her prayer.

This passage from the Church of Peter to the Church of John is explained to us in a grace received by Mother Paul-Marie on December 27, 2001.

" 'But you,' Jesus said to them, 'who do you say I am?'"

" Then Simon Peter spoke up, 'You are the Christ,' he said, 'the Son of the living God.'"

"Jesus replied: 'Simon son of Jonah, you are a happy man! Because it was not flesh and blood that revealed this to you

but my Father in heaven. So I now say to you: You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the kingdom of heaven: whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.' " (Mt 16:15-20)

This passage from the Gospel was commented on June 29, 2006, on the solemnity of the Apostles Peter and Paul, by Pope Benedict XVI who recalled in these words the ministry of Peter and its symbols:

"Peter makes his own confession to Jesus, recognizing

him as the Messiah and Son of God. On the basis of this, his special task is conferred upon him through three images: the rock that becomes the foundation or cornerstone, the keys, and the image of binding and loosing."

These symbols which characterized the Church of Peter are also to be found in the Church of John.

"PIETRO – PIERRE"

On December 15, 2001, as her attention was drawn to the "Pietro" Pavilion of Spiri-Maria, our Foundress heard a Voice coming from Heaven repeating, "*PIETRO* – [silence] *PIERRE*". These words seemed to be "falling into a dark and unsolvable chaos." These two words were repeated a few days later.



Spiri-Maria with its two pavilions: to the left of the chapel, the Alma Pavilion and to the right, the Pietro Pavilion.

Soon, an understanding of this grace would be given her. These words "confirmed 'in Our Time' the role of Pierre in the Church of Peter on its way to becoming the Church of John with the mystical millennium in view. But whereas everything could be grace and beauty, this Voice is still lost today in the dark and tumultuous sphere that is our earth. That would be the Voice of Jesus that is no more acknowledged now than it was at the time of His coming on earth."

During the night of December 26 to 27, in the first hours of the feast of Saint John the Evangelist, Mother Paul-Marie heard these two words again, but in a totally different context. She recounts:

"Suddenly, my room was taken over by something very unusual. In a setting that was unknown to me, I 'heard' a voice, a solemn magisterial voice that, in an immensity of light, uttered, majestically and splendidly, these simple words: '*PIETRO – PIERRE*'. What a soft voice, a fascinating, captivating, indefinable voice! These two words resonated in my ravished soul that savored this luminous solitude in which the Infinite fulfills all hopes for an infinite happiness.... And then it all faded away slowly."

The significance of this grace was given her a few hours later. She wrote:

"It was from the immensity of light without limits that the Voice came and announced to the celestial Court the transition of the Church of Peter to the Church of John. What splendor, what majesty! That voice that passed with slow emphasis on the given name '*PIERRE*' was of a penetrating gentleness and peace."

In giving an account of this grace on December 27, 2001, our Foundress was searching for the appropriate word, the precise verb that would express this transfer on the human, spiritual and mystical levels. Right away, she "heard" a voice saying to her "transmute", which allowed her to finish her sentence: the Church of Peter charged with glory ("in hoc Signo Vincis" – "In this sign you will conquer") is "transmuting" into the Church of John. And it is Father Pierre Mastropietro, who was also given the name of John at the time of his baptism, who is being designated by Heaven for a primary role in this Church.

JESUS' CALLING TO THE NEW PETER

"*PIETRO – PIERRE*": How can we not see in these two words uttered by Heaven on December 27, 2001, Christ's calling to Father Pierre, making of him the "rock" upon which will henceforth be founded His Church, transmuted into the Church of John?

In Jesus' time, Simon of Jonah spoke up to affirm the Master's divinity, and that is when he received his mission and the new name of Peter.

In our time, Father Pierre speaks up to affirm that the Handmaid is the divine Shepherdess, given a mandate by

Mary Immaculate to live the Passion of Jesus. Following on the heels of his profession of faith, he becomes a foundation stone for the Church of John.

As the Father of the Church of John, he also received the power of the keys with a view to the terrestrial Kingdom, and we find the image of this in the *Eucharistic Experiences* given Ida Peerdeman, the seeress of the Lady of All Peoples.

Let us remember first of all that during Mass Mother Paul-Marie "saw" Father Pierre On-High "enveloped in rays of light" which then descended in profusion about the altar located here below. On September 8, 1974, Ida Peerdeman had a vision of a radiant Figure holding a large key in his hand, and the excerpt began by reminding us of Jesus' words to Peter.

" 'The Voice' spoke again: 'Come and follow Me.'

"Now I saw a 'Radiant Figure' going ahead of me on that straight road. He had a big key in his hand.

The road filled up with people, – clergymen, men, women, youngsters – and everyone followed us. At the end of the road, the 'Radiant Figure' stopped. He had arrived at a large beautiful door and put the key in the lock. The door opened slowly. 'The Voice' spoke:

" 'Please come in.'

"All around me was Light and through that Light I saw one large Community. There was joy inside and I heard:

" 'This is the Church, the Community opening.'

"Suddenly the 'Threefold Light' was shining over this Church, this Community and I heard:

" 'The Lady also is there in all Her splendour and glory. She who was born and bore Me in her womb.'

"The Lady was inundated by the 'Threefold Light' so that I could not see Her, but I could feel Her presence. The 'Radiant Figure' then went outside and pointed to the road continuing on the left [that was all black] and said:

" 'Do you see what is lacking with you? She, the Lady was not there. It has become an empty, barren desert, bereft of its contents. Therefore I ask you: retrace your steps. The Lady belongs there. If you consider it in that spirit, your Church will be reborn.'

"While these words were said, I saw the Vatican and a Pope. Now I saw a Church, a Community inundated by Light and I had the impression, 'a reborn new Church.' It was a splendid heavenly vision and I heard the Prayer of the Lady being said. Again 'the Voice' spoke:

" 'Don't fear, "the Light" is shining all over you. And you...' Suddenly I saw a bishop and other men with him. 'Please, do what I wish you to do. The sacrifice has been accepted.' "

Is not this vision the prophetic announcement of the Community of the Lady of All Peoples which Ida saw "inundated with Light", as she had the impression that this was "a reborn new Church"? The Vatican and the Pope of the vision also concern this new Church which is saying the Prayer of the Lady (while this Prayer is being refused in the Church of Peter).

The Voice ended with these words: "*The sacrifice has been accepted.*" Is it not a matter here of the sacrifice of the Lady whose presence is essential within the Church of Peter which is refusing her? And yet, without the Lady, the Church in nothing but "an empty, barren desert, bereft of its contents", the Voice in the vision indicated.

On September 8, 1973, the Voice declared:

"And you, tell your Pontiff that the Holy Spirit is within him. Hold on and remain faithful."

These words are addressed to those men and women who have welcomed the Lady of All Peoples and wish to remain faithful to her. "Don't fear," the Voice from heaven tells us to console us.

PROCESSION OF THE BLESSED SACRAMENT

After the reading of these texts which lead us "towards the Church of John" and the beautiful hymns sung by the Choir of the Immaculate, the procession of the Blessed Sacrament took place within these walls where everything has us adore God.



The Lamb – The Symbol of the Passage

As Mother Paul-Marie mentioned, this September 17 marks "Our Time"; it is the moment of an historical passage, also bound in with the figure of the Lamb, the symbol of the Church of John. That is also what Father Hervé Lemay told her in his Easter letter 2006, explaining how the Lamb is the symbol that marks this "passage".

The Lamb was first of all the Son of God, the divine Lamb who sacrificed His life to take away the sins of the world. He is the victorious Lamb who gave us the new heavens we celebrate every Easter, for through Him the world went from death to Life.

On this great feast of Easter 2006, are we not living for the third time what the word "Passover" means? It means "passage".

The first time, it was the passage of the angel of death that delivered the people of Israel from the tyranny of Egypt: that was the time of Israel. The second time, it was the passage of the Redeemer from death to Life: that was the time of the Church.

The third time, it is the passage into a renewed Church.

And we are the witnesses of this, we who are so little and wretched. This event which is very discreet for the inhabitants on earth and which will become the event marking the time of the Holy Spirit, we owe it to your obedience.

My heart of a priest says thank you to you. I bless you.

Your priest son,

Fr. Hervé Lemay, O.F.F.M

ENTRY OF THE LITTLE SYMBOLS OF THE CHURCH OF JOHN

The Lamb of the Apocalypse symbolizes, at one and the same time, the Redeemer and the Co-Redemptrix, both of them being involved and referred to in this book that closes the Bible and which presents two books to us: the Book that will be opened in Heaven by the Redeemer, and the little Book that will be opened on earth by the Co-Redemptrix, according to the penetrating analysis by Raoul Auclair.

The Church of John can be symbolized by the Lamb of the Apocalypse, the book written by Saint John.

At this time of the new evangelization, now that the time has come to make known not only the Gospel of Jesus but also the Gospel of Mary, two young girls brought flowers up to the main altar while young boys and girls carried up to the altar of the Repository replicas of the Lamb of the Apocalypse or the symbol of the Church of John.



Young boys and girls carrying replicas of the Lamb of the Apocalypse.

"Behold Your Son!"

It was on Calvary that the Mother of God also became the Mother of the Church, at the precise moment when, in reference to John, Jesus said to Mary, "Behold your son". Marc Bosquart reminds us of these last words of the Redeemer, "adapts" them to the context of the Co-Redemption in which we are living and thus brings out their extraordinary timeliness.

Those words are among the last words said by Jesus Christ on the Cross. "Behold your son," He said to His Mother as He designated John. This took place at the turning point between two worlds: the world that preceded the Redemption and the world that was to follow it and to which it was to give birth. The hour was unique and it was even the most solemn instant of history.

Considering all that is happening at this time, no one here can still doubt that we are again living events that are special, very special even, and which we could also describe as being unique within the history of God's Church.

The Church of God! Founded by Jesus Christ Himself almost 2,000 years ago, this Church was made up at the beginning of just a few people with Peter as their head, and they did not really know what was in store for them. Then, the Church of Peter, evolving over the centuries and as events occurred, experienced good times and bad times, depending on the temperament of men and the sequence of events in time – hours of glory and radiant holiness and also, alas!, hours of darkness and painful rifts.

Sometimes the institution was left without a pope at its head and sometimes, on the other hand, there were two popes, or even three, reigning at the same time. Total confusion reigned during that period and some were already celebrating, but much too early, the end of the Church. However, to think in those terms was to count on men and not on God who made it stand upright again in order that it might become once more the beacon to guide them.

If the Church is of God through His Son, it is also of Mary, and we should say it, even, in very clear terms; in a sense it is as much of Mary as it is of Him. For, if Mary received it from her Son in its potential, she gave birth to it in actuality through her innumerable sons and daughters. Actually, what took place in former times on Calvary is still a mystery; we see in it the death of the Son, but we do not see in it often enough the conception of the Church – and its conception in the spiritual womb of Mary who, at that very moment, became the "Mother of the

Church", even though she was officially acknowledged as such only a few decades ago.

Mother of the Church! Mary was impregnated with this Church through the divine power of the Son about to die to His earthly humanity on the wood of the Cross; then she conceived the Church and bore it – this is not just an image! – until she gave birth to it at one and the same time in the hearts of men and in the history of humanity.

From that moment, Mary watched over the nascent Church, nourishing it with the strength she drew from On-High in order to distribute it all here below. Then, when the Church had learned, through suffering, to walk on its own amid the incomprehension of men and their hostility, Mary left, withdrawing in order to be better able to watch it grow and be able to assist it in all those places where, in trust and through martyrdom, the Church would win people over to the new religion it was proposing to the world and which it wanted to be universal.

Today, the hour is grave and Mary returns; the Immaculate, the divine Spouse of God returns. What a solemn hour! And what a proof, actually, that the times are difficult for the hope and faith of men, and what an announcement as well that the times will probably not be any easier in the future than they are at the moment!

So the Immaculate returns; She returns in the person of Marie-Paule with a view to a new conception, a transcendent realization, a Kingdom to be established, the Kingdom of God on earth, that will also be the Kingdom of the Immaculate! For two thousand years, millions of Christians have been asking the Father for it with perseverance and conviction. Now that it is forthcoming and that it is being prepared, now in fact that it is here, let us not divert our expectation and look to the horizon of the times for that which is being realized at the very heart of our own time.

Yes, but the Kingdom is a very vast reality, tremendously vast, and if, in a certain sense, it is already among us, it is not as though it were a completed work but rather as an infinite promise. The future will reveal it to us fully, will manifest it to us in all its splendor and will really permit us to live in it. Incredible will be the beauty of this Kingdom that was acquired, paid for, paid for dearly by the Mother of the Kingdom. She gives it to us and it will be the Gift that will encompass all the gifts she gives to humanity.

For us who already live off her – in likeness, in spirit, in the Eucharist even – this dazzling Kingdom will take the form of

the Community of the Lady, an earthly expression of the Kingdom in its fulness. "One single Community," the Lady said. And no longer simply that of the "multitude" (as was the case in Christianity and until this present time), but that of "all peoples".

So there will be work, much work – setbacks as well, disappointments, disillusionments even – yes, but there will be especially so much happiness, so much joy when, in our day-to-day living, we will see the Earth change in appearance and begin to flourish in response to the love of heaven.

Nevertheless, in order for the Kingdom to be deployed at the appointed time and for the Community of the Lady to be solidly established here below, we must take up again the torch of the Church before it dies, for now that it is already dying, we must almost resurrect it! Therefore, it is urgent! That is also what the Lady is doing these days in a concrete, immediate and significant manner.

Her *Life of Love* is filled with an overflowing love, with an incomparable power and an unprecedented capacity for regeneration. We are seeing her give us, before our eyes, a new fruit, the Church of John, an offshoot of the Church of Peter and the foundation of the Community of the Lady. It is the new "Assembly" and the Spring at which the survivors of the old Catholicism which is presently almost deprived of its vitality and which, at one point, performed so many miracles, will come to drink from one day soon.

In the Church of John – he who was to "stay" until Christ's

return – in this Church of John will shine the new Catholicism, truly universal, and so many other institutions will come to graft themselves onto this Church of John to form the Community of the Lady, the expression of the Kingdom before our human eyes for those of us living on Earth while waiting to be able to embark on the road the Lady has opened for us in her ascension to God.

The Church of Peter was the daughter of Mary, Mother of the Church. Today, the Church of John, the home of the Community of the Lady, is also the daughter of Mary-Immaculate, but through Marie-Paule whom Mary has always guided personally from the time of her conception until the divine Quinternity had been constituted. And over the years, Marie-Paule, without understanding it and without even knowing it, has first announced to us and then presented to us, in this Church of John that is presently forming among us and with us, its first "pastor" in the person of Father Pierre whom we all know and whom we admire for so many reasons.

But there comes the time for a new step for the full blossoming of the Church of John. That is why the Lady, as the *Flower of flowers* on the point of being revealed as such to the world and exercising fully the powers of her role or function, speaks to all of us, in a circumstance that is at once luminous, demanding and solemn, and she gives us today the first "Rock" of the Church of John by telling us, "Behold **my** son!"

July 13, 2006

Marc Bosquart

God Inspires Souls

After having read Marc's text on the Church of John, Mother Paul-Marie was amazed to see once again how God inspires souls. Thus, the time has come to reveal a grace received in 1995 and which our Foundress had completely forgotten.

During the month of June 2006, Mother Paul-Marie was preparing very discreetly the special program for this afternoon, not without a certain anxiety, for she is always afraid of anticipating God's plans. Thus, she informed Father Pierre of what concerned him. He then remembered a letter Mother Paul-Marie had sent him in 1995 when he was the Superior General of the Sons of Mary at L'Aquila in Italy, and in which she recounted a grace that was to be kept a secret.

At that time, eleven years ago, she had even asked the secretary who would type her letter on computer to leave a blank space so that she herself could then complete by typewriter the account of the grace. Then, she had called Father Pierre to make sure he would be standing at his fax machine when the fax came in. So there was complete secrecy and never any

further mention was made of this.

Mother Paul-Marie no longer remembered this grace until Father Pierre reminded her of it, thus providing her with the confirmation for the preparation of the special program. The Work of God is continuing.

When, on July 13, 2006, Mother Paul-Marie read Marc's article, she was overwhelmed, for she discovered in those lines divine inspiration. "So," she thought, "Marc is truly a prophet," for he was totally unaware of the divine program given to the handmaid and of which other people did not have any knowledge. To guide himself, Marc had but one single clue, the theme chosen for Sunday's ceremony: "Towards the Church of John".

In his turn and without knowing anything, Marc confirmed the grace of 1995 which it is appropriate to make known today. Here

then is an excerpt of the letter Mother Paul-Marie wrote to Father Pierre on August 13, 1995, after the morning Mass.

"Father Maurice [Péloquin] celebrated a beautiful Mass, as usual. His homily focused on faith. At one point he said: 'We must not consider faith as an objective to be reached, or as a time of rest at the end of a difficult climb. No, faith is more a signal for departure, it is a spark plug to always go further and ascend higher.' Just after those words, something happened... I will tell you about it:

"Right away, everything disappeared before my eyes. A 'Presence' made itself felt above the altar and it raised my soul which, at the same time, was repeating words that seemed to come from it and yet were dictated to it by Jesus inhabiting it. These words were addressed to you, for you were there close to me, dressed in black, and my soul raised up tilted its head lovingly to say to you:

**"PIERRE, YOU ARE PETER
AND UPON THIS ROCK
I SHALL BUILD
MY NEW CHURCH.'**

"Then looking at you tenderly, I said to you:

'MY SON.'

"Everything disappeared and I heard Father Maurice again continuing his homily."

Mother Paul-Marie clearly perceived that it was Jesus' message which she had delivered as though it were her own. In the flood of activities, Mother Paul-Marie never again thought of this letter which she had forgotten, especially since she had never thought of "building a new Church". In complete discretion, she sent her letter to Father Pierre, obeying once again the order "received" from On-High.

How could she have understood what she was announcing when everything in her life seemed to her to be so mysterious?

She obeyed without understanding, just as Ida Peerdeman, the seeress of the Lady of All Peoples, obeyed in recounting to whomever it concerned the messages she received from the Lady. Obedience kept them faithful to their respective mission.

Appointment and Enthronement of the Father of the Church of John

On this September 17, 2006, the time had come for the special role that concerns Father Pierre Mastropietro in the Church of John. Thus, it was important to proceed with a dialogue preceding his appointment. This task fell to Father Victor, the Marian Father. As Father Victor went to the ambo, Father Pierre went to stand behind the main altar and the dialogue began.

Father Victor: "While the anguished world is seeking love," wrote Mother Paul-Marie in January 2002, "the reign of Mary is spreading in beauty and reminding us that the Father's plan of love never changes... With God,

all is a grace if only we accept His messages of love while making of prayer and adoration our source of action."

When, on December 15, 2001, Marie-Paule's attention had been drawn to the Pavilion Spiri-Maria Pietro,



Dialogue between Father Victor Rizzi and Father Pierre Mastropietro at the time of the appointment of the latter as the Father of the Church of John.

she heard a voice repeating to her: "PIETRO... (silence) PIERRE". "PIETRO... PIERRE", cried out this voice but no one listened to it. This voice was drowned out in the tumult of the earth to such an extent that no one even sees any longer a single light or a single one of those islets of light that formerly indicated souls in a state of grace.

"PIETRO... PIERRE." But what was the meaning of those two words which were repeated to our foundress, Mother Paul-Marie? Heaven gave the explanation to Marie-Paule during the night of December 26-27, 2001. Thus, the first time, the words "PIETRO... PIERRE" confirmed in our time the role of Pierre in the Church of Peter on its way to becoming the Church of John with the mystical millennium in view. But whereas everything could be grace and beauty, this Voice is still lost today in the dark and tumultuous sphere that is our earth. This would be the voice of Jesus that is no more acknowledged now than it was at the time of His coming on earth.

The second time, it was from the immensity of light without limits that the Voice came and announced to the celestial Court the transition of the Church of Peter to the Church of John. What splendor, what majesty! That Voice that passed with slow emphasis on the given name Pierre was of a penetrating gentleness and peace.

So it was on December 27, the feast of Saint John the Apostle, that God chose to speak to our foundress in this manner. And the Lord said to

her: "This morning you will tell everything to Father Pierre and you will ask him to so inform his parents who, this very day, must know everything." Thus, dear Father Pierre, we know that, several years ago, Heaven chose you to be the Father of the Church of John. And I, as the Marian Father, have been given the joy of officially announcing the divine choice to the assembly of the Church of John.

Dear Father Pierre, Heaven has chosen you to be the Father of the Church of John. Do you accept this role of Father of the Church of John which is being entrusted to you by Heaven itself, knowing full well that this will be a heavy task fraught with responsibility, aware also that the Lord is waiting for your generous "Fiat" after the example of the Virgin Mary at Nazareth and of her handmaid?

Father Pierre: Yes, through the grace of God and with the help of the Lady of All Peoples, I accept this role of Father of the Church of John, counting on the grace of God which will not fail those who trust in Him, as well as on the prayers of the people of God entrusted to me.

Father Victor: Under what name do you wish to assume your new responsibilities?

Father Pierre: According to providential events which indicate to us God's will, it will be Jean-Pierre, Father of the Church of John.

Father Victor: May God accomplish in you and through you His Work of Love.

All: For ever!

THE MIRACULOUS MEDAL

For the faithful heart, the title of "Son of Mary" is for life; the same is true of the Miraculous Medal he will wear all his life. For solemn ceremonies, and by reason of the golden age which is opening for the Work, Padre Jean-Pierre will wear gold-colored accessories blessed by Father Denis Thivierge. The text that follows recalls the close link that exists between the apparition at the Rue du Bac and the Work of the Co-Redemption.

It was in Paris in 1830, in the chapel of the Rue du Bac, that the Immaculate Virgin asked Catherine Labouré to have a medal made, upon which She would be represented with the terrestrial globe under her feet, crushing the serpent's head, and with beams of luminous rays bursting from her open and outstretched hands, to cover the world. On the back of the medal, there were twelve stars, the letter "M" surmounted by a cross, and at its base, two Hearts, the one crowned with thorns belonging to Jesus and the one pierced with a sword belonging to Mary. "Those who will wear it," guaranteed Mary, "will receive great graces." That is how the Immaculate began her visits to earth to warn humanity, for, she said, "the times are very bad".

On May 31, 1969, on a trip to Paris, Ida, the messenger of the Lady of All Peoples, as she attended Mass in the chapel of the Miraculous Medal, heard these words

THE CINCTURE

Among the distinctive signs, Padre Jean-Pierre will wear the cincture. While Father Pierre left the sanctuary to don the white cassock, the gold medal and cincture, we were reminded of the significance, in the Old and New Testaments, of the cincture, as well as the words of the Lady of All Peoples.

The cincture has had a symbolic richness and a spiritual dimension throughout Sacred History. The Exodus, that is to say, that passage from the land of slavery to the Promised Land was looked upon as a pilgrimage to the Father's house and to freedom of soul. So it was that, for the sacred meal, that is to say, the Passover which marked the departure from the land of oppression, the order had been given: "This is how you are to eat it: with your loins girt..." The cincture symbolizes that one is ready to follow the Lord, to do His will, to place oneself at His service.

It is also the symbol of purity and chastity. For the celebration of Mass, the priest, after having put on the alb, ties a cord around his waist.

At the end of His life on earth, the Lord, the Servant par excellence, repeated this sign before the institution of the Eucharist. In fact, before washing the feet of His disciples, Jesus got up from the table, took off His cloak and

from the Lord at Communion time: "What began here will be continued by the Lady of All Peoples."

Thus, the representation and the significance of the Miraculous Medal were intimately bound in with the Work of the Co-Redemption of the Lady of All Peoples.

Now, on May 31, 1981, the Family of the Sons and Daughters of Mary was founded, with the precise order to give this Miraculous Medal to the members.

Concerning the back of the medal, the two united Hearts of the Redeemer and the Co-Redemptrix are the perfect representation of the Kingdom which we have been requesting in the Our Father for almost 2,000 years and of which the Church of John is marking today a decisive and victorious step.

This new step is underlined by the giving of a gold Miraculous Medal to its first "Pastor", Padre Jean-Pierre. This will be followed by the handing over of the cincture.

tied a towel around His waist.

The Lady, in the 31st and 32nd apparitions, asked Ida, the seeress, to observe carefully the cloth she was wearing about her waist, saying: "Listen and remember the meaning of this: this cloth is like the cloth which was bound about the body of the Son. I am standing, in fact, as the Lady, upright before the Cross of the Son. This image will precede..." (31st apparition, April 15, 1951) A few days later, she specified: "It is the cloth worn by Christ.... I come in the capacity of Co-Redemptrix and Mediatrix." (32nd apparition, April 29, 1951)

Thus, this cloth of a golden color is also the symbol of the life of the Co-Redemptrix who has accomplished the Lord's words concerning God's will: "THE GREATEST, THE VIRGINAL PURITY IS THAT OF ACCOMPLISHING THE WILL OF GOD." Similarly, "TRUE PURITY IS THE ATTAINMENT OF THE HIGHEST PURITY IN REALIZING GOD'S WILL." (*Life of Love*, vol. XI, p. 341)

The choir then sang the refrain "Domina omnium populorum", after which Padre Jean-Pierre entered the sanctuary dressed in white with gold-colored accessories. The moment was impressive, in an absolute silence in which the words uttered took on an even more solemn tone.

"The golden cincture worn by Padre Jean-Pierre is a reminder of the perfect service which the Redeemer and the Co-Redemptrix came to accomplish and in whom he believes with all his heart."

Entry of the Symbol of the Church of John

During the singing of "C'est l'Agneau de Dieu" ["This is the Lamb of God"], two Sons of Mary carried into the sanctuary the symbol of the Church of John: the Lamb of the Apocalypse, represented by a lamb lying on the Book with Seven Seals. This was followed by the coat of arms of the Church of John and of Father Jean-Pierre.

With a very comprehensible emotion, Padre Jean-Pierre explained the origin of his name and briefly described the coat of arms of his ancestors. Then, he gave more details on his motto as the Father of the Church of John.

THE ORIGIN OF THE NAME AND THE FAMILY COAT OF ARMS

The Mastropietro family, originally from the city of Plaisance in Italy, acquired its title after the transfer to the Naples region of a certain "Pietro", a doctor whom people called "Master Peter" or "Maestro Pietro", from whom his descendants inherited the name "Mastropietro".

The coat of arms itself is simple and bears three symbols: an arm covered with the golden links of an armour, holding a silver sword pointed to heaven, above which is found a gold star, on a blue background, which is the color of justice and royalty.

- The gold star with five points represents the Virgin Mary, Marian devotion and its virtues.
- The sword pointing to heaven symbolizes Christ and at the same time the state of warrior and its virtues, that is to say, power and sacrifice, with the mission of taking decisive action to set good over evil.
- The left arm, covered with golden links, symbolizes the divine protection and the virtues of chivalry which should be the virtues of every knight.

This brief look at my family origins and the heraldic symbolism attached to it, take on a particular significance at this time when I must personally choose my motto and my coat of arms which will confirm and seal my commitment before the Divine Quinternity and before redeemed humanity as Father of the Church of John.

For a number of years now, the Lamb of the Apocalypse has had a special significance in my spiritual

THE RING

Like the wedding ring, the ring is a symbol of love, the promise of fidelity and loyalty. It is also the sign of the total gift of self. Bearing the effigy of the Lamb of the Apocalypse, the ring which has been blessed and will be given to the Father of the Church of John becomes the sign of his authority and is a reminder of the covenant of God with our People and in our time, through the Lady of All Peoples.

The giving of the ring was, without a doubt, the most moving moment of the ceremony. In fact, it was Father



The Lamb of the Apocalypse, the symbol of the Church of John.

journey. First and foremost, it is the reminder of my personal consecration to God and to the Immaculate, as is witnessed by the souvenir holy picture of my ordination to the priesthood on May 30, 1987, in Italy, and the one on the invitation to my first Mass, the following August 15 at Lac-Étchemin.

But what has been even more determining in my life was the fact that this same picture was to be picked at random nineteen years later by Mother Paul-Marie and affixed to the candle that would mark my function as Father of the Church of John. And it is under the sign and in the Light of the Lamb, with the assistance of grace, in a spirit of humility, service and charity, that I make my commitment, in order to respond to the divine call.

That is the reason why my coat of arms will represent the Lamb of the Apocalypse with a banner below it on which is written my motto:

I believe!

I believe in Christ the Redeemer.

I believe in Mary Co-Redemptrix.

Pray for me, so that I may be a humble, kind and faithful servant after the Heart of the Lord and Our Lady.

Pierre's mother, Mrs. Annette Mastropietro, who gave him the ring. This gesture recalled the affectionate and symbolic exchange which had taken place between Pope Pius X and his mother Margherita, as the following text explains.

It is appropriate to recall, first of all, the thoughtfulness of Pope Pius X who, after his election as head of the Church of Peter, hastened to show his mother Margherita the ring he wore on his finger.

Immediately, his mother said a few words which have now become famous and been handed down for posterity. Today, we shall repeat this sublime moment which links the family to the Church. We should always remember that the graces which descend into the souls of our children find their source in the heart of the parents and especially in the mother's soul.

Thus, on their honeymoon in 1961, the parents of the person we are honoring today, Annette and Alberto Mastropietro, attended in Italy Padre Pio's Mass at five o'clock in the morning. The young wife had said to the Blessed Virgin: "I entrust to you the children the Lord may wish to grant us." What a wonderful openness of soul! And Mary chose two priests for herself, here present.

Let us recall the words of Mother Margherita who gave to the Church not only a Pope but a great saint, Saint Pius X, the Pope of frequent Com-

munions especially among young people. Furthermore, Pope Pius X was the first who dared speak of Mary Co-Redemptrix. Everything fits together in this Work led by Heaven.

Here are the words said, one hundred years ago, by Pope Pius X's mother; they will be repeated by Mother Annette:

"Jean-Pierre, if I had not had this ring, you would never have had that one."

Mother Annette put the ring on her son's finger; he was the first to kiss it. Then, he presented it to his mother who kissed it in her turn, as well as to his father, Alberto, and to his brother, Father Jean-François. The ceremony of the ring ended with this blessing:

"May the Triune God and Mary Immaculate be blessed for having chosen you as the pastor of the flock which has been entrusted to you. Receive this ring as a sign of your commitment to souls. May you fulfill your mission in fidelity and generosity for many long years on this earth until that day when, called by the Lord, you will be clothed in immortality in the Kingdom of heaven."

THE KEY

During the days of prayer last May and June, Father Pierre declared that the Lady of All Peoples is "the Possessor and Guardian of the keys through which we have access to the Kingdom on earth which has already begun and which is coming." After the blessing of the key which also bears the effigy of the Lamb, it was offered to the Father of the Church of John as a sign of the authority conferred upon him by Heaven, as the following text explains.

"You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the kingdom of heaven..." (Mt 16:18-19)

Those were the words Jesus addressed to the Apostle Peter before consummating the sacrifice of the cross, the ultimate sacrifice of His redemptive mission. This divine election conferred upon Peter a primacy over the Apostles. Jesus entrusted to him the heritage of the Kingdom of heaven and guaranteed him the final victory. By handing over the keys to him, He gave him the sign of divine authority.

Today, Mary comes back to prepare the return of Christ. On the third apparition at Fatima, July 13, 1917, the Mother of the Church promised the victory of her Immaculate Heart. A few years later, in Amsterdam, on December 3, 1953, she declared: "The powers of hell will be unleashed. They will not vanquish the Lady of All Peoples." (48 apparition)

In 1995, Jesus had already informed Marie-Paule during Mass, saying to her "PIERRE, YOU ARE PETER AND UPON THIS ROCK I SHALL BUILD MY NEW CHURCH."

Marie-Paule did not understand anything and she

forgot this "prediction" and the fact that she had written it to Father Pierre. Now, more recent graces confirmed this sentence received eleven years ago. And the Church of

Peter is "transmuted" into the renewed Church of Peter – or the Church of John. The key, the symbol of authority, is handed over to Padre Jean-Pierre.

THE BLESSING

Everything having been accomplished, Padre Jean-Pierre gave his first blessing to the assembly, a blessing that bears witness to his faith and ours.

Glory to the Divine Quaternity
in the highest heavens, and peace on earth
to the men and women of good will.

May the blessing of Almighty God,
Father, Son and Holy Spirit, descend upon you,
and through the hands of She who once was Mary
and who is our Co-Redemptrix, Mediatrix
and Advocate, remain there for ever. Amen

THE SIGNATURE

The ceremony of enthronement ended with Padre Jean-Pierre's first signature in a special book, as the spiritual Head of the Church of John.

I believe!
Jean-Pierre
September 17, 2006
Spiri-Maria, Lac-Etchemin

EUCCHARISTIC CONCELEBRATION

After this ceremony, thirty-one priests concelebrated the solemn Mass presided over by Padre Jean-Pierre.

More than one thousand Knights of Mary were in attendance for this historical day, filling the chapel and the choir loft or following the ceremony on large screens set up in the basement – in the large hall and a conference room – as well as in the rotunda of the Residence. The Mass was enhanced by the beautiful hymns sung by the Choir of the Immaculate under the direction of Father Hervé Lemay and accompanied at the organ by Sisters Jacqueline Vermette and Andrée-Anne Caron, on the violin by Catherine, Hélène and Pascale Therrien, on the flute by Marie-France Therrien and on the trumpet by Frédéric Paci.

During the Mass, Padre Jean-Pierre delivered the homily which he ended with the account of the recent Eucharistic graces received by our Foundress.

Here is the complete text of that homily.

“Be Strong, Fear Not!”

“Be strong, fear not!

Here is your God... he comes to save you.” (Is 35:4)

Dear Friends,

This passage from the Book of the prophet Isaiah which we heard last Sunday, takes on a very special meaning at this unique moment in history when the passage from the Church of Peter to the Church of John is being accomplished on the mystical level.

Yes, God Himself comes to save us. And it is through the faithful Handmaid chosen for His Church that He wishes, here and now, to bring to final perfection His plan of love and salvation.

What a grace for us, dear brothers and sisters, to be the witnesses of this grandiose and ineffable hour in which the Work of the Co-Redemption is accomplished! What a sublime and marvelous gift it is to be able to see the first glimmers of the renewed Church!

“Blest are the eyes that see what you see. I tell you, many prophets and kings wished to see what you see but did not see it, and to hear what you hear but did not hear it.” (Lk 10:23-24) Are not those words of Jesus applicable to us still today in a very special way; are they not very timely?

Through the faithful “yes” of the Handmaid who is dead to herself, redeemed humanity can now aspire to peace, the true peace of the Kingdom of God, on earth as in heaven.

The special ceremonies in honor of the Triumph of the Cross, in which we have participated, are an invitation for us to recognize the signs of this time in which we are living and then to walk in the wake of the Lamb of the Apocalypse, in the Light, and according to the True Spirit of God and of the Immaculate.

As Knights of Mary and as witnesses of this time which is our time, we are called, in the same way that the Apostles and other disciples of Jesus were called, to incessantly rediscover the simplicity, the beauty, the goodness and the perfection of the evangelical spirit, of which the Beatitudes and the two-fold Commandment of Love are the expression, the summary and the pledge.

It is with a filial love and a renewed faithfulness that, day after day, we also wish to say our Consecration to Mary, in order to always live better and more intensely according to the spirit and the truth of God's commandments through the attention given to our interior reform.

After the example of the Apostle Peter, we in turn must, in total lucidity and conscience, respond to the question put by Jesus to His disciples, which we read in today's Gospel according to Saint Mark:

“And you, who do you say that I am?” (Mk 8:29)

We all know Peter's answer: *“You are the Messiah.”* And in the truth of Peter's faith, each one of us, personally, can repeat with him, freely, joyfully and unreservedly, today and forever, his *“I BELIEVE!”* with faith, hope and love.

This having been said, professing one's faith in Christ today, is that not also, and first and foremost, believing in all of His Mystery as the Total Christ?

For us, Knights of Mary, believing in Christ is, obviously, after the example of Peter, believing in Christ the Redeemer, but it is also, after the example and in the wake of the Apostle John, believing in Mary Co-Redemptrix and therefore in the One whom she wished to make her beloved Daughter, and whom She chose to suffer Christ's Passion and to give Him back to the world.

In closing, I would simply like to read to you the recent graces received by Mother Paul-Marie and which illustrate well the intimate communion of love which, henceforth, associates her, along with the Hearts of Jesus and Mary, to the Father's Heart.

ACCOUNT OF THE GRACES

JULY 10, 2006 – WHAT MERCY!

At the beginning of Mass, I said to the Lord: *“It is said that the greatest saints sinned seven times a day, and I must certainly do so twenty times.”* Immediately, I “heard”: *“COUNT INSTEAD THE DEEDS THAT YOU DO IN THE GIVING OF YOURSELF.”* What goodness! What mercy!

At Communion time, I was anxious to receive Jesus. Now, shortly after having received Jesus, I deplored the distractions which made me forget His arrival and I asked forgiveness for them.

Right away, I “heard”: *“HERE, I AM RESTING. I AM IN YOUR HEART WHICH WAS WAITING FOR ME.”*

Thus, Jesus does not concern Himself about what is going on exteriorly (this time in my head); He is resting. What mercy!

“I AM THERE” IN VICTOR WHO IS ELEVATING THE CHALICE

August 12. During Mass, at the time of the Consecration, Father Victor was elevating the host. At that moment I said to the Lord, as I thought of the representation of the Last Supper under the altar of the Repository: *“Even if I am a Nothing, I would really have liked to have been there [at the Last Supper] when you accomplished the act of the bread and the wine.”*

He immediately replied to me: *“BUT I AM THERE IN VICTOR WHO IS REPEATING THAT ACT.”* I looked up and I saw Father Victor who, in effect, was raising the chalice of the precious Blood of Jesus. How good that was!

"YOU HAVE BEEN IN MY THOUGHTS FOREVER"

Friday, September 1. At this morning's Mass, a "light filtered" gently and captured my attention, rivetting it to the readings that were so appropriate for our time. Then came the Elevation, recalling the actions of Jesus at the Last Supper.

Suddenly, my soul soared upwards, ascending, ascending always higher, when I "saw" right away the luminous form of God the Father opening His arms and closing them around my soul to welcome it in Him. What surprised me was that, now, there was so little distance between heaven and earth. I "heard" my soul, communicating with God spirit to spirit as it entered into the Father, saying: "*I AM RETURNING HOME.*" The embrace continued until the time for Communion when Father Victor came and presented the host to me. Thus it was that I received the Eucharistic Jesus at the same time as I was in the Father's arms. At least, that is what I thought...

This grace closely linked heaven and earth. I succeeded in mastering my emotion. After Mass I did not dare speak of this to the Fathers, for the mere thought of it sufficed to bring tears to my eyes... It is astonishing that it should be that way when it is a matter of graces from the Father, my great Love.

So many times in the past when my soul ascended On-High, it was "indicated" to me that it was returning home, but this seemed to me to be impossible and I did not dare mention it.

So many beautiful things have been "said" to me in the

course of my life which I immediately applied to the Blessed Virgin dwelling in me, not even thinking that they could concern me. And I was saying this to God the Father who then added: "*YES, OF COURSE, YOU HAVE BEEN IN MY THOUGHTS FOREVER.*"

Two hours after the grace experienced at Communion time, going into the next room, I was overwhelmed by the solemn voice of the Eternal Father as I "saw" my soul in His arms of light, and I "heard" Him say to me: "*YOU ARE IN THE HEART OF THE FATHER'S HEART!*"

How good God is to the nothing that I am! I am touched by this to the point of tears.

In a grace, every detail is important. For example, going from one place to another may mean a change.

– Would it be the departure for the hereafter? Fiat! With joy.

– Would it be a change in action? I accept in serenity.

Ordinarily, it does not take long before I know what to do. It matters not, provided that I have the courage to accept everything. Everything for God! – Mother Paul-Marie

Padre Jean-Pierre

PRAYER OF THANKSGIVING

Communion was followed by Mary's beautiful hymn, the Magnificat, the hymn of thanksgiving par excellence, in gratitude for all the blessings received on this day, but also for the fulfillment of the divine plan in our time. Then Father Eric Roy addressed a few words of thanks to the assembly.

Time of Thanksgiving

At the end of these days in which God the Father has surrounded us with His grace and His inexpressible Love, it is with overflowing hearts that we give Him thanks. Yes, God is love, God is light! And in His great goodness, He has revealed to us on this day another wonderful aspect of His divine plan for the salvation of humanity and that of His Church. May we always remember that His divine plan can only be realized through the availability and fidelity of His instruments, which we all are. Thank you to our Mother, our Foundress, who, through her fiat repeated at every moment, has permitted that God's luminous action reach our world and by this very fact encouraged us to uplift ourselves to the Father's Heart. Thank you to Father Pierre who, by his faith, his availability and his great wisdom, has understood well that God's ways are not our ways and that the "wisdom of God is foolishness for men".

As of right now, and in total liberty, we too are invited to say, but also and more particularly to live, the solemn "I believe" professed by Padre Jean-Pierre. Yes, may God come to our aid and may the Lady of All Peoples accompany us!

For the renewed Church of Peter – the Church of John –, for all the blessings God has given us on this day and for His generous acts that will remain hidden in our hearts, we give thanks and render praise and glory to the Triune God and to Mary Immaculate.

On behalf of our Mother and all the directors, we wish to express our gratitude for your presence on this celestial day that will mark history for centuries to come. Our Mother reiterates to you her love, and as you embark on the return trip home, she asks the angels to accompany you. To all, we wish a safe journey home, so that you may radiate this grace of God received today. Let us remain united through the crystal bonds that link us to the Immaculate, and may we be constantly united to the adorers present before the Blessed Sacrament here at Spiri-Maria, in order to live off the divine grace which our soul needs.

In closing, here is the account of the grace received by Mother Paul-Marie last September 13.

RECOGNITION BY HEAVEN OF THE ARMY OF MARY

September 13, 2006 – Mass began. Suddenly, after having dismissed my distractions and having arrived at the Offertory, my soul took flight and I "saw" on-high a long table covered with an altar cloth that was very simple, and I "thought": "How close Heaven is, for my soul has ascended

On-High and this place which, in the past, seemed to me to be so far now appears so very close to us."

Now, I "knew" that there would be a great celebration, but why? I immediately 'heard' a voice that seemed unknown to me: "*THERE WILL BE A GREAT FEAST TODAY AND IT WILL BE IN HONOR OF THE ARMY OF MARY.*" Already, many souls surrounded mine. Furthermore, a filmy veil separated them from a multitude of other souls, extending to infinity. I was then "shown" that the first souls were those of members of the Army of Mary already On-High, and that all those that were behind the veil were the souls to come which the Army will have formed over the centuries during the time of the terrestrial Kingdom.

I became aware of Mass again at the moment Father Victor was elevating the host. What adoration and what a prayer of thanksgiving was offered to the Eternal Father! I felt as though I were being struck down, stunned, for at the same time, I felt the Father's Love falling upon me, crushing me, and I had to hold back my tears. Under the power of this love, I would liked to have shouted out to humanity: "If you only knew how much the Father loves you!"

But what goodness on the part of God the Father who "informed" me: "*HENCEFORTH, HEAVEN IS DESCENDING TO US; HEAVEN IS WITH US AND WILL REMAIN WITH US.*"

My emotion was stronger than my astonishment. As I was holding back my tears, I "heard": "*THIS GRACE IS THE RECOGNITION BY HEAVEN OF THIS DIVINE WORK.*"

All day long, whenever I would simply think about this, tears would flow. Why? I do not know. I was crushed under the weight of this Love which I would have wanted to communicate to everyone.

I did not reveal anything of this grace to the two Fathers celebrating Mass, for I was too overwhelmed.

On Thursday, September 14, I recounted this grace with emotion to Fathers Victor and Pierre; Sister Chantal was also present. I recounted it, deeply moved, also speaking of what was "stunning" in the Father's Love.

And Sister Chantal ended the conversation by saying: "What a power of attraction! Love attracts love!"

The Father's love, that is why I "see" and "feel" the presence of Heaven here below, among us. How great God is; how good He is! He is Love! (end of quotation)

May the Lady of All Peoples, who once was Mary, be our Advocate! Amen.

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