

## Correspondence Exchanged With His Exc. Archbishop Terrence Prendergast, S.J.

On December 18, 2006, His Exc. Archbishop Terrence Prendergast wrote to Father Eric Roy, Superior General of the Sons of Mary, asking him for a meeting, after having acknowledged that an impasse seemed "to have developed between the directors of the Army of Mary" and himself.

Two days later, Father Eric answered in a letter that was respectful and that exposed the situation in the light of the divine will.

Out of a concern for the openness that characterizes the Work and in order to keep our members informed, we are here publishing the two letters.

S. P.-R.



ARCHDIOCESE  
OF HALIFAX

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

December 18, 2006

### Prot. 06-15

Rev. Fr. Eric Roy, OFFM  
Superior General  
Spiri-Maria  
626, route du Sanctuaire  
Lac-Etchemin, QC G0R 1S0

Dear Fr. Roy,

The Community of the Sons of Mary and yourself have been very much on my mind in recent months, even if there has been no communication between us in one direction or the other. During a Mass that I concelebrated in Saint Mary Major Basilica last December 7, with the graduating student priests of the Canadian College, my first intention was that of finding a solution to the impasse that seems to have developed between the directors of the Sons of Mary and myself.

Some weeks ago Father Michel Fournier sent me some copies of a recent issue of "Le Royaume" (I no longer receive a complimentary copy as previously). I took note of the celebrations of September during which Father Pierre Mastropietro was given a new role to play in the "Church of John" described as being a transmutation of the "Church of Peter". It appears to me that this is accentuating a tendency within the Army of Mary and the Sons of Mary to a separation from the Roman Catholic Church and from the guidance of our Holy Father and that of the bishops of the world in communion with him.

I believe it would be a good thing if we could have a talk during which you could explain to me how you presently understand the apostolic character of the Church; I'm well aware that therein lies an important preoccupation for the directors of the two Congregations, that of the Institutes of Consecrated Life and Societies of Apostolic Life and that of the Doctrine of the Faith.

Before the recent developments concerning Father Mastropietro occurred, the Cardinal Prefects of the two above-mentioned Congregations were considering the setting up of an interdicasterial committee of canonists mandated to look into the question of the faculties of your priests who are exercising the priestly ministry without any reference to a bishop (as is the case for all of them except Fathers Lionel Bélanger and Gilbert Damphousse – unless I am mistaken). When this question was discussed, I insisted that representatives of the Sons of Mary be involved, in an appropriate manner, in the work of the committee.

For your information, I will be in Montreal this week from Wednesday afternoon until Saturday morning (December 20-23) and I could be available at a time suitable to you. Moreover, I shall be in Quebec City from mid-morning December 28 until noon on Saturday, December 31. Except for certain engagements planned for the evening of December 28, I could go to Lac-Etchemin, or meet with you in Quebec City. Thursday is the best time for me but I would be available the other days. I would deeply appreci-

Marienthal, October 31, 2006

Dearest Mother,

This morning, during my meditation before Mass, I read the readings for the day's Mass in order to prepare the little homily I give every day. What a joy and what a surprise to read the wonderful meditation that went with the readings. It projected a new light on the day's Gospel and confirmed once again the grandiose Work of the Co-Redemption which you had to live with a view to the terrestrial Kingdom. Here is that text and the lights that flow from it.

*MEDITATION (Lk 13:18-21) We often have the tendency to think of the Kingdom of God as a distant place, accessible only at the end of one's life. Jesus shows us that this kingdom is in the process of being realized in our midst. Are we not the leaven of eternal life in our community?*

Is that not marvelous! In the Gospel, Jesus compares the Kingdom, first of all, to a mustard seed sown in the earth, which grows to the point where the birds in the sky come and make their nest among its branches. Then, Jesus compares the Kingdom to the leaven that a woman kneads into three large measures of flour, until the dough has risen.

Previously, I had always thought those two parables referred only to Jesus, as well as to the Kingdom of heaven which He had come to open for us. However, in the light of the meditation suggested in the *Prions en Église* [the French missalette], I understood that these parables also refer to the times in which we are living and, more particularly, to your mission.

What is the first image chosen by Jesus to speak of the Kingdom? A simple mustard seed, the perfect image of littleness and humility. God always chooses that which is humble and simple with which to accomplish great things. Yes, just a seed which is so very easy to ignore, tread upon or scorn. What a beautiful image to depict you, dear Mother. The Lord Himself, in a grace you received a long time ago, had made you see yourself, on the eye of your soul, getting smaller and smaller, to the point of becoming a tiny grain of sand, so very small. And this little grain of sand (or wheat) went and lodged itself in the Eucharist. In the light of the day's Gospel, we understand that this little grain of sand is also that precious mustard seed (the tiniest of all seeds) which, dying to itself, gives birth to the terrestrial Kingdom promised by Jesus in the Our Father. The grain of wheat, in order to become Eucharist, had to be crushed and ground. The mustard seed, in order to give us the Kingdom, was scorned, trodden upon and cast very deeply into the earth by the mighty ones of this world so as to get rid of it. Let us simply recall Cardinal Léger's attitude before the very urgent request you had transmitted to him on behalf of the Immaculate: "Bah! that woman..." he had said, and, scornfully, he had sent you packing... However, just like the stone that was rejected by the builders became the cornerstone in the building up of the Kingdom of heaven, so too the little mustard seed thrown into the earth by the great ones of this world grew and produced its fruit which is the terrestrial Kingdom. Thank you, dear Mother.

The second figure illustrating the Kingdom is also a very strong one. Jesus compares the kingdom to the leaven that a woman kneads into three large measures of flour. But who is this woman? Is it not, first and foremost, Mary Immaculate through whom the Word of God became flesh in order to open the Kingdom of heaven to us? By assuming our humanity through Mary, Jesus became this leaven hidden in the dough of our poor humanity. Furthermore, it is interesting to note that there is no leaven in the Eucharistic Bread. Is that simply to follow the tradition

that goes back to the night of the Jewish Passover when Moses and his people were delivered from the hands of Pharaoh, the King of Egypt? For my part, I like to think that God had already foreseen the leaven, that is, His divine Son. Jesus is both the Bread of Life and the Leaven that causes to rise in all souls that nourish themselves with it in faith and love, the Kingdom of heaven which He opened for us through His death and resurrection. *"He who eats my flesh and drinks my blood shall have eternal life and I will raise him up on the last day."*

However, the meditation quoted above, speaks of a Kingdom *"in the process of being realized in our midst"*, and therefore of the terrestrial Kingdom. And, for this mission, the one who is kneading the leaven into the flour must necessarily be Mary, or else her "reincarnation". Thus, it is you, dear Marie-Paule, who, according to God's plan for our time, are accomplishing this mission while you yourself are at the same time Host and leaven in the dough. You have become so after the example of Christ, thanks to His Passion which you had to live. Thus, the little grain of sand that you are and which went to lodge itself in the Eucharistic Bread is also this leaven of eternal life through which the terrestrial Kingdom was able to rise on earth. Many, many thanks, dear Mother.

How can we not also mention that the leaven to which Jesus refers has been incorporated into THREE large measures of flour, thanks to the action of a Woman? Is that not in the image of the Trinity into which you have been incorporated through the skillful hand of "Celle" who indwelt you and who is Co-Eternal with God! I see in this passage the dazzling announcement of the Quinterity.

Finally, in that beautiful meditation from the *Prions en Église*, it is also written: *"Are we not the leaven of eternal life in our community?"* This question also confirms your writings. Have you not taught us that we are all called upon to *"be ground into the Eucharistic Bread"*? And is not *Life of Love* our guide to attain that goal? It is appropriate to recall here the wonderful grace you experienced on December 12, 2001:

*"At 6 o'clock, during Mass, the huge host is 'shown' me insistently and I suddenly 'hear': 'YOU ARE THERE', at the same time that I am shown this light that draws me within it. The little grain of wheat, as are all the crystal souls, is therefore ground into the Eucharistic Bread because it has absorbed it so often during its lifetime. Thus it is that souls divinized by the body and blood of Christ enkindle everything their hands touch or brush against; they burn, divinize humanity. The next day, at Mass, these words are repeated: 'YES, YOU ARE THERE,' and I 'understand' that all souls are called in this way. What a happy ending! Divinized souls are drawn up into the Host, the prelude to the mystical millennium which is already radiating a multitude of beams. Through the grace of God, through Mary and the Holy Spirit, in the wake of Jesus the Redeemer, 'Life of Love' has traced a path that will serve as an example, as a basis for so many other lives, with a view to the new earth and the new heavens."* ("The Kingdom", no. 175, September-October 2005, p. 17)

As a consequence, then, with the Eucharistic Jesus, with the Lady of All Peoples present in the Host, we are all called to become a pure leaven of eternal life. And even more than that, we are all called to be drawn up into the Host until all the dough will have risen with a view to the new heavens and the new earth. What a wonderful thing!

Who would have thought that these parables of Jesus concerning the Kingdom would take on such a hue? It was necessary for the mystery of the Co-Redemption to be accomplished so that the

ate having the possibility of meeting all the priest members present in the region. I also repeat to you my desire to obtain an up-to-date list of the members of the Sons of Mary, with their residence.

Rest assured of my best wishes and my prayers for you and your confreres as the feast of Christmas approaches. May the Lord grant us reconciliation and peace.

Sincerely yours in Christ,

Terrence Prendergast, S.J.  
Pontifical Commissioner

### Father Eric Roy's Reply to His Exc. Archbishop Prendergast

Prot. n. 026/2006

Eucharistic and Marian Center Spiri-Maria  
Lac-Etchemin, December 20, 2006

His Excellency Archbishop Terrence Prendergast, S. J.  
C. P. 1527 - Halifax, Nova Scotia  
B3J 2Y3

Your Excellency:

I thank you for your letter of last December 18 which we received by electronic mail. When the time comes, it will be communicated to all our houses so that each Son of Mary may peruse it.

Permit me, Your Excellency, to stress, in all simplicity and sincerity, that we are always deeply rooted in the Church of Jesus Christ. We have rejected nothing; on the contrary, we believe and profess each of the truths in the treasury of the Faith. Moreover, it is with joy that we receive the divine plan for the Church of John, the renewed Church of Peter, in accepting in pure faith the mystery of the Co-Redemption and of the Lady of All Peoples, a mystery that is being realized under our eyes and on which is fixed the divine seal. God is bound to realize His plan of love within the Church; that is His divine will. But since He finds the doors of His Church closed, since His Work is being refused acceptance, He is opening other doors in order to inundate simple hearts with His graces and to thus ensure the continuity of His Church within the Church of John en route towards the victory of the Immaculate Heart of Mary.

Faced with the highly mystical reality of the Work and of the Foundress, Mother Paul-Marie, the Church, for its part and in order to understand and recognize the authenticity of these, ought to have adopted an approach through theologians versed in the mystical, or mystics themselves, as the Dominican, Father Marie-Dominique Philippe, pointed out to Cardinal Maurice Roy. But this was not done, nor was it even seriously taken into consideration, in spite of our appeals for it. So we have arrived today at what you call an impasse, but one which God is His goodness is surpassing.

It is in peace and joy, but more so in love, that we are living this time particularly rich in numerous graces. And despite the incomprehension and the rejection of the mystery, which are making us suffer, this same suffering is opening us up to spiritual wonders and new horizons hitherto unsuspected. That is why, without cease, we give thanks to God for permitting us to participate, in spite of our littleness, in the renewal of His Church to His greater glory and for the greater good of souls.

In view of the circumstances, a meeting, the outcome of which would only disappoint us again, as always, does not seem opportune, in spite of our good will which has always been manifested through the warm welcome and high esteem you have received on each of your visits.

We are preparing to celebrate with joy the Birth of the Redeemer who deeply unsettled the Church of His time. In this time of the Co-Redemption and of the coming of the Co-Redemptrix who likewise is disturbing the current Church, we ask God the Father, Christ and the Lady of All Peoples to bless you abundantly. May they grant to everyone the grace of fidelity to the messages of the Lady, who on that one condition, can bring true peace!

In Christo and Maria,

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

seals concealing such a splendor might finally be broken and these wonderful lights shine quite naturally before our astonished eyes.

There you have, dear Mother, what my

heart of a son wished to share with you, at the same time as I reiterate to you my love and my gratitude. Fervently, I bless you.

Father Carl Beaupré, O.F.F.M.