

The more the nations are sinking into liberalism and materialism, the further away they are drawing from Christianity. Having discovered wealth and freedom, the nations have a tendency to turn their backs on the faith. We are forced to come to the realization that humanity today seems to want to be sufficient unto itself. Drawn by devastating currents, minds become irrational and hearts go astray. Corruption, disasters and war rage and are all mixed up together to a staggering degree. The media reflect this reality on our screens every day.

One of the more obvious signs of the decadence in the political life of the nations is Europe's refusal to include in its Constitution, in spite of the evidence, a simple mention of its Christian origins. Pope John Paul II, and after him Pope



"The Hope of Peace"
Pope John Paul II

Benedict XVI, insistently asked that the European Constitution acknowledge the role of Christianity in the founding of the European nations. This obstinate refusal (especially on the part of France, the leader in this matter) is one of the consequences of the aggravated secularism that has been slowly poisoning the life of the nations for several decades.



Pope Benedict XVI

And yet, in order to counter "the corruption, disasters and wars" Heaven issued numerous warnings to the world through its chosen messengers, in particular, Saint Catherine Labouré in 1830 in Paris (the Miraculous Medal), Melanie Calvat and Maximin Giroux in 1846 (Our Lady of La Salette, France), Saint Bernadette Soubirous in 1858 (Our Lady of

Epiphanies of Mary



Lourdes, France), Sister Lucia dos Santos and her cousins, Blessed Jacintha and Francisco Marto in 1917 (Our Lady of Fatima, Portugal), Bruno Cornacchiola at Three Fountains near

Openness to the "True Spirit"

by Joël FORTIN



Rome in 1947 (the Virgin of the Revelation, Italy), Ida Peerdeman in Amsterdam, between 1945 and 1959 (the Lady of All Peoples, the Netherlands).

The warnings given by the Lord and His Mother indicate the Father's will regarding the renewal of the Church, as was the case in former times when Judaism was to give birth to Christianity. Mystical interventions are at the very heart of the genesis and development of Judaism and Christianity. The structural formulations and the theologies always come later, when it is a matter of administering the moral, doctrinal and liturgical consequences of the new spiritual ways brought about by the prophetic interventions.

A prophet of our time, Raoul Auclair, analyzed the great Marian apparitions and their message by placing them once again within the prophetic context of the Bible. That is the main subject of his marvelous work *Tous ces mystères dans le mystère de Marie* (Éditions Stella, 1987). The preface to that book is the conference Raoul Auclair gave before the International Marian Congress held in Fatima in 1967 under the presidency of Cardinal Maurice Roy, Archbishop of Quebec.

CHOSEN MESSENGERS

All Christians, and even more so people of the Church, should read that book, in order to be better able to discern the spiritual and planetary stakes in our century. A well-thought-out, prophetic book, from which emerges a spirituality that can lead to a deepening of Christianity and its mystery.

The Catholic Church has approved the major Marian apparitions of the 19th and 20th centuries, while leaving Christians free to believe or not to believe in them. In spite of this approval, the attitude of the vast majority of theologians, priests and bishops has been to consider the teachings revealed by these apparitions as being unimportant, childish, old-fashioned, if not to ignore them completely. This blunt refusal has dreadfully harmful consequences for the Church and the world.

And yet, just as the origin of Christianity had its beginning in the private revelations refused by the Synagogue, so too the great Marian apparitions are signposts of the renewal of Christianity for the triumph of the Church which, in the end, must open itself to all the peoples of the earth. Just as the prophets in the Bible were preparing the coming of Christ, so too the messages from heaven in our era are preparing His return and the renewal of the Church. When the Jewish people did not obey Yahweh's demands as formulated by the prophets and the divine messengers, it had to suffer the consequences. However, Yahweh's love for His people being always the stronger, He was constantly renewing His Covenant in order

to save it. That is the way it has been throughout the history of Christianity, and the last centuries are a good example of this.

"If there is one thing that all can see, it is the apparent failure of Christianity, the cruel decline of the Church of the NATIONS.

"And yet that is where, alas!, in that apparent failure there is to be found the surest testimonial of the Word of God and the Advent of Mercy. For the day of glory, that Seventh Day, will not dawn before all of humanity will have traversed the night that will be the night of iniquity for the earth....

"When He, the SERVANT (Acts 3:26) came in lowliness, He came by means of the HANDMAID, She who said: "I AM THE HANDMAID OF THE LORD."

"When He returns to reign, He, the KING, He will return by means of the QUEEN, She who will have been acknowledged as Queen "IN THIS TIME", She who said:

" 'Through the Lady of ALL PEOPLES to the Lord of ALL PEOPLES' (*The Lady of All Peoples*, 54th apparition, May 13, 1958)

"None of the Virgin Mary's messages in her epiphanies given to prepare us for the great Epiphany of the Kingdom, not one message will arouse a more relentless opposition on the part of Satan than the one given under her name of LADY OF ALL PEOPLES. She came to warn us in the Evening of the world....

"Alas! Mary who speaks in the Church and for the Church, her voice will be stifled only in the Church and, if not by the Church, at the very least by voices from the Church's authority."

(Raoul Auclair, *Tous ces mystères dans le mystère de Marie*, Quebec, Éditions Stella, 1987, pp. 166-167)

LA SALETTE AND THE KINGDOM

To immerse oneself in the mystery of the Marian interventions sheds a new light upon the political and religious history of the peoples subjected to the severe trials of the most diverse upheavals. At the top of the list, Mary's message, given on the mountain of La Salette in 1846, is of a prodigious timeliness. In a few words, Mary announces the coming of the Kingdom:

"I have given you SIX DAYS to work and reserved the SEVENTH ONE for myself, but you do not wish to grant it to me. That is what weighs so heavily on my Son's arm." (Id., p. 137)

We will let Raoul Auclair himself, the unrivalled specialist of the mysteries of the Marian mystery, explain the profoundness and significance of the message of La Salette. In that way, we will be better able to grasp the mystery of the Kingdom which is surging forth in the Army of Mary.

"Now, Mary's words on the mountain on that day are the key for the opening of the mystery of the times.

"— What times?"

"– Those that are borne, with an extreme rigorousness, in the Book of the Word of God, a Book that begins with Genesis and ends with the Apocalypse.

"But let us be careful, for, given that it is a matter of chronology, we must stick to the most ancient one, that of the *Vulgate*.

"According to that chronology, the Messiah was born in the year 4000 of the world (4004 to be precise)....

"The knowledge of the past having progressed, we saw that this was a very short time. So we extended it. But we were wrong to do so. Soon, the time that was added would not add anything more. However, the key to the mystery of an understanding of the times was lost.

"That key: 'For God, a day is as a thousand years, and a thousand years are as a day.' Those are the words of Moses and of Peter (Ps 90:4 and 2 Pt 3:8).

"And Mary, the WOMAN before the beginning FOR the beginning, Mary on the mountain had recourse – at least that is what we see – to the chronology of the *Vulgate* to speak to us of the END.

"– Christ having been born in the year 4000 of the world, there you have something quite unbelievable and which, besides, no one any longer believes.

"– Like everyone else, I am aware of the incredible past of the earth and of men. The biblical chronology only becomes historical from the time of Abraham, that is to say, 2,000 years before our era. As for the two millennia preceding them, they encompass in a symbolic and still sealed manner, times that have been abolished and are incredibly old.

"Now, the chronology of the *Vulgate* opens us to OUR history. And so it is that OUR history, we who are and were destined to be CHRISTIANS, OUR history has six thousand years.

"It is to have seven, for the week is the measure of time. For all that, since the time of Adam, are we not in the Seventh Day! But days that have a totally different length of time: the ultimate length of time....

"That Seventh Day of "a thousand years" which I, the Eternal One, announced to you six times in the Apocalypse. Once for each of the thousand years that have passed (Apoc 20:2,3,4,5,6,7)

"Then I saw an angel come down from heaven, holding the key to the abyss and a huge chain in his hand. He seized the dragon, the ancient serpent, who is the devil or Satan, and chained him up for a thousand years." (Apoc 20:1-2)

"– The angel? Which angel?

"– Angel: that word means messenger. And the Woman Messenger – the woman messenger par excellence – is She.

"See, up there, on the mountain – in fact, her first step, her first stop before touching the ground – She still carries a heavy chain upon her shoulders.

"Oh, the scandal that was created by that chain... How could Mary, the gentle Virgin Mary, carry an iron chain of that kind...! But do you think she would not be equal to the one she is to put into chains?

"Oh! How blind Christians are! And sometimes, a devotion made up of gentleness, sweetness and sentimentality prevents Christians from plunging into the abyss of the mystery!

"For four Days – 4,000 years – the Messiah Savior was hidden but awaited

in the Promise.

"For two Days – 2,000 years – Jesus Christ, through His Church, will preach the eternal Kingdom and lead us to it. This time today is drawing to a close. If the truth be known, it is over, for, with the coming of Mary at Fatima in 1917, the Church, and the world along with it, entered the *Day of Yahweh*.

"The *Day of Yahweh*, that time outside of time that is spreading between what has just ended and what has not yet begun.

"The sign of the beginning of the End was given at Fatima. And the battle – 'the final battle' – began. From that point, Mary, through God, assured us that she would be triumphant. Triumphant: but only 'in the end'....

"THE KINGDOM OF THE SEVENTH DAY

"I gave you SIX DAYS to work; I reserved the SEVENTH ONE for myself and you do not want to grant it to me."

"Who, but who, I ask you, who in the Church today is awaiting the Kingdom? Before such an unbelievable refusal, it is all too easy to understand the tears of the Sorrowful Lady!" (Id., pp. 137-142)

THE MEDAL AND THE IMAGE

In Paris, in 1830, Mary's apparitions to Saint Catherine Labouré opened the cycle of apparitions leading to the establishment of the Kingdom. Mary weeps and says: "The times are bad." She appears standing, holding the terrestrial globe in her two hands, a globe upon which is a cross. Raoul Auclair comments:

"They are... ALL THE PEOPLES of the earth which THE WOMAN – the LADY (WOMAN) of ALL PEOPLES – is offering to the Son of God and the Lord of ALL PEOPLES." (Id., p. 84)

In the second apparition, Mary shows herself in the form of the Miraculous Medal. The front of the medal shows Mary distributing graces that emanate from her hands to the earth. The back of the medal depicts an "M" cut by a cross with, underneath, the Heart of Jesus (the Redeemer) and the Heart of Mary (the Co-Redemptrix), around which there are the twelve stars of the Apocalypse.

Raoul Auclair indicates:

"For the first time..., 'she who once was Mary' showed herself in the totality of her mystery, in the form of the WOMAN....

"The image is truly the WOMAN of Saint John's vision, the WOMAN in the 'pangs of childbirth' of the KINGDOM.... The SEAL OF THE WOMAN of the 'GREAT SIGN'... (Id., pp. 82, 95)

Thus the Medal corresponds to the Apocalypse: "A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars." (Apoc 12:1)

That is why the Miraculous Medal given by Mary is much more than a simple medal among so many others. It is, in a sense, the contemporary sign of God's Covenant with earth, a fearsome weapon in the hands of an Army battling against Satan and his henchmen.

At Amsterdam in Holland, beginning in 1945, the Lady takes up again the elements of the Miraculous Medal and transforms them into a picture, the picture of the Lady of All Peoples leading her flock, the Community of the Lady of All Peoples. Thus, the picture illustrates the combat of the Co-Redemptrix and the Lady adds to it a prayer expressing in a few words the Trinitarian mystery

(divine and Marian). In this way the picture and the prayer become the ultimate rampart against evil and the attacks of Satan.

PERVERSION

The Bishop of Amsterdam recently approved the devotion to the Lady of All Peoples after hundreds of bishops from various countries had granted the *impri-matur* to the prayer. However, before the possibility that the messages of the Lady of All Peoples, particularly the last part of the prayer, would open the door to interpretations that go beyond the present dogmatic framework, the Church of Rome exacted, in 2005, that the expression "who once was Mary" be removed. In so doing, the Church perverts the meaning of the picture, the message and the mission of the Lady of All Peoples.

LOURDES AND "LIFE OF LOVE"

In 1858, at Lourdes, Mary presented herself to Bernadette Soubirous under her name of eternity: "I am the Immaculate Conception". This name concerns more Mary's nature than her conception without sin. One hundred years later, in 1958, the Lord gave Marie-Paule a message that sheds light upon the whole of the Marian mystery, but it is scandalizing the Church:

"I must tell you, today, that she [Mary] has become incarnate, and her maternal regard has alighted upon you. It is you, my child, who suffer my Passion and who, in the name of my beloved Mother, will give Christ back to the world....

"Have I not said, my child, 'Destroy this Temple and in three days I will raise it up again'?... Was I not laid in the tomb at the age of 33 years?..."

"All of this to show, my child, that there was Trinity, and to prove once more that there is reincarnation." (Life of Love, vol. I, chap. 53, pp. 333-335)

At Three Fountains in Rome in 1947, Our Lady of the Revelation prepared the world for what would be said later in *Life of Love*. Thus, she said to the seer Bruno Cornacchiola: "I am 'Celle' [She] who am in the Divine Trinity." Is that not the adequate theological expression required to prepare hearts for the existence of a Marian Trinitarian mystery in the image of the divine Trinitarian mystery? Is it not the adequate theological expression to announce the indication the Lord would give to Marie-Paule eleven years later?

CONSECRATION OF RUSSIA?

Mary's messages to Sister Lucia of Fatima received the same treatment on the part of the Church as that given the messages of the Lady of All Peoples with regard to one of its main demands. The Church consecrated the world to the Immaculate Heart of Mary, but, in 2006, it has not yet consecrated Russia by name although that was the necessary condition to obtain its conversion and a time of peace. On many occasions the seeress, Lucia, reiterated the real interpretation of this request formulated by Mary.

Several books on the story of Fatima, and numerous witnesses all follow along the same lines.

"In *Our Lady of Fatima* (1947, p. 226), Professor Thomas Walsh reports: 'Lucia clearly told me that Our Lady had never asked for the consecration of the world to her Immaculate Heart. What she specifically requested was the con-

secration of Russia." Father Umberto Maria Pasquale, S.D.B. has known Sister Lucia since 1939. Until 1982, he received 157 letters from her. On May 12, 1982, Father Umberto wrote in *L'Osservatore Romano* that Our Lady of Fatima had never asked for the consecration of the world, but only that of Russia.

"On May 13, 1970, Sister Lucia wrote him this letter: 'In response to your question, I wish to clarify: "Our Lady of Fatima, in her request, only referred to the consecration of Russia."' "

"Sister Lucia asked Jesus why He could not convert Russia without the special consecration of Russia. Jesus replied: 'Because I want the entire Church to acknowledge the Consecration as the triumph of the Immaculate Heart of Mary; I want my Church to spread the devotion to the Immaculate Heart of Mary and to establish it alongside the devotion to my Sacred Heart.' "

In the book *El Pellegrinaggio della Meraviglie*, published under the protection of the Italian episcopate (Rome, 1960, p. 440), a little-known revelation of Our Lady of Fatima to Sister Lucia is recounted. The Virgin Mary appeared to Sister Lucia in May 1952 and said: "Send word to the Holy Father that I am still waiting for the consecration of Russia to my Immaculate Heart. Without this consecration, Russia will be unable to convert and the world will not have peace."

The third secret of Fatima spoke of a great war and of the apostasy at the very highest level of the Church. In the recognized apparitions of Quito in Equator in 1634 in which Our Lady of Success indicated that the third secret predicts a great apostasy in the Church, Our Lady said to the venerable Mother Mariana Torres of Jesus that, at the end of the 19th century and all throughout the 20th century, the Church would be run through by a great heresy.

Cardinal Ciappi – papal theologian from Pope Pius XII to Pope John Paul II – who read the third secret, himself speaks of the great apostasy beginning at the top of the Church.

In 1960, Father Malachi Martin who had been the secretary to several popes and who was then Cardinal Bea's secretary, had an opportunity to read the third secret. Afterwards, he would speak about it on several occasions. "During one of his last interviews at the end of the 1990s before millions of listeners, Father Martin said that there was something awfully horrible in the third secret and he admitted that, yes, there would be a world war and a great disaster in which many people would die."

CORRUPT PRACTICES AND FOOLHARDINESS

The hour is solemn and serious. Have we not reached a critical stage in the spiritual evolution of humanity? The rejection of Mary's request at Fatima and the Lord's declaration to Sister Lucia give us the reasons for the collapse of the Church and the nations. The foolhardiness of the gestures of the religious authorities with regard to the Lady of All Peoples and the message of Fatima is quite obvious to anyone who wants what is good for the Church. Unfortunately, the Church, instead of opening itself to the True Spirit, has closed itself to it.

The Lord had foreseen the many corrupt practices of the religious authorities and yet His love has always impelled

Him to circumvent the disobedience of human beings and unflinchingly lead His Church to the pastures of the Kingdom.

Jean Rigal, a priest, a doctor in theology, a theologian specializing in matters of the Church, the author of twelve books, wrote a very pertinent reflection that furthers the meaning of openness and dialogue:

"The expressions of the faith are plural: the mystery of God surpasses, in all ways, all that can be said about it. 'To find God,' said Saint Gregory of Nyssus, 'is to be constantly searching.' In a sense, God never is the One we think He is. God's mystery is inexpressible....

"THE SYMPHONIC TRUTH"

"*The truth is symphonic*: that is the title the Swiss theologian Urs von Balthasar gave to one of his works.... The margin that subsists between our most refined formulations and the reality they attempt to express permits and even makes it desirable that there be a plurality of expressions... God, whose mystery is revealed in the complementary nature of our religious traditions and our spiritual experiences. The philosopher Roger Garaudy uses this suggestive formulation, which can be applied to all the forms of meeting: 'Dialogue begins when we are certain to have something to learn from the other.' He asks that we consider the other as the bearer of a truth that is still lacking us." (Jean Rigal, *Horizons nouveaux pour l'Église*, Éditions du Cerf, 1999, pp. 167-169)

THE RETURN OF MARY

To Sister Lucia of Fatima, the Lord clearly indicated three objectives in relation to the consecration of Russia:

- the triumph of the Immaculate Heart of Mary and a time of peace granted to humanity,
- the spreading of the devotion to the Immaculate Heart of Mary,
- the establishment of this devotion alongside (on an equal footing with) the devotion to the Sacred Heart.

The Lady of All Peoples is realizing those objectives with the Church of John which is the Church of Peter renewed. With this in mind, Mother Paul-Marie acts in conformity with the Lord's formal indications.

Thus, on February 27, 2000, Mother Paul-Marie heard: "John Paul [III], 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." (*Le Royaume*, no. 139, March-April 2000, p. 5)

At Amsterdam, the Lady of All Peoples confirmed her return on earth. Is that not, in this privileged place, the very circumscribed and concrete prophecy of the impending presence of Mary in the mystery of the Lady of All Peoples? "I will come back and it will be as the Lady of All Peoples, standing on the globe, in front of the Cross, in the midst of Christ's flock.... It is thus that I will come." (September 20, 1951) "I shall come back. And it will be as I have promised today: publicly." (May 31, 1954)

"THE PROPHECY OF THE POPES" AND "LIFE OF LOVE"

There also exists in the Church, the Prophecy of the Popes, a prophetic monument that occasionally makes newspaper headlines, especially at the time of the election of a new Pope. Then, he is associated with the motto attributed to him by the prophecy. The proph-

ecy was supposedly written by Saint Malachi, an Irish bishop of the 12th century. It consists of 111 Latin mottos dealing with the life of successive popes, in reference to a place of origin, or a detail or event corresponding to their pontificate. According to the interpretation made of it, the prophecy would have begun in the year 1143 and would last until the end of the Church.

The most interesting mottos, as far as we are concerned, are the more recent ones, those of the popes of the 19th and 20th centuries. If we go by the traditional interpretation which attributes a motto to each pope to occupy the position, in chronological order, the 111th and last motto, "*the glory of the olive tree*", could apply to Pope Benedict XVI. The prophecy ends with an enigmatic conclusion that is in sharp contrast with the terse style of the 111 mottos relating to the 111 Popes. "*During the last persecution of the Holy Roman Church, it will be governed by Peter of Rome. He will feed his flock amid numerous tribulations. Once these tribulations have passed, the city on the seven hills will be destroyed and the people will be judged by the terrible judge.*" (Raoul Auclair, *La Prophétie des Papes*, Paris, Nouvelles Éditions Latines, 1969, p. 147)

In that case, it is possible that an interesting parallel could be drawn between this passage that brings to a close Saint Malachi's oracle and another prophetic text written by Mother Paul-Marie in 1958:

"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'." (*Life of Love*, vol. II, p. 132)

Saint Malachi places the Pope "Peter of Rome" outside the prophetic list of 111 popes as though he were totally different from the others. Could he not represent, at one and the same time, the end of an era and the beginning of a new era? When Mother Paul-Marie received this prophetic indication from the Lord in 1958, she had not read or heard of *La Prophétie des Papes*. She says that "*the last Pope will be called, 'Peter the Roman'*". There is an obvious correspondence between Saint Malachi's oracle and the indication received by Mother Paul-Marie.

"Peter of Rome" (*Prophétie des Papes*) or "Peter the Roman" (*Life of Love*), would he not already be among us? Would he not be Father Pierre Mastropietro? The name itself – Pierre Mastropietro – includes the name "Peter" twice, with, between the two, the word "Master" (or Lord). *La Prophétie des Papes* could fit into the preparation of the Kingdom by confirming the indications received by Mother Paul-Marie since the year 2000, with regard to the mission of Padre Jean-Pierre, head of the Church of John. Then, Mother Paul-Marie confirms once again Saint Malachi's *Prophétie des Papes* in another way. The prophecy of the popes speaks of persecutions, tribulations, destruction and judgment, while Mother Paul-Marie mentions similar realities: persecutions, nuclear war, darkness, the tower of Babel. The concordance is striking. Furthermore, she mentions Russia and the threat of nuclear war. Now, in the message of Fatima, is not Russia at the center of a consecration

sine qua non which is necessary to obtain world peace?

THE ERA OF THE TRUE SPIRIT

In the light of the great Marian apparitions of the 19th and 20th centuries, the revelations in *Life of Love* and their rapport with the messages of the Lady of All Peoples and the *Prophetie des Papes*, we may be permitted to affirm that we have entered the phase of the realization of the great events announced. This can be seen by the foundation of the Church of John which must lead to the era of the True Spirit.

Herbert Vollman, a Protestant from

the Alsace region in France, wrote a book entitled "*Connaissances pour le monde de demain*" [lit.: knowledge for tomorrow's world] in which his closing comments proclaim the coming of a new era.

"Thus, a new era is being instituted. It brings with it modifications and deep upheavals, foreseen based on the laws of creation, announced by the prophets of the Old Testament and revealed by Saint John's Apocalypse.

"There are many signs to allow us to recognize this unique turning point of an era. Such a turning point marks

the beginning of an new era on earth during which it will no longer be human beings who will command but only the Holy Spirit." (*Connaissances pour le monde de demain*, Éditions françaises du Graal, 1975, p. 119)

The Lady of All Peoples defines the spiritual and institutional framework of this new era: "*The Church is and remains. The doctrine is and remains. However, the form and the laws, with the intervention of the Holy Spirit, can be amended. Tell that to your theologians.*" (39th apparition, February 17, 1952)