

The Seal of the Lady

Please find attached the following texts: 1. "The Seal of the Lady" and 2. "The Handmaid of the Lady". These two articles complement each other, but it is suggested that they be read in the order given.

Devotedly yours in Jesus and Mary,

Paul Robertson

There are so many references in these texts that the following abbreviations have been used: *LofL* for *Life of Love* and *LofAP* for the *Lady of All Peoples*.

Referring to the 33rd apparition, the Lady said: "Look and see: I am standing before the Cross of the Redeemer. My head, my hands, my feet are as of a man, as of the Son of Man; my body is as of the Spirit. My feet are solidly set upon the globe of the earth because the Father and the Son WISHES, in this present time, in this world here, to send me in the capacity of Co-Redemptrix, Mediatrix and Advocate. And such will be the subject of the new and last Marian dogma." (*LofAP*, May 31, 1951)

"The signs are contained in my words," the Lady would say (*id.*, 49th apparition, April 4, 1954). These words, by their punctuation, grammar and syntax, will be required to bring out their meaning and their purpose. Everything proceeds by analogy, first of all, in the interpretation of certain words like "as of", as well as in the conclusion that can be drawn from them, for they direct our thinking to someone other than the person speaking. Furthermore, this examination requires an attentive observation of the details in the apparition, for Heaven never presents them for no reason. In this analysis, we will move about, going back and forth between the different structures of the words and phrases she gave us. Raoul Auclair also noted this manner of acting, in the analyses of the different biblical books he studied. We will also use this same methodology in considering the Lady's words, which will allow us to draw from them the observations that will follow.

"LOOK AND SEE..."

She begins first of all by making a request of Ida Peerdeman, her messenger: "Look and see: I am standing before the Cross of the Redeemer." Thus, the seeress will have to pay particular attention to the picture in the apparition in which the Lady will speak in direct rapport with herself. Then, another point of view is presented in the words of the 33rd apparition.

Here, the Lady seems to be echoing the configuration by the use of different grammatical forms. She said: "My head, my hands, my feet are as of a man, as of the Son of Man..." In using the words "as of the Son of Man", she is not designating so much the Son of Man Himself as a person who resembles Him through his qualities,

who has a vocation that is similar to His. She goes on to say a little further on: "My feet are solidly set upon the globe of the earth... in this present time, in this world here." She explains that this phenomenon is taking place not at any given moment in history, but precisely in our time, in this world here. For her feet to be set that way, it is necessary that they be so through the intermediary of a person who lives jointly with her, or as the Lady says more forcefully, "solidly... on the earth", for she herself is already in Heaven. By the word "mes" in French or "my", she also calls attention to a person in the feminine. The intuition of this presence will be confirmed by Heaven in 1977, when it asks the messenger in Amsterdam to inform the directors of the Army of Mary, including Mother Paul-Marie, that "She is the handmaid" (*LofL*, vol XV, p. 21) With what follows we will see how the Lady continues to reveal her mystery of configuration.

When we observe the picture, we see that her head, her hands, her feet are uncovered. In contrast to that she mentions: "My body is as of the Spirit," and the rest of her body is covered by a garment, as though to guide us towards something invisible to our human eyes. We should also observe that the word "Spirit" begins with a capital letter. This phrase is often used in the Bible, notably in the Apocalypse where we can read: "And immediately I was in the Spirit" (*Apoc* 4:2). All through her messages, the Lady will frequently name the True Spirit or the Holy Spirit.

The description of the three preceding paragraphs includes all the elements of a triad in which it is a matter:

1. of the Lady Herself,
2. of the mystery of the Lady linked to that of the handmaid,
3. of the Holy Spirit.

So there is a parallel to be drawn with the mystery of the Trinity of the Immaculate dealt with by Marc Bosquart and recalled in the *White Book* of the handmaid, for this time and in this world here.

Thus, this mystery is being revealed once again before our eyes through the Lady's words, as she sees to affixing her seal on it. How consoling!

Paul Robertson

The Handmaid of the Lady



I am saddened by the thought that the comments below may wound you, Marie-Paule. They are not so much praise as the expression of realities and a duty to give thanks to you who have done so much for us. I ask forgiveness in advance for dealing with such topics. Paul R.

Saint Paul, the Apostle, in his epistle to the Ephesians (3: 8-10), says the following with regard to the mystery of God: "To me, the least of all believers, was given the grace to preach to the Gentiles the unfathomable riches of Christ and to enlighten all men on the mysterious design which for ages was hidden in God, the Creator of all. Now, therefore, through the church [of Peter, and then through its transformation into the Church of John (*Le Royaume*, no. 180, p. 24)], God's manifold wisdom is made known to the principalities and powers of heaven..."

The *Life of Love* of the handmaid of the Lady develops in the wake of that statement, and this life of love will lead her to the restoration of God's primary work in our first parents, gained this time after having emerged victorious from the violent battle of the great Tribulation of its Immaculation.

Raoul Auclair wrote in his preface to *Life of Love*:



Raoul Auclair

"We are dealing here with a mystery. A corner of the curtain is, at this time, lifted. It will only be fully drawn in the final hour of

total realization.

"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." (*LofL*, 1984, vol. 1 p. 22)

"The Lord has crowned His love by leaving us a memorial of His wonderful works" (cf. Ps 111:4-5) in order to help us reach eternal life and to move us towards that Kingdom we have so often asked for in the prayer of the Our Father. Thus, this temporal event will be preceded by the final battle to be fought by the Lady (Gn 3:15) against the ancient serpent by casting him out so that he can no longer do any harm. Then true peace in hearts and among all nations will be an accomplished fact.

Recently, the foundress foretold that the Army of Mary

would have a powerful influence on the world: "What divine power will surge forth from the seed deposited by Heaven in this Marian Work!" (*White Book*, p. 44)

It has been acknowledged that the source and charism of this seed is to be found, first of all, in the Foundress, before spreading to the Works that have grown from it. This will occur in a manner that is as grandiose as is the grandeur of her self-abandonment to God in the mission entrusted to her, ultimately reaching the point of her total obliteration (cf. *LofL*, vol. VII, pp. 132-133).

As a result of this, the seed from Heaven will have fully budded, because it will have taken all the room through this annihilation, while she will say that she is "burning with Love" (*White Book*, p. 89). Furthermore, she has often declared: "I am nothing; I am the zero through which Mary passes."

From this mission, it follows that she will not be spared any kind of suffering. To this observation, Jesus added, in another passage: "My Mother will guide you after having made you taste all the sufferings of my passion" (*LofL*, vol. I, p. 330). So it was that later Heaven would order her to accept the title of "Co-Redemptrix" (*White Book*, p. 71).

In this sequence of events, there is configuration between the Redemption and the Co-Redemption, this latter being accomplished much later than the first, when the Lady will effectively set foot on the earth. This time, in which we presently find ourselves, will become, in fact, the reflection of the other.

This last idea originates in Jesus' words on the Cross when He said: "Woman, behold your son," and then, speaking to John, He said to him: "Son, behold your Mother" (*LofAP*, 35th apparition, August 15, 1951). From that moment, "She became the Lady, the Co-Redemptrix and Mediatrix..." (*id.*, 41st apparition, April 6, 1952)

Heaven tells us that this process will have been carried out by means of the *Reincarnation* of the Lady in her handmaid. This mystery consists in the total adhesion, in body and soul, of her free will to whatever the Divine Love wishes, in the image of Mary in her reply to the angel. Thus, this reincarnation has nothing in common with the known oriental religions.

In an unexpected manner, Jesus will say to her on May 5,

1958: "All of this to show, my child, that there was Trinity, and to prove once more that there is reincarnation" (LofL, vol. I, p. 335). Humanly speaking, is not the form of this message rather astounding and incomprehensible, thus exacting in return a total act of pure faith?

With regard to the juxtaposition of the terms Reincarnation and Trinity, already quoted, the light from the Lord will be given through Marc



Marc Bosquart

Bosquart's writings in 1986. With a multitude of pertinent details, he defined the scope of and described the phenomenon.

Through all of this, we can see that the clear-obscure of the Foundress' life was not at all restful!

This is a delicate and sensitive topic, easily arousing controversy. At the same time it is an ongoing trial, a constant

stimulus and an appreciation of her surrender to God before the obstacle to be overcome. In a battle, it is always the flag bearer who has to endure the hardest knocks. Thank you, Mother Paul-Marie, for being there through your fidelity.

By means of this progression and the graces that come with it, she will be granted the grace of being transformed, and this will bring her to say: "To be love is to be Host" ("The Kingdom", no. 146, November-December 2000, p. 8).

In a special way, she will have become of a nature like His, bone of His bones, flesh of His flesh, the new Eve, but through Him and the merits of His Passion. This circumstance is dealt with in the Lady's message in which the seeres in Amsterdam indicates her astonishment:

"And while I contemplated this Being, this unique Being, something inside me impelled me to keep thinking: 'And yet they are TWO.' But I saw only ONE" (55th apparition, May 31, 1959).

As was the case with Mary

whom the Holy Spirit would overshadow so that she would give birth to the Son of Man, the same will be true of the Co-Redemptrix in order to give Christ back to the world through the Trinity of the Immaculate (cf. *White Book*, p. 148).

And that is the way things must be, since it is the Woman who, through a divine decree, is to crush the head of the serpent (Gn 3:15).

Afterwards, it will be possible for divine Life to dwell in us in its fullness, and thus save souls by giving birth to the adopted sons of God, so that the reign of God may spread all over the earth as it is in Heaven.

The official proclamation by the Church of the new Marian dogma is so important in that it is the necessary way for grace to be fully effective and sow everywhere the peace so longed-for. As the Lady said:

"Once the new dogma has been promulgated, it will be the last Marian dogma: the Lady of All Peoples, Co-Redemptrix, Mediatrix and Advocate. The Son, on the occa-

sion of the Sacrifice of the Cross, announced this title for the entire world" (LofAP, 41st apparition, April 6, 1952).

Then the Lady specified: "... She has been sent most particularly – and that, in this time – to overcome spiritual decay and corruption" (*id.*, 43rd apparition, October 5, 1952).

This title of Co-Redemptrix, shared by the handmaid (*White Book*, p. 71) and the Lady (LofAP, 41st apparition, April 6, 1952) brings to light the full mystery of the Lady of All Peoples, as is indicated in the article entitled "The Seal of the Lady".

Some will say that the Lady is usurping, appropriating or offending through her being. And yet, one only has to read this *Life of Love* and see her live in order to realize that the opposite is true, and to discover that the source of this action has been and still is her heroic fidelity in constantly following God's will

Blessed be God the Father, the God of our Armies!

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Paul Robertson