

The Three Crowns of Spiri-Maria

On May 31, 2007, at the time of the promulgation of the dogma of Mary Co-Redemptrix, Mediatrix and Advocate – in the presence of Marie-Paule herself – there was like an “actualization” of the devotion to the Triple White inside Spiri-Maria itself. This was in fact represented in the form of three crowns:

1. In the little chapel to the right, there was the crown of the Eucharist found on top of the red mantle lined with ermine that surrounds the monstrance permanently exposed since the official inauguration of Spiri-Maria on May 13, 2000.

2. In the little chapel to the left, there was the crown of the Immaculate which two little angels are holding above the statue of the Lady of All Peoples. That crown was carried in by Marie-Paule also on May 13, 2000.

3. In the sanctuary, there was, during the evening of May 31, 2007, and for the first time, the third crown which corresponds, in a certain way, to the role Padre Jean-Pierre exercises on behalf of Marie-Paule whom he represents.

Thus, was completed the “triptych” expressing that which is at the core of the Church’s faith, that of Peter yesterday, and that of John today: the Eucharist

“rediscovered” in our time, the Immaculate revealed in the fulness of her mystery and the spiritual authority “embodied” in the person of the Head of the Church of John.

The revealing of the spiritual foundations of the new Church is thus, in a sense, “completed”, for they can henceforth be designated by the trinity of religious crowns. However, such a culmination also opens the way to events of another order when the Crown of Fire which will have to spread the new spirit in the day-to-day life of the world will shine forth and mark the coming of the Kingdom in its visible form and temporal and effective dimension.

June 6, 2007

Marc Bosquart

Raoul Auclair - Saint Raoul-Marie

Undescribable, unimaginable, was the joy in my soul when, on June 3, 2007, the Universal Padre uttered the words of canonization: “Saint Raoul-Marie”.

Finally, the Community of believers was acknowledging not only the absolute catholicity of Raoul’s teaching but also his complete holiness. He was the one “completely given”, who did not know how to say “no”. He followed the divine and Marian orders all the way to the final annihilation of a reintegrated childhood.

No one before him had dared – or probably was even able – to raise to such a height the torch of wisdom and knowledge that led him to see in all of Creation the hymn of God, the “Organizer”, as he called Him with such deference and adoration.

“Now, if it is possible for us to perceive, at present, the secret structure of

history, that will be the witness that the world, regardless of how anarchic it may seem to us, is not headed for dangerous destinies but, rather, that a firm hand is guiding it, the hand of Providence. I have said it elsewhere: our human determinisms are linked to the inflexible axis of divine Determination. Let it be discerned, let its presence be made manifest, then we will immediately see the collapse and ruin of contemporary agnosticism. The evidence of order will lead to the evidence of the ‘Organizer.’” (Raoul Auclair, *La prophétie des Papes*, p. 89)

However, he had foreseen in advance the two pitfalls that would endanger those who will not be centered on the Redemptrix, and prevent them from following the navigation of the pilots of “superior waters”, there where the barque of John is presently headed after the difficulties of the barque of Peter. Ev-

erything has its hour and its necessity:

“Oh, of course, whatever the witness one may give, whatever proof one may provide, things do not advance that quickly! We run up against set positions: two opposing and hostile tendencies, just as sectarian and sterile, one as the other. They are, on the one hand, rationalism, raging today in the Church, its last stronghold, and on the other hand, occultism. It finds its reason for being in all these mysteries, but it is unable to transcend them in order to reach the Mystery. It fights against naturalism, but without elevating itself to the supernatural, which is a return to innocence and the spirit of a child. Rationalism is the arrogant hardening of the spirit of prudence. Occultism is the arrogant dissonance of the spirit of piety.” (*Id.*, p. 90)

The Seventh Day is at hand, the time has come to penetrate the Mystery and to touch upon the supernatural. Hail the Lady and her Community which is necessary! **Bernard Fortin, Hébertville**

Description of the Tiara of the Father of the Church of John

Heaven, which had indicated that Padre Jean-Pierre would not bear the title of “Pope”, but rather that of “FATHER OF THE CHURCH OF JOHN” also exacted that a crown be made and offered to him on May 31.

This crown was made by Alain D’Amours, based on a sketch made by his sister, Sister Aline (our artist to whom we owe so many unique works of art adorning our chapel, including the statue of the Lady), according to the suggestions of Mother Paul-Marie.

Starting with the gold-plated crown made by Alain, Sister Aline designed the superb tiara bearing the representation of the five Per-

sons of the Quinternity: the True Holy Spirit (in the front); the Father and the Son (on the right) and the Immaculate Mary and the Lady of All Peoples (on the left).

Sister Aline set precious stones in the tiara, adding a few metal appliques, and the two strips of fabric falling at the back of the tiara were made by Sister Marie-Claude Bouffard at the Liturgical Workshop of the Daughters of Mary in Quebec City. – It is only right to mention here the wonderful work of the Daughters of Mary who make all the liturgical vestments for our ceremonies.

Alain also designed and made the crosier from a metal rod which he heated and bent in the shape of a crook. After it had been gold-plated, Sister Aline added precious stones and the little Lamb of the Apocalypse which she made for the occasion.

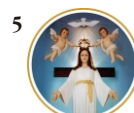
As Mother Paul-Marie was wondering how to describe this attribute of the Head of the Church of John – a crown or a tiara? – Sister Chantal brought to her attention a passage from the messages of the Lady of All Peoples in which Ida, the seeress, describes a tiara in these words: “Then the Pope appears.... He is wearing a strange crown studded all over with precious stones. I hear announced: ‘A TIARA.’” (25th apparition, December 10, 1950)



Tiara of the Father of the Church of John



Tiara representing the Quinternity: 1. the True Holy Spirit (on the front); 2-3. the Father and the Son (on the right); 4-5. the Immaculate Mary and the Lady of All Peoples (on the left).



Sylvie P.