

The Great Sign of God!



Four days of prayer brought together the members of the Community of the Lady of All Peoples at the Eucharistic and Marian Center Spiri-Maria; four days from Heaven beginning on Thursday, May 31 and ending on Sunday, June 3, days which marked a decisive turning point for the Work.

We had been waiting for this day for such a long time, the day of the promulgation of the dogma of Mary Co-Redemptrix, Mediatrix and Advocate, announced by the Lady of All Peoples for a May 31, and which would be her coronation.

"This is the date," the Lady told us on May 31, 1954, "on which the Co-Redemptrix, Mediatrix and Advocate will receive her duly proclaimed title of Lady of All Peoples."

However, before that could happen, it was necessary for the Immaculate, who had already come in Mary, to return in a humble woman from our earth who would deliver herself over to Her, body and soul, accepting all the sufferings that such a mission involved. Such is the mystery of the configuration of the Co-Redemptrix with the Redeemer.

Without even knowing what is presently taking place in this regard, Maurice Zundel had clearly sensed that the Total Redemption had to be the accomplishment of a "Redemptive Couple":

"There is, at the source of the Redemption, a couple. And it was necessary that it be so, for sin entered into the world by means of a couple; it was through a couple that the refusal of love took place, it was because of this refusal that creation remained in its infancy, that it was given over in passiveness to dark forces. And it is through a couple that it must be taken up again, made new again and fulfilled." (*Je parlerai à ton coeur*, pp. 289-290)

Obviously, when Zundel wrote that, he was thinking of Jesus and Mary, His Mother. Today, however, we know that the Co-Redemption is being accomplished in our time by the one whom Heaven chose, and she, in the capacity of Co-Redemptrix, is the one who is forming with Jesus Christ, the Redemptive Couple.

Thus, the Co-Redemptrix is, today, the great sign of

God, just as the Redeemer was in His time. This sign was described by Saint John in the Apocalypse and announced in so many Marian apparitions. We now know that it is a matter of the second coming of the divine Immaculate in our flesh. And this sign of God was rejected by the Church, to the point where God opened the Church of John for His flock, that Church which is the renewed Church of Peter.

Mother Paul-Marie denied being the Lady of All Peoples until Heaven forced her to acknowledge this publicly. She has always referred to herself as "the nothing, the zero through which Mary passes", and that is still her impression: being "the nothing", but a nothing that is prepared to accept any and all immolations for the salvation of souls, remaining faithful to the offering she made of herself to the Lord at the age of 12 so that there could be more souls in heaven. It was in this spirit of "total immolation" that she accepted the program indicated by On-High for May 31, whereby the Lord wished to dispel for ever all ambiguity concerning the

Handmaid He sent in our time, by publicly manifesting her mission and role, an exigency which, in her life of constant self-denials, will have been her greatest self-denial.

Several months ago, the Lord prepared Mother Paul-Marie by having her "see" two pieces of cloth of a gold color – the veil and the sash worn by the Lady at Amsterdam – and Mother Paul-Marie was afraid that she understood..., until that time when what she feared was confirmed and she felt crushed by the weight of the divine demand. The configuration to the Redeemer had to go to the very end. He too, nailed to the cross – which is what Mother Paul-Marie is mystically – was an object of derision. And our Foundress knew in advance the malicious remarks of persons who would be unable to understand the divine plan. But thanks to the fidelity of the Handmaid, everything has now been accomplished. The dogma has been promulgated in the Church of John, the Church faithful to the Lady through whom Heaven is being revealed to earth.

Sylvie Payeur Raynauld

EXCERPTS FROM THE MESSAGES OF THE LADY OF ALL PEOPLES

[Ida, the seeress, recounts:] "Then the scene unfolds, and it is as if the Lady were undoing the sash and demonstrating to me how she binds it about her; first a complete turn, then another. She intertwines the two extremities and, passing them under the bulk of the material, slides them to the left on the inside, leaving a little of the two ends hanging down.

"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..."

"The Lady falls silent for a moment.

"... will precede a dogma, a new dogma. I will explain it to you. Listen...." (31st apparition, April 15, 1951)

* * *

"The Lady who comes to bring peace, has made known her message to an instrument in a country [Canada] which always desired peace." (47th apparition, October 11, 1953)

In 1977, in the chapel in Amsterdam, Marie-Paule and the pilgrims of the Army of Mary were attending Mass in the presence of Ida, the seeress. This latter declared to the directors after Mass, in the presence of her spiritual director:

"Marie-Paule was seated beside me in the chapel; and it was as if a hand were pointing her out, and I heard: 'She is the Handmaid.'

"Then, turning to [Marie-Paule], Ida adds the following words: 'That is my order; she will have much strength.'" (*Life of Love*, vol. XV, p. 21)

The Lady showed Ida that She would come under a form other than the one in which She was appearing to Ida.

"The Lady makes me a sign to look at the altar constructed on the Gospel side. She says:

"The altar of the Lady represents me in the manner in which I shall come."

"Now, all of this is sculptured in wood, including the representation of the Lady. Inwardly, I am astonished and think, 'This sculpture does not correspond to the painting.' The Lady smiles, and as if answering my thought, she says:

"You do not see the existing painting.'" (52nd apparition, May 31, 1956)

This confirms the dream Ida had on June 24, 1959: an ordinary woman went to her to ask her about the meaning of the 55th apparition of the Lady. Ida then indicated:

"The woman who came up to me in the dream was, at first, an ordinary woman. She asked me for an interpretation of the message of May 31, 1959. I resisted, because I've never been able to interpret the messages. Then the woman looked at me and, as if I suddenly received an inspiration, I began to speak. But at that moment I suddenly recognized that the woman was the Lady – coming as an ordinary person." (Appendix VI of a recent English version of the Messages of the Lady)