

## 2,000 Years Later: Same Attitude, Same Lack of Understanding

In its July-August 2007 issue, *Pastorale-Québec*, the official publication of the Diocese of Quebec, published an article that it called a “contributory document”, signed by Father Michel Fournier and entitled “The Army of Mary and the Catholic Church, Separated Brethren?”

The question that presents itself after an attentive reading of the text, is as follows: “This document includes, among other kinds, a certain amount of true information – not always impartial or complete or correctly slanted, but, on the whole, it is true. More than that, the tone is calm, poised even, the arguments are valid and judicious, if one takes the author’s point of view, and the whole of it gives a first impression of acceptance of the facts in a sort of serenity. But then if the document possesses all these qualities why is it impossible for me to accept it?”

Why? Because, right from the title, it is based on an error: in the Lady’s Work (more precisely, in the Army of Mary which is the first stage of it) and relative to the present Catholic Church, we are not believers leaving it (the “separated”), but persons who already believe in what is going to succeed it in the future. In other words, we do not define ourselves, first and foremost, in reaction to what exists today (as “dissenters” from the Church of Peter), but in obedience to God in regard to what He wants to bring about (as the first members of the Church of John which is to lead us to the Kingdom).

And that is what Father Michel Fournier does not see, cannot see, because it is something that, to him, is inconceivable – not only to him but to almost the totality of the Catholic Church. And that is the reason he can go so far as to perceive us as “brethren”, in comparison to other known situations, but not as “followers”, that is to say, the ones who “come after” the current Church, with the mission of rebuilding it under another form and of completely renewing it.

And yet the author comes close to the

truth to a certain extent when he describes us as “a new religious group... under the guidance of a spiritual head who succeeds... the preceding head,” but, unfortunately, he only puts things thus to immediately distance himself from them. Moreover, and to put things more precisely, the Church of John does not “succeed” the Church of Peter – nor Padre Jean-Pierre the Pope of the “old Rome” –, but it gathers up its heritage and revitalizes it so that the renewed Church of Christ can become and is becoming effectively the spiritual foundation of the Kingdom to come. That is why we are not “separated brethren”, but truly heirs.

What is more, the author does not seem to be aware of to what extent his attitude is a reproduction of another. Thus, of old, the Jews also looked upon the first Christians as “separated brethren” (“sectarians”, according to the name they gave them), but did the Christians see themselves as such? No, for they defined themselves quite simply as Jews who had recognized the Redeemer. Well, we are defining ourselves as Christians who have recognized the Co-Redemptrix! With, obviously, all that follows from that.

Does that make of us “separated brethren” like the Protestants who constituted themselves separate Churches in rejecting this or that point of doctrine of the Catholic faith to which they were opposed, against which they “protested”? Not at all; we are not protesting and we are rejecting nothing of the doctrine and the true Catholic faith – and the same holds true, contrary to what Father Fournier writes in his article, with regard to “fidelity to Rome and to the Pope”. That will one day be clear to everyone.

As far as rejection is concerned, quite the contrary would be true; our Catholic faith has not been “shrunk”, but has been enriched, as we see it, by the whole Work of the Co-Redemption and by the whole of the mystery of the Co-

Redemptrix to the extent where, far from protesting against some element of the doctrine or the faith, we are “adding to them”!

Since that is how it is, it is not we who are separating from anyone or anything whatsoever; it is the Catholic Church which, in not recognizing the intervention of God in our time, is separating from us who recognize it. It is the Catholic Church that refuses to “evolve”, to consider the possibility that God can intervene in the world in a manner other than that which it is prepared to accept (“on the strength of revelations received by the Foundress”, to use the words of Father Fournier). Still, it is not God who must bend to the views of the Church, but the Church which must be at the service of God.

Of course today it seems sheer madness to imagine that the Church of John could one day know a tremendous expansion and gather to itself more faithful than the Church of Peter – precisely as it was unthinkable to the Jews that the Christian “sectarians” would one day be a hundred times more numerous than they would be!

At this time, the Church of Peter does not recognize the Work of the Lady and, more particularly, the Church of John. But one day – when the world will have changed, when, on our side, matters will have evolved (the liturgy, the doctrine and the sacraments) –, the question that could well be asked will be to know if, in the Kingdom and even before that, the new Church of John will be able to recognize what will be left of the Church of Peter when this latter will be “fossilized” in its refusal to accept the facts: that God can act through Marie-Paule, with a view to the regeneration of humanity, that He did this out of Love and that we must bless Them for it for ever!

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Marc Bosquart



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## Confirmations at Spiri-Maria

On Sunday, July 8, 2007, at the Eucharistic and Marian Center Spiri-Maria, Padre Jean-Pierre confirmed twenty-seven young people from the Marian Work. The significance of this sacrament was recalled for us by Father Benoît Picard in his homily.

“As in the Gospel, the missionary call resounds anew. In effect, to receive Confirmation is to be strengthened by the Holy Spirit in order to bear witness. If, at the time of the Redeemer, it was necessary to proclaim the everlasting Kingdom, today, it is necessary to proclaim the coming of the Lady, Co-Redemptrix, with a view to the terrestrial Kingdom. It is a beautiful and exalting mission. Through *Life of Love*, the lights from On-High are given and “torrents of graces and blessings fall upon the small number who have penetrated the spiritual ways of Revelation and opened themselves to the True Spirit whose coming, with a view to a new world, has also been announced by Mary, the Lady of All Peoples” (Mother Paul-Marie, *The Community of the Lady of All Peoples*, pp. 93-94). One must have read in order to always understand what the Spirit says to the Church. The three worlds have been revealed, the three bodies

rediscovered. Before us, the road has been opened and it climbs all the way to the world where everything is Eucharist. Nothing of the great Catholic Tradition has been set aside; on the contrary, it has been given even more worth.

“But, to advance in spiritual ways, it is necessary that one’s faith be tested... We have no need of a doctorate or any particular wealth, but of a mystical heart. We have more than we need, for we have received graces upon graces.

“Let us be children of light!

Let us consecrate ourselves to Mary, letting her draw the Holy Spirit into us. By the Spirit and the Lady, may we follow the furrow cut by *Life of Love*, so that one day we too, having become Eucharist, may sing the Glory to God in the beatific vision!”

Sylvie Payeur R.



Marc-Ange Rodrigue, son of Sylvie Chagnon and Michel Rodrigue, receiving the sacrament of Confirmation.