



The Army of Mary

the Hidden Side of a Long Saga

By Sylvie PAYEUR R.



Introduction

Life of Love and Marie-Paule's other writings constitute a unique work:

- It is a treatise on the spiritual life that surpasses everything that has been written to date. Not only does the author experience and describe the three ages of the spiritual life mentioned by the masters of spirituality, but also other stages that were hitherto unknown, and she has us discover the three worlds of the Total Earth and the heart of the Father's Heart.
- It is the biography of the Co-Redemptrix, the history of salvation being written once again in our time, by means of a life of incredible sufferings and of the words of God and Mary Immaculate that will be a source of scandal for those people unable to accept the divine plan.
- It is "humanity on trial", as Father Philippe Roy¹ used to say, through the story of the Work which God offered to humanity to make it enter into the Kingdom of the Seventh Day. "SOME MIGHT THINK THAT YOU ARE LACKING CHARITY, BUT YOU WILL SIMPLY BE DENOUNCING EVIL," Heaven told



Fr. P. Roy 1



Pope Paul VI 2



R. Auclair 3

Marie-Paule as it ordered her to speak out and write in order to make a major cleanup and set straight the ways.

Pope Paul VI² himself had acknowledged that the "smoke of Satan had entered the Church". "In this time which is our time", Marie-Paule wrote, "it is the Woman of the Apocalypse who, under the title of the Lady of All Peoples, is acting through events to accomplish what she herself announced, affixing her seal as the great cleanup progresses." ("The Kingdom", no. 160, March-April 2003, p. 22)

A necessary step before the establishment of the Kingdom on earth, for "before entertaining any hope that the Churches will enter into the Church," our Foundress goes on to say, "the Catholic Church will first of all have to be purified. Mary will have to apply the broom thoroughly in order to clean up within the Church, and then, amid cleanliness and beauty, we will be able to invite our brothers and sisters in Jesus Christ to

taste the sublime joys that we have in belonging to the God of Love." (*Id.*, no. 74, May-June 1990, p. 5)

However, the prophets sent by God are not generally well received:

"IT IS THOSE OF MY PRIESTHOOD WHO WILL CRUCIFY YOU," the Lord indicated to Marie-Paule in 1958, when He announced to her the painful mission she would have. In 1972, He added: "MY PRIESTS ARE ALSO MY BISHOPS."

The bishops would be the bitterest adversaries of the Work of God. One bishop who requested anonymity denounced their attitude, saying it was motivated by a "refusal of the Supernatural".

So it was that in fighting against the little Army of Mary and its Foundress, Marie-Paule, they would be fighting against God Himself and would be responsible for great suffering, if only because they will have prevented good from being done by means of this Work. However, their action has much weightier consequences and tragic repercussions for humanity.

And yet, it will be necessary, in order to have access to the Kingdom, that each one accept the plan of God manifested in the person of the Lady of All Peoples, Co-Redemptrix, Mediatrix and



Card. Léger 4

Fr. J.-A. Veilleux 5

Msgr. Fortier 6

Msgr. Ouellet 7

Msgr. Gratton 8

Msgr. L. Blais 9

Msgr. L. Audet 10

Fr. Casera 11

Msgr. Lacroix 12

Advocate. She is the obligatory passageway towards the Kingdom. At Kerizinen, the Lord said, in reference to His Mother:

"She is not added to the Redemption. She is in the Redemption itself. She is essential to the Redemption... I do not want to be alone to distribute my graces, but rather, to go through her who thus becomes the channel through which all graces pass. Therefore, devotion to her is not optional; it is absolutely necessary. Understand her as being my divine complement: your Co-Redemptrix."

Now, we know that Mary Immaculate chose Marie-Paule for the work of the Co-Redemption, as the Lord indicated to this latter on May 4, 1958:

"YOU KNOW, MY CHILD, THAT MY BELOVED MOTHER LIVED ON EARTH AND THAT SHE ASCENDED INTO HEAVEN WITHOUT DYING! I MUST TELL YOU, TODAY, THAT SHE 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.... ACCEPT, MY CHILD, TO CONTINUE THE WORK OF MY BELOVED MOTHER."

"Let it be done unto me according to your Word, oh my Love, but for mercy's sake, have pity on my paltriness!"

It was with those words that Marie-Paule accepted this mission without knowing what Heaven held in store for her and which would be revealed to her little by little. In his Preface to *Life of Love*, Raoul Auclair³ wrote:

"These prophetic images, presented to the eye of the soul, are nothing but brief flashes appearing here and there in the deep night, that of the long road she knows she must follow. But never a flash to dispel the night. And so if destiny is not more apparent than that to her who is so largely predestined, still she is given, in these signs, the assurance that the Lord is leading her, and that her destiny, by reason of her total self-abandonment, lies in the hands of God. However great this destiny may be she will realize it only at the end of the road. And that road is the way of the cross." (Vol. I, p. 20)

Marie-Paule's mission being closely bound in with the renewal of the Church, she would receive from this Church the greatest support as well as the most important denials. At this time, it is appropriate to go back over all the developments in order to set forth the truth about the Army of Mary and its Foundress, so scorned, rejected, derided – developments we will follow through the pages of *Life of Love*, of *Vie d'Amour*, *Appendice* and of Marie-Paule's other writings. We hope you will forgive us for giving only a few references, in order to make the text easier to read; the references that have not been indicated are easy to find in the volumes of *Life of Love* by the date mentioned in the text.

The Rejection of the One Sent

After Marie-Paule had offered herself to God as a victim for souls at the age of 12, Heaven formed her, having in mind a unique role for the Church and the world. The cross dogged her footsteps, while God and Mary instructed her in her heart. Thus, the Lord informed her of one aspect of the mission awaiting her:

"BE GOOD, MY CHILD. ONE DAY YOU WILL BE MY MESSENGER TO THE RELIGIOUS AUTHORITIES. IF THEY HAVE CONFIDENCE, GREAT EVILS WILL BE AVERTED IN PARTICULARLY TROUBLED TIMES." (*Life of Love*, vol. I, chap. 7, p. 55)

Some twenty years later, during Holy Week in 1958, Marie-Paule received a message from Mary for Cardinal Paul-Émile Léger,⁴ Archbishop of Montreal, asking him to do various things in favor of Marian devotion. The Blessed Virgin ended her message with this promise:

"The graces of Mary will manifest themselves most eloquently and will prove it is she, our Sovereign, who will again give Christ to the world."

However, Cardinal Léger did not accept this message which Marie-Paule's spiritual director, Father J.-Armand Veilleux,⁵ O.M.I., delivered to him. After the meeting, she "saw" at a distance the Cardinal who was pacing a corridor and who, remembering Father Veilleux's visit, mentally sent Marie-Paule packing: "Poof! That woman!"

So Mary announced to Marie-Paule:

"BECAUSE THE CARDINAL HAS NOT WISHED TO COMPLY, POLITICAL, CIVIL, AND RELIGIOUS SCANDALS WILL ERUPT. HEADS WILL FALL AND BLOOD WILL FLOW." (*Id.*, chap. 51, pp. 320, 322)

A few weeks later these somber prophecies began to be fulfilled... and the events followed one another over the years, always most dramatic, for most religious authorities had rejected the woman sent by God and Mary in our time.

"The Army of Mary, yes; Marie-Paule, no!" That was the slogan used by the bishops, from the very first years of the Work's existence. Bishop Jean-Marie Fortier,⁶ Bishop of Sherbrooke, added: "Marie-Paule, Marguerite [from the Legion of Little Souls] and Bernadette Soubirous are illuminati." And Bishop Gilles Ouellet⁷ from Rimouski, for his part, added to this slogan: "She [Marie-Paule] should get out of sight. Bernadette Soubirous disappeared into a convent." And there are other bishops who spoke in the same vein. (*Id.*, vol. X, chap. 9, p. 64)

So many priests and religious authorities, including Bishop Jean Gratton⁸ and Bishop Léo Blais⁹ would proclaim for all to hear that Marie-Paule was "crazy", a "religious crank", schizoprenic". Often Marie-Paule "saw" and "heard" at a distance the conversations concerning her which took place at the

Archbishop's Offices where "her reputation was ripped to pieces and some sought to make jests while others voluntarily ignored them." (Cf. *Vie d'Amour*, *Appendice*, vol. III, pp. 178, 196)

There are so many enemies of the Work in ecclesiastical headquarters where some of them elaborate plans to destroy the Army of Mary and discredit its Foundress. However, the Lord always thwarts those plans by informing Marie-Paule of them and indicating to her how to advance.

Bishop Lionel Audet, "Enemy no. 1 of the Army of Mary"

In January 1972, the Lord indicated to Marie-Paule:

"HIS EXCELLENCY, BISHOP LIONEL AUDET,¹⁰ WILL BE THE ENEMY NO. 1 OF THE ARMY OF MARY." (*Life of Love*, vol. VIII, chap. 75, p. 427)

Those words were realized, not only in our own country, but all the way to the Vatican. Bishop Audet tried to hinder the Work in all kinds of ways, doing so from the time of the Marian Group, thus before the Army of Mary was founded on August 28, 1971. Shortly after it had been founded, when Father Victor went to meet with him to inform him of the Work, the Bishop asked him that "our group **disappear**". He declared to Fathers Denis and Victor: "I can put the axe to the Army of Mary as I did to the Blue Army."

Here are a few actions taken by Bishop Audet to "put the axe" to the Marian Work. (Cf. *Vie d'Amour*, *Appendice*, vol. II, pp. 180-185.)

In January 1972, he asked the Superior of Fathers Denis and Victor, Father Dominique Casera,¹¹ O.S.C.A.M., to stop these two young priests in their Marian apostolate. But Father Dominique who had seen the spiritual renewal of these two Fathers following their contact with the Army of Mary, replied to the bishop: "If you think they are acting wrongly, stop them yourself, for I myself see no reason to do so."

Subsequently, Bishop Audet would launch numerous attacks against the Army of Mary and its Directors, and these calumnies were taken up by:

- religious communities of nuns who claimed to be friends of this bishop ("THE CALUMNIES WILL COME FROM MANY COMMUNITIES," the Lord had specified to Marie-Paule in 1970, one year before the founding of the Army of Mary);
- regular and secular priests who said that Bishop Audet was their advisor and their great friend. Homilies, conferences, reviews, newspapers contributed to that campaign of vilification.

In 1974, Bishop Audet attempted to prevent Cardinal Maurice Roy from approving the Army of Mary. Bishop Robert Lacroix,¹² the moral advisor ap-



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Card. Benelli



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Card. Roy



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Msgr. v. Lierde



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Msgr. Monduzzi



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Msgr. Martin



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Fr. A. Lessard



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Card. Vachon



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H. de la Motte



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Bro. H. Lemay

pointed by the Cardinal for the Work, said to Marie-Paule one day: "What Cardinal Roy does, Bishop Audet undoes." He also told her: "Proclaim it everywhere that the Bishop's Office [Cardinal Roy] is with you one hundred percent", since he is appalled at hearing all the false accusations being brought against the Work, particularly by nuns who repeat and spread about that the Bishop's Office [Bishop Audet] is against the Army of Mary. "If you only knew all Cardinal Roy suffers because of Bishop Audet!" Bishop Lacroix told Marie-Paule one day.

And Bishop Audet, who blocked the approval by the Archbishop's Offices of the *Manual of the Army of Mary*, divulged its contents to Father Michel Verret who then founded the "Brothers and Sisters of the Little Thérèse of the Child Jesus", a work which in every point drew its inspiration from the program of the Army of Mary and which launched the review *Vivre d'Amour*. (A similar situation would occur when Marie-Paule founded the Family of the Sons and Daughters of Mary in 1981: the program would be passed on by Bishop Audet to Sister Jeanne Bizier who would found the Family of Myriam Bethlehem.) With regard to the work founded by Father Verret, even if Bishop Audet ordered that churches open wide their doors to it, it struggled along and finally died out in 1985.

Documents on the Army of Mary disappeared from Cardinal Roy's office; letters addressed to the Cardinal by Marie-Paule or her priest collaborators did not reach their destination..., while, on the other hand, letters from Bishop Audet against the Army of Mary left the Archbishop's Offices for Rome.

LETTER SENT TO ROME

In 1975, Bishop Audet declared to some nuns, as the Army of Mary was about to leave on pilgrimage to Rome and that Pope Paul VI had asked to see the Directors: "You'll see, the Army of Mary will not be received by the Pope." And in fact, before leaving on pilgrimage, the Lord showed Marie-Paule a letter leaving the offices of the Archbishop of Quebec and going to Rome that would "BE HARMFUL AT THE LAST MOMENT".

We should specify, to begin with, that machinations similar to the ones going on at the Archbishop's Offices in Quebec were taking place in Rome, when in certain places it was being said: "When Pope Paul VI says yes, Bishop Benelli¹³ says no."

More than 300 pilgrims of the Army of Mary were to attend the general audience of May 28, 1975, in Saint Peter's Square, and the Work was to be mentioned, for it was recommended by Cardinal Roy¹⁴ and Bishop Jean-Pierre van Lierde¹⁵. The day before the audience, Bishop Giovanni Benelli, Substitute for the Secretariat of State, intervened with the Regent of the Prefecture for the Pon-

tifical Household, Bishop Monduzzi,¹⁶ and with the Prefect of the Pontifical Household, Bishop Jacques Martin,¹⁷ in order to demand that the Army of Mary not be mentioned and that everything concerning it be removed from the dossier. After much insistence, at 11:00 p.m. the previous evening, he obtained what he wanted from Bishop Monduzzi.

On the other hand, an unknown person stole the official document granting the pilgrims of the Army of Mary some 350 places for the papal audience. The Army of Mary obtained a copy of it from Bishop Jacques Martin. At the time of the audience, that ticket was presented to the usher who directed our pilgrims to the places reserved for them, when suddenly two other ushers arrived, shouting abuse at the first one and then angrily saying in French:

"Get out, Canadians!"

What a disgraceful scene, at the very heart of Christianity!

As for Bishop Martin, outraged by the interventions of Canadian bishops, he declared to the Directors of the Army of Mary: "The problems come from the Archbishop's Offices in Quebec. The Canadian bishops must be united. That is where the difficulties came from."

And Bishop Martin requested of Bishop van Lierde: "Tell the Directors of the Army of Mary to get to the bottom of things. Such things have never before been done here; it has become intolerable."

ANOTHER FRIEND OF BISHOP AUDET

Finally, being the great friend of numerous adversaries of the Work, Bishop Audet was also the friend of Father André Lessard,¹⁸ parish priest at Saint Pius X church in Quebec City, who would be appointed Ecclesiastical Assistant of the Army of Mary by Archbishop Vachon. Now, this parish priest never accepted the Army of Mary, although he claimed to be happy to benefit, in his parish, from its wonderful choir.

CALUMNIES AND STEALING OF DOCUMENTS

If Cardinal Maurice Roy was subjected to pressure because of Marie-Paule and the Army of Mary, incessantly calumniated in his presence, he had the merit of getting to the bottom of things and of personally interrogating the Foundress and her principal collaborators. Every time, he was surprised by the answers he was given with supporting evidence, and he would bless Marie-Paule at the end of the meeting. Cardinal Roy's successors did not proceed with the same prudence.

But what was happening at the Archbishop's Offices? On June 21, 1973, the Lord indicated to Marie-Paule: "THE QUARTERS OF HIS EMINENCE CARDINAL MAURICE ROY HAVE BEEN VISITED DURING THE NIGHT, AND DOCUMENTS WERE REMOVED." And this "stealing of documents" perpetrated while Cardinal Roy was in Rome, was not the only time such an action occurred. In January 1984, Archbishop Vachon,¹⁹ Cardinal

Roy's successor, requested from Marie-Paule the Army of Mary's financial statements, which had nevertheless been addressed to the Archbishop's Offices every year for three years, and sent to two different addresses for the last two years. (Cf. *Vie d'Amour, Appendice*, vol. I, p. 181.)

NEWS OF THE MILITIA OF JESUS CHRIST

On March 24, 1984, Marie-Paule received a telephone call from His Exc. Mr. Emmanuel Houdart de la Motte,²⁰ the Master General of the Militia of Jesus Christ (a Work with which the Army of Mary had been affiliated since 1977), who informed her that "the bishops of Quebec have written to Rome, then to the Archbishop of Sens in France and his episcopal vicar, in order to reproach the Militia of Jesus Christ of France, for 'aiding the Army of Mary of Canada, whose mystically deluded foundress is leading people along towards the Kingdom.'"

The Master General replied to his Archbishop: "First of all, it is not the Militia of Jesus Christ of France that is supporting the Army of Mary of Canada; it is the Army of Mary in Canada that is helping the Militia of Jesus Christ of France."

Here is Marie-Paule's thought, after having heard those remarks: "Better to be a 'mystically deluded foundress' leading people towards the Kingdom, than to lead them to the devil..." (*Id.*, p. 177)

Cardinal Louis-Albert Vachon, Archbishop of Quebec from 1981 to 1990

Cardinal Louis-Albert Vachon held his first meeting with the representatives of the Army of Mary on March 30, 1984, in the absence of Marie-Paule. On March 19, Father André Lessard, on the Archbishop's behalf, called Brother Hervé Lemay²¹ to convene the religious Directors, but not Marie-Paule. The next day, Father Lessard called Marie-Paule to invite her as well, for Archbishop Vachon was "afraid that she might think they were working behind her back", but our Foundress willingly accepted the initial plan for that meeting.

On November 6, 1984, at Cardinal Vachon's request, Marie-Paule would go to meet him at the Pastoral Offices, accompanied by Fathers Philippe and Victor. All three were questioned by Archbishop Vachon and his auxiliary bishop, Bishop Marc Leclerc,²² solely on the Work's finances and the lots it owns. Before the replies given, the two prelates were forced to admit many times that the information they had been given was "rumors", to use their expression.

A COMMITTEE OF ENQUIRY

In the spring of 1984, Archbishop Vachon set up a committee of enquiry on the Army of Mary, without the Work's

Directors being aware of it. They were never questioned by this committee which received the mandate to study "what was being said" about the Work... However, through the daily *Le Soleil* of Quebec City, they learned, in April 1985, that the Army of Mary was being "threatened with sanctions", that "its deviations threaten it with interdiction" (headlines in *Le Soleil* of April 21, 1985) and that "Archbishop Vachon confirms that the Army of Mary is the subject of a report" (headline on April 26, 1985).

In December 1985, the Directors of the Army of Mary were summoned to the Archbishop's Offices so that this report could be read to them, but the authorities refused to give them a copy. It contained recommendations which the committee was given the mandate of applying. At the end of the reading of the report, Marie-Paule declared: "If you had interrogated us **only once** before writing your Report, you would not have been able, in all conscience and honesty, to write such a Report based on so many false accusations, and draw recommendations from these aforementioned accusations."

THE SONS OF MARY

Archbishop Vachon was appointed a Cardinal on May 25, 1985. Warned against the Sons of Mary, whom he requested not to wear their religious habit, he attempted to prevent them from attaining the priesthood.

He wrote to the Congregation for Religious so that Father Denis²³ would be prohibited from accompanying to Rome the Sons of Mary studying at the Saint Thomas Aquinas University with a view to becoming priests, except if he were to receive Cardinal Vachon's authorization. So this Congregation sent a letter along those lines to Father Denis' Provincial Superior, Father Joseph Bressanin in Verona.

Cardinal Vachon's avowed goal was to destroy the Army of Mary and the Sons of Mary: "Everything must be destroyed, and these future priests [the Sons of Mary] made to disappear," he declared in September 1985 to Father Denis' local Superior, Father Celeste Guarise, to whom he repeated the interdiction issued by the Roman Congregation to Father Denis. He even demanded that Father Celeste write a letter to Father Denis forbidding him to go to Rome.

However, by means of Bishop Emery Kabongo,²⁴ Pope John Paul II's private secretary, the Pope was informed of the situation and he ordered that Father Denis go to Rome immediately to take charge of the Community of the Sons of Mary which would number twenty-nine studying that year at the Angelicum.

POPE JOHN PAUL II PERTURBED

On August 20, 1985, as Marie-Paule was working, she "saw" Pope John Paul II in Rome, "quite perturbed after having read a document against the Army of Mary which he had received a few days earlier from the Archbishop's Offices in Quebec." She recounted what she "saw" to Father Denis, adding: "Note well the following: when you return to Rome, someone will inform you of what I have just told you, of the Pope's **perturbation** over a document against the Army of Mary. Remember this, for the proof will be given you."



Msgr. Leclerc 22 Fr. D. Laprise 23 Msgr. Kabongo 24 Msgr. Ndongmo 25 M. Bosquart 26 Fr. L. Mélançon 27

Two days later, she "saw" in Rome that a personage was reassuring the Pope with regard to the Army of Mary, and she so informed Father Denis, repeating that he would one day receive the proof of this. On January 16, 1986, Father Denis went to visit a Roman authority who confirmed, without being aware of it, what had been "shown" Marie-Paule.

"Last autumn, on his return from Africa [where he had gone from August 8 to 19, 1985], the Pope had on his desk a dossier against the Army of Mary. At that time, it perturbed him terribly. Then, he spoke to me about it and we realized at once that the accusations were false."

It was an African bishop who had been living in Canada for a number of years, Bishop Albert Ndongmo,²⁵ who had been asked by Cardinal Vachon to hand this dossier to the Pope in Africa.

OUR DONATIONS TO THE HOLY FATHER

From 1973 to 1995, during its pilgrimages to Rome, the Army of Mary offered more than \$500,000 to the Holy Father for his works. It happened that after having made two donations of \$100,000 (in 1983 and 1984), the Army of Mary did not receive any acknowledgment of receipt.

As we liked to present these acknowledgments of receipt to our members by means of the Work's paper, Father Denis, several months after each one of these donations had been made, mentioned this matter to the Secretariat of State. They were very surprised at the Secretariat of State's office, for the usual letter of thanks had been sent. The first time, the situation was remedied by a letter sent directly from Rome. The second time, we never did receive an acknowledgment of receipt.

It should be specified that "letters from the Secretariat of State to lay people go through the Nunciature or go directly to the Bishop's Office" and it was the Archbishop's Offices in Quebec which used to transmit to the Army of Mary the thanks received every year from Rome; however, that was not done for those two years.

MASS OFFERINGS REFUSED

On March 10, 1986, Cardinal Vachon sent a letter to Marie-Paule in which he returned to her Mass offerings of between \$100 and \$2,000 which had been made by the Work to Pope John Paul II, and which had been refused by the Secretariat of State. He indicated:

"The Mass-offering tariffs must be set by the bishops of the same ecclesiastical province and subsequently be respected by everyone. Therefore, you should respect these tariffs by making a very clear distinction between the sums covering offerings for the Masses requested and the donations the Army of Mary would like to make to the Holy Father for his works.... I would suggest to you that you have the Masses celebrated in Quebec, and I will be happy to pass along to the Holy Father, if you

judge this appropriate, the donations from the members of the Army of Mary."

Marie-Paule was surprised at this, for she had proceeded in the manner recommended to her by Cardinal Roy and which had already been accepted by Cardinal Vachon. In Rome, Father Denis enquired, and thinking there must have been a misunderstanding, the Work was asked to return the money orders or bank drafts for verification. A religious authority mentioned this situation to the Holy Father who declared:

"How can we refuse these donations when we even accept those made to us by non-Catholics?" An enquiry was requested.

But the stratagem was repeated several times and the Directors learned that two individuals in the French section of the Secretariat of State were responsible for these machinations, or carried out orders received from elsewhere. So, at the Pope's request, our donations would be addressed to him directly by means of the John Paul II Foundation in Rome whose Administrator was Bishop Michael Jagosz.

In 1986, Marie-Paule nonetheless sent donations and Mass offerings offered to the Pope by generous benefactors by the same means as she had previously. On December 18, 1986, Cardinal Vachon wrote to our Foundress in order to return Mass stipends of \$1,000 to her; as for the cheque of \$10,000 "allocated to the John Paul II Foundation for the Sahel" (a foundation which Marie-Paule had never heard spoken of), he specified that it was "being held by the Secretariat of State".

Because this had happened repeatedly, Marie-Paule asked that donors henceforth direct their donations to "other causes dear to them".

Cardinal Vachon's letter was sent to a Roman authority and on Sunday, January 4, 1987, Marie-Paule "saw" Pope John Paul II quite perturbed, for he had just read that letter.

CARDINAL VACHON'S DECREE (May 4, 1987)

Long before Cardinal Vachon issued his decree of May 4, 1987, revoking the Army of Mary's status as a Pious Association, this Archbishop and other bishops had given the order to close the churches to this Work. In October, 1986, a bishop declared to the members of a Parish Council in Quebec: "The diocese's greatest enemy is the Army of Mary."

So the decree of May 4, 1987, simply rendered official the rejection by the Church of Quebec, a rejection that spread to other dioceses in the province and in Canada.

Let us now look at the main steps in the process followed by Cardinal Vachon in order to issue his decree of May 4, 1987.

a) Warnings Against Marc Bosquart's Books

On June 14, 1985, a first book by Marc Bosquart²⁶ was published by the Family of the Sons and Daughters of



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Card. Ratzinger



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Card. Vachon



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Card. Roy



31

Msgr. Peressin



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R. Dessureault



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Laura Bégin

Mary, *De la Trinité Divine à l'Immaculée-Trinité* [From the Divine Trinity to the Trinity of the Immaculate]. A second book, *Le Rédempteur et la Co-Rédemptrice* was published on August 28, 1986.

Father Lionel Mélançon,²⁷ a theologian who had been the censor for twenty years for the Diocese of Trois-Rivières, had discussed the content of these books at length with Marc before their publication. The explanations he had received convinced him that these writings could be a precious source of enlightenment for the Church and he himself presented them to certain religious authorities in Rome and to theologians from the Congregation for the Doctrine of the Faith.

In 1986, Cardinal Vachon issued two warnings against these two books by Marc Bosquart: one on July 4 for the first book and the other on November 15 for the second. In these warnings, the Archbishop stated that these books contained serious errors, which, however, were not indicated to the author.

b) A First Canonical Monition

Basing himself on the report presented by the Committee of Enquiry received in 1985, Cardinal Vachon sent a first canonical monition to Marie-Paule on December 9, 1986, in which:

- He demanded that the Work stop its public devotion to the Lady of All Peoples (the Work was already restricting itself to private devotion, conforming to the demands of the Archbishop's Offices in Quebec);
- He affirmed that the Army of Mary was a public association of the faithful. Thus, he presented canonical prescriptions for this kind of association (whose goods belong to the Church) and demanded that the Work conform to them. And yet, the Army of Mary is a private association of the faithful, a status which was confirmed by canonists consulted in Rome. This distinction is very important, for a public association depends on the competent ecclesiastical authority, but that is not the case for a private association which, besides, administers its own goods.
- He quoted different canons which either were not applicable or were already respected by the Work if they applied to it.
- He repeated, as though they were orders, several recommendations of the report by the Committee of Enquiry which were not applicable.
- He specified that this letter was a first canonical monition and that if, by January 10, 1987, the Directors of the Army of Mary had not submitted to the directives it contained, it would be his duty, "certainly a painful one, but one demanded by the welfare of the Church, to carry on with the procedure of effecting the revocation of the decree of establishment of the Army of Mary".

Marie-Paule replied to him respect-

fully. After having presented the facts to him, she added:

"Your letter mentions 'a **first** canonical admonition'. Before God and Mary, I am asking myself why a formal canonical admonition has been addressed me.

"We want our conduct to be in accordance with the divine will. We live in peace and interior joy, continuing on our way in the footsteps of Christ the Redeemer.

"We want to remain always submissive to your authority as Archbishop, as well as to the other bishops, always with respect for the authority of the Sovereign Pontiff and in submission to the teachings of Vatican II and to the teachings of the Church and of the Pope gloriously reigning."

However, it was not the considerations of this first canonical monition that provided Cardinal Vachon with the motive justifying his decree.

c) Summons to the Archbishop's Offices (April 23, 1987)

On April 14, 1987, Cardinal Vachon wrote to Marie-Paule to convene the Directors of the Army of Mary to the Archbishop's Offices in Quebec on April 23, 1987. He indicated the purpose of the meeting: "to take under consideration the [attached] letter of Cardinal Joseph Ratzinger,²⁸ Prefect of the Congregation for the Doctrine of the Faith, dated February 27, 1987, and the juridical consequences of this letter."

This letter from Cardinal Ratzinger addressed to Cardinal Vachon concerned the two warnings this latter had issued concerning Marc Bosquart's two books. Cardinal Ratzinger specified: [This Congregation] approves and confirms these warnings, leaving you completely free to take the measures you will deem necessary, without excluding the possibility of suppressing the Association 'ad normam iuris' [according to the law]."

Immediately upon receiving these two letters, the Directors of the Army of Mary, in accord with Marc Bosquart, issued the order to withdraw from sale these two incriminating books, the subject matter of which has never been taught by the Work. However, Marie-Paule would not be able to inform the diocesan authority of this, for, from the very beginning of the meeting of April 23, 1987, which lasted less than ten minutes, the Archbishop announced **his decision to "proceed with the revocation of the decree establishing the Army of Mary"**. Furthermore, the decree would "contain interdictions having to do with the activities of the Army of Mary" if the Directors of the Work refused to sign the "Declaration he was presenting to them" (a declaration which, in all conscience, they could not sign for it did not correspond to the truth).

On May 4, 1987, Cardinal Vachon²⁹ revoked the decree whereby Cardinal Maurice Roy³⁰ had granted the Army of Mary its status of "Pious Association"

and he prohibited that the Work's ceremonies be held in the churches of the Archdiocese of Quebec, as well as the spreading of the devotion to the Lady of All Peoples.

In this whole process leading to the revocation of the canonical status of the Army of Mary, the only thing Cardinal Vachon could find as elements upon which to base his decision were two books written by a member of the Army of Mary, the subject matter of which was not being taught by the Work and which had been withdrawn from sale as soon as the opinion of the Congregation for the Doctrine of the Faith had been made known. The Army of Mary did not have the possibility of informing the religious authority that the motive upon which the decree was based no longer existed. It is not necessary to be very well versed in Canon Law in order to see the injustice in such a procedure and to understand that Cardinal Vachon had departed from the line of conduct set for him by Cardinal Ratzinger, that is to say, to act "ad normam iuris".

We can even ask ourselves what the reason for so much intransigence towards the Army of Mary was, when, in the issue of March 21, 1985, of the review *Eglise canadienne*, the informational organ of the Canadian episcopate, an author declared that the Holy Spirit was "conspicuously absent" from Pope John Paul II's apostolic exhortation on *Reconciliation and Penance*.

INTERVENTION WITH MUNICIPAL AUTHORITIES

The battle waged by Cardinal Vachon against the Army of Mary did not restrict itself to the religious domain. On May 27, 1987, he wrote to the authorities of the Urban Community of Quebec to inform them that, following his decree of May 4, 1987, the Army of Mary was no longer a pious association recognized by the Catholic Church. He hoped by this action to have withdrawn from the Army of Mary the property and business tax exemption from which it could benefit as a non-profit religious institution.

The Army of Mary's legal advisor got in touch with the Urban Community of Quebec. He was granted a meeting with a city lawyer who confirmed that the tax exemption from which the Army of Mary benefited depended solely on "the use of the building for religious purposes and the religious goals enumerated in the constituent documents of the civil association that owns it", and that this exemption had nothing to do with the relationship between the Army of Mary and the local bishop, or with the interventions this bishop might make with the urban or municipal authorities.

Fortunately, this dossier was settled quickly, in the respect of the legislation in force.

His Excellency, Most Reverend Mario Peressin,³¹ Archbishop of L'Aquila in Italy and protector of the Community of the Sons and Daughters of Mary since January 1, 1986, also intervened in favor of the Army of Mary in this dossier.

A MASS IN SAINT PETER'S IN ROME

Not content with prohibiting the Work in his own diocese, Cardinal Vachon attempted to have it prohibited abroad as well. He tried to have the Army of Mary's ceremony to be held in the apse of Saint Peter's Basilica in Rome on September 21, 1987, cancelled, a ceremony for

which the reservation had been made six months earlier. When Father Denis went to the sacristy of Saint Peter's Basilica on September 20, he was received by the person responsible for the sacristy who said to him: "You haven't the right to celebrate Mass in Canada, so you no longer have the right to celebrate it in Rome."

When Father Denis informed Marie-Paule of this development, she replied: "Let us obey. Mary will help us." She immediately "heard":

"YOU MUST GO TO SAINT PETER'S BASILICA TOMORROW. YOU WILL HAVE A PROTECTOR THERE. IF YOU DO NOT GO, CARDINAL VACHON WILL USE THIS FACT, SAYING THAT YOU WERE REJECTED EVEN AT THE VATICAN, AND HE WILL SEEK TO DESTROY YOU FOR EVER. GO, AND YOU WILL HAVE THERE A PROTECTOR."

The next day, our pilgrims went to Saint Peter's. Seeing Father Denis arrive, the person in charge of the sacristy repeated the same words he had said the previous day. At the same time, a prelate arrived, Monsignor Colino, the director of the Basilica's choir. He listened and then intervened, saying: "This group has been coming here for a long time; I know these people and we have nothing with which to reproach them. I'm taking the responsibility of looking after this group."

Our faith in Mary was rewarded. Monsignor Colino led our pilgrims up the apse; he asked the Sons of Mary to go up into the sanctuary and do the singing; he directed the first hymn and he was present for the entire ceremony. — He was the protector announced by Mary.

PILGRIMAGE OF 1988

On July 22, 1988, Marie-Paule received this indication from the Lord concerning the pilgrimage which would be held the following month in Austria and Italy:

"ADVISE FATHER DENIS TO RESERVE LESS KNOWN CHURCHES IN ROME, BECAUSE THE RELIGIOUS AUTHORITIES OF QUEBEC, KNOWING WHERE YOU HABITUALLY GO, HAVE INTERVENED WITH CARDINALS RATZINGER AND PIRONIO. THEY WANT TO DEPRIVE YOU OF THE POSSIBILITY OF GOING TO PRAY IN THE BASILICAS IN ROME."

On July 25, Father Denis received a call from the Rector of Saint Mary Major Basilica who required that, in order to hold our scheduled ceremony there, we obtain a "nihil obstat" from Cardinal Vachon. The scheduled ceremony would be held in Our Lady of La Salette church. The ceremony set for the Basilica of Saint Paul Outside the Walls was confirmed, for its Rector was sympathetic to us.

"THE QUEBEC BISHOPS ARE RELENTLESS"

Cardinal Vachon and his confreres in Quebec continued to intervene with several Roman Congregations against the Work and the Sons of Mary. "The Quebec bishops are relentless," a Roman authority declared to Father Denis.

Confirmations, Support... In Rome: a Recourse Rejected, Encouragement from the Pope

Marie-Paule would not have only enemies. Her mission would be confirmed by authentic mystics and she would



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Don Gobbi 35



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Fr. P. Roy 37



Fr. V. Rizzi 38



Fr. J.-A. Veilleux 39

have solid support, all the way to the Vatican.

Among so many confirmations of her mission mentioned in *Life of Love*, let us note the ones received during her first trip to Europe in 1973, and a message from the Virgin Mary given to Don Gobbi of Milan, the Founder of the Marian Movement of Priests.

FIRST TRIP TO EUROPE, 1973

In 1973, Marie-Paule undertook her first trip to Europe, accompanied by Father Philippe, Aunt Rose³² and her mother, Mama Laura³³.

"LET ME ORGANIZE YOUR TRIP," the Lord said, specifying: *"THIS VOYAGE WILL CONFIRM YOUR MISSION."*

At Fatima, in Coimbra (at the Carmel where Sister Lucia, the seeress of Our Lady of Fatima, lived), in Belgium, in France, her passage was perceived as the passage of Mary.

Father Blanchard, the General of the Legion of Little Souls in Belgium, said to Aunt Rose: "When I saw Marie-Paule, I would have liked to have kept her for myself alone, for I sensed in her the presence of the Blessed Virgin."

At Banneux, Father Maes, a Redemptorist, said to our Foundress: "Marie-Paule, when I see you, I have the impression that you are the incarnation of the Virgin Mary on earth."

At Chèvremont, at the Lord's request, Marie-Paule kissed on both cheeks a Sister by the name of Sister Theresia van Zonneveld³⁴ from Holland, saying to her: "This kiss has something special." It was the kiss that made of her a "Daughter of Mary." "I know," replied the nun, "it is the kiss of the Virgin Mary." And she would indicate in a letter a few days later: "In our cloister, there is a statue of Mary. When I pass by that statue and there is no one around, I kiss my Mother every time. One day, I said to her, 'When will you give me a kiss in return?' And there, through Providence, you gave me a kiss at Chèvremont. At that moment, I was certain that you were Mary for me."

In Rome, the group went to visit Bishop Jean-Pierre van Lierde, the Pope's Sacristan, who seemed quite sympathetic and who took leave of them by saying: "Carry on, carry on."

At Châteauneuf-de-Galaure, she met Marthe Robin, a person with the stigmata, who said of Marie-Paule: "She is all lost in Mary, all hidden in Mary." Marthe encouraged her, taking up again Bishop van Lierde's words: "Carry on, carry on."

"BLESS QUEBEC, MY CITY" (Mary to Don Gobbi)

Marie-Paule met Don Gobbi³⁵ in Rome in 1976. Subsequently, they would exchange a few letters and, when she mentioned in the paper *Marie* that Don Gobbi would probably visit Quebec City, she was informed by the angel Saint Michael of the underhanded activities of certain religious authorities to turn Don Gobbi away from the Army of Mary and its Foundress.

In Quebec in May 1977, Don Gobbi would bring with him a proof of this interference: a letter sent to him by the Apostolic Nuncio in Ottawa, His Excellency, Most Reverend Angelo Palmas³⁶.

Marie-Paule reflected: "Whom should we obey? The bishops **who contradict** themselves, or the orders from On-High?" Here is what Don Gobbi recommended: "Whom must you please, if not the Madonna and her Son?"

Father Philippe³⁷ did much for the Work founded by Don Gobbi to spread the messages he received from Mary. During his visit to Quebec City on May 18, Don Gobbi received a new message which confirmed God's Work, a message that was translated by Father Victor³⁸.

"I am here with you and I bless and press to my Heart MARIE-PAULE, that daughter of my maternal predilection whom I myself have chosen to bring about the triumph of my Immaculate Heart in the world."

"At the moment of its greatest darkness, I myself will give, through her, many lights to my Church which I am leading, as Mother, towards its greatest splendor...."

"Bless, my son, my Army; it is the cohort willed by me and prepared for the great battle awaiting you. Satan will be able to do nothing against it!"

"Woe to the bishops and priests who will dare to oppose it; they will fall into darkness and become victims of my adversary!"

"Bless again, with me, this city [Quebec], my city and your city, chosen by me as the dwelling place where your heavenly Mother is always present."

Don Gobbi was astonished at this last sentence which disturbed him. He wondered: "Why did the Virgin ask me to bless 'HER CITY'? I have visited many cities where the Marian Movement of Priests has been founded, and never has she made a like request." So he asked Mary: "Why do you say, 'MY CITY AND YOUR CITY'?"

"BECAUSE I LIVE THERE," Mary replied.

FIVE SPIRITUAL DIRECTORS

In the course of her life, Marie-Paule would have five spiritual directors (the number "5" is often joined to her mission), two of whom would be attached to the Vatican.

1. Father J.-Armand Veilleux,³⁹ O.M.I., who provided her with valuable assistance between 1956 and 1965, except for a period of a year and a half. Unfortunately, under the influence of Bishop Lionel Audet whom he feared, he would subsequently launch false accusations against Marie-Paule and the Army of Mary. (Cf. *Vie d'Amour, Appendice*, vol. II, pp. 40-43.)

2. Father Marie-Michel Philippon,⁴⁰ O.P., a Council expert and the postulator of the cause for beatification of Conchita of Mexico, whom Marie-Paule met several times in 1967 and 1970. After hav-



40

Fr. Philipon



41

Msgr. v. Lierde



42

St. Michael



43

Msgr. Kabongo



44

Fr. D. Laprise



45

Card. Pironio

ing read the first volumes of *Life of Love* and having affirmed that he found in them no trace of "false mysticism", he encouraged her to continue in humility.

3. Bishop Jean-Pierre C. van Lierde,⁴¹ the Pope's Sacristan and the Vicar General for Vatican City. A witness of the fulfillment of the divine words addressed to Marie-Paule and of the interventions of Saint Michael the Archangel⁴² who was helping her, he told her just before leaving after his visit to Quebec in 1976: "You, always follow your angel."

4. Saint Michael the Archangel: In April 1978, Marie-Paule wrote: "God gave me a DIRECTOR. For two years now, it is the ANGEL who is guiding everything. He is the one I must obey." (Directive of Bishop van Lierde)

5. Bishop Emery Kabongo, Pope John Paul II's private secretary. When Cardinal Karol Wojtyla of Krakow was chosen to head the Church, he brought with him his private secretary, Bishop Stanislas Dziwisz, as well as some Polish nuns serving him in his archbishopric. During a trip to Brazil at the beginning of his pontificate, he met Bishop Emery Kabongo,⁴³ from Zaire, who had been working for the Vatican since 1973, and he asked him to become his private secretary (the Pope would have two private secretaries).

BISHOP EMERY KABONGO

In Rome, Father Mélançon and Father Denis⁴⁴ met Bishop Kabongo whom Heaven had joined to the Work. On December 20, 1985, the Lord indicated to Marie-Paule:

"YOU WILL ASK BISHOP KABONGO TO BE YOUR SPIRITUAL DIRECTOR." (*Vie d'Amour, Appendice, vol. II, p. 129*)

During a trip to Rome on March 2, 1986, at a meeting with Bishop Kabongo, Marie-Paule would make her request, and he accepted after having questioned her on certain subjects.

On that day, Marie-Paule exposed to him the suffering caused her by the publication of Marc Bosquart's books and her desire to disappear. Bishop Kabongo replied:

"You must remain where you are. You mustn't even think of disappearing. The contempt must also be accepted, even for the honors received. I'm reading *Life of Love*. These books could convert the entire world, even the bishops." (*Id.*, p. 195)

On February 25, 1987, another meeting in Rome with Bishop Kabongo in the presence of Father Mélançon and Father Denis. Bishop Kabongo declared, with regard to the battle being waged against the Army of Mary:

"I repeat to you what a bishop of Rome one day told the founder of a Community: 'The more you are attacked at home, the more it is a good sign for us here in the Vatican.' Stay calm and charitable in defending the Works entrusted to you; your peace is a fruit of the Holy Spirit..."

At the end of the meeting, Marie-Paule asked him a delicate question, for it was a matter of "directive counselling relative to a function as an officer of a Work":

"Given all the attacks upon me, what must I do? Is it preferable not to heed any longer the interior indications I 'receive'?"

Bishop Kabongo's reply:

"You must continue to act and strictly follow, with a clear conscience, the indications you receive, and strictly obey the orders.

"More than that, if a bishop or a cardinal tells you the contrary to what you have received, you must, with a clear conscience, follow the indications you receive.

"And if I myself give you directives which run contrary to what you receive, I ask that you, with a clear conscience, follow carefully the indications you receive.

"Even if you haven't the time to consult me, I ask you to act, with a clear conscience."

Marie-Paule thought to herself:

"So I am thinking that these directives, so fraught with consequences, oblige the soul to be completely abandoned to the divine will, having in mind that the light springing forth from an interior experience is always confirmed by providential events. Such are the indispensable beacons which reassure and protect the soul on the difficult path along which God is leading it, with a view to the realization of a plan of love." (*Id.*, vol. III, p. 66)

THE ARMY OF MARY'S RECOURSE IN ROME

When Cardinal Vachon issued his decree of May 4, 1987, against the Army of Mary, religious authorities at the Vatican asked the Directors to appeal this decree and indicated to them how to proceed.

a) The Pontifical Council for the Laity

The recourse the Army of Mary presented to the Pope was referred by the Secretariat of State to the Pontifical Council for the Laity. This latter handed down its decision on March 25, 1988, in a document signed by Cardinal Eduardo Pironio,⁴⁵ President, and Bishop Paul J. Cordes, Vice-President. Not only did the Pontifical Council reject the Army of Mary's recourse, but it added a new accusation to the dossier, one that was completely false and upon which it based its decision:

"The analysis of the dossier and of the questions concerning the Army of Mary which are at its origin, have led to the conclusion that the foundations and the doctrinal principles upon which rest the statutes, the teachings and the activities of the Army of Mary are not in conformity with the teachings of the Church,

and that thus the goals of the Army of Mary do not correspond to the goals of the associations of the faithful provided for by the code of canon law (can. 298ss.)."

Now, the foundations of the Army of Mary were mentioned by Cardinal Roy in his decree of 1975 establishing the Army of Mary as a Pious Association, and they have never changed, any more than has the Army of Mary's teaching which is based on the Church's doctrine. Furthermore, this new accusation was formulated against the Army of Mary without this latter being able to inform the Pontifical Council that this was inexact. On the other hand, before handing down its decision, the Pontifical Council enquired of Cardinal Vachon to see if he upheld his decree against the Army of Mary... There you have the kind of enquiry that seems to have been made.

b) Recourse to the Supreme Tribunal

Once again it was the Roman authorities who asked the Army of Mary to present a recourse to the Supreme Tribunal of the Apostolic Signatura against the decision of the Pontifical Council for the Laity which had ratified Cardinal Vachon's decree.

The recourse was rejected on March 17, 1989 by this Tribunal's Congressus which ruled that "the recourse should not be admitted for discussion" before the Plenary of Judges because "it is manifestly lacking any foundation". Nevertheless, the Supreme Tribunal did implicitly acknowledge that the Army of Mary was well and truly a **private association** of faithful, an important statement for the Work.

In accordance with Church law and always advised by Roman authorities, the Army of Mary presented an appeal to the Supreme Tribunal's Plenary against the decree of rejection by the Congressus. On April 20, 1991, the Supreme Tribunal of the Apostolic Signatura rejected the Army of Mary's appeal and the "Definitive Decree" was dated May 15, 1991.

On April 30, 1991, the Lord indicated to Marie-Paule:

"COUNT TODAY THE NUMBER OF YEARS BETWEEN THE DAY IN APRIL WHEN I INFORMED YOU OF YOUR PAINFUL MISSION, AND THE DAY IN APRIL WHEN THIS MISSION ENDED THROUGH THE CHURCH'S VERDICT."

It was given to our Foundress to immediately "understand" that it was a matter of the 33 years of the Co-Redemption, as it was for the 33 years of the Redemption.

Marie-Paule asked Sister Chantal⁴⁶ to check on her computer the exact number of days between April 28, 1958 (date when the Lord informed her of her mission) and April 20, 1991 (date of the Church's verdict). After a few minutes Sister Chantal replied: "12,045 days."

To count the number of years, Marie-Paule divided this figure by 365 days, and the result was **33 years to the day**. She concluded:

"So there it was! I could spend my life in gratitude and love to God. Could it be any more precise? Was not God placing His divine seal once again on the Work of the Co-Redemption which He had foretold?"

THE OPINION OF A LAWYER, MR. ROBERT POULAIN

On July 31, 1991, Mr. Robert Poulain,⁴⁷ a lawyer in Paris, commented the decision by the Supreme Tribunal to reject the Army of Mary's appeal.

"These Judges, in spite of the limitless investigative possibilities to which they had access, did not think it necessary to verify the peremptory affirmation of the first Judge [from the Pontifical Council for the Laity] whose decision was being submitted to them. Furthermore, they could not find this out because they did not bother to verify the fact, a simple fact, that all the members of the Army of Mary knew, a written fact. Archbishop VACHON⁴⁸ did not proceed with the prescribed enquiry, in accordance with regulations, to see WHETHER OR NOT the Army of Mary's teaching was unconfomable with the Church's teaching (content) and WHETHER OR NOT the Army of Mary was able, in this matter, to vindicate its right to have a full hearing (form).

"Based on the principle, that in itself is disputable and yet has been arbitrarily rendered indisputable by the Supreme Judges, that Archbishop VACHON's assertions are veracious – his assertion seeming to be sufficient –, the Army of Mary quite obviously could lodge an appeal before all courts of appeal. It was legally in the wrong because, in order to be right, it had to establish and prove the inaccuracy of the facts set forth by its accuser (who was at the same time its Judge) who, being Masters of the Truth in principle, dispensed themselves from verifying these facts, and this in spite of the fact – and this is the last straw – that the Army of Mary was providing evidence that contradicted an unproved assertion....

"In the case that concerns us, the Army of Mary, besides providing evidence for its defense that contradicts the charges brought against it, does not have the right to cast doubt upon the accusation of having foundations and doctrinal principles... which are not in conformity with the Church's teachings. Furthermore – and this is the last straw –, it is not permitted to have its arguments and evidence examined. Here, it is no longer even a matter of waving the burden of proof – something inadmissible in any court of law – but, what is worse, of an accusation based on evidence that may not be challenged without being in contempt of court. Thus, this allows any detractor to claim, besides, that the accused committed offensive acts by daring to lodge an appeal against a decision that was merited, offending by that very fact the High Authority that had rendered judgment.

"And that is not all, for, from the act of dismissal, the detractors believe they can conclude and publicly declare, in defiance of the law, justice and truth, that 'THE ARMY OF MARY IS DEFINITELY CONDEMNED.'...

"In closing, it must be acknowledged, and this must be annoying for its accusers and detractors, that the Army of Mary is not, as they dare claim, CONDEMNED, but that this decision – except for comments based on lies – is useless to them, since the Army of Mary simply saw its legal title of *Pious Association* withdrawn, which does not prevent it



46 Sr. Chantal B.



47 R. Poulain



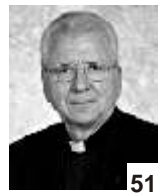
48 Card. Vachon



49 H.H. J. Paul II



50 Msgr. Couture



51 Msgr. Wiesner

from being either pious or of being made up of Catholics faithful to the CHURCH, its visible Head and its teaching, until such time "as proof to the contrary is established".

POPE JOHN PAUL II AND THE ARMY OF MARY

In spite of so many difficulties raised by high religious authorities against the Army of Mary, more than one thousand pilgrims from this Work bore witness to their fidelity to the Church by attending Pope John Paul II's⁴⁹ general audience on May 27, 1992, in Saint Peter's Square. The section occupied by our pilgrims was right next to the one reserved for a large group from the United States Marines.

The Prefect for the Pontifical Household, Bishop Monduzzi, gave the order to the Vatican media not to photograph or film in any way the pilgrims of the Army of Mary. We were not expecting to receive any sort of attention.

After his allocution, as is the custom, the Pope greeted in their own tongue a few groups present. That is when we heard, in a message given in Italian, the Pope say in French the words "l'Armée de Marie" (the Army of Mary), before pausing... There was complete surprise. Since the Pope said the word "Army", some thought he was speaking to the American Marines. But no, it was well and truly to the little Army so condemned, which had already been thrown out of Saint Peter's Square (May 28, 1975), that the Pope was speaking in Italian, in deference to our bishop protectors who are Italian, while nonetheless giving the Work's name in French. Here is the message in Italian, followed by the translation in English:

"Rivolgo, poi, il mio benvenuto al folto gruppo internazionale dell' 'Armée de Marie', che in questo mese di maggio sta vivendo un intenso itinerario attraverso alcuni Santuari mariani italiani. Lasciatevi sempre educare dalla Madre del Signore, pellegrina della fede e della speranza; portate nei vostri Paesi il tesoro spirituale, che avete accumulato in questi giorni."

"I now address a word of welcome to the large international group of the 'Army of Mary', which in this month of May, is following an intense itinerary in visiting a number of Italian Marian shrines. Let yourselves always be formed by the Mother of the Lord, the pilgrim of faith and hope. Take back to your countries the spiritual treasure you have acquired during these days."

Exceptionally, two Italian film makers were with us giving coverage to the pilgrimage. One of them knew certain Vatican authorities, including a Cardinal well known in Rome, and it was thanks to this Cardinal that he obtained a copy of the video of the general audience. Thus, the message addressed by the Pope to the Army of Mary would be included in the film "Vie d'Amour" that would be made after the pilgrimage, the irrefutable proof of the kindness of the

highest Authority in the Church towards a Work rejected in Canada.

To this day, we still do not know who the religious authority was who, disregarding the usual channels, gave this text to the Holy Father just prior to the general audience, without Bishop Monduzzi, who was against us and who controlled everything, being aware of this.

His Excellency Maurice Couture, Archbishop of Quebec from 1990 to 2002

In the issue of June 24, 1991 of *Pastorale-Québec*, there appeared a communiqué from the Chancellor's Office announcing the rejection of the appeal presented by the Army of Mary to the Supreme Tribunal of the Apostolic Signatura. In this communiqué that was not aggressive, it was indicated that the Archbishop of Quebec, His Excellency Maurice Couture⁵⁰ was in total agreement with the decree issued by his predecessor, Cardinal Vachon.

A "NOTE ON THE DOCTRINAL ERRORS..."

On March 31, 2000, the Canadian Conference of Catholic Bishops (CCCB) sent to the Canadian bishops the letter which Cardinal Ratzinger, the Prefect of the Congregation for the Doctrine of the Faith, had sent on February 29, 2000, to the President of the CCCB, Bishop Gerald Wiesner,⁵¹ O.M.I., with regard to the Army of Mary. That letter began with these words:

"By your letter of 20 December 1999, you addressed to this Dicastery the question of the Armée de Marie, and in particular you requested an intervention by the Congregation for the Doctrine of the Faith concerning doctrinal points that are held by Marie-Paul [sic] Giguère and which are irreconcilable with the Catholic faith."

There followed affirmations that were absolutely contrary to the truth (for example, that the Holy Father would have approved on February 6, 1987, the decision taken by Cardinal Vachon to dissolve the Army of Mary!). To this letter was attached Cardinal Vachon's decree of May 4, 1987, as well as a "Note on the Doctrinal Errors of Marie-Paul [sic] Giguère" which was unsigned. – The special issue of May 13, 2000, of the paper *Le Royaume* replies to the false accusations and comments on this strange "Note on the Doctrinal Errors" which was attached to Cardinal Ratzinger's letter, and which does not seem to have been written by Rome (as we will see later).

A DISCIPLINARY NOTICE (SPIRI-MARIA)

Archbishop Maurice Couture never met our Foundress. On April 12, 2000, he wrote a first letter to our Foundress to send her the "Disciplinary Notice regarding the setting up of the Spiri Maria

Residence at Lac-Étchemin", in which he declared:

"I was bound by the duty of vigilance incumbent upon me as Archbishop of Quebec... to issue the present Notice concerning the *'Spiri Maria Project'* promoted by the *Army of Mary*.... Now, I have learned from various sources, including the periodical *Le Royaume*, that the *Marialys Institute Inc.* has been constructing a building at Lac Étchemin referred to as *'a retreat house'* which will consist of *'two wings and a chapel...'*

"As a consequence, it is my duty to remind those in charge of this project, first of all, and all the men and women who will assume its operation, that the permission of the local Ordinary is required by Church law for the establishment of a place of worship, whether it be a church, an oratory or a private chapel....

"To this day, I have not received on the part of the directors of the *Army of Mary* any request for permission to establish any place of worship whatsoever or to open any retreat house whatsoever. Thus, I find myself before a *'fait accompli'* which I must condemn through the present Notice. Not only was this chapel built in the most complete disrespect of the norms promulgated by Pope John Paul II, but the liturgical celebrations which will be held there will be presided over, most often, by priests belonging to a group which does not have a recognized status within the Church. As a consequence, I must express, by means of the present, my total disagreement with your decision to establish this place of worship, as well as with the activities that will be held there."

Marie-Paule replied to Archbishop Couture on April 17, indicating that she simply obeyed the order of God who placed all the means at the Work's disposal. She added that "the purpose of Spiri-Maria is the salvation of souls" which is in accordance with the dictates of the last canon of the Code of Canon Law which stipulates that one must never "lose sight of the salvation of souls which must always be the supreme law in the Church" (canon 1752).

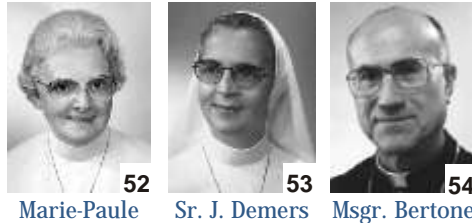
THE ORIGIN OF SPIRI-MARIA

On the mystical level, the origin of Spiri-Maria is an example of the manner in which God proceeds to guide the Marian Work, step by step, often preparing long in advance the realization of His plans.

A few years prior to the year 2000, the Lord had "shown" to Marie-Paule,⁵² first of all, a building located on the lot currently occupied by Spiri-Maria and which, at the time, was vacant. Then, He showed her that Sisters, Daughters of Mary, would come to live there, among them Sister Jeanne d'Arc Demers⁵³. Having very well "seen" and "understood" the divine plan, she spoke of this quietly to the Fathers.

A few months later, the Lord showed her a second building, not linked to the first, where Father Pierre and some religious Sons of Mary would live.

Then, as it had been "indicated" to her that some Daughters of Mary would



Marie-Paule 52 Sr. J. Demers 53 Msgr. Bertone 54

go to live in the first building, she wondered what would happen to her. So the Lord told her: "YOU TOO ARE GOING OVER THERE." Our Foundress, at the time, 77-78 years old, did not think of having to construct buildings, and where would the money come from? But she "knew" that the Lord asks and then that He looks after everything. Steps had already been undertaken with the municipality to obtain the building permits for one building and then for a second.

Later, Heaven showed Marie-Paule that the two buildings would be linked by a central part that would be used as a chapel..., whereas Marie-Paule thought that in each of the two buildings, a room would be used as a chapel for those residing there, as is the case in the residences for the Sons and Daughters of Mary. She never for a moment thought that she should seek permission of the Archbishop's Offices, given that Heaven was guiding everything.

The project was slowly set in motion: blueprints, formalities and permissions with the municipality of Lac-Étchemin. After two years, the mayor of the municipality of Lac-Étchemin enquired of the Directors: "Are you going to build or not?"

The financial aspect concerned our Foundress who has always had as a principle to not incur any debts, and she at first thought of delaying the construction of the chapel in the center, but the Lord indicated to her where to draw the funds for it. (Cf. *Le Royaume*, no. 137, November-December 1999, p. 19.)

After the construction of the complex Spiri-Maria, Father Pierre would remind Mother Paul-Marie that she had mentioned to him, several years previously, that on this lot a building would be constructed one day that would symbolize the Madonna opening her arms: two wings at an angle, located on each side of a central part.

THE OPINION OF A THEOLOGIAN (SPIRI-MARIA)

Our Foundress would also receive the advice of a theologian who asked to remain anonymous but who declared:

"It must be affirmed that, according to the norms established by Canon Law for 'private' associations of faithful, the authorization of the bishop was not in any way required for the setting up of such a building.

"In fact, canon 298 §1 deals with associations in which 'Christ's faithful, whether CLERICS or LAITY, or CLERICS AND LAITY TOGETHER, strive with a common effort to foster a more perfect life, or to promote public worship or Christian teaching. They may also devote themselves to other works of the apostolate, such as initiatives for EVANGELIZATION, works of PIETY or CHARITY, and those that animate the temporal order with the Christian spirit.'

"Now, this last canon clearly indicates that 'private' associations, among

which is the *Army of Mary*, made up of 'clerics and laity together' can promote 'Christian teaching' or exercise other works of the apostolate, namely, 'INITIATIVES OF EVANGELIZATION'!... Does not a 'retreat house' such as the one that was set up at the *Army of Mary's* Residence Spiri-Maria correspond to the 'initiatives of evangelization' mentioned in canon 298?...

"Moreover, do not 'private' associations of faithful have the right to construct the buildings which are required for their apostolate, since according to canon 395 §1, 'A private association of Christ's faithful is FREE TO ADMINISTER any goods it possesses, according to the provisions of the statutes'? Consequently, the goods of a 'private' association are not ecclesiastical goods and therefore do not fall under the control of diocesan authorities!...

"[Canon 301 §1] indicates that ecclesiastical authorization is required only for 'associations of Christ's faithful which intend to impart Christian teaching IN THE NAME OF THE CHURCH'. Thus, that is not the situation of the *Army of Mary* which does not, in any way, claim to teach in the name of the Church!... (See canon 299.)

"So the CONCLUSION that must be arrived at is the following: the *Army of Mary* exists legally as a 'private' association (canon 298 §1 and 215); it has absolutely every right to exercise INITIATIVES OF EVANGELIZATION (canon 298 §1); it has the right to construct the buildings required for the works of the apostolate that it proposes to engage in, given that it has the right to administer the goods it possesses (canon 325 §1)!..." ("The Kingdom", no. 158, November-December 2002, p. 25)

REPORT ON THE ARMY OF MARY

The review of the Diocese of Quebec, *Pastorale-Québec*, published in its issue of May 15, 2000, three articles given over to the *Army of Mary*: a message from Archbishop Couture on the subject of the *Army of Mary*, his Disciplinary Notice regarding Spiri-Maria, and the report the Archbishop had commissioned on the *Army of Mary* (another report written without interrogating the Directors of the Work). With its special issue of May 31, 2000 (no. 141), the paper *Le Royaume* re-established the facts which, once again, had been falsified by those who do not want to hear what the accused have to say.

"NOTE ON THE DOCTRINAL ERRORS..."

In the issue of June 26, 2000, of *Pastorale-Québec*, Archbishop Couture published the "Note on the Doctrinal Errors of Marie-Paule Giguère" which was the document addressed to the CCCB by Cardinal Ratzinger in February 2000, but the errors in the French text had been corrected, and it had the approval of Bishop Tarcisio Bertone,⁵⁴ Secretary of the Congregation for the Doctrine of the Faith. This notice was also printed in the June 4 edition of the parish bulletins in the diocese, preceded by a message from Archbishop Couture.

The special issue of July 1, 2000, of the paper *Le Royaume* commented on this notice which, according to the presentation of it by Archbishop Couture:

– "goes back a few years" (and yet the *Army of Mary* had never been informed of this document);



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H.H. J. Paul II



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Msgr. LaRocque



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Msgr. Campbell



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St. Louis M. de Montfort



The Sons and Daughters of Mary



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M. Bosquart



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Fr. Mélançon



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– these “doctrinal errors... do not seem to have been formally challenged” by their authors (it is difficult to respond to a document one is unaware of!)

In his press conference of May 23, 2000, on the subject of the Army of Mary, Archbishop Couture provided more specific details regarding this Doctrinal Notice. It “served somewhat as the doctrinal basis for the withdrawal of the recognition of the Army of Mary by Rome, at the request, moreover, of my predecessor, Cardinal Vachon”.

So many implausible statements in that declaration!

1. We know that in December 1986, the Congregation for the Doctrine of the Faith had not yet studied *Life of Love*. In fact, accompanied by Father Mélançon and Father Denis, Marie-Paule had gone to meet some of the members of this Congregation who had stated they had not read *Life of Love* and who had specified that it would take some ten years before Rome would make any pronouncement on such subjects; therefore, it is quite unlikely that in 1987, this note could have been written by this Roman Congregation.

2. Rome is not the one that withdrew the canonical recognition granted the Army of Mary by Cardinal Roy, but Cardinal Vachon.

It would really seem that we have before us an example of what the Virgin Mary had announced in her messages at Akita in Japan, on October 13, 1973: “Cardinals will be seen opposing other cardinals and bishops ranging themselves against other bishops.” And we could add: even ranging themselves against the Pope.

For Pope John Paul II⁵⁵ supported the Army of Mary, even after Cardinal Vachon’s decree of May 4, 1987, as we saw on May 27, 1992, in Saint Peter’s Square in Rome. And it was not because he was not aware of the situation.

DOCTRINAL NOTE OF THE CCCB (August 15, 2001)

The “Doctrinal Note of the Catholic Bishops of Canada on the Army of Mary”, dated June 29, 2001, began to circulate at the end of June in certain milieus and was made public by means of Internet on August 15, 2001, after having received the *recognitio* [approval] of the Congregation for the Doctrine of the Faith, the preceding August 10. This *recognitio* was required because two Canadian bishops, contrary to their confreres, did not want to ratify this Note.

These two bishops were Bishop Eugène P. LaRocque,⁵⁶ Bishop of Alexandria-Cornwall in Ontario, and Bishop Colin Campbell,⁵⁷ Bishop of Antigonish in Nova Scotia. Two bishops who ordained Sons of Mary, a Community formed from within the Army of Mary, which they knew well, for they welcomed it in their diocese. Therefore, they were in a position to appreciate the wonderful ministry accomplished by the Sons of Mary amid their diocesan faithful.

The Doctrinal Note of the CCCB, which was written without its authors having met the Directors of the Army of Mary, takes up again certain false statements of the preceding reports on this Work. Here are excerpts from this Note:

“To this day, the leaders of the Army of Mary have not heeded the numerous interventions of the Archbishop of Quebec and have continued their activities, including the unlawful establishment of a chapel and retreat house at Lac-Étchemin. They have done so without regard for the legitimate authority of the local Ordinary to safeguard the ecclesial communion which is fundamental to the Catholic Church, and in violation of the norms of the Code of Canon Law.

“The Army of Mary’s on-gong activities and teachings pose dangers for the Catholic Church in Canada and to the faith of its members. In view of this and the continuing threat to the integrity and unity of the Catholic faith, the Bishops of Canada declare, and hereby inform all the Catholic faithful, that the Army of Mary, regardless of its claims to the contrary, is not a Catholic association. Some of the teaching it propagates about redemption, the Virgin Mary and ‘reincarnation’ are profoundly at variance with the teaching and profession of the faith of the Catholic Church. Because this constitutes for the faithful a danger to the faith, we, the Bishops of Canada, hereby exhort the members and sympathizers of the Army of Mary to take no further part in any activities of this group, whether these involve its publications or participation in prayer meetings and liturgical celebrations, including those notably at its Centre Spiri-Maria, located in Quebec.”

And yet, during his press conference of May 23, 2000, Archbishop Maurice Couture declared: “When one looks at the fundamental principles of the Army of Mary, **it is very Catholic**: devotion to the Holy Father, devotion to the Eucharist and a Marian devotion. There is nothing more Catholic than that...” And he added that what was “unacceptable” was “the way of promoting Marian devotion”, especially when it came to the writings dealing with the person of the Foudress.

With the person of Marie-Paule, the Church is confronted with an intervention by God that is something totally new. It was through words from Heaven that Marie-Paule’s role and mission were presented; she is not the one who attributed anything whatsoever to herself, for she incessantly declares that she is simply a “zero”, a “nothing” through which Mary passes. And the words from Heaven, the authenticity of which has constantly been confirmed,

cannot go against the teaching of the Church which is continuously evolving.

Then, the Doctrinal Note presented the Church’s teaching on:

– **PRIVATE REVELATIONS**: “The presumed private revelations, upon which members of the Army of Mary stake their claim, do not merely urge Catholics to follow the Gospel more faithfully; they include spurious new doctrines that are without foundation in Scripture or Tradition.”

And yet, the mystery of the Immaculate as it is revealed in the Bible (in Genesis and the Apocalypse in particular), and as certain prophets, such as Saint Louis Marie Grignon de Montfort,⁵⁸ have acknowledged it, has not yet been explained or clarified by the Church. It was necessary that the Immaculate intervene in history in a new role, and Marc Bosquart,⁵⁹ without having desired this, received special lights in order to raise a corner of the veil covering this mystery.

At the Last Supper, Jesus said to His Apostles: “I have much more to tell you, but you cannot bear it now. When he comes however, being the Spirit of truth, he will guide you to all truth.... In doing this he will give glory to me, because he will have received from me what he will announce to you.” (Jn 16:12-14) Thus, Jesus was announcing new lights which, for some, might seem to be “spurious new doctrines”.

– “**MARY’S ROLE** in the History of Salvation”: The Doctrinal Note states that the Army of Mary’s Marian devotion “contains many elements that are patently contrary to the teaching of the Church, especially with regards to Mary’s place in God’s plan of redemption and her non-repeatable, irreplaceable role in salvation history.... It [the Army of Mary] would have its followers believe, for example, that their ‘Immaculate’ is co-eternal with the Triune God, and that although she was once the historical mother of Jesus, she is now ‘reincarnated’ and ‘dwells’ in the very person of the recipient of these presumed private revelations. It was because of such spurious attempts to add to the fundamental deposit of faith, and other such assertions, that the Army of Mary forfeited its claim to be a duly recognized Catholic association.”

– “**THE ROLE OF ECCLESIAL AUTHORITY**”: The Doctrinal Note states: “The Army of Mary has publicly defied episcopal authority, and its defiance has not been confined to the local Church. Prior to the decision to revoke the Army of Mary’s canonical status, the Congregation for the Doctrine of the Faith had already examined the extensive written record of the presumed private revelations and had found them, in

many instances, to be contrary to Catholic teaching. Contesting the canonical legality of Cardinal Vachon's decree revoking its status, as was its right, the Army of Mary lodged an administrative recourse against his decision. It appealed its case to the supreme tribunal of the Church in Rome, the Apostolic Signatura...

The Army of Mary was fought against from the very moment it was founded, and not because of the Foundress' role in the mystery of the Co-Redemption, an idea that was developed in the 1980s by Marc Bosquart in writings that formed the basis for the withdrawal of the canonical status of Pious Association granted the Army of Mary by Cardinal Roy.

Was it right to use the writings of a member of the Army of Mary to disqualify it, when it had withdrawn Marc Bosquart's books from sale as soon as it became aware of Cardinal Ratzinger's letter approving the warnings issued by Cardinal Vachon regarding these books?

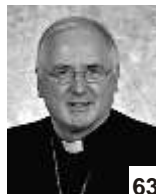
Would it not have been prudent to study these writings before judging them to be "spurious"? That is what Father Lionel Mélançon⁶⁰ was honest enough to do, he who was also reading all the volumes and the Work's papers, and who then wrote a little booklet, *Life of Love, I Read, I Believed!*⁶¹

In fact, the letter Cardinal Ratzinger addressed to Cardinal Vachon on February 27, 1987, reveals that the Congregation for the Doctrine of the Faith restricted itself to approving the two warnings issued by Cardinal Vachon against two books by Marc Bosquart. That is what Cardinal Ratzinger himself acknowledged when he met the Army of Mary's legal advisor in Rome on April 28, 1987, declaring to him that the letter he had written to Cardinal Vachon did not in itself constitute "a decision against the Army of Mary" and did not imply "an automatic revocation" of the decree whereby Cardinal Roy had established the Army of Mary as a Pious Association. And Cardinal Ratzinger added that this Work was to be treated "in all justice", "ad normam iuris" (according to the law).

How can one reproach the Army of Mary for having presented an appeal to the Supreme Tribunal in Rome, when Roman authorities requested it present this appeal, indicating how it should proceed? – Let us continue reading the Doctrinal Note.

"After due process and prolonged procedures, this supreme tribunal issued a definitive decision by decree on 20 April 1991. With this decision, the Archbishop was vindicated in his decision to revoke the Army of Mary's canonical status..."

In fact, the Supreme Tribunal simply ratified the decision taken by the Congressus to reject the Army of Mary's appeal, refusing to accept the recourse for discussion. This decree of the Supreme Tribunal nevertheless showed that Heaven is guiding this Work, and confirmed the authenticity of Marie-Paule's co-redemptive mission, sealed by the number 33 (see above). Let us continue with our reading of the Note:



Card. Ouellet Msgr. Prendergast

"The ensuing consequence [was] that Catholics were to refrain from belonging to this particular group. Sadly, many still continue to do so in defiance of ecclesial authority. In the eyes of the Catholic faithful, this can only be divisive and undermine the teaching and unifying role of episcopal authority.

The Supreme Tribunal's decision was not in any way a condemnation of the Army of Mary which existed long before Cardinal Roy granted it the status of a Pious Association. It continued its activities legitimately, in accordance with Church law which recognizes that the faithful have the right of association.

In the Army of Mary, we have seen what the "unifying role of episcopal authority" is; we have witnessed, rather, that, in the Church, bishops are rising against other bishops and even against the Pope, that some bishops are relentlessly attacking fervent Catholics who are only trying to respect the Gospel principles and to defend a Work of God, and that these bishops prefer to fight against good rather than against the evil that is spreading everywhere.

CONCLUSION OF THE DOCTRINAL NOTE

"It should be obvious that a group can no longer represent itself as truly Catholic when its leaders teach a doctrine that is contrary to that of the Catholic Church, especially on points as fundamental as those enumerated above. The Bishops of Canada thus invite pastors and faithful alike to a serious spiritual discernment and to preserve intact their Catholic faith. We urge all Catholics to recognize the errors of doctrine inherent in the teachings of the Army of Mary, to be mindful of the harm and divisive consequences its leaders are having in the Church of Canada and elsewhere, and to preserve the purity of their Catholic faith. With pastoral charity, we remind all Catholics in Canada to make the revealed Word of God and the teachings of the Church the basis for their life of faith and the central focus of their Christian spirituality."

The Directors of the Army of Mary do not teach any other doctrine than that of the Church. Marie-Paule was not developing a new doctrine, but rather, executing orders "received" from On-High.

As for Marc Bosquart, his writings, obviously, brought new lights, which is always the case when theology puts forth new advances and, by this very fact, arouses turbulent debates within the Church. The elements which, in this Note, are considered to be doctrines contrary to the teaching of the Church, could very well be, tomorrow, acknowledged as a truth of faith.

As for the division caused by "the leaders of the Army of Mary", these leaders are signs of contradiction, as

Jesus was and as are all those who must confront the spirit of the world in order to be faithful to the spirit of the Gospel.

As we can see in the CCCB's Doctrinal Note, the facts continue to be falsified so that the authority can justify its machinations and its decrees. But, how could this Note have been a reflection of reality when its authors only sought the truth on the side of the accusers of the Army of Mary without its Directors ever being allowed to speak up? And that goes against the Code of Canon Law and ordinary justice. As for Marie-Paule, she wrote in *Le Royaume*:

"Will the alarming dossier of the Doctrinal Note of the Canadian Conference of Catholic Bishops, presenting a tissue of errors, false affirmations, without proof, in contempt of the truth and of historic reality, will it be the criterion of credibility in this kind of Church? Two bishops did not sign that Doctrinal Note, for **THEY alone** are familiar with the places where the Army of Mary is and know it directors. The others based themselves on the Offices of the Archbishop of Quebec, the source of the current difficulties, **and gave no hearing to the witnesses.** These two bishops, Their Excellencies LaRocque and Campbell, know that truth and justice do not 'per-fume' the accusations against us set forth in the Doctrinal Note, even if the Congregation for the Doctrine of the Faith judged it to be acceptable.

"In the face of so many injustices will we be 'reeds swaying in the desert wind'? Does the God of Truth desire that we maintain in existence the mask covering what remains of spiritual life on earth? Are we really going to consent to compromise with the lie, with injustice, with calumny, and forget the hidden perfumes of the Gospel by not defending our Mother's Work for Our Time, which is the Voice of Truth, of Mercy and of Love? Did Jesus side in with the Sanhedrin at the end of His life? NO. He set us the example by dying in the defence of His Father's Work.

"The armies confront one another. On one side the force of despotic power; on the other, the force of the little ones who have learned the language of the heavens." ("The Kingdom", no. 152, November-December 2001, pp. 10-11)

Cardinal Marc Ouellet, Archbishop of Quebec Since 2002

The accession of Cardinal Ouellet⁶² to the archepiscopal see of Quebec marked a moment of great hope for the Work; here was a bishop, a close collaborator of Pope John Paul II, Marian and open to the mystical life... Would the Work find an attentive ear, as in the time of Cardinal Maurice Roy?

In *Le Royaume*, a place of honor was reserved to our new Archbishop, appointed a Cardinal in October 2003.

A MEETING?

The Lord indicated something to Marie-Paule with regard to Cardinal Ouellet and his action in the Work, and she wanted to meet with him to transmit to him the Lord's message. In 2003, during one of the first visits of Archbishop Terrence Prendergast,⁶³ the new Pon-

tifical Commissioner for the Sons of Mary, our Foundress mentioned to him her desire to meet with Cardinal Ouellet, but she saw that this request annoyed the Pontifical Commissioner who replied: "I am being frustrated, but I can handle it."

She reiterated the same request at their next meeting, receiving the same reaction and the same reply. Two months later, the Commissioner returned for a visit, and, at the end of the meeting with the group of Directors, Marie-Paule told him that she would not repeat her request, for it was too late to see the Cardinal.

Shortly after that, the doors opened: on May 20, 2004, Marie-Paule received a call from Cardinal Ouellet's secretary to propose "a personal meeting" (expression repeated twice) with the Cardinal at the rectory in Lac-Etchemin on Sunday, June 13. After having gladly accepted the invitation, our Foundress suddenly remembered the order received from the Lord more than a month earlier, an order that was repeated several times:

"ONE DAY, YOU WILL BE ASKED TO GO TO A PLACE, ALONE, BUT MAKE SURE NOT TO GO THERE."

What a wrenching it was for her as she understood that this order concerned the proposed meeting with the Cardinal which she herself had requested and which was no longer necessary! She was very deeply disappointed, but she did not have any choice. On May 31, she wrote to the Cardinal to inform him of the situation and to assure him that he would always be "welcome at Spiri-Maria no matter what happens".

When the day for the proposed meeting arrived, Sunday, June 13, Marie-Paule, who had been having problems with her voice for some time, was completely aphonic; therefore, she would not have been able to go and meet with Cardinal Ouellet and would have had to cancel the meeting anyway. This trouble with her voice is a recurrent problem even today. Heaven no doubt permitted this health problem to indicate its will. We must not forget that with all the work she continues to accomplish, her strength which, at times, seems to be diminishing, returns with ever more vigor.

Cardinal Ouellet wrote to Marie-Paule on June 18, 2004 – to our Foundress his signature was like the pounding of a fist on the table – stating that he would inform the Holy See of her decision.

"What a surprising letter sent on behalf of a Cardinal whom we admire," Marie-Paule thought. She wrote:

"This letter left me with a deep feeling of peace, a salutary calm. The more I read it, the more I was filled with a divine peace, even if I 'knew' that this letter would be the element that would trigger and bring about the final blow..."

On July 6, as she was wondering why this letter had not wounded her heart but rather overwhelmed her with peace, she received this reply from the Lord:

"THAT IS TO PROVE THAT YOU ARE DEAD TO YOURSELF. DO YOU UNDERSTAND NOW WHY YOU WERE ABLE TO PRESENT THE HEART PIERCED BY A SWORD⁶⁴ AT THE CEREMONY OF THE LADY OF ALL PEOPLES?" [May 2004]

(It was during the September Tri-

duum that followed that the symbol of the pierced Heart was placed in the tomb represented by the altar at Spiri-Maria.)

On July 22, 2004, Heaven announced to Mother Paul-Marie (and these words would be repeated subsequently):

"IT IS THE END! IT IS THE END!"

A fact that should be noted: 33 days separate the date when this "END" was announced and the date Cardinal Ouellet wrote his letter about which the Lord said to Marie-Paule on August 19:

"YOU CAN CONSIDER THE CARDINAL'S LETTER AS THE REPLY FROM THE HOLY SEE."

Marie-Paule declared to the retreatants: "Even if His Eminence Cardinal Marc Ouellet were to condemn us based on unfounded accusations, I would still say that he is an upright man."

These "unfounded accusations" would be brought against us first of all in April 2005.

CARDINAL OUELLET'S PASTORAL MESSAGE (April 4, 2005)

The Pontifical Commissioner for the Sons of Mary, Archbishop Terrence Prendergast, and Cardinal Marc Ouellet joined together against the Marian Work, and each one prepared a message to be made public on April 4, 2005, on the postponed solemnity of the Annunciation.

On April 2, 2005, Pope John Paul II passed away and that event became the center of attention for the entire planet, to such an extent that the documents issued by the Pontifical Commissioner and Cardinal Ouellet received little media attention.

On April 4, 2005, Marie-Paule "heard" during the morning Mass, three sentences that were hammered into her mind:

– "Pope John Paul II came to prepare Mary's triumph." (She "saw" at the same time "the world wrapped in a dazzling light: it was the opening for the Marian Work.")

– "The Immaculate is returning to triumph."

– "Christ will return to reign."

God seems not only to want to inform but to reassure in the face of the letters expected from the authorities. The next day Marie-Paule received the Pastoral Message on the Army of Mary in which:

– Cardinal Ouellet invited the Directors of the Work to "acknowledge the harm they are causing to the faithful and to the Church by locking themselves into refusing the pastoral judgement of the legitimate authority".

– He accused the Army of Mary of spreading "doctrines that are foreign to the faith of the Church without taking any notice of the warnings made to them for several years" (and the Cardinal cited as proof of this, Marc Bosquart).

– He reiterated the judgment made in 1974 by the Congregation for the Doctrine of the Faith against the devotion to the Lady of All Peoples.

– He mentioned again the argument of the "severe admonition given by Maurice Cardinal Roy about the books *Vie d'Amour*" – but he did not mention what we had already replied concerning that statement;

in the days that followed this warning, after having met with the priests collaborating with Marie-Paule who provided him with clarifications, Cardinal Roy asked that we continue to sell *Life of Love*, but simply that we cease to announce it in the Work's paper.

– He mentions the "harm to the unity of the Church" of which the Army of Mary would be guilty by spreading "doctrines that are alien to the faith", by refusing "to accept the warnings from the Church's legitimate authority", by publishing the Lord's message to the effect that the priests and bishops are the adversaries of His Work, by discrediting "the pastoral intervention of the bishops and of the Holy Father's close associates through whom he exercises his pastoral responsibility, even leading up to personal attacks against them", by "opening 'a Retreat House' and holding eucharistic celebrations on location without the Diocesan Bishop's authorization", "by presenting the Army of Mary as the continual victim of a sombre persecution".

How can one harm the unity of the Church when one is faithful to God's Plan – He who is the Supreme Head of this Church –, a plan that He has been revealing to us through the instrument He chose for our time?

Has not the Army of Mary been, instead, the **victim of the deep "wounds to the unity of the Church"**, at a time when it was supported by Cardinal Roy whom Bishop Lionel Audet fought against? When, supported by Pope John Paul II and other religious authorities, it was fought against by the bishops and cardinals who were involved in a concerted action against it, joining together in Quebec, Rome and elsewhere in the world, completely disregarding the laws and regulations of the Church and the most elementary charity?

– Cardinal Ouellet "reiterated the rightfulness of the Doctrinal Note published by the Canadian Bishops on August 15, 2001."

How sad! For this Note was based so little on truth and charity.

– He "strongly wishes that all well-intentioned people, who for a while could have been misled, accept this call to faithfulness and unity of the Church."

For us, there is no fidelity outside of faithfulness to God and to the Handmaid He has chosen. Unlike Cardinal Ouellet, we have seen God's intervention in this Work on many occasions.

No unity is possible without obedience to God, without charity and truth.

The Sons of Mary

"Never will the Sons of Mary be ordained priests," the bishops of Quebec proclaimed several times.

The Sons of Mary settled in Rome in 1984, in order to begin their studies at the Angelicum. It would not be long before the religious authorities over there were subjected to pressure from Canadian bishops in order to prevent the



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Fr. D. Laprise



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Msgr. Labrie



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Msgr. Fagiolo



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Fr. L. Bélanger



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Fr. S. Guilbault



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Fr. Guillemette



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Fr. Mastropietro



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Card. Somalo



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Fr. B. Ruel

Sons of Mary from pursuing their theological studies; however, certain authorities defended the Sons of Mary.

As we have seen, Cardinal Vachon intervened at the Vatican in 1985 to have Father Denis⁶⁵ prohibited from accompanying the Sons of Mary, in the hope of compromising the students' university studies. In an elevator of the Hôtel-Dieu hospital in Quebec City, on October 3, 1985, Brother Hervé Lemay heard a conversation between a nun and a priest, accompanied by Bishop Jean-Paul Labrie,⁶⁶ Auxiliary Bishop of Quebec:

"You know that several young men from the Army of Mary will soon be going to study in Rome," the nun said to the priest who replied:

"Hum! You'll see that the bishops are going to block that in Rome, and it won't be long."

We know that it was on an order from the Pope that Father Denis went to Rome. On October 10, he met the Secretary of the Congregation for Religious, His Excellency Vincenzo Fagiolo,⁶⁷ who said to him with regard to Mother Paul-Marie:

"Please communicate the following to 'that woman': she must write a letter to the Church to give the Community to the authority, but she must not sign her name."

That was the last straw! And the Foundress is always incriminated, even when some are ready to pick the fruit of the tree... But if the fruit is so good, the tree cannot be bad, according to what is written in the Gospel.

ORDINATION BY POPE JOHN PAUL II

The Sons of Mary were treated kindly by Pope John Paul II. On May 25, 1986, in Saint Peter's in Rome, the Holy Father ordained a priest Father Lionel Bélanger,⁶⁸ who was the first Son of Mary ready to receive Holy Orders.

It was not long before the bishops of Quebec reacted. They made representations to the Apostolic Nuncio in Ottawa, His Excellency Most Reverend Angelo Palmas, against Father Lionel. The Nuncio, acting as a representative of the Quebec bishops, brought their claims before a Roman dicastery on December 1, 1986.

The Quebec bishops also intervened against the Sons of Mary with the Congregation for Religious. On December 20, 1986, the Secretary of this Congregation sent their complaints to His Excellency Mario Peressin, Archbishop of L'Aquila, who had taken the Community under his protection.

Archbishop Peressin received letters of reprobation from our bishops for having accepted to become the protector of the Community. He was reproached with having accepted in L'Aquila the founding of the missionary branch of the Community, and of having ordained as a deacon this or that Son of Mary. Our bishops even took steps in Rome to try and prevent Archbishop Peressin from

ordaining the Sons of Mary to the priesthood. In Rome, one of their go-betweens, wearied by all their interventions, declared to a bishop from Quebec: "Are we going to fight now against those who respect canon law?"

A few days before Archbishop Peressin was to ordain to the priesthood nine Sons of Mary, an ordination set for May 30, 1987, he received from the Congregation for Religious the order to have the future ordinands sign, prior to their ordination, an act of repudiation of the Foundress of the Army of Mary, which they refused to sign, of course.

On June 8, 1987, the Lord indicated to Marie-Paule:

"*MORE AND MORE THE ATTACKS ARE GOING TO BE DIRECTED AGAINST THE FATHERS AND FUTURE FATHERS, YOUR IMMEDIATE COLLABORATORS. THEY ARE EVEN GOING TO BE ASKED TO RENOUNCE THE ARMY OF MARY AND ITS FOUNDRESS. THEY WILL HAVE TO ANSWER: 'FURNISH IN WRITING YOUR ACCUSATIONS AND PROOFS, IN FRONT OF THE ACCUSED. AFTERWARDS WE WILL SEE.'*"

There you have the crux of the problem: unfounded accusations are constantly being brought up against us and always behind the backs of the accused.

In 1988, the Quebec bishops went to the Congregation for the Doctrine of the Faith so that it would exert pressure on the Vicariate of Rome to have the faculties of hearing confessions and celebrating Mass withdrawn from the Sons of Mary living in Rome. Some authorities came to the defence of the Sons of Mary.

And the list could go on and on with so very many malicious interventions! However, the calumnies left their mark. At the Congregation for Religious – now become the CIVCSVA, the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life –, these calumnies constitute thick dossiers of accusations against the Sons of Mary who would never know the contents of these dossiers and would therefore never be able to prove their innocence.

ENQUIRY OF FRENCH POLICE OFFICERS

The adversaries of the Work went so far as request that an enquiry be conducted on the Sons of Mary by police officers in France!

In January 2000, the Sons of Mary exercising their ministry at Salency in the Diocese of Beauvais were visited by police officers. First of all, Father Sylvain Guilbault⁶⁹ was interrogated on January 27. At the end of the interview, the officer declared: "Everything is positive for the Sons of Mary... It is someone in Canada who has it in for the Community of the Sons of Mary."

The next day, it was Father André Guillemette's⁷⁰ turn to undergo an interrogation, after which the officer concluded: "Look for the person to whom

your Foundress in Quebec may be an embarrassment."

Reply: some bishops, of course.

APOSTOLIC VISITORS

A first Apostolic Visitor for the Community of the Sons of Mary was appointed in 1993, His Excellency Antonio Ambrosanio. However nothing justified this appointment, for the source of the difficulties was to be found outside the Community: it is the bishops who cannot agree among themselves.

Here was the "solution of episcopal communion" suggested by high Vatican authorities to Archbishop Peressin: "If the Sons of Mary want to be approved some day, there absolutely must be a dichotomy between them and their Foundress, otherwise they are 'done for'."

It was not the Sons of Mary who were the problem, but their Foundress. The Secretary of the CIVCSVA declared in a letter addressed to Father Pierre Mastropietro,⁷¹ Superior General of the Sons of Mary:

"We recognize in the Sons of Mary the authenticity of the charism and of the practice of the evangelical counsels."

Difficulties arose between Archbishop Peressin and the Prefect of the CIVCSVA, Cardinal Martinez Somalo,⁷² and the fault was attributed to the Community.

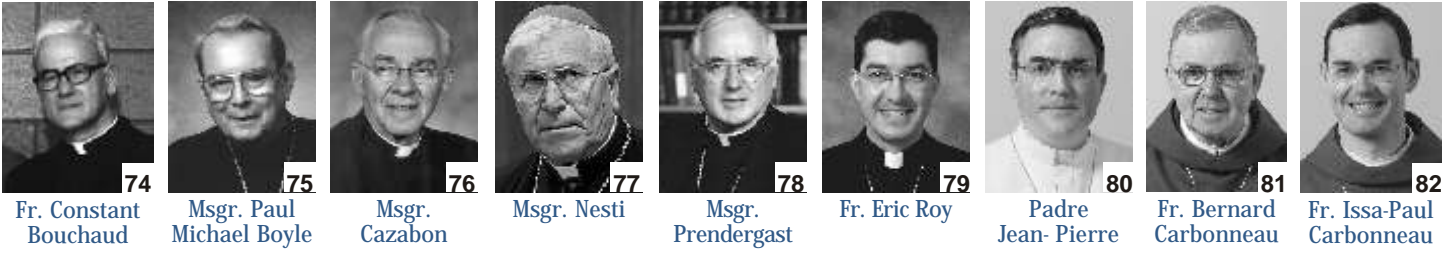
And the difficulties between the Sons of Mary and Archbishop Peressin got worse. Bishop Ambrosanio, informed of certain facts by Father Pierre and Father Bruno Ruel,⁷³ told them: "At the point we have reached, I don't know if I should tell you to rebel or not to rebel against Archbishop Peressin."

At Bishop Ambrosanio's death in 1995, a second Apostolic Visitor, Father Constant Bouchaud,⁷⁴ P.S.S., was appointed by the CIVCSVA.

Difficulties With Archbishop Peressin

From the moment he became the Protector of the Community of the Sons and Daughters of Mary, in January 1986, Archbishop Peressin sought to remove the Foundress. He wanted the Sons of Mary to repudiate her and consider him as their Founder. And yet, he benefited so very much from Mother Paul-Marie's generosity and that of the members of the Army of Mary, if only for the repairing of the Seminary at L'Aquila. And he would have wanted the Work to commit itself even further. He requested a million dollars from the Foundress for the restoration of a run-down building which he said he wanted to reserve for the Community, and yet, he himself was a multimillionaire. Mother Paul-Marie replied in the negative, saying: "Where would we get such a sum of money?"

He took advantage of the Sons of Mary in so many ways and they suffered much during their years at L'Aquila. The Archbishop even wanted to force them, in the name of obedience, to perform illegal deeds – of course, the Sons of



Mary refused –, and he was constantly trying to blackmail them with the threat of the non-renewal of their faculties permitting them to practice their ministry. Finally, the Sons of Mary had to leave the diocese in 1997, in order to preserve the unity of the Community and the equilibrium of its members.

The Sons of Mary knew the Bishop of Mandeville, Jamaica, His Excellency Paul Michael Boyle⁷⁵ well, for he was the Superior General of the Passionist Fathers where they resided during their studies in Rome. In January 1997, they asked to be incardinated in the Diocese of Mandeville and to be excardinated from the Diocese of L'Aquila, addressing their request to the CIVCSVA which must approve such requests in order to grant them a recognized status in the Church. The only reply from the CIVCSVA would be the appointment of a Pontifical Commissioner two months later.

According to Canon Law, the CIVCSVA had five months to respond to those requests which could only be refused for a very serious reason. But no reply was given, and the Sons of Mary would renew their request a year later, but without any more success.

A FIRST PONTIFICAL COMMISSIONER

The Sons of Mary, who were always kept in the dark with regard to the problems that would seem to exist within the Community and thus justify the appointment of a Pontifical Commissioner, nevertheless saw a Pontifical Commissioner imposed upon them on March 25, 1997, in the person of Bishop Gilles Cazabon,⁷⁶ O.M.I., Bishop of Timmins, Ontario.

From the start of his first meeting with the Sons of Mary in Rome, Bishop Cazabon told them: "I am not here to listen, but to make decisions." Meeting with the Sons of Mary individually, he asked them what was not going well in the Community, and he was given the answer: "It isn't here that things aren't going well, it's with the bishops."

The first action of the Pontifical Commissioner was to block the ordination of two Sons of Mary by two bishops protector: Bishop Eugène P. LaRocque and Bishop Paul Michael Boyle, C.P.

Among the many unjust demands made upon the Sons of Mary, Bishop Cazabon asked them to give up "certain irritants", such as the devotion to the Lady of All Peoples, and their Foundress.

And the authorities ordered the Sons of Mary to maintain secrecy on all their interventions. At a meeting at the CIVCSVA, on May 22, 1998, Father Pierre was told that we were liable to a civil lawsuit because of information published in the paper *Le Royaume* (yet, the content of a letter, whether it comes from an authority or from someone else, belongs to the addressee, and the information we publish is in conformity with the truth). During this same meeting at

the CIVCSVA, Bishop Nesti⁷⁷ and Father Torres proffered threats: if the Sons of Mary did not cooperate with the Pontifical Commissioner, the Community could be suppressed and the Sons of Mary suspended "a divinis" (that is to say, they could be irrevocably stripped of their faculties to administer the sacraments).

While they wanted to oblige the Sons of Mary to be silent and prevent them from informing the members of the Work through the paper *Le Royaume*, there were leaks by the CIVCSVA and all kinds of rumors were circulating as to the lot reserved the Sons of Mary by this Roman Congregation.

After the publication of the Doctrinal Note on the Army of Mary, August 15, 2001, Mother Paul-Marie wrote: "Soon our Sons of Mary will be called upon to separate themselves from the foundress of the Work that saw them born. For the religious authorities have decided to appropriate the fruit but cut down the tree. And that will simply reduce the fruit to a puree. *'Father, forgive them, for they know not what they do.'*" (*The Kingdom*, no. 152, November-December 2001, p. 11)

A SECOND PONTIFICAL COMMISSIONER

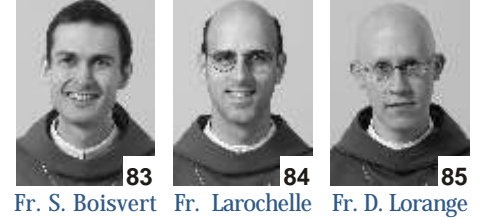
On May 23, 2003, a new Pontifical Commissioner was appointed, His Excellency Terrence Prendergast,⁷⁸ S.J., Archbishop of Halifax, Nova Scotia. Cardinal Ouellet announced this to the Sons of Mary at the Center of the Immaculate the following June 14.

Even before his appointment, Archbishop Prendergast had been warned against the Army of Mary and its Foundress who received proof of that one day. A lady from Nova Scotia came to Spiri-Maria for a retreat; she informed Archbishop Prendergast of this, telling him how pleased she was with the retreat, but the Archbishop immediately warned her against us...

On August 4, 2003, Mother Paul-Marie wrote: "With the passage of time and when passions will have died down, the Church will be able to make a pronouncement. We have already been judged by the spirit of this world which, having penetrated even the highest religious echelons, has been quick to want to suppress and bury a divine Work with hidden mystics. The eschatological Work announced by Saint John, guided by Mary according to the Father's Wisdom, has nothing in common with the wisdom here below." (*Id.*, no. 162, July-August 2003, p. 13)

At the end of Archbishop Prendergast's fourth visit to Mother Paul-Marie, she said to him: " 'We know what is awaiting us, Your Excellency, for the Lord has foretold it. The fight will be hard.' 'The battle has begun,' His Excellency immediately replied." (Account given by Sister Chantal Buyse, *id.*, no. 165, January-February 2004, p. 13)

The Sons of Mary and Mother Paul-Marie could not comply with the de-



mands of the Pontifical Commissioner which were contrary to the divine plan. On April 4, 2005, he wrote a letter to the Sons of Mary which Father Pierre described as "the last of the three blows he will officially have dealt the Community, but above all the Work and its Foundress." On that same day, the Pastoral Message on the Army of Mary signed by Cardinal Marc Ouellet was to be published.

The Sons of Mary priests working in other Canadian provinces and abroad were called back by their Superior General to Quebec City or Lac-Etchemin. Since they were highly regarded by their parishioners – and even by the faithful from other religious confessions – the bishops under whose authority they exercised their ministry received numerous letters from people saying they were extremely disappointed with the departure of the Sons of Mary whom they appreciated and who had done so much for their local community.

At home, the Sons of Mary were hindered in so many ways in their ministry through the joint action of the authorities, and particularly that of the Pontifical Commissioner and the Archbishop of Quebec.

AN OPENING FOR THE WORK

Heaven intervened to save the Community and permit it to continue its development. Indications from On-High were given so that the Sons of Mary could begin to celebrate baptisms and preside over marriages at Spiri-Maria. A special ceremony was planned at Spiri-Maria on September 17, 2006, for the enthronement of the Head of the Church of John, Padre Jean-Pierre (Father Pierre Mastropietro).

Marie-Paule who wished to discontinue her activities as Director of the paper *Le Royaume* wondered who would succeed her. On August 10, 2006, she received this indication:

"FATHER ERIC ROY⁷⁹ WILL BE THE DIRECTOR OF THE PAPER."

She wrote: "Surprised, I think that we cannot see the opportuneness of a religious direction, for the religious authorities united against us would rapidly wreak havoc. They have already informed us that secrecy would have to be kept on their interventions and our replies. That is what I said to the Lord. Immediately, there came the reply:

"YOU ARE NOW FREE!"

"That is because everything is already ready for the next ceremony which will be held on September 17, 2006, the theme of which will be: "Towards the Church of John". What peace floods my soul!" (*Le Livre blanc II*, p. 25)



Six new priests
ordained by Padre Jean-Pierre

On January 7, 2007, Padre Jean-Pierre⁸⁰ proceeded to ordain five deacons,⁸¹⁻⁸⁵ and on the following June 1, to ordain six priests Sons of Mary, within the context of four exceptional days of prayer of the Community of the Lady of All Peoples, from May 31 to June 3, 2007.

On May 31, during a special ceremony, Marie-Paule accepted with heartbreak to submit to a divine demand: to wear with her white dress, a sash and a veil of a golden color, similar to the ones worn by the Lady of All Peoples during her apparitions at Amsterdam. Heaven wanted to dispel all ambiguity on the mission of the One whom God had chosen to live, in Mary's name, the mission of Co-Redemptrix, Mediatrix and Advocate, the dogma that was promulgated by Padre Jean-Pierre on that day, a dogma that has been fought so much in the Church of Peter. However, the Lady of All Peoples had assured that she would "see its realization", and that has happened.

More than that, Heaven indicated that the proclamation of that dogma marked the beginning of the triumph of the Immaculate Heart of Mary. That is truly the realization of the message given by the Virgin Mary to Don Gobbi when he was in Quebec on May 18, 1977:

"MARIE-PAULE, that daughter of my maternal predilection whom I myself have chosen to bring about the triumph of my Immaculate Heart in the world."

But how could the authorities of the Church of Peter understand the divine and Marian plan? In the message to Don Gobbi, Mary had also foretold:

"Woe to the bishops and priests who will dare to oppose it [my Army]; they will fall into darkness and become victims of my adversary!"

The Definitive Rejection by the Church of Peter

LETTERS FROM ARCHBISHOP PRENDERGAST

In February and March 2007, Archbishop Prendergast wrote several times to the Sons of Mary and to their Superior General, Father Eric Roy. Obviously, it was the enthronement of Padre Jean-Pierre as Head of the Church of John and the ordination to the diaconate on January 7 which were at the center of his reproaches. Another letter was sent in March.

During Mass on March 13, as Fathers Pierre and Victor were coming up to the altar, Mother Paul-Marie was surprised to see "written, from the bottom up, the single word SILENCE in black capital letters".

After Mass, the Fathers were of the



Mass concelebrated on June 1, 2007, by 41 regular and secular priests at the Eucharistic and Marian Center Spiri-Maria

opinion that no reply should be given to those letters, which Marie-Paule confirmed by recounting to them the grace of SILENCE. That evening, as she was wondering about the significance of this word, she "heard" that:

- "the black writing indicated that 'hell was on earth',
- "that 'SILENCE' written vertically also meant that 'our prayer must ascend to heaven and that we must be faithful'."

In his letter of March 26, 2007, to the Sons of Mary, Archbishop Prendergast announced the warning that was to come from the Archbishop of Quebec against the Work, as well as a declaration to come from the Congregation for the Doctrine of the Faith and from the CIVCSVA "on the ecclesial status of Father Pierre Mastropietro (also known under the name of Padre Jean-Pierre)".

On March 30, 2007, Mother Paul-Marie wrote to the Officers of the Works:

"The hour of victory has come, as it did for Jesus on the cross. In fact, His crucifixion, foreseen and announced, came to pass, in the same way that it has been foreseen for us. 'It will be those of my priesthood who will crucify you.' – 'The priests are also my bishops,' the Father and the Son told me.... To be crucified, it is necessary to have been first condemned."

Attached to her letter was the one written by the Pontifical Commissioner to the Sons of Mary on March 26, 2007.

CARDINAL OUELLET'S LETTER TO HIS DIOCESAN FAITHFUL (March 28, 2007)



Msgr. Marc
Ouellet ⁸⁶

On April 14, 2007, we learned that a letter from Cardinal Marc Ouellet⁸⁶ on the Army of Mary was circulating here and there. We received, shortly thereafter through an intermediary, a copy of this letter, unsigned and without official letterhead, in which the Cardinal declared, among other things:

"I have no choice but to declare that the Leadership of the *Army of Mary* has excluded itself from communion with the Catholic Church."

With regard to the ordinations to the diaconate on January 7, the Archbishop indicated:

"This last act is extremely grave because it openly breaks communion with the Catholic Church. It entails severe canonical penalties for the perpetrator of such an act since ordination belongs solely to Episcopal authority and can never in any circumstance be administered by a priest. These ordinations are therefore invalid; they constitute a grave

wound inflicted upon the Church.

"Consequently, I confirm and reinforce what was formerly expressed by the Canadian Bishops [Doctrinal Note of August 15, 2001, from the CCCB] and I declare as follows: The Army of Mary has clearly and publicly become a schematic [sic] movement and thus a non-Catholic association. Its specific doctrines are false and its activities should not be attended nor supported by Catholics. Its priests and deacons can no longer exercise any ministry within the Archdiocese of Quebec and the sacraments of Confirmation and penance administered by them are invalid since they are given without jurisdiction.

"Considering this situation of rupture with the legitimate authority of the Catholic Church, those responsible for places of worship in the Archdiocese of Quebec cannot allow priests and deacons of the Army of Mary to preside (over) or concelebrate at any liturgical celebration in these places of worship.

"I ask the faithful to pray and to do penance to repair the wrongs caused by this schismatic group and to obtain the return to the fold of these lost sheep. May this sad chapter in the long history of the Army of Mary movement bring us all to reflect on our adherence to the one Church of Jesus Christ and encourage us to reaffirm our faith and an authentic religious practice. Let us remember in particular all those persons of good faith who have been seduced by the errors of this organization and who need our help to remain faithful to the Catholic Church and its Marian Doctrine."

PADRE JEAN-PIERRE'S REPLY

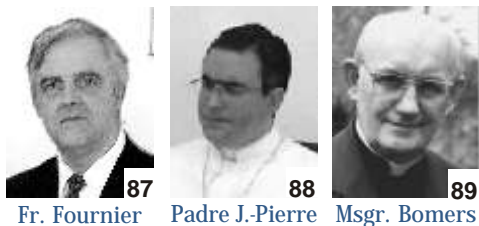
On April 18, 2007, Padre Jean-Pierre addressed himself to the members of the Work by means of our paper (issue no. 184, March-April):

"Let us not be afraid to walk in the footsteps of the immolated Lamb and to bear witness to the hope in us, even to the "wolves" which, today and tomorrow, may be found along our way.

"Let us be happy to bear witness to the closeness of the Kingdom of God to all those who are linked to us and in particular to that neighbor who may, at times, be more difficult to love. May the peace of God take possession of our entire life and transform it, and may it fall back upon, especially, all the souls in greatest need of it at this time.

"Let us not be upset or distressed, even if we must still experience many times the trial of rejection or condemnation on the part of certain ecclesial authorities. Let us not foster against these persons any sentiments of bitterness or resentment.

"In spite of all the false accusations which have been brought or will be brought against us, let us continue to love the Church. Let us not refuse to give it the dust sticking to our shoes, and even that of our human and personal Christian dignity which risks being strongly but wrongly ridiculed. For it is better to endure injustice than to commit it...."



A CONTRIBUTORY DOCUMENT (FATHER MICHEL FOURNIER)

Father Michel Fournier,⁸⁷ who assisted the Pontifical Commissioner for the Sons of Mary as his secretary, wrote an article entitled: "The Army of Mary and the Catholic Church: Separated Brethren?", published in the July-August 2007 issue of *Pastorale-Québec* in the form of a special insert.

In this document, Father Fournier is surprised over the current situation of the Work, given that

"this group had made fidelity to Rome and to the Pope the sine qua non sign by which it could be recognized".

The meaning of that statement – formulated by the Lord as soon as the Army of Mary was founded – was "shown" to our Foundress on February 27, 2000, as she indicated in an article:

"For what will soon be thirty years, that sentence has come back constantly in our writings and words, but we had not understood the mystical portent which is being 'shown' me at this particular moment. May I be pardoned for writing what I 'learn':

"JOHN PAUL, 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.'...

"That simple sentence, 'The Army of Mary will be recognized by this SINGLE TRAIT: its fidelity to Rome and to the Pope,' is far beyond human understanding and is part of a precise plan of God." ("The Kingdom", no. 139, March-April 2000, p. 5)

Father Fournier writes:

"Separation: that is what emerges from a ceremony held June 1, in their chapel at Lac-Etchemin when the simulated ordination of six priests took place there. It was indeed a simulation since the minister presiding over the ceremony is not a bishop and has no part in the apostolic succession".

Father Fournier takes up again Cardinal Ouellet's statement to the effect that the priests and deacons Sons of Mary

"can no longer exercise any ministry within the Archdiocese of Quebec". He then mentions the role of the Pontifical Commissioner who did not receive the hoped-for collaboration on the part of the Sons of Mary, and he declares, with regard to the Church of John: "Another Church, another head: there we certainly have a major factor of separation from the Catholic Church".

It should be noted that the Sons of Mary have been unable to exercise their ministry "within the Archdiocese of Quebec" for a long time. With regard to the ordination to the priesthood, Padre Jean-Pierre⁸⁸ proceeded with the per-



Raoul Auclair and Marc Bosquart

mission of Heaven. Could there have been any higher delegation? That is an insult to God to speak of a "simulated" ordination.

With regard to the Pontifical Commissioner, the Sons of Mary could not, in all conscience, submit to the demands formulated which went against God's plan for the Work.

It is up to God to lead His Church where He wants, whether it be the Church of Peter or the Church of John.

Father Fournier goes on to say:

"The unprecedented mission as Co-Redemptrix given the Foundress (see *Le Royaume*, no. 181) has the effect of making of the Army of Mary a group that is breaking away and isolating itself from the rest of the world of Christian Churches. The blessing given by Padre Jean-Pierre, September 17, in rendering 'Glory to the Divine Quinternity in the highest heavens' will not soon be made part of Christian rituals, especially when it is noted that the Foundress is herself an integral part of that *quinternity*."

The Lady of All Peoples came to unite all peoples in one single community, but she must inaugurate her reign with a little group – a "little remnant" – before the message can be borne to all peoples.

As in Jesus' time when He came to announce something great and new – the Divine Trinity –, the Lady comes to announce something great and new in our time – the Divine Quinternity. The Quinternity was a notion reserved to the Co-Redemption. We will come back to that.

As for the rituals of the Church of John, they will impose themselves upon this Church according to the new knowledge that will be revealed within it and according to God's and the Immaculate's will.

Amsterdam: The Lady of All Peoples

With regard to the devotion to the Lady of All Peoples to which Father Fournier alludes, we should mention that on May 31, 1996, in spite of so much opposition within the Church of Christ itself, Bishop Henrik Bomers⁸⁹, Bishop of Haarlem (Amsterdam), in the Netherlands, responded to Mary's appeals by approving the new devotion under the title of the Lady of All Peoples and by accepting her prayer. Thus, he was opening "the heart of all peoples" to the public devotion, while leaving it up to each one's conscience to believe in the messages of the Lady of All Peoples.

Six years later, on May 31, 2002, his successor, Bishop Joseph Maria Punt⁹⁰ recognized the supernatural nature of the apparitions and the messages



Msgr. Punt 90 Ida Peerdeman 91

which the Lady gave to Ida Peerdeman⁹¹, his approval becoming public on the following June 8, the feast of the Immaculate Heart of Mary.

* * *

In the document prepared by Father Fournier, we learn that the organisms given a mandate by the Bishop of Amsterdam, His Excellency Joseph Maria Punt

"to give the interpretations flowing from the messages, accepted a request from the Congregation for the Doctrine of the Faith that they modify the prayer which posed a problem, and which could now be said in these terms: 'May the Lady of All Peoples, the Blessed Virgin Mary, be our Advocate'. In December 2004, Bishop Punt had declared that there existed 'no tie of cause and effect between the Amsterdam devotion and the movement that has formed around Marie-Paule Giguère'. All of this information has not yet been divulged in *Le Royaume*..."

First of all, we must specify that we were unaware of this information and therefore we could not publish it in *Le Royaume*.

There is no reason to rejoice over the fact that, in Amsterdam, the Lady of All Peoples is not being obeyed, she who insisted so much in her messages that the prayer not be modified in any way from the manner in which she gave it, and to which so many graces are attached. We can more easily understand the necessity of a group obeying God alone, that would fight to the very end in a combat on behalf of the Lady.

Bishop Punt's statement concerning the ties between the devotion in Amsterdam and the Army of Mary is not surprising. How could he be informed about what is really happening in Quebec, which nevertheless actualizes the message given in Amsterdam? For Amsterdam was the announcement, whereas Quebec is the fulfillment.

Bishop Punt is probably unaware of the message which Ida, the Lady's seeress, received in 1977 concerning Marie-Paule: "She is the Handmaid."

Furthermore, certain messages of the Lady indicate that what was given in Amsterdam will be realized elsewhere. The 52nd apparition (May 31, 1956) is quite revealing in this regard:

"Look carefully," the Lady said to Ida, designating an area in a field where the church of the Lady of All Peoples will be built later on, and then She added: "No, not over there [Amsterdam]; here [Lac-Etchemin, where the Lady lives]." The seeress comments: "I see distinctly the place, Wandelweg, where the church will be built." The Lady specifies: "Many difficulties will arise... It is a large property... Later, it will be surrounded by half a city."

"No, not over there; here": Marc Bosquart⁹² commented this message many years ago, showing that the place designated by the Lady corresponded to the lots owned by the Work at Lac-Etchemin

("wandelweg" is a Dutch word that can be translated by "winding road"). The configuration of the location, with a part of the city having been built on the other side of Etchemin Lake, corresponds "here" to what was shown "over there". Furthermore, the Lady indicated: "I can tell you, also, that the Lady wanted to test you.... She does not appear there where the church will rise."

In that same message, showing Ida the interior of the future basilica, the Lady indicated: "The altar of the Lady represents me in the manner in which I shall come." Ida is surprised to see that the sculpture does not correspond to the painting. The Lady tells her: "You do not see the existing painting."

The Fruits of the Co-Redemption

Father Fournier compares the attitude of the Army of Mary and its Foundress to that of great saints who

"serenely accepted certain abuses of power of which they could have been the victims. They manifested their true grandeur in the noble acceptance of constraint and not by seeking to stand up to someone, or or prove themselves right at any cost. In all of this, is there not a way to carry the Cross after the example of a certain Jesus of Nazareth? Or to walk in the footsteps of Saint Paul, the apostle who bore more than his share of trials and spared no effort in order to bear witness to his Lord?"

Every mission is unique. With regard to Saint Padre Pio,⁹³ we must remember that he submitted to the unjust decisions of the authorities with regard to his person, but he never gave in when the work he founded (the hospital Casa Sollievo della Sofferenza) was at stake.

The comparison with Jesus of Nazareth is quite appropriate, for Marie-Paule is accomplishing, in the wake of the Redeemer, the mission of Co-Redemption that is hers, according to what Raoul Auclair⁹² has said:

"The mystery of the Co-Redemption that is the end; the configuration, that is the way. And she whom God had committed to this difficult way went forward along it in the darkness. She had to retrace the path walked by Jesus in His Passion; she had to re-live, in the commonplace way of life, that which the Savior suffered in the realization of the Redemption with, to be sure, the immeasurable distance that lies between the Creator and the creature, between Him who is the Image and her who is the Resemblance." (Preface of *Life of Love*, p. 15)

Jesus did not turn, first of all, to the religious authorities of His time, but to the people. He did not seek the authorization of the Sanhedrin to accomplish His mission and to unveil the mystery of one God in Three Persons. The same is true for Marie-Paule who is obliged to walk in the Redeemer's footsteps, subjected to the same opposition on the part of the religious authority in power, and who had to unveil the presence of the Immaculate within the Trinity by revealing to us the mystery of the divine Quinternity.

As for the comparison with Saint Paul,⁹⁴ it is also appropriate, Marie-Paule having been sent, like Paul, to all the nations. Paul had to fight against the religious authority of that time so that the world would open up to an understand-



Padre Pio 93



St. Paul 94



Fr. Fournier 95

ing of the mystery of Christ; the same is true for Marie-Paule in our time.

Father Fournier⁹⁵ mentions the fruit of the Work, which he sees first of all in the paper *Le Royaume* in which are published

"the testimonials of those of Christ's faithful for whom their contact with the Army of Mary marked the beginning of a reform of their Christian life, an awakening or deepening of their piety."

He goes on to say:

"Moreover, the simple, industrious and prayerful life of the Sons and Daughters of Mary is an excellent foreshadowing to the eyes of the world, of the future times when Christ will be all things to all men. The liturgical ceremonies celebrated with fervor and dignity, and the care given the liturgical singing are already a hint of what the celestial liturgy, on an even grander scale, will be. The encouragement given family life and the attention directed to the young people are also the seed of the Gospel and constitute favorable ground for rapprochement with other Christians."

These fruits of the Marian Work flow from the Foundress' life. Now, "a tree is judged by its fruit"...

The author of the document comes back on the subject of

"the cancellation by the Foundress of an agreed-upon meeting with the Archbishop [which] seems to have been a turning point from which the chasm of divergence has made itself ever more clear".

If the meeting had been held according to the divine plans, before it was too late, the chasm might have been filled instead of growing deeper.

Father Fournier ends his document on a fraternal note:

"Given the absence of a unity in faith or ecclesial communion, if there is one wish that must be formulated in the present situation, it is that there be maintained the climate of mutual respect that does not prevent saying the truth, but that serves, first and foremost, the search for that unity of disciples for which Christ, in the evening of His life, prayed.

" 'May they all be one, Father, may they be one in us, as you are in me and I am in you, so that the world may believe it was you who sent me' (John 17:21). May Christ's prayer be tirelessly our own."



Card. Ouellet

"That they may be one", such is Cardinal Ouellet's episcopal motto, he whom Heaven had bound to the Work, but who was not able to fulfill his role.

"That all may be one", that is our prayer, at a time when the Lady of All Peoples has called all peoples to unity. And that unity will be based on the truth.

Conclusion

THE ORIGIN OF THE DIFFICULTIES

These words from Marie-Paule may help us to understand the origin of the problems with the Canadian bishops:

"[In the 1970s] the Charismatic Renewal was taking root in Quebec. At first, our bishops expressed serious reservations about it, but then we saw them embark upon it, one after the other. Strangely, right after doing so, they turned upon us with extraordinary vehemence; they forbade their priests to encourage the Army of Mary and refused us entry into our churches. Moreover, they obliged their priests to make a commitment to the Charismatic Renewal.

"Oh! the complaints we heard from many priests sympathetic to our cause and alarmed by the Charismatic Renewal! And that is understandable, for it was the false spirit that had entered the Church. There you have the source of the implacable hatred vowed against the Army of Mary." (*Vie d'Amour, Appendice*, vol. II, p. 181-182)

However, the Charismatic Renewal was running out of steam:

"While the episcopate, priests and religious of both sexes erect barriers of all sorts, and our members' fervor increases, the contrary is taking place in the Charismatic Renewal, vigorously supported by these same authorities, who have constantly to stir up the courage and fervor of its members.

"In 1958, the Lord foretold me:

" 'IT IS THE LAY PEOPLE WHO, WITH A MINORITY OF MEN AND WOMEN RELIGIOUS WHO HAVE REMAINED FAITHFUL TO THEIR VOCATION, WILL SAVE THE WORLD.' " (*Id.*, p. 185)

A DIVIDED CHURCH

When Pope John Paul II made his first visit to Canada in 1984, certain media spoke of an "embarrassing visit". "The pope's upcoming visit is far from arousing enthusiasm among the Quebec bishops. On the contrary, it produces long, embarrassing silences in their talks. Many hoped, secretly of course, that this great event would never take place, that this 'cup would pass by far from their lips'...

"That is because Pope John Paul II's visit aggravated the deep divisions afflicting Catholics in Quebec, and risked causing the breakup of the Catholic community... Pope John Paul II's visit could exacerbate the schism latent in the Quebec Church, a very real danger." (*L'Actualité*, September 1984)

In Manitoba, the members of the Army of Mary sent a donation of \$4,000 to their bishop for the Holy Father's visit; this donation was returned to them.

In 2003, when a fund-raising campaign was launched for renovations to the little Shrine of Our Lady of Etchemin, where the Army of Mary was founded, the Work gave a donation of \$20,000 which was returned to it.

The Army of Mary, which brings out the division existing within the Church, is unjustly accused of so many evils, at the same time as it has to face an

unimaginable struggle. Marie-Paule wrote:

"How could anyone believe the account of all our difficulties if there were no proof, so unthinkable is such a war against a Work in Christ's Church? Furthermore, we cannot possibly relate, either at Rome or in these pages, the entire jumble of difficulties caused the Army of Mary and its Foundress. No one could even imagine the tidal wave that surges into my office each day, but which leaves us calm, joyful and serene. This is because the human being must have his feet on the earth, but his heart, soul and mind centered on God." (*Vie d'Amour, Appendice*, vol. II, p. 146)

Before this maze of difficulties through which the Army of Mary had to pass, we are forced to conclude that Heaven is with this Work, for there is no other possible explanation given the fact that no one has succeeded in destroying it, in spite of the magnitude of the means employed and the relentlessness of the attacks which have lasted for more than thirty years. Thus are confirmed Gamaliel's words to the Sanhedrin when he had advised them to leave Christ's disciples alone:

"If their purpose or activity is human in its origins, it will destroy itself. If, on the other hand, it comes from God, you will not be able to destroy them without fighting God himself." (Acts 5:38-39)

GOD'S WORKS

"The works I do in my Father's name give witness in my favor," Jesus declared to the Jews. (Jn 10:25) To his Apostles, He stated: "The words I speak are not spoken of myself; it is the Father who lives in me accomplishing his works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works I do." (Jn 14:10-11)

Marie-Paule could apply to herself these words of the Lord. Her life is filled with works which bear witness to the fact that she lives in God and in Mary who accomplish through her their own works. The sight of these works should be enough to convince anyone of the authenticity of her mystical life and her mission. – Left to herself, a simple woman could not have accomplished all Marie-Paule accomplished through the grace of God, someone besides with very poor health.

NUMEROUS CHARISMS

- So many conversions are due to the reading of *Life of Love* and Marie-Paule's other writings, or through a simple meeting with her.
- The cures obtained through her intermediary or by her intercession can be

counted by the hundreds at least, if not by the thousands, over more than thirty-five years of Marian apostolate. Individuals who were condemned by their doctors recovered their health, and the testimonials keep coming in. Even bishops have had recourse to Marie-Paule to benefit from her healing charism.



J.-P. Bélanger
1933-2005

The cure of Jean-Paul Bélanger, a business man from Rimouski, is one of the more well-known cases. In 1974, after having suffered a few heart attacks, Jean-Paul was hospitalized at the Laval Hospital in Quebec City where nine specialists concluded that nothing more could be done for him. "Your days are numbered," the head specialist told him. Following the Lord's indication, Marie-Paule applied her left hand over Jean-Paul's heart a few times, and the doctor would subsequently confirm that it was healed. Jean-Paul would lead an active life, engaging in skin diving, parachuting. He would live some thirty years with a heart in excellent condition.

An example of another kind: a couple wanted to have children but the husband was diagnosed as being sterile. After Marie-Paule's intervention, the couple would have seven children. With the first baby, the doctor did not want to believe that the husband was its father, but after having delivered the baby and seen how much it resembled the father, he could only attest to the miracle. After their sixth child, the couple returned to see Marie-Paule who had guessed what their unspoken request might be, that of having a bit of a break, and this was the case for a few years, before the arrival of another child.

- Marie-Paule experienced bilocation. She "sees" persons acting at a distance (a phenomenon that will occur very frequently with regard to the Work's adversaries whose actions she "sees" and conversations she "hears" at the Archbishop's Offices or elsewhere).
- The persons she has met have often had the impression that she was reading in their soul. And the Lord gave her the charism of being able to discern the state of a person's soul by looking at their picture.
- Prophetic charism: at the beginning of the 1980s, Marie-Paule described to the members of the Army of Mary a vision given her by the Lord concerning New York City. "I 'saw' New York City

darkened by an immense cloud of smoke. It was like a thick fog covering the large high buildings in that very important city of the world." Then, she had "seen" these high buildings collapsing into the ground. – This vision was fulfilled less than a month after the publication of the CCCB's Doctrinal Note against the Army of Mary with the terrorist attack against the World Trade Center on September 11, 2001.

"Believe because of the works," Mary Immaculate would most certainly like to say to all her children on earth.

"THE 'NOTHING', THE 'ZERO'..."

Marie-Paule says that she does nothing on her own; that she is the "Nothing", the "Zero" through which Mary passes, "but this 'Nothing' is filled with the power of God and of Mary Immaculate."

It is through the humility of the Handmaid that Heaven will vanquish the pride of the Adversary. The Handmaid in whom Mary became incarnate to fulfill the mission destined to her and which had been announced in the Bible (Genesis and Apocalypse).

If problems arose wherever Marie-Paule went, that was because she had as a mission to dislodge Satan who was comfortably installed. How can there be any doubt of this when we see the ignoble battle that has constantly been waged against the Army of Mary and its Foundress, incessantly giving her the impression of being bitten on her heel? And the battle was also waged against the religious authorities who supported the Work, especially the bishops who opened their doors to the Sons of Mary and who had to endure reprisals from their confreres.

A MISSION IN THE FATHER'S HEART

In the evening of her life, Mother Paul-Marie is savoring unsuspected graces of Light and Love, all the way to the Heart of the Father's Heart, the beauty of which she describes to us. She draws us in her wake, in that furrow of beauty where life is made up of giving, forgiving and abandonment.

There is no bitterness in our hearts towards the adversaries who will comprehend their error some day, and, we hope, before it will be too late. Could the Co-Redemptrix have followed another path than the way of the cross, the way followed by the Redeemer? As for us, we were given the grace of seeing and believing. For so many graces, we bless the divine Quaternity!

Marie-Paule, remember us when you will leave this poor earth on which, little by little, will be built the new Kingdom.

July 6, 2007

Sylvie Payeur R.