

The Truth Has Its Rights

What preceded is only one example of the defamatory letters which, since the founding of the Work, have circulated in religious circles and, from there, among the public. However, the Lord has often permitted that they also fall into the hands of officers of the Work, in order to be able to prove what Marie-Paule had "seen" or "heard" at the time

of the event and of which, on every occasion, she informed her close collaborators.

But what of the adversaries and of their accusations that have never been proved? Still today, false comments are spread unscrupulously. Last September 17, following the Declaration of excommunication, Bishop Jean Pelletier, Chancellor of the Diocese of Quebec, was interviewed by Mr. Yves Houde on

the air of Radio Galilée. At that time, once again, the facts were presented in an inexact manner and false and defamatory remarks were made.

Sylvie Payeur immediately replied to those accusations, a document we reproduce below, followed by the letter Father Eric Roy sent to Bishop Pelletier formally demanding that he prove his allegations or retract his statements.

Sr. Chantal B.

BISHOP JEAN PELLETIER, CHANCELLOR OF THE DIOCESE OF QUEBEC

Replies to the false and defamatory remarks made by Bishop Jean Pelletier, September 17, 2007, over Radio Galilée when he was interviewed by Yves Houde.

1. Ordinations conferred by Padre Jean-Pierre, foundation of the Church of John

According to Bishop Pelletier: ***"Father Mastropietro was told by the Foundress of the movement that he was the new head of the Church of John and hence had episcopal powers, without ever having been ordained a bishop. And thereupon he himself decided to proceed with the ordination of deacons, and he ordained 6, ordinations that are absolutely invalid since he had no power to confer them... In the months of May-June, he went even further; he ordained priests, and, in addition, proclaimed a dogma and in addition to that proceeded with a canonization... At that point Rome intervened, for the matter had gone too far."***

As Padre Jean-Pierre pointed out, if these ordinations (as with the dogma and the canonization) had been acts of the human will, the act of excommunication would be justified, but that was in no way the case. It was at God's request that these ordinations took place in order to successfully realize His plan of love, of which men are only the executives.

The Church has refused this plan of God. So many times Marie-Paule wanted to give the Work to the Church. Heaven sought to unite the Church of Peter and the Work which God was preparing in order to regenerate humanity, but it was always refused. The Army of Mary and its associated Works have been unceasingly fought, calumniated; extraordinary means were used to destroy it, but without success, for God's Works cannot be destroyed. In the face of the impasse, the divine order was to found the Church of John so that the Marian Work might go forward in order to carry out the divine wishes.

God is the supreme Head of the Church and if He decides to choose a particular path, no authority of the Church is justified in opposing it. To say that the ordinations, the dogma, the canonization are invalid, is to take no heed of the superior will of God.

The Church of Peter is responsible for the founding of the Church of John which is faithful, in every point, to the doctrine of the Roman Catholic Church, but which, in addition accepts God's plan for our time that is being realized through the co-redemptive mission of the Immaculate in Marie-Paule. This latter has come, in the name of Mary Im-

maculate, to prepare the Kingdom promised to the earth, thus realizing the prophetic book of the Apocalypse that becomes clear before our eyes.

2. "Strayings" of the Army of Mary

According to Bishop Pelletier, ***"strayings"*** took place on the part of the Army of Mary, and this from the beginning (1971). What ***"strayings"***?

From the very founding of the Army of Mary, Marie-Paule knew, through information from the Lord, that Bishop Lionel Audet would be ***"the number-one enemy"*** of the Army of Mary (a few months ago, she understood that if the Lord had announced that this bishop would be enemy number "one", it was because there would be many others... hundreds?).

Bishop Pelletier declared that Bishop Audet had said to Cardinal Roy: ***"This association is propagating falsities. What falsities?"*** The little review that was the organ of information of the Army of Mary founded in 1971, bore the imprimatur. The French edition of the volumes of *Life of Love* were published in 1979 and 1980, and it was only in 1985 and 1986 that Marc Bosquart published works on the person of Marie-Paule.

Cardinal Roy would have ***"dissociated"*** himself from us, according to Bishop Pelletier. The fact is, Cardinal Roy met with Marie-Paule every year; he informed her of the accusations against the Work and, after having given a ghost of a smile on hearing those statements, our Foundress gave him proof of the falsity of the accusations.

"Marie-Paule Giguère said she was the reincarnation of the Blessed Virgin, or that was said round about her and she never denied it," Bishop Pelletier asserted. That is untrue; those were the Lord's words, set down by obedience in *Life of Love*, that indicate that Mary is incarnate in Marie-Paule who, for her part, did not understand the meaning of those divine words.

Marie-Paule has many times repeated that she is the NOTHING, the ZERO, through which Mary passes; she always insists on saying that it is Mary who does everything, that it is Her Work, that she is nothing but an instrument... and that all of us can, like her, be Mary's instruments (such a humility reveals a person who is the opposite of the proud person certain people are trying to depict).

"Cardinal Vachon began to have enquiries made," Bishop Pelletier said. We know the form taken by those enquiries, unworthy of that name: the

committee of enquiry set up by Cardinal Vachon had as its mandate to study ***"what was being said about the Army of Mary"*** and its foundress. He never sought the truth by interrogating representatives of the Army of Mary.

3. "Everything is based on private revelations"

It is true that, as Bishop Pelletier says, ***"Everything is based on private revelations,"*** just as when Our Lord uplifted the spirit of the Temple of His time in order to have it pass at a superior level.

Everything is based on Marie-Paule's mystical life that has been authenticated by numerous spiritual directors, two of whom gave her the directive to always follow the orders from On-High. "As for you, always follow your angel," Bishop van Lierde told her. "You must, in all conscience, follow the indications you receive," Bishop Emery Kabongo said to her. Moreover, the Lord endowed Marie-Paule with numerous charisms that confirm the holiness of her life and the authenticity of her mystical life.

But Bishop Pelletier is in error when he declares that ***"nothing can be brought forward to confirm [the] revelations"*** Marie-Paule receives. On the contrary, her spiritual directors and collaborators have constantly been witnesses to the realization of indications given many years before by Heaven. On the human plane, such a communication between Heaven and earth is inconceivable; it was entered into more and more closely, as an indescribable purification took place, to which few souls would probably have consented.

According to Bishop Pelletier, the revelations received by Marie-Paule ***"deviate radically from the doctrine of the Church"***. On the contrary, these revelations have their source in the Bible where a mission is foretold for the Woman who is to crush the serpent (Gn 3:15) after have fought it (Apoc 12), a mission that had not yet been accomplished by Mary Immaculate.

4. The Lady of All Peoples

The ***"so-called apparitions"*** of the Lady of All Peoples, according to Bishop Pelletier, have ***"never been truly authenticated by the Church, except, perhaps, by the local bishop who said, 'Yes, that's what probably happened', but that's not a very solid confirmation. And at that moment Marie-Paule Giguère took that revelation, which was made to Ida Peer-***

deman in Amsterdam, and she made it her own. So the Lady of All Peoples was herself."

First of all, let us point out that a number of bishops who succeeded one another in the Diocese of Haarlem-Amsterdam gave recognition to this devotion. In 1951, Bishop Huibers gave approval to the prayer; in 1996, Bishop Bomers and his auxiliary, Bishop Punt, authorized public devotion and the recitation of the Lady's prayer; in 2002, Bishop Punt, having become bishop of the diocese, recognized the supernatural character of the apparitions of the Lady.

Moreover, around the world the prayer of the Lady of All Peoples received hundreds of imprimaturs; it even received a form of pontifical approval when the Militia of Jesus Christ (which propagated devotion to the Lady of All Peoples whose picture and prayer were presented at the beginning of its Constitutions) was recognized as being of pontifical right in 1982.

The Army of Mary is bound in with the Lady of All Peoples, and Heaven has directed everything so that it should be thus. In 1977, it was the seeress of the Lady of All Peoples, Ida Peerdeman, who confirmed this fact. Marie-Paule was seated beside her, in the chapel of the Lady in Amsterdam, and Ida "saw" what was like a Hand indicating Marie-Paule while a Voice said, "SHE IS THE HANDMAID."

Marie-Paule has never attributed any role whatsoever to herself; once again, it was Heaven that spoke.

5. The Community of the Sons and Daughters of Mary

"She [Marie-Paule] herself decided to found a branch known as the Sons of Mary, young men who were ordained priests in Rome, the first, ironically, by Pope John Paul II, and a community of women that is not an institute of consecrated life."

Marie-Paule did not decide to found anything whatsoever; it was on an order from Heaven that she proceeded to found the Community and the other Works bound in with the Army of Mary.

There is nothing at all ironical about the fact that Pope John Paul II ordained the first Son of Mary ready to accede to the priesthood. This Pope was acquainted with the situation of the Marian Work and, through his actions to support it, he went against the decisions of Cardinal Vachon and many other authorities who were seeking to destroy the Community and the Army of Mary.

As for the Daughters of Mary, they received, in 1986, an approval "ad experimentum" from Archbishop Peressin, Archbishop of L'Aquila, who had, at that time, taken the Community of the Sons and Daughters of Mary under his protection (to the great displeasure of the Quebec authorities who wanted to prevent the development of this Community and the ordination of the Sons of Mary). If the Daughters of Mary received no further approval, it was probably just as well, given the series of events that befell the masculine branch of the Community.

Bishop Pelletier asserts regarding the Sons of Mary: **"They were pretty**

much everywhere in the world, but as of the moment the Sons of Mary had a Pontifical Commissioner, that they were condemned, they were asked to get out of the Army of Mary. They refused and thereupon they were 'suspended'... that is to say, they were forbidden from any ministry in Canada. [Archbishop Prendergast] was, up until now, their Pontifical Commissioner, but with this last declaration I have the impression he has lost his post."

It is unimaginable that the Sons of Mary should have been called upon to quit the Army of Mary and deny their Foundress. If those priests were able to complete their studies for the priesthood – in Rome, for there were all kinds of difficulties in Quebec –, it was thanks to the financial support from the Army of Mary and its members who proved to be very generous. And since the Code of Canon Law demands that religious remain faithful to the charism of their founder, such a request by the Pontifical Commissioner was, to say the least, inappropriate.

In Canada, with the exception of the Sons of Mary working in the dioceses of Cornwall, Ontario, and Antigonish, Nova Scotia, under the direction of the local bishop who was very happy to profit from their ministry, the Sons of Mary ordained priests have, for the most part, been forbidden the ministry, and this since the end of the 1980s. That had nothing to do with the appointment of a Pontifical Commissioner, which came about much later.

As for the second Pontifical Commissioner, Archbishop Prendergast, he perhaps "lost his post" as Pontifical Commissioner, as Bishop Pelletier remarked, but he did obtain the post of Bishop of Ottawa, having, up till then, been the Bishop of Halifax in Nova Scotia.

6. "False doctrine" and "heresy"?

The Chancellor of the Diocese of Quebec reproaches Padre Jean-Pierre with having promulgated a dogma **"that finally has made official the false doctrine propagated by the Army of Mary"**. Again, that would have been a reprehensible act if it had not been indicated and prepared by Heaven.

Commenting the words of the dogma, Bishop Pelletier affirms: **"I have never seen anywhere in the dogmas of the Church that Mary was divine."** If that expression is not found in the dogmas, it is, nevertheless, firmly established in the Tradition of the Church. Many authors speak of the "Divine Mary". And in her apparitions at Three Fountains near Rome, in 1947, Mary declared to Bruno Cornacchiola: **"I am she who am in the Divine Trinity."**

One day, Archbishop Peressin asked Father Pierre Mastropietro to sign a declaration rejecting the Co-Redemption. This latter replied that if one followed his logic, all the doctrines that have been defined by a dogma would have been heresies before having been defined, whereas the doctrines not yet officially recognized are not necessarily false.

Apart from the fact that theological and dogmatic development would be hopelessly blocked; the Holy Spirit

would no longer be able to continue to transmit the Truth reserved to different epochs, the preceding Truths not being able to support them (as Christ announced to His Apostles before leaving them, adding: "The Spirit of truth will guide you to all truth").

The revelation of the Quinternity was reserved for our time, just as the revelation of the Trinity was reserved for the time of Christ. But the revelation He brought was not accepted by the authorities of that time, just as is the case today for the revelation of the Quinternity.

Another heresy, according to Bishop Pelletier: **"According to them, when the members of the Army of Mary receive Communion, they receive not only Christ, they receive Marie-Paule."**

And yet certain mystics have perceived the presence of Mary in the Eucharist. The last apparition of the Lady of All Peoples has the seeress Ida see a double Presence in the Host of Light. Again, one must not seek to "stifle the Spirit", but study before condemning.

7. "Schism consummated"

Bishop Pelletier explains that the Work has been accused of bringing about a "schism" because **"the Church of John was instituted with Mastropietro as its visible head"**. He goes on to say: **"Moreover, he signs: 'in the first year of my spiritual reign'. At that moment, the schism was consummated, that is to say, that the Army of Mary considers itself as a Church different from the Roman Catholic Church."**

And yet we still consider ourselves to be Catholics; the Church of John is a floret of the Church of Peter, no point of whose doctrine does it reject. That is why, contrary to what Bishop Pelletier makes out, our situation cannot be compared with that of Archbishop Lefebvre who led the intregrists into a schism by rejecting what came after the Council.

Bishop Pelletier says of Marie-Paule: **"Every time the spiritual directors tried to moderate her ardor, her enthusiasm, she let them drop and took others. She's a person who does not want to obey. She maintains she's obeying, but she does not want to. The members are the same; they claim they're obeying, but they don't want to."**

Marie-Paule has always lived in a heroic obedience to God's will, to the divine orders manifested to her. And to obey God she has had to disobey men... but even in this she was still obedient to men by reason of the directives given her by Bishop van Lierde and Bishop Kabongo.

As for the members, they obey the highest Authority, God, who works through His faithful instrument, Marie-Paule.

Bishop Pelletier continues, speaking of the members: **"What was their reaction to the excommunication? It's a great day of joy; Heaven's prediction that Marie-Paule would be persecuted has been confirmed.' Here again that's all she has to say. She has never considered the warnings of bishops as being invitations to change her direction, to put herself on the right path, but they have always been persecuted... For them,**

when something happens: "Oh yes, Marie-Paule predicted it in 1968, Marie-Paule predicted it in 1952." Consequently everything had always been foretold. Obviously, that is being revealed to us now, at the moment things happen."

If Bishop Pelletier knew anything about Marie-Paule's mystical life he would not speak that way. It was in 1958 that the Lord foretold Marie-Paule the crucifixion she would undergo one day by the Church, and that was set down in the first volume of *Vie d'Amour* [*Life of Love*] written in 1958 and published in 1979; so that fact was not revealed now, at the moment things are taking place. It is the same for the predictions Marie-Paule makes known to her collaborators, often years before the events come to pass.

8. Money again...

In listing the persons who are excommunicated by the Church's Declaration, Bishop Pelletier explains the meaning of paragraph "d", which is, according to him, the **"most obscure element"**. According to what he says, **"the people who simply assisted [at the ordinations at Spiri-Maria], in the nave, there, there is some doubt"**, and the Church, in the case of doubt, **"always leans to the side of mercy"**. He continues:

"To be a member of the Army of Mary, it is necessary... there are certainly lists of members, because there are obviously those who have given much money to the Army of Mary; there are those who have even sold all their possessions in order to give to it... those persons are officially part of the Army of Mary... that is what that means; they have approved these schismatic acts and continue to frequent the movement.

"Those who are officially recognized as being members of the Army of Mary and who really go there regularly, they also can incur excommunication. As for persons who go there perhaps twice a year, just to pray, it cannot be said that they form part of it [the Army of Mary], but it is understandably a danger to their faith all the same."

And the Bishop declares: **"Persons younger than 16 are not excommunicated, the mentally sick"** neither. And similarly, **"persons who act through a serious fear are not excommunicated. I just spoke about persons who have given all their fortune to the Army of Mary, and who really live there, they no longer have any place else to go. They could not leave it even if they wanted to; they would be on the street. Those persons are not excommunicated because their conditions are impossible."**

What serious accusations, defamatory in nature, liable to civil legal action for damage to reputation and lying remarks! Could Bishop Pelletier name even one person who would have given all their possessions to the Army of Mary, leaving themselves without a cent?

There were persons who wanted to give Marie-Paule large sums of money, which she never accepted. Never has

Marie-Paule asked for a cent; the Work does no fund raising. Similarly, Marie-Paule has refused to put a collection box in the chapel to receive the offerings of the faithful.

On the other hand, our Foundress is constantly giving, never touching a cent of the sums that have been given her and that she gives in totality to the Work. She detests money.

People have left a legacy to the Army of Mary, but most of the time Marie-Paule was not informed of this while they were living. And what is more, the goods bequeathed to the Work have sometimes been offered to the members of the deceased person's family.

In the past the media has been obliged to make retractions after having spread absurd, defamatory accusations by which an attempt was made to liken the Army of Mary to:

- a "dishonest organization" that "exploits people" (remarks broadcast over the television station Quatre Saisons);
- a "nest of wasps" in which "people are harassed, seized by the throat because of sums of money demanded, tracked down and who are frightened" (article by Father Jean Ravary in *L'Informateur catholique*).

TQS made retractions as did Father Jean Ravary and *L'Informateur catholique*, for they had no proof for the defamatory remarks about the Army of Mary.

9. The Redemptorists of Sainte-Anne-de-Beaupré

For the excommunicated members of the Army of Mary **"it is easy to return to the Church"**, Bishop Pelletier said,

recalling that Cardinal Ouellet has invited them to make their confession to the Redemptorists of Sainte-Anne-de-Beaupré.

What is ironic is that the founder of the Redemptorists, saint Alphonsus de Liguori, was subjected to a condemnation by the Church, pronounced by the Holy See against all the Redemptorists who lived in the Kingdom of Naples. The condemnation was lifted only after the death of the holy founder.

Even if he incurred that condemnation, Saint Alphonsus is one of the glories of the Church. An extremely prolific writer, he contributed, through his writings, to the definition of the dogmas of the Immaculate Conception and that of the infallibility of the Pope. In 1871, he received from Pope Pius IX the title of Doctor of the Church. His *Moral Theology* earned him his being consecrated by Pope Pius XII, in 1950, "Patron of confessors and moralists". In his writings he has given the title of Co-Redemptrix to Mary more than twenty times; he has also spoken of Mary Mediatrix.

"The disciple is not above the Master," and Saint Alphonsus declared: "If God's works are not battered by the winds, they do not take root."

How deep must be the roots of the Community of the Lady of All Peoples, constantly "battered by adverse winds"! And that tree will one day nourish the world with its fruits. That will be the era of the Kingdom opened by the Co-Redemptrix.

Sept. 18, 2007 **Sylvie Payeur R.**



Fr. Eric Roy

Father Eric Roy's Letter to Bishop Jean Pelletier, Chancellor of the Diocese of Quebec



Bishop Jean Pelletier



«Totus Tuus»

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Prot. n. 012/2007

WITH ALL DUE RESERVES

September 18, 2007

Registered Letter

Bishop Jean Pelletier
 Chancellor
 Diocese of Quebec

RE: Your remarks broadcast over Radio Galilée, September 17, 2007, concerning the Army of Mary and its foundress Marie-Paule Giguère

Your Excellency,

Over the radio station Radio Galilée, September 17, 2007, in an interview granted Yves Houde, you made defamatory and mendacious remarks regarding the Army of Mary and its foundress Marie-Paule Giguère.

You declared over the air: "*Persons who act through a serious fear are not excommunicated... I just spoke about persons who have given all their fortune to the Army of Mary, and who really live there, they no longer have any place else to go. They could not leave it even if they wanted to; they would be on the street. Those persons are not excommunicated because their conditions are impossible.*"

Could you name even one single person who would be in that situation? For our part, we know no such person.

For this declaration and the other mendacious remarks that cause serious prejudice both to the Army of Mary and to its foundress (and that are set down in the letters attached hereto), you would be liable to civil action.

But on the ecclesiastical level, Your Excellency, your remarks, that thus tarnish the reputation of a Work and a person and that are blatantly lacking in truth, charity and justice, are even more serious and unworthy of a representative of the Church.

Pope Benedict XVI insists so much on the necessity of making the truth known. Will you have the courage, Your Excellency, to make it known and to effect the rectification called for?

Bishop Pelletier, you are, by these presents, formally called upon to retract the mendacious remarks you made regarding the Army of Mary and its foundress – without any proof of the serious accusations you have made.

You would need to act in consequence.



Father Eric Roy
Superior General of the Sons of Mary

Copies to: Mr. Yves Houde, animator
Father Denis Veilleux, General Manager and Program Director
for Radio Galilée
To whom it may concern

Radio Galilée: a Blatant Injustice

On Wednesday, September 19, after having received Father Eric Roy's letter, the program host of Radio Galilée, Mr. Yves Houde, sent him an e-mail to invite him to come and speak on the air as part of his program "De passage" (during which program he had interrogated Bishop Jean Pelletier two days earlier). However, Father Eric could not accept the invitation immediately because he was leaving the province the next day for an apostolic voyage to Alberta, planned several months in advance. The interview, which was to be recorded before being broadcast, was thus rescheduled for the following week. It would take place on September 26, the day after Father Eric's return, and would be aired on September 27.

On the appointed day, shortly before the interview, Father Eric asked Mr. Houde if he could come to the studio accompanied by another member of the Work, Serge Laprise, and that was immediately accepted.

However, when Father Eric and Serge arrived at the radio station, Mr. Houde, while being very cordial, immediately set conditions to their meeting. He was giving the members of the Army of Mary the possibility of expressing themselves, but he did not want the conversation to deal with the interview

he had had with the Chancellor, Bishop Pelletier.

This was a regrettable tactic in the sense that it gave free rein to the lies and calumnies spread the previous week: by not responding to them, the Army of Mary left the impression that it had nothing to say on the matter. The kind of blatant injustice we have been used to enduring for years.

And who prepared this interview "so carefully"? The questions dealt with subjects that were too broad, raised outside of any context and without any logical order. They followed one another so rapidly that Father Eric could not reply to them fully. Thus, each question turned into a trap set for the Father.

To this day, September 30, the invitation addressed to Father Eric to go to Radio Galilée has been the only "reply" from the Chancellor of the diocese to the formal demand made of him that he needed to prove his accusations or retract his statements.



Sr. Chantal Buyse

In Opposition to the Authority?...

In the book *L'Évangile de Padre Pio* (Médiaspaul), Renzo Allegri wrote:

"Very few masters teach that the spiritual life is not established according to pre-set diagrams, the same for all. In general, spiritual directors are afraid of freedom, individualism, and preach absolute obedience. Of course, obedience to the legitimate authority renders everything simpler and easier for the person exercising it. But it 'standardizes' the growth of persons.

"Every human being is unique in the universe, every human being is a son of God. He has a "name", the meaning of which only God knows. Between him and the Father, there exists a vital relationship, a dialogue that serves to clarify that name, to set out a path in order to reach the goal that name indicates. No external event, no precept, not a single person can disrupt this dialogue and this journey.

"The Spirit is the first teacher, the first guide of persons. He is the one who speaks and who acts in the intimacy of consciences, and it is fundamental that one follow His inspirations in order to be genuinely able to advance in the spiritual life and to bring to fulfillment this masterpiece of uniqueness God has placed in the being of each of His children.

"It often happens, in the lives of the saints, that they find themselves in opposition to the authorities to whom they are subordinate. It even seems sometimes that they "are disobeying". In reality, that is not exactly the case. They are following the inspirations with which the Spirit is prompting their conscience. They act with prudence, docility, gentleness, but they are unable to get away from the callings of the Spirit. They feel this is the most appropriate way to reach the goal. The authorities, the spiritual directors and the confessors are called to collaborate with the Spirit and not to take His place.

"It would seem that several times during his life, the blessed [Padre Pio] found himself in conflict with his superiors. Some of them, especially his confessor and his spiritual director, who lived with him and could verify his conduct every day, had understood that he was called to a great mission and they sought to support the directives the Spirit ascribed to Padre Pio's conscience. Others, on the other hand, such as the Provincial Superiors or the Superiors General and the ecclesiastical authorities who lived far away from him, treated him in a bureaucratic manner and wanted to make him fit within their criteria. Meeting with resistance, they fought back with persecutions, condemnations and serious disciplinary measures usually reserved to rebellious or apostate religious.

"Padre Pio's existence is filled with such conflicts. On numerous occasions, he found himself in disagreement with his Superiors, to follow instead the dispositions he felt within himself. This opposition made him suffer, but it led him to always give greater importance to the voice of his conscience, thus providing a teaching that was delicate, difficult to understand, but fundamental.

"The majority of spiritual directors demand that the souls they guide obey them to the letter. They require an absolute obedience, and, in doing so, exclude the fact that the interior dialogue between the person and the Spirit living in it may sometimes have objectives that they are unaware of. They accustom people to turn their attention from this dialogue, in order simply to fix it on the external guides.

"That is a questionable practice which could even become dangerous, for it mortifies the creativity that springs from listening to the Spirit and dries up the habit of an interior dialogue with the Spirit who is the source of life." (pp. 92-93) **S.P.R.**

Sr. Chantal Buyse
September 30, 2007