

CATHOLICISM AND TRUTH

On September 17, 2007, Bishop Jean Pelletier, Chancellor for the Archdiocese of Quebec replied to the questions put to him by the journalist Yves Houde on the air of Radio Galilée.

Without a doubt, after such a blast against the Work of the Lady, many explanations would have to be given and many mistakes rectified. But one point in particular catches our attention with Bishop Pelletier, and that is the confusion which seems to exist, in his faith, his mind and his words, between Catholicism (in the traditional sense) and the truth. The same "phenomenon" was apparent in the writings of other officers of the Church, and particularly in a letter from Archbishop Prendergast (see "Reply to Archbishop Prendergast", available on our web site: [www.communaute-dame.qc.ca/actualite_Royaume amour/RAV-Mgr Prendergast_MarcBosquart_AN.htm](http://www.communaute-dame.qc.ca/actualite_Royaume%20amour/RAV-MgrPrendergast_MarcBosquart_AN.htm)).

In fact, it is even something consistent, a general rule within the Church that there does not come to the mind of its authorities that the ideas of Catholicism and of truth might not be completely synonymous! (And we are speaking here, obviously, of Catholicism as it has always been understood by the Catholic Church established throughout the world.)

Thus, with regard to the "doctrines" (and that is their word) which are presently developing within the Work of the Lady, Bishop Pelletier does not ask himself, for one moment, if there is a possibility that they may be true or even if perhaps they could eventually contain even a hint of truth. No, because they are not in conformity with "official" Catholicism, they can only be false in every regard.

The conviction that he and all those like him have that they are the only ones who are in possession of the truth leads

them to automatically reject without any possibility of appeal what they perceive to be incompatible with their ideas. How can we call this tendency to attribute to oneself alone the possession of truth? What is more, they act this way without even realizing that it means they make absolutes of considerations which are often human and have sometimes only a far-removed relation with the Spirit "who spoke through the prophets".

In matters of religion, dogmas and rites, it is dangerous to think that one is in the truth in its final form, set for ever. There is nothing that makes it easier to be blind before new truths that God may think appropriate to reveal to men. And is it not foolish to think that God would have said it all, that He would no longer have anything essential to tell us and that, as a consequence, anyone who may have originated an "idea" that is even slightly new can only be quite totally wrong.

We find this concept in most religions, but especially in Catholicism, and therein lies the problem. In fact, the same Spirit cannot inspire the directors of a Work and those that condemn it. Now – and this is so easy to prove! – the Spirit is openly guiding the Work of the Lady day after day (as He did at the beginning of the Church and as He has always done until the Church turned away from Him).

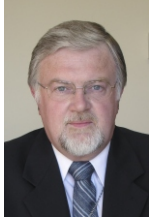
Could it be, then, that Catholicism was willed by God, not to be immutable for ever and ever, but to guide humanity during the two thousand years of the Christian era? And could it be that, now, the time has come to make way for that which will be the faith of the future: a step forward in the light that integrates the new Revelation, fusing it with the old one in order to lead "all peoples" to the Kingdom in which everything will be

transformed?

That, the Catholic Church as we know it does not allow, for the search for and the spreading of the truth is no longer, unfortunately, its primary objective. The Church does not ask itself if God could have spoken to Marie-Paule and guided her in the running of His Work – it has decreed that He cannot do so! And this leads to surprising behaviors. Just one example, but an impressive one: Marie-Paule wrote that God had informed her (almost fifty years ago at a time when nothing would have indicated this) that the bishops would condemn her one day, but the bishops, as they condemn her, do not even realize that they themselves are in the process of fulfilling what she had announced!

So much blindness! As though their intelligence has been reduced as they reduce God to their human capacity to understand His Being and His Action. That is a serious warning for all of us. Thus, religion, when it closes itself in on itself, can sometimes lead us dangerously far from God rather than leading us to Him.

For Catholicism is not a end, but a means. We are not born on this earth for the purpose of becoming Catholics; we are born for the purpose of ascending to God. Religions are means offered to us, and up to this point, Catholicism has always been the most appropriate one among them. But above Catholicism, there is the truth, in accordance with what Jesus Christ Himself declared; "I am the way, and the truth, and the life" (Jn 14:6). If the development of the truth cannot be assured by Catholicism as it is now, then God has no other choice but to give rise to a religion that will give Him glory rather than denying His intervention. September 24, 2007 **Marc Bosquart**



Marc Bosquart

"A Registered Letter"

In the afternoon of Friday, October 5, Father Eric Roy received an e-mail from the secretary of Mr. Huot, a law-

Quebec, October 5, 2007

REGISTERED LETTER

WITH ALL DUE RESERVES

Father Eric Roy, Superior General
The Community of the Sons of Mary
 626, route du Sanctuaire
 Lac-Etchemin (Quebec) G0R 1S0

RE: Our file: 1030727

Father Roy,

We represent the interests of Bishop Jean Pelletier, Chancellor of the Diocese of Quebec, and we wish to reply to the formal demand you sent him on September 18, 2007. In that letter, you claim that our client made defamatory and mendacious remarks with regard to the Army of Mary and its founder, Mrs. Marie-Paule Giguère.

First of all, we would like to note the following. As far as we know, you are not a lawyer registered among the members of our order. Now, you ordered our client to retract his comments, first of all with regard to a moral person whom you

yourself describe as being the Superior General, and also with regard to a physical person, Mrs. Marie-Paule Giguère. We are of the opinion that you cannot leave the impression that you are acting in justice on behalf of Mrs. Giguère, for, in so doing, you are transgressing the law and the regulations of the bar, the right to represent a third party in such circumstances being reserved solely to the members of the Order of Barristers. The Quebec Bar will have to look into your manner of acting.

On the main issue, our position is the following. As you are aware, on March 26, 2007, His Eminence Cardinal Marc Ouellet, Archbishop of Quebec, addressed a declaration to all the faithful of the diocese concerning the status, the activities and the works associated with your movement, the Army of Mary. Cardinal Ouellet declared:

"Those responsible for the Army of Mary have excluded themselves from the communion of the Catholic Church... The Army of Mary has clearly and publicly become a schismatic community and, as such, a non-Catholic association. Its particular teachings are false and its activities are not able to be frequented nor supported by Catholics."

On July 11, 2007, the Congregation for the Doctrine of the Faith, under the signature of the Prefect, Cardinal William

Levada and of the Secretary, His Excellency Angelo Amato, made known in a declaration, among other things, that the members of your movement and its associated works, having adhered to the schismatic acts described therein were themselves "in schism and, therefore, they have incurred an excommunication latae sententiae".

It was within that context and for the purpose of explaining to the population of the diocese the scope and the limitations of these official acts of the Church that the Chancellor of the diocese felt it was necessary to participate in a program aired on "Radio Galilée" on September 17, 2007. In a commentary that was quite moderate and respectful of everyone, our client summed up the decisions taken by the ecclesiastical authorities and the motives that underlay them. Furthermore, he mentioned that, in spite of the general nature of the terms used, certain exceptions stipulated in canon law were applicable.

Thus, the following remain in communion with the Church, those persons who, according to canon 1323, violated a law or a precept while being forced to do so by "grave fear". From his knowledge of canon law, the Chancellor was quite right to mention that certain persons having given the near totality or the totality of their possessions to your organization may be led to remain as members of an organism they know to be schismatic without incurring the sanctions of the Church. It would seem to us that, once again, this is the expression of a great indulgence on the part of the Church and the ecclesiastical authorities, which you yourself should recognize as such, and yet you are opposed to it.

We have read attentively the pseudo refutation of our client's remarks that a certain Mrs. Sylvie Payeur-Raynaud gave. This text entitled "Replies to the false and defamatory remarks made by Bishop Jean Pelletier", appears to us to be, without a doubt, a reiteration of the schismatic and heretical remarks made by your movement which Cardinal Ouellet and the Vatican have denounced. We have no intention of making a complete analysis of them here, but as an example, we will consider only topic 4 entitled "The Lady of All Peoples" in which, after having mentioned the official recognitions the devotion to the Lady of All Peoples would have received, it is written on page 4 that:

"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."

In 2004, Cardinal Ouellet wished to verify with the bishop of Haarlem-Amsterdam, Bishop Josef M. Punt, if some sort of recognition of your movement could be implied from the remarks made by the seeress Ida Peerdeman. The committee responsible there for what concerns the Lady of All Peoples confirmed that Ida Peerdeman never said a word or made any allusion to Mrs. Marie-Paule Giguère, and to sum it up, it concluded the following with regard to your movement:

"It is not without importance to mention the fact that the Foundation is distancing itself from the organization of Marie-Paule Giguère and its activities, and even that it does not have nor does it wish to have anything to do with this organization."

Therefore, your claims regarding the links that exist between the seeress Ida Peerdeman, your movement and your founders mislead the Christian community.

We conclude the following: our client acted in good faith; he informed the community of believers of the serious consequences your actions and those of your movement brought upon you, and nothing can be reproached him.

We warn you that any proceedings you may undertake will be duly contested and, in our opinion, are doomed to fail. If you institute such proceedings, we also intend to ask the tribunal not only to reject these latter but also that you and your movement be condemned to pay all the extrajudicial fees for abuse of proceedings.

Sincerely,

STEIN MONAST S.E.N.C.R.L.

per:



Louis Huot

HL/lp

cc: Bishop Jean Pelletier

The Spurned Truth... Will One Day Be Uncontested!

Once upon a time in a far-off region, there was a group of farmers who wanted to take up again wholesome practices with the goal of respecting nature as a whole even more. They had been made alive to this through ecological "disasters" and the disappointments that came with a relentless and strenuous cultivation which, sooner or later, was doomed to fail, and they remembered the success and the incredible harvests their ancestors had had. So they decided to listen to their conscience so as always to act properly by respecting the laws of nature and by following the valuable advice of a good and wise Patriarch who was exceptional for his virtues, his knowledge and his clear-sightedness. Not only was everything this Patriarch announced constantly borne out, but more than that, when the farmers put into practice his judicious advice, they saw their crops and their lives positively transformed. The labor was not any less difficult for these farmers, but the results, the peace and harmony resulting for themselves and in their entire environment confirmed that they were following the right track both to provide for their needs as well as to remain in harmony with nature.

However, one day, they were accused of no longer respecting the "mod-

ern" or "current" agricultural practices, and so it was that hostile farmers, zealous unions and government ministers began to get involved in the situation for the purpose of bringing to a halt this "new practice" adopted by these farmers of good faith (this practice was not, in fact, completely new, but was founded on bases that had been recognized from all time). So they were accused of "disturbing the habits" and even of representing a danger for all the agriculture in the region. The grumbling grew to such an extent that an influential consultant in agriculture came forward to warn the population. Despite the fact that he knew very little about the group of farmers and their manner of proceeding, he voiced very negative opinions in their regard. He even went so far that he dared make fallacious remarks, without obviously having any evidence to support his statements, with the result that his opinions and comments were always increasingly further removed from the truth. So the people who had listened to this consultant were led astray; doubt had been sown, the truth had been manipulated so that a large majority of the population began thinking that these farmers were victims under the influence of a crazy old man when, in reality, it was quite the contrary. The good Patri-

by Father Eric ROY

arch was only giving good advice, leaving the farmers always quite free and without ever asking for anything in return. It was the farmers who, filled with gratitude, spontaneously spoke of his generosity in their favor.

So, our group of wronged farmers quite naturally asked that the truth be re-established and henceforth respected. It was a very simple request that would take up only a few seconds of the consultant's time. It was simply a matter of telling the truth to the population, namely, that none of the farmers had been forced to follow the Patriarch's advice and they could all freely choose the way they would cultivate, which was contrary to what he had previously declared with authority but which was not in conformity with the truth. It would all have been so easy!

But he chose instead – and no one knows why – to complicate the situation. He did not take into consideration the request that had been made of him and sought assistance from foreigners, even more influential, whom he hoped would be able to defend him but who were even less informed on the subject being dealt with. These latter replied to

the farmers by means of a presentation mentioning an irregularity in proceedings, proffering threats against them and seeking by all means to frighten them, all the while forgetting the essential thing that had been requested at the beginning, that is, simply re-establishing the truth of the facts. One could understand nothing of their discourse. And it was quite surprising, coming from influential and intelligent individuals, for, ordinarily, even a child is able to understand that one must tell the truth.

In spite of everything, the good farmers continued to defend their method of cultivation for a long time, and little by little the population understood and saw with its own eyes the benefits of this agricultural practice that respected the laws of nature. The other people also adopted a way of life that was closer to this latter, for the greater happiness of everyone, and all were amazed and rejoiced.

The story does not say what happened to the consultant, the unions and the government ministers. Some think that a few of them, after having understood where the truth lay, finally rallied themselves behind the good cause. Others, on the contrary, say that they all obstinately refused to see the excellent and abundant fruit which allowed the people in that region to live harmoniously in a little corner of paradise. Perhaps we will find again, some day, the

missing part of this story in order to be able to tell you about it. All we know for the moment is that the tactics and stratagems used by these people during this episode were neither glorious nor even respectful. On their part, it was even quite frankly ignominious.

This parable does not tell us either what finally became of the good and wise Patriarch with his many talents. But the farmers were convinced, in the very depths of their being, for they had recognized in him the Truth, that he would always be there to guide them and help them to make of this part of the country not only a blessed and protected land, but also a sign and a model for all the persons of good will amid all the peoples of the earth.

* * *

The Truth is intended to enlighten the intelligence and to be known by all. Even if, at times, some gravely offend it shamelessly, it always ends up by being victorious and being revealed for all to see. Thus, in this case as in the others, it will recover its rights forcefully and authoritatively, to the great shame of its detractors and the amazement of its defenders.

The recent events surrounding the declaration of excommunication of the members of the Army of Mary are helping us to understand the magnitude of the struggle and the cleanup that must precede the era of peace announced in

the Apocalypse as well as in the messages of the Lady of All Peoples. That time will be the time of the Kingdom: it has begun, yes, but it must still be fully established so that Christ the King may reign in all hearts and over the entire world. Saint Paul defines this Kingdom in very simple and clear words:

"THE KINGDOM is... a matter... of justice, peace, and the joy that is given BY THE HOLY SPIRIT." (Rom 14:17)

Yes, may the True Spirit come quickly, for when we see how badly off our world is, we must really hope for a radical change!

If, for the moment, people, by spurning the truth, do not want to render justice to the Work, let us reply with our perseverance which rests on the certainty of the forthcoming victory of the Immaculate. Let us not stop fighting; let us be witnesses of the truth. If the Evil One attempts to incessantly claw at us, let us wholeheartedly invoke the Immaculate who is to crush his head. We must continue the good fight with courage so that the prophecy from the Book of Isaiah may be fulfilled:

*"Observe what is right,
do what is just;
for my salvation is about to come...
For my house shall be called
a house of prayer
FOR ALL PEOPLES!"* (Is 56:1,7)

Father Eric Roy, O.F.F.M.

"Pseudo" Schismatic Members

Following the official condemnation of the Community of the Lady of All Peoples and its members by the Congregation for the Doctrine of the Faith, we are forced to realize that there is a fresh outbreak of certain expressions which had almost disappeared both in ecclesiastical and media circles. These expressions are the following:

- "excommunication latae sententiae"
- "schismatic movement" or "schismatic organism"
- "consummated schism"
- "heretical doctrine" or "false doctrine"
- "so-called ordinations" or "pseudo-ordinations" or even "invalid ordinations"
- "pseudo-refutation", "reiteration of schismatic and heretical statements" (in reference to the respectful and pertinent replies of Mrs. Sylvie Payeur Raynauld published after the comments made by Bishop Jean Pelletier on September 17, 2007, during a broadcast by Radio Galilée).

At a time when we so often hear speak of the right to freedom of expression and compromises (be they reasonable or not) and where, for decades especially in the ecclesiastical circles of Quebec, so little attention has generally been paid to orthodoxy, it is nevertheless astonishing to see so many voices suddenly raised with regard to the Army of Mary. Some claim to have both the right to speak out and the right to muzzle the representatives of the Work, while others assume the power and the right to recognize what is "right" and to condemn what is "wrong", to distinguish between what is "true" and what is "false", and therefore what is "authentic" and what is "schismatic".

But what is most striking is that, in a world which considers itself to be so ad-

vanced in knowledge, research tools and means of communication, it is necessary to have recourse so often to the prefix "pseudo" in order to define a reality about which many detractors of the Work, in fact, know very little, if anything at all, except for all the hearsay.

The prefix "*psuedo*" which comes from the Greek "*pseudos*" which means "false, deceiving, lying" is used to form a large number of words in today's language. In most cases, "*pseudo*" means "that is falsely, that is to be taken for..., that wants to be taken for...".

In the case of the interventions recently made against the Work, the use of the prefix "*pseudo*" added to such words as "ordinations" and "refutation", to mention only those, lacks strictness and is certainly not imbued with kindness.

What is paradoxical, under the circumstances, is the fact that both in the ecclesiastical milieu and the lay world, there is such a concern for orthodoxy with regard to the Army of Mary, when, for many people even within the Church the idea of orthodoxy is completely outdated, to the point of having become a topic that is almost taboo.

The accusation of schism or heresy brought against the Community of the Lady of All Peoples and its members is so completely contrary to the truth that it is permissible to ask oneself if all these proceedings set in motion by certain ecclesiastical authorities (in particular, those who are closely linked to the mandate of the last Pontifical Commissioner for the Sons of Mary) were not, in fact, a means of attempting to exonerate the Church of Peter for having rejected the divine plan of the Co-Redemption and therefore, in a certain sense, for its own

schism in regard to this latter.

Some might claim that this statement is an exaggeration, even gratuitous. And yet, as of 1992, Archbishop Mario Peressin himself had an inkling, at least partially, of the importance of the spiritual combat being waged within the Church at that time and what was a stake in this battle.

At that time, following the publication of Marc Bosquart's article entitled "*In Honor of the Co-Redemptrix*" in *Le Royaume*, no. 88, of July-August 1992. Archbishop Peressin, quite put out by this article by Marc, told me of his concern and asked me what I thought of its content. Before my favorable appreciation of it, he replied that he could not see how, as a Son of Mary, this could concern me.

In my poor words, I then attempted to explain to the Archbishop that the mystery of the Co-Redemption as Marc had explained it was indissociable from the life of our Foundress, and consequently, it was an integral part of all the spirituality of the Work and the Community.

Obviously irritated by my answer, Archbishop Peressin, standing, then forcefully thumped my desk with his fist and shouted: "You do not understand that the Holy See wishes, at all costs, to avoid a schism with the Canadian Episcopal Conference?!"

I spontaneously answered him: "But, Your Excellency, don't you think the schism has already been consummated in Quebec?! The only thing is that it isn't out in the open!"

"That's none of your business," Arch-



**Padre
Jean-Pierre**



Archbishop Mario Peressin

bishop Peressin concluded. "Very well, Your Excellency," I responded, and I did not say any more.

Effectively, the schism of the Canadian bishops and more particularly of the bishops of Quebec, was and remains the business of the Roman Curia. It is a delicate situation for the Holy See which, for years, has sought to no avail to find a solution of episcopal communion with the Canadian Episcopal Conference. It could neither solve nor dissimulate the dissensions on the level of the faith that were brought to the fore, quite involuntarily, by the mere presence of the Army of Mary whose fidelity to Rome and to the Pope constituted a continuous calling into question for the Quebec bishops and, for Rome, an embarrassing voice crying out in the desert.

Being unable to find a solution to the dissidence of the Canadian Episcopal Conference, Rome chose not only to sacrifice a Work of God raised by Heaven to cause the Serpent to lift its head and have it crushed by Mary, but also to ally itself to the Episcopal Conference, with the result that it let the Grace visiting the world in this time of the Co-Redemption pass it by.

This schism, which was already "consummated" by certain Canadian ecclesiastical authorities, has now been ratified by Rome through the official condemnation of the mystery of "Celle" who once was Mary and who is our Co-

Redemptrix, our Mediatrix and our Advocate.

Before this mystery which is being realized at the time of an end, redeemed humanity is invited to recognize in the baptism announced by the late Father Philippe Roy, the first Marian Father, to Mother Paul-Marie on December 30, 2005, the blessed advent of the new Church within which the first child, the little Sara, would be baptized the following January 1.

While making all due allowances, this baptism indicated by Heaven fits in with the Presentation of Jesus in the Temple when the elderly Simeon prophesied that He would be a sign of contradiction.

As proof, here is the full account of this celestial intervention by Father Philippe, the last part of which Mother Paul-Marie had kept secret until now, out of humility and thoughtfulness:

"YVAN'S CHILD IS TO BE BAPTIZED HERE, AT SPIRI-MARIA. THEN, SOON, IT WILL BE INSCRIBED IN THE REGISTER OF THE NEW CHURCH. THE OTHER IS ALREADY SCHISMATIC."

"THE OTHER IS ALREADY SCHISMATIC..." Thus, fifteen years after Archbishop Peressin had announced the schism of the Canadian ecclesiastical authorities, Heaven was declaring that the schism of the Church of Peter had henceforth been consummated, even before the Declaration of the Congregation for the Doctrine of the Faith, of July 11, 2007, notified the following September 12, officially ratified the Church of Peter's refusal of the divine plan.

This latter, by rejecting the divine plan of the Co-Redemption, has excluded itself from this plan and become "the Church that condemns", being itself condemned by Heaven.

But God, in order to save His Church,

is renewing it in the Church of John, His Church of Love.

What an unfathomable and ineffable mystery of love! What grace, what hope, and at the same time, what a responsibility for all of us, collectively as well as personally. As Saint Paul reminded us in the second reading from the Mass for the 28th Sunday of Ordinary Time (year C): "Here is a saying that you can rely on: if we have died with him, then we shall live with him. If we hold firm, then we shall reign with him. If we disown him, then he will disown us. We may be unfaithful, but he is always faithful, for he cannot disown his own self."

Therefore, let us not be troubled or worried, dear brothers and sisters, if we are accused here and there of being schismatic. In a world in which many like to add the word "pseudo" everywhere, we might end up one day by being considered to be "pseudo-schismatics" in relation to those who unjustly accuse us and who, in spite of appearances, are in fact the "real schismatics". Without their being aware of it and even though they claim fidelity to the Church of Peter, Heaven does not hesitate to call them, like us, to a renewal in love within the Church of John.

Let us remember that even Archbishop Peressin, who, so often in the past, wanted to be considered as the "founder" of the Sons of Mary, would henceforth not have the possibility, in all likelihood, to raise himself beyond the simple title of "pseudo-founder"...

May God keep us all, today and more and more every day, in fidelity to His will and His love in His only Church of love.

October 13, 2007

Padre Jean-Pierre

Mastropietro, sei tu, la penna di fuoco!

(Mastropietro, you are the pen of fire?!)

On November 28, 2003, on the occasion of a diocesan celebration organized at Saint Roch church in Quebec City to underline His Eminence Cardinal Marc Ouellet's entry into the College of Cardinals, I offered, like a good number of Sons and Daughters of Mary present for the circumstance, my best wishes to His Eminence.

The Cardinal, while warmly clasp my hand, said to me: "Have confidence! Everything will be fine!" Then, I withdrew to go discreetly down the right side aisle towards the front to also greet His Excellency Bishop Luigi Ventura, Apostolic Nuncio in Ottawa.

Having come up to His Excel-

lency, I greeted him and simply introduced myself. I had hardly had time to say my surname that he exclaimed: "Mastropietro! Sei tu la penna di fuoco!" (Mastropietro! You are the pen of fire?!)

Somewhat surprised by his reaction, I simply replied in Italian: "Non lo so." (I don't know.) Then, His Excellency went on to say, in a lively tone: "Tu sei una penna di fuoco! Stai attento con le tue lettere!" (You are a pen of fire! Be careful with your letters!)

For my part, surprised by this statement, I merely smiled thinking that Bishop Ventura was teasing, but he immediately added: "Cosa vuoi?! Vuoi fare scoppiare la Chiesa?!"

(What do you want?! Do you want to split the Church?!)

Not knowing what to say in reply to this odd remark that was as sharp as it was unexpected, I could only laugh wholeheartedly. The Nuncio also began to laugh, and then he turned to my brother, Father Jean-François, to recommend that he keep an eye on my writings.

Once the presentations had been made, and in the presence of a few other confreres, Bishop Ventura spoke to us briefly of the ecclesial ideal, adding that he would come to visit us one day at Lac-Échemin, specifying that it will be "... to eat 'pasta asciutta' (pasta) because, apparently we eat well at your place".

Padre Jean-Pierre

(Cf. *Le Royaume*, no. 164, November-December 2003, p. 5.)

Not once did I think I would ever live to see the promulgation of the last dogma so long awaited or see the glorification of the Lady of All Peoples from which flow all the other realizations. The most unexpected for me was to see "Heaven open", and to see it through your eyes (grace of March 3, 2007), a grace which Marc commented upon. In "Life of Love", you wrote: "They will say we did this on our own; that would be giving us too much credit..." Yes, Heaven is with us to stay.

— Thérèse Foligné