



# LE ROYAUME

« Que ton règne vienne... sur la terre comme au ciel. »

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## The Sign of Our Time

by Joël FORTIN



Saint Joan of Arc, the Maid of Orleans

“The signs are contained in my words,” said the Lady of All Peoples. One of those signs is the presence of Joan of Arc (January 6, 1412 to May 30, 1431), the only saint mentioned in the apparitions and messages of the Lady of All Peoples in Amsterdam.

“A word takes shape:

“CONFLICT”...

“The Lady speaks: ‘A conflict will break out in all of Europe, and outside it.’

“A dreadful sensation of paralysis takes possession of my limbs.

“‘This conflict will be hard; a SPIRITUAL CONFLICT.’...”

“Here now is the Vatican, the central point of the world. It is as if the Vatican were turning. The Pope is seated, grave, motionless, two fingers raised, looking straight ahead of him.

“At this point I must strike myself on the breast three times.

“Someone arrives. He is on a horse and is clad in a breastplate. I ask, ‘Who is this?’ And I hear:

“JOAN OF ARC”...

“A word appears, formed in large letters, I read it aloud:

“TRUTH!” (Raoul Auclair, *The Lady of All Peoples*, 6th apparition)

Joan of Arc announces the battle of the Woman of the Apocalypse. Joan prefigures the coming of the Co-Redemptrix, the Sign of our time. The Sign of signs. The mystery of numbers reveals it. Just as Melchisedek and the prophets of the Old Testament announced the Redeemer’s sacrifice, so too Joan of Arc and other mystics announced the sacrifice of the Co-Redemptrix. Joan of Arc and the Co-Redemptrix. At an interval of 555 years, two 5-month trials: Joan of Arc’s trial (January 9 to May 29, 1431), and the Army of Mary’s trial (December 9, 1986 to May 4, 1987). The numbers: 5, 55 and 555 shine forth in these events. Now the number 5 expresses the mystery of the Lady of All Peoples, mysteries of the Kingdom.

As it was for Joan of Arc who, during her trial, was asked to recite the *Our Father* and the *I believe in God*, which she refused to do except in confession, the authorities requested of the priests Sons of Mary on several occasions that they profess and sign a profession of faith based on the *I believe in God* but expanded so that it excluded, in fact, any possibility of the divine mystery being able to develop. Obviously, Joan of Arc prefigures the Sons and Daughters of Mary.

The seeress in Amsterdam presented Joan of Arc, the personage she saw in these words: “Someone arrives. He is on a horse and is clad in a breastplate.” A prophetic connection can be glimpsed with the Knights of the Army of Mary, men and women in the service of the Lady.

Joan of Arc was excommunicated, condemned and judged to be “heretical, schismatic, a witch, relapsed, idolatrous, renegade”, etc. Attending her trial, there was a cardinal, two future cardinals, eleven titular bishops or future bishops, one hundred abbots of monasteries, over three hundred priests, doctors and masters. Comparatively speaking, since 1986, the Army of Mary and Marie-Paule have been the object of incessant condemnations on the part of Roman authorities and the whole of the Canadian bishops, and hundreds of bishops, cardinals, priests and theologians. Like Joan of Arc, Marie-Paule has always relied on obedience to the Lord’s “indications”.

Inspired by voices from On-High that advised her to “reply with audacity”, Joan of Arc spoke boldly to her ecclesiastical judges who said to her:

“Do you rely on the militant Church if it tells you that your visions are illusory or diabolical?”

“I will always rely on Our Lord whose command I will always follow.

“Do you not believe that you are subjected to the Church on earth, to our Holy Father the Pope, the cardinals, archbishops, bishops and other prelates of the Church?”

“Yes, with Our Lord being the first served.”

Joan of Arc’s good name was restored in 1456 by Pope Calixtus III, after six years of enquiries and proceedings, and she was canonized in 1920 by Pope Benedict XV.

Who sinned against Jesus and Joan of Arc? The same persons who are now sinning

against Marie-Paule. *"In its Son, all of Israel was scandalized, and Justice as well as zeal, the Law and the Temple were sullied. In Joan, the entire country sinned: the king first of all and his advisors, the bishops and princes, the doctors and the soldiers, the monks and the villeins. All.... The people of the Church were the first..."* (Fr. Doncoeur, *Les mystères de la Passion de Jeanne d'Arc*, L'Art catholique, 1930, pp. 11-12)

Spiritual authors are drawing a parallel between Joan of Arc's passion and Jesus' passion. All the more so, following

the model of the Co-Redemption, Marie-Paule's passion is identified with that of Jesus. The profusion of charisms in *Life of Love* bears witness to the truth.

Max Weber provides an eloquent demonstration of the power of the truth that has been freed: "The charism... abolishes the obligations of the rule and of tradition.... It imposes a subjection to something that did not previously exist (quoted par Mary Gordon in her book *Jeanne d'Arc*, Fides, 2002, p. 13).

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## What If "Our Time" Was Prophesied in the Apocalypse?

In the last issue of the paper *Le Royaume* (no. 187, September-October 2007), the Declaration of excommunication of the members of the Work who chose to remain faithful to it was published. Astonishingly, this declaration did not explicitly mention Mother Paul-Marie. Is this not mysterious, especially since we know that the Work was entrusted to her? It seems that the Foundress eludes the authorities of the Church of Peter. It really makes us think of the prophecy found in the Apocalypse: *"He [the dragon] pursued the woman... But the woman was given the wings of a gigantic eagle so that she could fly off to her place in the desert... far from the serpent..."* (Apoc 12:13-14) When we apply this passage to the present situation, we do not want to insinuate that the authorities are like the dragon. However, they can, without realizing it, play his game. This seems all the more obvious given the fact that, at this time, what follows in that passage is being realized to the letter. In fact, after having realized that he could do nothing against the Woman, the Dragon *"went off to make war on the rest of her offspring, on those who keep God's commandments and give witness to Jesus."* (Apoc 12:17)

What have we been seeing since September 10,

2007, the date when the decision of the Congregation for the Doctrine of the Faith was made public? Previously, the accusations were directed mainly against the Foundress, whereas now it is the members of the Work who have become the target of the adversaries. Everywhere, they are taken to task. Up to now, they worked discreetly in the service of the Church and they were, as the bishops and parish priests themselves admit, "their best Catholics". Parishes are losing much. Many priests are disconcerted, torn between obedience to the authorities of the Church and obedience to the voice of their conscience which proclaims the innocence, not to say the exemplarity of the Work's members. In many cases, they are secretaries, cooks, sacristans, organists, Eucharistic ministers, choir masters, choir members, florists, workmen, altar servers, readers, catechism instructors, etc., and they must be asked to leave their service or apostolate. That explains the fact that certain parish priests, in all conscience, consider it their duty not to take into account the excommunication. In one diocese, the bishop even asked his priests not to refuse to give Communion to the members of the Work. We appreciate

this gesture, for we are firmly convinced of still being Catholics. Whatever the case may be, the information media is still spreading, for all to hear, the same false and unfounded accusations of schism and heresy, a real flood of calumnies covering the earth. Once again, is that not what was prophesied in the Apocalypse: *"The serpent spewed a torrent of water out of his mouth to search out the woman and sweep her away... and went off to make war on the rest of her offspring..."*? (Apoc 12:15,17)

Being the privileged witnesses that we are of the fulfillment of these biblical prophecies, must we not side with the Woman? Our faith in the divine mystery revealed by the Lady is one more reason to obey her when she insists that her prayer, given in Amsterdam, be recited fully, as it was given: *"WHO ONCE WAS MARY' must remain as it is."* (29th apparition, March 28, 1951)

Are we being disobedient when we obey God? Would it not be a lack of fidelity on our part and a lack of courage to shirk the Lady's injunctions? The sorrow we feel by going against the authorities of the Church of Peter whom we love and respect must not stop us. It would be understandable to give in to the pressure and choose the

easier way of infidelity to God in order to follow men... And then, who would bear witness to the divine action in our time? To follow the Lady is to walk according to God's plan for His Church, as it is described in the Book of Revelation.

A day will come, and that day may not be too far off, when we will look admiringly at those who will have received the grace of remaining with the Co-Redemptrix during the hour of infamy and tribulation.

May the triumph of the Lady or of the Woman, *"who once was Mary"*, rapidly spread to all corners of the earth and may all peoples, finally rendered peaceful, be gathered together in the joy of the Kingdom. May the day come when they will sing with one single heart, the glory to God through Mary. Then the request found in the Our Father – *"May thy kingdom come on earth as in heaven"* – will have been fully granted and all will see, in the Lady of the Apocalypse, *"the Mother of the new Earth and of the new Heaven"*. (*White Book I, Eucharistic Graces*, p. 162)

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