



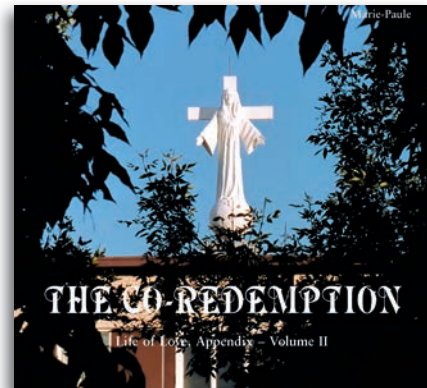
# Life of Love: A Summary

APPENDIX, VOL. II

Between June 1985 and November 1986, conflicts and advancements continued to mark the life of the Work on two continents. However, the death knell would nevertheless toll for the “great international development” of the last decade. A major “crisis” was looming, in fact, in the wake of the publication, in 1985, of Marc Bosquart’s first book entitled, *From the Divine Trinity to the Trinity of the Immaculate*, as well as a second one published in 1986, under the title of *Le Rédempteur et la Co-Rédemptrice*, a new “revelation” which, for the religious authorities, was totally unacceptable. “THE CHURCH IS GOING TO EXPLODE”, the Lord had foretold. (p. 253) Marie-Paule would “accept in advance the condemnation [looming] on the horizon.” (p. 272)

Thus does the fulfillment of God’s great plan for the regeneration of humanity carry on. Thus, is “crystallized” the Work of

## “THE CO-REDEMPTION”.



### IN QUEBEC...

“A rather tedious labor” Marie-Paule would admit as she had to continue recounting the ups and downs of this battle in which “the tiny Army of Mary” was thrust, a battle led by the Church... which will have “tormented the MOTHER of All Peoples”. Everything has not been told in this regard, far from it, despite the numerous details, and nothing was written about other problems caused by certain newcomers in the Work, outside of the fact that these members were “little committed to interior reform, and... [were] an involuntary burden [to us] rather than an appreciable support, requiring constant courage on our part in order to help and support them,” Marie-Paule indicated. Acceptance of the cross, love and self-abandonment remained her daily recourse. But she would have to admit, “the road ahead [will be] long and arduous” (p. 13)

Thus, the Army of Mary continues to be attacked in the media which peddles a flood of accusations, particularly with regard to its expansion in Lac-Etchemin which consists in the purchase of numerous wooded lots, the renting of two floors at the Institute La Mennais to lodge the Sisters, and the purchase of a small house on a large tract of land along Rural Route 14 which would immediately become known as “Saint Joseph’s Farm”. Finally, there was the acquisition of a little house along Rural Route 12 which would be called “the Cenacle” and where Marie-Paule would come to rest and work, thus becoming, as the Lord said: “THE FIRST CONTEMPLATIVE”. In response, a booklet, providing all the necessary details and rectifications to establish the truth,



Marie-Paule at the age of 63 (1984).

was published under the title, *Lac-Etchemin*.

However, the publication of Marc Bosquart’s books is what would definitely nail Marie-Paule to the pillory. The hypotheses they contain concerning the “mystery” of the Immaculate revealed through the Work of *Life of Love*, immediately become subjects of opposition, causes for scandal and rage. One day, Marie-Paule would express concern over the lot of

the French-Canadian people, Catholics (cf. *App. III*. p. 37), because “the Jewish people acted in the same way, and they still bear the odium of their pride.” And she would add that it was necessary “to wait calmly, for if all of it is of God, everything will come to pass in the simplest manner and with no noise.” (p. 72)

The abscess would finally burst when a report was prepared by a Diocesan Committee in Quebec charged with investigating the Army of Mary, whereas the Directors of the Work were never even heard. More than that, they were not even allowed to take cognizance of this report before the meeting of December 17, 1985, to which they were summoned by the Archbishop. This report, destined to be forwarded to Rome, recommended nothing short of the “revocation of the decree establishing the Army of Mary”. Marie-Paule reacted to it in an authoritative manner in a letter denouncing first of all the absolute-

ly inequitable procedure imposed by Cardinal Vachon in this matter; then justifying the devotion to the Lady of All Peoples; explaining once again the mystical dimension of the Work, always disregarded; refuting, with supporting proofs, the accusa-

tions of disobedience, of promoting a personality cult towards her, of founding Works without approval; and shedding light on many other supposed deviations. (cf. pp. 128-133). And Heaven would send its support. On December 20, Marie-Paule “heard”: “YOU WILL ASK MONSIGNOR KABONGO TO BE YOUR SPIRITUAL DIRECTOR,” he who was none other than Pope John Paul II’s private secretary. (p. 133)

### ... AND IN EUROPE

Already the previous September, Father Mélançon had had to make an urgent trip to Rome to meet with Monsignor Kabongo, for pressure had been exerted on top-level authorities to prevent Father Denis from accompanying the Sons of Mary to Rome as their Moderator. The fate of the seminarians was at stake, for as Cardinal Vachon had said to Father Denis’ Superior: “It’s all got to be wiped out and those future priests made to disappear.” (p. 70) Finally, several steps, facilitated by Msgr. Kabongo, brought about a positive outcome and allowed the Sons of Mary to return to the Eternal City. On the following October 14, Marie-Paule “learned” that the Pope was the one who saved the Community by ordering his secretary to urge Father Denis to come to Rome and bring the students.

Moreover, in France, things were not going well at all with the Militia of Jesus Christ. Influenced by the defamatory articles published by the press in Quebec which was fed by an ecclesiastical “mafia” (“there is a false church – ‘smoke of Satan’ – which is at work at the center of Christianity, as in Quebec” (p. 295), certain members of the Order went on the warpath, strongly attacking the Army of Mary. The Master General of the Militia had already openly expressed his reservations concerning *Life of Love*, so it was not surprising that Marc’s book, presenting Marie-Paule as the figure of a new reality, the “Trinity of the Immaculate”, would provoke an outcry against her. The break became inevitable and the Militia would lose, in one shot, 2,000 members who, being faithful to the Work, would resign, fulfilling what had been foretold earlier and passed on by Marie-Paule: “the Army of Mary would one day be alone to wage the good fight”. (p. 138) (It should be noted that the Marian Movement of Priests had already separated itself from the Army of Mary, as Raoul Auclair noted in a letter addressed to the Master General on November 26, 1986.)

During the period covered by this volume, Marie-Paule, accompanied by a few collaborators, made four trips to Italy. The first one took place from November 28 to December 9, 1985. On that occasion, Father Mélançon gave to Msgr. Kabongo (but it was also intended for the Holy Father), Raoul Auclair’s recently published book, *L’Homme Total dans la Terre Totale*, as well as the first three chapters of Marc Bosquart’s second book.

Then, Msgr. Kabongo asked to also receive the complete series of *Life of Love*, and to be able to meet with Marie-Paule. “A mystical soul” himself, he said, on the day of that meeting, that he was honored to receive the foundress of the Army of Mary. He encouraged her to “stay there”, for she is always ready to withdraw into the background, praying that God would give her “the strength to carry on with this work to the very end”. There was also a meeting with the Archbishop of L’Aquila, Archbishop Peressin, who expressed the desire to become the “Father” of the Community of the Sons and Daughters of Mary and who also hoped to welcome some Sisters in his impoverished diocese with its great needs. At his audience on December 4, the Pope would shake Marie-Paule’s hand and bless her.

On January 1, 1986, Archbishop Peressin officially became the Protector of the Community of the Sons and Daughters of Mary and, on February 2, he issued a decree giving the Community of the Sons of Mary a moral and juridical personality as an Association working in the Diocese of L’Aquila.

Marie-Paule’s second trip occurred between February 20 and March 3, during which there was a general audience with the Holy Father who drew a cross on Marie-Paule’s forehead, saying: “I bless the Daughters of Mary”; the ordination to the diaconate of a Son of Mary by Archbishop Peressin; the visit of a building at L’Aquila which could accommodate the proposed Seminary, once the necessary refurbishing work will have been completed. Finally, Marie-Paule met with Msgr. Kabongo who accepted to become her spiritual director and gave her judicious advice. With regard to *Life of Love* which he was reading, he did not hesitate to say: “These books could convert the entire world, even the bishops.” (p. 199)

As Marie-Paule had foreseen, it was not long before there were attacks against Archbishop Peressin. In March, the Congregation for the Religious, spurred on by Cardinal Vachon, forbade his helping the Sons of Mary. Father Mélançon wrote to him to enlighten and encourage him through his personal testimonial, but also to remind him of his own words, “We don’t need degrees to see that we are dealing with good people.” (p. 207) His Excellency also received a testimonial from Father Philippe, and he would then choose to go ahead with his action in favor of the Community of the Sons of Mary. Thus, on March 25, 1986, he issued a decree establishing the Aquilanian Seminary, appointing Father Denis Laprise as its Rector.

During the third trip from May 22 to June 3, 1986, there was the ordination to the priesthood by the Pope of a first Son of Mary; the founding at L’Aquila of the missionary branch of the Community, the Sons and Daughters of the Immaculate Heart of Mary; and a meeting with Bishop van Lierde during



Msgr. Emery Kabongo



His Exc. Mario Peressin



Rome, December 4, 1985 - General Audience with Pope John Paul II.

which he declared that “*he did not believe in Marc Bosquart’s book*”. Monsignor Kabongo, for his part, simply recommended prudence with regard to this book and accepted the thinking expressed by Marie-Paule: “*It seems that God is permitting another to explain ‘Life of Love’ through hypotheses which he is submitting to the Church. It is not for me to intervene in this or pass judgment. I was asked to live ‘Life of Love’, not explain it.*” (p. 248) Later, in *Le Royaume*, she would remind us of the words of the Lady of All Peoples: “*Theology must yield to the undertakings of my Son. Theologians, the Son, for His undertakings, seeks only what is lowly and simple.*” (p. 330)

In the weeks that followed, Msgr. Kabongo was kept informed of the battle being waged in Quebec against Marc’s books. On July 3, Cardinal Vachon would meet with Marc and inform him of his decision to publish a warning against his book, sending him a copy of it. (p. 266) In reply to the unfounded allegations found in it, Marc, in a letter, submitted arguments to the Cardinal which would be hard to refute, mentioning, among other things, the fact that all revelations had been private first of all, and the fact that Christ’s doctrine was also “*absolutely new*”. (p. 270) The warning and the letter in reply to it were sent to Monsignor Kabongo, as well as a dossier, prepared by Marie-Paule, containing ample details concerning the Lady of All Peoples. (p. 275) Father Mélançon, for his part, assured Monsignor that Marc’s book “*contains nothing contrary to the faith, in spite of its innovations*”. (p. 281)

Finally, from September 9 to 22, 1986, there was the apostolic voyage in honor of the Immaculate Heart of Mary, in which 155 persons volunteered to go and work at the renovation of the Seminary at L’Aquila. Their work would be punctuated by a few ceremonies, such as the ordination of six new deacons, the reception of Oblate-Patriots (see further on), and of “*Mothers*” (officers) within the Family. Five Sisters, Daughters of the Immaculate Heart of Mary, came to live at L’Aquila to begin their life there as missionaries. “*This was the most beautiful pilgrimage,*” according to the volunteer workers because it consisted of service and sacrifice, “*a foretaste of the Kingdom!*”

## OTHER DEVELOPMENTS

The year and a half covered in this volume turns out to be rich in developments for the Family of the Sons and Daughters of Mary. Marie-Paule wrote the “*Constitutions*” and set the rule of life for the members in the Community. The first can be summed up by three principles: “*the love of simplicity*”, “*an attentiveness to the grace of the moment*” and “*an understanding of providential events*” (pp. 65-66); the second is intended to be flexible, submissive to the judgment of the Superiors so as not to hinder in any way God’s will for each one. One major point prevails: “*all the Members [in the Family] must have a profoundly religious soul*”. On January 1, 1986, the Community of the Contemplative Sisters was founded as well as the branch of Lay Contemplatives, whose first members were André and Charlotte Bélanger. The picture of a contemplative Mary painted by Sister Aline D’Amours decorated the act of consecration. (p. 142)

Then, on August 15, 1986, there followed the founding of the Oblate-Patriots, a Work which fits into the branch of the **OBLATES** in the Family, but with its own autonomous government. (p. 297) The signs distinguishing it are the black mantle (taken up from the Militia but decorated with a new emblem: the terrestrial globe and a cross set against a lily), a flag and a motto – “*God the first served*” – , scepters for its Officers and finally, Mary Mediatrix as their patroness. Its purpose: to give to the members an adequate formation concerning the Church’s social doctrine and its practical application with a view to “*uniting the Church and the State*” some day. (p. 289) Thus it is that personal reform first of all and then the renewal of the family ought to lead to the renewal of society so that there can finally come “*the time that we hoped for, this Kingdom won in combat*”, as Raoul Auclair proclaimed in the inspiring patriotic hymn he composed for the occasion. (p. 300).

For the time being, and with regard to less pleasant events, a new warning was issued against the Work by Cardinal Vachon concerning Marc Bosquart’s second book which, according to him, was filled with even more serious errors. This time, Marc would reply to the Cardinal directly in *Le Royaume*, candidly and with conviction, confiding to the readers how, in particular, the explanations concerning the ineffable mystery of the Trinity of the Immaculate, as well as the words to pass them on, came to him through the indisputable action of Mary. And he quoted Raoul’s reaction when he had been informed of them: “*It’s new, totally unexpected, but logical and coherent.*” (p. 323) Appropriating nothing to himself and proclaiming his spirit of obedience to Heaven and to the authorities on earth, Marc could then conclude with confidence: “*It is the Immaculate alone – along with*

*God of whom she is the Divine Spouse – who has ‘jurisdiction’ over her own Mystery.*” (p. 325) And we already know the attitude Marie-Paule adopted with regard to those revelations, she who knew full well that *Life of Love* had a “*mystical import*” that was accessible only to the humble and the lowly. (p. 162)

And that is what she tried to have a certain Bishop Blais from Montreal understand, who, being scandalized by Marc’s book, wrote to the National Animator of the Army of Mary to make known his objections and his indignation. In the reply she wrote him, Marie-Paule deplored the fact that those who criticize do not understand because they have not read *Life of Love* and also the fact that the Church has refused to undertake any serious enquiry into the messages given by the Lady of All Peoples. So it is, she would write to him, that “*those who fight against this Work are fighting against God*”. Will the members of the Work who have been encouraged to be humble and lowly, be “*condemned as heretics*”, as he fears? She would remind him of this very Catholic truth: “*when there is an apparent defeat on the human plane, therein lies God’s victory.*” (p. 183)

However, “*while awaiting the blessed day of light without shadows, we have to embrace the CROSS,*” especially now that “**THE YEAR OF THE CRUCIFIXION**” is coming, as Marie-Paule indicated in ending her account. (p. 333)

Hélène Massecar

