

EUCCHARISTIC AND MARIAN CENTER SPIRI-MARIA

SUNDAY DAYS OF PRAYER

APRIL 18, 2021

MARIAN HOUR

1. Rosary – 2. Consecration to Marie-Paule – 3. Conference

“I Am She Who Am in the Divine Trinity”

At Rome, on April 12, 1947, Mary Immaculate appeared. This time, she did not choose children, a nun or a pious woman as a witness for her message, but an adult man, the father of a family, Bruno Cornacchiola. One could be allowed to describe this man as a great sinner, for he was violent with his wife and children, nurtured a hatred for the Pope and held in contempt the Virgin Mary and her mysteries.

It was nonetheless to this man that the Immaculate chose to pass on her words of eternity. Here, we are very far from any situation which could have come about by chance since it is the Immaculate who has come to reveal a new aspect of her mystery. Thus, everything that surrounds her manifestations has been divinely organized and is charged with meaning.

So, at Three Fountains, a beautiful lady, the Immaculate, appeared to a poor man sunk in the darkness of sin. She was wearing a white dress with a pink sash and a long green veil covered her from head to foot. She was barefoot, standing on the ground of the cave where she appeared which, it was said, was a place of ill repute. Moreover, she appeared holding a book. The book was closed. She held it with her two hands crossed over her heart.

Then she spoke. The first two sentences she uttered were the essential elements of her message: “*I am She who am in the Divine Trinity. I am the Virgin of the Revelation.*”

The similarity is striking. Here, the Immaculate used the same turn of phrase Yahweh God had used when, from the burning bush, He identified himself to Moses: “*I am [He] who am.*”

At Three Fountains, the apparition said, in French, “*Je suis Celle...*” [“*I am She...*”]. For Raoul Auclair, “*Celle*” was her name of eternity. He wrote: “*This is the name she had in God before having, in Mary, a name on earth.*” (*L’Homme Total dans la Terre Totale*, p. 62)

“*Celle*” is also the term Marie-Paule used in the book, *The Community of the Lady of All Peoples*, in order to give a short explanation of the mystery of the Immaculate, Mother and Daughter. “*Who is ‘CELLE’?*” Marie-Paule wrote. “*‘CELLE’ – ‘THE IMMACULATE’ – came in Mary: The Immaculate Conception...*” Then she added: “*‘In this time which is our time’, ‘CELLE’ [comes] back in her SOUL and in her SPIRIT in Paul-Marie.*” (*The Community of the Lady of All Peoples*, pp. 32-33)

Consequently, the apparition at Three Fountains is a key step in the opening up of the Marian mystery being made known in our time. Once again, Heaven will have used pedagogy in the way in which it has caused our knowledge of the

Divinity to evolve. For, by saying, “*I am She [‘Celle’] who am in the Divine Trinity*”, the apparition was placing itself in relation to the Divinity as it was understood at the time in the Church of Christ, that is, the Divine Trinity made up of the Father, the Son and the Holy Spirit. Although this was a surprising statement, this assertion was based on the theological terms of that time.

Moreover, the Immaculate chose to make such a declaration in Rome which was then the center of the Church of Christ, “*as though to mark the solemnness of the announcement*”, Raoul indicated.

However, we know that the mystery of “*Celle*”. was fully acknowledged in the new Rome, in the Lady’s Work here at Spiri-Maria in Lac-Étchemin. We could say that, for us, it was as though the apparition were saying: “*I am She [‘Celle’] in the Divine Quinternity.*”

The second sentence the apparition uttered, “*I am the Virgin of the Revelation*”, is closely linked to the closed book she was holding in her hands. In *L’Homme Total dans la Terre Totale*, Raoul Auclair was surprised that this book did not attract more attention on the part of those who commented on the apparition. He wrote in this regard: “*The book? Why aren’t we asking ourselves questions about this book? No doubt because we do not want to know what this book is and what it says, for this closed book is the ‘CLOSED BOOK’. The name of the ‘closed Book’ is ‘APOCALYPSE.’*” (*L’Homme Total...*, p. 63)

Thus, for Raoul, the Immaculate who appeared at Three Fountains is the Woman of the Apocalypse since “*Apocalypse*” a Greek word, is translated in fact as Revelation. “*I am the Virgin of the Revelation.*” According to him, she comes here below in order to open this book sealed with seven seals.

It is in the fulfillment of the prophecies it contains that the Book of the Apocalypse is unsealed. It opens up to our understanding; it opens to humanity the path which will enable it to get through the perilous time of the end of the times and arrive at the Kingdom.

Its main mystery is that of the Woman, the One promised in Genesis who must crush the ancient serpent’s head; the One, once victorious, who appears in Heaven, clothed with the sun, the moon under her feet and crowned with twelve stars. For our part, Heaven has permitted that we all recognize the one who is fulfilling this prophecy, that is, Marie-Paule, the Immaculate as Daughter.

Moreover, the book of her revelation, this “*other sealed book which is ‘Life of Love’*,” was unsealed during her lifetime, as the different elements allowing us to contemplate her mystery

were revealed to us. And this was so true that, when she died, there was, above her body in her coffin, exposed for our adoration, *The White Book* now open. Everything had been accomplished.

At the present time, those who recognize the Work of love accomplished by the Immaculate as Daughter are not very numerous, but the Virgin of Three Fountains reminds us that God's plan of love is addressed to all. Even if the Prince of this world is still working very skilfully to keep souls far from the

mystery of *Life of Love*, this closed book will be unsealed one day for all the souls of good will.

For, at the time set by God, Marie-Paule will go into action. Then, it will be the triumph of the Immaculate; consciences will be renewed at their contact with *Life of Love* and all will give thanks to Marie-Paule, "*Celle*" who, in our time, wants to convert sinful humanity and lead it into God

Father Jean-Michel Bouchard

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EUCCHARISTIC HOUR

1. Rosary – 2. Vespers – 3. Conference – 4. Invocations – 5. Benediction of the Blessed Sacrament

“I Am She Who Am in the Divine Trinity”

It was on Saturday, April 12, 1947, at Three Fountains, not far from the Trappist Abbey in Rome. Bruno Cornacchiola went out into the countryside with his children: Isola, ten years old, Carlo, seven years old, and Gianfranco, four years old. The place was partly filled with undergrowth, and of ill repute. There was a cave there, not very appealing. Bruno, an anti-Catholic militant, settled down under a tree and started to prepare the speech against the Virgin he was to give the following day.

The children were playing with a ball and having lost it, they called their father. Grumbling, he got up and went to search for it... and he found Gianfranco, on his knees, his hands joined together, intensely fixing the cave, saying and repeating: “Beautiful Lady... Beautiful Lady.” The father could not pull the child away from this strange immobility which seemed to nail him to the ground.

The two other children came running and immediately threw themselves on the ground, hands joined, their eyes fixed on the shadow in the cave and began to say: “Beautiful Lady, Beautiful Lady...” They too were as though stuck to the ground.

Finally, the father saw the Beautiful Lady who showed Bruno his own wretchedness. Coming out of his terror, he saw that Mary was still in front of him.

This Bruno, an enemy of the Church who had engraved “death to the Pope” on the handle of the dagger with which he wanted to kill Pope Pius XII, saw the Woman. And this Woman introduced herself: “*I am She who am in the Divine Trinity.*” This Woman showed herself under the traits of the Virgin of the Revelation, in other words, of the Apocalypse.

And there, being expressed on that day, was the greatness of the mystery of Mary: on the one hand, “*CELLE*” who was before the Beginning and for the Beginning; on the other hand, the WOMAN of the Apocalypse to whom God entrusted the battle of the end. This was the Woman of the beginning and also the one of the end.

This Woman, dressed so simply, carried a sealed book. She was barefoot on the ground. As Raoul Auclair mentioned, this was as though she wanted to say to us: “If I, the Immaculate Conception, tread with my very pure feet the vile ground of this cave filled with filth, a place where so many unspeakable sins are committed, this is in the image of my visits to earth which, although it is covered with horrible things, does not discourage the ardour with which I wish to save it.”

On the ground between Mary and Bruno, there was a crumpled cassock, all rolled up, dirty (the one rejected by so many priests!), and on this debased cassock, the pieces of a crucifix.

Bruno recognized the crucifix he had thrown in the thrash after having broken it and trampled it.

Here, we can clearly see that, after the example of Jesus, Mary does not come for saints, but especially for sinners whom she wishes to snatch away from Satan. Bruno would be one of her conquests. She would make of him a witness, a tireless apostle.

However, what does the sealed book mean? The name of the “sealed book” is Apocalypse. For, it is she, the Virgin of the Revelation, who is charged with opening this book in these latter times.

In actual fact, it is Mary, the Woman, who is shown and designated at the center of the Book of Revelation. We need only remember chapter 12 of the Apocalypse: “*A great sign appeared in the sky, A WOMAN.*” (Apoc 12:1) And so now Mary was presenting herself on the earth because the time had come to open the “sealed book”.

Since 1830, Mary has been visiting our earth and revealing herself to men little by little. Yes, she has come and this was to bring about a return of men to the sheepfold of the Church, as she did with Bruno Cornacchiola. Yes, she has come and it is to encourage us to pray and do penance. But at the same time, it was also to progressively reveal herself to the world.

Here, at Three Fountains, she presented herself as “*CELLE*” who is IN the Divine Trinity. This Woman of the end was not known as a member of the Divinity, but after this, she began to be thought of as the Fourth One within the Trinity, whereby our understanding of the great mystery of the Immaculate took another step forward.

Moreover, there is a subtitle in the paper *Le Royaume* of March-April 1995, entitled “The Fourth in the Trinity”. It is not simply a matter of holiness or perfect union with God, as though we were saying that Mary was totally lost in God. Yes, that is true, but it goes much further than that. However, it was only in stages that we were able to arrive at an understanding of the mystery. Thus, the Church has been enriched with new concepts concerning the Immaculate.

However, let us come back to Bruno. After his conversion, he was asked why the Woman had presented herself by saying: “*I am She who am in the Divine Trinity. I am the Virgin of the Revelation.*” He answered: “Being a Protestant, I was trying to fight against her by following the interpretation of the Bible as it suited me. She, on the contrary, presented herself with the Bible in her hands, as though to say: ‘You can write all you want against me, I am nevertheless the One who emerges

from Holy Scripture validly interpreted by the Church, that is to say, the Immaculate, ever Virgin, the Mother of God, who was assumed into Heaven.' She added: 'My flesh could not decompose and it did not decay, and I, having been carried off by my Son and the angels, was taken up into Heaven. And the Divine Trinity crowned me Queen...'"

Bruno could not understand anything more, since the Immaculate would manifest herself later both as the Lady of All Peoples in her 55 messages and in the person of Mother Paul-Marie who also had to reveal herself. The apparition at

Three Fountains represents one more step in the opening up and the understanding of the great mystery of the Immaculate, she who was there at the beginning of the world as she is in this end of the times.

Let us thank God for having made of us the privileged witnesses of all of this. The deposit of the faith has been greatly increased by it and has been entrusted to us. May we live up to the trust placed in us.

Father Denis Thivierge