

SUNDAY DAYS OF PRAYER

OCTOBER 23, 2022

MARIAN HOUR

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

The Army of Mary in the Defence of Pope Paul VI

Pope Paul VI was born Giovanni Battista Montini on September 26, 1897, at Concesio, close to Brescia. Feeling called to the priestly life, he entered the Seminary and was ordained a priest on May 29, 1920. He became the Archbishop of Milan and then he would be appointed a cardinal. Having played an important role in the bringing about of the Second Ecumenical Vatican Council decreed by Pope John XXIII, many were not surprised to see that, when this Pope died, Giovanni Montini would be elected Pope by his peers on June 21, 1963.

Long before he was elected Pope, Marie-Paule had received, in a dream during the night of October 7-8, 1958, the indication that he would be the second successor to Pope Pius XII whose state of health, at the time, was worrisome. After having described the one who would be the Pope before him, Pope John XXIII, she recounted:

“Next, in color, appears a personage unknown to me. He is presented as the second successor to Pope Pius XII. He is clad in pontifical robes. I have time for a good look at him; his features are etched upon my memory. He is not Pope Pius XII, but he is addressed as ‘Our Holy Father’. He has a roundish face, greying hair and appears young in comparison to Pope Pius XII.”

She heard: *“This Pope is a man of an extreme simplicity and a profound humility.”...*

She went on to say: *“About five o’clock in the afternoon, I see, to my great surprise, on the first page of the daily, ‘Le Soleil’, the face of him whom I had seen that very morning. I hasten to read the name of this future Pope and find that he is His Exc. Giovanni Battista Montini, the sixty-one-year old Archbishop of Milan. There is no mistake, it is he!”* (*Life of Love II*, p. 110)

Pope Paul VI is truly the Pope of the Second Vatican Council which he would continue and complete after his election. However, if Paul VI is the Pope of the Council, he is also the post-Conciliar one. He had to face the surges of several waves of opposition on the part of modernists; an opposition that touched upon all the doctrinal and moral aspects of the Church in its very foundations. Among them, we should note: the liturgy which was not modern enough for them, the questioning of the Pope’s authority, pressure to ordain women, the marriage of priests, marked opposition to his encyclical *Humanae Vitae* on birth control. Marie-Paule wrote in this regard:

“We are aghast at a bit of appalling news... ‘La Presse’ informs us that two thousand six hundred biologists are raising a protest against Pope Paul VI’s encyclical concerning birth control. And what of the thousands of religious who are waging open war against Rome, and who are, knowingly or

deluded, the accomplices of a diabolical tyranny? They are dismaying humanity, like vast torrents of darkness that engulf the shining rays that are the teachings of Christ as set forth by His Holiness, Pope Paul VI, under the inspiration of the Holy Spirit, in that magnificent encyclical, ‘Humanae Vitae.’” (*Id. III*, pp. 131-132)

We can understand why Marie-Paule would feel the Pope’s very heavy, very tired head, given all these upheavals in the Church. (cf. *Id. V*, p. 115) To this must be added the many religious and priestly desertions, the indifference of the Christian people in the face of religion and so many other elements.

The Army of Mary, having always adhered to the teaching recalled by Pope Paul VI, defended him by publishing tracts in his defence, the first of which appeared in December 1973. In it, Marie-Paule mentioned:

“The world imprisoned in the darkness of the times, rigid in its obduracy, its revolt, its protest against the establishment, no longer sees the light. The bad spirit has taken hold of everything and is relentlessly working at destroying all things in God’s Church by injecting the venom of suspicion, doubt and dishonor upon those who are mandated to lead this Church. The Knights of Mary, who bear witness to their fidelity to the Holy Father, the bishops and priests faithful to the Sovereign Pontiff, want to be their defenders....”

“In an entirely supernatural Marian life dedicated to the service of Christ’s cause and in a courageous optimism, the Knights of Mary, with the strength of this act of faith in our beloved Head, His Holiness, Pope Paul VI, go forward with joy. And in this infernal storm, there appears like a rainbow which reassures and consoles.” (Tract in the Defence of Pope Paul VI, p. 5)

Yes, the Army of Mary is a rainbow because we find in it the same spirit as the one of Vatican II, to which Pope Paul VI dedicated himself so much, in matters of the liturgy, the devotion to the Eucharist and Mary, the morals, the spirituality, the greatness of the priestly and religious life, and so many other aspects present in the encyclicals.

To that, we would need to add the importance of interior reform, of the conversion the Holy Father had already mentioned in his first encyclical *Ecclesiam Suam*, which could be considered as his pontifical program. In it, he explained the necessity of converting oneself before wanting to change the structures of the Church, society, the world, and work towards a closer cooperation with other religions.

The founding of the five Works would reflect this program. The Army of Mary, for the conversion of hearts, favored the interior reform advocated and presented by Pope Paul VI.

Then, the other works followed: the Family of the Sons and Daughters of Mary for the renewal of the family, the basic cell of society; the Oblate-Patriots for the renewal of society. To those works, we need to add the Community of the Sons and Daughters of Mary to bring out again the importance of the consecrated life; the Marialys Institute to support the youth and to increase the faithfulness of priests to the Church's teaching; the Church of John with the appointment of Padre Jean-Pierre as Father of the new Church which integrates the mystery of the Co-Redemption; and then Royalty with the appointment of King Marc-André I.

The Community of the Lady of All Peoples which must bring all peoples together and include all classes of society, all religions, corresponds even more to the goal of the Second Vatican Council, a Community which is dependant on it in a way. Marie-Paule wrote in the little book, *The Community of the Lady of All Peoples*:

*"Vatican II, your fruit is ripe,
Apostles new, serene and pure,
Apart now from the psychic Church,*

Spread out within the mystical Church...

*"Again a Church resplendent
One great community will be.
To be ONE, restore unity,
Peoples, that time is now at hand.*

*"And down through the generations
The peoples will proclaim,
'Blessed is She who has believed,'
Model of all the virtues."*

(The Community of the Lady of All Peoples, pp. 95-96)

Saint Paul VI, who died on August 6, 1978 and was canonized on October 14, 2018, he who sought, as the Vicar of Christ, to be the servant of the servants, is now contemplating the truth of the Total Redemption in all its purity. Let us ask him to help us serve Christ and the Lady, first by working at our interior reform every day and then by responding with generosity and flexibility to the events they set along our path for the greater glory of the Divine Quaternity.

Father Serge Lépine

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EUCCHARISTIC HOUR

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

Pope Paul VI, Mary, and Unity in the Church

At the time Paul VI reigned as Sovereign Pontiff, there were already many detractors within the Church itself, especially bishops, priests and religious. By contesting a part of the Pope's teaching, which he passed on in an indestructible fidelity to Christ, and by fighting against the good ecumenical spirit upon which the Second Vatican Council was based, these adversaries brought confusion within the Church and succeeded, in this way, to scatter a part of the flock. Thus, the unity of the Church was weakened.

Marie-Paule, in an article entitled, *"Deux poids, deux mesures"* ["Double standards"] indicated some of the damage resulting from this, saying: *"During the Council, certain theologians tried to work at a practical ecumenism by reducing the importance of Mary's role in Redemption. However, chapter 8 of the conciliar document 'Lumen Gentium', dedicated to Mary's role in the Church, thwarted the diabolical ruse. Moreover, Pope Paul VI declared Mary, Mother of the Church. He clearly recognized that only the Mother of the Church could save the Church invaded by the enemy.*

"Similarly, the Council produced an enlightened text on authentic ecumenism. However, after the Council, many theologians took up again the arguments which diminished Mary's place in the practical life of the faithful. Then a veil of silence fell upon the devotion to Mary. Thus, the battle against the rosary, against Marian devotion and Marian Works simply increased."

In her article, Marie-Paule took up again the prayer Jesus addressed to His Father concerning unity: *"That all may be one as you, Father, are in me, and I in you... that they may be one as we are one."* (Jn 17:21-22), adding that *"this unity must be accomplished first of all between us"*. And Mary, declared Mother of the Church by Pope Paul VI, is well and truly the Mother of unity. Those who have a strong devotion to Mary will be the first to benefit from her unifying influence. (cf. *Marie*, December 1977-January 1978, p. 4)

With regard to this unity, Pope Paul VI went to Fatima on May 13, 1967, and he informed the people that the first intention for his pilgrimage concerned the Church. *"We want to pray here for peace within the Church. We want to ask of Mary a united Church, a living Church..."* (Témoignage sur les apparitions de Fatima, p. 311)

Are not these words of Pope Paul VI similar to certain messages of the Lady of All Peoples when she said: *"The Church, the sheep are scattered; still others will take flight. But the Lady of All Peoples will bring them back and they will be gathered together into one single flock."* (40th message, March 19, 1952) Then, addressing herself to Christians, she said: *"You, Christians, let each one take the cross in hand. With this cross in hand, you will possess the Kingdom.... And the Christians of the world will know, then, that they are One with the Church and with the Cross."* (39th message, February 17, 1952)

Pope Paul VI's religious actions in St. Peter's Basilica towards the end of the Council emphasized the cross and the long-desired unity of all peoples. Marie-Paule recalled that on September 14, 1965, the feast day of the Exaltation of the Cross, the Pope, firmly grasping the cross and walking in front of the extraordinary procession of cardinals and bishops from all peoples, opened the last session of Vatican II.

Saint Raoul Marie also referred to Pope Paul VI as *"the pope who accomplished the signs"*. And one of those signs was to have gathered the peoples together to talk to them of the Kingdom on earth and of the true peace that will reign in it. I quote: *"One day, Paul VI left Rome and he went to America. There, before all the peoples on earth, brought together within the same walls at the United Nations, he spoke to them of the Kingdom. For, in actual fact, all the peoples were present in that place, gathered together. He talked to them about the Kingdom which is justice, peace and joy in the Holy Spirit."*

Saint Raoul Marie led us to better understand the signifi-

icance of this step when he indicated: *"In the temple of the U.N. raised by men who want to give themselves peace, which has become, colossally, the forum for the confrontation of the peoples, the Vicar of Christ spoke of peace as God will give it, in the days of the King of Peace"*, in the days of Christ the King. (Marie, June 1977, p. 7)

On the other hand, it is also important to specify that it was especially in her messages at Amsterdam that Mary informed the Church and the world of the step to be taken for the complete realization of the unity we are constantly praying for. Thus, she asked to be recognized as the Lady of All Peoples, and that the last Marian dogma of Mary Co-Redemptrix be promulgated.

In the message of May 31, 1955, the Lady said: *"Peoples, have confidence in your Mother. She has been empowered to come under her new title: Co-Redemptrix, Mediatrix and Advocate. So, then, ask your Holy Father to promulgate this dogma which the Lady is awaiting.... When the dogma will have been promulgated, then the Lady of All Peoples will give peace."* (51st message, May 31, 1955)

Mary also promised to preserve the peoples of the world from corruption, disasters and war through this means.

In this regard, the second intention which motivated Pope Paul VI's visit to Fatima in 1967, was to pray Mary for *"peace in the world, the civil and social peace of the world, the peace of humanity."* (Témoignage sur les apparitions de Fatima, p. 309)

We mentioned that Pope Paul VI worked hard to promote Marian devotion, a devotion strongly fought against at the time of Vatican II by adversaries working within the Church.

Towards the end of Paul VI's pontificate, the Church fought

increasingly against the devotion to the Lady of All Peoples and against her prayer which was not to be modified in any way. As a result, the religious authorities closed themselves even more to the Army of Mary which was promoting the devotion to the Lady, in obedience to her requests.

And yet, on February 3, 1975, Pope Paul VI, who had a great love of the Virgin Mary, had said, following a divine inspiration: *"I approve the Army of Mary and I want to meet its directors."* (Marie, November 1976, p. 9)

Then, in 1978, Marie-Paule received the order to write an article entitled, *"I Am the Lady of All Peoples"*. She ended it, saying: *"Mary promised the victory. Let us pray and ask Rome to open the file of the Lady of All Peoples. Let us implore the Church to recommend the Lady's Prayer."* (Id., May-June 1978, p. 10)

Moreover, at that time, many bishops throughout the world had approved the prayer. However, in actual fact, the Church of Rome maintained its refusal, and as Marie-Paule wrote in *Life of Love*: *"So, Mary, Mother of the Church, turns increasingly to the Army she raised, because the heads of the Church do not accept her demands."* (Life of Love XIV, p. 142)

To conclude, we should mention that this title, attributed to the Lady of All Peoples who once was Mary, was promulgated on May 31, 2007, precisely by the Church of John in a solemn act dictated by Heaven, as the dogma of Mary Co-Redemptrix, Mediatrix and Advocate. Since it brings together all the members of the Army of Mary, there is every reason to think that God will use the Church of John to lead us towards the Kingdom of peace.

Father André Viens