Marc Élie sent us the following letter intended for Marc Bosquart.

At the same time as we passed it on to him, we thought it useful to make it available to all interested persons.

May 24, 2005

Mr. Marc Bosquart,

Your reply to His Excellency, Archbishop Terrence Prendergast, S.J., Pontifical Commissioner for the Sons of Mary, is of a tremendous spiritual depth that is second to none.

Allow me to run quickly over some of your reflections which are like the indispensable relays along the road of an adequate and effective dialogue that will need to be set in place to resolve the crisis which just seems to carry on interminably between the Catholic Church and a Work that has arisen from within its ranks.

THE GUIDING LINES OF THE DIALOGUE

“Therefore, even if, in what I did, I was ‘all wrong’, that would not prevent ‘Life of Love’ from being ‘entirely true’.”

“Whatever the case may be, Marc Bosquart is not the Community of the Sons of Mary and this latter is not Marie-Paule or the Work of the Lady as a whole or the Army of Mary in particular....”

“That is exactly how I feel when I must write or reply to Church authorities, like ‘a little fellow, lost in the big boys’ yard’.”

“I always have a message that needs to be delivered ‘at the very end of the yard’.”

“I have no more the right to declare false that which I must transmit than I have the authority to declare it to be true.”

“Try to remember: what you have written about us, did not the Jews say it of the Apostles? We can just about hear them: ‘These statements pose a problem in relation to the Jewish faith.’ ‘That kind of thinking cannot simply be added to Jewish dogma; rather, it denies it.’ ‘That is incompatible with Jewish dogma.’ Was it really that way? You will tell me that it was not that way, but the Jews believed it to be....”

“It is acknowledged within the Church today that even the non-Christian religions were ‘positively willed’ by God....”

“And what about God in all of this? For, finally, Your Excellency, by acting in this manner, you and your confreres, confine God to Catholic dogma – according to which the Church asserts that Catholicism is the end result of history and that God has nothing new to tell us – and you subordinate God to the Catholicism you represent....”
“If you were to accept... not to raise Catholicism like a wall against the action of God today...”

“The Immaculate was neither ‘begotten’ nor ‘made’ by God, but – and this is like another ‘modality of being’ – the Immaculate was EXTRACTED by God from God ‘Himself’!”

“The Immaculate is ‘a figure slightly inferior to God’. [Quotation from Saint Maximilian Kolbe]”

“With regard to the point of the ‘eternity’ of the Immaculate, the essential difference lies in the dependence – and what a difference that is in reality! Consequently and in relation to the Divine Trinity, there will always be, next to the Creator, the CO-Creator, next to the Redeemer, the CO-Redemptrix, next to the Sanctifier, the CO-Sanctificatrix! And, in fact, the Lady of All Peoples drew our attention to this: “I insist particularly on the ‘CO-’” (32nd message), because it is in the little “co-” that the truth on the nature of the Immaculate is revealed, that is to say, divine and not of God, co-eternal and not eternal of herself!...”

“The prefix ‘co-’ (from the Latin ‘cum’ which means ‘with’) here denotes the adjunct and the complementary: the Immaculate is not eternal ‘in herself’ but She is eternal ‘in association with’ the Eternity of God.

“And this difference is at the origin of the difference in ‘status’: God and the Immaculate are, the One and the Other, eternal – since They form an eternal Unity –, but God is so by Himself whereas the Immaculate is so by God and through God.

“Thus, the Conception of the Lord Jesus Christ in Mary’s womb constitutes a proof in itself of the divine nature of the Immaculate, as it is, as a consequence, of her personal participation in this ‘modality of being’ of God which is Eternity....”

“If Jesus is truly the Son of God His Father and of the Immaculate His Mother – if, in short, He is really the ‘Son-of-God-and-Son-of-Mary’ –, then His Mother is the Spouse of His Father and therefore the ‘Spouse of God’, the ‘feminine counterpart’ of God according to your expression. Of course, such an unprecedented privilege seems incompatible with Mary’s human nature. That is why Mary is not only an ‘ordinary human being’ but a Woman who, according to the definition of Saint Bernardine of Siena, was ‘elevated to a certain equality with God Himself.’...”

“The fact of ‘placing’ the Trinity of the Immaculate ‘alongside’ the divine Trinity takes absolutely nothing away from this latter:

“– There are always ‘Three Persons in one only God’;
“– There are always a Father, a Son and a Spirit;
“– There is always the Incarnation of God in Jesus Christ.

“Consequently, it should be evident to everyone that the fact of believing in a Trinity of the Immaculate does not contravene the fundamental dogmas of our faith....”

“It becomes as impossible to ignore the role of the Immaculate in the creation of the world and humanity as it is to ignore the role of the mother in the conception of any
“I have never ‘affirmed that [Mrs. Giguère] does not need grace’. She ‘sanctifies herself’ in the same way that all of us are called upon to sanctify ourselves....”

“Marie-Paule has the tremendous merit of never having erected barriers to grace, to the point where the efforts she made corresponded in a perfect way to the will of God in her regard and that she was thus ‘sanctified’. However, what for others would constitute their ‘point of arrival’ was for her like a new point of departure in her ascension to God....”

“Marie-Paule did not ‘institute’ a Eucharist, either similar, different or additional; there is only one Eucharist, as it was founded by Jesus Christ....”

**WHAT THE SPIRIT SAYS TO THE CHURCH**

Marc, you are exercising your baptismal priesthood, the common priesthood, the royal priesthood with an admirable steadfastness, the most often away from the platforms and honors that would even be legitimate. Like the Psalmist, you keep your soul on an even keel and silent, intervening only at the hour set by God, without animosity or feelings of rancour in spite of the many affronts which rain down upon you. You love the Church and you prove it by being faithful to the message entrusted to you, like “a little fellow in the big boys’ yard”, and when the time comes, you carry this message of “newness” to them. Today, at the beginning of the “Day of the Kingdom”, the message illuminates your spirit; it concerns the understanding of the mystery of the Lady sent for the time of the harvest. This mystery closes the time of the Evil One but, at the same time, it opens upon the eternity of a God unveiling His glory. First there was the time of the Father so that a People might open itself to the law of knowledge. Then it was the time of the Son so that the Nations might open themselves to the grace of Redemption. And today, it is the time of the Spirit who sends the Lady so that all Peoples may open themselves to the Kingdom.

You look at the mystery which is unfolding before your eyes with a keen intelligence, but especially with much humility; you bring in into our poor vocabulary without altering it, leaving the door open so that others may enter into it in turn. Your faith looks at what the Spirit is saying to the Church and to the Churches of this time without a narrowness of mind. You do not claim to participate in the mystery, you simply place yourself at the service of the mystery.

You are accused of heresy, and this with a great many arguments that have no foundation, although your conclusions respect in every point traditional theology even if they present new elements which logically find their place in the development of history.

If the words and comparisons really mean what they seem to signify, then it becomes obvious that the primordial statement of Yahweh in Genesis, namely, that “man [man and woman] was created in the image and likeness of God” (cf. Gn 1:26-27; 5:1-2), will be echoed some day in the understanding of divinity itself. Man created
in the image of God. But man is both man and woman: the image of God, the reflection of God. Therefore God must have in Him the two elements of this image. There you have, Marc Bosquart, what your writings reveal with logic and spiritual unity. What you explain could become a tremendous theological enrichment that responds to the expectations of the progressivist wing of the Church which so ardently desires parity between the man and the woman, and this without deviating from the rule of the priesthood reserved to men. The establishment of solid theological bases with regard to the role of the Immaculate leads to the possibility of discovering a new role for women within the Church, without undermining the institution of the traditional priesthood.

Finally, on this day, you have been able to bring together the different elements of a mystery scattered throughout *Life of Love*, the account of Marie-Paule’s mystical life, and thus you open this sealed book. Your spiritual discernment enlightened by grace made it possible to establish the essential links.

“RESPECT THE FREEDOM OF DECISIONS”

You are being accused relentlessly. They are trying to crush you. I beg you, do not lose your confidence in your inspiration and especially in the voice of your conscience which is sometimes the ultimate recourse of discernment for humans in quest of meaning.

The theologian, Jean Rigal, a priest and doctor in theology, wrote a pertinent reflection, in 1999, on the criterion of personal conscience and he quoted the Archbishop of Toulouse:

“1. If it is part of the Church’s responsibility to denounce certain practices, it cannot, under any circumstances, judge and condemn persons. Its message must enlighten consciences, but respect the freedom of decisions. With regard to the role of the conscience as the ultimate criterion in decision-making, Archbishop Collini, former Archbishop of Toulouse, provides the following clarifications: ‘If your conscience tells you that the law does not apply in your personal situation and if, after having searched, sought advice, you are still at one with that conviction, then not only can you, but you also have the duty to follow your conscience. For an enlightened conscience, even if it makes a mistake in fact, and if it is in good faith, is the last criterion that gives morality to an act... You are before God, at peace with Him, and it is not a way out’.” (Interview given to the paper *La Croix du Midi*, June 14, 1987). See also the Dagens Report (first edition), Lourdes assembly 1994, *L’Évangile est attendu*, Bayard, 1995, p. 59.

GO, MARC BOSQUART, ALONG THE ROAD OF THE CHURCH

Marc, your theological thinking follows the same road as Jean-Jacques Olier, Alphonse Marie de Liguori, John Eudes, Louis Marie de Montfort, Maximilian Marie Kolbe and so many others.

You say: “I believe that God is greater than all things. Let us not reduce God to what we can or think we can understand about Him!” Go, Marc, along the road of the...
Church, “along the road of communion”, and on the basis of that superb profession of faith which closes your reply to the Pontifical Commissioner. To the closed attitude of this latter’s letter, you reply by a profession of faith that is open and inclusive which, I am firmly convinced, will be able to touch the intelligence of a part of the theologians from all different tendencies and will delight the heart of believers of all religions. An unparalleled ecumenical point of view is opening before us.

“I believe that the Mystery of God is unfathomable and that it will always be unfathomable. It is so far above our intellectual capacities and our possibilities of representing them that we will never be able to fully comprehend it.

“I believe that God is absolutely free to reveal to us whatever He wishes, as He wishes, when He wishes. Never will any man in particular or humanity as a whole be able to claim that God has nothing more to reveal to him.

“I believe that no one here below can “annex” the Mystery of God, make it fit into his own limitations or reduce it to his own perceptions. That is why God can be invoked to convince someone, but never to constrain him.

“I believe that everything can speak to us of God. I believe that God, in a certain way, is in our regard: we can see Him everywhere just as we can not see Him anywhere. But He is always on the side of the Light and the Truth.

“I believe that God is greater than all things, that He is the master of history and that He guides humanity in such a way as to draw it to Him. I believe that God loves us and that in return, He expects that we should live... a life of love.”

Go, Marc Bosquart, God is with you on this solemn day of proclamation and openness, for the greater good of the Church itself and for humanity in quest of unity.

Marc Élie