

# “Who Once Was Mary’ Must Remain as It Is.”

*The Lady of All Peoples, 29th message, March 28, 1951*

In the December 2014 issue of the French review *L'Appel du Ciel*, we find on pages 18 to 22 the first part of a long article entitled “Analysis of Present Events by Father Paul Maria Sigl, Spiritual Director of the Community Family of Mary (apparitions at Amsterdam)”

In the Community of the Lady, spontaneously, we have always been open to any person who recognizes that the events at Amsterdam are really of a celestial origin and therefore “authentic” (according to the term generally used).

That has been the case towards Father Paul Maria Sigl, the present “spiritual director” of the Community *Family of Mary* founded at Amsterdam for the purpose, among others, of spreading the messages of the Lady of All Peoples. Even if we have the innermost conviction, based on numerous facts and events, that the Lady’s messages are being realized in their fulness in Quebec, we nonetheless have much respect for this Community, its spiritual director and all its members. They are making the Lady known and, as such, they are fulfilling what she requested.

However, we think that the very foundation of the messages at Amsterdam eludes this Community. In the first paragraph of his article, Father Sigl speaks in fact of “*Our Lady of All Peoples*”, whereas the title “*Our Lady*” relates to a stage prior to the revelation of the Mystery of the Immaculate. Thus, the concept of Lady “*of all peoples*” follows the one of “*Our*” Lady, with the word “*our*” referring to the Christian nations in the Time of the Son.

Then, Father speaks of “Mary” several times as the person who appeared at Amsterdam, forgetting one major point. When the seeress asked the Apparition if it was Mary, It simply declared: “*They will call me the Lady.*” (1st message) The author ignores that fact which is of primary importance.

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However, until now, those have been common mistakes. Unfortunately though, the author does not stop there, declaring as of the second paragraph of his foreword: “*We must not confuse the recognized apparitions of the Lady of All Peoples to Ida Peerdeman with the false community known as the “Army of Mary” or the “Community of the Lady of All Peoples” founded in Quebec and which parodies the apparitions at Amsterdam to justify its imposture (the foundress claiming to be the Lady of All Peoples herself, that is, a reincarnation of the Virgin Mary whereas she is over 90 years old; false ordinations, heretical teachings...).* This community was declared heretical by the Congregation for the Doctrine of the Faith which prohibits any faithful from adhering to it or be excommunicated.” [This last sentence was in bold.]

So many errors in just a few lines! First of all, the Army of Mary is not a “community”, but a religious association; then, the Community of the Lady of All Peoples is not a “*false community*” but a “*real*” one even if Father Sigl does not recognize it as such.

Moreover, no one here “*parodies the apparitions at Amsterdam*”, but we give them an entirely different and much more important significance than does the Family of Mary. More than that, Marie-Paule is not the originator of an “*imposture*”; she makes no “*claims*”, having never done anything other than obey the Lord. And it is not because she is “*over 90 years old*”, that this prevents her from having a very special bond with Mary the Divine. Finally, the ordinations are not “*false*”; they are real ordinations even if the Catholic Church considers them to be invalid...

However, that is not even the essential element. Thus, in the Father’s article, there is reproduced, in fine print, what is being presented as the Lady’s prayer (also offered as a leaflet to the readers of the review). On page 19, the article’s author quoted the Lady’s words with regard to the prayer: “*Say my prayer, peoples, that the Holy Spirit will really and truly come. (April 4, 1954)*”; “*You do not know what great value and power this prayer boasts before God! (May 31, 1955)*”; and “*By means of this prayer, the Lady will save the world. (May 10, 1953)*”

That reminder is very timely, but why modify the words of the prayer given by the Lady? For in the review and the leaflet, the expression “*May the Lady of All Peoples, who once was Mary, be our Advocate*” has become “*May the Lady of All Peoples, the blessed Virgin Mary, be our Advocate.*” We know that those were the demands of the Church of Rome and we are saddened by this for the Lady who had foreseen such a dirty trick and had made it a point to warn us, and she insisted: “**WHO ONCE WAS MARY MUST REMAIN AS IT IS.**” (29th message and also 41st message)

How can the Father be comfortable with the Church’s position? He believes in the apparitions of the Lady, in the prayer she gave, in her repeated interventions asking that the prayer be recited, but he believes, with the Church, that Mary does not know what she is saying in the prayer! One would have to take her at her word when she asks that the prayer be recited, while modifying, despite her warnings, the words of the prayer she gave! Where is the logic in that, where is the consistency, where is the common sense, where is the humility before the Lady’s words which we do not understand?

“*The signs are contained in my words,*” the Lady said (49th, 51st and 53rd messages). Now, the Church has decided that certain words of the Lady are a theological aberration that should not be spread; it has perverted the real meaning of the Lady’s prayer, thus losing the faculty of being able to attain the “*great sign*” which she had placed therein. Then, ought one be surprised that the development of her Mystery should occur with those who believe EVERYTHING the Lady said, rather than with the Church of Peter and those who took the liberty of “*correcting*” the divine spokesperson of the Divinity?

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