

# The Power to Ordain and Our Faith in Marie-Paule



by Father Stéphane GAMACHE

During the last triduum, we had the tremendous joy of assisting at new ordinations to the priesthood. Having become sensitive, a long time ago, to the important role of the priest and the sacraments he celebrates and distributes for the welfare of

our souls, how can we not be happy every time a man answers “here I am” to Jesus’ call? The prospect of humanity’s imminent return to God increases our joy even more with every ordination, for it could be that priests would then not be very numerous to receive the penitents and distribute God’s graces to them.

However, in the Church of John, every ordination to the priesthood requires that each one of us renew our act of faith in Marie-Paule. In fact, for the Church of Peter, the priestly ordinations conferred by Padre Jean-Pierre are not valid. According to this latter, since he was not ordained a bishop and has not received any authorization to do so, he does not have the power to proceed with ordinations to the priesthood. This means that, from the viewpoint of the Church of Peter, all those who were ordained a priest by Padre Jean-Pierre since May 2007 are not really priests, do not celebrate real Masses and do not give real sacramental absolutions.<sup>1</sup>

## PADRE JEAN-PIERRE’S POWER TO ORDAIN

It goes without saying that this matter is of an extreme importance. Even though our present ordination ritual is still modelled on the one in the Church of Peter, the fact remains that the validity of the ordinations in the Church of John does not depend on external appearances, but rather on the power Padre Jean-Pierre has, or does not have, to confer this sacrament.

So, if this power does not come to him from the Church of Peter, from whom did he receive it? There is only one possible answer: he received this power from Marie-Paule herself. This assertion, as simple as it is for us, nevertheless has an extraordinary importance, given that it reveals **something completely new** since the Church was founded by Jesus Christ two thousand years ago.

In fact, Jesus Christ founded the Church on twelve apostles, to whom He passed on the authority and powers required for their role. They are the ones who ordained their successors who were the first bishops, and they in turn passed on their powers to their successors, and so on, uninterrupted until now.<sup>2</sup> In the Catholic Church, that is what is known as the **apostolic succession**, and it is the guarantee of the validity of the sacraments from the time of Jesus Christ until today.

Now, in the case of Padre Jean-Pierre, things are entirely different, since his authority and his powers were not passed on to him through the apostolic succession. This means that, for the first time in 2,000 years, Jesus Christ passed them on in a different and new manner. This “manner” being the person of Marie-Paule herself, we have no other choice, in order to be assured of the validity of the priestly ordinations conferred by Padre Jean-Pierre, to ask ourselves, “Who then is Marie-Paule?”

This is the crucial question we have to answer within ourselves and to which, sooner or later, we will have to give an answer to the persons who cast doubt on the fact that our new priests are truly priests. It is also by answering that same question that we will be able to justify the coming of the Church of John and all the new faith which is henceforth our faith.

## “WHO IS MARIE-PAULE?”

One day, Jesus asked His apostles: “For you, who am I?” Similarly, each one of us, personally, must answer the question, “For me, who is Marie-Paule?”

To that question, some may reply: “Marie-Paule is a great saint, even the greatest saint in the history of Christianity.” However, is that sufficient to justify the existence of the Church of John and our new faith? No. So then, who is Marie-Paule? The greatest mystic of all times? A great reformer? An envoy from God for this difficult period in the Church and in history? Of course, she is all of that, but, once again, is that sufficient to explain that Padre Jean-Pierre was able, IN ALL VALIDITY, to promulgate a dogma and proceed with ordinations to the priesthood? No.

So then, “Who is Marie-Paule?” And from whom does she hold her own authority which gives us the assurance that we are not deluding ourselves and in a false Church? After having obeyed the authorities of the Church of Peter for so many years, how is it that Marie-Paule was finally led to no longer take into account the rules of this latter and establish the Church of John?

Faced with the enormous step taken already more than ten years ago, there is only one possible answer: Marie-Paule received from God an authority that is superior to that of the bishops and even that of the Pope. In fact, since she is the Bride of Jesus Christ and, from that moment, indissociable from Him, **Marie-Paule shares in the authori-**

1. This is so true that if one of them were to want to reintegrate the Church of Peter, he would have to acknowledge, first of all, that he is not a genuine priest, and in order to become a priest, he would have to be ordained once again.
2. It would seem that Saint Paul’s situation could be an exception to this rule, but it is not appropriate to develop this point here.



During the ritual of ordination, Padre Jean-Pierre anointed the hands of the ordinands with holy oil as a sign of consecration (Father Germain on the left). Then, he gave the chalice and the paten to the new priests (Fr. Jean-Michel on the right).

ty of Jesus Christ himself. This state of fact gives her “all the powers”, including the power to ordain which she was then able to pass on to Padre Jean-Pierre.

Thus, every ordination to the priesthood within the Church of John is a new act of faith in Marie-Paule. Simi-

larly, every time one of the ones who was ordained a priest by Padre Jean-Pierre since 2007 celebrates Mass or gives absolution, we are led to repeat within ourselves: “Marie-Paule, I believe in you!”

Father Stéphane Gamache, O.F.F.M.

## Marie-Paule and the Priesthood

“To be a priest is so sublime; to feel unworthy of this office is wonderful. For it is thus that the Lord passes and transforms the soul into a jewel of great price.”

(Review AMI, p. 29)

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“How sublime is the vocation to the priesthood! An authentic priest must carry out and fulfill his priesthood, for it is a meditation between souls and the Lord. When a priest lets himself be filled with the Lord, he passes Christ on to the soul through the power of his priesthood and he gives this soul to Christ. A priest who understands and fulfills his providential mission in this way does tremendous in-depth good. As the priest goes, so goes the Church’s Mystical Body. Let us recall these words: ‘An excellent clergy, good faithful; a good clergy, mediocre faithful; a mediocre clergy, bad faithful.’ The more souls love Christ, the more they admire and the more they sense the supereminence of the priesthood.”

(Marie, no. 1, p. 11)

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“The priesthood bears within it a spiritual power which is God acting through [the

priests.]” (Life of Love, Appendix I, p. 226)

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“The grandeur of the priest is the fruit of his mother’s sacrifices. The priestly vocation is a redemption; the soul must bleed for it.”

(Life of Love V, p. 126)

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“The priesthood is sublime and we must offer up much to God, so that His priests may always be the salt of the earth and the light of the world, as it is written in the Gospel.”

(Letter, October 1989)

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“Oh, how great and sublime is the mission of leading souls to God.... The teaching which has a marvelous psychological penetration of souls, supported by a theological doctrine that conceals its powerful structure and focusses its developments entirely on the ascent of souls, is a pressing necessity today....

“The priest, who has as a mission to lead souls to God, should normally possess a theological knowledge and a science that is at the same time spiritual, ascetic and mystical. The two seem indispensable. If geographical maps and highway signs are

necessary for those who travel, then, the knowledge and lights which must mark the route of the pilgrims we are, on the march towards the Celestial Homeland, are of an even greater, more major importance.

“And it is the Lord’s ministers who must assume this double role: making God known and guaranteeing the spiritual progress of souls by guiding them towards Him along paths which are often mysterious.

“And those paths are so mysterious that it happens that priests who are more saintly than knowledgeable, as, for example, the holy Curé of Ars, have led more souls to God within their sublime ministry, without any other recourse than faithfulness to God and to the Holy Spirit in prayer and penance.”

(Marie, no. 2, p. 9)

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“The Cross of the Redemption has become the Mass that is celebrated on earth and in heaven. If we only knew the power of one single Mass and the sublimeness of the priesthood! ‘To be a priest forever,’ what a grace of mercy for the world, and what a grace it will be for them to concelebrate On-High with the Eternal Priest.”

(White Book I, p. 51)