

# The Lady, New Ark of the Covenant

by Sister Louise HÉLIE



On June 4, 1978, in Notre-Dame Basilica in Montreal, there was the national feast day of the Army of Mary. In *Life of Love*, Marie-Paule indicated that this was “a ceremony which will be remembered as a sign marking an important moment in the times being fulfilled.” (*Life of Love* XV, p. 417) In fact, according to the indication received the previous day by Marie-Paule, there began on that day, in a public and solemn manner, the triumph of the Immaculate Heart of Mary.

For the occasion, Heaven had requested two things of Marie-Paule. First of all, she had to enter in procession dressed in white and wearing a veil with a diadem in the form of a star. Then, Mary had requested that a portable throne be prepared, adorned with flowers, upon which there would be a statue of the Virgin. When he saw that portable throne Raoul exclaimed: “Why, it’s the Ark of the Covenant”, and that was the subject of his talk during the ceremony. (*Id.*)

## THE ARK OF THE COVENANT

Before going any further, it is good to recall a few facts concerning the first Ark of the Covenant, the one mentioned in the Old Testament. Built according to the indications from Heaven, it was a small wooden chest made of acacia wood covered in gold (see frame below) in which, as time passed, three objects were placed:<sup>1</sup> a golden vase containing some manna from the desert, Aaron’s staff that bloomed and the Tables of the Law given to Moses by God.

The Ark quickly became the symbol of God’s presence among His people. It also served to guide the sons of Israel to the Promised Land and guaranteed their victory in the battles they had to fight against their enemies.

Much later, it is said that Jeremiah hid the Ark of the Covenant in a cave and sealed its entrance. He prophesied that this location would remain unknown until Yahweh had brought His people together, spread all over, and showed it His mercy. (cf. 2 Mal 2:4-7)

## MARY, THE ARK OF THE COVENANT

When the time of the Redemption came, God permitted that Mary conceive in her womb the Christ promised for the salvation of the world. Later, the Church would then see in Mary the most excellent Ark of the Covenant, the one who bore Him who would become the true manna: Jesus, the eternal priest, who had come to establish the new law, the law of love. This is how the glorious title “Ark of the Covenant” came to be inserted in the Litany of the Virgin Mary.

However, was that the last “manifestation” of the Ark of the Covenant? No, since Jeremiah’s prophecy was not fulfilled. Thus, Raoul, in a text on the Ark of the Covenant recorded in *Life of Love*, explained the following:

*“The Exodus of the Hebrews, the little people of God on its march to the Promised Land, foretells and prefigures the great People of God, which is ALL the peoples, at grips with the des-*

1. Based on the *Letter to the Hebrews*, 9:4. Other versions exist, in particular, in Anne Catherine Emmerich’s book, *Mysteries of the Old Testament*.

“You shall make an ark of acacia wood, two and a half cubits long, one and a half cubits wide, and one and a half cubits high. Plate it inside and outside with pure gold, and put a molding of gold around the top of it.

Cast four gold rings and fasten them on the four supports of the ark, two rings on one side and two on the opposite side.

Then make poles of acacia wood and plate them with gold.

These poles you are to put through the rings on the sides of the ark, for carrying it; they must remain in the rings of the ark and never be withdrawn.

In the ark you are to put the commandments which I will give you.

You shall then make a propitiatory of pure gold, two cubits and a half long and one and a half cubits wide.

Make two cherubim of beaten gold for the two ends of the propitiatory, fastening them so that one cherub springs direct from each end.

The cherubim shall have their wings spread out above, covering the propitiatory with them; they shall be turned toward



each other, but with their faces looking toward the propitiatory.

This propitiatory you shall then place on top of the ark. In the ark itself you are to put the commandments which I will give you.”

– *Exodus*, chapter 25, verses 10 to 21

ert which stretches out in front of the Kingdom of the King of kings and the Lord OF ALL PEOPLES. For the Promised Land is the whole earth, promised by the Father to Him, the Son.” (*Life of Love* XV, p. 419)

### THE NEW ARK OF THE COVENANT

And here, today, we have reached the time of the end of the times. And who has as a mission to lead all the peoples to the land of the promised Kingdom? Who, if not the Lady of All Peoples whom we now recognize in the person of Mother Paul-Marie! She is the one who received the mission of leading her army to victory and who had to regain, oh, so painfully and with difficulty, the access to the spiritual worlds that had been closed to us with the fall of our first parents.

To come back to the ceremony of June 4, 1978, what was God exacting of Marie-Paule on that day? Two things: that she enter in procession in the basilica, wearing a white dress, a veil and a diadem adorned with a star. And that there also enter the Ark of the Covenant, that is, a statue of Mary, borne on a portable throne. Mary was wearing a white dress (and a blue mantle), a veil and a crown of 12 stars.

The parallel could not be any clearer for us who now know who Marie-Paule is, but at that time when *Life of Love* was not yet published, many people only saw in this a pious, religious manifestation in honor of Mary. Now, on that day, God was presenting the new Ark of the Covenant to the world, the one that would give the peoples the final victory over the Evil One. On this throne, the statue of Mary was already crushing the serpent, but for the new Ark of the Covenant, the battle, although it had been going on for years, was far from over. And it would be terrible!

### THE PARALLEL BETWEEN THE TWO ARKS

Although it is true that God never repeats himself in His designs, it is nevertheless interesting to see the existence of a number of points of similarity between the first Ark of the Covenant and the one represented by Marie-Paule today. If they are not all undeniable and significant in themselves, they still deserve to be mentioned.

First of all, the primitive Ark was built of acacia wood, a wood that was renowned for being incorruptible, so as to perpetuate its existence in time. Marie-Paule, for her part, by divinizing herself, gained the faculties which ensue from this nature and perpetuates her existence in this way in time (and outside of time).

Secondly, the Ark contained the manna. Marie-Paule, as we now know, has become Eucharist with Jesus, that is, she has become food for all those who receive this divine bread in Com-

munion. As the Hebrews did in the desert, she is the manna we “collect” every morning at Mass.

Thirdly, the Ark contained Aaron’s staff, the symbol of priestly authority. In *Life of Love*, the Lord conferred this same authority on Marie-Paule when He said to Sister X (in reference to Marie-Paule): “I make of you my real, mystical priest, eternally. Your brow will shine eternally with a special light. You are the mother of all souls.” (*Life of Love* XI, p. 235)

Fourthly, the Ark contains the Tables of the Law. Marie-Paule, for her part, in her actions and at every instant of her life, always scrupulously respected the Ten Commandments, becoming for us the model of the purest love with regard to God and men.

### THE ANGEL SAINT MICHAEL

There is still another interesting link between the two arks that is worth bringing up. In the book of Joshua, it is written that after his entry into the Promised Land, finding himself near Jericho, “Joshua lifted up his eyes and looked, and behold, a man stood before him with his drawn sword in his hand; and Joshua went to him and said to him, ‘Are you for us, or for our adversaries?’ And he said, ‘No; but as commander of the army of the Lord, I have now come.’” (Jos 5:13-14) And Joshua fell prostrate to honor him.

Of course, in this passage, we clearly recognize Saint Michael, the commander of the celestial armies, the same Saint Michael who appeared to Marie-Paule as she began her conquest of the superior worlds in 1976. She did not recognize him either at first, and she was even mistrustful of him. Bishop Van Lierde is the one who said to her: “It is the angel Saint Michael who is helping you and forming you for your mission. God has His designs.” (*Life of Love* XI, p. 374)

So, in those two key moments in history, there was the same presence of Saint Michael to help the army of the little ones in the different battles having to be waged. However, the one

who has as a mission to lead the people to victory must be so very flexible and obedient!

### THE FALL OF JERICHO

After Joshua’s meeting with Saint Michael, the Hebrews undertook to conquer the Promised Land. The first city they attacked was Jericho and the Lord told them how to proceed to be victorious. They had to carry the Ark of the Covenant and, in silence, go around the city’s ramparts and then return to camp. They would do this for six days and, on the seventh day, they went around the city seven times before issuing their battle cry. That is when the walls collapsed and the Hebrews attacked the city. Everything was razed; everything was declared anathema or cursed (men and beasts and all material things). No one was



June 4, 1978, Notre-Dame Basilica in Montreal - Entrance of the Ark of the Covenant, followed by Marie-Paule, clad in white.

to take any spoils and keep them. Those were the Lord's orders.

For us who are on the threshold of the Kingdom, we also have our own battles to wage in order to gain, in the Lady's wake, both the Kingdom and the access to the worlds On-High. At the cost of terrible sufferings, Marie-Paule made the wall disappear, which had been closed since the fall of Adam and Eve. However, now, it is our turn to fight with our renewed efforts of interior reform. Above all, let us be careful not to turn back, in order to keep, like some spoils, souvenirs of this past which weighs us down so much.

As Marie-Paule wrote: *"God builds up His spiritual Works by first of all using the cross to destroy the human, the 'I' in each one, in order to be able to communicate His wisdom and strength to what is weak, for the confounding of what is wise and strong in the eyes of the world."* (*Le Royaume*, no. 62, June 1988, p. 3)

### MAKING THE WALLS COLLAPSE

So as to be able to climb the worlds, Marie-Paule had to accept every form of detachment in all areas: family, affective, vocational, matrimonial, ecclesiastical, apostolic, professional, monetary... as well as on the level of her health, friendships, desires, comfort, etc. She had to divest herself of everything and God, in return, gave her everything. That is why she could say:

*"Be praised, oh God, to nothing you've reduced me.*

*The more the world's withdrawn from my view,*

*The more you've given yourself, source of all good.*

*And 'tis thus my eyes have lifted to On-High."* (*Id.*, p. 20)

So, if we want to follow the Lady, we in turn must then detach ourselves from all that is here below so as to attach ourselves

to the realities On-High. If we want to "win the battle", we must place the Ark of the Covenant at the center of our lives and advance with it. Go around the ramparts with it, ramparts we have raised over the years and which society has helped us build so as to protect our little "self", but which in reality prevent us from going forward. To fight is always demanding, but let us have confidence because, in the end, she will grant us victory if we were able to persevere.

### OUR FINAL DESTINY

The great difference there is between the first Ark of the Covenant and Marie-Paule is that the first Ark could not be touched by anyone. Thus, all those who laid a hand on it immediately died. For Marie-Paule, it is all the opposite; she made herself one of us, always being accessible for everyone. And she shook so many hands, consoled so many hearts.

More than that, through the Eucharist, we can have her come down into our souls where she spreads her graces and her love to fortify us in our daily battles. Through the Eucharistic mystery, we then become like little arks or little tabernacles bearing in us a sacred deposit.

And there is not only the Eucharist, since Marie-Paule's writings are also a kind of sacred deposit that we can receive in us every time we read them. And thanks to them, we now know that the ultimate purpose of our existence is no longer simply Heaven but the heart of the Father's Heart, He who waits for us so that we can be but one with Him.

O Marie-Paule, new Ark of the Covenant, blest are you eternally, you who lead us all the way to the heart of Love!

**Sister Louise Hélie, O.F.F.M.**

The Litany of the Virgin Mary presents Mary as "Ark of the Covenant", but among the other titles Tradition has attributed to her, there is also, "Tower of Ivory". Now, as we finished setting up the page layouts for Sister Louise Hélie's article above, we received an article from Marie-France Therrien referring to the Tower of Ivory and we are printing the first part of it here.

– Editorial Staff

## TOUR OF IVORY – A BEACON FOR HUMANITY



The dark night is weighing heavily upon the world that has cut itself off from the Light of God. And yet, God does not abandon His children, giving us His Light through the instruments

He has chosen. It is through Marie-Paule, Christ as Woman, that the Light has come into our world in this time of the End of the Times. Like a beacon projecting its bright light to lead ships to the harbour during the night, her teachings guide us towards the Terrestrial Kingdom.

Marie-Paule is in the image of her divine Mother. In the Litany of the Virgin

Mary, Mary is given the title of "Tower of Ivory". In Christian tradition, this title symbolizes noble purity. *"God alone is Light, and Mary is the Night, the great Night, virgin and abyssal, the immaculate womb of the Nothing that would receive the All of God,"* Raoul told us in issue no. 279 of the review *Le Royaume*. (p. 18) Like the Immaculate as Mother, the Immaculate as Daughter is the nothing, the zero, the instrument of God who, at the end of her life, becomes *"light in the Light"*. (*Life of Love* XV, p. 512)

The Tower of ivory is the Beacon for humanity. Ivory, that white gold, can have two other meanings that can also be attributed to Marie-Paule: white, symbol-



izing the Immaculate, and gold, symbolizing the glorious state, the result of the alchemy the Lady worked upon her three bodies to become Eucharist...

**Marie-France Therrien**