

The Kingdom Today



by **MARC-ANDRÉ I**

When we read *The Poem of the Man-God* [or “The Gospel as Revealed to Me”- 2nd English edition title] by Maria Valtorta, we realize, even

more so than when we read the traditional gospels, that even those close to Jesus – with the exception of His divine Mother – had very little perception of the nature and scope of the mystery He embodied.

Of course, they believed in it, some of them strongly and resolutely, but who among them could then have imagined the huge leap Jesus would cause humanity to make in the long and painful process of its reascent to God? Who could see, who really understood what was taking place in Palestine at that time?

Thus, when Jesus declared one day to the head of the apostles: “Peter, you are ‘Rock’ and on this rock I will build my church,” (Mt 16:18) what idea could this latter have really had about something which had just then come into being? And what understanding could he have had of his role and that of his successors?

Today, that is easy for us. The Church is two thousand years old, we know what it is, we know its history and its accomplishments. But in Jesus’ time, when the Church was in the process of being born, it was quite different. So, in the literal sense, this then was a “new idea”.

We know, of course, that after Jesus’ departure, Pentecost would give the apostles a decisive élan, but did they know, for all that, all they would have to do with this Church which had now been entrusted to them? And yet, from that moment, the Church was quite real, active and established to last.

ASSUMING MARIE-PAULE’S HERITAGE

Today, we are experiencing a similar situation with the immeasurable heritage left by Marie-Paule. Where will it lead those who believe in her, in her Work, in her Divinity? What will the situation be like in ten, a hundred or a thousand years? Obviously, no one knows and yet, we have at our disposal a whole set of information, signs and indications with regard to the measures or steps that will have to be taken so that everything evolves in the right direction, and thus, later, is entirely in conformity with God’s will.

This is a great responsibility shared by all the members of the Lady’s Work and especially by those persons who inherited a part of the responsibility, and as a consequence, a part of Marie-Paule’s authority. If most of those people know, essentially, what their responsibilities are and if all the members of the Work also know and understand it in the present context, the same is not quite true for those persons whose title is in relation to the Community of

the Lady or the Kingdom to come, and in particular for the Church King. What is his “purpose”? What is his role within the Work and what is the mission proper to him, not only in the future, but also in the present? Even if this mission were only to consist in “prefiguring” something, what, then, does he really prefigure?

We will not take up here all Marie-Paule revealed concerning the Kingdom and Royalty, but it seems necessary, again and always, to recall and specify certain points with regard to what the situation presently is concerning the Kingdom to come. Various circumstances are impelling us in that direction and we cannot be remiss in our duty of information and explanation which Marie-Paule entrusted to us.

GOING FROM THE CHURCH TO THE KINGDOM

Marie-Paule did much for the Church, and mainly, she suffered for it. She sacrificed her life for the Catholic Church and did not spare any effort to come to its aid, as we can see and understand from her books and her numerous articles in the papers *Marie* and *Le Royaume*. It is normal that she would have been aware of suffering, first and foremost, for the Church because that institution founded by Jesus Christ was still then at the center of the world, and even when distorted or completely altered, even once it had been overrun by “the smoke of Satan” (Paul VI in 1972), it still preserved the “seed” or “germ” Christ had put in it for the future.

Thus it is that Marie-Paule is both the supernatural finality of all the history of the Church and the very source of what will succeed it one day, that is, the Kingdom foretold by so many prophets and for such a long time. In view of that succession, the Church of John was founded, an offshoot of the Church of Peter and consequently still and fully the Church of Christ, inheriting its history and its mission on earth, its huge spiritual baggage and the means of salvation which it has as its first duty to offer to mankind.

That is why, if we refer to Marie-Paule’s last years of intense activity, they began with the institution of the Church of John in 2007 and ended with that of Church Royalty in 2010. The first event consisted in the indispensable safeguarding of the past, while the purpose of the second was to establish the indispensable foundations for the future. Between the two, linking them together, was Marie-Paule as Sovereign and Marie-Paule as Queen, as this was shown by her presence at Spiri-Maria in 2008 and 2009. Thus, Marie-Paule is, at one and the same time, the greatest Daughter of the Church and the glorious but also suffering Mother of the Kingdom.

For, if Marie-Paule suffered so much, this was not only to safeguard all that could and had to be safeguarded of the Church, but it was also, and even above all, to institute here below the very reality which is at the heart of her mis-

sion, the Kingdom of God on Earth. Yes “on earth as it is in heaven” as the motto of the Church King proclaims it and defines it.

Thus, it is obvious that Marie-Paule did not do any less for the Kingdom than she did for the Church, quite the contrary, for a good part of all she experienced as sufferings for the Church had as a purpose, in fact, “to extract” or “draw” the Kingdom from it, to “embody” it in her person first of all, and then to “carry” it like a mother bears her child until its birth, and to “bring it to birth” in sufferings that had no equivalent except in those of Christ engendering the Church with Mary, His Mother, at the foot of the cross.¹ It takes two to conceive, but bringing to birth is done alone, even if others are around us. That is why Marie-Paule was “alone to the end” (*Life of Love*, Appendix III, p. 99), struggling and suffering “in the pangs of childbirth”, as it had been foretold in the Apocalypse of Saint John. (Apoc 12:2)

“What a deliverance!” Marie-Paule would cry out, besides, a few months after the act of union between the Redeemer and the Co-Redemptrix at the very heart of the Terrestrial Paradise,² a mysterious “echo” to the founding of the Church on Calvary. And that is how Marie-Paule truly became the Mother of the Kingdom. As such, she is, at a certain level, the “Mother of all souls”³ and on another level, the Mother of all peoples, for, as the Lady indicated to the seeress at Amsterdam, “You can say the Lady of All Peoples or the Mother of all peoples.”⁴

THE KINGDOM FORETOLD BY MARIE-PAULE

The Kingdom! We do not usually stop to consider this enough, but we would be surprised to discover the number of times Marie-Paule spoke of the Kingdom and all she revealed about it, whether this was in her books and her articles or in her countless letters. Depending on circumstances, she said: “Kingdom of the Earth” or “Terrestrial Kingdom” or “Kingdom of the Seventh Day” or “Kingdom of a thousand years” or “Time of the Spirit” or “Era of the Holy Spirit” or “new Era” or “final Era” or even “New Paradise”⁵ and there are still many other names.

Besides those hundreds upon hundreds of direct designations of the Kingdom to come, there are many more which go unnoticed, for she was also referring to the Kingdom when she spoke of the “Regeneration” of humanity, of the “Millennium of the Transfiguration”, of the future “Divinization” or the Ascent to God. For the Kingdom, besides its highly spiritual nature, besides its earthly dimension as the Community of the Lady of All Peoples, is also the “global context” within which the resurrection of souls will occur, as well as their ascent from world to world until they reach the Heart of God, in accordance with the fact that Marie-Paule opened the way to get there and set the example of the life of love that must be lived and which, alone, can lead the human beings of the future to it.

Thus, the Kingdom, as the Mother of the Kingdom intends it to be, is not simply an institution with a spiritual vocation as is the Church first and foremost, not simply a principle of temporal organization which is both compara-

ble and superior to what certain nations experienced in the past, nor simply another and new way of living here below in all areas and on all levels. No, the Kingdom is also the “structure” and “measures”, which are more than spiritual and more than temporal, that will permit the complete and full re-establishment of humanity in God’s plan of love.⁶ This will be long and hard, and most certainly trying for every soul in the process of divinization, but it is nonetheless for that ultimate purpose that Marie-Paule sacrificed her life!

THE KINGDOM IN ITS THREE DIMENSIONS

Those three dimensions – spiritual, temporal and “global” or “regenerative” (for lack of a better word at the moment) – are all three represented, as of the present, by the Church King; and this to such an extent that the Kingdom today is not only a promise, a hope, a vague holding out of bright prospects announcing an uncertain future, but a reality which, in the very least, is as well established as the Church was at the time of Jesus’ departure.

Thus, the spiritual dimension of the new Royalty has been expressed, in the Lady’s Work and up to the present time, through the sacred anointing of the king – for the sacred anointing is a sort of sacrament⁷ –, through the eminently religious nature of the ceremony in its entirety, through the words of the Father of the Church of John which made of the king a partaker in his priestly ministry, and by the stole with the two lilies integrated in the royal mantle. The red color of this latter along with the white alb and the golden crown reproduce, besides, the main elements of the attire of the Infant Jesus of Prague who Himself is a “little King”.

The temporal dimension of the new Royalty is expressed by the two, almost universal, attributes of royalty on earth: specifically the crown but also the scepter. And the “global” dimension of Royalty – already sensed in what Marie-Paule announced, that is, that Heaven’s intent was “to unite the Church and Royalty” (*Life of Love*, vol. XII, p. 32) – is expressed in part by the very title of “Church King” in which both concepts are in fact brought together.

However, we must be careful, for Marie-Paule was very insistent: it is not “King of the Church”, and therefore, at first glance, “King of the Church of John”, but “Church

1. Cf. *Le Rédempteur et la Co-Rédemptrice*, pp. 178-179, 184-185.
2. *Life of Love* volume XII, p. 288. Cf. also *La Royauté qui descend du Ciel*, pp. 87-88.
3. *Life of Love*, volume XI, p. 235. Cf. also *The White Book II*, pp. 151-155.
4. *The Lady of All Peoples*, 27th apparition, February 11, 1951.
5. It is impossible to give all the references as there would be too many of them! The same is true for the other terms quoted in the next paragraph.
6. Cf. *Comprendre le Plan de Dieu*, pp. 112-115. Cf. also the conference entitled *Le Royaume du Septième Jour*, for those who were able to attend it.
7. Cf. Raoul Auclair, *Histoire et prophétie*, pp. 224-225, as well as, by the text’s author, *La Royauté qui descend du Ciel*, pp. 77-83.

King” which has a much broader significance, namely, that the King, later on in the Kingdom, after having completely “extracted” his kingship from the Church which led him to it, will be the heir of the “Royalty come down from Heaven”,⁸ which Marie-Paule won and which she will have mysteriously passed on so that it can be perpetuated throughout the entire duration of the Kingdom and even beyond it.

For genuine Royalty, properly understood, is a “pontificate”, in the sense that “being a pontiff” is, according to etymology, “being a bridge maker”, a builder of the bridge which will go up from Earth and extend, from world to world, all the way to the highest heavens. The Kingdom, “on Earth as in Heaven” first of all and then, progressively, “from Earth all the way to Heaven”.

THE HOUR OF THE CHURCH OF JOHN

For all those reasons and for still others to be developed on other occasions, the Kingdom established by Marie-Paule is not simply then, as one hears it said at times, a future reality, a simple promise, a mystery that is still unfathomable. It is the most “encompassing”, the most “final”, the most “total” thing Marie-Paule came to establish and that is the reason it is the last foundation which she had to keep a watchful eye over from her bed of suffering. (*White Book V*, pp. 147-148) It is the final element of her existence which she reached with difficulty, before sinking into an increasingly greater helplessness. And, in the future, that ultimate foundation will be confirmed in a very striking manner.

Today however, it is, first of all, the hour of the Church of John. It is the one, led spiritually by Padre Jean-Pierre, which has as a mission to guide and enlighten souls by providing them with all the necessary spiritual support (sacraments, Masses, spiritual direction, etc.), and it has the responsibility of ensuring and organizing the worship to be rendered to the holy Divinity at Spiri-Maria and in the other places where the Work’s faithful gather. This role and this responsibility had been clearly indicated in the first issue of the review *Le Royaume* which succeeded the paper of the same name: “*It is appropriate today that we follow and assist Padre Jean-Pierre in all that concerns the Church of which he is the first Pastor, while keeping our soul attentive to the events which will not fail to occur and which will make Church Royalty known of the whole of society.*” (*Le Royaume*, no. 227, May-June 2014, p. 7)

However, a clear understanding of the fact that it is now the time of the Church of John should not lead us to forget that, at the appropriate time, it will be the Kingdom which will officially be the “global” institution within which or around which all the others will come together and with which they will have to collaborate, each one in its own measure according to its own charism. Of course, it can sometimes be hard to look so far ahead, to plunge one’s regard in times which have not yet come to pass. And yet, that is exactly what emerges from Marie-Paule’s writings. Yes, later, everyone will clearly see that, in considering the history of humanity, “*the Kingdom is to Marie-Paule what the Church*

is to Jesus Christ”. (*Le Royaume*, no. 227, May-June 2014, p. 4)

LEADING THE WORLD FORWARD

So it was that, step by step, and through the Church of John, the Lord’s Church is giving birth today to the Kingdom of the Lord and the Lady; the Church of Jesus Christ is giving birth today to the Kingdom of the Total Christ: Jesus Christ and Marie-Paule, so that, if it is now, fully, the time of the Church of John, it is also, already, the time of the Kingdom. In fact, why would Heaven have exacted that Church Royalty be established in 2010 if it were only a fact of the future and not at all of the present, without any immediate effect?

Of course, for the time being, everything seems to have been “put on hold” in a period of waiting, and that is partially true, but only partially so. Let us not be deceived however: what is being prepared in the background and in silence will impress the entire Earth one day. Yes, the seed sown by Marie-Paule – who passed away on April 25, the date when seeds were traditionally blessed in Quebec⁹ –, will come out of the ground at one point in the future, and then what the Lord told Marie-Paule one day will be fulfilled: “*It is your Light which is beginning to shine on humanity.*” (*Life of Love*, vol. XIV, p. 43) Then, the Kingdom will really begin, being visible everywhere on Earth and radiating with all the Love of the Lady for all peoples that will acknowledge her, give her thanks and love her.

As for us, let us be careful to always consider well everything Marie-Paule said about the Kingdom and not just consider what she did for the Church day after day over the years, but also the purpose for which she did everything. For, it was obviously not done to “save” the Church of Peter or to have it last, since she wrote that “*the Church of Peter is nearing its end.*” (*The Hosanna of Life!*, p. 76) No, in this other or “*second turning point of the times*” which must be lived in faith, it was with the divine design of giving something new to humanity in the same way the Redeemer had likewise founded something new.

Let us all understand this, then: THE KINGDOM is what is coming!

It is the Kingdom which, in a certain way, is already there, in the same way that the Church was already very real when the Lord left. What is the Kingdom “doing” then; what is its “use”? Today, what is the purpose of Church Royalty? In fact, it is quite simple: it serves to show the way of the future, to clear the path to be followed, to “lead the world forward”, fighting against the weight of the centuries and the powerful chains of the past which would risk choking “the seed” of the new World. However, that will not happen, for Marie-Paule has paid the price of the Kingdom to come in a nameless suffering, in an unsurpassable love, and, from the Heart of God Himself, she is watching over its coming.

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8. Cf. the book of the same title, especially pages 95-97.

9. A tradition Marie-Paule recalled in *Life of Love*, vol. III, p. 134.