

# THE CROSS AT THE CENTER OF OUR FAITH



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Is there a more familiar religious symbol than that of the cross?

We make the sign of the cross several times a day; a cross hangs on the end of our rosaries, it is engraved on the back of our miraculous medals; there are representations of it on the walls of many rooms in our homes; it is installed on the roofs of our churches and chapels, we see it set up along many of our roads, at the top of mountains and in so many other places which Christians have wanted to mark with their faith in Jesus Christ.

Furthermore, the cross has also become for us the symbol of the incomparable Work Heaven desired that Marie-Paule accomplish. (Cf. *Life of Love* VIII, pp. 104 and 107.)

Now, from a symbolic point of view, a question comes to mind... In fact, if Jesus had been condemned to being stoned to death, for example, would a stone have been used as a sacred symbol for the entire redemptive work? Or if He had been put to death by hanging, would we have sung: “O gallows, you will save us”?

In other words, is it Jesus’ death which confers to the cross its sacred and religious characteristic? Or does the cross have an intrinsic value which predisposes it to “receive” the offering of the Redeemer and, later but in another way, that of the Co-Redemptrix?

These questions prompt us to consider all God’s plan of love from another angle, based on the humble lines with which a cross is formed.

## RAOUL AUCLAIR AND SYMBOLISM

To obtain a first answer, we have to turn to the sacred science of symbolism. We can consider this to be one of the “old ideas” the Lady “now brings”. (cf. 49th message) And as is the case with a great many of those ideas, it is through Raoul Auclair that we are able, today, to (re-)discover the meaning and importance of symbolism.

Raoul would refer to it indirectly on almost every page in his writings. Thus, it was through the sacred symbols of the numbers, the shapes, the colors, the letters, etc. that he introduced us into the mysteries of God’s plan of love.

In a more direct way, Raoul defined symbolism on at least two occasions and he led us to understand that symbols have their origin in “the need for resemblance” which exists between

the divine and the created. (*Les cahiers du symbolisme chrétien*, no. 7, p. 17) Consequently, symbols are not born from the imagination of men, but are the result, instead, of their contemplative observation of the nature of things.

For example, all over the earth, a natural image of the divine has been seen in the sun. Thus, the sun has become like a universal symbol to represent the divine, even if the perception of the divine varies depending on the cultural and religious milieu.

For all that, symbolism is not a banal communication system. Raoul defined it as “essentially mystical and metaphysical”, having as a purpose to recall, through the created, the path leading to its “primary cause” which is God himself. (*Le Crépuscule des nations*, p. 24)



The crucifix in Marie-Paule’s bedroom, which accompanied her for the better part of her life.

## “THE GREAT MYSTERY OF CREATION”

This information could be surprising, but, in former times, even before the coming of Christ, the symbol of the cross was used in a way that was just as universal and varied as was the symbol of the sun. As for its real and complete meaning, it is difficult to make any statement in this regard given that this dates back so far in time, as is the case, besides, for the relationship between the sun and the divine.

For the time being, one single comment from Raoul, a faithful witness of Tradition, will suffice to put us on the right track. Commenting on a particular configuration of the cross that is rather recent, he wrote:

*“The cross of Lorraine!... It is the great mystery of creation: the Light, this supreme Activity penetrating the Darkness, this complete Passivity. It is the Spirit fecundating the Waters or the Deep.”* (Id, p. 31)

Without stopping to consider each of the images contained in this sentence, and not paying any attention to the particular characteristic of the cross of Lorraine (see next page), we understand that Raoul is expressing here the meeting of the two realities which are at the origin of creation: “the Spirit” coming from On-High – the vertical axis – and “the Deep” receiving it here below – the horizontal axis. And from their union there sprang forth life, creation.

And how can we not sense in those words like an anticipated expression of our present understanding of this mystery? It suffices to see in “the Spirit” an image of God and in “the Deep” an image of the Immaculate to tie it in with our present perception and situate the two Poles within the Divinity.

In the book, *Comprendre le Plan de Dieu* [Understanding God’s Plan] by Marc Bosquart, we read: “God manifests His

*POWER [masculine and active Pole] and the Immaculate receives it [feminine and passive Pole] and causes it to bear fruit to such an extent that her endless FECUNDITY makes of her the universal Mother.”* (pp. 40-41)

Of course, there is quite a difference between the fact of situating the feminine Pole outside the Divinity or within it. However, the symbols remain the same. It is our understanding which, thanks to Marie-Paule, draws closer today to the divine Reality. And from that moment, the cross also becomes the symbol of the fruitful union existing between God and the Immaculate.

### THE HUMAN BEING AND THE SPIRIT OF GOD

In their image, the fruit of their union – Creation – is also polarized into masculine and feminine. Here below as it is On-High, polarity is the principle of life and the guarantee of its evolution.

Guided by God and the Immaculate, Creation, here below, resulted in the human being. And everywhere on earth, the Divinity would slowly awaken man to his ineffable destiny of climbing up to It by divinizing himself. Today, we know that this divinization is the very finality of the union of God and the Immaculate.

After having progressed from generation to generation, humanity achieved, through Adam and Eve, the first major step of its ascent when both of them merited climbing up to the Garden of Eden or the Terrestrial Paradise. And it was in that place that God breathed His Spirit into them, which they needed for their divinization.

Wonder of wonders, God, in a very mysterious way, “dwells” in His own Creation!

Now, if we consider it from that angle, can we not also see in the cross a condensed image of this new reality: the human being, drawn from the material worlds – the horizontal – who is inhabited at the center of himself by the divine which is immaterial – the vertical?

### THE REDEMPTION

Unfortunately, after so much effort on their part (and so much love on God’s part), Adam and Eve succumbed to the forces of evil and fell back upon the Earth.

Immediately God and the Immaculate deployed a rescue plan. In its first stage, the Immaculate became incarnate in Mary. Then Mary, having become a young woman, “received” God at her place and thus was manifested, in time, their union in eternity: “*Let it be done to me according to your word.*” (Lk 1:38)

From their union was born Jesus Christ, the Savior of men.



**The cross of Lorraine, in which the sign or notice became like a second crossbar, marked the history of France and that of other countries in Europe. It is sometimes associated with Saint Joan of Arc, “the good Lorraine”, and during the Second World War, it was chosen by General de Gaulle to represent “free France”.**

In order to accomplish salvation, Jesus had to realize in one single life “*all God’s plan*”, that is, unite His three bodies into a single one and integrate therein the Spirit of God. (*Comprendre le Plan de Dieu*, p. 82)

The world being hostile to the Love Jesus radiated more and more, it was in the most intense sufferings that He accomplished His mission. Scorned and rejected, He was condemned to die on a cross. And it was in an unequalled culmination of pain that the divinization of all His Being was completed. (Cf. *Life of Love VII*, p. 133.)

Jesus, placed at the center of the cross, united in His Being what was symbolized by the two axes that cross one another: the Creator and Creation.

### THE CO-REDEMPTION

To accomplish the Co-Redemption, the second stage in the Divinity’s rescue plan, the Immaculate became incarnate a second time, this time in Marie-Paule. Then, this latter would live as a Woman what Jesus lived as a Man. And although she did not have to physically endure the wood of the cross, she experienced all the sufferings of Jesus’ Passion, all the way to His crucifixion. (Cf. *Id. II*, p. 527.)

*Life of Love* bears witness to the fact that the cross dogged Marie-Paule’s every step, manifesting itself sometimes in a very mysterious way:

*“I feel myself being transpierced by two arrows at once; one vertically, the other horizontally. They cross one another at the moment they enter the body.”* (*Id. VII*, p. 119)

So the arrows form a cross as they transpierce Marie-Paule and, by that very fact, she is symbolically placed at the very center of this cross.

The inexpressible sufferings Marie-Paule accepted to live, after the example of Jesus, really led her to the divinization of her entire being. In her too the divine nature and the human nature were united.

If the divinization of Jesus obtained salvation for us, the one of Marie-Paule merited the regeneration. The joint fruit of the two stages of the Total Redemption will give all souls of good will access to the divinization.

### THE KING AT THE CENTER OF THE CROSS<sup>1</sup>

Far from being exhausted, the symbolism of the cross leads us to another discovery.

1. Oddly enough, in French, the word “king” (“roi”) figures in the middle of the word “cross” (“croix”).

Thus, in the hours preceding His crucifixion, Jesus was crowned with thorns and “cloaked” in red; He was given a reed as though it were a scepter and, kneeling before Him, the Roman soldiers acclaimed Him, saying: “All hail, the king of the Jews!” (Mt 27:29) (Cf. *La Royauté qui descend du Ciel*, pp. 63-65.)

Thus, Jesus would experience the ritual proper to the investiture of a king on earth but in “the overthrow, the caricature and the derision”. (cf. *Id.*, p. 63) Paradoxically, by accepting the incredible sufferings His torturers inflicted upon Him, He truly reconquered the Royalty the Usurper had stolen from Adam and Eve at the foot of the tree in the Garden of Eden.

And so, it was as a King that Jesus freely stretched himself on the wood of the cross. Pontius Pilate would confirm this, without realizing it, when he had “Jesus the Nazorean, the king of the Jews” (Jn 19:19) written at the top of the cross. And “these Jews also represented humanity, all of humanity, so that it would have been just as true to write, ‘King of men’.” (*La Royauté qui descend du Ciel*, p. 65)

Now, in its traditional significance, does not the King have as a role to govern the people in God’s name? Is he not the one who must make known to the people living here below – the horizontal axis – the will of God coming from On-High – the vertical axis?

Symbolically, it can be said that, by definition, the King is situated at the center of the cross. And for almost two thousand years, that is where Jesus, the timeless King of the great People of God, has been found.



May 2012 - Marie-Paule on her bed of suffering upon which she lay stretched out for five long years until her death on April 25, 2015.

### THE MOTHER-OF-PEARL CROSS

For her part, Marie-Paule had to enter the chapel Spiri-Maria crowned as “Sovereign of the Earth” on May 31, 2008, and crowned as “Queen foreseen by Heaven” on May 31, 2009.

It was during those same years that she had to take to her bed more often because of her age, so that then her bed became symbolically associated with the mother-of-pearl cross upon which she had been invited to lie down during a dream received on January 5, 1959. (Cf. *Life of Love*, vol. II, p. 135.)

It was though Sister Chantal, a close collaborator of Marie-Paule, that God would confirm to this latter that her entry on May 31, 2009, was the fulfillment of the revelation made fifty years earlier. We can read in the *White Book IV*:

“[In my dream], Mother Paul-Marie explained that it had been ‘shown’ her how she would present herself at Spiri-Maria on May 31, 2009. She was to be lying on [a] bed, get up and turn to face all of us, her arms outstretched in the way the Lady presented herself. Right away, I understood that it was a matter of the grace ‘shown’ her on January 5, 1959, which she now had to realize.” (*White Book IV*, p. 114)

Obviously, there would not be a bed when she entered Spi-

ri-Maria. In the dream, it was a metaphor for the mother-of-pearl cross, the symbol of Marie-Paule’s crucifixion.<sup>2</sup> Moreover, the pain caused by this situation was entirely unprecedented for her: “I have never suffered so much in my soul.” (*Id.*, pp. 52-53)

This “crucifixion” of Marie-Paule – the fact of being placed at the center of the cross – is then closely bound in with the public revelation of her Queenship, as this was the case for Jesus.

### THE KINGDOM OF GOD ON EARTH

From the Divinity to Creation and from Creation to the Divinity, the symbol of the cross, mysteriously condenses all the immense Work of LIFE.

In our generation, the cross is and will remain, first of all, the symbol of the inconceivable amount of sufferings accepted with love by Jesus and Marie-Paule so as to give us access once again to eternal life. Every time we sign ourselves with the sign of the cross, every time we look at a cross, we bind ourselves to the merits of their Passion, and it will be so for the centuries to come until the end of the world.

In conformity with this profound symbolism, the cross also reminds us of the ultimate result of their Passion: the divinization of humanity in the Terrestrial Kingdom to come; this Kingdom in which the On-High will be the focus of the concerns of the people here below, there where the Father’s will shall “be done on earth as it is in Heaven”,

there where “the divine and the human will combine in love”. (Marie-Paule, *Le Royaume*, no. 158, Nov.-Dec. 2002, p. 17)

Finally, in the shadow of the cross of the Kingdom, humanity will experience peace; peace among persons and peace in families; peace among peoples and peace in the world. This peace will come about when things will be where they should be, when humanity, freely, will once again accept the Divinity as its central focus and its finality.

While awaiting the full development of this grand day, and aware of the difficult period separating humanity from this day, may we remain faithful to the love of Jesus Christ and Marie-Paule by striving to accomplish the will of God and the Immaculate in little things as in bigger ones, following the inspiration of the divine Spirit present at the center of our being.

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2. As a parenthesis, the fact that Marie-Paule was invited to lie horizontally on the cross – a passive position – can be seen as a symbolic representation of the feminine nature of her suffering, in opposition to Jesus who embodied the masculine pole when he died upright on the cross – active position. By superimposing the two, the integrality of the symbol of the cross is re-established.