

“The Death and the Resurrection Go Arm in Arm” (Marie-Paule)



by **MARC-ANDRÉ I**

Until quite recently, the “cycle of Easter” was immutable: there was the Death of Jesus on Friday, His Resurrection on Sunday and then prolonging this latter, the Octave of Easter. However, we are now facing a new situation which is particularly perceptible in this year 2019, and this is because, immediately after Jesus Christ’s Resurrection on April 21, we must also commemorate Marie-Paule’s death on April 25. Between the two, there are only three days and the joy of Easter will be immediately tempered by the recall of Marie-Paule’s “Good Friday”.

This kind of convergence will inevitably require that, one day, we come up with a calendar that is better adapted to the reality which is already ours today. However, for the time being, it is more a matter of realizing, as a result of this instance, how much room Marie-Paule and her Mystery now occupy in our lives and how rapidly everything started organizing itself. She has only been gone four years and already, in the liturgy, we are celebrating her Birth, Her Queenship, her Death and the luminous date of May 31 which prevailed at so many major fulfillments related to her.

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Nonetheless, this does not mean that certain members of the Lady’s Work do not sometimes have the impression that it is not “moving forward” rapidly enough or quite simply not enough. That is a legitimate feeling because of the very intensity of the hope Marie-Paule aroused in us: this Kingdom of light and beauty of which she spoke so often! As a consequence, in return for so much love, it is our duty to rapidly integrate her Mystery and her teaching in a new form of worship, in a new spirituality and new prayers; in short, in a religion in conformity with our vibrant faith in the “total Divinity” in which she participates and which she revealed to us.

There you have it for the future looming before us. As for the past which saw us committing ourselves along the path of the Kingdom, we need only stand back from it a little to realize that, up to now, everything has progressed very rapidly. It has not yet been seven years since Marie-Paule was declared God in the most insane act possible in the eyes of the world and which, nonetheless, was almost unanimously accepted among us. Then, on the day of her funeral in 2015, there was the introduction of a passage from her work at the very center of the liturgy of the word. And, as of the following May 31, the solemn declaration within the Mass, right after the Consecration, imposed itself, in which Marie-Paule too was now “a part” of the Eucharist. That was less than forty days after her death.

At some point in the future, people will no doubt try to better understand the meaning of such an innovative élan,

not so as to call it into question but to discover in it all the power of the divine action at work in the immediate wake of Marie-Paule’s life among us on Earth. And this action is not finished – far from it –, for so much still remains to be done, the first task being, in conformity with Heaven’s desire, to work towards organizing a Mass that would be, not partially as it is today, but totally in conformity with the new faith. This work of “liturgical creation” is in progress and, generally speaking, it is coming along well, albeit not always as rapidly as some would like, but as quickly as possible under present circumstances, and we are beginning to see the day looming when it will be possible for concrete and well-thought-out proposals to be made, explained to everyone and, finally, implemented in God’s good time.

This “transmutation” will be extensive, a major one, and yet, only a few years will have gone by since Marie-Paule’s death! And what joy there will be in the Church of the Earth and of Heaven, for then the “Great Action” of which the Lady spoke so often in her messages will be able to begin. Of course, there will still be prayers to be changed, others to be composed and all the organization of the sacraments will have to be rethought, particularly in the sense of bringing them into conformity with the foundations of the new faith, as well as in the sense of the greater role falling to the Mothers of the Family of the Sons and Daughters of Mary.

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Everything cannot all be done in a matter of a few minutes, but it is all being prepared. From the moment, in fact, when the Church of John adopted the new sign of the cross, from the moment it adores Marie-Paule next to Jesus Christ in the Eucharist, all the rest (liturgy, sacraments, prayers and spirituality) is nothing, in reality, but the indispensable completion of a reform that has already been undertaken and well accepted.

Marie-Paule suffered so much for the establishment of her Work here below – suffered so very, very much, in the measure, even, of her incommensurable Love which never stopped but which continued to increase and was definitely divinized on the day of her death four years ago. And even if her Work must go through times of doubt or of a more difficult hope, Marie-Paule does not stop leading it, obviously, now that she is On-High. That is evident, and it must be obvious to all of us at all times, in our minds as much as in our hearts, so that the Kingdom she paid so dearly for may soon flourish and blossom forth in the joy of the Resurrection. “*The Passion or the Death and the Resurrection go arm in arm. Christ’s death, an apparent defeat, was, in reality, a victory over death and over Satan, the author of death. In effect, Death and Resurrection are two aspects of the mystery of salvation.*”¹

Marc-André I, April 3, 2019

1. Marie-Paule, in *Le Royaume*, no. 82, July-August 1991, p. 17.