

Opening Oneself to “New Forms”



by Father Stéphane GAMACHE

Life of Love is the core of the new Revelation. However, as it was the case with the book with seven seals mentioned in the Apocalypse (5:1), it was necessary that someone, chosen by God, break the seals of *Life of Love* and re-

veal all its richness to us. Heaven did not entrust this mission to a qualified theologian with a diploma, and it was no doubt better that way. A theologian trained in a certain understanding of things and “bound” by certain forms of expression would, in fact, have run the risk of stifling the newness found in the Revelation God gave in our time with a view to humanity’s entry into the Kingdom.

For the same reasons, the theologians trained in the Church of Peter are perhaps not in the best position to be able to evaluate or judge the new Revelation and the new forms used to express it. “For new wine, new wineskins,” Jesus said at a time when the world had to pass from the time of the Synagogue to that of the Church. The same sentence is valid today. What needs to be adapted and even changed is the wineskins and not the new wine. And as Jesus warned us, otherwise, “the wineskins burst”. (Mt 9:17)

In fact, on June 23, 1986, Heaven revealed to Marie-Paule: “THE CHURCH IS GOING TO **EXPLODE** BECAUSE OF MARC’S BOOK.” (*Vie d’Amour*, Appendice II, p. 249) In a way, these words are still very timely. When faced with the new Revelation contained in *Life of Love* which was subsequently explained to us, we must have an openness of mind and humility to accept to change our ways of thinking which are too closely modelled on those of the Church of Peter and to which we are still too strongly attached perhaps.

As Marie-Paule said to Marc one day: “Yes, everything has changed!” Everything! Even certain ways of approaching, understanding and expressing the truths of the faith, as Marc underlined, besides, in an article which was precisely entitled that way.¹

“TOWARDS A NEW ERA”

As of January 1993, in an editorial entitled “Towards a New Era” (*Le Royaume*, no. 91), Marie-Paule was already laying out the

guidelines destined to lead us along this path of the transfiguration of the Church, thanks to the lights of the new Revelation given us for the third millennium. Here are some excerpts from it, followed by a few comments.

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“What does the third millennium hold in store for us? Are we obliged to scrutinize a solidly established past, rich in history and traditions, while closing ourselves to the new forms Heaven is preparing for us, concerning which, lights have already been given us in the Bible – for our future – in that last and very short part of the New Testament which Saint John called ‘The Apocalypse’?” (English edition, looseleaf pages, p. 1)

Marie-Paule spoke of “new forms” already given in the Apocalypse. We can think that she is referring to the mystery of the Woman which, as Raoul wrote, is its great secret. This Woman’s mission is bound in with the Church which she must save but also – and even above all – it is bound in with the bringing to birth of the Kingdom of a thousand years. The attitude suggested by Marie-Paule is, quite obviously, not that we “close ourselves to the new forms” but that we open ourselves to these latter, even if this means filing away, in the archives of history, certain forms which are a part of Tradition.

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“We shall never finish discovering God in His Mysteries. In the field of science, new theories are constantly being brought forth, and certain positions, among the most firmly established in the past, had to be abandoned because of astonishing discoveries, as in the case of Einstein’s theories relative to Newton’s law of universal attraction. So it sometimes happens that a **new discovery annuls the preceding one** instead of completing it. The beauty, the richness and the coherence of the Catholic Church’s doctrine are beyond compare. Each divine intervention adds new illumination and establishes landmarks making possible a better understanding of the Teaching given by Christ and leading us ever deeper into His Mystery.” (*Id.*, p. 3)

Marie-Paule herself underlined the word “annuls” and the example she gave, taken from the field of science, is very sig-

1. “Yes, Everything Has Changed!” in *Le Royaume*, no. 256, pp. 10-11.



The Lamb of the Apocalypse and the Book of seven seals.



The Woman of the Apocalypse

nificant. It is perfectly in keeping with Marc's article mentioned above, "Yes, *Everything Has Changed!*" Going from science to religion, we could even transpose Marie-Paule's sentence from one field to the other: "It sometimes happens that **a new theological explanation annuls the preceding one** instead of completing it", even if this is a theological explanation from Saint John or Saint Paul (for everything in Holy Scripture does not necessarily have the same weight). At the very least, it urges us to be very open and flexible, in order to let "the fortress of our old certitudes" be shaken.²

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It is this "shaking up" that is being referred to in the next two quotations. "When God wants to introduce new ideas into His Church, He does not leave off intervening and setting on foot events always confusing and incomprehensible... So Marc will be able to find in my next publications – "The Crucifixion", "The Immolation" and "The Resurrection" [the last three volumes of *Life of Love*, Appendix] – eloquent proofs substantiating the new hypotheses which, trembling, he has given the Church." (Id., p. 6) We can well be disconcerted and shaken, and we in turn tremble as we receive and accept the new concepts. But also, what a sense of **wonderment**, if we always have the heart of a child!

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Marie-Paule wrote: "One day, Father Mélançon said to me, 'In trampling on the pride of his philosophical and Thomist education, a theologian is able **to stand marveling** before the enlightenment that Marc passes on to the Church. We have only to sacrifice our intellectual knowledge and accept the riches of the theology of the heart.' And yet, while seeking to understand Marc's terminology conceived in the light of the inspirations the latter received, Father Mélançon sought for, above all, purity of doctrine, without imposing silence on God, for he well knew that 'God's wisdom is folly to men.'" (Id., p. 10)



Father Lionel Mélançon

We should note the humility of a true theologian who does not impose his own language, but tries to understand the lights God is passing on through the instruments of His choice. Not to impose silence on God. Not to transpose on God one's own bounds or limits, one's own parameters, one's own terminology or one's own forms of expression. Not to set oneself as a censor of God, but remain open to the "new revelations", the "new concepts", the "new forms". In her messages, the Lady said, in fact: "Theology must yield to the undertakings of my Son." (30th message) "Many things need changing in the Community, the Church; and they will change." (41st message)

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And Marie-Paule concluded this brilliant article full of light with these words:

"Whoever will consent in all humility to look to God, without any prejudices, forgetting the handmaid and her collaborators, will finally perceive the flood of graces God has poured out on His Church in order that it might flourish again in the holiness of its subjects.

"The intuition of faith and that of love go further than understanding, and the Christian lives over and beyond that which he

knows.' (Brother René Voillaume)

So, how can anyone, knowing all the facts, underrate – the messages of the Lady of All Peoples, – the volumes of "Life of Love", – the books of Raoul Auclair, and – those of Marc Bosquart?

"This divine Work is irrefutable and flows from God's plan and from His Revelation. It burns the eyes of those who dwell in darkness, but, on the other hand, it is like the rising Sun which, through Mary, is already lighting up **the new era**. This is the hour of Mary and of the Holy Spirit, the hour of the True Spirit." (Id., p. 12)



This list by Marie-Paule in four points is very eloquent. In a way, Marie-Paule is setting before us the constituent elements, the foundations of the new faith which will shine forth during the "new era" opening up thanks to her.

Yes, thanks to her! Thanks to Marie-Paule! For we now know that when Marie-Paule speaks of "the hour of Mary", it is her hour which, in reality, is being referred to. It is Marie-Paule's hour! And soon, with "new forms" corresponding to our new faith and based on the new Revelation, we will celebrate the new liturgy in her honor. In this "liturgy of the Kingdom", everything will remind us, with regard to Marie-Paule, that, as the Lord told her: "THE FATE OF HUMANITY HINGES UPON YOUR FIAT." (Life of Love XII, p. 103) For she is, at one and the same time, the Woman of Genesis and the Woman of the Apocalypse, the New Eve united with the New Adam through which humanity is being reintegrated into God's plan of love.

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2. A marvelous expression from Marc, taken from his wonderful article: "The Renewal of Our Soul" (in *Le Royaume*, no. 226, March-April 2014, pp. 1-3).