



THE LITURGY OF THE KINGDOM - II

by Marc BOSQUART

In the June 2015 issue no. 234 of the review *Le Royaume*, a first article about the liturgical reform in progress in the Church of John provided a certain amount of important information and necessary explanations. After that publication, many members of the Work expressed their joy to thus be better able to understand the finality of such a task of liturgical “renewal”.

In fact, that first article began by specifying the main objectives of the reform, namely, implementing Marie-Paule’s will, building the new liturgy on *Life of Love* and drawing inspiration from the Eucharistic emblem set up in the sanctuary at Spiri-Maria.

Other points were also dealt with, among them:

- the necessity of allowing women (Mothers of the Family or Daughters of Mary) to be responsible for the liturgical reading from *Life of Love*, the work of a woman;
- the need “to mark the polarity in space”, in reference to the divine Polarity, by establishing a distinction between the feminine and the masculine, as well as between the new and the old (something which is still to come);
- the gradual bringing together of a large “Spiritual Heritage of Humanity” in the spirit of the Lady of All Peoples and of Saint John Paul II, her precursor;¹
- the obligation of having to complete the words of the Eucharistic Consecration with others recalling Marie-Paule’s contribution to the new “Eucharistic Reality”;
- the introduction in the Mass of the prayer given by the Lady in addition to the Our Father, the prayer given by the Lord (arrangement still to come);
- and the explanation of the quotation from Marie-Paule found at the beginning of the Mass (“*It is out of love...*”) as well as an explanation of the final words of dismissal inspired by Pope John Paul II: “*Take back to your homes the spiritual*

treasure you have acquired on this day.”

A RECALL OF THE HISTORICAL AND RELIGIOUS CONTEXT

Before continuing with supplementary information, it seems fitting to come back briefly on the “context” – in its broadest sense – in which the liturgical reform is taking place. Thus, Marie-Paule wrote, in all kinds of ways and very many times, that we are today, that is, in our time (the beginning of the third millennium), at a point of passage between the Time of the Son and the Time of the Spirit: “*Four Days is the equivalent of four thousand years, the four thousand years of the Old Testament or the era of the Father in the awaiting of the Savior. Two Days, or two thousand years, is the era of the Son come to redeem humanity. There remains one day to complete the Week, One Day, or one thousand years, which will be the era of the Holy Spirit.*”² (*Le Royaume*, no. 36, November 1985, p. 15)

Thus, the era we are living in is not an ordinary era; it is a period of transition between two major stages in the history of humanity, one of which is still ending and the other having already begun, as Marie-Paule explicitly wrote: “*We are in an*

1. In reference to the meeting at Assisi on October 27, 1986, and those that followed it. Cf. particularly *Le Royaume*, no. 48, February 1987, p. 8, and Father Leander Van Renterghem’s article, «Only One Divine Plan» in *Le Royaume*, no. 231, Jan-Feb. 2015, pp. 18-20.

2. Marie-Paule also wrote: “*4,000 years of the Old Testament = FOUR DAYS; 2,000 years of the New Testament = TWO DAYS, and 1,000 years of the Terrestrial Kingdom = ONE DAY, or the SEVENTH DAY, for ‘in the Lord’s eyes, one day is as a thousand years and a thousand years are as a day’ (2 Pt 3:8).*” (*Le Royaume*, no. 145, Sept.-Oct. 2000, p. 5).

ending (second millennium) which is bringing us to a new beginning (third millennium) which, furthermore, is to lead us into the Terrestrial Kingdom.” (Living Stones, p. 66)

During the Time of the Son, religion (doctrine and spirituality, liturgy, moral matters and various conceptions) was different from what it had been during the Time of the Father. And, likewise, during the Time of the Spirit, religion (doctrine and spirituality, liturgy, moral matters and various conceptions) will be different from what it was during the Time of the Son. Obviously, it is not for the pleasure of changing something; rather, it is the evolution of the history of humanity in its relation with the Divinity which requires that such changes be made.

“FOR NEW TIMES, NEW MEASURES”

With regard to the succession of the Times (of the Father, of the Son and of the Spirit), was it not indicated in the New Testament that “Christ is abolishing the first sort [of worship] to replace it with the second”? (Heb 10:9) In fact, even if Christ said that He had come “not to abolish but to fulfill” (cf. Mt 5:17), the fact remains that He was at the origin of a new form of worship progressively established by the Church He founded.

What is coming today – what has already begun –, is not of the same order. More elements from the Christian Church will be preserved than it itself kept from the Jewish religion (not taking into account here the texts from the Old Testament), but there will be, besides, like an openness, an unprecedented “broadening”, as Raoul Auclair had so clearly sensed, he who explained the succession “FEW – MANY – ALL” so many times: first the Jewish people (“FEW”), then the Christian nations (“MANY”), and finally the whole Earth (“ALL”). (Cf. *Eschatologie de notre temps*, pp. 109-128.)

The purpose, then, is not to redo in another way what the Catholic Church has already done, but to do “something else” and to rethink everything. Marie-Paule wrote in fact: “Soon it will be necessary to rebuild everything, to rethink and order everything in accordance with God’s wisdom” (*The Hosanna of Life!*, p. 40), or again, “We are in the decline of a civilization. It will be quite different in the era to come.” (*The White Book* IV, p. 80) That is an important assertion, all the veracity of which will be proved in the future.

It was in that sense that I wrote in the preceding article: “Our task, at this time in the history of humanity, is to ‘embody’ the new faith in the liturgy and not to maintain, at all costs, all the elements of the religion preceding us, that is, the Catholicism of the beginning of the 21st century.” (p. 19) Thus, it would be a serious mistake – and Heaven would not permit it – to simply want to prolong the old in the new (which, furthermore, would immediately cease to be really new). It is from that perspective and in that spirit that Marie-Paule could write in black and white: “For new times, new measures”, even adding, “We must have the courage to set out along new ways,” Pope John Paul II said.” (*The White Book* II, p. 120)

WE HAVE A GREAT RESPONSIBILITY

As a consequence, we have a great and even very great responsibility before history but also and above all before God. We do not have the right to stand idly by and simply wait for everything to be done outside of us, for in the end, nothing would

get done. But we do not have the right either to be mistaken in what we do (perhaps with regard to a few details, but certainly not with regard to the essential points). Of course, Heaven is helping us, and Marie-Paule is most certainly watching over the Work that is carrying on with her mission, but Heaven will do nothing without a certain form of cooperation on the part of men. Thus, the Lady said: “It is now that the Holy Spirit must come.... And yet, the Holy Spirit will only come if you pray for that.” (51st message, May 31, 1955)

What has to be done is enormous and nevertheless very easy to define. It is a matter of beginning to develop the new religion of the Kingdom by adding everywhere the Lady’s *Life of Love* to the Lord’s Gospel. In other words, it is adding to all the old teachings of the Redemption all the new teachings of the Co-Redemption. In practical terms, such an undertaking means extracting from *Life of Love*:

- the foundations of the new knowledge of God which will prevail in the Kingdom;
- some new forms of spirituality (prayers and devotions, spiritual and mystical life);
- all the elements required so as to give rise to a new “divine worship”;
- which includes the implementation of a new liturgy that is in keeping with the new faith.

Currently, this last point is our main concern, but in the present article, we will only develop two major aspects of the new liturgy, namely, the matter of the themes associated with the readings (and therefore, with the Masses themselves) and other points related to the “Spiritual Heritage of Humanity”.

THE THEMES LINKING THE READINGS

Often, when the members of the Work talk about the Mass they have just attended, it is the “day’s theme” that is first recalled. And yet, that is something which is not nearly as new as it would appear, for, the Catholic Church has proceeded in the same way but without stating it. The meaning or teaching of a Gospel passage is singled out and then “compatible” or complementary passages are sought out in the epistles and/or the Acts of the Apostles, and/or the Apocalypse and/or the Old Testament. Thus, a theme has been brought out but it is not presented as such to the faithful. (However, that was done at times in the past, as it is still done sometimes in the Orthodox Churches.)

In the Church of John, the themes for the readings sort of became those of the Sundays themselves. It was not clearly my intention to proceed that way, but since the first Mass with the new readings was that of the “Feast of the Divine Quinternity” (May 31, 2015), the second, that of the “Feast of the Blessed Sacrament” and the third one took up again the feasts of the Sacred Heart of Jesus and the Immaculate Heart of Mary under the title of “The Two United Hearts”, the path was as though automatically laid out for the following Sundays: “The Witness”, “The Twelve Apostles”, “Trust in God”, “The Living Light”, etc.

Having recourse to such themes has many advantages. It allows us to avoid the expression “Sunday of Ordinary Time” which, in comparison, is rather devoid of any meaning; it is easy to remember and thus it enables us to recall the readings more readily. In certain cases, it also permits the “teaching” of the Lady’s Mystery by drawing attention to one or other of its aspects.

This last point corresponds, besides, to Marie-Paule's desire when she entrusted to me a large part of this work on the liturgy because, she said, it was necessary that the liturgy be in keeping with the explanation of the Mystery which it had been given to me to pass on. Consequently, it is necessary, in fact, to introduce elements in it related to that explanation.

HOW THE THEMES ARE SELECTED

First of all, it must be known that the themes are not always chosen, since it often happens that they are imposed by the liturgical calendar or by circumstances. That is the case for all the religious feast days, whether they fall on a Sunday or during the week, for which adapted readings were also suggested. Of the 52 Masses for which new readings were prepared since May 31, 2015, to the present [January 21, 2016], more than 20 (that is, 40%) correspond to religious feast days or special events such as the ordination to the priesthood for example.

In the other cases, always that of Sundays, a simple principle has been applied, that of alternating the themes related to Christian living with others related, directly or indirectly, to the Mystery of the Lady united with the Lord. Thus, among the first group, there was, *"Trust in God"*, *"The Power of Prayer"*, *"Union with God"*, *"Love Above All Else"*, *"Seeing God in Others"*, etc., and among the second, *"The Living Light"*, *"The Mystery of the Heart"*, *"The Holy Mountain"*, *"Saint John and the Church of John"*, *"The Kingdom of Peace"*, *"Giving Christ Back to the World"*, etc.

With regard to the assigning of this or that theme to this or that Sunday, there is not, for the time being, any other rule than that of keeping our mind wide open to the day-to-day events in which is often expressed "the grace of the moment". Moreover, I would like the members of the Work to be able to witness the way in which things sometimes fall into place all on their own and lead to a very different result than what had initially been considered.

So it is that the departure point can be a Gospel passage or a noteworthy text which merits being integrated as part of the "Spiritual Heritage of Humanity", but most often, it is one of Marie-Paule's writings which sets the tone and is completed by other texts. That is how it has to be, besides, for otherwise many of the concepts revealed by *Life of Love* would never work their way into the liturgy. Later, as the years go by, the themes will be rethought, redefined at times, perhaps moved to other times of the year if it appears judicious to proceed with such changes.

THE SPECIAL CASE OF MARIAN FEAST DAYS

The Lady's Work is, in its very foundations, a Marian Work: Army of Mary, Family of the Sons and Daughters of Mary, Communities of the Sons and Daughters of Mary, Spiri-Maria, Community of the Lady of All Peoples, etc., all of them being institutions founded by Marie-Paule or Mother Paul-Marie. It was within this Work of the Lady that hearts opened to the Divinity of Marie-Paule (proclaimed in 2012) and to the Divinity of Mary (proclaimed in 2014), with the One and the Other being henceforth considered to be a part of the Divine Quinternity with everything this Reality represents and must mean for us.

It is quite obvious, then, that the liturgy is going to have to fully integrate this new (double) reality. With regard to Mary, the Church has already introduced a large number of Marian feast days (from the Conception of Mary to her Assumption, plus her Queenship), but obviously, the celebration of her Divinity is missing. On the other hand, with regard to Marie-Paule, almost everything still remains to be done. For the time being, there is only the recall of her birth, that of her death as of this year as far as we can foresee, plus the feast of the Lady of All Peoples announced by the Lady herself.

For the feast days concerning Marie-Paule, there is evidently nothing in the four gospels, so that it will no doubt be necessary one day to arrive at a different "arrangement" of the readings if we want them to correspond to present feast days and those to come. With regard to Mary's feast days, the four gospels do have a few passages that can be (and are) used, but there are very few (the Annunciation, the Visitation, the Presentation of Jesus in the Temple, Mary's presence at the wedding at Cana and at the foot of

the cross). On the other hand, there is nothing concerning her conception, her birth, her presence on a day-to-day basis next to the Lord, her divine nature and her Queenship.

"THE POEM OF THE MAN-GOD" OR "THE GOSPEL AS IT WAS REVEALED TO ME"

So, what are we to do? It suffices to clearly set out the problem for the possibility of a solution to become very obvious, that is, have recourse to *The Poem of the Man-God* (or "The Gospel as it was revealed to me", in French) by Maria Valtorta which provides us with almost all the necessary texts when there is nothing equivalent in the four gospels. Yes, but can we really have recourse, albeit only a few times a year, to a passage from Maria Valtorta for the liturgical reading of the Gospel? If this



Spiri-Maria, May 31, 2009 - Marie-Paule, seated before the throne of the Lady of All Peoples.

"Gospel" is "authentic" and truly of divine inspiration, then yes, without any hesitation, all the more so since it could very well have been given to us, among other reasons, in anticipation of the need we would have for it today.

But is it "authentic" in everything? The Catholic Church could have provided us with an answer, if its mistrust of all that is mystical did not prejudice the ability of its authorities to discern. However, there is another Authority, so much higher and totally indisputable, and that is Marie-Paule herself. Thus, I had the thought of gathering together in one single document, all she had written with regard to Maria Valtorta, mainly in her article entitled "Maria Valtorta" (*Le Royaume*, no. 38, February 1986, pp. 8-10), but also in various other places, and the approval on her part is fervent and straightforward!

That is why, in the case of a few Marian feasts for which there was nothing in any of the four gospels, I suggested that a passage from "the Gospel according to Maria Valtorta" be read instead. However, Padre Jean-Pierre, because of his responsibilities in the Church of John and for pastoral reasons, preferred to be more prudent. So it was that, on two occasions (the Queenship of Mary and Mary's Birth), the passage suggested was replaced by a traditional gospel reading, and, on two other occasions (the Immaculate Conception and Mary, Mother of God), the passage from *The Poem...* was presented not as a gospel per se but as a second text in the "Spiritual Heritage of Humanity", which gave rise to Masses with four readings.

That is a temporary arrangement while awaiting a ruling one day on how the Church of John officially considers Maria Valtorta's work. Another possibility that would permit our having recourse to *The Poem of the Man-God* (or "The Gospel as it was revealed to me") as a "genuine gospel" would be to proceed as we did for the "Spiritual Heritage of Humanity", that is, by clearly specifying that the Church of John only "validates" the passages chosen for the liturgy of the word and not the full works from which these passages are taken.

THE SPIRITUAL HERITAGE OF HUMANITY

The introduction into the Christian – or now Paulian – liturgy of non-Christian texts could appear to be a great new innovation, and quite bold even. But that is not at all the case, because to consider things in that light would be to forget the presence of a multitude of non-Christian texts in the liturgy of the Catholic Church itself, namely, all the readings from the Old Testament which, for the most part, do not even announce the subsequent Christianity (and even contradict its teaching at times), but recall instead events related to the history of the Jewish people. Marie-Paule felt, moreover, that it was necessary to "trim" religion, ridding it of certain accounts of wars which reflect a totally outdated idea of God today (it being so very true that, if the Spirit inspires, it also respects men's ideas and adapts to them much more than is generally believed).

Thus, the texts from non-Christian authors which were introduced into our liturgy are sometimes much closer to our Paulian conceptions than a great many texts from the Old Testament are to the Christian conceptions, texts which have nevertheless



Maria Valtorta,
25 years old.

been read in the Church for centuries. It is important that we become fully aware of that reality, that we understand it well, because it places so many things into perspective...

Thus, one of the main ideas at the origin of the establishment of the "Spiritual Heritage of Humanity" was to proceed with a "skimming" of the Old Testament, that is to say, identifying in it all that is the best and introducing it into a much broader "corpus", that is, a collection of texts which one day ought to be able to contribute to providing the whole of humanity with spiritual nourishment. And in this collection, there will also be, obviously, many passages from the Acts of the Apostles, the Epistles and the Apocalypse, but also texts which are not of a Christian origin when they can be used for the formation of all, and follow along the same lines as the "new ideas" which Heaven, through the Lady's Work, wishes to presently introduce in the world with a view to the Kingdom.

The fact that their authors did not write those texts to be used in the liturgy should not bring us to forget that neither did Saint Paul write his letters to the Ephesians, Galatians or Thessalonians with the thought that, two thousand years later, they would still be read in all the churches of Christendom.

THE NICEST THINGS MEN HAVE WRITTEN

Thus, the appellation "Spiritual Heritage of Humanity" is not another name used to designate the epistles and the readings from the Old Testament, but is like a sort of "seal" under which must progressively be brought together all that humanity, under an inspiration from Heaven, has produced in spiritual texts that are the most beautiful, the most remarkable and the richest, and which can be used in a liturgical context (with the exception of the gospels and the Lady's Works which must be received as being, in themselves, "pure celestial gifts").

In that sense, one would have had to have recourse to that designation only within the context of Masses with new readings and not to have used it, for example, on weekdays because that modifies the perception one can have of the finality of that change. However, for pastoral reasons and so as not to run the risk of confusing readers, we proceeded with a uniform presentation. The minor inconsistency thus created should nevertheless disappear on its own over the years when the weekday Masses will also have been changed to include only a reading from the Gospel and another one drawn from the Lady's Works.

One must also mention, as a final point, that the texts from the "Heritage", are presented every time as a sort of "parenthesis" within the context of the entire liturgy of the word. They are "surrounded" by the announcement, "It is written...", and the conclusion, "This was...", but above all, the text is identified before and after the reading; for example, "Today, a text from Ibn Arabi, a Muslim mystic", followed by the reading and then, "the closing of the parenthesis" by "This was a text from Ibn Arabi, a Muslim mystic".

This manner of proceeding gives us much freedom in the choice of texts while always safeguarding the requirement of quality. Moreover, up to this point, most of the members of the Work have been rather well impressed by the lofty spiritual and even mystical scope of those writings from other religions, from other religious cultures, in which it is nevertheless so easy for us to see ourselves and from which we can draw so much benefit for our own spiritual progression.

At this time, an enormous amount of work still remains to be done in a great many areas. Thus, the most urgent task is to put the finishing touch on the new Eucharistic Prayer, besides introducing a few small improvements to the words already added to the Consecration. Likewise, it would be necessary to change the place of the Lord's Prayer, introduce the Lady's Prayer and create some space after Communion for a prayer of thanksgiving that is more fully developed than is presently the case, to such an extent is it true that the Eucharist really must become more than ever the center and summit of the divine Office that has brought us together.

That is why, at least during the entire season of Lent 2016, there will not be any new readings with the exception of the one of a writing by Marie-Paule every Sunday. Thus, for a certain period of time, the readings of the epistle and the Gospel will be those of the Catholic Church. Such a "pause" – a sort of mini "Lent" – will enable us to better prepare what will follow, and in particular, the first anniversary of Marie-Paule's death and the ceremonies at the end of the month of May, besides the liturgy of the Sundays after Easter.

Later, when the liturgy will be further advanced, there will be the matter of a certain number of prayers which will have to be rethought so that they will be in keeping with our faith in the "new Divinity". There are many different realities to be considered. For example – and this is a major point –, can we continue to ask Mary to "pray for us" as we have always done, knowing that we now consider her as a truly divine Person, a "full member" of the Divine Quaternity? And the same question arises with regard to Marie-Paule.

Thus, it will be necessary, some day, to adapt our personal and collective prayers, as well as certain liturgical hymns. Already, there are all the wonderful Mass prayers composed by Padre Jean-Pierre, and other new prayers which were suggested (the *Consecration to Marie-Paule*, the *Prayer to the Quaternity*, the *Prayer in Honor of the Eucharist*, etc.). But this will have to extend to other elements of our worship, and we will need, for example, to think of the sacraments other than the Eucharist, as they will require more appropriate wordings, all the more so since some of them can no longer be perceived in quite the same way as before the Co-Redemption. Perhaps other "rites" may even be added to be defined differently.

Still later, a new summary of the faith will be required (which may or may not be called *Creed*), a new definition of the faith (which may or may not be called a *catechism*), a new missal, a new breviary and new prayers of adoration, indeed a completely rethought liturgical calendar. Finally in a really very distant future, will the men still be able to ask Our Father: "*Thy kingdom come on earth as it is in Heaven*", whereas His Kingdom will

have fully come to pass?

AT THE CENTER OF IT ALL: THE EUCHARIST

When the entire Eucharistic Prayer will have been rethought and then applied, we will have an opportunity to come back on the topic of the Consecration, the words added to it, their reason and their significance. Then, everyone will be able to see just to what extent they are "woven through" with Marie-Paule's words drawn from *Life of Love* and her other writings.

For Marie-Paule and *Life of Love*, which are at the center of our faith – which are the heart of our faith –, lead us, more than ever, to focus all the liturgy on the Eucharist. Later, we will fully understand that the Eucharist is, in fact, the "summary", the most admirable "digest of the Mystery" one could ever imagine. In order to grasp the significance of this, one must, in fact, refer to the three bodies that make up man – and therefore to the three worlds that form his "domain" in the universe –; one must tackle the entire matter of the transformation of the being after his initial sanctification, that is, the glorification of the person and finally his divinization (which, for the time being, is proper to the Redeemer and the Co-Redemptrix, but which, in the future, will be accessible, in a certain measure, to all the risen ones in the Kingdom); one must "go into" the relationship of the divine Persons among themselves within the Quaternity. It is as such and in that sense that everything is truly "in" the Eucharist.

That is also the reason Spiri-Maria is a "Eucharistic and Marian Center" – "*Marian*" because we now venerate there Mary as Mother and her Daughter Marie-Paule as being fully divine, and "*Eucharistic*" because the Eucharist – in the transmutation it requires and the divinization that "brings it into play" – is truly the "absolute Miracle", the Heart of the world, and Mary is the one who led us to understand this today.

During the 20th century, many people rejected Mary, for fear, they argued, that she would overshadow Jesus. Likewise, most of Marie-Paule's adversaries accused her of promoting a cult of her own person and of glorifying herself to the detriment of Jesus Christ. Nothing is more false! The proof? Well, now that she has died and that the members of the Lady's Work hear at Mass, besides the words of Jesus, those of Marie-Paule as well, and now that it has been proclaimed that Marie-Paule is as much Eucharist as Jesus Himself is, do we love Jesus Christ more – and the whole of the Divinity with Him – or do we love Him less? In the answer to that question is indicated what everyone (the adversaries as much as the faithful of the Lady) ought to think of the liturgical reform in progress within the Work which the Mother of the Kingdom gave us.

Marc Bosquart, January 27, 2016

