

# The “WHITE BOOK”, Signification and Destination of “Life of Love”

The *White Book*, which is really one with the long narration of *Life of Love*, is a major intrusion of the supernatural upon the history of men! There is so much to be said about this small, humble publication which, amid the din of the world, has caused no stir. To tell the truth, the best commentary that could be made on Mother Paul-Marie's *White Book* would be to maintain silence, the adoring silence of our regenerated being. But then as long as we are still chained to the nothingness of our becoming and have our feet planted heavily on this earth, in this time of corruption, disaster and war, we have to proclaim, in our hard empty words, the Annunciation of the divinely regenerative Light that is contained in this book and that is as inexpressible as Faith, as unexpected as Hope and as absolute as Love.

## THE SIGNIFICATION OF THE “WHITE BOOK”

The *White Book* – has there been in the world of literature anything more divine since biblical Revelation? I cannot believe so. The signification of the *White Book* is that it is the illustration or account of the completion of the actualization of the divinization of a creature, a Woman, whereas the signification of *Life of Love* is that it is the illustration or account of the progressive actualization, in time, of that divinization progressively wrought by the True Holy Spirit; of the immaculization with and in Mary, of the christification with and in Jesus and of the divinization with and in the Father.

Oh, how our heart of a child is lost in adoration before the simplicity, the closeness, the absurdly ordinary appearance of Her through whom, with whom and in whom this absolute Miracle has taken place; of Her through whom, with whom and in whom this Grace of graces has become a state! Even tears are no expression of the Love that overcomes us! “Who is like unto God?” Saint Michael the Archangel, faithful ally of the Lord, who cried out those words, come to our aid!

## THE DESTINATION OF THE “WHITE BOOK”

All of Marie-Paule's acts – a prodigious accumulation – are entirely summed up in the word “yes” that rever-

berates indefinitely all through the chain of the vicissitudes and events of her life, true echoes, in this time which is our time, of the timeless Fiat of the Immaculate: “*I am nothing; I am the zero through which Mary passes.*” The only thing that, in her remarkable lucidity and absolute detachment, she consents to claim as being of her is the “yes” she pronounces at every instant. The Work that she has engendered in her unimaginable daily martyrdom is not of Marie-Paule, but OF GOD.

Now, in the Eucharistic graces that are the subject of the *White Book* there is something else that is of Marie-Paule, and that is her request to God: “*Pardon my being there, my God.*” This request cannot be classed in with the other acts that are of Marie-Paule. Thus, in the *Life of Love* of Marie-Paule there are two essential things that are of her in whom the Immaculate became incarnate in this time which is our time: on the one hand, there is her “yes” in which the totality of her acts come together, and, on the other hand, there is the request she put to God: “*Pardon my being there.*”

The signification of that request is of an infinite depth and breadth. To begin with, according to all the verisimilitude of our poor human logic, this is, in appearance, a totally absurd request – absurd, in effect, because it is after having lived, in God, a happiness never before attained, literally infinite, that she asks pardon for being there.

Ah! Lord, deliver us from appearances! The truth is, never has a request made to God been so meaningful, for its signification, being part of the request of the Immaculate-Daughter, gives the whole of the *White Book* a supreme destination.

The fact is, one must remember the extraordinary context of a supernatural sublimity in which Mother Paul-Marie's request to God for pardon was made. Her intellective and volitive soul [the superior soul] was, at that moment, in a state – absolutely unimaginable to us poor sinners engulfed in darkness – that gave to her request a weight of adherence and incommensurable sincerity.

And thus: just as the total obedience – the “yes” of every act – of the Immacu-

late-Daughter is destined to atone for the original disobedience of our first parents, in the same manner is not the request she made to God (“*Pardon my being there*”) destined to obliterate the effects of the *Non serviam* of Lucifer?

Your pardon, Lord, for thus penetrating your mysteries even though our soul is not yet freed from the contamination of our misery!

Thus, the original sin was the result of an act of disobedience: Adam and Eve, tricked by the serpent, said “no” to God's will. We know all too well what followed, for we have to bear the painful consequences of it. However, the “*Non serviam*” of Lucifer was not disobedience in the same category as that committed by Adam and Eve in the Garden of Eden. Beside the fact that he uttered his blasphemy with full knowledge of what was entailed in it, it was out of pure pride, in an infinite preference for his being to that of God, that he lashed out with his refusal.

“*Men are not so much malicious as weak,*” said the Lady of All Peoples. The same holds true for their sins, committed more out of weakness than malice. And it is the strength of will, obedient unto death, of the Redeemer and the Co-Redemptrix that atones for their sins. But at the time of the “*Non serviam*”, Lucifer was not, and, moreover, still is not at this time, more weak than malicious – and the goodness of a creature, who goes so far as to ask “*pardon for being there*” after having suffered “*all the sufferings of the Passion of Christ*”, is it not destined to obliterate the effects of the “*Non serviam*” that presently weigh so terribly upon all the peoples?

For – O maternal Wisdom – the request of the Co-Redemptrix signifies precisely the non-preference of her being to that of God, even if that being, as is the case with Mother Paul-Marie, were the most meritorious and in the fulness of beatitude.



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