

L'invitation au Festin



Nice, winter 2017-2018

I have written this booklet to explain the proclamation of the judgment and to introduce “L’Invitation au Festin” to people eager to know it.

This is a rewritten version of a little book I had been writing in 2004 from February 17th to March 25th, for five weeks during which I lived an incredible spiritual journey.

I’ve come back from this inner dive, with a message which needed to be shaped, cut and polished to make it fine for you. I’ve been working on this job for twelve years and an extra two for figuring out that the judgment is an essential precondition of the coming out of this booklet and the Logos.

This document contains 33 independent chapters which speak about a succinct vision of scriptures, personal thinking, little stories and lived events. From this mixture of mind, heart, and body comes a revelation that I bring to you knowledge.

Thank you in advance for your look on this text.

Paris, February 17th, 2004,

S.1 INTRODUCTION

This little book is part of the spiritual journey I started when I was twenty years old by questioning everything that had been said or taught to me: my parents, teachers, relatives, education, religion, faith, love, values, I rejected everything to rediscover everything again.

A doom and lonely night fell on me and it's in a total darkness, just before the tumble, that I made a short but crucial encounter. A young woman, Emmanuelle, showed me the doors of hope with words, talks and stares which stirred me and gave me confidence. She changed my sight on the world and on myself. Suddenly my life has been fulfilled with plenitude and relish. A surge of an amazing feeling of love invaded my heart. The confidence she gave me was like a presence enable to fill the emptiness around me. This presence has grown every day, opening a way of hope in the chaos of life. The deeper the night is, the more this presence shines in me. Everything can be faked around me but this presence because she contains everything and justifies everything. I can navigate in the meanders of deception or sink into the depths of hell, I always find my way back because I know her.

However this presence would not be a task force without the providence which leads my steps in a direction beyond my understanding and whose burden is terribly heavy. This little book is an example: I am unemployed, far away from my children, homeless and in love with a twenty-year-old woman whereas I'm thirty-eight.

One year before starting to write, the consolation fixed me for this enterprise, due to the words of Sister Emmanuel (another one), in 2002, August 15, in a village of Bosnia and Herzegovina, invited by the Virgin Mary to receive her love and grace. I already knew this presence but her power invaded my whole being.

Then I returned to the Catholic Church to support the enterprise the providence sets on my footsteps. Twenty years ago, I fled the masses because I felt like I was wasting my time, but now I've come back there with pleasure, I attend religious ceremonies, prayer groups and exchanges with other believers .

Today I 'am writing this book, because I believe a lot of things have to be done in a world where a choice has to be made ; Humanity will have to choose the grace that can change the heart of men and the world's order or it will be the chaos.

But don't be afraid dear reader, there is no such real choice; the achievement does not depend on men, the achievement is already running.

No, this choice belongs to you my dear reader, only you.

S.2 THE GREAT SUPPER

Then people were invited to the feast. Dishes and beverages were put on the big table in the center of the huge house. Guests came to enjoy the abundance as one mouth.

The invitation were accepted by everyone because the menu had touched their hearts and for a long time they had looked forward to the great supper's opening

Women competed for beauty because from the very beginning of the feast they chose their appearance. Their bodies were perfectly shape and many were back to their youth again. Others had preferred a more fulfilling face to show off the beauty of their spirit.

They were dancing on the world music as one and unique voluptuousness. Their smile were amazing; a deep and faithful smile enable to bliss the man who is staring it.

Looks showed sweetness and complicity as if a common force were uniting these simple and happy people.

Body shape was just a game because true beauty came from the inner bright of women. It scattered everywhere; beams intermingled each other filled in the well of harmony and eternity. Thereby guests contributed to the success of the party.

Grace shone everywhere like a light of love.

In this house, ancient suffering turned into a ray of light. The blind man were able to see the world; the disabled travel the universe and I was asked to hand out the invitations.

For a while, few people has devoted their lives for cooking dishes and setting tables. Some brought baskets loaded with meats and fishes, others brought baskets of fruits, breads and scented desserts. The mulled wine, the wine of flavour was flowing. Diversity of dishes were in perfect harmony and former differences had produced the wealth of the day ... the endless day!

The feast had turned into a homecoming; joy and cheerfulness exalted all hearts. The reward made up the long former loneliness.

Before reaching the house, they crossed the oppressive barren desert where many felt, unable to find their way. There had been many well-hidden traps. Only few people had succeed in eluding them; others would join the house later, after washing themselves from the dust and be sucked by the breath of love of their friends.

The spring flowed in front of them, clear and refreshing. They had all been drinking this living water at the time it was still buried and so hard to find. Some people had dug indefatigably every day of their existence to discover it and their efforts were finally rewarded. They taught the others to recognize it, and now they were all able to refresh themselves with this water, clear as the truth and tasty as the beloved woman. Little by little, the water had flowed in the thirsting bodies of justice, love and truth. Since that time, they have been smiling of contentment like accomplished beings.

Those ones knew everything and nothing was missing.

S.3 THE ORIGINAL SPARK

In the beginning was the huge soul, contemplative and enlightened; a pure spirit of light and love diving in the grace, spring of the eternal life.

Lonesome in middle of everything, the soul considered loving more and decided to exist otherwise

Immersed in the original bath, unity existed in the fullness and nothing could be apart as a drop of water poured into the ocean become the ocean itself.

She imagined a new world, a world where the unit would turn into the number, the whole would turn into a group and the drop would become a stone (pierre in French).

She aimed to be a multitude, so that the infinite love could become an infinity of loves. She decided to transform herself and in a huge outburst of light she became energy and matter.

The thing was formed in the chaos; unity became multitude as stones in a mountain are all apart.

During this huge processing, the creator left a sign of his existence, He created the Verb for the world to remember its origin and find its trace in the darkness. An echo collected by the world to guide flesh and blood toward fulfilment.

He established the verb as the original consciousness of the universe with the mission of leading humankind in the labyrinth of the matter to have them accomplished his will: the loving multitude, immersed in the eternal contemplative favour of its God creator

Then the Verb spoke and said

« Listen Israel »

S.4 THE CREATION

Then God created the sky, the earth, the fire and the water plentiful source of life

Leaded by the Verb, things were settled down naturally. There was the world building itself by following the original outline; a world of light, colour and water, a world of shape and multitude, a world where every beings praised God's goodness.

Then with clay and water, the Verb formed man and woman to have them fathered the affectionate multitude.

Adam and Eve lived in a new world: the Garden of Eden. They bathed in favour and were leaded by the Verb. There was a banquet every days in the God's glory

The great original drawing was practically accomplished, the father and mother of the multitude embodying the infinite love of the Creator God offered in the heart of humanity.

S.5 THE BANISHMENT

However inside the flesh, the verb's voice was covered by the sound of the thing. A new incentive came up, diverting the world from the original project.

The badly inspired flesh conceived new pleasures, unexpected games: « Eat this apple Eve and you will find out what is good and what is bad, thanks to this knowledge you will be able to judge and you will be able to dismiss »

Spurred by the murmur of the tempter, Eve ate the apple. She then understood what was useless, what was a diversion of the original project, what turned the world into disguise. She perceived the good, she perceived the bad and she judged. Grace itself was judged and dismissed, she no longer flowed and the bath of eternity dried up.

Original sin thus took shape in a dirty lost soul which could only beget dirty and misled souls. The world could no longer welcome the creator and become a loving multitude. Then the Verb said: The Creator had made you a harmonious immortal beings but you don't respect this gift, you seek what must not be found and you hope what must not exist. Therefore I will destroy such thoughts and death will take away your bodies. Your purified souls will return to the creation. Thanks to your sacrifice, I will be strengthened and you will be strengthened in me. Thus the whole world will be able to hear my voice and I will reign everywhere.

S.6 NOAH

Deprived of grace, the world hardens, unable to listen he became unpredictable and wandering. Adam and his wife had to learn to live on a world of iron and violence. Wild beasts devoured the weak and the law of the strongest substituted the law of fulfilment. The bewilderment carried away all the species.

The number grew up covering the whole earth. Ignorant and deaf men lived only for themselves. Few righteous men could not give sense to their lives because they were too busy fighting for survival.

The God Creator anchored in the depths of the being felt the wound of misguidance. Thence elements were unleashed, the wind blew with violence, the sky was charged with heat and the water covered the world.

All men died except a righteous man and his family, Noah, spared for his goodness in order to resettle the world. The new earth cleared of a stupid violent race could now beget the chosen people.

S.7 THE PATRIARCHS

From this bad generation remained only suffering, cry, bruised hearts and screaming souls. As lands soaked with waste and corpses become rich and fertile, so the Verb found in these lost souls an additional strength to be heard.

And the Verb said loudly

- *Abraham can you hear me?*
- *Of course I can my Lord, replied the brave man*
- *So, give me a proof that you can and offer me you son.*

An angel stopped the old man's arm to save the child.

Encouraged by the fidelity of Abraham the Verb formed an alliance with him and his descendants and the original project was able to resume its course.

However, only a few Hebrew were able to listen and be guided in the construction of the world, the majority remained distant from the original design.

Thus the Verb said to Moses: Only some of you can hear my voice and stay in the right way, therefore I give you my commandments. These commandments established the law which must lead your actions. Follow my law and I will give you a new earth, a rich land, bathed in the eternal flavour, capable of welcoming the multitude of men for the glory of the Creator.

S.8 JESUS

Then the Verb spoke to Jesus.

My son, stand up because the burden is too heavy for men. Only a few of them are able to be saved because they are all the time deceived. They mistake my voice of truth with the whisper of the tempter. Even the most vigilant fall into the traps Satan poses on their path. They fight for nothing and can't see what I am expecting from them. The rulers they have chosen govern without rightness and the truth is constantly disguised.

No matter how much I yell, this people hear nothing

But you came down amongst them. You have established communion with them. By offering your body, you have dismissed the bellowing distortion. You shared the life of most miserable men and you know their suffering.

There are many men in the world whom talk about you as a friend and whom beseech you return. You can treat them with righteousness and penetrate their hearts because mercy must do justice. I want no one to be forgotten for the Great Supper of my kingdom.

Those who have heard my voice will recognize you because they already know you. They have seen your face in their prayers and they are already swimming, with palms on their feet, in the water of the grace pouring out from your heart on the cross.

Go and lead this people toward the eternal great supper.

S.9 MUHAMMAD

Allâhu akbar, Allâhu akbar (God is great, God is great).

Bismillah ar-Rahmân ar-Rahim (in the name of God, all mercy, the merciful)

My beloved Messenger, The woman who is coming, has dictated this booklet on the heart of my servant. He has drafted the ship for welcoming the believers because I 'am coming to fulfil my kingdom. He wears the surah (sourate in french) on his heart and to show his legitimacy, I gave him the name Saurat (pronounced saourate in Pyrénées).

Take the booklet he hands out with his right hand because I call on you.

Your people is ardent in prayer and zealous in penance. I need such a people to achieve my oeuvre.

I make you the voice of this libretto.

Allah is all-powerful and his glory is huge. This is why he wants to hear the prayer of mercy from the united heart of Islam in the united heart of the world.

Today, I ask your people to shout for love to ignite the world, to shout for justice to reign everywhere, to shout for the truth to illuminate men. Then this shout will be answered and Allah will lead the believers' realm.

If you refuse to give me this cry and hold this booklet in your right hand then Allah will not recognize you and you will be swept into the fire of purification.

Do as I ask and you will be by my side in the eternal great supper, Women will dance for you and for me too. Your joy will exceed your expectations and the glory of the Qur'an will cover the whole world.

S.10 PETER (Pierre in French)

Then the Verb spoke to Peter:

“My dear friend, you are the leader of the builders; my house is huge but full of drafts. My children come in and go out like in a mill but they don’t stay. Pierre I'm cold in this church. and I need heat. So I send you my servant, I love him and because I love him I’ve put the lamb in his heart.

You will recognize him because you already know him. I’ve sent you a servant in a poverty cassock who calls for his bread and water every morning. He will talk to you about him so he will talk to you about me.

Peter, you and all the builders will bless the booklet he hands out because he will restore the warmth in my heart.

Peter, Peter, Peter you must resume to prophecy and threaten the nations.

I won’t let you join my kingdom until you have fulfilled my demand.

Hurry up, because the day is fixed and the task to be done is huge.”

S.11 ELIJAH

I open a door in front of you that no one will close

Listen to the voice I make you hear, this is Satan's voice. He harangues the crowd to grow hatred. The world contains such voices but you will silence them.

For that you have to go to the mountain at the crossroad of my name; Mary is waiting for you there.

If you refuse, men will have an icy abandoned face, hopefulness will be lost forever.

If you accept, men's faces will be beamy, they will parade under a flowery porch. Hopefulness will become human with you.

To accomplish what I ask you, you will stop smoking, drinking et fornicating. You will stop your job because I need you to prepare the world and establish the passage.

I replied:

"A long time ago, I saw a face and this face was mingled with my face and the love was so good that I can't live without.

I have been looking for it for years without finding it. Then ten times I wanted to end and ten times providence saved me. Because of this quest, I have broken my life, my family and my future.

Today I've no strength to do what you ask me. My body, my mind and my soul are annihilated and I reject this world I don't want to belong to anymore.

You say that Mary is waiting for me but I need to hug people I love with my body and today even my children are far from me.

What you ask me is impossible because I can't stop smoking without believing in this world; I can't stop drinking without knowing that everything happens; I can't quit the debauchery without finding love.

Therefore I don't believe you because this world can't change. Pride dominates as a master and his example spreads inexorably. You have millions of devoted virtuous servants waiting for your order. You can't come to me without being unfair to them. So what are you doing here?

No the voice I 'am hearing comes from my imagination.

But I will go there because you talked about hope and I've already heard that voice."

He replied: "just put one foot in front of the other because I guide your steps and you will do as I ask."

Then a great joy came on me.

S.12 THE SOLACE

August 2002, my sister Esclarmonde wants to invite me to MEDJUGORIE. She has been there several times in the last few years and thinks that a little pilgrimage would be good for me. For my part I only have five days of vacation in the summer and I am not very keen to spend this time in pilgrimage. Because I 'am sure she can't find a trip in this niche I've replied: "Ok if you get a journey from august 14th till 19th."

Strangely she finds a pilgrimage exactly in these dates.

I go to Roissy airport on august 14th. Queuing for registration with other pilgrims, I see there is an error in my booking. The destination airport is not SPLIT but ZAGREB. I phone the organiser to modify the error. By a few minutes away I wasn't leaving.

In the evening at MEDJUGODIE, people gather around a big podium to sing and praise. I sit on a bench at the back of the crowd. As I like music, I let myself rock. The young woman sitting on my left has a beautiful voice, sweet and clear. I listen to her with pleasure. She is able to improvise a line of singing, highlighting the chorus of the choir. At the end of the celebration, she leaves her place running while glancing at me. Her face is in tears. I remain thoughtful.

The day after organizers suggest three activities. Go up on top of a mountain the KRIZEVAC, visit a rehabilitation center and recite the rosary under the trees. I sign up for the ride in the mountain but on departure, Veronique, a lady from our group, turns to me and asks me:

"Where are you going Andre-Pierre?"

I reply: "I'm going for a ride in the mountain"

She told me: "you should come and listen Sister Emmanuel, she is awesome."

I think three seconds and I follow her.

When we arrive, two nuns welcome us. There is several rows of chairs; I choose one at the back to stay behind. Veronique sees me and says:

« Come closer, come near me."

Once again I follow her.

Sister Emmanuel begins the celebration with comments on the Bible followed by the first decade of the rosary. I just listen in silence. Nothing happens and I start to regret my ride in the mountain.

Then the celebration goes on for the second decade of the rosary, preceded by commentaries on the Bible. I feel little tinglings in my limbs, the sound is high, I think about the pretty singer of the day before.

For the third time Sister Emmanuel starts a dozen. This time I feel chills running through my whole body from head to toes. The feeling of love for Emmanuelle comes back with force; an immense sadness seizes me.

At this very moment, the microphone breaks down interrupting the celebration. Once again everything stops; it's unbearable; I can't get rid of this curse. Nuns change the batteries in vain, the microphone isn't still working.

They don't understand what is happening. A nun suggests to stop the celebration. They have no other sound system to replace the defective material.

At this moment, I fall into the void, I remember thinking: How am I going to get up?

After a while of reflexion Sister Emmanuel declares with a determined loud voice. "There is something wrong, don't move, I come back and then leaves."

I remember thinking: is there anyone on this earth who can't be fooled!

Few minutes later, Sister Emmanuel returns with a new microphone and a speaker that she sets down on the floor vigorously. She presses the ON button, it works. I 'am relieved but I'm out of my body.

So Sister Emmanuel resumes the celebration;

Fourth commentary of the Bible followed by the decade of the rosary. While the pilgrims proclaim the « Hail Mary »; the grace overwhelms me; Mary is in me; I feel her love and tenderness in an incredible way.

It looks like Emmanuelle but it's stronger, more authentic, more alive. Her presence is truer than if she were in front of me. Tears come to my eyes and invade my face. I curl up to cry.

During the fifth and last decade, I understand that a journey begins for me; a journey toward the grace. I take my two neighbours' hand, I must take people with me. They are surprised but let me do it.

After the celebration, I put my pack of cigarettes at the Mary's Statue foot. In the evening priest and religious fall ill, nothing serious. Water begins to flow from the knee of a metal Christ.

I'm consoled, I can hand out the invitations.

S.13 CONVERSATION WITH SAINT PETER

On day in heaven; Peter will come to me with the keys of paradise in his hand and will tell me:

« My friend I give you the world you hope, the one you dream of, the world you want to live for eternity. Ask me what you want? »

I will answer him: « Give me a world with an immaculate blue sky like the one that recovers the shores of the Mediterranean sea. A sky loads with huge white clouds to plunge my soul into humility. A sky overflowing with rain and heavy snow. Give me days and nights like the regular beat of a divine metronome. Give me a night sky glittering with 1000 stars and a fearful moon hiding from the fury of men. Give me a resplendent sun spreading its warm beams everywhere, and undressing women in summer. Give me mountains to find my way back; seas and oceans to believe that everything is fine. Give me flowering valleys, enchanted forests and wheat fields. Give me singing streams and noisy rivers to refresh myself.

Then and most of all give me countless friends and moreover give me the women I love and who loves me and for our love to be infinite. Give me the song of trustful children in the presence of their parents. Give me all that and you would have given me the heaven. »

Then Peter will answer me: « I have already given you all of that, what have you done with it? »

S.14 THREE RELIGIONS

I'm surprised that three religions resulting from the alliance between a unique God and Abraham can differ so much. If Judaism, Christianity and Islam are led by one God then they should converge. However these religions seem to drift according to political circumstances but not led by a unique hand. As the existence of these religions is irrefutable therefore there is a question about the existence of God.

If a religion is right against two others then the kingdom of God is a place of division what is inconsistent because unity is God's own. Therefore either God doesn't exist either it has to be a common project to these three religions whose trace is hidden in the scriptures.

God may have created three religions because men must build a huge kingdom which can't be built by a single group. A good architect uses the skills of mason, plumber and electrician because he knows that a single craftsman won't be able to realise all the tasks.

It's perhaps the same for the kingdom of God which requires the work of three religions to be solid and well built. If this is true then texts of the Bible, New Testament and Qur'an must contain a link which can restore the unity of the project.

Masons, plumbers and electricians may work on the same construction and use different skills; the same Jews, Christians and Muslims may work on a unique kingdom with different dogmas. However at the acceptance of the work, the unity of the construction must appear positively and no workers must be able to deny the importance of the work unless it's a detractor.

Because of the human nature, there are critics in scriptures against others believers which repeat those critics a bit too much. Men need to be critiqued for progressing and for making their work properly. These criticisms are needed to improve skills and have a job well done but they don't mean worker rejection.

The idea that God has failed to guide a religion seems incoherent to me. He may have difficulties with some believers but an entire religion is senseless.

This is why I'm convinced there is a trace of this unique plan in the Bible, Gospel and Qur'an. Now we have to find out the unique key of reading which is able to reveal the unity of the kingdom in the three books. When this key will have been found then Rabbis, Priests and Imams would have to explain it to the world.

S.15 CHARLEMAGNE

This strange story happened in 798 AD. At this time Charlemagne and his army were going after Saracens in the Pyrenees to drive them out of the South of France. They get ready to come into a valley in south of Tarascon sur Ariège (close to Toulouse) when the Virgin Mary appeared to the future emperor, blocking the entrance of the valley. At this very moment, the royal horse stopped, refusing to go any further. Charlemagne asked his men to dig the ground under the hooves to see what was stopping the animal. They dug up a wooden statue of the Virgin Mary. Touched by these singular events, Charlemagne decided to turn back, letting Saracens live in this little valley.

The name of this valley is SAURAT. My father's family come from this valley and my distant Grandfather has likely benefited from the protection of Mary and may has been saved by the faith of Charlemagne.

Nowadays, every September 8th, inhabitants of the valley celebrate this providential interfering of the Virgin Mary in the little shrine of Notre Dame de Sabart. Curiously, no Muslim takes part in this celebration.

Stained glass of Notre Dame de Sabart



S.16 QUR'AN 1

December 2003, I've already considered writing a book on my vision of the faith, I think about the content and method. It seems interesting to let my thoughts lead the pen and follow the path step by step. I don't intend to include Muslims in this project and certainly not evoke the Qur'an. They have another religion, it doesn't belong to me to speak about it.

In this Christmas time, I spend a few days in my family home in the Pyrenees where my father has set a big library with hundreds of books. I like taking a book to read by the fire. When I was a child, my mother was reading the Bible to her six children around the chimney. That day I came across the Qur'an. An Egyptian friend of my father offered him a French translated version. As this book speaks about faith, it seems natural to me to look at it. Finally I open a page at random to check if I have a message from the providence. The method is presumptuous but effective.

The "Sourate" I open evokes the deniers and the punishments they must be inflicted with. I don't feel concerned about the deniers and even less about the idea of punishing them. I put the book down, confirmed in my decision to not to speak to Muslims.

A few days later, I come back to the bookcase to do the same thing. A single attempt is not enough for such a book. I open a page randomly. This time verses evoke adulterous women which must be locked in a room until death. I don't feel concern about adulterous women and once again I' am confirmed in my decision to not to speak about Muslims in my book.

Finally in the morning of my departure, I repeat the process for the last attempt. The importance of Islam in the world deserves three checks. This time verses evoke a woman who has prepared a vessel to welcome the truth. I read all the Surah and feel deeply touched by these verses. I feel intimacy with my own sensitivity. It seems that the spirit of love who leads my footsteps is in the QUR'AN too; I can't ignore such a sign without being unfaithful to my belief. I've changed my mind without really knowing where it's going to lead me.

S.17 QUR'AN 2

March 2004, I've just written the chapter 9 MUHAMMAD with difficulties because I don't know Muslim culture. I decided to go out to get some fresh air in the gardens of Montmartre. On my return I found a book about Islam on the small table in the flat I shared with my sister Odile. I don't understand why this book is there but I take it to flip through it. When my sister comes back in the evening, I ask her for an explanation.

She answers: "Something unusual has happened to me this afternoon. I was going to the book store to buy a CD and I don't know how but I found myself in the Islam books department. I felt I had to buy this book and I did it. But It was a mistake I am bringing it back tomorrow."

I hastened to buy it from her

When reading this book, I discovered that the QUAR'AN Surahs begin all (except the 9th) with the invocation Allâhu akbar, Allâhu akbar (God is great, God is great), Bismillah ar-Rahmân ar-Rahim (in the name of God, the all mercy, the merciful). This evocation certify the veracity of the text and its sacred origin.

If the providence put this evocation under my eyes, there is a reason for that and after a moment of reflection, I considered adding this invocation at the beginning of the chapter I've just written on MUHAMMED.

Later I will decide to organize chapters of this booklet like the Surah of the QUR'AN. It is not provocation but obedience.

S.18 QUR'AN 3

April 2004, the first part of "L'Invitation au Festin" has been written; Love, Truth and justice were announced; the blood of the lamb has been able to shed on the world (see S.27 to S.30). I am thinking now about the process. If this enterprise is genuine, there must be a link between the Qur'an and my booklet. It seems interesting to dig deeper.

On this day, I've come to pick up Joanna at Paris bus station from Warsaw. She gets off the bus with an acquaintance of ours, Guslik, a nice boy whom we met in Medjugorie and who spends his time in pilgrimage. He is going to Lourdes.

Because I have a car, Joanna asks me to drop him in the south of Paris where he wants to hitchhike. A little annoyed by the prospect of two additional hours of road, I grudgingly agree.

After an hour of road, we are lost in Trappes south of Paris. A bit irritated, I pull up at a gas station to ask my way. One week later, I consider buying a Qur'an to look up for hints of "L'Invitation au Festin." As I need a sworn translation, the book is not easy to find in Paris. However I've heard about an Islamic bookstore in the south of the city.

I don't know the south of Paris except the gas station where I asked my way. I choose to start my search there. The mechanic who answers my question explains that the bookstore is behind his garage and I can leave my car in his park.

S.19 TOTAFOT

I've spoken little about my Jewish friends, not because you are not important but because your calling is to listen. When you go to concert do you ask your neighbours?

Hey, do you hear the violins?

Hey, do you hear the trumpets?

Hey do you hear the songs?

Likewise, I don't need to tell you what you hear.


But since I can't totally ignore you, I've decided to reveal the meaning of the word TOTAFOT.

There is in this word:

Three T: which evoke the three crosses on the Golgotha.

Two O: which evoke the two rings of the Logos.

One  : which evokes the Logos of "l'Invitation au Festin."

One  which evokes the two juxtaposed rings symbol of unity between God and men.

Totafot is therefore a tetragram announcing this booklet and its Logos. If it is true, then the Israelis will find normal that I call for the construction of the third temple of Jerusalem, the eternal city of Abraham, Isaac and Jacob's God.

This temple will have a large room with a big round table in its centre around which will be placed five thrones. One throne for the Jewish church, one for Christian's, one for Muslim's, one for righteous men and the fifth one for your servant.

Believers from all over the world will come to this temple to give thanks and the providence will manifest itself forcefully to help men to rule the world until the resurrection.

Bless Israel for what you hearing

S.20 THE TRAVELLERS

An innkeeper has a big beautiful house. In the center of the house is an attractive fountain from which flows a beneficial water with refreshing and comforting virtue. At the bottom of this house is a bread oven with the virtue of making happy and giving life. On the floor of this house are bedrooms with the virtue of resting and restoring strength.

Two travellers go by this house singing. They are wearing a travel bag, one of which is a crescent moon and the other a David's star.

The innkeeper spoke to them: "Well gentlemen, see how beautiful my house is, how clear my water is, how good my bread is, and how comfortable my beds are." He boasted and praised the merits of his house that he irritated the visitors. When he finishes speaking, he asked: "Gentlemen would you like to come into my house?"

In reply the travellers burst out laughing: "Sir Innkeeper, our bags hold everything we need and the house we are looking for is not yours."

Ours two travellers resumed their way and passed by another house always singing.

The innkeeper seeing them passing told them: "well my friends, come into my home for a moment so that I may cleanse your wounds with my water, offer my bread for free and open the doors to my rooms."

The travellers exhausted by the walk decided to accept the invitation of this kind innkeeper and came into the house singing. The day after all three were light-hearted, rested and happy. They gathered around the big table in the main room. The innkeeper put his bread and wine on the table then the first traveller opened his bag in the shape of David's star and put down the glory of YAVHE on the table. The second traveller did the same to the glory of ALLAH.

Then the fest began and ours three friends could feel the grace exalting their hearts because the unique and merciful God was among them to grant their prayers.

S.21 THE ECONOMY

In a mosque is a heap of wood.
 Next to the wood is a box of matches.
 The Imam takes a match and makes a fire.
 He created added value?

In a church is there a swimming pool.
 Next to the pool there is a cup.
 A priest takes the cup and fills it with water.
 He created added value

The priest takes the cup and pays a visit to the imam.
 The imam lends his fire to the priest.
 Together they make hot water and share it.
 They created wealth.

This « trinitarian » relationship is a gift of nature which gives prosperity.

Stakeholders are:

- A producer of added value
- A consumer of added value
- A relationship of exchange

How about instead of sharing the hot water, priest and imam use money; thus the relationship is no longer completely natural. Interactions can, through the currency, be inserted into the exchanges and disguise what was good by nature. This is the reason why scriptures urge a 0% interest rate.

Let's take an example: When people consume too much regarding the offer, prices grow up because of inflation. To avoid this trouble, the central bank raises the key rate in order to cause an increase in the cost of credit and thus slow down the purchases of products bought on credit. But doing so, the central bank also increases the cost of financing investments which causes a slowdown of the offer when it should be enhanced on the contrary.

Therefore an increase of the unique intervention rate causes a scissors effect between offer and demand which looks like a driver who step on the accelerator and the brake at the same time.

In order to avoid this trouble, the single key rate should be split and a specific rate for investment and another specific for consumption should be set up. These two independent rates would slow down consumption without penalizing investment.

S.22 THE DOUBT

Many believers think that faith is about reciting certainties because they are convinced that doubt is a fault. It is not the experiment I have. Whatever the signs providence gives me, there is always a doubt that forbids certainty.

On a second thought, it seems normal because the doubt is necessary for the free will to function properly. A man may choose when he is confronted with a doubt but he doesn't choose when he is confronted with a certainty. There is no merit in accepting what is perfectly demonstrated unless you wish to be a fool. While the merit is great to choose what seems right when there is still a doubt. You will understand better with an example.

A few weeks before writing this book, I was overrun by a doubt. I turned to providence in these terms. I refuse to go further unless you give me the power to order miracles. The others were able to do it, I demand the same means.

This is what I ask: "on Sunday evening, during a meal with my friends, young professionals of the parish of Sainte Marie des Batignoles, I will fill a carafe of water in the kitchen. When I put this carafe on the dining table, the water will turn into wine." I evoked the wine of the wedding of Cana.

In the daytime, I carry out my plan and when I put the carafe on the table... it remains full of water. I let out a sigh of relief, relieved of the burden I've been carrying since birth.

At this very moment, my neighbour, Pierre-Emmanuel proclaims to all the audience;

I've just spent a week in Israel where I visited the city of Cana. I've bought a bottle of wine to drink with you. He put it down next to my carafe and starts filling my glass.

What would you have done if you were me?

S.23 MIRACLES

Two cooks are baking each an apple pie as dessert for the inn's hosts. They roll out the dough in a mould, thinly sliced apples, arrange them on the dough, sprinkle the whole with sugar, add small squares of butter and put the pie in an oven.

After five minutes of cooking, the first cook opens the oven to add an ingredient he has forgotten during the preparation and after ten minutes, he opens the oven again to remove an ingredient that he put in by error; finally as cooking goes badly, he still opens the oven to change something. At the twentieth minute he takes out his pie from the oven.

The second cook doesn't touch anything until the end of the cooking.

According to you, which pie will be the best?

It is the same with miracles, they are not necessary because everything is prepared from the beginning. If the pie isn't good, it is the fault of ingredients.

S.24 THE KINGDOM OF GOD

When you go to a glacier, don't you ask for an ice cream?

When you go to a bakery, don't you ask for bread?

When you go to a butcher's shop, don't you ask for meat?

It is the same for the kingdom of God, It is asked to men what men can give because men don't go to kingdom of God but God comes to the kingdom of men.

S.25 THE MONKEY

The French mathematician Emile Borel thought that the universe is entirely governed by chance. He used an interesting metaphor to explain his point of view and to illustrate the law probability the universe had to give birth to humanity. This probability is so low that it is equivalent to a Monkey asked to rewrite all the books of the France's National Library by typing at random on a keyboard. This metaphor shows the existence of men in the universe is impossible. However men exist. We must therefore revisit this metaphor by modifying it slightly.

Let's imagine that a monkey is typing on a keyboard at random; when the monkey taps on a bad key, nothing happens but when the monkey hits a good key then the letter is printed on the screen. Under these circumstances and if there is enough time, a monkey can rewrite all the books of the France's National Library and forms the human kind in the universe.

However this metaphor presupposes the existence of an underlying text hidden behind the chance that the creation rewrites attempt after attempt as a system of equation with iterative method where the unknown of one becomes the result of the other.

The question of the author then arises; if there is a text, therefore there is an author. I won't answer this question because there is no rational answer. So when you see an egg do you say this is a chicken or when you see a caterpillar do you say this is a butterfly?

The same applies here, there is what you see and what is written.

*The face of God

S.26 THE LOGOS

The Logos occurred to me naturally, without effort to conceive it, like an evidence. I only spent a few minutes to draw it. The trinity inspired me with the number 3. I put this figure on a sheet of paper and another one close by. I put them face to face like the Father and the Son are face to face, that gave an 8.

If the design of this Logos has been easy, It will take me several years to understand the scope and to see its universal dimension.


Let's summarize the situation

The Logos comes from the reconciliation of two figures 3 put face to face, one of which is opposite.



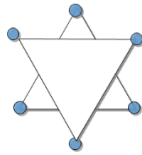
Two rings or two interlocking wheels appear.



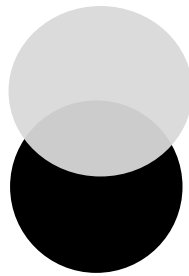
In the center of these wheels appears the symbol of the fish  ensign of the first Christians. We just have to paint the fish's body in red to recall the blood of Jesus Christ poured on a cross for everything to happen.



Three thousand years ago, Hebrews had foreseen this Logos when they chose for emblem the David's star. This one is formed of two triangles interlaced, namely twice three points interlaced. Three points announcing perhaps the figure 3. As this Hebrews emblem comes from the shape of David's shield so it isn't impossible that the 8 is Israel's shield nowadays.



Later Muslims will also foresee this Logos by choosing the crescent moon as emblem of their faith. The crescent occurs when the earth and the moon intersect.

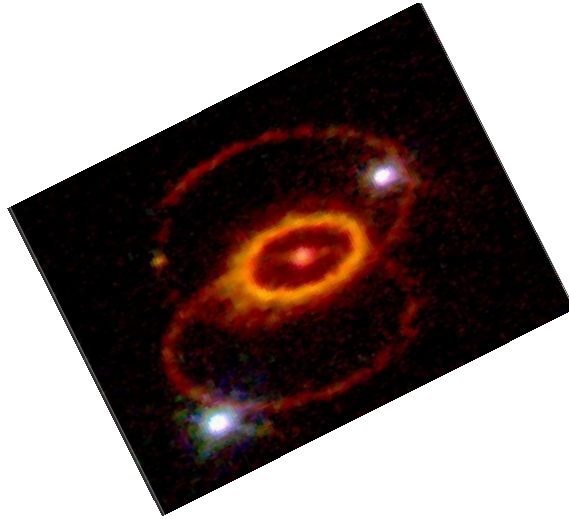


This Logos also looks like the number



The figure 8 is worshiped by the Asians because it symbolizes the totality of the universe. It augurs good omen and the blessing of the people. For this reason the Olympic Games in Beijing started the 08.08.08 at 8 am.

We find the shape of the Logos in the majestic moments of the universe like the explosion of a giant star, a supernova



It is probable that at first the universe was this shape.

Now you know why the Logos of “L’Invitation au Festin” contains a surprising universal dimension involving different religions. All these belief seem to converge at present. Therefore it will be interesting to check if this convergence is only located in the figure or if it is also found in the writings.

But before that, I must specify the values presented in the “L’Invitation au Festin” namely LOVE, TRUTH and JUSTICE.

S.27 THE LOVE

In the “l’Invitation au Festin” love is not just the natural feeling enable a specie to thrive and to ensure group’s cohesion. This feeling is the basis. In this booklet love is a way to the grace. To explain to you simply, let’s say that grace is for love as music is for noise. A vibration of the heart in harmony with life, providence, eternity. We’ve all received the power to make a hidden string vibrate over love. The Eternal Lord hears and takes pleasure in listening to this music played by our heart and he lets us know when we succeed in it.

Grace is easy to recognize, it is a natural feeling, love dinged with slightness, depth, sincerity, simplicity, forgetness, solace, joy, empathy, charity, fullness and many others qualities. Men were created to discover and contemplate grace. This sight gives meaning to the existence, allowing men to live with simplicity but awareness of our immensity. Ambition is a little thing if it is not enlightened by grace to give it meaning.

The importance of man’s sight on the world is demonstrated scientifically and more particularly in quantum physics. It’s men’s sight on a particle that triggers the physical characteristics of it. Out of this gaze, a particle behaves like a wave, that is to say a probability. The same applies to the grace, this booklet, myself, we are just a probability but the gaze is able to change this probability into a reality. See the grace, give it meaning, is a choice that justify the existence of humankind.

Let’s take the high ground and look at the world as a whole. Leaders who rule us try to organise our societies in order to provide happiness to men they have in charge. Unfortunately, they hardly success in it and they can’t because equations to be solved have become so complex that neither men nor computers are able to find the right solutions. To overcome these difficulties, strongest leaders seek to transfer their constraints to the weakest.

This method may have been efficient in a huge world; but today it is no longer possible because the world has become a village in which we are all interdependent. Recently the situation has deteriorated dangerously and it is becoming increasingly clear that the world is moving toward a wall that should appear soon.

I speak of the world in this chapter about grace because it can help us to meet challenges threatening us. I think, having experienced it, that grace animates the hand of the providence which backs humanity on the path of life.

From the original spark to this day, providence is an essential support to the existence of men in this universe. It steps in when it isn't possible to multiply attempts or when there is a deadly threat which is currently the case. Choosing grace, it is allowing providence to be strengthened so that solutions fall from the sky or more rationally fall in mind of right people.

That is why it is important to think about the meaning of our existence because this sense allow it to act on the right moves on the levers. It is now a matter of survival for all of us and for our children too.

S.28 THE TRUTH

In this chapter I must let my heart race and my pen fly higher.

This book is made to surprise the reader and get him to react, that's why I ask you this question.

Don't you think that this booklet might be wrong?

This question is really justified, because from a scientific perspective, everything written in this book is false.

That's why, it's a right and even a duty to ask that question.

However for "L'Invitation au Festin" the answer doesn't matter, that is the question that matters and not the answer.

In this little book, I use symbols and images to unveil a vision of the world that takes root in scriptures and what was made of me.

Therefore this booklet evokes the truth as a prayer, it isn't asked for a prayer to be scientifically true. It is asked to be sincere, to express a hope and especially to be answered.

In "L'Invitation au Festin", the truth doesn't consist in knowing what is right or wrong neither figure out if Mary is really virgin or check if the sea really opened before Moses, not to prove that an angel really spoke to Muhammed. The feast is a place where prayers are answered, this truth is sufficient for believers because it warrants theirs efforts.

That is why I think that every words of God are foremost a prayers, not matters the origin.

I remember a peasant of my childhood, who shepherded his cows with a stick having a spike. Whenever cows moved off the path, they took a shot.

Many search the truth has cows seek the spike. Wherefore all the prophets speak of the people as a herd.

Are we only cows which takes no heed of the right way and need to be sting incessantly?

I tell you, God doesn't want to rule on a herd.

Wherefore, I've come to open the doors of the sheepfold, to free men in the truth. The truth frees from the law, it frees from death, it delivers from good and bad.

Understand this, the Verb throws its words into the world, if these words remain pure in the flesh then they become truth in the heart of man who acts in truth.

But if Verb's words are disguised in the flesh then they become lie in the heart of man who acts by doing wrong.

Wherefore, the Verb became flesh to silence lies and guide men in the truth. But in these days of fulfilment, the truth spirit is strengthened but the spirit of lies is also strengthened because the Verb of flesh didn't destroy the tempter. To destroy the tempter he should have destroyed the flesh and doing so annihilated the project of multitude. Wherefore good doesn't destroy wrong, both are diluted in the grace under the action of the truth.

Thus we must be vigilant because very soon it will be impossible to distinguish one from the other and Satan will take the opportunity to set up traps everywhere.

The truth is in the heart of the man who received the slain Lamb. This truth isn't opposed, it doesn't extend the previous law but it achieves everything in the man's heart wherefore this is the one for all. Men who feed on the truth perceive everything in the law and they gather.

In order to guide our steps in confusion, we must seek the truth that present to us with the face of hope, love, charity and mercy.

Remember this:

- Where there is no Love, there is lie
- Where there is no Truth, there is lie
- Where there is no Justice, there is lie

« He said: Now, since you have decreed my loss, said Satan, I will now watch men along the straight path.

Then will I surely come upon them from before them and from behind them and from their right and from their left, so you will find just a few to be grateful" (Coran 7, 16-17)

« The Truth shall make you free » Gospel of John 8,31

« And he said, blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren ». Genesis 24, 27

S.29 THE JUSTICE

I really like the idea of a justice made in man's heart, lived inside the being. It differs from a human justice which is external to man and relies on the law. Justice in the heart is impregnated into being in the intimacy of feelings and existence; while human justice relies on collective rules. The justice of the Feast establishes an affective relationship with God who doesn't judge the outside of the being but the intimacy of the person.

The coming court will do justice in a relationship to God, a justice in the heart revealing an act of love between God and Man, where the force of the feeling will be the judgment.

For Jews this relation is established in the respect of the Torah's laws, for Christians this relation is established in the respect of the Gospel's laws and for Muslims this relation is established in the respect of QUR'AN's laws.

But I tell you, the law only make up the world for men to believe. But only the Lamb may establish a relation between man and his Creator. The Lamb shed his blood to purify humanity, therefore, justice cannot be done without him.

The Lamb is God himself slaying by the Jewish people in memory of the covenant given to Abraham, Isaac and Jacob. By the lamb's sacrifice, the flesh can enter into communion with God and pass the judgment that leads to the kingdom.

Today, the world is too close to the law and too far from the Lamb thus only one man can be saved in the flesh, the one who carries the Lamb in his heart.

John the Baptiste recognized « the Lamb of God who takes away the sin in the world » thus the Lamb was able to do his work for the good of the world ».

And I, Elijah, have recognized « the slain Lamb who shed his blood to purify the flesh », thus the blood can do his work for the good of the world.

For the whole world to glorify the spirit, I've put the spirit in this little book and for the whole world to drink the blood, the blood will flow from this little book. Wherefore every man who believes in the spirit will drink the purifying Lamb's blood and the flesh will be able to bathe in the grace.

My friend, marry the spirit and drink the blood of this book. By marrying the spirit, it will be sweet to you like honey, and by drinking

the blood it will burn your guts. Do so and you will establish the bond of love and justice with God, you will live for an eternal life.

And I Elijah, implore God to grant my invocation. Listen to the supplication of your servant and the whole church, grant us to be fulfilled to live with you for all eternity.

My Lord and my God don't forsake me, you blew your spirit on the church, so that water flows from the injured Lamb and the bath of the eternal life spreads in the world.

My Lord and my God don't forsake me, give the church to marry the spirit. May this marriage spurt out the purifying blood of the flesh for humanity may drink in the cup of forgiveness.

My Lord and my God:

I call you light and I see you.

I call you the Truth and I believe you.

I call you the Way and I follow you.

I call you Life and I can't live without you.

I say you are wise and I obey you.

I say you are handsome and I love you with all my heart.

I say you are rich and I ask you the eternal life with you for humanity.

I say you are fair and I 'am afraid of losing your love.

I say you are undying and I'm looking for you madly.

I say you are merciful and you will answer my prayer.

I say you're noble and I give you thanks.

I say you are powerful and I'm your servant forever.

Peter, Peter, peter, do not forsake me again, the church has denied the Lamb of flesh then the flesh has been crucified.

Peter, Peter, Peter, don't forsake me, the church must recognize the spirit before the first stroke falls on me; otherwise my blood will pour into my servant's body, the pain will blow his bowels and the blood poured into the flesh will no longer be able to purify the world.

Let it be said, written and fulfilled

S.30 JOHN PAUL II

Tuesday, March 23, 2004, The Lamb comes to life as I'm writing the chapter on the Justice. My thought holds more than a simple idea, it wakes up something alive about the passion of Jesus Christ. This breakthrough goes with an extremely strong anxiety that freezes my blood. The only way to appease this anguish is to make "L'Invitation au Festin" known around me. I don't have to keep it for myself, I've to talk about it to the church and the world. This text is only a sketch, it needs to be worked, proofread and corrected, no matter the literature, anxieties are too strong, I must make known this book as it is.

My sister Odile is the first reader, while she is reading the text, my anxieties become still, I'm on the right way. So I decide to manage the diffusion of the text but a malicious spirits slips in me and says:

« What are you doing now, you know you can't trust these people. Since your childhood they have made fun of you, they sneer at you and are unable to do anything but destroy you. They understand nothing and see nothing but their stupid pride and sterile certainty. React upon, you're not going to put your life in their arrogant stupid hands because you know very well they can't accept what you're going to tell them. Erase these lines from you book and let the world devastate because you don't like it. »

I replied: "what's going on right now is completely beyond me, but if these lines are worthless, why do you take the trouble to shout in my ears? By your rage you show me that something important is happening and so I must carry on. I may take a risk on my life but I'm already destroyed and I have nothing to do with destroying it further. What I've to do extends my quest and this one is everything for me because I have already lost everything. If I reject this world whose values are useless, providence has taken care of me. Mary gave me consolation, she drew in my despair the strength to be heard. She turned my weakness into courage and my fear into audacity. Thus I will leave these lines in my book and in addition I will take care of the Lamb as I am asked. There is a man in this world I can trust, he loves Mary like me, placing her at the top in 2002 he proved that he listens well. That's why I'm going to finish this book today, then I'll have it known and I'll do what is asked of me."

Wednesday, March 24, 2004. I'm filled with anxieties spurring me to jump out the windows. Curiously I can smell a strong scent of roses everywhere, including in the street. I think of Therese of Lisieux, city where I was born. She promised a shower of roses.

I send "L'Invitation au Festin" to twelve people, religious, priests, asking them to forward it to Pope Jean Paul II. In the night I've the deep vision of a heart filled with blood (that of the Lamb) climbing a mountain painfully. He stands above a cup of the altar into which he pours his blood. Thereafter the spirit of the Lamb spreads in his church like the love of a groom for his wife.

Thursday, March 25, 2004. I am convinced that everything is at stake today. In the night I urge my twelve friends to pray Mary and St Michael with me. I wrote a little prayer for the event.

"St Michael my sweet warrior, sharpen your spear with this prayer and plant it in Satan, so that he moves away from Mary, so that he moves away from the church so that he moves away from the bloody Lamb who is climbing the mountain.

Mary my beloved, spreads a carpet of roses on the way of the Lamb so that no stone hurts him.

Mary, come to the door opened by God because we are waiting for you."

As I'm convinced of the QUR'AN holiness despite a surprising style sometimes, I ask Muslims to join this prayer.

At 15:00. I feel the presence of God in the sky like a shape of light over the clouds. My heart races and I receive a strict order « write ».

Mary has heard the prayer of righteous men, she will answer this prayer.

However the only prayer of the righteous won't be enough to achieve everything definitively.

It will take the united prayer of the Christian church in the united prayer of Islam.

Christian's priests in front of the cup to collect the blood of the Lamb.

Imams praying at length with little book in hand.

Then the fulfilment will be

I send this message to my twelve friends. Step by step anxieties vanish. A bit later, while walking in the gardens of Montmartre, I see three rockets launched in the sky of Paris.

Is it the sign that John Paul II has blessed "l'Invitation au Festin?"

S.31 THE SCRIPTURES

In the first version of “L’Invitation au Festin”, I commented verses of Gospel according to Saint Matthew and the Qur’an to check if there is a convergence of messages. If this booklet is true and its message authentic - The Father has shed the blood of the Lamb, Jesus Christ, in the divine cup for a world of Love, Truth and Justice - then holy scriptures must hold the announcement of this event in one form or another. I have to check if the convergence of the emblems around the Logos is a pure chance or a reality hold in the scriptures. If so, this booklet is perhaps the key to discover the unity of the divine plan.

However in this version, I don’t want to bore the reader with an interpretation still premature. I’d rather give you some verses from Bible, Gospel and Qur’an and let you have a look at these scriptures.

Thanks to this knowledge, you will be able to judge yourself what is true and what is wrong.

Ancient testament extracts taken from the French Bible of the Christian Communities

Ezekiel 1, 15-21: the four living creatures evoke perhaps Jews, Christians, Muslims and all righteous men. It’s up to you.

Ezekiel (3, 13) (10, 1-19) (11, 22): no comment

Daniel 7, 9: no comment

Hundreds of Bible verses evoke Love, Truth and Justice.

New Testament, extracts taken from the French Bible of the Christian Communities

John 2, 1-10: the wedding of Cana. You know the reason I particularly like this first miracle of Jesus, but there is still more.

John 4, 1-42 The Samaritan at the edge of the well. It’s strange I feel like I know this woman, but this is impossible.

Matthew 13, 33: Everything is up now.

Matthew 13, 31-32: We’ll see.

Matthew 13, 34-35: no comment.

Matthew 17, 24-27: a double currency is in the mouth of the fish. All Bibles do not speak about a double coin, but mine.

Matthew 22, 41-46: a father calls his son Lord...my Lord how surprising!

Matthew 18, 23-35: the mercy of the judgment must be an example for all.

Matthew 13, 14: that is why the judgment is required, in order to open eyes and ears.

Matthew 12, 31: the judgment is based on this tenet.

Matthew (16, 19) (18, 18): that is why the kingdom must be bound on the earth.

Matthew 6, 14: no comment

Matthew 18, 19: the influence of the providence in the world is particularly real today. Think what would be possible if millions of people agreed.

Matthew 12, 30: It's still true today, those who do not gather will be divided

Matthew 12, 25: that's what I fear, division is a deadly work, wherefore unity is essential.

Matthew 26, 27-28 Jesus uses the words all and multitude to show the universal dimension in this spirit.

Matthew 7, 21: You know the father's will now.

Matthew 8, 11-12: no comment

Matthew 14,13-20: numbers hold the message in this parable, 5 breads as 5 thrones in the new temple of Jerusalem, 2 fish as Father and Son, 5000 indicate friends of the 5th Throne, 12 baskets because 12 is the figure of the accomplishment.

Matthew 15, 32-39: here again numbers hold the message. 7 breads for the 7 virtues of righteousness that gentle and honest people are. There are some fish i.e some righteous leaders. 4000 men are fed i.e those who sustain the 4th throne of the temple the one of righteous men. The remaining 7 baskets symbolise a world governed by honest values.

Matthew 16, 8-11: Jesus confirm the interpretation of the bread multiplication miracle by the numbers.

Matthew 25, 1: look at the number 5 like the 5th throne of the third temple of Jerusalem.

Mark 5, 1-20: 2000 pigs evoke perhaps 2000 years of human history.
All Bibles don't point out the number of pigs.

Matthew 27, 46-49: Jesus turn to Elijah

The QUR'AN French translation by Dr. SALAH ED-DINE KECHRID

Qur'an 12, 36-42: If the man who is crucified is Jesus Christ thus the man who pours wine is the Father. These verses made me understand the meaning of this enterprise.

Qur'an (3, 45) (4, 157-159): in this verses Jesus Son of Mary must be the Father, he can't be Jesus Christ. Because Father and Son are one, Qur'an has the right to call both of them with the same name, Jesus.

Qur'an 3, 52: like many verses of the Qur'an, this one is very provocative and invites the reader to think. Only the Father can ask this question and not Jesus Christ.

Qur'an 5, 116-117: is it the Father or the Son who is speaking? The answer does not matter since they are just one.

Qur'an 19, 88-92: these verses are incomprehensible without the key of reading but everything becomes clear with this one, because the child comes from the Father.

Qur'an 57, 28: in the same way « the two parts if His mercy » necessarily mean the Son and the Father. The first pours the blood, the second spreads it.

Qur'an 25, 7-8: a messenger

Qur'an (4, 153) (17, 71) (22, 52-53) (43, 4) (38, 29) (56, 76-81): the Book

Qur'an (83, 7-21) (84, 1-11): the numbered booklet hugs everything from the depth of hell to high places of paradise. Wherefore sight of men makes the difference

Qur'an 18, 60-82. These verses are very important and require a little explanation. The boat allows the sea to be crossed, symbol of death and evil. The boat makes possible to reach the shore of the kingdom of God. Satan sends a king to take this boat but the trick of the humble servant save the boat. The boat represents Jesus Christ, whose words were pierced in the Qur'an to deceive Satan as his body was pierced on the cross. In the following scene, children represent the tyrannical interpreter of the scriptures. In the third scene, the city represents the Christian church which doesn't give the Eucharistic meal to foreigners. The two young orphans represent the Father and the Son who have a treasure to be revealed.

Qur'an 4, 171: the style of this text is like the boat pierced voluntarily. Behind a critical form, the Qur'an recognizes that Jesus is Messenger, Verb and Spirit of God. Christians don't recognize more than that. It is also asked not to say 3, namely not to divinize the earthly.

Qur'an (5, 17) (5, 73) (5, 75): here again the Qur'an asks not to deify what is earthly.

Qur'an 19, 30-34: These verses of the Qur'an speak about the Father.

Qur'an 19, 42-44 The Father is a man searching the truth, exploring all the paths including the most unlikely.

Qur'an (9, 71) (3, 84) (3, 103-105) (9, 111) (9, 118) (21, 92-93) (42, 8) (55, 62) (59, 10) (5, 112) (3, 7) and Sourate 59: these verses confirm the divine unity and universality of the faith which transcend religious differences and lead to God

Qur'an (3, 103-104) (8, 63) (21, 92): the unity of believers.

Qur'an (56, 1-7) (77, 30): Three categories namely Jews, Christians, Muslims.

Qur'an 5, 112-115: the feast

Qur'an 7, 161: this verse summarizes what Muslims have to do namely occupy the Islam's throne in the temple of Jerusalem and take part in the feast of the Lamb.

Qur'an (5, 93) (9, 21) (55, 39): mercy for those who accept the judgment.

Qur'an Sourate 38: What can the initials Sad mean 1400 years ago?

Qur'an 6, 143: look at number 8.

Qur'an 3, 124-125: look at numbers 3000 and 5000.

Qur'an (6, 109) (6, 158): miracles.

Qur'an 8, 24: the invitation.

Qur'an 8, 33: the protection.

Qur'an (5, 43) (5, 49-50) (6, 57) (6, 62) (6, 154) (10, 109) (13, 41) (22, 17) (27, 78) (28, 88) (84, 7-8) (42, 10): the judgment

S.32 THE JUDGMENT

It took me a long time to understand that the judgment was a prerequisite for the publication of “L’Invitation au Festin.” For several years I have been waiting for an angel to open the Mediterranean Sea to carry on my journey toward Jerusalem. Perhaps the attacks in Nice made me realize I should not wait any longer to act.

Few months later, in February 2017, I’ve considered making a video presentation. I wrote a script, made a model but nothing has worked.

In a cry of anger in October 2017, I realized that I had to proclaim the judgment.

May God help me to follow his way.

S.33 A WALK IN THE DESERT.

I was walking in the desert, exhausted and thirsty, when desperate I felt the sweet smell of fresh water. In front of me was a well, on which was placed a huge stele, making access to water impossible. An angel landed on me, he gave me the strength to move this stele. Then, from the bottom of my soul, I grab a bucket hoping to pull up a little of this fresh water. While I was pulling on the rope a woman passed by and said: "why are you striving so hard, come and drink my breasts?" I dropped the bucket to join the woman. Her milk was delicious but soon it became bitter and poisoned.

I left the woman to return to the well. I threw the bucket for the second time and started to raise the load. But in full effort, thousands of scorpions came up running on my body. I immediately dropped the rope to run away as far as possible.

The thirst made me come back a third time, determined to hold until the end. I did not have to follow the woman or be afraid of scorpions, none of them stung me. I threw the bucket again but I was short on strength and couldn't lift the load. I saw Mary at my side, she was holding a child in her arms. She put her head on my shoulder and her hand on my heart. The pain of the effort dissipated, I regained my strength and was able to pull up bucket to the surface.

It held in water, blood and a little book. I spilled the blood on the earth, drank the water and read the little book. It was written: "Grace will flow into the world when all men will threw their heart into this well."

« The kingdom of God is within you » (Luke 17, 21)

CONTENTS

Saurat 1: INTRODUCTION	3
2: THE GREAT SUPPER	5
3: THE ORIGINAL SPARK	7
4: LA CREATION	8
5: LE BANISHMENT	9
6: NOAH	10
7: THE PATRIARCHS	11
8: JESUS	12
9: MUHAMMAD	13
10: PETER	14
11: ELIJAH	15
12: THE SOLACE	17
13: CONVERSATION WITH SAINT PETER	20
14: THREE RELIGIONS	21
15: CHARLEMAGNE	22
16: QUR'AN 1	23
17: QUR'AN 2	24
18: QUR'AN 3	25
19: TOTAFOT	26
20: THE TRAVELLERS	27
21: THE ECONOMY	28
22: LE DOUBT	30
23: MIRACLES	31
24: THE KINGDOM OF GOD	32
25: THE MONKEY	33
26: THE LOGOS	34
27: THE LOVE	37
28: THE TRUTH	39
29: THE JUSTICE	41
30: JOHN PAUL II	43
31: THE SCRIPTURES	46
32: THE JUDGMENT	51
33: A WALK IN THE DESERT	52

CopyrightDepot.com number 00063567-1

All rights reserved, for all countries, for translation and adaptation, whether in whole or in part. Digital copy and loose sheet printing authorized for individual use

www.logos-8.com