

LET US SAVE OUR STRENGTH!



by Marc BOSQUART

When Jesus Christ was on earth, teaching His doctrine, accomplishing His part of the Total Redemption, He was perceived to be some sort of “foreign body” by the society of His time. And this, not only on the level of religion, but also on the level of everyday life, to the point that the spiritual and the temporal (this is, in simpler terms, the Jewish Sanhedrin and the Roman Empire) joined together to condemn Him.

Everything He taught at that time in Palestine was perceived as being unacceptable, annoying even, and finally so unbearable that it was thought necessary to eject this “foreign body” from the social community. So, He was eliminated, put to death, thinking that, in so doing, the world as it was then structured would be saved and the established order maintained, even if this was under the rule of Rome and its Emperor who sought to be honored as a god.

Afterwards, once the risen Jesus had left, it was the turn of the Christians to be perceived as “foreign bodies”, as impure, harmful, troublesome persons, preventing others from living quietly in a society which was nonetheless not devoid of errors and erring ways as theirs was at that time. There then began the time of persecutions, in Judea itself first of all, then in Rome and in large parts of the Roman Empire. Of course, there were periods of calm, but the persecutions nevertheless carried on for centuries until such time as the religion of Jesus Christ was finally acknowledged, spread and could then fill the hearts of men with a new light and a new hope.

HISTORY REPEATS ITSELF

Today, we are living more or less the same thing, and the similarity is even surprising in fact. Marie-Paule, Christ as Woman, completed the Redemption of Christ as Man, and was not received any better than He was. Perceived, in her turn, as a “foreign body”, that is, intolerable and harmful, She, like Him, was condemned by the religious authorities, first of all, that is, the Church, “one, holy, catholic, apostolic and Roman” which, since it did not understand her, fought against her as much as it could and even excluded her from its ranks, to the point of deciding to “send her to Hell”, She and all her followers, by prohibiting their access to the sacraments. In the minds of the “inventors” of excommunication, and then of those who used it as a “final weapon”, this can lead in fact to a death which is even more fearsome than death on the cross, that is, the death of a soul deprived of its salvation.

We have reached that point in the Lady’s Work. In our turn, we are subjected to a variety of annoyances or troubles because of our faith, of our trust in Marie-Paule, some

of us to a greater degree than others, but all of us are affected by this, even if it is often only within our own families. However, one day, it will be society as a whole which will see in us the same type of “foreign body” as the Romans saw in the person of the Christians. It is inevitable; the Lady’s Work, in the wake of the Lady herself, is the bearer of a message of such a newness in all areas that it can only end up by uniting against it the different forms of power in existence, temporal as much as spiritual.

Up to now, everything still seems to be going along rather well, but that is because we are little, weak and basically quiet, and, as a result, we are not perceived as a threat by anyone. However, it will not be possible for things to always remain that way because, strengthened by the spirit of the Lady, we really have “something enormous” to propose to all of humanity, that is, not only a really new religion with everything such a reality implies, but also a new social order, another vision of the world and radically new knowledge in matters of anthropology, cosmology, spirituality, history and human relations.

In fact, in order to see just how “far removed” we are from this world, it suffices to realize that we are announcing the coming of the Kingdom of God on Earth within the context of a world which no longer knows anything about what Royalty is – the authentic one, sacred, divine, with its supernatural principles and foundations – and which, as a consequence, rejects even the very concept of it. Besides that, there is the fact that most people today most certainly do not want God – if He still exists for them – to meddle in their lives which they want to live as they please.

And yet, the Lady clearly announced that “*God has very precise plans in mind and He intends to unite the Church and Royalty with a view to His reign of love*” (*Life of Love* XII, p. 32), specifying moreover that each country, province or state will have to retrieve “*its status of a dignified government..., uniting the Church and the State... in order to help the people of God enter into the Terrestrial Kingdom.*” (*Le Royaume*, no. 45, October 1986, p. 15)

And it is precisely because, one day, the Lady’s Work will have “something enormous” to bring out in that area, something radically different from all we know today, that it cannot take a position on any other question whatsoever as it is defined and even imposed by the present world. We must not give up what is proper to us to go and fight in the adversary’s battlefield. In any case, we are not there to fight

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against what exists but to promote another reality, a reality, furthermore, which is beyond us and will certainly not be established without substantial and decisive help from Heaven.

THE PRESENT SITUATION

In the world as it exists today and presents itself before us, we, the members of the Lady's Work, must then act as responsible citizens and submit to the demands of the established "democratic institutions" inasmuch as this is possible, while considering the rights and needs of persons, doing so as long as this "obedience to men" remains globally compatible with the "obedience to God" required for the fulfillment of the mission the Lady entrusted to us.¹ It is precisely when such an "obedience to men" will have become impossible – for moral or spiritual reasons clearly defined at that time by the authorities charged with guiding the Work and leading it to its rightful destination – that we will be justified to see in this the sign that the time has come for us to assert our own identity, to take up our role in history and to calmly embody the tremendous hope we will be able to communicate to the world around us.

And that is also when there will take place or "materialize" the "*politico-Christian battle*" foretold by the Lady of All Peoples in her messages at Amsterdam (12th, 20th and 23rd messages). "*Christian*" in fact because we are always very deeply Christian, even if our Christianity has been considerably enriched by everything the Co-Redemption has contributed to it.

With regard to the "*politico*" part of the expression used by the Lady, it cannot be a reference to politics in the present sense of the word, namely, that strange and all too frequent mixture of personal ambitions and constrained ideals, of conflicts between parties, of expensive elections whose methods are questionable and full of compromises, often unavoidable given the power of money. No, when the Lady speaks of politics, it is clear that this word refers to the administration of the common good in the real interests of everyone, the vocation this implies and the necessary devotedness which must accompany it. Moreover, it is in that sense that Saint Thomas Aquinas was able to write that "*politics is the highest form of charity.*"

However, today, we are sometimes so far from that! It is because we are so far from this that the Lady's Work ought not to commit itself with regard to present politics, in its principles, objectives, procedures and operational regulations, because it would then run the risk of seeing its supernatural foundations and its spiritual orientations dissolve. That is why we must hold back, wait for the other battles we will have to face in the future, which will be much more important, much more restricting. In these years of formation, perhaps we feel that the awaited opening is taking a

long time to materialize, but when it will occur, we could be led to see that we are not ready. Moreover, we will never be sufficiently well prepared because the commitment will be rough, bitter, fierce, exacting: are we not a tiny Work, humanly very weak, driven in like a wedge in an huge and very powerful world?

Consequently, let us put it all into perspective and acknowledge that the questions, which are inevitably a part of our exchanges at the moment, are perhaps only details and secondary concerns with regard to the future and to God's vast plan. There are certainly members in the Work who would like to see its directors say more, and more clearly express an opinion on the dangers of the coronavirus which has disrupted the market place and the balance in the world, or on the validity of the different health measures taken by the governments on Earth, or, more and more and for each one, on the pertinence of getting the vaccine (in what kind of context, which vaccine). In fact, many questions are raised, but all these considerations which come to us from the outside world and affect us wherever we are, are in reality a matter of private concern. He who believes getting vaccinated is useful or necessary takes it, and he who thinks differently for whatever reason, does not take it. Each one is free to act in accordance with his conscience, based on the information he has at his disposal and on the way he perceives the stakes the world must face. That is the case, moreover, in many other areas as well.



THE HOUR OF THE GREAT BATTLE

Much harder, more painful, and even more troubling times are coming, there is no doubt about this. So, let us save our strength. Let us not dissipate our efforts. Let us not get involved in useless controversies or battles which are lost in advance, whereas our role and our mission are, above all, of a spiritual nature. Let us also have the courage and the clear-mindedness to look reality squarely in the face: is it even possible that the present world, in all its excessiveness and its gigantic organization, would quietly accept to give way to "anything else" when the time comes? Of course not! The world and the Evil One possessing it and leading it will mobilize to the very last bit of their energy against the Lady's Work when the time comes for it to pass on to the entire Earth the message the Lady entrusted to it.

"*What a battle!*" so many prophets from Antiquity to our day have exclaimed, as they saw so many dark clouds accumulating on the horizon of humanity's history. In reality, this will be the greatest confrontation in History, with the stakes being the most enormous. It is on our doorstep and

1. Cf. Marie-Paule's editorial entitled, "Obey God Rather Than Men" in *Le Royaume*, no. 55, October 1987, p. 15.

we must prepare our souls for it through prayer, penance and the consecration of ourselves to the Powers from On-High, that is, to the entire Divinity obviously, but more particularly to the Lady herself and to all the celestial armies which She can command to fight with us. Of course, Marie-Paule clearly foretold that Good would increase at the same time as Evil collapsed. However, this will not happen all by itself, as though by magic. At the beginning of the Second World War, Churchill had promised victory to his people but, in a famous speech, he began by indicating to it at what cost, that is, with *"Blood, Sweat and Tears"*.

Similarly today, but on a much broader scale, in completely different circumstances, after an intense and long battle of another nature than that of all past wars and conflicts, the Lady will vanquish, the Lady will definitely be victorious. With us, before us, for us, for She did not suffer everything She suffered so that Satan, over whom she triumphed, would be victorious in his turn over us who believe in her.

But, once again, *"what a battle!"* Last year was hard and this year started badly. This is true and we can clearly see this, but let us not forget that the situation is so much more

tragic in other places on Earth and that, from everywhere on the planet, so many cries of immeasurable suffering are rising up that they could shake the vault of the heavens.

The Cross must be *"erected, fixed upright at the central point of the world"*, the Lady said. (8th message) This Cross is, first of all, the cross of pain and suffering against which all of humanity must lean before it becomes the beflowered Cross of the Lady's victory and of the coming of the new world. However, this second cross will not really be able to shed light upon the peoples on Earth until they will have experienced all the torments of the first one. And this time is closer than ever, and all of us know this in the very depths of our being.

"He could hear the distant stamping of future centuries," the author Ray Bradbury poetically wrote of one of his characters. We too hear it, for it is the irresistible advance of the Kingdom on the march, coming to renew everything. However, how can we not also hear the muffled pounding of the legions of the Evil One which must roll over the world and precede the concrete, real, definite and phenomenal coming of the Kingdom of God!

Marc Bosquart, April 12, 2021

ADVANCING WITH OUR EYES FIXED ON THE LADY

During the apparitions at Garabandal, the seerers in ecstasy would move about with assurance, as though unaware of the unevenness of the rocky terrain which could have made them fall. Their eyes fixed on the beautiful Lady, they had no other concern than that of contemplating her, so dazzled were they by the brilliance of her supernatural beauty.

They did not seem to be disturbed in any way by the surrounding crowd, and its affluence did not prevent them from fervently saying their rosary. Even the sharp point of a needle did not succeed in making them take their eyes off the Lady. The realities of this world "disappeared" in the presence of the Blessed Virgin.

This form of contemplation can serve as a guide for us who are presently confronted with the ideological struggles arising everywhere, the divisions they generate and the confusion they bring about. Keeping our eyes fixed on the Lady, advancing without letting ourselves be moved by the din of the world while holding the rosary firmly in our hands..., there you have a program worthy of Sons and Daughters of Mary.

ACCEPTING TO REMAIN LITTLE...

Being the *"useless servants"* mentioned in the Gospel implies aspiring with all our strength to this littleness; it is advancing

in keeping with our docile *"yesses"*, somewhat like "puppets" who let themselves be guided without putting up any resistance and without even understanding.

In fact, all too often, human considerations blur or muddle up the soul's receptiveness to the divine breath, since any "personal opinion", whatever it may be, necessarily stems from a certain turning in on oneself. That is why we must always maintain a real poverty of spirit so as to be better able to perceive the divine will. Moreover, Marie-Paule's writings are explicit in this regard: *"Behold your useless handmaid,"* she said in the evening of her life, adding, *"All I have done is obey."* (*White Book 1*, p. 63)

... SO AS TO ADVANCE IN PURE FAITH...

Saint John of the Cross wrote: *"If the blind man is not totally blind, he never lets himself be completely led by his guide."* And that is understandable since someone who *"is not totally blind"* will nonetheless have a tendency to react in the face of certain dangers, such as for example, when the terrain becomes too steep, even if his very limited sight does not allow him to see things very clearly.

On the other hand, the one who is totally blind will not even see the danger ahead of him; he will go forward obediently, in an abandonment which could

be compared to that of a little child towards its mother.

And that is why the wisdom of God is foolishness for men. To walk according to His demands means closing one's eyes the better to see; it is plugging our ears the better to hear; and at times, it is to be silent the better to speak... It goes without saying that advancing along such a path is not always easy, for as the little Thérèse said: *"it is necessary to accept to remain poor and without any strength, and that is what is hard."*

... OUR EYES FIXED ON THE LADY!

When all is said and done, advancing our eyes fixed on the Lady means giving up guiding ourselves in order to follow her in all simplicity and trust, our hand in the hand of Her who, with all her heart, desires to lead us towards quiet waters.

Moved by a deep sense of gratitude towards this so very good Mother, let us address this prayer to her: *"Mother, behold your useless servants! We beseech you, help us discern God's ways and desire to see only through your eyes, hear only through your ears, speak only through your lips and act only through your hands!"* ■



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