

“The Intensity of Our Hope”

by Marc BOSQUART

At the end of the book, *An Infinite Love*, the subtitle of which is, “*Conforming the Liturgy of the Church to the New Faith of the Kingdom*”, there appears a previously unpublished letter from Raoul Auclair, written shortly after the adoption, in 1970, of the liturgical reform decreed by the Second Vatican Council.

At the end of that letter, Raoul wrote: “*The new Mass requires the conversion of a certain past towards a future that will be shaped by the intensity of our hope.*”

This letter from Raoul, of which I had no knowledge until then (Sister Louise Hélie had just found it in the archives), seemed to me to be very nice and its publication immediately became compelling as something that was quite appropriate at the end of a work proposing a new liturgy adapted to our beliefs. However, I only just recently realized how powerful its conclusion was.

What does Raoul tell us here that is really new? That it is “*the intensity of our hope*” that “*will shape*” our future; as a consequence, we have “*a means of exerting pressure*” on this future, so as to guide it in the right direction! Of course, that has always been the case in the Christian religion with regard to the different forms of celestial assistance and of salvation leading to the Kingdom of heaven, but here, Raoul concentrates his thinking on the terrestrial level. With regard to the hope that shapes the future here below, his expression reminded me of a statement by the Lady of All Peoples in her messages: “*The Holy Spirit is closer than ever! You can be sure of that. And it is now that the Holy Spirit is coming. And yet, the Holy Spirit will only come if you pray for that.*” (51st message, May 31, 1955)

Perhaps we who believe in the effectiveness of prayer are not surprised by such a statement, even if, here, it refers to an extremely important event, the coming of the Spirit, the heart and source of light in the Kingdom; and this depends on our prayer! This is even quite simply enormous... Yes, but in Raoul’s sentence, it is more precisely the effectiveness, not of prayer, but of hope. Of course, hope and prayer are bound together, for the one who prays, if he requests something in his everyday life, hopes that his prayer will be granted. However, hope can also have its own reason, and in Raoul’s comments, if we take into account the previous paragraphs in his letter, it is obviously the hope of the

Kingdom, for he would write in it twice that “*the Kingdom is close at hand*”. And he had as a mission to announce this to us in all his work.

Thus, the more we will hope for it – the more strongly, more generously we will hope –, more quickly or more obviously will the Kingdom materialize, filling with joy and gratitude all those who will have the happiness of being able to live and develop in it in the Totality of God.

What a duty it is then to hope! What a responsibility towards the future generations!



THE REVIEW “LE ROYAUME”

In the preparation of the review *Le Royaume*, we have felt for a long time that this is precisely one of our main tasks: being the conveyors of hope by nourishing it with all the beautiful, marvelous and splendid things Marie-Paule associates with the Kingdom to come. Moreover, we should not forget that the review itself bears this name because that is how Heaven wanted it, indicating this to Marie-Paule who, over the years, personally signed three articles entitled, “Towards the Kingdom”.¹

Church Royalty is presently the visible sign or the seed of this Kingdom which is both so near and yet so far. And we are waiting for this seed to grow and contribute, through its expansion and its influence, to guiding the people of God towards the fulfillment of the Promise.

The fact is, though, that it is sometimes difficult for the review’s directors to resolve certain dilemmas, and the present issue gives me the opportunity to provide a necessary clarification. A difficulty arises in fact when an article received mentions my books, articles or conferences, and even more, my title or what, according to Marie-Paule, must be referred to as my mission. This is particularly the case in the present issue, both in the text by Sister Louise Hélie and the article by Father Leander Van Renterghem, besides certain appreciations. Every time, such articles place me in an awkward position: should I cast them aside because they bring up one or other of my attributions, or must I pay no attention to the presence of such elements,

1. In *L’Étoile*, no. 20, 1981, pp. 12-13; in *Le Royaume*, no. 23, 1984, pp. 1, 3; and in *Le Royaume*, no. 36, 1985, pp. 1, 4.

and deal with those texts as I do with all the others we receive?

Faced once more with that same question, I again consulted those around me and they convinced me of the line of conduct to be followed: in the context of my work, I must not stop to consider the fact that an article received talks about my writings or my role. I must “overlook” that and think only of the review and its readers. All I must evaluate is whether a particular text is well written, well constructed; if it is interesting, if it is perhaps “inspired” (not the easiest to discern), if it can be useful and beneficial to the readers. And I must ignore any other consideration. This is not as simple as one might think, and that is why I never take that decision all by myself and always consult my collaborators.

For the rest, concerning the articles in the review I myself sign and in which the Kingdom is almost always present, I must admit that it is hard for me to remain silent,² especially since, for me, the Kingdom is already there. Without being able to understand it, and even less to explain it, I have carried it inside me for more than 40 years, like a brilliant light, almost blinding, but which, all too often, must fight against the thick fog that wants to cover it. I would really like to be better able to share this evidence! It is a valuable aide in everyday life because it changes the perception one can have about many things, such as, events or situations, since everything is oriented towards that future which hope renders tangible and present! Such an orientation does not solve all the problems, but it puts a great many of them into perspective.

THE HOPE OF THE KINGDOM.

“It suffices for us to will it,” Marie-Paule wrote concerning the future. “A new world is going to be born and call upon our strength. Nothing must discourage our Christian faith and our desire.” She gave examples of “holy desires” and then went on to say: “So many hands will hold high the torch and will finally discover a world of light risen from our ruins, the better to see the splendors of the spiritual and human life and their rich possibilities conformed to God’s plan for the coming of the Kingdom here below. It suffices for us to will it for the vast breath of God to cleanse this age...” (*Le Royaume*, no. 93, May-June 1993, p. 5 - English looseleaf pages, p. 6)

So, can we draw the parallel or even add, always thinking of the Kingdom of God on earth, “it suffices for us to hope?” But are we able to really hope, bearing our hope to the maximum of its capacity? Concerning the faith, Jesus said that if we had faith the size of a mustard seed, even

mountains would obey us and throw themselves into the sea. And Peter, when he walked on the waters, began to sink only when he started to doubt. What is valid for the faith, is it not also valid for hope? And are they not bound together? Do we hope in the Kingdom enough to hasten its coming?

We deplore the state of our present societies – with good reason, of course (and everything is often even worse than we think) –, but are we always well aware that it will not change if we do not hope for this change with all our hearts, and if we do not believe with all our souls in the necessary renewal of all things here below? Of course, we want our children, grandchildren and great-grandchildren to live in a better world, purer and more wholesome – who would not want this? –, but do we hope for this enough, bringing to bear all the weight of our hope so that it may “shape” (that is the word Raoul used) the future being prepared?

It is really necessary to change the world – it is necessary to change worlds – to such an extent that we find it hard just to imagine it –, but in firmly believing it, do we always solicit all the power of our faith and all the intensity of our hope? Assuredly, we are already doing this, but perhaps it may soon be necessary to do it even more, so that, as of tomorrow, the song of our hope may cover up the cry of agony of a world in the process of collapsing in anger and despair. Then, our hope will have to possess sufficient power

and demonstrate sufficient resolve to be embodied in action, in the “Great Action” which the Lady defined in her messages as being the first important forward movement of the works and of the spirit of the Kingdom.

“Prayer and penance,” Mary repeated so many times during her apparitions, because she knows what our soul needs at all times. Today, I would add – because we need another world, very rapidly, and right away if possible! – yes, I would add that, if we have as a first obligation to act upon ourselves, we will also soon have the obligation of acting in the world. On a large scale, since it is a matter of God’s Kingdom over all the earth. And from that viewpoint, and with a sort of sacred fire in our hearts, remembering that Marie-Paule wrote that “a new world is going to be born and call upon our strength”, I would add that we have the duty to hope.

Marc Bosquart, November 30, 2022

2. To this we must add that Marie-Paule told me, again in 2012, that I had “to have an article in every issue”, and she knew very well that everything would always bring me back to the Kingdom which she had as a mission to cause to descend on Earth.