

The Exclusiveness Heaven Exacts of Us



by Marc BOSQUART

Now that *Life of Love* has been in circulation for almost 40 years, that the building up of the new faith began more than 30 years ago, that the reality of the Kingdom is increasingly more present and perceptible and that Marie-Paule was solemnly defined as being God on May 31, 2012, it is possible to cast a retrospective look on the evolution of the Lady's Work and draw some valuable lessons from this.

One of these latter, among the clearer and more determining ones perhaps, is the "requirement of exclusiveness" which forms such an integral part of the new faith that it seems to be a primary, essential element of it. We cannot obviously adhere to this faith while still maintaining other important ties with other spiritual orientations, even if these latter are good, useful and in themselves commendable.

It is not so much a matter of quality as of compatibility. If a member of the Lady's Work maintains a poorly controlled interest in a "reality" outside of this latter, then a sort of "latent conflict" is created in him which he will only be able to resolve by cutting one of the threads, and it is usually the one of the Work that will be cut, because believing in the Work represents a greater challenge than believing in anything else today.

The same situation occurred when the Gospel was proclaimed two thousand years ago. The message was so new that it was impossible to follow Jesus, in fact, without raising barriers within oneself to all that was not a part of His teaching. The new faith was particularly demanding; it did not tolerate any sort of compromise, it could not be in harmony with or agree with anything else previous to it or outside of it, without being altered in its very substance and then, finally, destroying itself.

A clean sweep had to be made in one's heart as in one's

mind in order to let oneself be overtaken by this new faith; one had to belong "exclusively to Christ" (as this was often reproached Saint Paul, but we are still referring to him in our time and not to those who held him in contempt). That is also the example numerous martyrs of the faith have given us, whether this was in the beginnings of the Church or later.

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As this was the case for Jesus Christ in former times, this is also true with regard to Marie-Paule today. We must believe in Her, totally. What Heaven has revealed to us through her is of such importance and such newness that this must occupy all our life of faith and not just a part of it, otherwise, everything becomes all mixed up and brings about regrettable consequences. Indeed, it is not that rare that some people, while still being in the Lady's Work, have nonetheless maintained an excessive interest in external realities of a religious, spiritual or even mystical nature, to the point of finally leaving it.

One need not be afraid of giving examples, for the facts are public knowledge and well known, but a small number of them will suffice. We need only think of Father Jean Derober, to whom the title of "apostle John" was attributed in *Life of Love* but who gave as much if not more importance to many other mystics, authentic or not, as he did to Marie-Paule herself; he left the Work and fought against it. We

need only think of Father Leon Boily who was the chaplain of the Daughters of Mary for years, but who promoted everywhere the writings of Vassula Ryden to the detriment of those by Marie-Paule; he left the Work and fought against it. More recently, we need only think of certain religious or lay people who, not having totally opened their hearts to all Marie-Paule had to give them, turned at the same time to other persons who called themselves prophets or claimed to be mystics; they too left the Work and fought against it.

Like the faith in Jesus Christ did in former times, so too the faith in Marie-Paule today (which includes the renewed faith in Jesus Christ!) brings us all that is necessary for our time. Often, when someone whom Heaven permitted that he get



To love Marie-Paule, to adhere to her Mystery and to her divine Work with all one's heart, to believe in it with all one's strength and not be afraid to express one's faith.

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to know Marie-Paule continues to “look elsewhere”, that is because he has not really grasped the importance of all that was offered to us through her person, and therefore, in fact, does not believe in her entirely. Indeed, if one is really fully imbued with her Mystery, it is no longer necessary to “look elsewhere”. This does not mean that we must put on blinders, that we must not keep informed, that we judge without knowledge, but it means that the new faith must have sufficiently taken hold of our other faculties to enable us, based on it, to consider all things, spiritual and temporal, in the light of it.

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With that thought in mind, it is advisable that an important distinction be made. For, there is, on the one hand, that which is not good, not reliable and not useful and, on the other, that which is well and truly such and which can even be of an undeniable and recognized spiritual value, but which appertains, however, either in whole or in part, to realities previous to our new faith or to concepts which are now outdated.

Maria Valtorta’s work provides us with a wonderful example in this regard. For the most part, it is, in fact, an incomparable, masterly work which is most certainly worth reading (to the point where selected passages are even now included in the new liturgy of the Word). But it is also, nevertheless, a work whose inspiration is Catholic and, as such, it is prior to and therefore, in a certain way, external to the Co-Redemption lived by Marie-Paule. It is full of very rich teachings of all kinds, but in cases where there is divergence between it and *Life of Love*, it is *Life of Love* (or its various complements) which must take precedence in our minds.

Thus, from the moment *The Poem of the Man-God* is a reproclamation of the old Gospel, it is still situated in the time of the Divine Trinity and does not contain any opening to the concept of Quaternity of which Marie-Paule speaks in different articles and letters and in *The White Book*. Likewise, in this new Gospel, Marie-Paule and the Co-Redemption are not mentioned, even if Marie-Paule was already in her twenties when Jesus Christ proclaimed this Gospel to Maria Valtorta, for Marie-Paule’s life, Work and mission mark the coming of an entirely new time in the history of the world and in the relationship of man with the Divinity. In any case, if the Lord had spoken of Marie-Paule or the Co-Redemption in it, what would the readers of Maria Valtorta yesterday and even today have understood, they who know nothing of either *Life of Love* or all the immensity of the Mystery to which this work has led us?

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Let us not have any doubt about it, the new faith is rich, dense and “inclusive” enough, to be amply sufficient for us, especially since, as we have just seen with the preceding example, it does not reject anything that is authentic and important but “situates” it instead with exactness, or “transcends” it if we are able to put it into perspective. In effect, we must be open to all, be able to recognize the qualities of other men, works and movements, peoples and traditions, but we must firmly stick with what Heaven has entrusted to us. That is also what Marie-Paule always did and that is what she is expecting of us more than ever. Does she not have so

very much to give us, provided we are prepared to receive it?

When she was on earth, she defended herself against this, but presently, now that she is in Heaven, she must certainly expect that we believe in her – and through her, in the Father, the Mother, the Son and the Spirit – but in the new way and within the new context to which she gave rise. Her Mystery must penetrate our soul to the point that everything which is foreign to it will not bring us anything decisive besides.

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Assuredly, we must pray in order to remain faithful to the Lady and her Work, all the more so since the times are hard and our faith is being put to the test, but we must not only count on Heaven. We ourselves must begin by doing what is necessary in order to be faithful and not place ourselves in danger by a too keen or ill-advised interest in other spiritual realities. Yes, the new faith has so many marvelous things to offer us, more than any other form of hope today, but its very nature exacts that its place in our hearts be exclusive.

Some might think that such an attitude is similar to different forms of exclusivism present in many like sects and movements, but that is not the case. Sects withdraw into themselves and exclude themselves from the world, whereas our new faith opens onto the world, onto all peoples and the believers of all religions. Is it not, by its very nature and its place in the huge process of God’s Revelation, destined for all men and women who are to make up humanity in the Kingdom being established among us? However, it will only bear all its fruit if we always belong exclusively “to the Lord and the Lady”, that is to say, “to Jesus Christ and Marie-Paule” and thus remain as though enveloped in Love and Truth.

Marc Bosquart, November 15, 2017

With regard to the necessity that all the Knights of Mary resolutely focus on the Lady’s Work, here is what Marie-Paule said about this in the paper *Marie*.

– *The invitation concerning “the need to make a choice”, that is, of committing oneself fully to God’s cause in works flowing from a pure source, allowed many people to reflect on the quality of their commitment. Other members saw in this something to criticize and left. These latter are precisely the ones who were unable to drink from the pure source and they had to leave on their own, for the battle being waged at this time is an inner battle which proves the necessity for personal reform in order to attain a higher level of sanctity, for every soul that uplifts itself, uplifts the world.* (no. 7, April 1977)

– [We understand] *why the directors of the Army of Mary asked that its members, some of whom had been affected by the enticements of the false spirit, make a choice. It was not a matter here of a paltry conflict. It was to protect the little remnant from being enticed.* (no. 20, August 1978)