

# 40 YEARS AGO: THE IMPORTANT YEAR 1984

The beginning of the year 2024 provides us with an opportunity to take an interesting look back... In fact, 40 years ago, Heaven asked Marie-Paule to make of the year 1984 “the Year of the Apocalypse”, (*Life of Love*, Appendix I, p. 158) and that year would become particularly important in the history of the Lady’s Work.

When we go over the determining events of that period, we realize that they can be grouped together under three main themes closely bound in with the prophecies of the Apocalypse:

- The wait for the Kingdom,
- The battle waged against Marie-Paule and her Work,
- The revelation of who Marie-Paule is.

Today, forty years later, it is good to recall some of those events and show that their link with our present reality is significant and more than ever a source of hope.

## THE “GREAT ADVENT” BEGINS

To start with, it should be noted that, on the liturgical level, the year 1984 opened on November 27, 1983, the first Sunday of Advent, and therefore the first day of the liturgical year 1984. (cf. *Le Royaume*, no. 17, Dec. 1983-Jan.1984, p. 5) In many respects, this day is central.

First of all, it is at the center of the Holy Year proclaimed by Pope John Paul II in honor of the Jubilee of the Redemption (33-1983), and it extended from the Annunciation in 1983 to Easter 1984.

Then, Raoul declared that this date was important on the eschatological level. Thus, in an editorial entitled “The Signs of the Times”, he indicated that on “November 27, 1983, the first Sunday of Advent, the Church... entered into a decisive phase of the Great Advent,” (*Le Royaume*, no. 18, February 1984, p. 1) this “Great Advent” proclaimed by His Holiness John Paul II<sup>1</sup> and the herald of the Kingdom.

Furthermore, November 27, 1983, also marked the 153rd anniversary of the miraculous medal, given by Mary in Paris in 1830. The number 153 “is tied in with the return of the Lord” (*La Fin des Temps*, p. 222) and can therefore be set in relation with the Co-Redemption, the purpose of which is the bringing to birth of the Kingdom and for which the medal is at the same time its announcement, its symbolic condensing and its active sign.

Finally, Heaven wanted to insist even more on the importance of this date because it inspired Marie-Paule to found on that same day a new branch of the Family of the Sons and Daughters of Mary, the group of the Consecrated to the Two Hearts. (cf. *Le Royaume*, no. 17, pp. 5 and 15)

These two Hearts, represented on the back of the miraculous medal, are they not the hearts of Jesus and Marie-Paule, the King and Queen of the Kingdom? That is why it seemed so appropriate to consecrate oneself to them at the very begin-

by **Father Leander  
VAN RENTERGHEM**



ning of the “Great Advent”.

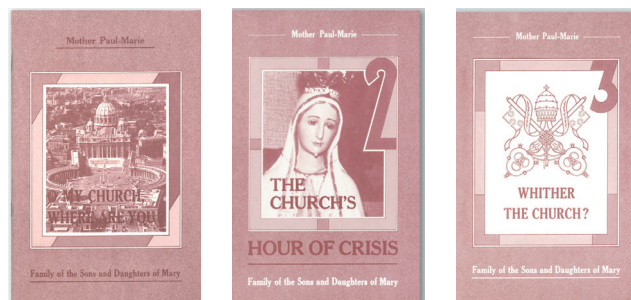
## A GREAT BATTLE AND A NEW PATH

The year 1984 also marked the beginning of a more intense battle being waged against Marie-Paule and the Army of Mary by certain representatives of the Church, a battle that would go on for decades. In this regard, Marie-Paule wrote:

“Obeying with love, I wish to continue accepting the CROSS, the superabundant love of which, toppling the powers of evil, will demonstrate again the fecund splendor of the authentic WOMAN, Mary, who guides her Work of Love within a Church in pain, tormented, because this Church, the first, tormented the MOTHER of All Peoples.” (*Life of Love*, Appendix II, p. 13)

In response to this situation, God inspired Marie-Paule to address some very harsh words to the Church, in the form of three consecutive booklets, partially taken up again as editorials in the paper *Le Royaume*, with the same evocative titles:

- *Église où es-tu?* [My Church Where Are You?] (March 1984)
- *Église, l’heure est grave!* [The Church’s Hour of Crisis] (April 1984)
- *Église, où vas-tu?* [Whither the Church?] (May 1984)



In spite of those repeated warnings, the Church was deaf and did not respond to Marie-Paule’s appeals. However, God carried on with His Work and prepared another path so that His plan of love would advance. Thus, in the editorial of the next issue of the paper, entitled “L’Église Rénovée” [The Renewed Church] (June 1984), Marie-Paule wrote: “Soon, Mary will work in another way, more powerful than ever.” (p. 4)

In fact, this “other way” seemed to be materializing in the form of new ways or paths opening up in the Work, and the members, in Marie-Paule’s wake, were walking along them

1. September 1984 marked the Pope’s first visit to Canada. On the occasion of his first stop, which was in Quebec, Marie-Paule wrote that if we were to listen to and obey him, “there would soon be but one flock with but one Shepherd.” (*Life of Love*, Appendix I, p. 246)

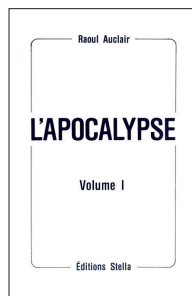


“Towards the Kingdom”. Such was the title given by Heaven for her next editorial (July-August 1984).

In the first *Appendix to Life of Love*, Marie-Paule also reported that, on the same day, she “heard”, without understanding why: “CHURCH OF JOHN”. (p. 181) Moreover, the first group of Sons of Mary left for Rome in the fall of 1984, to undertake their studies for the priesthood, since the seminaries in Quebec were closed to them. Among these young religious, there was Father Pierre Mastropietro, the future Padre Jean-Pierre of the Church of John.

### THE YEAR OF THE REVELATION

We saw that 1984 was “the year of the Apocalypse”, and this was true in many other respects, especially concerning Raoul Auclair. Thus, it was in 1984 that two major events with regard to his writings took place. At Lac-Etchemin on February 25, his book entitled *L’Homme Total dans la Terre Totale* [The



Total Man in the Total Earth] was burned (before another copy was discovered later), and on November 27, the first volume on his exegesis of Saint John’s Apocalypse was published. And in this same year, precisely within the context of the pilgrimage of the Apocalypse, an impressive homage was paid to him by Marie-Paule on June 2 at Lourdes in the presence of all the pilgrims. Then, the Army of Mary went to



Three Fountains, in a suburb of Rome where Mary presented herself as “the Virgin of Revelation”, with the word “Revelation” being simply the translation of the Greek word “Apocalypse”.

And it was in this same line of thought that another event

would really make of 1984 the Year of the Revelation. Thus on April 20 of that same year, Good Friday, Marc Bosquart, then 28 years old, “received”, through a mystical grace, the principal elements of the knowledge of Marie-Paule’s Mystery.

Recently, Marc bore witness to this incredible event in these words: “I do not know how to explain this phenomenon, but it is as though there had been a thunderbolt from Heaven to Earth and I happened to be there where the lightning struck.” (*Le Royaume*, no. 281, March-April 2023, p. 3)

The image brings to mind a sort of little Pentecost that would have happened to him for the benefit of all of humanity, because it is from this dazzling lightning flash that Marc has drawn the light to explain who Marie-Paule is, and all that has ensued from her life and her action on Earth, within the context of an entirely new perception of both the Divinity and humanity.

Of course, Marie-Paule is at the origin of that light. She is the one who paid its price and merited that it be revealed. Even on the level of writing, she is the one who provided Marc, through her own writings and words, all the essential elements, all the key expressions, all the significant words that enabled him to explain her Mystery, to develop the main lines of the new faith, and thus to project outside of himself the light he had received within himself.

This having been said, without Marc’s contribution – willed by God and raised by Him – we would be “stuck” faced with Marie-Paule’s Mystery. Of course, at one point or another, all of us have received the grace of believing in her, but, in most cases, this grace was “hemmed in” by the Catholic conception we had. The Lord confirmed this when He said to Marie-Paule: “THE CHURCH IS GOING TO EXPLODE BECAUSE OF MARC’S BOOK.” (*Life of Love, Appendix II*, p. 253)

And Marc’s first book was only the beginning. In forty years, on the strength of the original inspiration, he has been causing the “shell of stone” of the Church existing inside us to crack always a little more, at times with a stronger blow, at times with a lighter intervention, so as to set free more and more the embryo of the Kingdom and support the brilliance of the revelation of Marie-Paule’s Mystery, “the great Sign appearing in the sky”. (cf. Apoc 12:1)

### REVELATIONS THAT DISRUPT

Every divine revelation is an event that disrupts the course of humanity’s history because it profoundly changes the understanding the human being has of God and, as a consequence, the one he has of his own reality. Subsequently, this new understanding leads to a transformation of the religious, political and social organization of the community.

That was the case in the past with Moses first of all and then with Jesus Christ himself. In our time, God has once again drawn closer to our humanity through Marie-Paule. And everything points to the fact that the revelation she brought, which was “articulated” by Marc Bosquart, will bring about the greatest changes our humanity has ever experienced since Adam and Eve’s passage in the Terrestrial Paradise.

Everything topples, in fact, as soon as we realize that “the Divinity – the divine State – is shared,” (*Trésors de “Vie d’Amour”* 5, p. 10) and that Marie-Paule herself is God, being added to the Father, the Mother and the Son in the Total Divinity, while

awaiting the Spirit; that is how the Divinity has revealed itself to us in our time.

This revelation will radically change humanity's interaction with God, as well as how it considers itself. This will lead to the emergence of a new World, totally different from everything that has existed in the past.

### THE SPIRIT WILL NOW COME

The magnitude of the changes to come requires the help of On-High. Besides, the Lady indicated in her messages: "It is now the Spirit that is to come into the world. And I come in order that this be prayed for." (28th message, March 4, 1951) Thus, what is announced is a sort of illumination of all peoples and we are asked to hasten its coming by reciting the Lady's Prayer.

Then, like us, the peoples will need to have explained to them the faith they received. Although God can raise up other "Saint Pauls" to instruct them, the fact still remains that the guiding lines of the new faith have been firmly set out by Marc Bosquart, based on the initial grace he received in 1984.

Then, once the new faith was almost fully well defined by Marc, Marie-Paule, towards the end of her life, asked him to develop the "external expression" of this faith in the form of a new Mass that would be "in conformity with the explanations he had given of the mystery." This request led Marc to write the book *Un Amour Infini*, published in September 2022.

The new liturgy found in it, explained in detail, "develops" marvelously well the new faith and makes it come alive through formulations that are simple, elegant and precise at the same time.

Thus, while being the privileged means of celebrating the Divinity and receiving from It a good dose of Love through the Eucharist, the liturgy also teaches us about the "new Divine Reality" and makes known to us God's great plan of love for humanity.

When this new liturgy will be implemented, it will be the most direct and most complete teaching of our faith,<sup>2</sup> all the more so since it will give always more and more room to Marie-Paule's writings and to other writings proper to the Lady's Work.

### THE ROYALTY OF THE TWO UNITED HEARTS

In closing, it is fitting that we come back to the beginning of the present article when the Consecration to the Two Hearts was mentioned, a consecration instituted in 1984, a year that inaugurated, exactly forty years ago, "the arduous journey of humanity to the Kingdom". (Marc Bosquart, *Le Royaume*, no. 14, September 1983, p. 5)

Now, the new liturgy leads us straight to the reign of the two Hearts, for one of the great principles that became impelling as Marc developed the liturgy was precisely that he was to "draw his inspiration from the Eucharistic emblem set up in the sanctuary of Spiri-Maria". (*Un Amour Infini*, p. 60) Does this emblem not represent Jesus Christ and Marie-Paule in their

divine union that already radiates in the entire chapel?

From that viewpoint, the following message, taken from the Virgin Mary's apparitions at Kérizinen, takes on an entirely new dimension.

*"The times are very serious. [We see] the world trembling and cracking like the mountain of Calvary, in an agonizing convulsion, the warning sign of a sure and close death. However, to save these nations without a foundation, these peoples breaking up, I ask that this world be consecrated once again, but this time to our two united Hearts...."*

*"This consecration will be the harmonious voice filling the universe with a word of an inexpressible hope for all, but a horrible terror for Satan and his henchmen, because it will end the reign of ungodliness, and the world, irreparably destined to ruin, will be saved. Yes, the world will be saved by our two united Hearts. These two Hearts, bound together in the same sufferings, will triumph in the same kingship."*

*"However, this kingship will only be universally realized if it begins by being interior, in your hearts. It is within yourselves, in the secret sanctuary of your souls, that we want to establish the foundation of our divine royalty that will be mercy, light and love, bringing a celestial breeze of ineffable peace to the earth."* (quoted by

Raoul Auclair in *Kérizinen, apparitions en Bretagne*, p. 120)

The precise information that the triumph will come about mainly through the royalty of Jesus Christ and Marie-Paule – for the two Hearts are truly their two Hearts – contains, implicitly but clearly, the foretelling of the coming of the Kingdom. And so that it may spread to all peoples, Jesus Christ and Marie-Paule need us – yes, very specifically US, because we are the only ones in the world to know the true countenances of the Two, the Redeemer and the Co-Redemptrix, the only ones in the world able to "establish the foundations of their divine royalty" in our hearts before it can spread to the entire earth through "a celestial breeze of ineffable peace"!

Forty years after the institution of the Consecration to the two united Hearts, may we then live always more and more in union with them, praying to them and serving them in all areas of our life, so that all the peoples may experience as rapidly as possible "justice, peace and joy in the Spirit". (Rom 14:17)

**Father Leander Van Renterghem, O.F.F.M.**

2. We should mention here a very significant little event. On February 18, 2023, at about noon, a young seminarian from the Fraternity of Saint Piux X, passing through Lac-Étchemin, was kneeling at the back of the chapel Spiri-Maria, praying. In the encounter that followed, he confided to me his interest in the Lady's Work. However, one thing surprised him. Here is what he said at that time, words faithfully reconstituted: "Father, I have listened to many of your Eucharistic celebrations via Internet. I noticed that you celebrate the Roman Catholic rite, centered on the Trinity, while at the same time, you teach that you believe in a Quinternity. Are you planning to change the expression of your faith?" For a person like him outside the Work, the present inconsistency obviously created confusion. The most surprising thing concerning that reaction was that he was not aware that Marc's book had just been published a few months earlier.