

From the Catholic Church to the Lady's Work

by Marc BOSQUART



At the request of several people,
the Lady's Work needs to be situated once again in relation to the Catholic Church,
showing to what extent this Work willed by Heaven
is the fruit of Marie-Paule's Life of Love
which leads us to the Community of the Lady of All Peoples.

The Lady's Work has issued forth directly from the Catholic Church – or, more precisely, from the heart of Marie-Paule who was a Daughter of the Church and an irreproachable Catholic in all respects. Thus, the different elements that make up the Work can then be considered to have “issued forth from the Church”, among which there are mainly the Family of the Sons and Daughters of Mary, the religious Communities and the Church of John which is the renewal of the Church of Peter, another name for the Catholic Church. The same is also true of Church Royalty itself which includes and manifests this link in its very name, even if, by its very nature and more so than the other works established by Marie-Paule on Heaven's behalf, it contains the seed of the new Reality which must succeed the Church at the time of the real or “actual” coming of the new Times.

Of course, it is easy to say and explain that, presently, we must pass from the Time of the Son to the Time of the Spirit – as the world, at least the Western world, had to pass, in the past, from the Time of the Father to the Time of the Son¹ – and to show that such a passage necessarily brings about a great many changes. That is true, but then, why is it so difficult, today as in the past, to live through such a passage with serenity, in the tranquil assurance that nothing lasts forever and that humanity, step by step or from age to age, must carry on with the fulfillment of its destiny?

BELIEVING IN JESUS CHRIST

Religious thought is a cardinal dimension of human nature. It is powerful and works its way into everything, making the openness to others one ought to have so demanding and so “complicated”, for we always tend to judge others as being in error because they think differently. In that sense, it often happens that the more things we know, the more difficult it is to disregard them. Obviously, Jesus knew this better than anyone, He who did not try to convince the teachers and scholars of His time, but surrounded Himself instead with simple and lowly people, even those considered to be ignorant.

In any case, He had no choice, for even if He was a Jew, the heir to a centuries old Jewish tradition and raised with-

in the crucible of Jewish thought, He nevertheless brought an entirely new message. In order to follow Him, it was necessary to believe in Him, not judge Him based on the precepts and rules of the law of Moses or rate Him based on what one thought one knew concerning what was supposed to happen. Were the Jews not awaiting first of all a Messiah who would be a temporal king and liberator on earth, and were they not very far from even thinking that God could give Himself a Son among men, in spite of everything the prophets had announced? Thus, the very concept of Son of God was revolutionary and seemed entirely incompatible with what people so strongly believed and were so convinced of being right to believe, despite all the opposition, and above all, despite all Jesus said about Himself.

Yes, to follow Jesus, it was necessary to believe in Him more than in the traditions of the Jewish people and the teachings of the Jewish authorities. And believe in Him with all one's soul, seeing in Him the Man through whom God Himself was speaking and who, as a consequence, was far above any other man or any institution on Earth. It was necessary that one's faith in the person of Jesus Christ be such that it would enable the soul to make a sort of “leap into the unknown” based on an absolute and complete trust, based on love.

After which, the new faith, having spread its roots in the heart first of all and then in the intellect, it would become possible to see in the full light that Jesus, the revolutionary, was really the very end result of the old law. However, in order to see this and understand it, it was imperative to first believe, and believe very strongly, in Jesus Christ.

Acting in the opposite way, that is, starting from the “faith of all time”, was inevitably bound to fail, save in a personal exception resulting from grace, and the Church made no mistake in that regard, not seeking, first and foremost, to “link Jesus up” with the old Jewish tradition, but proclaiming, from the very beginning, a Jesus who died and rose again for the salvation of the world. It placed

1. The last article to develop that progression: “The Divine Quinternity and the Three Times of History” in *Le Royaume*, no. 232, March-April 2015, pp. 18-19.

the newness of the message ahead of everything else, and established itself on that very assertion. And the Gospel made it possible for a new world to be born from it.

BELIEVING IN MARIE-PAULE

“History repeats itself,” Marie-Paule often said.² In regard to the way men are open or closed to divine messages, that is perfectly true. That is why it is not possible to believe in Marie-Paule – to really believe in her, in all she is, represents, expresses, announced and experienced – while still keeping one foot, and even both feet, in the Catholic Church and clinging to it, for, from the Church’s viewpoint, there is total incompatibility. Marie-Paule’s divine message is so new that the mental structures shaped by two thousand years of Christianity and the deeply-rooted certainties which ensue from this and to which we are attached, sometimes without even realizing it, can only make it very hard for the new faith to pass.

Thus, from the viewpoint of the Catholic Church, there cannot be “Reincarnation”, even solely of Mary in Marie-Paule, since reincarnation does not exist;³ Marie-Paule cannot be “the Co-Redemptrix” since Jesus is the only Redeemer;⁴ the Total Divinity cannot be “a divine Couple” since God is Father, Son, and Spirit, without any feminine dimension; there cannot be a Quinternity since the divine Trinity includes all the Divine; Marie-Paule cannot be “a part of” the Eucharist since the Eucharist is the Body and Blood of Christ and that Christ is Jesus, and so forth.

In any case, from a more general viewpoint and always according to the Church, Marie-Paule could not give us or bring us any divine revelation whatsoever since “Revelation is closed”,⁵ and *Life of Love* could not be a work that was inspired by Heaven since there are various assertions in it which are contrary to what has been believed “for ever”. So, from the point of view of the present Catholic Church, there can only inevitably be error, illusion, lies and danger in all of this for the faithful and for itself as an institution.

There then followed from this “evidence” the fact that the Catholic Church did not back down before the extremely violent act of excommunication decreed with the purpose of excluding from its ranks a Work thought to be calling into question the way it perceives itself, that is, eternal, infallible, exclusive. To this must be added the fact that there still persists somewhere in its logic and in its mind, the idea that, having been founded by Jesus Christ Himself, it is the unwavering “master of the world”, destined to lead it and enlighten it for ever and ever.

“NO ROOM FOR HER”

All that has just been said enables us to understand in part why it is so hard to pass from the faith of the Church to that of the Lady. In the traditional Christian religion, there is “no room” for Marie-Paule Co-Redemptrix, “no room” for two other divine Persons, “no room” for all the things *Life of Love* teaches us, “no room” for an “enriched” Eucharist understood differently, “no room” for a new form of worship which would expand so as to give thanks to God not only for the Redemption wrought in former times but also for the Co-Redemption of the 20th and 21st centuries.⁶ There is no place in the established structures (dogmatic, ecclesiastical, liturgical, mental, etc.) for all Heaven brings us today. Even if we were to want this with force and try everything to achieve this, the divine newness would not be able to enter into it.

Thus, the sense of wonder can then only be personal, an effect of divine grace which we receive first of all and then

accept – or refuse to accept. That is why if it is permissible to denounce the Church because it is closed to and has rejected the divine action, it is not justifiable, on the other hand, to reproach that attitude to most of the persons who make it up. Perhaps some of them rejected the grace, but perhaps, too, they did not receive it; perhaps it was even in God’s plan that they not receive it, or not receive it just yet. And perhaps it was



necessary that the Lady’s Work be constituted, for now, of so few members that it would become absolutely obvious one day that Heaven is really the one guiding it and leading it.

Whatever the case may be, the Church being unable to free itself not from the Revelation upon which it was built but from many of its interpretations of this Revelation and the conclusions it drew from this, we, for our part, must

2. Main example: the article with that title in *Le Royaume*, no. 41, May 1986, pp. 4-11. (English text on looseleaf sheets.)
3. “There is Reincarnation,” (*Life of Love* I, p. 335) the Lord said to Marie-Paule, whereas “there is no reincarnation” (*Catechism of the Catholic Church*, § 1013).
4. “You are the Co-Redemptrix,” (*Life of Love* XIII, p. 85) the Lord said to Marie-Paule, whereas the Church has always proclaimed that there is only one Redeemer (cf. 1 Tim 2:5, etc.).
5. The prevailing thought in the Church is that Revelation has been closed since the death of the last apostle (cf. especially *Catechism of the Catholic Church*, § 654).
6. Similarly two millennia ago, there was “no room” where Mary could give birth to her Son (Luke 2:7).

build upon other and new foundations, exactly as the Church itself did at the time of its establishment.

STARTING FROM “LIFE OF LOVE”

We must begin by believing in Marie-Paule, and believing very strongly in Marie-Paule so as to be able to resist the misunderstandings, the criticisms, the attacks and even the persecutions. Then, we must conceive of “another world” by starting from *Life of Love* and the Lady’s other writings. That is really essential and it is true in all areas, but we will make no mention of the temporal area here; that will be for another time. Thus, simply on the spiritual level, it is necessary to develop the new faith by starting from *Life of Love*, consolidate it by relying on *Life of Love*, spread it by drawing our inspiration from *Life of Love*. In this way, a new spirituality and a new divine worship will be born, including particularly a new liturgy since that is the stage we have reached.

In this area as in all the other areas, we must not try to graft the new upon the old, as that would not work. Of course, we must keep what is essential, namely, the Word and the Eucharist, but for these points, as for everything else besides, we must make sure to conceive all things in such a way, first of all, as to faithfully give an account of the message of *Life of Love* and the Mystery of the Co-Redemptrix united to the Redeemer. The guideline or the priority must not be to keep a maximum number of words and manners of proceeding from the old, but to develop new forms of worship inspired from the spirituality Heaven is offering us today. “*For new times, new measures,*” Marie-Paule wrote in this regard. (*The White Book II*, p. 120)

The Church itself, when it was establishing itself on earth, placed at the center of its liturgy the Word and the Eucharist, and at that time, this latter was an absolute novelty! As for us, we must give a central position to the Lady’s Word (which can be completed by that of the Lord and which, in any case, always goes in the same direction and sometimes even teaches us something more), and to the Eucharist understood in the manner it ought to be understood today within the perspective of the Eucharistic Kingdom announced. Afterwards – and only afterwards – we will be able to see what can and should be kept from the old, integrating it into the new, giving it its rightful place with regard to the progressive fulfillment of God’s plan of love. That is an immense undertaking, the validity of which will become increasingly clearer in the eyes of the world as time passes.

Thus, what ought to be done presently in all areas – and every member of the Work can prepare himself for this in his heart and mind – is not to attempt to “broaden” this or that component or dimension of the Catholic Church by inserting into it elements from the Lady’s Work, for such an operation would lead to an impasse, but to consolidate the Lady’s Work little by little by taking up from the Christian or Catholic religion all that is not at variance with it but completes or enriches it instead. And this, not only from the Christian religion besides, but in all that humanity, guided by Heaven, has produced in the course of its history, which is most highly spiritual.

A GRANDIOSE EVENT

We must clearly understand the following: in itself the Lady’s Work is not a “Church event” which would follow upon so many others (institutions, Communities, renewals, schisms, heresies). If that is what we think, then we can only condemn it. Instead, it is the result of a new and major intervention of God in the history of humanity, and is the wonderful fruit which Marie-Paule, the divine Co-Redemptrix, merited for us in suffering and left us in love.

Today, this Work is “in movement”; formed entirely by the Lady herself in all its components – and there are many of them –, it presently has to organize itself, expand, evolve in the direction indicated by the “new divine Revelation” and the information Marie-Paule gave us throughout her *Life of Love*. In this way, it will lead us to the *Community of the Lady of All Peoples*, a terrestrial expression or a social dimension, in the broadest sense, of the ineffable Kingdom which must lead the new humanity from Earth to Heaven, a humanity destined to draw ever closer to God.

The “divine Intention” expressed in those terms, we either adhere to it or we do not. Of course, it is quite understandable that this or that person may feel unable to accept the reality of such a plan of an inexpressible greatness and importance – this being so tremendous, in fact, that it can disturb someone at first. But for the person who believes, who has the grace to believe without making too much of an effort, or who makes an effort to believe, it is necessary for him to try, day after day, in prayer and in love, to raise himself as much as possible to the level of God’s views. Then, everything becomes clearer, everything takes its rightful and new place, and our hearts swell infinitely before all the splendor, all the magnificence of God’s plan.

Marc Bosquart, September 19, 2016

NEW WAYS



FOR A NEW EARTH AND NEW HEAVENS

Answers to Questions (by Marc Bosquart)

In the preceding issue of the review, a new column was presented entitled “Answers to Questions”, for the purpose of giving supplementary explanations on the new faith with regard to certain points which may not be quite clear for everyone.

This time, however, given the abundance of material, we have had to postpone printing that column until the next issue.

– **Editorial Staff**