

# “Put a New Spirit in Us, Lord”

by Marc BOSQUART

Most people will have recognized the words of a French hymn based on Psalm 51: “Give us, Lord, a new heart. Put a new spirit in us, Lord.” This beautiful, humble prayer has always been timely, regardless of the era, and especially every time Heaven undertook to make humanity move forward. However, it takes on an even stronger significance now that the seed of the Kingdom, deeply buried in the Earth, is waiting to be able to finally grow freely.

The Lady repeatedly spoke of the seriousness, the gravity of this time, and she deplored the fact that men “persist in not seeing the gravity of the situation in the world” (31st message, April 15, 1951), adding, partly beseeching, partly grieved: “You must take cognizance of the gravity of this time!” (41st message, April 6, 1952) She also clearly defined what it was all about: “It is an ideological war”, or in other words, very fraught with meaning: “it is a battle for the spirit”. (27th message, Feb. 11, 1951)

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What is a “battle for the spirit”? The expression can be understood in different ways. There is, first of all, the battle of all times, led by the Spirit of Evil against the Spirit of God, and then the fight between all that pertains to the one or the other, and the present battle against the True Spirit and the distorted forms of the Spirit, to end up with the fight, within the Church of Christ itself in a global sense, between the “old spirit” as the Lady said (5th message, Oct. 7, 1945), and the “new spirit” which, in the Psalm, we ask the Lord to “put in us”.

This means that this spirit is not in us automatically and we cannot “acquire” it by ourselves either. We must ask Heaven to endow us with it. This is particularly true in our time of transition – and almost inevitably too, of a certain confusion –, when, in the Church of Christ, we must pass from old forms, well tried and tested, to new ones which are only promises before being fully fulfilled. However, they are promises from On-High which we cannot doubt.

Every change in era exacts a sort of “conversion” of hearts which must then evolve from an old form of worship to a new one, from old prayers to new ones, and even from a “Divinity” in its old form to the same “Divinity” but under its new form. Thus, Marie-Paule really liked to quote the statement attributed to Joseph de Maistre, that is: “We must be prepared for a tre-

mendous event of the divine order, an event towards which we are moving at an accelerated speed and which will strike all observers. Christianity will be rejuvenated in an extraordinary manner. This is not a matter of modernizing the Church, but of a new form of the eternal religion which will be to current Christianity what this latter was to Judaism.”<sup>1</sup>

When all is said and done, what is happening now, which we have to go through “live”, is the greatest change of all times. It is the greatest change because the field of expansion of the new faith, with regard to the Time of the Son, corresponded, for long centuries, to the spreading of the Roman Empire, whereas now, it is the entire Earth which must be led to the Kingdom. And today’s means of communication are incomparable in relation to those of that time. Thus, the spreading of the new faith and its expansion will occur much more rapidly and go even further afield when the time will have come to make it known to the entire world. “I speak to the entire world,” the Lady... of all peoples said in fact. (37th message, Nov. 15, 1951)

The “forms”, all the forms, have to be changed: the worship, the liturgy, the spirituality, the sacraments, the prayers, etc. However, not only the forms must be changed, but also the spirit (or the mind-set), that is to say, that which, from the innermost depths of our being, inspires the forms, directs them and guides them towards what God wants for this unprecedented time opening up before us today. Do we clearly realize that this time is the time of “the Kingdom of God”!?

Of course, in this regard, we must be particularly prudent, that is, not go to quickly obviously, for that would be putting something human in a divine project, but we must not drag our feet either as that too would be putting something human in a divine project. By definition, ultra-conservatism leads nowhere, but impatience and rashness can lead there where one is not to go.

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That is why, for example, it has taken so much time to conceive a new Mass as the first element of a global form of worship which it is fitting to address to the new Divinity. Already, as of the year 2000, this appeared to be necessary; then, in stages of a few years, different attempts were



I see a black dove soaring above our Church. I said: a dove, and black! The Lady points a finger at it:  
“This is the old spirit. It must disappear.”  
And, in fact, it does disappear, for the black dove immediately becomes a white dove.  
“This is the new dove.”  
(5th message of the Lady of All Peoples – October 7, 1945)

As the Lady makes a sign upwards, I look up and see an immaculate dove.  
The Lady says: “That is the new Spirit. He will come.”  
Suddenly, rays stream forth from the dove; two rays downwards, two rays to the right, two rays to the left. “You will understand this later.”  
(23rd message – August 15, 1950)

1. Marie-Paule quoted this passage several times, especially in the paper *Le Royaume*, no. 51 of May 1987.

elaborated, discussed with Marie-Paule and readjusted. Everything developed more quickly at the end of 2014, to the point where the first changes in the Mass were applied at the time of Marie-Paule's funeral and, on the following May 31, within the context of the triduum of prayer at Spiri-Maria.

During the seven years that followed, everything was re-evaluated, completed, improved, meticulously explained in an intense prayer and constant reflection. Many things seem to have delayed the task, but that is probably because a period of maturation was necessary.

In fact, introducing the Co-Redemptrix next to the Redeemer, and especially going from yesterday's Trinity to today's Quaternity was not obvious or straightforward. We must not forget either that, in our eyes, Mary is no longer only the Mother of the Son of God but Mary the Divine, and that the Spirit does not proceed only from the Father and the Son but from all four Persons of the Divinity, all of which must change our perception of the role and function of each one. And all of this, without even considering the new way of perceiving the Eucharist which is our "daily bread".

This huge and unprecedented change in perspective must not simply manifest itself within the context of the Mass but also in all the other forms of worship, bringing about the emergence of "a new style of spirituality"<sup>2</sup> which must reflect all that is really believed in the Lady's Work, the pioneer of the faith of future humanity.

In fact, it is quite simple and everything comes back to one single question: do we really believe that Marie-Paule is God? If we really believe this from the innermost depths of our hearts, then we must banish all hesitation, we must go forward, not be afraid and have "the courage of the faith"!

What is being played out here in this regard is much more important than anything we could ever imagine. What would have happened if the apostles and disciples of the past had hesitated? If they had put off until later all the consequences

to be drawn from their faith in Jesus Christ? What would have happened to the nascent Christianity? Fortunately, though, that is not what they did. On the contrary, they applied Saint Paul's recommendation: "In the presence of God and of Christ Jesus..., I charge you to preach the word, to stay with this task whether convenient or inconvenient – correcting, reproving, appealing – constantly teaching and never losing patience." (2 Tim 4:1-2) They did not wait to make known Christ's message of love, and Christianity became the first religion on Earth.

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All of us, members of the Lady's Work, aware of what is happening in the world today and of the mission the divine Marie-Paule entrusted to us, we must remember and imbue ourselves with what she wrote in an almost solemn manner on the first page of *Le Royaume*: "New ways for a new Earth and new Heavens". (no. 147, Jan.-Feb. 2001) Six years later, she would again write: "For new times, new measures! 'We must have the courage to set out along new ways,' Pope John Paul II said." (*White Book II*, p. 120)

This direction given by Marie-Paule to her Work must be integrated into our heads and our hearts, while being careful to understand well what she meant by all these expressions upon which she insisted so much: "new ways", "new Earth", "new Heavens", "new times", "new measures". And the best way to do this, is it not to turn to Heaven and fervently pray, asking it in all simplicity:

**"Give us, Lord, a new heart.  
Put a new spirit in us, Lord."**

**Marc Bosquart,**  
January 19, 2022

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2. Marie-Paule in *Le Royaume*, no. 158, Nov.-Dec. 2002, p. 13. Cf. also the article in *Le Royaume*, no. 228, July-Aug. 2014, p. 3-5.

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## A NEW BREATH

On February 2, 2022, Father Yvan Laprise, in accordance with the responsibility Marie-Paule had entrusted to him, brought together around a table the different persons She had officially invested with an office. Were present: Father Victor Rizzi, "Marian Father", Marc-André I, "Church King", Father Eric Roy, "General Chaplain of the Kingdom Mary Queen", Charlotte Bélanger, "In charge of the five Works" and "President of the Council of the Lady", Father Yvan Laprise, "Lieutenant General of the Kingdom Mary Queen", Father Serge Lépine, "Superior General of the Sons of Mary", Sister Suzanne Palud, "Superior General of the Daughters of Mary" and Sister Chantal Buyse as secretary. Padre Jean-Pierre, "Father of the Church of John", asked to be excused for personal reasons.

This meeting of those in charge had as a

purpose, in the respect of the responsibilities proper to each one, to seek together what the Lady's will was in regard to the decisions to be taken within the context of the Work, and especially to enable this latter to move forward, notably by supporting the apostolic zeal of its members. The synergy regained felt like a breath of renewal.

There had already been precursory signs of this in 2021. In fact, under the impetus of Brother Philippe Roy who manages the website Radio Love, there began the broadcasting of Marie-Paule's *Spiritual Talks*, as well as that of *Life of Love*, volume 1, in French, read by Sister Julie Joubert, at the rate of a chapter a week. Then, added to Sister Claudia Joubert's discussions with young girls, and Sister Eufemia Cantú's activities for little children, there were the video capsules presented by

Father Leander Van Renterghem and Father Jean-Michel Bouchard dealing with the Mystery of Marie-Paule and the *New Ways* which emerge from this. These last videos, originally destined for young people, eight years old and up, also aroused the interest of numerous adults. This is a great benefit in these sometimes difficult times. And what a joy it is, of course, to see Marie-Paule again and hear her talk to us!

In the continuation of these wonderful initiatives, new audio documents (and perhaps video) will be put online in the course of 2022, beginning with the textes from the booklets entitled *Trésors de "Vie d'Amour"*. Other projects are being considered.

A second meeting of the Directors was held on February 22 in the same spirit of unity.

**– Editorial Staff**