

“Advent Is the Time of the Immaculate.”

We have just celebrated the marvelous feast of the Immaculate Conception. Later, it will most certainly imperatively become one of the main solemnities of the liturgical year and the most important of all the feast days of Mary, for everything began as of Mary's conception. It was at that moment, in fact, through the Incarnation of the divine Immaculate in Mary, that “Heaven took control of the situation on Earth” and that it committed itself entirely in humanity which had to be saved.

But the liturgical year is set up in such a way that we pass very rapidly from Mary's conception... to Jesus' birth. From one mystery to the other, there is nonetheless, placed elsewhere in the liturgical calendar, the birth of Mary the Divine and the conception in her womb of the Son of God himself. Thus, the two births are the result of two incomparable conceptions, very different one from the other, but which nevertheless constitute, with the feast of Easter, the three major events of the first Redemption.

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“At the second turning point of the times” comes the second and complementary Redemption. For Marie-Paule, no divine conception at the beginning of life, no miraculous birth, but a life – “Life of Love” – which, over the years, has mysteriously presented its equivalent. So it was that Marie-Paule spoke of “a new and immaculate conception” (*Life of Love* VII, p. 103), that is, “a new immaculate conception” which is to lead to the birth of a reality that is just as new: this Kingdom, so long-awaited and long hoped-for, which Marie-Paule paid so dearly for and which, at its end, must mark the universal victory of Good over Evil.

It is in that sense that John Paul II felt it was necessary to insistently announce, from the very beginning of his pontificate, humanity's entry into “the Advent of the second Coming”, and that Marie-Paule as well as Raoul took up this expression again in their writings.¹

But what is “the second Coming”? If we think of Marie-Paule “giving Christ back to the world” in her entire being, then this “second Coming” is already a thing of the past. On the other hand, if we refer to the return of Jesus in person, as it has been foretold in Scripture, then it belongs to a distant future when the world and humanity, thanks to the Lady's Work finally fully accomplished, will be worthy to receive the King of glory.

And precisely between the two, the Kingdom! It will be, at one and the same time, the result of the coming of the Daughter and the implementation of the conditions permitting the return of the Son (and maybe even more). And that is precisely why, as Father Philippe said so aptly: “Advent is the time of the Immaculate.” (*Id.* XIII, p. 303) This is doubly exact. Advent is in fact “the time of the Immaculate” when we celebrate Mary

bearing her Son and preparing for His birth. And it is a “new Advent” and thus a new “time of the Immaculate” when Marie-Paule carries within herself the Kingdom, “brings it to birth” and watches over its first developments.

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Many elements remain unknown, obviously, but are we always well aware of all the promises associated with this Kingdom even though Marie-Paule spoke of it so often? Maybe we do not always have a broad enough vision, or a heart that is immense enough to be able to imbue ourselves, in the totality of our being, with its ineffable greatness, its incomparable beauty! Perhaps we are not living enough of all the hope the coming of the Kingdom can offer us?

Of course, and this can be borne out at all times, Good cannot be established anywhere without Evil resisting it. Thus, now that the greatest Good is coming today, the resistance of Evil is also extreme. That is the ultimate reason for the moral collapse of our societies, without considering the almost absolute lack of knowledge of the spiritual, and of all the evils continuously attacking us to the point of wearing down our ability to defend ourselves.

Yes, this is true. It is painful but it is true. However, the depths of darkness are so great only because the most dazzling Light is coming, and Evil is so powerful only because the Destroyer – the “Master of storms and hecatombs”, as Marie-Paule called him (*The Hosanna of Life!*, p. 76) – is very well aware that his days are now irreparably counted. For our part, we must believe so strongly, hope so strongly, and love so strongly too, that Heaven, touched by so much confidence and fervor, will have no other recourse but to hasten the resurrection of the world, in the same way that it anticipated Jesus' resurrection because of Mary's prayer.²

Today, we are living, on the supernatural level, the most magnificent Advent of the most grandiose Event: the slow but solid establishment of the Kingdom along the banks of “the river, clear as crystal” (cf. Apoc 22:1) which is to irrigate the Earth and regenerate it completely.

Marc Bosquart, December 2018

1. Cf. John Paul II in his first encyclical, *Redemptor hominis*. Cf. also Raoul Auclair, “The Advent of the Second Coming”, in *L'Étoile* of June 1979, as well as Marie-Paule in *Le Royaume*, no. 181, of September 2006, for example: “[Mary vested] a woman from our people in order to act ‘in person’ in our time, to suffer Her Passion, to leave us a teaching of an exceptional richness, to open the gates of the Terrestrial Kingdom to us and finally to crush the Serpent, for that is Her mission in preparation for Her Son's second coming.” (p. 9)

2. Cf. Maria Valtorta, *The Poem of the Man-God*, vol. 5, p. 712.