



Bro. André Bernier

BELIEVING IN THE REVEALED TRUTH

Throughout our lives, we develop our knowledge of reality through a learning process, first in the family and then in the teaching institutions, and later in the context of our professional work, our state of life and through the challenges of every day. In all the areas of knowledge, including the religious domain, it is normal that we question ourselves one day on the exactness or accuracy of what we have learned. However, in the difficult context in which the young people presently find themselves, and with regard to the fundamental truths, how can they know if a statement is true and what importance should be given to it?

Obviously, there are realities we cannot call into question, such as the one of suffering or the one of death, but the mere fact of being interested in what perhaps happens after death places us before assertions coming from different sciences or from religious teaching, and sometimes they are tainted by partisan ideas. Not all sources of information are trustworthy, even if many persons are sincere in their search for the truth.

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THE SCIENTIFIC MENTALITY

Our scientific mentality gives us a certain knowledge of the material world and the physical body, but this does not constitute our entire reality. The dignity of the human being cannot depend solely on scientific assertions, and a knowledge of the natural law that God calls us to seek is indispensable in order to clearly define rights and freedoms.

From that moment, all the elements of reality should be the subject of an interpretation that is transcendent and moral. The *Catechism of the Catholic Church* defines natural law as that which “expresses the original moral sense which enables man to discern by reason the good and the evil, the truth and the lie.” (no. 1954) The revelation of the Ten Commandments to Moses is the most ancient formulation of the natural law; it is a law that shows us the path to happiness.

As Marie-Paule wrote, humanism “has slowly and progressively reduced divine Revelation to the human dimension; it was emptied of its transcendence and amputated of its mystery.... This false humanism has also affected the hierarchy of moral values by toning down the sense of sin to such an extent, under the pretext of natural human weakness, that it is now presented as an expansion of the development of man or of his faculties.” (Marie, no. 26, March 1979, p. 3)

THE TRUE NATURE OF MAN

In our society, many men and women fight every day to give concrete form to their perception of good through reforms that are sometimes very ambitious and often well-intentioned. Unfortunately though, those reforms cannot lead to real justice because they are unaware of man’s true nature and neglect the importance of interior reform, the only means of regaining freedom and peace.

Every person is free to have his own beliefs but when a large part of society is influenced by an ideology that ex-

cludes any reference to God, it is very hard to lead it to a transcendent reality. Moreover, would we ourselves have made the same choices if we had not known the Lady’s Work and what God revealed to us through Marie-Paule? All too often, one’s perception of reality is based on a mixture of truth and falsehood, so that the value of the information reaching us is affected.

For the time being, everything that is spiritual is relentlessly being attacked and this is logical because it is through the spirit or the mind that God’s works are accomplished and Satan knows this better than anyone. Besides, and in spite of the existence of persons with good values, if, out of ignorance, we favor concepts and conducts based on the fantasies of a psychic activity that is not subordinated to a wholesome or healthy mind, this manner of being that brings everything back to oneself can only beget dissatisfaction and vexation. It is hard to give meaning to one’s life if there is not a universal law guiding it towards genuine good.

“THE SPLENDOR OF TRUTH”

As John Paul II expressed it in the encyclical *The Splendor of Truth*, man sanctifies himself through obedience to the truth, and this is a daily challenge. In fact, “as a result of... original sin,... man is constantly tempted to turn his gaze away from the living and true God in order to direct it towards idols, exchanging the truth about God for a lie. Man’s capacity to know the truth is also darkened, and his will to submit to it is weakened.”

However, he indicated that “no darkness of error or of sin can totally take away from man the light of God the Creator. In the depths of his heart there always remains a yearning for absolute truth and a thirst to attain full knowledge of it.” (no. 1)

Even an unbeliever, having an upright conscience, can be faithful to the Law of God without knowing it. “When Gentiles who do not have the law keep it as by instinct, these men although without the law serve as a law for themselves. They show that the demands of the law are written in their hearts. Their conscience bears witness together with that law, and their thoughts will accuse or defend them.” (Rom 2:14-15)

On the delicate subject of the individual conscience, which John Paul II defined as “the sanctuary of man, where he is alone with God whose voice echoes within him” (*The Splendor of Truth*, no. 55), he specified that, in our quest for meaning, our subjective perception must always be guided by objective truth so as to avoid the traps of relativism which is a school of thought in which there is nothing absolute in moral values. (cf. *Id.*, nos 54, 62-63) The objective truth John Paul II refers to is obviously the truth revealed by God. So, to be a seeker of truth is to be a man faithful to God’s laws, to His word. “He who acts in truth comes into the light.” (Jn 3:21)

“SONS OF LIGHT”

In the article “*Sons of Light*” published in the paper *Marie* in 1979, Marie-Paule, for her part, wrote: “In the Garden of

Eden, our first parents lived a familiarity with God, conversing with Him without any intermediary. Original sin separated them from God and shattered the divine plan of love. In the course of the centuries, He spoke to chosen men, to whom He entrusted the mission of passing on His Word.... God speaks in different ways to those He has chosen: to some, He speaks 'through visions or dreams'; to Moses, He spoke 'mouth to mouth'. And this Word of God is not given to each one for himself but is a message to be passed on to the people of God."

In the same article, Marie-Paule would go on to explain that the role of the prophets God raised throughout the ages "is not a source of mystical joys; on the contrary, the messenger exposes himself to opposition and persecutions". The prophets, she said, "are responsible for the fate of men in keeping with the way they fulfill their mission. Then, men, free in their manner of acting, accept or refuse the Word."

To be receptive to what God reveals through prophetic truth, we must then "educate our conscience". This latter is not an absolute that is set above the Truth, but it must correspond to it. The more our moral commitment will be truly free, the more we will be docile to God's action.

SEEKING THE TRUTH

To seek the truth is a noble quest and all of us have that responsibility. With the spreading of numerous tendentious concepts, we must be very vigilant and strive to live as true witnesses of God's Word. In the book, *Dieu, la science, les preuves* [God, science, the proofs], its authors report the comments of those who claim, for example, that "religions have always been elements of war and violence". (Olivier Bonnassies and Michel-Yves Bolloré, 2022, p. 491) Now it is not because certain believers behave badly that the religion to which they adhere is bad and could not have been inspired by God.

The bad way of living of certain believers manifests instead "the difficulty man has of living his life in accordance with his beliefs." (Id., p. 496) Moreover, if the present world is headed for its ruin, this is not because God does not exist. "This reveals instead that God created free beings and that evil is the consequence of the bad use man makes of his freedom." (Id., pp. 494-496)

Regardless of what people say, the religions were willed by God to indicate to us the roads leading to the truth even if this latter always remains only partial here below. Nevertheless, "the new religion which is being forged before our very eyes already has more spiritual lights and knowledge of all kinds to be given to the whole world than any other religion having appeared on earth since the dawning of humanity." (Marc Bosquart, *Le Royaume*, no. 236, September-October 2015, p. 15)

In fact, God does not stop revealing himself to us, to make known His plan of love to us, and today, the Lady of All Peoples is the one who calls us to become "sons of light".

THE REVEALED TRUTH

The new faith to which we adhere in the Work comes from the truth revealed by Marie-Paule, the Co-Redemptrix. For us, she represents the greatest enlightenment we can have

today of God, of the universe, of man and of his destiny, and we wish to live of it as generously as possible, in complete freedom. The developments that came to us through the Lady of All Peoples will cause the knowledge of the Divinity to progress universally and enable the setting up of a new liturgy and a new divine worship all over the world one day.

God asks us to believe in the Truth being embodied, a truth that is confirmed by the Witness, an open door on the road of redemption. It is said that technology changed the world, but the mystical knowledge coming to us through Marie-Paule far surpasses everything science has discovered and it thrusts us towards a future in which our perception of reality will be completely renewed.

Now that the Co-Redemption has been accomplished, that the Lady of All Peoples has lived her life of love, humanity is once again faced with a choice, following the one it had to make after the Redemption accomplished by Christ the King. Let us always deeply desire to live our life in the light of the Gospels of the Redeemer and the Co-Redemptrix.

More specifically, let us see to it that God's will, which takes nothing away from our freedom of action, becomes our daily food. Sometimes this will may seem to be obvious to us and easy, but on other occasions, it can also be painful and even upsetting. However, from the viewpoint of God's work being accomplished in each one of us, what is important is that we advance calmly, in a great openness to providential events, all the while respecting the progression of others. God's ways are not our ways, and the Lady does not forsake us; we must really believe this!

"LET US BE WITNESSES OF THE LADY"

Let us live as sons of light, Marie-Paule exhorted us. "Should the son of light be afraid to bear witness to his faith in God, to observe His laws? Why should he be afraid when those who break the 'Tables of the Law' do so with so much boldness and subtleness? Faith is the source of a self-confidence that banishes fear from the heart." (Marie, no. 26, March 1979, p. 3) Even if it is still unaware of this, humanity is now counting on us because that is the way God wants it in His plan of love.

Let us be witnesses of the Lady, not be afraid to reveal, in our turn, what is beautiful and true, to give meaning to suffering and renunciation, to bring light so as to guide the choices. And let us pray for all those who are wounded in the innermost depths of their soul, all the while believing that humanity is capable of loving because God created it for that purpose.

In our society that claims to exclude no one, may the spiritual man really take the place that is his without being afraid of the humanism weighing heavily on the world. "Then the wounds that disfigured the Church or the Mystical Body will become light, and the cross of the Redeemer, through Mary Co-Redemptrix, will once again be raised up in witness to the regained universality and the recovered truth." (Id.)

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