



“You will be alone to the end”

(the Lord's words to Marie-Paule)

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What led Peter to deny Jesus (Mt 26:69-75) was not, first and foremost, cowardice, weakness, an insufficiency of love or a lack of faith. All of this, certainly, is in part true, but that which, basically determined his reaction was the intense turmoil into which unexpected events suddenly plunged him. Peter surrendered to panic. He was caught off guard, at a loss at seeing crumbling before his eyes everything in which he had believed.

THE IDEA THEY HAD OF IT

In truth, Peter was neither a weakling nor a coward; he was not lacking in faith and his love for Christ was sincere. He so loved Jesus that, later, he would lay down his life for Him: proof of absolute love.

Indeed, Peter's reaction is so well known to us because it is that of the designated leader of the nascent Church and it serves as an example, if not even of a prophecy. For, where were the other Apostles during that time? What were they doing while Peter, in spite of everything, had followed Jesus to Caiaphas' court?

They had all fled (Mt 26:56), taken aback by disconcerting events that did not fit in with the idea they had of what awaited them in those days. Had not Jesus just entered Jerusalem to the hosannas of a jubilant crowd? A few hours earlier, He had, of course, reminded them of His death, tried to explain its supernatural necessity and the new world that it was to cause to burst forth, but who then had understood?

That is why all had fled when Jesus was arrested. Even John (Mk 14:52) who was, however, the first to get hold of himself and who was present, with Mary of Nazareth and Mary of Magdala, the only man at the foot of the Cross, while the axis of the world swayed unsteadily and the vault of the heavens was shaken.

As for us, what would we have done in

their shoes? Probably the same thing and perhaps we would have fled more quickly and run away further. Indeed, it would be better, while relying on God's strength, not to overestimate ours too much. One must, of course, hope for fidelity in times of trial and pray for this, but with largesse and generosity, because for humility, fidelity can be a snare all the more formidable that the number of faithful is small.

THE HOUR OF DARKNESS

In any case, it was, two thousand years ago, the hour of darkness. A black hour, heavy, sticky, while Satan's tentacles affixed themselves to souls and suffocated them. Was Satan not, at that hour, almost all-powerful? Was it not necessary that he be so? Was it not necessary that Satan be as powerful so that Jesus might be entirely alone?

For Jesus was alone, truly alone. He had always been, for one is inevitably alone when one is unique. There would, moreover, be much to say, to discover, to mediate over concerning the solitude of the Son of God. What an abyss! To be God “compressed” into a man, to be a man aspired into the living Fire of God!

Of course, there was Mary – Mary-the-Divine, the perfect and totally ineffable and supreme Compassionate One. There was the Apostle John, there was Mary Magdalen. That was necessary so that the Church might gush forth from the incomparable event of Calvary, with Mary as the Mother, John as the first Son and Mary Magdalen as the witness of the renewal of humanity.

But once the Church was conceived, Jesus penetrated deeper into unknown territory, crossing a succession of chasms and totally, but then totally, surrendered to Himself, to the extent of asking Him with whom He was but one, why He had abandoned Him! What absolute solitude!

It is therefore entirely alone that Jesus lived His final minutes, raised up on a height accessible to Him alone. He was alone to the end, until He entered into death and journeyed through the worlds sowing flurries of hope.

“YOU ARE GOING TO GO FORWARD ALONE”

Now, Jesus, who therefore knows more than anyone the meaning of “being alone to the end”, tells Marie-Paule, “*You will be alone to the end.*”¹

Of course, He immediately added, as a short explanation: “*alone to the end, without the support of the religious authority.*” And this is a first point, perfectly accurate, for each time a bishop or cardinal has drawn close to the Work, filled with wonder at its spiritual ascension but little prepared for divine demands, for Heaven's orders that have to be carried out without understanding, collaboration lasted but a limited time. Each time, Marie-Paule found herself alone and even, in a certain sense, more alone than before.

That is a first obviousness, a first significance. But how can another not be discerned? Thus what Jesus Christ told Marie-Paule in 1994 (“*You will be alone to the end*”) would that not be an extension of what He had announced to her as early as 1976.

“*You are going to go forward alone,*”² which had led Marie-Paule to declare, “*I am alone, more alone than ever.*”³

That was just after the defection of Bishop Jean who had been predestined, it seems, for a particular role in the Work at Marie-Paule's side. There would certainly be much more to discover on this topic, as there would be with regard to certain aspects, yet to come, of Marie-Paule's role in the Church.

It remains that, in the measure that the Redeemer was alone, it would be surprising if the Co-Redemptrix were not alone in

her turn and should not be so, as much as He was.

WHAT SHE MUST LIVE THROUGH TO JOIN HIM

At any rate, has not Marie-Paule always been alone? Oh, certainly, she is surrounded by the sincere affection of many people, of their friendship, of their love even, of their devotedness, their prayers, their sacrifices, and of a certain kind of supernatural participation in her mission. That is not negligible and it must be stated, but it falls short of the depth of things where Marie-Paule is inevitably all alone.

There is, obviously, Mary-Immaculate, her Mother at the heart of the divine Reality – but a Mother one day fades away in the background so that her daughter might become fully herself. There is certainly Jesus, her Divine Spouse, who attracts her to Himself through incomparable paths – but He knows, for having lived it, what she must live through to join Him forever, what she must pass through, the absolute solitude she must experience.

And it is therefore in her humanity, totally alone, that Marie-Paule has suffered, alone that she has been tossed about between divine requirements and the harassment of men, alone that she had to shoulder this Work, explaining this, correcting that, driven on by inflexible archangels and threatened by some demons expressly appointed to surround her with hatred.

It is alone also that Marie-Paule, in unheard-of sufferings, has conquered the worlds and their corresponding states and that she has allowed her flesh, her blood, her soul to be branded by the red-hot iron of the Spirit. To raise herself ever higher, first from the Earth to the Terrestrial Paradise – where she is, she says, "*alone, completely alone*"⁴ –, then to the Celestial Paradise and finally up to the World Fire that welcomes her and absorbs her in Him.

To the extent that Marie-Paule has gone where we cannot go, to the extent that she has lived what we have not lived, to the extent that she has suffered what we have not suffered, Marie-Paule is necessarily alone. It is true for her therefore as it was for Jesus Christ: one is inevitably

alone when one is unique.

Yes, but there is – as we have seen – our affection, our prayers, our "sharing". In fact, what value do they have? Jesus, similarly, was surrounded by those He loved, but when He asked them to keep watch and pray with Him (Mt 26:41), they always fell asleep because they did not know, unlike Him, what was being prepared, because they were poor human beings quite tired, because it was the hour of darkness and darkness had to triumph for a certain period of time, until it would be swept away by the breath of the Resurrection.

* * *

What I have just read is the beginning of a text written almost a year ago. Since then, what has happened? The adversaries of the Work have worked doubly hard and have intervened on all fronts: Bishop Sartain, Archbishop Ouellet, Bishop Durocher, Archbishop Prendergast. The Church, or rather what it has become, has taken out its "biggest arsenal" against a little Work, still quite little today, but one which they sense, somewhere in the very depths of themselves, that it contains an extraordinary power, capable of shaking their certainties and their domination.

Marie-Paule is always alone "within the Church". They want to silence her and isolate her more and more. What responsibility in the face of history and before God! Among so many others, one main idea determines the actions of the Work's adversaries, and that is that, in their estimation, Marie-Paule cannot be a genuine Envoy of God because she is at the basis of "*new ideas*" and, they say, "*no new doctrinal revelation is to be expected*".

One would have to agree on the definition of the word "revelation", but how can one claim that God would no longer have anything to say to humanity? Is that not placing oneself above God? Is that not shouting "*Silence!*" to God? And yet, the least we should do is respect God's freedom, especially since we are very far from knowing all there is to know about Him, and that perhaps He still has an infinite number of things to reveal to us. Let us not reduce God only to what we can or what we think we can understand about Him!

And yet, it was from such a "reductive point of view" that Archbishop

Prendergast would have liked me to adhere to a sort of bizarre, heterogeneous profession of faith, attributed to an anonymous "*theologian bishop*", and that I sign a "blank check" to "*individual bishops*" after all they have done to us, and before all they are still prepared to do to us. (There are limits to all that!)

Thus, it seemed to me more opportune – before all those who close the doors to God, close their hearts to Him – to widen the perspective instead and to begin by acknowledging and affirming the Infinity, the Power and the Freedom of God. It would seem to me that any human being should be able to spontaneously adhere to the five statements that will follow.

I believe that the Mystery of God is unfathomable and that it will always be unfathomable. It is so far above our intellectual capacities and our possibilities of representing them that we will never be able to fully comprehend it.

I believe that God is absolutely free to reveal to us whatever He wishes, as He wishes, when He wishes. Never will any man in particular or humanity as a whole be able to claim that God has nothing more to reveal to him.

I believe that no one here below can "annex" the Mystery of God, make it fit into his own limitations or reduce it to his own perceptions. That is why God can be invoked to convince someone, but never to constrain him.

I believe that everything can speak to us of God. I believe that God, in a certain way, is in our regard: we can see Him everywhere just as we can not see Him anywhere. But He is always on the side of the Light and the Truth.

I believe that God is greater than all things, that He is the master of history and that He guides humanity in such a way as to draw it to Him. I believe that God loves us and that in return, He expects that we should live a "life of love".

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1. *Vie d'Amour, Appendice*, vol. III, Le Crucifiement, p. 99.
2. *Life of Love*, vol. XIII, chap. 14, p. 79.
3. *Life of Love*, vol. XIII, chap. 27, p. 139.
4. *Life of Love*, vol. XI, chap. 65, p. 372.