

God's Ways Are Unfathomable

Why did Yahweh let His people roam for almost a millennium during which time history led it from slavery to slavery, to Babylon and in Egypt? Why did Yahweh let the chosen people, the people of the promise, not know the Son of the Father, the Envoy for the Redemption of humanity? An unfathomable mystery of divine riches. The mystery of God who incessantly creates

history right from our sins which He forgives, forgets and transcends through the superabundance of His grace, for His grace boundlessly recreates. The mystery of God who, in so doing, invites us to collaborate in His work of salvation and redemption.

The acceptance of the mystery opens the doors of understanding, allowing the light of faith and love to manifest itself.

The refusal of the mystery puts up a barricade before the opening to comprehension and evolution. Seen from below, God's project seems to zigzag and grope as though in a moonless night without stars hidden by the clouds of sin. But seen from On-High, God's project is resplendent with its precise and luminous contours.

REDEMPTION – CO-REDEMPTION

Two thousand years ago and contrary to all expectations, the mystery of the Redemption took place in obscu-

rity and opprobrium while the persons assigned to represent the law of Moses rejected all possibility of recognizing the veracity of Jesus' mission, for He was considered more as an intruder, disobeying the Jewish law and the Sanhedrin, the Church of that time, in a sense. An absolute rejection. A condemnation without any possibility of appeal. Nevertheless, neither Jesus nor the Apostles allowed themselves to be confined within the framework of the strict canonical requirements; they evolved according

to the calls and indications from On-High. Yet, the Synagogue could claim, justly, that it was the authorized guardian and interpreter of the tradition of Moses and David. Had it not been for the "disobedience" of Jesus and the Apostles, which was in fact simply an obedience to God rather than to men, Christianity would not have been raised, and enriched the spiritual paths blocked by the pride, pettiness and legalism of the religious authorities. The road of the Redemption absolutely required new avenues that would upset the immutably established order. God's ways are unfathomable.

Would there not be good reason to believe that an astonishing parallel could be drawn between the time of the Redemption and the time of the Co-Redemption? The same blocking, the same interdicts on the part of the religious authorities. The same absolute rejection, the same condemnation without possibility of appeal. Being closed to all new possibility or spiritual development. The same use of canonical and doctrinal laws to counter the influence of the new spiritual avenues indicated by the Lord to Marie-Paule for our time, spiritual avenues intended to enrich and to regenerate Christianity, as in the time of the Synagogue. Astonishing similarity between the time of the Redemption and of the Co-Redemption.

TO GO FORWARD IN TRUST

Since the feast of the Triumph of the Cross of September 14, 2006, the Catholic Church has entered upon a decisive stage in its growth with the inauguration of the Church of John. And this took place under the instigation of the Lord Himself, as He led Marie-Paule there where she would never have gone on her own without the order from On-High. Since then, we have witnessed a profusion of graces which go beyond all under-

standing.

Before the restrained outpouring of grace, we can choose to go forward or to back off. For many people the temptation is very strong to back off for various reasons that are too human. There is a great temptation to find refuge in acquired certainties. There is a great temptation to back off by denying all the ensemble of things which disturb one's positions, considered to be immutable. For the person who chooses to go forward, more light is added with each new act of trust. There is a certainty that confirms with each "fiat" or "yes" given to the divine demand. To choose to go forward sometimes comprises a risk. However, after having reflected for a long time and, above all, been able to see the realization of all the indications given to the Foundress in the past, why hesitate rather than go forward under the light of the unfathomable ways of the Lord? The tested rampart of Marie-Paule's mystical life is a guaranteed protection.

It is certain that the risk – if risk there is for certain souls – can be changed into persistent doubt if one relies on a legalistic, rigid and closed interpretation in which the laws and canons have more importance than the spirit and the spiritual ways.

THE SIGN AND CONTINUITY

Our time is a time rich in graces, in keeping with the corruption, calamities and wars. God never lets Himself be outdone in generosity. He always surprises with His incredible liberalities. In a time of profound and generalized decadence, there are, of necessity, mysterious divine interventions which save humanity from perdition. Is there anything more appropriate for this than the mystery of the Co-Redemption in order to correspond to the urgency of the present times? Nonetheless, a mystery of grace such as that

of the Co-Redemption suggests straightaway a break in the understanding of the mysteries, but a break that remains within a continuity. The Lady forewarns us in her messages:

"The doctrine is and remains. The form, however, and the laws, with the intervention of the Holy Spirit, can be amended." (Raoul Auclair, *The Lady of All Peoples*, 39th apparition)

Raoul mentions the fact that there are the signs for Jesus (the Redemption) and the signs for Mary (the Co-Redemption):

"And note that in this, Mary does not act differently than Jesus: 'I tell you this now, before it takes place, so that when it takes place you may believe that I am' (Jn 13:19).

"The signs for Jesus were there to lead to the revelation of Him.

"The signs for Mary are there to lead to the revelation of the Kingdom.

"Moreover, the Lady advised us on two occasions: 'The signs are contained in my words' (51st, 53rd).

"One day the messenger asked, 'Will men believe me?' – 'Yes,' Mary replied, 'because I came to you before the events. You did not understand then. It was not necessary. It was the proof for now' (25th)". (Raoul Auclair, *La Dame de Tous les Peuples, Ouverture à l'intelligence des Messages*, Quebec, Éditions Stella, 1982, pp. 85-86)

The clarification of the mystery of the Co-Redemption is being realized with lightning speed, especially in these latter times, in the Church of John which has issued forth from the heart of the Army of Mary. The signs are there, quite obvious, for anyone who opens his eyes with the humility of heart of a son or daughter of God.

"TO WHOM THE SON WISHES TO REVEAL HIM"

In continuity with the Christian faith but outside of the usual concepts, Marc Bosquart has developed a re-

flection on the mystery of the Co-Redemption based on the personal experience of an interior vision, of an intellectual intuition in which everything came to him spontaneously clear, logical and significant.

To pray and to experience what the Lord demands, there you have Marie-Paule's life, submissive and obedient to divine ways. Thus, God's ways which seemed impenetrable become transparent to the humble soul that lets itself be invaded by divine intuition, like a mirror incandescent with light.

The Gospel expresses, in its own way and with the words of Jesus Himself, this openness to the understanding of the mystery and to its revelation:

"On one occasion Jesus spoke thus: 'Father, Lord of heaven and earth, to you I offer praise; for what you have hidden from the learned and the clever you have revealed to the merest children. Father, it is true. You have graciously willed it so.'

"Everything has been given over to me by my Father. No one knows the Son but the Father, and no one knows the Father but the Son – and anyone to whom the Son wishes to reveal him." (Mt 11:25-27)

"... and anyone to whom the Son wishes to reveal him": is that not the key that liberates? The will of God can manifest itself as He sees fit. He gives the *modus operandi* of this in the Gospel.

Marc Bosquart's intuition has been to perceive the ins and outs of the ensemble of mystical indications that are found throughout *Life of Love* joined to the premises of Raoul Auclair in relation to the mystery of Marie-Paule and in correlation with the dogma of the Co-Redemption. That being the case, there emerges a remarkably coherent synthesis.

July 26, 2007 **Joël Fortin**

Liturgical and Pastoral Activities Eucharistic and Marian Center Spiri-Maria

(September, October, November, December)

1. Friday, Saturday and Sunday, September 14, 15 and 16:
Days of prayer in honor of the Triumph of the Cross
 - Friday, September 14: Feast of the Triumph of the Cross
Theme: *"Thy kingdom come on earth as in heaven"*
7:00 p.m. - Ceremony followed by a solemn Mass
 - Saturday, September 15: Marian day in honor of the family and motherhood
Theme: *"I am She ['Celle'] who am in the Trinity"*
8:00 a.m. - Confessions – 9:00 a.m. - Rosary
9:30 a.m. - Special program
11:15 p.m. - Lunch, free time or adoration
2:00 p.m. - Rosary (recited by children)
2:30 p.m. - Ceremony of the taking of the habit and religious profession followed by a solemn Mass
 - Sunday, September 16
Theme: *"Go and proclaim the Good News to the entire world"*
8:00 a.m. - Confessions – 9:00 a.m. - Rosary

9:30 a.m. - Special program and reception of a Grand Knight for the Oblate-Patriots in Holland

11:15 a.m. - Lunch, free time or adoration

2:00 p.m. - Solemn Mass and special ceremony

2. Saturday and Sunday, October 13 and 14:
"Our Lady of Fatima"
3. Saturday and Sunday, October 27 and 28:
"Church of John - Missionary Church"
4. Saturday and Sunday, November 10 and 11:
"Living the ideal of holiness"
5. Saturday and Sunday, November 24 and 25
"The Miraculous Medal, our Marian shield"
6. Saturday and Sunday, December 8 and 9:
"Mary Immaculate, Co-Redemptrix"

On the ordinary days of prayer, the program begins at 9:30 a.m. On Saturdays, it begins with a Marian Hour followed by a solemn Mass, lunch and time for adoration, and the Eucharistic Hour in the afternoon. On Sundays, the program begins with a solemn Mass, followed by the Marian Hour, lunch and adoration, and the Eucharistic Hour in the afternoon. There is a second Sunday Mass at 2:30 p.m.

Everyone is cordially welcome!