

THE REIGN OF JUSTICE

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The power indispensable to life

THE infinite power which gives life to mankind, which gives peace, joy, happiness and durability, is real love, that is, divine love. At present, of course, people do not know that wonderful love. They know only the wretched substitute for that love, which is devilish love, to which the Adversary has accustomed them, he being Satan, "the god of this world". The only people up till now who have known divine love and who try to reflect it, are the Assembly of the Living God, made up of God's real children. That love leads to unity, harmony, cohesion and all the sentiments that favour a lasting existence, namely, everything that is just, wise, upright and good. In fact, real love is always allied with wisdom and justice, which altogether create power.

Human love engenders quite opposite sentiments, and they show themselves in discord, dissension and sooner or later lead to disillusionment and disappointment. Divine love is the foundation of the Kingdom of God. So, it is indispensable to cultivate it, and to lay aside everything in ourselves that has any kind of affinity with selfish love, the love that prevails in the world. Divine, altruistic love, is the key to happiness. It is only by displaying it that we get into the Kingdom of God by our mentality, and lead a happy life, a useful one, which is honourable and a real blessing to others.

The ideal the Lord places in front of us, is the Kingdom of God, which is ruled by divine love. We can become happy and viable only if we will fuse into that ideal, which is the ideal of good, of altruism, according to the immutable principles of the Universal Law, God's law, which has only two articles: all creatures and things must exist for the good, and they must follow their course in constant communion. Those conditions allow the people who live up to them to put all their trust in God and to carry out his programme, which is to build up the great earthly human family. As a matter of fact, God created mankind to be the earthly family, closely bound together by divine sentiments and by their common dependence on the Source of life, which is God, the Almighty. That is what constitutes the viability and the durability of that family, already beginning to take shape on Earth by divine grace.

Religion and worldly wisdom are unable to produce anything real or stable. They lead, on the contrary, to animosity, hate, harshness, retaliation, dissension and for a final result, destruction, because they are founded on selfishness. All that has nothing at all in common

with the divine dispositions, God's character, which is all loving-kindness, goodness, gentleness, devotion and entirely selfless. The Son of God came to Earth to illustrate, in a most beneficial way, the character of the Father, so kind, affectionate, good and noble. On Earth for the purpose of fulfilling his ministry, of paying with his death for the Ransom of humanity, he was wonderfully humble and approachable, and inexpressibly kind and gentle. How beneficial it was to be in contact with him, for his affectionate and reassuring voice, all compassion and mercy, soothed the hearts that were grieving and unhappy, and did them so much good, and on feeling that delightful atmosphere, they would gain confidence! That was a practical demonstration of God's dispositions, since our dear Saviour said: "He who has seen me has seen the Father." He thus gave a sublime illustration of that divine love, which, as we have said already, is the foundation of God's Throne. It is a gentle, penetrating and kind light. Its action can be likened to sunbeams when they light and warm the Earth, giving life and increase to the plants, opening the flowers and ripening the fruit, for the joy and the happiness of all intelligent earthly creatures.

If only mankind knew divine love, its sublime influence and its wonderful effects, they would all take refuge under God's wings, and they would obtain blessing. As we said above, they have no knowledge of it, and they do not go the way of it. And that is most unfortunate for them. How rejoicing it therefore is to have the assurance that the day is coming when, as the writer to the Hebrews says, they shall all know Him, from the greatest of them to the least of them! All will be able to have the everlasting joys and blessings of the Kingdom of God, which is to be established on Earth by means of the Restoration of All Things, which has long since been sung by the Prophets of the Old Covenant.

The divine programme and the ideal the Lord proposes to us, must be more precious to us than anything else, more precious than anything to be met with on Earth or even in the whole Universe. As a matter of fact, there is nothing anywhere more desirable than the Kingdom of God. It is the solution to every problem, and places humanity in Paradise, the Paradise which was lost in Eden, but which is to be recovered in the Kingdom of God. In the Restoration of All Things, mankind will be educated according to divine ways. They shall learn to know God and his wonderful love, which

is the Source of life and happiness. Thus, once they have cultivated that real love in their hearts, they will be able to become viable and to continue forever. That is their destiny. That destiny was lost through the Fall of our first parents, but it is recovered in Jesus Christ, the Saviour of the world.

As pointed out above, devilish love is a frightful sentiment, which causes suffering and results only in regrets, misfortune, physical and mental pain and bitter tears, all winding up in death. So, it is urgent to get entirely rid of that frightful travesty of divine love, as one would get rid of an infectious disease, of a frightful leprosy that clings and pulls one down.

Having paid our Ransom on the Cross, our dear Saviour takes us into his school. He constantly provides us with the justification he has obtained for us by his Sacrifice, and that we receive by faith. Every time we feel we have slipped up and we ask him to cover us with his righteousness, he does so very kindly, with unfailing goodness, constantly at our disposal with matchless solicitude.

Divine love contains, within itself, all the altruistic sentiments. It is incomparably noble and wonderfully pure. It believes all things, it hopes all things, and it thinks no evil, as the Apostle Paul tells us in his First Epistle to the Corinthians. With divine love, there is never any suspicion, never a doubting thought. The slightest desire of well-doing is esteemed and upheld. With devilish love, on the other hand, there is only doubt and suspicion. That is why those who love each other with that spurious love often have to ask each other: "Do you still love me?" They are constantly in need of making sure of the continuance of their mutual love, because, without realizing it, they do not have a great deal of confidence in that love.

Divine love, on the other hand, is founded on boundless trust, because its source is in the Almighty, the Source of life and of eternity. That is why such questions as the one above need not be asked, God's Holy Spirit being limpid and quite pure. It is not subject to fluctuation. Besides, God's Spirit fathoms all things and grants us the faculty to understand exactly what is going on in the hearts of those around us. There is never any need to ask. We are able to see quite clearly for ourselves. We are sure of our brethren. When we discover a chink in their armour, we stop it up with an increase of divine love, so that the balance of love is perpetually maintained.

Divine love puts us in communion with the Lord, and so dispels all sentiments of fear, of worry, of grief and of anguish. A man who is introduced into divine love

Parabolic Easter Story (Written by the Lord's Messenger)

AS an exception, the Sanhedrin (a Jewish council) had been called together in the evening. Usually, it would sit in the morning, sometimes even in the afternoon, but this was a very particular occasion. They had to come to an agreement concerning the means to be adopted to arrest Jesus and put him to death without loss of time.

As they awaited the opening of the session, members of the Sanhedrin were discussing in groups, and some were saying: "What is essential is to act promptly. We shall soon get the better of Nicodemus and those who see eye to eye with him, the moderates, for we must act with energy and at once. One of Jesus's Disciples will very likely give us the tip as to where we can arrest him without causing a riot. One named Judas came some time ago and offered to betray him. That's the

very man we need. When he returns, we can give him his money, and that will settle the matter. If we have hesitated until now to lay our hands on Jesus, it was merely for fear of antagonising the Romans. They might have taken it into their heads to interfere."

That was what members of the Sanhedrin were saying with their heads together before the official opening of proceedings.

The Lord had told Peter and John to go and prepare the Passover Supper, and they had set out to do so immediately. Towards six o'clock in the evening, Jesus and the rest of the Disciples joined them. Everything was ready for the Passover, they had even decorated the upstairs room with flowers. With his Disciples following him, Jesus walked up the stairs leading to the upper room. Peter and John were standing respectfully, one on each side of the door.

The Lord's noble countenance made such a deep impression on them that they fell

on their knees before him, for never before had the Saviour's presence affected them so profoundly. Jesus entered, and the Disciples followed him. Everybody sat down. It was a splendid and peaceful evening, scented with the delightful perfumes of an early spring. Jesus and his Disciples were deeply moved and could feel the solemnity of what was about to take place in the course of the Passover.

The Lord Jesus gave thanks, and the meal began in perfect silence. The Disciples kept their eyes on Jesus. Before they had finished, Jesus left his place, disrobed and girded his loins with a cloth, took a basin and went to the landing to fill it with water from a vessel standing there. Then, he went with the basin to the youngest Disciple and started to wash his feet. The Disciple was profoundly moved, for it was the first time the Master had ever done such a thing. But Jesus gave him no explanation.

The Disciples watched what the Lord was doing in consternation, but none dare ask him what he was doing or what it meant. They were deeply impressed and had the feeling that an important event was about to happen. The Disciples could remember so many extraordinary happenings. In the Lord's company, they had witnessed wonder on wonder, when, for instance, Jesus had commanded the winds and the sea with authority. Was he not the absolute master of the elements? Nobody was able to resist him. They had been carried away with joy when Jesus entered Jerusalem as King amidst the acclamations of the multitude, and they were still under the effect of that impression.

The Disciples would have liked very much to have gone on casting their clothes down at Jesus's feet for him to walk on, so deep was the impression that that event had made on them. But great was their dismay, for the Master spoke of dying, of being delivered into

sufficiently and who cultivates it with the uprightness called for, is rendered immune from every unfavourable impression. No wrong attempted against him has any effect on him, nor have slanders, reproaches or accusations. He feels he is under divine protection. He knows that all things work together for his good, for the good of those who love God and do his will. He feels perfectly safe, because he knows that everything the Lord allows to come his way is for his blessing, and that God will never permit anything to overtake him that would be unfavourable to him. He does not worry at all about tomorrow, because he does as our dear Saviour says: "Seek first the Kingdom of God and his righteousness, and all these things [and everything else] shall be given to you as well." It is his daily experience that things are indeed so.

That is what everybody can find out for himself if he will get into line with the divine programme. For that purpose, you have to do your best to discard all the impressions of devilish love, and to carefully cultivate altruistic love, the love of the Kingdom of God. It is therefore indispensable to break off all contact with everything selfish, and to associate in the Work of deliverance now going on on Earth, under the direction of our dear Saviour. That is what is going to lead to the Restoration of All Things, during which, thanks to our dear Saviour's Work, all who have disappeared into the grave shall return via the Resurrection to "the land of the living". They will take part in the education of the Kingdom of God, to become viable us well, and to make up the great Family of Nations, the human family, in whom all the meek shall inherit the Earth, having become children of God, freed from selfish love and enriched with sentiments of divine love, which is altruistic and makes one worthy of life and of eternity.

A good deed is never lost

We always find various facts and lessons to be learnt from the behaviour of our friends, the animals. In the following article, from the European newspaper *20 Minutes* on the 22nd of March 2021, we read about a mutual rescue:

She rescues her dog, and then he rescues her

In the town of Luterbach in the canton [state] of Solothurn in Switzerland, on Wednesday, a 69-year-old German lady escaped death, thanks to her dog, which she had only just saved from drowning. While she was playing with her dog "Toutou" on the bank of the Emme River, he fell into the river while trying to catch the stick she had thrown to him. "He couldn't manage to get out of the water. He desperately swam against the current," she explained. She quickly decided to hold on to a tree root and succeeded in rescuing her dog. But then the tree root broke, and she fell in the water. Fortunately, thanks to her waterproof mobile phone, she could call for help. But the badly directed police officers would not have found her without her faithful friend, which ran towards them to lead them to the right place.

A touching story. One can imagine the 69-year-old lady playing with her dog that is fully focused on watching the stick thrown to him by his master, and then running and bringing it back to her, and not being aware that he was dangerously close to the river. What followed was a course of truly special circumstances. One can imagine that the emotions went from one to the other. Firstly, it was the respectable lady who saw her dog fall into the water and in danger of drowning. And after she made the quick decision to intervene, she found herself in the water after her had dog got out. And then it was the dog that instinctively looked for

help because there was nothing else that it could do.

"A good deed is never lost," and one can imagine the joy of the lady and her protégé, finding themselves safe and sound after that misadventure.

That mutual rescue of the dog and his master, has great importance because it makes us think and appreciate the rescue that our dear Saviour performed for us. He also encountered great danger to save us. He had to pray frequently and deeply to his Father, to be rescued from death, which he was very close to. The writer to the Hebrews tells us that he was heard because of his reverence for God, and that he learnt obedience through the things he suffered. Hebrews 5: 7 and 8.

We wish that lady and her four-legged friend many more good moments together in expectation of the Day of the Restoration of All Things, when everyone will be able to enjoy everlasting bliss in the restored Paradise.

Urbanism is incompatible with humanism

In the French newspaper *Le Monde*, on the 16th of October 2020, a very interesting article, by the journalist and essayist Agnes Sinai, was published in the column "Ideas", which we quote, and which is titled:

"Let's stop the urban planning of congestion..." To fight against the vulnerability of industrial cities, highlighted by the COVID-19 pandemic, the essayist proposes...to stem the endless development of big cities and to allow a "demographic deconcentration".

From Wuhan to Paris, big cities are developing endlessly. This forward rush is similar to the fictional character of the Red Queen, in Lewis Carroll's fantasy novel Through the Looking-Glass, who runs as fast as she can to stay in the same place: always producing more algorithms to operate autonomous vehicles full of data, rather than organizing low-tech transport; building so-called "smart cities" using 5G with Orwellian mass surveillance; spending more and more energy to serve the shareholders of the financial economy, rather than investing in public services and culture; maintaining absurd growth at all costs, even if it means devastating the foundation of life.

It is that mad rush that the global COVID-19 pandemic has called into question, and that must be stopped. The spread of the virus is a marker that crosses environmental limits and thresholds, and also the interweaving of human settlements in the chain of life. Our gigantic cities rely, for their supply, on a vast global freight transport system, created by cheap fuel. That is urban congestion.

The vision of an ever-expanding city of Paris, in the name of the competitiveness of inhuman proportions and of saturated networks, will face increasing vulnerabilities. Because the current pandemic is a disturbing manifestation of a feedback, an alarm signal of a larger and more deafening dysfunction that could bring our industrial, energy-hungry and unequal societies into chaos. Some severe addictions, such as petrol for cars and freight transport, are likely to cause a future collapse of the system. We should reduce those vulnerabilities in advance.

Areas reorganized into "bioregions" [areas that have features of the natural environment]

The image of a big city must therefore be replaced by a new paradigm based on demographic deconcentration and on the development of local production networks. It is imperative to think about a smaller scale, to put an end to excessiveness through new forms of area policies that are anchored in the care of the environment and that work for the return of biodiversity, in anticipation of the climatic upheavals that are to come. Urbanization

has reached its maximum threshold of counter-productivity, as we have seen in the recent lockdowns, when a considerable number of Paris residents left of their own accord. That is the beginning of the phenomenon of "the city exodus", which could continue until the second half of the 21st century. A "posturban anthropological revolution" is emerging.

According to the American author Kirkpatrick Sale, who wrote the book Dwellers in the Land: The Bioregional Vision in 1985, the bigger a state is, the more likely that good government is improbable, if not impossible. Faced with that phenomenon, he and others propose that we think about living near bioregions, whose limits are not defined by political boundaries, but by geographical limits, which take into consideration both human communities and ecosystems. Each area can thus be reorganized around a vital imperative: the co-evolution of human settlements and the surrounding environment.

We are betting that these new bioregions (inventive, moderate and hospitable) will progressively replace the bureaucratic divisions. They will allow — before, during and perhaps after the collapse — the organization of local economic systems and mutual aid, in which the inhabitants, manufacturing and the Earth, work in cooperation. Bioregional dynamics will stimulate the transition from a hyperefficient, centralized and therefore vulnerable system, to an organization defined by a decrease of mobility needs, by cooperation and by a slowing down (composed of multiple means and energy sources). Mass aviation travel, which today requires some 200 billion dollars of public money, will be replaced by slow rail tourism. Ships, sailboats and trams will transport goods. Residents will cycle and use public transport. Shared cars will be reserved for rural communities that maintain fleets of vehicles for strictly necessary uses. The horse will reappear.

Then, it will finally be necessary to implement an integrated approach to land use and to biomass, in order to aim for a new balance among food for humans, food for animals, materials, energy, ecosystems and the restoration of cycles. Practices such as "no-till farming" and "agroforestry" will help preserve soil humus. The production of animal products will decrease significantly. France will have new environmental landscapes that correspond to the general application of ecological farming, as well as vast areas that are open to wildlife. Environmental pollution (methane emissions, nitrogen fertilizers, and pesticides) and the use of resources (irrigation, soil degradation, and energy), will be down to 10%. Their impact on water and air quality and on biodiversity, will therefore be considerably reduced.

A condition for the implementation of that change, will be the habitability of the Earth in the next decades. For the future, a culture of balanced co-existence among humans, animals, the waterways, the ground, the forests and the atmosphere, must be created. That political revolution, which is based on regions and on local collectives, which means on bioregions, will only happen through these communities themselves.

That is an interesting vision of the future. We would like to know if it is shared by all. We have our doubts. Because we should not forget that our world is ruled by money! Although the views of a reorganization, which are shown in the article, would be beneficial for the development of nature and for the health of citizens, they do not agree with the race for profit by big companies, organizations and financiers.

The COVID-19 pandemic will not change anything in that foolish race, which the whole world has entered. The priority is obvious! Is it public health or the well-being of humankind? No! What counts are profit, turnover and return, even at the cost of the destruction of life and of our planet, which will soon become uninhabitable and even hostile to humankind.

the hands of sinners, and of being raised up like the bronze snake in the wilderness. So, now what could be the meaning of this act of humility? They would rather have borne Jesus in triumph on their shoulders and proclaimed him King.

Peter, with his impulsive and courageous dispositions, of all the Disciples now felt the greatest consternation. It displeased him to see the Lord abase himself before him. He thought: "It would be my place to grovel at his feet, to weep over them as did the adulteress." Therefore, when Jesus reached him with the basin, he was unable to contain himself. Leaping from his chair, he said: "You will never wash my feet!"

With exquisite gentleness, and with a look that expressed all the depth of his affection, and that could see what was going on at the bottom of his heart, Jesus answered him: "If I do not wash you, you have no part with me."

On hearing this, Peter was suddenly steadied, and with deep emotion, he exclaimed: "Lord, not only my feet, but also my hands and my head!"

When he had washed the feet of all his Disciples, Jesus put his robe on again and took his place in their midst. He gave them to understand that he was Master and Lord. Instinctively, they all remembered what had taken place when they asked him which of them would be first.

Today still, that is a profound lesson to all who wish to follow the Master. It is an immense honour to be able to wash our brethren's feet by making atonement for them. First, however, God's sublime Son had to abase himself to uplift and purify those who heard his voice, and those today who still hear it in the message of love and glory. Jesus said to his Disciples: "Now that I, your Lord and Teacher, have washed your feet, you should also wash each other's feet."

When we take these matters to heart, and realise through faith, that whatever we do to the smallest of the Lord's brethren, we do to him himself, what happiness it is to exercise the ministry of atonement! How much happiness it would have given each one of us to have been able to do our dear Saviour a service! We can still do so today by doing so to members of the Family of Faith.

The Lord Jesus spoke again, saying: "In truth, one of you will betray me."

There was general consternation. They all wondered: "Can it be possible?"

John asked Jesus: "Lord, who is it?"

"It is the one to whom I give the bread after I have dipped it in the bowl." And having soaked a piece of bread, he gave it to Judas.

Feeling himself exposed, Judas left in a hurry.

Night had fallen, and the lamp was lit. The incident with Judas and his departure did not strike the Disciples particularly, but

they were all thinking of Jesus's words, and wondering: "Is it me?"

It is certain that on becoming a Disciple, Judas had no evil intentions in his heart. But the life of Truth lived by the Lord, made the Disciples responsible for what they received from his teachings. As for Judas, it was money that was his weakness. He took some liberties, and the magnificent lessons given by the Lord profited him not at all, as they should have done. So, little by little, he hardened his heart. Perceiving the steps he should take, but not taking them, he gradually became callous. He even, at certain moments, had hard feelings against his Master.

Now, Judas was perfectly sure that it was impossible to lay hands on his Master, and that was why he attached no great importance to what he was about to do in his dealings with the Sanhedrin. This is another great lesson for all of us. The Apostle Paul tells us that if we hear the Lord's voice, so kind, so

The population density in large cities is not at all beneficial for human health. Noise, associated stress, and air pollution are harmful factors for humankind. The article understandably mentions the exodus of people from the city to settle in the country. And that is not only happening in Paris. What could one say about the big cities of Tokyo, Sao Paulo, Jakarta... On the other hand, the French newspaper *Ouest France* said, on the 7th of November 2020, in an article titled "The dangers of a galloping demography": *There is no solid statistical relationship between population growth and economic growth. And we can no longer ignore the impact of the population on the environment.*

That article interests us because it reveals the thoughts of people who don't want to be herd animals. We could even say that the vision of Agnes Sinai approaches the ideal condition of humankind. However, something very important is missing.

When one thinks about the future and no longer wants to walk on the well-worn path of selfishness — on which society currently finds itself, and from which it cannot seem to get off — then a much more radical change is necessary than the one that Agnes Sinai proposes. It might seem unimportant to some, but what must very urgently be changed is our character.

In fact, it is selfishness associated with money that has led our society into the impasse in which it finds itself. To get out of the dead end, we must become altruists. Everything else follows on from that main point. Of course, that is an operation that is so important that we cannot do it alone. Fortunately, the Almighty, the God of Heaven, has planned the Salvation of humankind by giving his Son as the Sacrifice. Jesus paid, on the Cross, the Ransom for the sins of all humankind. Since then, the solution to all problems has been found. The Restoration of All Things has already begun. Our dear Saviour then called, instructed and educated his Church. After that, there is the restoration of all humankind, who shall join the Lord's Work to have lasting life.

The outlines of that renewal plan are written in the book *The Message to Humanity* (the Book of Remembrance), by God's last Messenger of our epoch. The only law that guides people of goodwill, who join that programme, is called the Universal Law, which says: "Every thing and every being exist for the good of each other, and all have communion with each other."

In *The Message to Humanity*, we are shown how the Earth will be equally divided into parcels of land that each have a family house and outbuildings. Everything will be arranged so that everyone can easily practise the principles of love for others. By following that line of conduct, by existing for the good of others, humankind attains Salvation and consequently life. There will no longer be big cities, with living conditions that are unhealthy for humankind. Everyone will rejoice in peace and calm, and glorify God and his Son, in all future ages.

Help our planet

From the French newspaper *Ouest-France* on the 4th of November 2019, we quote the following report by Jean-Claude Pierre in the column "Point de vue" ("Point of view"), with the heading:

Sacred planet!

"Science Finds — Industry Applies — Man Adapts"

In the year 1933, not long after the Great Depression started in 1929, that was the motto on the main-entry sign of the Chicago World's Fair, which was also known as "A Century of Progress". That was very clear and frank. It should be remembered today, because it shed light on the ideological foundations of a development that has since been asserted on all continents.

That concept of progress has led to the planet being

exploited, instead of being cultivated with wisdom and discernment, which it needs for its balance and function, and so that it can live, which we calmly wish to say!

We will note here, for the record, that "science", which is glorified in the above motto, has for many decades been the target of numerous brutal criticisms, especially from Jacques Ellul [a French philosopher, sociologist and professor]. With hindsight today, we can recognize that, in contrast to humanity, who seems to be more or less happy to conform with the inventions that result from its own ingenuity, the same does not apply at all to our planet.

Climate change and decreasing biodiversity are two closely connected phenomena that confirm that the current concept of development is leading to a disaster whose consequences are not foreseeable, because the phenomena of "synergy" and "feedback" are still poorly understood, but nevertheless effective...

"Humanity destroys its own mother: the Earth"

The disaster is already of such magnitude that many people believe that humanity, with its tremendous technology and science, has become a power that is capable of profoundly disrupting the processes of nature and therefore the evolution of life itself. In the eyes of many scientists, we have undoubtedly entered a new age: the Anthropocene Epoch, which is, and let's not be afraid of words, a time when humanity destroys its own mother: the Earth.

To contain and control such a power, to limit ourselves when the most subtle means are implemented to encourage us to consume more and more, it is necessary to appeal to the highest values of the mind, and to perhaps also consider the prediction of André Malraux [a French writer and statesman] who said that the 21st century will be spiritual or it will not be at all... When one finds oneself before such a prospect, shouldn't one open the way to gratitude, which could, more or less, clearly show us the way to recognize our sacred relationship with the planet?

Consider the Earth as sacred! That view would certainly be seen as ridiculous by some great thinkers who would not agree with that consideration, because they would only see an "animist" or "pantheist" approach, which is totally outdated today... However, there is food for thought, even in France [the country of the philosopher, mathematician and scientist René Descartes], where no opportunity is lost to invoke the "sacred love of the fatherland" [which are words from La Marseillaise, the national anthem of France].

*"Love our two fathers, natural and human, the land and the neighbour; love humanity, our human mother, and our natural mother, the Earth." [A quote by Michel Serres from his French book *Le Contrat naturel* (The Natural Contract), 1990, translated by Elizabeth MacArthur and William Paulson]*

We owe the above invitation to the recently deceased Michel Serres [a French philosopher, theorist and writer]. He aptly proposes that we should think about the beautiful concept of "motherhood", which is also very dear to Edgar Morin [a French philosopher and sociologist], and which is very well suited to describe the Earth, this "sacred planet", which in so many ways deserves our absolute respect, and which we can love and admire for so many reasons.

We happily quote the sensible thoughts of Jean-Claude Pierre who invites us to respect the Earth. It is absolutely necessary for that recommendation to be given again, because some scholars and scientists are prepared to do anything to satisfy their thirst for knowledge and experimentation, even at the price of the destruction of life, under the pretext that it serves the common good and prosperity.

In fact, "the 21st century will be spiritual or it will not be at all", as André Malraux is quoted in the above

report! Furthermore, all the centuries should have been spiritual! Because if we had been concerned about our spirituality, we would not currently find ourselves on the edge of the precipice.

But before we continue, we should clarify what type of spirituality is in question here. Because there is no lack of different types of spirituality in the world. But what is missing is the true spirituality, which consists of recognizing the Almighty as our God, and of loving Him appropriately.

Even the Prophet Isaiah, in his time, felt led to say by God to the people of Israel: "An ox knows its owner, and a donkey its master's feed trough, but Israel does not know, my people do not understand" (Isaiah 1: 3). And the same applies to all people. However, that statement should be qualified by this other truth, namely, that the Adversary has blinded the minds of the unbelievers, so that they cannot see the light of the Gospel. 2 Corinthians 4: 4.

From those truths, it can be understood that when humankind is currently misled, when it doesn't know where it comes from or where it is going, then it is because it is subjected, against its will, to the influence of God's Adversary, Satan, as the Apostle Paul wrote in Romans 8: 20. That is the reason why all the efforts that have been made to improve humanity's situation, have led to nothing.

It is absolutely good to respect the Earth. However, we can go further by saying that when we continue to hold on to our senseless ways of doing things, when we continue to behave as though we don't need God, then we will die in our sin, as our dear Saviour predicted to the Jews (John 8: 21). Because wisdom is found in the fear of (in the respect and reverence for) the Lord, but nowhere else, as Job declares. Job 28: 28.

It must also very clearly stated that the Earth is not our mother. It is sometimes called Mother Earth, but our true spiritual mother is the Church of Christ, who is formed of those who have given their lives during the entire Gospel Age by following our dear Saviour, who, for his part, is our new father because he gave his life as a Sacrifice to save us. He redeemed us, and we belong to him. Therefore, we have everything in hand to give glory to the one who deserves it.

It is now up to us to form the bonds of sonship and daughtership with the Lord God and with our dear Saviour. They are spiritual bonds, in which faith comes first. Without faith, it is simply impossible for us to have any contact with God. But with faith, through our dear Saviour as the Intermediary (Mediator, Go-between), we can begin a wonderful father-child relationship that leads us to eternal life. That marvellous work of the soul, which the Bible calls "sanctification", has been done by the true Church of Christ, since the coming of our dear Saviour to Earth, until nowadays. Today, a call is directed to all those who are well disposed and feel the wish to get back into harmony with their Creator. That is the Restoration of All Things, which has already begun, and which will introduce God's Kingdom on Earth, in which all people will learn to love each other as brothers and sisters.

We thus see that it is not a matter of "animism" or "pantheism", but quite simply of regaining our true destiny.

We can reassure all people of goodwill, such as Jean-Claude Pierre and many others, and say to them that the Lord God gave his beloved Son as the Sacrifice to deliver us from sin and death. Thanks to that Sacrifice, the whole world will be restored. It will be Paradise again, which it originally was, and be populated by people who are in constant communion with their God, and who are able to respect each other, the Earth and all the animals that inhabit it, as well as everything else that carries a spark of life within itself. Humankind will be worthy of eternal life.

gentle and so amiable, we must not harden our hearts, as did the Israelites of old in the wilderness.

The Lord Jesus rose. He was moved to the bottom of his heart. Taking the bread, he gave thanks and broke it, and then gave it to his Disciples, saying: "Take and eat: this is my body, which is broken for you."

The Disciples received, from his hand, the bread that he distributed to them. He also took the cup, which he handed to them, saying: "Drink of it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins. I shall drink no more of the fruit of the vine till I drink it new with you in the Kingdom of my Father. ... Now the Son of Man is glorified, and God is glorified in him."

The hearts of the Disciples were agitated with great emotion, and the Lord himself was deeply moved. Jesus gave them further glorious teachings. He encouraged them,

saying: "Little children, I am with you only a little longer."

He told them that the place he was going to prepare for them was glorious. In the course of that memorable evening, the Lord Jesus gave his Disciples some profound teachings. He promised to send them the Comforter, the Holy Spirit, which would remind them of everything he had told them, and to comfort them by leading them into all Truth.

He said also: "If you loved me, you would rejoice that I am going to the Father. ... I will not speak much more with you, for 'the prince of this world' is coming. He has no power over me, but he comes so that the world may know that I love the Father and do exactly as the Father commanded me. ... The Father Himself loves you."

Jesus taught them with parables, particularly with that of the True Vine, to show how greatly he was attached to his dear Disciples, and he said: "As the Father has loved me, so

have I loved you. Remain in my love. If you keep my commandments, you shall remain in my love. ... This is my commandment: Love each other as I have loved you. There is no greater love than to lay down one's life for one's friends."

In such words did the Lord give comfort to his dear Disciples.

He said further: "I say these things to you in parables, but the time is coming when I shall no longer speak to you in parables and shall speak openly about the Father."

When he had finished speaking, they sang hymns. Then, they all left the upper room together, and the Disciples accompanied Jesus to the Garden of Gethsemane.

There, the Lord Jesus lifted up his eyes to Heaven, and prayed: "Father, the hour has come. Glorify your Son, so that your Son may glorify You."

Then, he left them to pray alone, advising his Disciples to watch and pray with him. On

coming back to them, he found them sleeping, and said to them: "What, couldn't you watch with me for one hour?"

★

Leaving the upper room, Judas went in haste to keep the appointment made with him by a few members of the Sanhedrin. He asked them: "How much will you give me if I deliver him over to you?"

Just then, there was some bitterness in his heart. One of those who had come to the meeting rubbed his hands together, for he thought: "Now, we shall have him!" He then said to Judas: "We shall give you thirty pieces of silver, but there must be no hitch. We are sending a group of armed and determined men with you. The Sanhedrin is sitting already. We will go now and tell them, and then you shall receive your money and you will set off with the men to arrest Jesus and bring him bound, so that the matter may be cleared up before the Passover. You are

a good man; you have done your duty. It is essential to stop Jesus drawing the multitude after him."

Judas sat under the porch, deep in thought. He was trembling in all his limbs. A terrible struggle was going on in his heart. For a second, he felt like running to his Master to ask his forgiveness, but he stifled the impulse, thinking there was no other way for him than to go ahead. The two men who had met with Judas, entered the room where the Sanhedrin was sitting and interrupted the member who was speaking. One of them, he who at the former session had uttered threats, raised his hand and exclaimed: "We have him!"

He had no need to say whom, for the Sanhedrin had only been thinking about Jesus. A tumult arose in the assembly, but calm was restored on a word from the president. Then, one of the men explained in a loud voice that there was one of Jesus's Disciples under the porch awaiting them. He would deliver Jesus over, but he wanted thirty pieces of silver. The money was soon collected, everyone was prepared to give something. The session was immediately broken up, and some of the men went out shouting and making a deal of noise.

They were saying: "We are going to take him!"

They found Judas under the porch, his head in his hands, still deep in thought. Giving him a rough slap on the shoulder, they said: "Here we are. Now, you lead the way."

Jesus was praying ardently. He could feel in his heart the full weight of the condemnation resting on the human race. The awful hour when his soul was crushed with sorrow, had come. He said to his Father in prayer: "O my Father, if it is possible, let this cup pass from me. Nevertheless, not as I will, but as You will."

Important was the hour, for the Lamb of God was about to give himself up into the hands of sinners. So great was his agony that he sweated great drops of blood that fell to the ground. Nevertheless, he was greatly comforted by the powerful assistance of divine grace. He arose and went to his Disciples who were asleep. He woke them up, saying: "Are you still sleeping and resting? ... Rise, let us go! My betrayer is coming!"

While he was speaking, Judas arrived with a group of men, armed with swords and clubs. Judas was in the lead; he went up to his Master and kissed him. Some armed men immediately sprang on Jesus. But as they were about to lay hands on him, they all fell to the ground. Peter then drew his sword, and the Lord said to him: "Put your sword back into its place, for all who live by the sword, shall die by the sword."

Thus, the Lamb of God gave himself voluntarily into the hands of sinners. He took all their diseases on himself, so that by his bruises, they might be healed.

As it was very early in the morning, Jesus was brought before Annas (a priest). It was only later that he was taken to the Sanhedrin and Caiaphas (the high priest). There again, no specific accusation could be found against him. Although several false witnesses came forward, they did not say anything that made sense.

Then, Caiaphas asked Jesus whether he was the Messiah, the Son of God, and on the latter answering in the affirmative, Caiaphas and all with him, insulted Jesus, mocking him. Then, he was taken to Pontius Pilate (the Roman governor), for the Jews did not have the authority to put anyone to death without the consent of the governor.

Seeing Jesus brought before him and treated as a felon, Pilate gazed at him for a while and then at the multitude gathered outside. He understood at once that that the thing was done out of jealousy and hatred. When Pilate's wife learnt that Jesus had been arrested, so upset was she that, in spite of holding Roman tradition in great respect, she decided to write a note to her husband, being sure that, as governor, he would be able to save Jesus. She ended her note with these words:

"Have nothing to do with this innocent man..."

Pilate immediately made every effort to let Jesus go free. He thought that if he offered the Jews the choice between setting Jesus or Barabbas, a notorious robber, free at the

Passover, they would have the grace not to choose the robber rather than Jesus. Then he sent Jesus to Herod (the regional ruler), who at first was curious. Herod had been wanting to see him for a long time. He particularly wanted to see some miracles, but Jesus answered none of his questions, and uttered not a word. So, Herod mocked him and sent him back to Pilate who had made up his mind to let him go. But as Jesus did not answer the questions Pilate asked, the governor was somewhat vexed, and the mob was howling that if he released Jesus, he was no friend of Caesar (the Roman emperor).

Yet he had pointed him out to the mob, saying in Latin: "Ecce homo" ("Behold the man"). With the mob increasing and the excitement threatening to become a riot, and the people still shouting that if he released that man, he was no friend of Caesar, Pilate finally decided to deliver him over to them. Then, Jesus was beaten with rods, and they mocked him. The pain of the beating had so greatly exhausted him that he was too weak to bear the Cross they laid on him. He collapsed beneath the weight of it, and a man called Simon, of Cyrene, was compelled to carry it for him. A few of the Disciples followed from afar, and also his mother and some of the women who served him and had followed him from Galilee.

At last, they came to Golgotha, where the Lamb of God was crucified in fulfilment of the Scriptures. Jesus's mother had drawn near to the Cross, and John was with her.

Jesus said to her: "Behold, your son." And to John: "Behold, your mother."

Soon after this, Jesus cried out: "Eloi, Eloi, lama sabachthani?" ("My God, my God, for what have you forsaken me?")

Those immediately around the Cross were standing respectfully; whereas the Jews in general and a few of the leaders mocked the Lord incessantly. Suddenly, the Lord Jesus, the Lamb of God, cried out in a loud voice and breathed his last. Darkness fell on the whole Earth, because the glorious Light of God, our dear Saviour, had ceased to exist. Terrible sorrow made itself felt, and the impression was still greater when the Earth trembled and the veil of the temple was torn in two, from top to bottom.

Joseph of Arimathea then went up to John and said: "I have a tomb that is quite new." Come to my house, and bring Mary with you. Wait there while I go to Pilate to ask his permission to take the Lord's body away."

John and the mother of Jesus, from whom he would not part, therefore waited for Joseph in his house. When Pilate was informed that Jesus was dead already, he was amazed. He was greatly affected and immediately commanded that the body of Jesus be given to Joseph of Arimathea. John and the mother of Jesus, together with some other women who had felt unable to leave them, returned to Golgotha. There, there was a heart-rending scene, for Mary now fully realized what had taken place. Until then, she had been following the terrible tragedy stoically. Now, it was more than she could bear.

It was now well into the evening. The body of the Lord Jesus was taken down from the Cross, whereas they had to break the necks and the legs of the two robbers to put them out of their misery. They wrapped the body of Jesus in a shroud and thus carried him to the tomb.

Several Jews were watching all that, and they said: "We must see to it that some soldiers are sent to guard the tomb, for Jesus said that he would rise again on the third day. Such a last deception would be worse than the first."

John and the mother of Jesus, with the other women, returned to the house of Joseph of Arimathea, and there, John had a renewal of hope. He said: "The Master promised he would rise again on the third day. That is a hope that I cannot let go of. So, let us keep together and await the fulfilment of the promise, for it is written in David: 'You will not let your Holy One see decay.' Now, we must look for Peter, for the Lord Jesus also said on one occasion, the shepherd shall be struck, and the sheep shall be scattered. As John spoke, his features became animated, and his voice rang with authority.

Joseph, standing by Mary Magdalene,

said: "John speaks with great assurance. It's most extraordinary. He now has the same intonation as the Master had. We have been witnessing such wonderful things that I would not be astonished if the Master reappeared by the power of God."

While he was speaking, it was very late at night, there was a knock on the door. Someone cautiously went to see who it was. A brother had found Peter and brought him in. Peter was terribly downcast. He had been weeping bitterly.

So, the friends kept together all through the Sabbath Day.

On the first day of the week, very early in the morning, they were all about to set out together for the tomb.

At that moment, Mary Magdalene came running, quite out of breath, and she panted out these few words: "I have seen the [risen] Lord!" And she told them what he said to her: "Go and tell my brothers..."

News in brief of the Reign of Justice

We will soon have the joy of gathering together to celebrate the feast of the Host of the Lord. This year will be a very special occasion of rejoicing since it was 100 years ago that *The Message to Humanity* (the Book of Remembrance) was published. On that subject, we happily reproduce a few passages from a sermon by the dear Messenger:

"The writings of the Old Covenant (Old Testament) show us that, in all times, even immediately after the Fall, there have been personalities who have ardently searched for the light..."

Until that time, we only knew the Law of Moses. We had the understanding that the Lord would give a new law, since it is mentioned in the Bible. I knew about it, but didn't know what it was. It is mentioned in Revelation. The Prophet Isaiah also mentions it, in the future tense, of course: 'The law will go out from Zion, and the word of the LORD from Jerusalem.' I constantly thought about it, and one day, the Lord made it clear to me that the time had come for this new law to be made known.

At that time, we had already received the book *The Divine Revelation*, and we knew that the Lord was even going to give *The Message to Humanity* (the Book of Remembrance). The brothers and sisters said to me: 'We are excited about *The Divine Revelation*, but when will *The Message to Humanity* come?' I had to answer them: 'I only have the title.' Then, one day, I felt that the Lord said to me: 'Now is the time to write *The Message...*' I obeyed, and I dictated the first chapter. When it was finished, I understood that it was the Divine Law, the Law of Zion, which God had just given to me to communicate it to the Host of the Lord. The Book of Remembrance was beginning to blossom in all its beauty, as a powerful testimony to the Truth. It is based on two witnesses. The first one is the Universal Law, which is lived in the entire Universe, and which will never need any amendments or additions. The Universal Law remains perfect and true for all eternity. It solves all problems and reveals the secret of Perpetual Motion and of the Philosopher's Stone.

The second witness to *The Message to Humanity*, is the Bible itself, which appears much later than the first witness, I would even say billions and billions of years later. I have mentioned that number simply to give us a small idea of the scope of divine things. The Bible shows in images, like a deeply hidden secret, the symbol of Lord's omniscience and his foreknowledge. The Bible shows, in advance, through the Prophets, God's plan and the Work of Redemption accomplished by our dear Saviour...

If we consider the confirmation given to *The Message to Humanity*, on the one hand, by the Universal Law, which it makes known to humankind, and on the other hand, by the Bible, which qualifies it as the Book of Remembrance, we are highly edified by the eternal value of this wonderful message.

The Message to Humanity reveals, with magnificent precision, the deep decline of human beings. It mentions their terrible misfortunes and how their science is only madness. It not only shows that their religions are

utopias and wickedness against the Truth, but at the same time, it shows humanity the safe and sure way out of this darkness and into the full light. *The Message to Humanity* further indicates how complete healing will be achieved by observing the Law of Equivalence.

The Lord Himself dictated *The Message to Humanity* as a whole, in its magnificent greatness. With such a message, we are on a solid foundation, which cannot be shaken. What prodigious light! The Universal Law contains the Law of Equivalence and the Law of Balance. It is the law for acquiring eternal life on Earth. It is therefore the greatest revelation given to humankind after the revelations brought by our dear Saviour.

The Book of Remembrance reveals the Lord's secret and wonderful intentions. It comes as a breath of life and blessing, to warm us, to strengthen us and to enthuse us... It is written for those who fear (respect and revere) the Lord and who wish to do his will. It is a marvellous revelation of divine ways and of the Lord's character...

No other book has been able to give a suitable description of divine foreknowledge and predestination... With *The Message to Humanity*, we are completely convinced, because everything fits exactly in every sense... God, only through the power of his Spirit, calls into existence the Host of the Lord, who could not appear before this time. *The Message...* therefore has the power to call into existence what did not exist. The Stations show themselves, and the New Earth appears under the glorious action of the New Heaven...

That is the Science of life and happiness. There is nothing else, and there will never be anything else. We therefore have the programme clearly in front of our eyes. We know that the Tribulation is coming and what must be done to have divine protection. It is wonderful!

When I opened the calling for the Host of the Lord, and understood that those who form it should be the children of the Little Flock, I began to love them with all the strength of my soul. I am also happy to assist them, to encourage them, to gladden them and to give my life for them...

It is certain that to be part of the Host of the Lord, requires patient endurance, courage, faith and fervour...

The prospects ahead of the Host of the Lord, are ineffable. In the coming Great Distress, all the proud and the wicked will be burned up like straw. But for the Host, 'the sun of righteousness will rise with healing in its rays'. That will be exuberant joy for the Host of the Lord, but it is obviously formed of admirable and ineffably noble and dignified personalities, overflowing with joy and conviction...

Now is the time to be faithful. That is why I say to the Little Flock: 'Be faithful until death,' and to the holy Host: 'Be faithful until life. Choose life. Why do you want to die?' But you have to be holy warriors. Those who are, give me great joy. I wish that for everyone. It is easy. The excellent weapon is renouncement, which allows the weakest and the smallest to defeat the Adversary and to run to victory...

The Lord thus speaks to his Host: 'They will be mine on that day when I prepare my treasured possession. I will have compassion for them, just like a father has compassion for his son who serves him.' They are words that should electrify us to take every step. To the Little Flock, it is said: 'Precious in the eyes of the LORD is the death of his saints.' They are sublime encouragements. For those promises to become reality for each of us, let us wholeheartedly and faithfully live the principles of the wonderful *Message to Humanity*, to the glory of God and of his beloved Son."

Our thoughts will be with all the feast assemblies that can take place, hoping that they will be followed by efforts in sanctification. May each of us take it to heart to spread *The Message to Humanity*! If it has done us good, we should not keep it to ourselves. On the contrary, we will be eager to make it known. In that way, we will participate in the introduction of God's Kingdom on Earth.

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