

THE REIGN OF JUSTICE

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Real love

REAL love is a deeply hidden mystery. People generally know nothing at all about it. Only a small class of people on Earth have the mystery of divine love revealed to them very gradually.

Only people who practise divine love, real love, are able to receive the testimony of it and to understand it. To practise divine love implies the denial of self for the purpose of showing selfless love for the benefit of the common good. In Space, which we may well call "infinity", there is the movement of heavenly bodies called stars, and even of entire solar systems, to be admired in the night sky. This motion is induced by the power of divine love, real love.

There is a harmony in real love, which allows no disagreeable surprise or anything due to hazard. Amidst the multitude of constellations which light the night sky, from time to time, some stars called comets are to be observed. In some cases, they follow immensely vast orbits, for some of them only reappear after eighty or even a hundred years. Having made their tremendous journey in Space, they come to show themselves to us and to greet the Earth with their glorious radiance.

The same applies to those stars as to our Earth, which spins on its axis as it rotates around the Sun, to mark the days, the months and the years. All those heavenly bodies are brought into being and set in motion by the power of real love, in which all unfaithfulness, all injustice and any lack of balance are entirely foreign. They are a glorious demonstration of the infinitely varied wisdom of sublime divine love.

Love is a fluid which sensitive creatures are able to intercept and which they, in their turn, are able to emit, in accordance with the glorious and splendid circulation set up by "the law of love", which we call the Universal Law. This law says that each shall exist for the good of all others, and that every creature shall receive real love for the purpose of transmitting it to those around them.

There is an infinite number of things, of plants, of living creatures, capable of receiving and of emitting real love. That is how spiritual creatures receive the influence of divine love. Being of the nature we call ethereal, they are able to live forever on the spiritual influence of love. Divine love, real love, is their food. The energy produced by that spiritual food confers on them the capacity of emitting that divine influence in their turn.

Here on Earth, men are very special creatures. Whilst being earthly and physical, they possess an organism whose nervous system confers on them the power to detect divine spirituality, which is transmitted by real love. Animals, for their part, have some capacity for feeling love and for displaying it, emitting it, but they are quite closed to divine spirituality. In the plants also are to be found wonderful manifestations and productions. For instance, when a fruit tree receives all it needs for its subsistence, there is set up within it a circulation of divine love which causes it to automatically bring forth fruit which, to mankind, is the materialisation of that love in diverse ways. So, the fruit have a splendid colouring, are well shaped, smell good and taste wonderful. In this way, they bear witness to man that every divine creation is a sublime manifestation of real love.

When you contemplate the splendours of the sky during the night watches, your heart is deeply stirred by the immensity of the love revealed by those glorious creations. When, however, man thinks of his destiny as it stands at present, which is so very short lived, he is deeply saddened. His lifespan is indeed exceedingly short. In that short time, he is able to have transports of gladness, of joy and of delight, if he is under the influence of the grace of divine love. When, on the other hand, that influence is absent, and he is in the clutches of the influence of everything that is opposed to divine love (which is accompanied with nothing but joy), then discouragement is all that he can feel. As he lies on a bed of pain — his destiny, which is eternal life, being hidden from him — he keenly feels how lamentable is his lot. Job felt that thousands of years ago already. His story shows him to us, weighed down by pain and having a distaste for life. The fact is that in such conditions, the most tasty food holds no attraction. Man has no inclination for it at all. He has practised lawbreaking, and this has recorded in him a character out of keeping with divine love, and sentiments which destroy him. So, he is incapable of receiving the influence of blessing of the Vital Fluid, which procures health, joy, and happiness, and above all, prosperity and the possibility of rejoicing over everything so kindly placed at his disposal to do him good.

Man — who is a wonderful creature and possesses the faculty of receiving the power of divine love and of passing it on to others — is thus, at present, and more often than not, plunged into deepest sadness and

terrible misfortune. Of dust he is made, and to dust he returns, because he has made little of divine love, which was supposed to make of him an earthly son of God, viable for all eternity. Instead of this, he has taken pleasure in the selfish dispositions suggested to him by Satan, the Adversary, and by the fallen angels, whom the Scriptures call the wicked "present heavens". Paul the Apostle writes about them in special terms to the Ephesians, saying that man has not to fight against flesh and blood, but against the wicked spirits, the fallen angels, and against "the god of this world" who keeps the human race in his power by means of his frightful spirit.

The Almighty, the Source of the glorious manifestation of real love, has always watched over mankind. Those people who have been even so little receptive to that wonderful power, have been enlightened by Him in the measure in which they showed themselves capable of receiving that sublime influence. In this way, Job, who it is presumed lived about the same time as Abraham, received magnificent instruction. As a matter of fact, the Book of Job already gives us a glorious demonstration of the Divine Plan.

Job was the father of a family. His children conducted themselves after the way of the world. Besides this, his wife was of no assistance to him at all in his sentiments of gratitude and attachment to God. His children broke the law recognized by Job, which he was keeping as the divine law. So, he offered up atoning sacrifices on their behalf. Those sacrifices, however, possessed no other virtue than that of recognizing the guilt of the culprits. What was needed was a ransom, the exact equivalent of the wrong done. So, by way of an equivalent, Job suffered for his children. He also had to suffer for his friends who proved themselves incapable of comforting him, not being introduced into the influence of real love. That was why Job was further invited to pray for his friends, so that they might be absolved of their false wisdom, of their folly.

At last, when the time was ripe, the Almighty, whose Name is Love, gave his consent to the departure of his Son, the Only Begotten of the Father, who descended to Earth to reveal divine love to mankind in misfortune. While carrying out his ministry on Earth, the Son of God poured out a constant and daily flood of divine love on behalf of sick and distressed people. The love of the Son of God went to the length of giving his life as the Ransom for all mankind. Besides, with the Word of Truth, during the time of the High Calling, he engendered in the hearts of his disciples a new life made manifest by that love they displayed in the life they lived.

Suffering that proves salutary

SPRING has come, touching the green pastures of the Swiss region of Gruyère, with its magic wand. The sweetly scented grass of the Alpine pastures is mottled with multicoloured flowers enriching the vast green carpet with their living and radiant light. How enchanting is the scene! The Sun is sinking. It casts one last lingering look of kindness at the Earth. The sound of cowbells mingles with the evening song of the birds. The snow-clad peaks gradually change from pink to mauve and then to greyish blue. Then, all things melt into the silence of the night, and the heavens are lit by millions and millions of twinkling stars.

Jacqueline is going home quickly. She is late, having stopped to pick a big bunch of primroses, and joyfully looking forward to giving them to her mother. Her childlike heart is glad to be home with her five brothers and

sisters, her mother and that father who is so dear to her heart, never tired of educating and advising his children.

In their small village, everybody is Catholic. Jacqueline's family goes to Mass every Sunday. Across the street from where they live stands the orphanage. The little girl often grieves over the sad fate of those forsaken children who are brought up so strictly and harshly by the nuns. When one of the poor little ones has disobeyed or committed some blunder, the priest is called in to punish them. All this, the little girl finds revolting. So, when she is given something nice, she hastens to share it with one of the orphans. Moreover, it is with them that she spends her richest hours, listening to their griefs and seeking to comfort them and cheer them up. How much those waifs envy her! They often say: "If only we had a kind father like yours. How lucky you are!"

With the years, dull rancour has risen in

Jacqueline's heart against those religious people, so hard-hearted and dry. She attends Mass only because she has to. Having been witness to and even the victim of some of the priest's actions, she has no more faith in his preaching. There is a great void in her heart, and many questions remain unanswered for her. At night, tears often wet her pillow, feeling she is alone with those painful problems without an answer.

Suddenly, the family suffers the loss of one of the children. The youngest little brother is run over by a car. What sorrow for the whole household! And what added anguish vexes their hearts: "Where is he? What is to become of him?"

When the girl finishes school, she is apprenticed. She intends to care for children and goes to a nursing school. She likes the work and applies her whole heart to it.

Then another hard trial bursts on to the family. So violent is it that Jacqueline feels

she will never be able to get over it: her father, the person whom she cherishes above all else, dies. After a few days of severe pain, he goes to sleep, leaving his beloved ones desolate. Jacqueline is broken-hearted. On top of all their sorrow at their loss, the family is in dire straits. Mother cannot afford to pay for Jacqueline's apprenticeship, so she has to drop it and find a job to earn a little money. She must assist her poor mother, for the children are still very young.

The girl now enters a very different life. She becomes acquainted with the mentality of rich people. She labours all day for a beggar's wage, suffering many humiliations and rebuffs. The memory of her father, always so kind and understanding, helps her to hold out. She spends several years in service in this way, upheld by the thought of being able to send help home.

Once her younger brothers and sisters are on their feet, Jacqueline becomes engaged,

To be sure, the path those disciples had to follow was narrow, as was also the door through which they entered into the fold of divine love. Few were they who found either one or the other, for the question was to love mankind, to give up their lives for them, in short, to produce the perfect complement of the glorious Work of the beloved Son of God. And so, our Lord Jesus Christ and the members of his Body, the true Church, give up their lives in favour of the human race. By faith and the denial of self, people can receive the instructions needful for attaining the goal proposed, which is: "Christ in you, the hope of glory."

Once this object is achieved, the Restoration of All Things can be carried out. The Earth, which has been a blot on the Universe, is accordingly utterly cleansed and purified by the divine love lived out by Jesus Christ (our dear Saviour) and by the Little Flock (the Bride of the Lamb) who gives birth to the New World. Once that glorious Work is done, the Earth will be the Almighty's splendid footstool and the stupendous revelation of divine love, which governs the Universe and everything it contains.

The paradoxes of our society

From the French daily newspaper *Sud-Ouest* on the 12th of February 2020, we quote the following article that explains the current health-care and education systems of our society. We have quoted the majority of the article:

"Suffering is old-fashioned"

Barbara Stiegler — a French philosopher and professor at the University of Bordeaux Montagne — denounces "neoliberalism" [market-oriented-policy system], which threatens the health-care and education systems.

...in a country in the midst of a social crisis, she takes an unconditional position, considering that the origin of the evil gnawing away at the health, education and pension systems, comes from the policy of adaption to the market.

Sud-Ouest: ...which neoliberalism are you talking about?

Barbara Stiegler: ...this movement was born in the 1930s, with the idea of reforming classical liberalism and of regulating capitalism. It is about establishing rules of the game, to artificially build the market through ambitious public policies in which education and health are priorities.

Why are education and health affected by this neoliberalism?

Because we have to transform the unsuitable populations to the demands of the market. We must produce competitive individuals. By means of education, which makes them adaptable and flexible, and by means of the health-care system, which will improve their care system to improve the human race and to increase their performance.

That is a slightly scary vision. We are not far from a form of biological selection...

The neoliberal project exists, has taken shape and is transforming our practices, the way we teach and how we heal. Selection and sorting are at the heart of this project.

What has changed in the way of healing?

In health, we value innovation, to the detriment of acts of care, and we produce a single patient, an actor in their own health, who is asked to perform well and to be an agent for the optimization of the health-care system through their skills. They must manage themselves in an optimal way, modulate their risk behaviours and ideally

not become sick. And if they have the misfortune to have a chronic disease, they must become a producer of health and an expert in their pathology.

A good patient is one who has best managed their risk-benefit balance and who fits into the health-care system before becoming sick. Basically, a good patient is one who is not sick.

A patient is therefore an individual, in good health, who has learnt to control their risks. But what happens to those who are sick?

The health-care system believes that the model of clinical medicine, which focuses on the patient's suffering, is archaic. When our beautiful health-care system was created, the idea was to protect vulnerability through institutions and collective care. That model has been declared obsolete. That model is now described as "reactive medicine", in contrast to the "proactive medicine" of the future, which has the fantasy of eliminating all forms of suffering and disease.

Does the hospital crisis, which mobilizes doctors, nurses and generally all caregivers, find its origin in that observation?

Absolutely. Who or what is responsible for the care of suffering, in the individual or the collective, is attacked, undermined and under-resourced. What causes anger in hospitals is the competition between different services and different sicknesses, by means of a system of classification of suffering.

Selections are made. Queues are selected according to vague criteria, to the degree of urgency or seriousness, and even to the return on investment. All of that concerns caregivers in the workplace.

You say that health and education are suffering the same attacks of neoliberalism. What does that mean?

In education, we no longer train in critical thinking, which gives a country the possibility of dealing with political conflict, the basis of a democracy. But we train in "transversal competencies", which enable young people to adapt to a changing and competitive world. To adapt, but not to critically examine.

The selection begins in secondary school. ... It is a destruction of all disciplines, which will be replaced by vague transversal knowledge...

Health and education have become, without our consent, huge selection machines. And the social anger will not stop, because people are aware of this social project. The mobilization will continue if it takes root locally and if it manages to achieve a real convergence between the health and education sectors.

The French government advocates the "4P" health-care policy: Predictive, Preventative, Personalized and Participative. Is that the future?

"Personalized" medicine hopes to revolutionize everything with the arrival of big data in health, which is actually based on the rhetoric of promises. We are on the verge of a medical revolution that will never happen.

Preventative? Good, but who is it for? The predominant type of prevention is modelled on neoliberalism. We do not touch the degraded industrial environment, but we attack personal freedoms, we make individuals totally responsible, and we hold them to account for their results in matters of health.

It is therefore quite possible to imagine a social insurance system aimed at results, as is already the case in the USA. In France, this possibility has already been examined by insurance companies. It is a type of "bonus-malus" [Latin for "good-bad"] system [which rewards or penalizes], just like for the reform of pensions. A society in which each individual will be accountable for their successes and for their failures, and in which all forms of collective solidarity will have been destroyed.

In our society, at least in Western countries, there seems to be a dominating neoliberal tendency. Liberalism defends freedom of rights in society. Neoliberalism claims to revive liberalism by introducing and maintaining free play for economic forces, for individual initiative and for seeking personal interest, through an adequate action by the state (country or government) on the legal and economic levels. In general, it is a matter of leaving the state little room for action to regulate capitalism and justice.

In the near future, experience will demonstrate the failure of that system, as well as all the other forms of government. One may say that humankind has tried everything: from dictatorship to extremely liberal government and all types of monarchy, republic and democracy. How many great men have gone to great lengths to develop all types of theories and political programmes, of which, each seemed to be more promising than the other! But we have to realize that we are facing a complete mess.

If we take the above article as an example, we can see the effects of neoliberalism in the areas of education and health, just to cite a couple, because we could extend the same analysis to other sectors of activity and see the same results.

That article leads us to remark that our motivations are often not social but economic. Even when it comes to health and education. As Barbara Stiegler said, we are submitted to a "policy of adaption to the market". To expect that every citizen becomes the stakeholder in their health is often impossible. If one is sick, one needs help and care. One mostly no longer has the necessary energy to discipline oneself and to impose all sorts of diets or physical exercises on oneself. And even if one has taken all precautionary measures for good-health conditions and practices in life, one will one day be affected by a sickness.

The same applies to education. To produce "competitive" individuals, existing education programmes are reformed, but "we no longer train in critical thinking". "We train in 'transversal competencies', which enable young people to adapt to a changing and competitive world. To adapt, but not to critically examine." "It is a destruction of all disciplines, which will be replaced by vague transversal knowledge..." One clearly recognizes, in these new methods, where the leaders of politics and economics want to go. The more that people are taught, and the more that they develop critical thinking, the more difficult they are to govern. The challenge consists of giving an education that only results in certain specific abilities. That is a type of formatting of the individual, a type of selection, as the article underlines.

It is already easy to see nowadays how difficult it is for employers to recruit qualified personnel! We are facing a paradox. On one side, there is unemployment, but on the other side, there are no workers to be found, who are really needed.

On the subject we are occupied with, it is also helpful to read the following article from the French newspaper *Ouest-France* on the 22nd of April 2020, which deals with the world's military budgets, and estimates them to be:

2.2% of the global Gross Domestic Product (GDP). ... Since the end of the Cold War, countries have spent even more money on their armies.

... In the year 2019, the total global military expenditure increased to \$1,917 billion (1,782 billion euros). That represents an increase of 3.6% from the previous year and is the largest annual increase in spending since 2010...

2.2% of the global GDP is approximately \$249 per person. It is not surprising that the USA spends the most: \$732 billion in 2019 (which represents 38% of global military spending), which increased by 5.3% from 2018.

thinking she has at last found the perfect bliss she has always been seeking. On her wedding day, at the peak of her illusions, she writes to her uncle: "I'm marrying the kindest, the most handsome and the richest man around!" She leaves her native village with him and goes to live in a small town in the region. She has everything her heart could desire: a villa, a car, money to spend, and a loving husband. A life of splendid happiness seems to be open before her...

Disappointment, however, does not keep her waiting. Their characters cause friction. She realises, with consternation, that her husband is flighty, coarse and miserly. How her illusions are put to flight! Often, when alone, she meditates on the vanity of life.

One afternoon, as Jacqueline is having one of her fits of despair, the doorbell rings. She hastily wipes her eyes and answers in spite of herself, she does not know why. It is a middle-aged woman who offers her a

paper, titled *The Monitor of the Reign of Justice*. Perceiving her sorrow, she tells her about the blessed day when the Kingdom of God will efface all sorrow from the face of the Earth. She describes the happy time of the Resurrection, when we shall again see those who have left us.

Jacqueline is startled: "What's that!" She asks: "Shall we again meet those who have died?"

"Certainly! And on the restored Earth, to which they will be recalled by Jesus Christ, not to suffer once more, but to learn 'the science of life' and to head for happiness."

"Can it be possible? So, I shall see my father again, the man who was the faithful friend in my childhood? I'm going to read your paper if it provides such hope as this. And do come back to see me. If you only knew how much I need it."

"With all my heart!" the evangelist answers. "Yet you live in a real little paradise.

Your garden is all in flower, you are young and in good health, and everything looks to be for the best."

"I know it does, but it's only the surface you see. If you knew the disappointments I've had, and what a life I lead!"

"Try and come to our school. There, you'll be comforted and cheered, and you'll be able to bring encouragement to others. I shall think of you with all my heart, and will come to see you again when you've read the Lord's message."

Jacqueline is greatly heartened by what she has read. The hope of the Resurrection has momentarily illuminated her bruised heart. She gladly thinks of meeting her father again, and her little brother taken so abruptly from the love of his family. "Yes," she thinks, "I'll go to that school and learn to bear my troubles, to be comforted and to find affection."

However, her heart has not been touched

sufficiently for her to attach herself seriously to divine ways. The first time she joined an assembly of the Divine Family, she became aware of an atmosphere that relaxed her nerves, it was so restful. She understood at once that religion was not of God, and why those who adhere to it could keep a heart so dry and hard. But being accustomed to a life of material ease, she cannot face the efforts required for becoming embodied into the family. With indecision, she waits. Now and again, she makes an appearance in the Lord's assembly.

Years go by, and life with her husband becomes ever-more difficult. Having become incriminated in some dishonest practices, he is convicted and sent to prison. Jacqueline hopes this will be a good lesson for him and that he will change. The visits she pays him regularly make her realize that such is not the case at all. On the contrary, when he comes out, he is embittered and has a grudge

The increase in USA spending in 2019 was the same amount as Germany's entire military expenditure for 2019! The USA was followed by China, India, Russia and Saudi Arabia, in amounts spent.

China spent \$261 billion in 2019, an increase of 5.1% compared with 2018. India spent an extra 6.8% and reached a total of \$71.1 billion in 2019.

Those numbers speak for themselves and show the paradoxes of our society. That some countries are willing to make such investments in armaments, which means, for destruction, while people in the health and education sectors are subjected to such reforms, is absurd.

In fact, our society is sick. The sickness is selfishness, which makes one incapable of considering other people's interests, while pursuing one's own. That unavoidably leads to failure. Furthermore, it is not without good reason that the Holy Scripture announces a "great tribulation" ("great distress") (Matthew 24: 21 and 22). But it also announces the Restoration of All Things (Acts 3: 21). It is the Sacrifice of our dear Saviour, Jesus Christ, which makes that promise possible.

For us, it is a great joy to spread that Good News throughout the world:

*A great and splendid time is nearing,
For Jesus did your Ransom pay,
And his Salvation is appearing
There, in the dawn, at break of day.
Let your hope sing, and spurn dejection:
Glad are the days now drawing nigh.
God's mercy and his kind protection,
Receive most freely from On High.*

Saved by Rocky

In issue number 43 of the German magazine *Heim und Welt*, published a few years ago, we are reminded of the following story:

Rocky is the hero of Naples

A hero dog. A dog that saves people in danger of death. There are many stories like this one. And yet, the one that took place not too long ago in a poor district in the coastal city of Naples, in Italy, goes far beyond the braveness that we normally find in a loyal dog. Rocky died of it.

Rocky, a German shepherd, had recently joined the Stefanelli family. For days, he had previously wandered the streets of Rione Sanità, a small suburb of the big city. He was rummaging through the garbage and getting thinner and thinner. Now that this animal, whose age nobody knows, has become famous far beyond the border of Italy, the fishermen and the captains of the ships at the port, think they remember that Rocky, which once probably had no name or a different one, came from the nearby island of Capri. He had left the inhospitable island and reached the mainland in the cargo hold of a ship, in search of some food. He wanted to survive. In Naples, he would succeed better than on the island. His instinct told him so. But fate decided otherwise.

One Sunday, after coming out of church, Mrs Giuseppina Stefanelli literally picked up the vagabond from the footpath. He was lying there, visibly exhausted and looking at passers-by with a sad eye. His look was pleading, as if he wanted to say: "Who wants to take me in and give me some meat, rice and water? I will be a brave and loyal friend." Tears flow down Giuseppina's cheeks when she remembers that episode. "Pity came over me, and I also knew that my little girls, Patrizia and Emilia, had wanted a dog for a long time. So, I said to my mother, who accompanied me to church: 'Let's take him home. We will share our food with him, according to his needs.' And so, the animal trustingly came to our home. And we named him Rocky because of his tenacity."

The Stefanellis are poor people. They live in a small 40 m² wooden cabin in a narrow alley in the centre of the miserable neighbourhood of Rione Sanità. Through temporary work at the port, the father manages to make ends meet. Three times a week, the grandmother goes to do laundry work at the home of rich people. Giuseppina Stefanelli has been looking for a flat in a brick building for six years.

But the authorities in Naples do not have enough public housing available. So, the little family has recently been living in a wooden cabin.

Little three-year-old Emilia and her seven-year-old sister, Patrizia, have never seen anything except misery and dirt. Around them live the poorest of the poor. Compared to their neighbours, who can only afford a hot meal two or three times a week, the Stefanelli family's existence is guaranteed because, even on days when he has earned nothing at the port, father always brings back seafood or some other edible marine produce that friendly fishermen give him. Grandmother, for her part, also receives a little basic food from her rich employers.

Rocky proved to be an ideal playmate for the two girls from day one. But he was also very cautious whenever he had to protect the younger sister from the dangers of traffic. In and around Naples, in addition to the diabolical traffic, there is the "heavenly manna", which most of the time turns out to be fatal. The tenants of the buildings throw out of the window everything that they no longer use: chamber pots, garbage cans, waste water, and fruit and vegetable waste. Several people who have been struck by that thrown-out waste have even had to be hospitalized. Recently, an old lady threw her broken sewing machine out of the window and fatally wounded a poor passer-by. That is Naples. And in that setting, the following terrible scene took place.

Giuseppina Stefanelli was busy changing the gas bottle of her stove when, all of a sudden, a giant jet of flame shot up to the ceiling and set fire to the boards. In no time, everything was burning. At first, the young woman froze and remained paralyzed by the shock. But then she ran out into the open and began to yell for help. Her screams triggered panic in the whole neighbourhood, but one determined lady had the presence of mind to run to the nearest telephone booth a few blocks away, to call the fire brigade. If they had waited for it, the two children would have perished in the flames. Because, in the labyrinth of streets and alleys of Rione Sanità, the firemen were lost. And when they finally arrived at the place where the Stefanellis lived, there was nothing left but smoking ruins. In the middle of that heap of ashes, lay the completely burned skeleton of Rocky. Giuseppina Stefanelli stood totally shocked in front of Rocky's remains.

Only gradually did we learn the truth about what had happened in those few minutes after the gas-cylinder explosion and the panicked reaction of the young woman in the burning cabin. Rocky was laying in the street in front of the house.

He twice dived into the flames

A neighbour said: "He was dozing and yawning in the Sun when Mrs Stefanelli came out running and screaming. She probably couldn't stop, because she was so shocked. The cabin was burning. Without hesitation, Rocky rushed into the house and emerged a few seconds later with little Emilia. He had grabbed her by one side of her nightgown, and, gathering all his strength, he dragged her out of the cabin. He had found Emilia asleep on the floor in a corner."

No sooner was she safe than Rocky dashed back into the house again. This time, he had to go through a wall of flames, behind which, Patrizia, suffering from an ear infection, was in bed. She appeared outside a few seconds later. Her hair was singed, and she was visibly frightened. However, Rocky was nowhere to be found. It was only when the cabin had completely burned down

that the remains of his body were discovered behind the charred front door. He didn't have the strength to save himself. He had collapsed just behind the door...

A touching story among a thousand others of the same kind, as the narrator of this drama points out, but which is always new and comforting for the heart of those who are sensitive to good. Especially when it is expressed to the point of sacrifice.

What moves us, above all, when we find ourselves in view of such a heroic deed coming from an animal, is the immediate readiness of the latter to want to save when it feels someone in danger. All the more so when it concerns its masters or children to whom it is attached.

That was the case with Rocky, who showed himself to be brave when he rescued his young playmates from the flames, at the risk of his own life. There is no doubt that without his quick intervention, the two girls would have perished. One could only imagine the terrible pain of the parents on discovering their charred little bodies...

How happy the young mother must have been to have had pity on that abandoned dog and to have taken it in! That once again shows us that a good deed is never lost.

Neuroscientists without conscience...

Published on the 19th of December 2020 in the European newspaper *Ouest France*, which does not support a conspiracy theory, the following article produces information that certainly deserves consideration.

The brains of Chile's citizens will not be hacked or manipulated: Chile is a pioneer in "neurorights" ["brain rights", the protection of mental privacy]

Faced with the exponential progress of "neurotechnologies", Chile is legislating to protect the brain data of its population. A world first.

Chile intends to defend the rights of its citizens against the possible effects of research, like that of Elon Musk and his company Neuralink, on electronic implants in the human brain.

"Protect to prevent the brains of Chileans from, one day, being hacked or manipulated." They are not the words of a science-fiction writer, but of Guido Girardi, a senator of the Centre Left political party.

On Tuesday the 15th of December 2020, that parliamentarian presented to Congress two bills that will make Chile the world pioneer of neurorights. The aim is to guarantee the fundamental rights of the population in the expansion of neurotechnologies.

"On one hand, we are going to introduce the principle of 'mental identity' into the Constitution," the senator continued. "On the other hand, we will include, in the law, the impossibility of collecting brain data or of monitoring or modifying the brain, without the consent of the person."

The application of "neuroscience" has long extended far beyond the medical field. Magnetic Resonance Imaging (MRI) has been used for decades by the US Justice Department to determine the guilt of an accused. "Marketing, the military, politics and education also use this technology." Pedro Maldonado, the Director of the Department of Neuroscience at the University of Chile, adds: "It is essential to regulate these uses, especially those involving a brain-machine interface."

Brain implant, and writing by thought

There are colossal investments by neurotechnology companies. Facebook is developing a wristband that can control a computer and that can write a text message by thought. Through his Neuralink start-up, Elon Musk is betting on a brain implant to restore speech and mobility to paralyzed people. In China, companies, with the approval of the central government, have equipped

against everybody. He does not even appreciate the devotion shown to him by his wife in visiting him regularly and bringing him things to make his life more pleasant, doing everything she could to give him pleasure. He is so much beside himself that he turns his wife out.

"I've seen enough of you," he says rudely. "Take this furniture with you, and be off. I'm going to start life over again, and I won't have anything around me that reminds me of the past."

Jacqueline is prostrate. She is out in the street with nothing and nobody to assist her in her distress. She asks for shelter from a friend who takes her in temporarily. Then starts all the troublesome procedure of the divorce and over the sharing of belongings. These sessions exhaust her and undermine her health. With the intention of putting an end to this life of suffering, she takes an overdose of sedatives, hoping she will go to sleep forever and forget

what she has had to put up with. What this leads to is even more painful.

She wakes up one day in hospital, remembering nothing. Little by little, her memories are revived, and this brings a return of her miseries, the memory of the way she has been treated. She feels resentment rise in her with the desire to be avenged. The days go by without her remembering the Lord's kind school, which has not been able to make a deep enough impression in her heart.

She cries nearly all the time, causing the doctors great anxiety. Her condition does not improve, which is quite natural when she permits her thoughts to take such a gloomy turn. But what can they do? They feel their impotence in the face of so much grief. The few words of comfort they attempt to express have no effect at all.

Nights are long and painful, for Jacqueline cannot sleep. Her position looks gloomier to her than it really is. What is she going to do

now? She will have to find work to earn her own living. She does not feel she has the strength to do it. And where is she going to live? Flats are hard to find. She remembers her pretty villa, with its flowering garden. Suddenly, she has a spark of memory. The kind visit of that agreeable woman who brought her a message of consolation. If only she could see her again, to ask her questions, to find an affectionate heart which understands your troubles! In thought, the young woman has a picture of the Lord's family, whom she had sometimes visited in an amateurish way. All at once, she feels an urgent need to see them all again, those brothers and sisters who had welcomed her so kindly on all her rare appearances, when she used to go to see them in her big car, as a rich woman. She has a feeling that they are the only people who can pull her through.

All alone in the silence of the night, she prays to God to permit her once more to find

those people who are her only real friends. She feels hunger and thirst for Truth growing in her, and makes up her mind that, this time, she will do her utmost to change her heart and to show herself worthy of the affection she has received.

The Lord has heard her longings. That afternoon, her door is opened. Can it be possible, the same evangelist who came to her before comes in! Having gone to visit Jacqueline at home, she has learnt of her trouble and has flown to her assistance. What a relief! Two big tears run down the young woman's white face.

"I've been wanting to see you so much! It's the Lord who sent you. I've such a lot to tell you and to ask you. Now, I think I'm prepared to follow your lovely school. It's lucky for me that you never tired of me in spite of my lack of appreciation for the message you brought me!"

Jacqueline has left the hospital, inspired

their workers with helmets containing sensors to evaluate their emotional state and to improve productivity.

"In five to ten years, it will be possible to decipher thoughts and soon to manipulate them," predicts Rafael Yuste, a researcher at Columbia University in New York, and a close confidante of Senator Guido Girardi. "It is urgent to avoid possible abuses by companies and even some countries."

Before Rafael Yuste [a Spanish professor of biological sciences and neuroscience] advised Chilean legislators, he co-established the BRAIN Initiative project, launched in 2013 under former US President Barack Obama: with a budget of 6 billion US dollars, it aims to create a detailed map of brain activity and be able to modify it.

"We missed the train for 'the protection of personal data on the internet', and the train for 'brain data' is about to leave the station," continues Rafael Yuste, who is close to Facebook and the team of US President Joe Biden. "Spain should soon follow in the footsteps of Chile, which is leading the way on this subject that represents a challenge for humanity." And this is not science fiction.

We understand the decision and the prudence of the government of Chile, while most of the other countries of the world are still inactive in the face of this threatening danger. In all areas, one can see that the progress of machines leads to the regress of human beings. The development of technology produces a decline of human mental ability. The most common example of that is the oversaturation of the human brain with the internet, which inundates it with all types of information, with harmful impressions and with "ready-made" opinions that take away from the individual their own ability to think and to form their opinions. That is, in itself, robbing the individual of a part of their abilities, without their knowing it.

But that is only one part of progress that cannot be stopped... Nowadays, all exploitation of people and their personal data, occurs very quickly, even when dealing with their health data. In that context, it can be pointed out that in France, in more than 60% of pharmacies, personal-health data is gathered on about 40 million French citizens on their health-insurance cards. That data is passed on to an American company, called IQVIA, which conducts commercial studies on their information. Those studies are then sold to phar-

maceutical laboratories. On that business model, the company has a turnover of 10 billion euros per year. Of course, all of that research, which is carried out under the guise of philanthropy, has, in reality, no other goal than the enrichment of one class of people at the expense of another.

People are gradually having everything taken away from them, not only their data, which has now become merchandise, but especially their dignity, their freedom and even their right to decide about their body. The oligarch elite, who want to establish their new world order, manipulate the masses, by any means, in order to be able to control them and to keep them in submission. It is therefore not surprising that the control of thoughts and emotions, is on the agenda and is the object of "scientific" research and "technological" progress. Furthermore, the recent creation and exploitation of fear by the mainstream media, generously supported by governments with billions, has produced fruit, because the majority of the population accepts being vaccinated, being vaccinated once more and being vaccinated again, and lets itself be "labelled" with a QR code, like cattle, being convinced that all of that is for its own good.

In an interview with the French economist Mr Jacques Attali, in the year 1979, on the subject of medicine, he was asked this question: "What happens to freedom in an overbearing health system, like this one?" His response was: "The concept of freedom will become increasingly perverted, and what's fascinating about this evolution and perhaps the worst thing, is that it will override all concepts, including that of freedom.

Otherwise said, one will make sure — which is the absolute form of dictatorship — that each of us will voluntarily want to 'be in conformity with the norm' and 'behave like a slave'. And it is that that is the absolute form of dictatorship, because each of us will be made to imitate a model, a copy or a type of standardized ideal, which is imposed on us from outside. And what is fascinating is that it is through medicine, through good and evil, and through the relationship with death, that this new form of totalitarian society is establishing itself."

Those words, more than 40 years later, are still impressively relevant... And we are not surprised at what is looming, when we see science, medicine and technology united in the service of a society of total control, and all of that is financed by the largest fortunes in

the world. A Swedish company, which specializes in microchip implants, has already developed a "health pass" that is implanted just under the skin.

With the brain-implant project, a line has now been crossed, and that really isn't science fiction. In the above-mentioned interview, Jacques Attali also clearly said: "A human transformed by a human, is no longer a human. They are a machine because they have been changed. On that point, the change is fascinating because, to save everyone through progress, we create the conditions for a human to be transformed by a human, who is no longer a human."

Satan truly is "the prince of this world", as our Lord Jesus declared, and Satan is playing his last cards because he knows that the end of his rule is near. He supports the earthly authorities and powers, so that they enslave the nations, and that certainly isn't for their good.

The only way of us removing ourselves from the access of those despotic authorities, consists of us placing ourselves under the authority of the Lord God, the Almighty, Who created Heaven and Earth, and holds all power in his hands. That Supreme Authority, Who is also very kind, is the only One capable of protecting us. By us becoming children of God, we are no longer "of the world", as our dear Saviour said. And if we are marginalized and deprived of our rights in a decadent society, we are nevertheless blessed because we can acquire a passport for the Kingdom of God.

When we enter the School of Christ, we can become citizens of the New World, which is now being introduced on Earth, and which banishes lies, injustice and oppression. It is the announced triumph of truth, justice and love for others, which is the only guarantee of peace and freedom, as a prophet enthusiastically exclaimed: "How the oppressor has ceased! How the attack has ended! The LORD has broken the rod of the wicked, the sceptre of the rulers. ... The whole world is at rest and at peace." Isaiah 14: 4-7.

That peace, which cost the Son of God the Sacrifice of his life, will soon enter the hearts of the meek (the gentle), who will inherit the Earth, according to the divine promise (Matthew 5: 5). In order to be of those gentle people, let us not be manipulated or intimidated by "the spirit of the world", and let us open our hearts and our souls to the Lord God, Who will powerfully show us his faithfulness.

with fresh courage. She has taken a flat and intends to look after some children. This will help her to get over her sorrow. She never misses a meeting of the Family of Faith. Every morning, she goes to hear the *Heavenly Dew*, and contact with the brothers and sisters is doing her good. She is so glad to find again that true affection which is the only thing that can give real consolation. Of course, she still has painful moments, hours when she allows her thoughts to go over all the injustices she has suffered. But she is practising forgiveness, to hold nothing against the man who, in the light of human ideals, has broken up her life. After all, he has helped her to seek and to understand divine ways, the only ones that lead to settled joy and happiness. It is also her duty to fetch to others these things which have restored to her a taste for life. Now being able to understand the hearts that labour and are disappointed, she is glad to be able to carry to them the message of the Kingdom which is being established. In the company of a devoted sister, she takes her first steps in evangelising, and finds it most interesting.

Jacqueline feels that she must dedicate her whole time to the Lord. Soon, she gives up the care of children. Every day, she sets out to bring the Good News of the Kingdom. She also likes to visit the sick in hospital, being aware of the great comfort a visit can be to those who are deprived of many things. She has already had the joy of drawing to the meetings some people who were well disposed, who were glad to know about the Lord's kind school, at which her joy is increasing every day.

From time to time, Jacqueline returns to her green Gruyère to embrace her mother and brothers and sisters. At the foot of her beloved mountains, she meditates on the goodness of God. She is touched to perceive how all things have been wisely guided in her life, so that at last, she may attach herself to the Truth. She realises that without the rough passages she has gone through, she would never have been able to grasp the Lord's calling. Great is her joy as she thinks of the Day of the Resurrection, when she will meet her father again, to whom she will be able to communicate all the impressions of blessing

she has in her heart, and tell him how good the Lord has been to her. She feels how great is her privilege to be able to apply her whole heart to that Work of blessing, so much more worthwhile than any other, to hasten the Day of Deliverance for all mankind. Jacqueline is happy. She is able to say, in all honesty, that she has nothing but joy in the Divine Family. Often, she catches herself singing her favourite hymn: "With Thee, ev'ry day, dear Father, is a festive day."

News in brief of the Reign of Justice

In the newspaper *The Angel of the Lord* No. 2 from February 1929, there is a relevant exhortation. We reproduce a summary of this statement:

A distress that transforms into ineffable help.

The whole of creation groans and suffers... The creation waits with eager anticipation for the revealing of the children of God. — Romans 8: 22 and 19.

That is a wonderful exhortation, and we want to listen to it with all our heart, so that the Lord's grace may come on us, and so that we may realize the importance of following the ways that the Lord shows us with such kindness and goodness...

We should hunger and thirst for spiritual impressions as well as for the desire to fulfil the ministry entrusted to us. It says: "Blessed are the peacemakers, for they shall be called children of God." Who indeed can make peace on Earth, if not the children of God? But all those who call themselves "children of God" do not make peace... When peace is shown, it is the demonstration of the coming Kingdom of God. It also says: "Where two or three are gathered together in my name, I am there with them." But it is obviously necessary that those two or three are gathered in the name of the Lord, which means that they have the Spirit of Christ...

In the course of life, we sometimes have to face storms. That is symbolized by the situation of the disciples being with their Master in the boat tossed around by the wind. The Lord allowed the wind to toss the boat around for a long time, so much so that the disciples

got scared. Frightened by the danger, they woke up the Master, who said to them: "You of little faith [You let yourselves be frightened by all sorts of things that cannot happen if you trust in the Lord]." In fact, we should be completely convinced that neither death nor life can separate us from the love of our Father Who is in Heaven. We should also have the unshakeable conviction that the Lord is now introducing his Kingdom on Earth in a glorious way...

It is not by crossing one's arms or twiddling one's thumbs, that the Kingdom will come, but by wholeheartedly dedicating oneself to the Lord, and by being completely happy with his grace. That is the glorious programme that is in front of us and that we want to faithfully follow, so that we may be true children of God, who glorify their Father's Name...

If the wind blows and if the storm rages, we want to be inspired by the attitude of the Master, who always remained calm because he was not afraid of anything and had full confidence in the Lord. He commanded the elements, and the elements calmed down. One day, the Host of the Lord will also command the elements, and they will be forced to submit. The Host of the Lord is indeed destined to fight a wonderful fight to establish God's Kingdom on Earth. It will be the greatest army ever seen in size and power. We have absolutely certain assurances and therefore have no reason to fear being struck down. The Little Flock can wholeheartedly give its life, and the Host of the Lord can stand in the breach to introduce this glorious Kingdom on Earth...

The Lord, the King of Glory wants to, one day, triumphantly enter into hearts. He wishes for this powerful demonstration of divine grace to be given, so that everyone will be impressed by the blessing that the Lord wants to give to poor, groaning and dying humanity. It is good that trials come, because it is useful for us to progress. They are all good and beneficial, and help us to look into our heart and to increase our desire to walk faithfully forward, to fight and win...

Of course, we have to bear fruit, without which, we cannot be employed in the glorious Work to which we have been called. The

Lord Jesus also said these sublime words to his disciples: "The Father Himself loves you because you have loved me." Currently, if we stay with the leader of the Family of Faith, we are also sure that the Father loves us, because we are bound to carry out the marvellous divine programme, which must be executed to the letter and produce the necessary fruit, so that God's Kingdom is introduced. In any case, I shall have no rest from exhorting the dear Family of Faith before the characters are formed to be able to withstand the tremendous storm that is about to be unleashed. "For behold, the day is coming, burning like a furnace, when all the proud and the evildoers will be stubble," the Holy Scriptures tell us. "But for you who fear my Name, the sun of righteousness will rise with healing in its rays." What is therefore a terrible trial for some, is a wonderful and excellent grace for others because they are in tune and wish to accomplish God's ineffable and sublime ways! They are in the light, while the others are in the darkness. That is the difference that shows itself and that makes the coming time terrible for some, but blessed for others... It is during this time that we must prepare seriously. It is said that this time is shortened by the Elect (the Chosen Ones). So, we can understand how urgent it is that we prepare ourselves to be able to remain standing during this time of Distress, and so that it will not be a day like a fiery furnace for us, but a day of deliverance. Babylon will fall, and she will cry out in distress, but no one can save her. She will collapse and make way for the establishment of the Reign of Justice on Earth...

We can count on the faithfulness, the benevolence, the patience and the tender love of the Lord. He never fails us. He is faithful, and we have countless proofs of his unchanging faithfulness... Our constant thought should therefore be to hasten the Day of Deliverance, which is on the horizon, and which must bring, to the unfortunate people of Earth, blessing, joy and consolation...to the honour and glory of the Lord and his beloved Son.

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