

THE REIGN OF JUSTICE

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Sincerity: a source of peace and safety

THE word “sincerity” conveys the idea that one will express, with truth, the sentiments one has at the bottom of one’s heart. Generally speaking, sincerity does not exist with mankind, because they are supplied with a spirit that makes such a sentiment impossible. That is why mankind are constantly play acting. At times, they are putting on a farce, and at other times, a tragedy, according to circumstances. This is due to the fact that people have no liking for the truth. Yet some of them are seeking it. They would very much like to find it, but never do, because they have their backs to the light, and get in their own light, by reason of their feelings and habits.

The truth is pleasant, affectionate and laden with good fruit, with joy and with hope. It is entirely free of deceitfulness and fills the heart with joy. It is often said that you cannot tell every truth. This arises from the fact that, since mankind are not sincere, they are unable to see the difference between the true and the false. They very often mistake error for truth.

True things are always good and beautiful, and always steeped in love and kindness. Everything that bears the slightest taint of evil, everything that gives pain or causes disappointment or sorrow, and everything that causes suffering and leads to death, is far from being the truth: it is nothing except error. Error cannot last, it will one day be swallowed up by truth, which is going to invade the refuge of lies and of falsity. One day, good will be permanently and thoroughly victorious over evil, everywhere on Earth. Consequently, death, which is the consequence of evil, will also be destroyed by life, and misfortune by felicity, which will shine like a wonderful banner of divine grace everywhere on Earth, as it now shines everywhere else in the Universe.

The fundamental error is that mankind do not, at present, love one another truly, or then, when they do love one another, their love is wild, ungoverned and entirely off balance, with nothing true about it, being selfish. One loves another for one’s own sake, selfishly, but not for the good of the person loved.

True love, that is to say, divine love, is steady, whereas that of mankind is not steady, for the very reason that it is not true. This is inevitable with a lack of sincerity. If mankind were sincere, they would unbosom themselves one to another, and would wish to comfort one another. But — not being sincere, always in defence

of their own interests, and constantly with private thoughts in their hearts — they hurt one another, forever bringing grist to their own mills at their neighbour’s expense. The fact of the matter is that profiteers, sooner or later, inevitably suffer the equivalents of their own selfish line of conduct. For one is always bound to reap what one has sown. The wrong done leads to misfortune, whereas the good leads to blessing.

That devilish mentality of profiteering and grasping, is to be met with all over the world, from the top to the bottom of the ladder, and in a small or in a large way, according to the capacity of the individual or of the community. So, everywhere, there is play acting, lack of sincerity. That is why, in the world, everything has to be checked. But the inspectors themselves are under the eye of superiors who also have to check them.

That clearly shows that mankind know nothing at all about sincerity, although they move heaven and earth to be regarded as sincere and honest. What urges people to be insincere is the idea that if they show themselves in their true light, they will be looked down on and so be at a disadvantage.

The frightful selfishness rooted in the hearts of men, makes them do the basest things, to such an extent that they violate their consciences and become thieves, liars and hypocrites, and dissemblers and murderers, for all those things are connected. It is very obvious that such a line of conduct will lead to trouble in human society, that is, quarrelling, war, death and utter blindness, which makes it impossible to perceive the way to happiness, although it is open to all who want to find it.

Men learn a lot of things. They learn to make profit out of agriculture, out of industry and out of business. They study for long years and fill their heads with knowledge which they will afterwards not make use of. On the other hand, they do not learn that which is essential, that is, sincerity, the only thing that can lead to happiness. No other knowledge, of any kind, gives any real and lasting satisfaction.

In worldly teaching, sincerity is pointed out as a virtue, but, at the same time, it is hinted that it can entail great disadvantages. Of course, if a salesman told his customer all that was wrong with his goods, the customer would not buy them. With husband and wife, it is the same: before they are married, they do not show their true colours and do not allow all they think to appear. But they think just the same, even quite a

lot, and rarely are their thoughts profitable, noble and beautiful. Then, one day or another, all this crops up in all kinds of sentiments that make trouble and lead to dissension in the home.

Then, there is the habit of suspecting everybody, of talking thoughtlessly at any time, or of minimising or exaggerating things: all this inevitably shapes a character which is everything except sincere. The result is great accessibility to devilish suggestion, and the impossibility of being truly happy, for the demons can work their will with us.

To correct a character that has thus been warped and twisted, is no small task. On the contrary, it means great labour, which calls for trials and corrections that are very painful to our hearts. However, all those things are necessary, even indispensable, for changing. It is thus that we come to understand what the truth is and what error is, so that we may become entirely genuine and quite sincere, and consequently perfectly happy.

At present, they are very few who are thoroughly desirous of correcting their hypocritical and perverted characters. Moreover, they could not possibly do it on their own. In this, they need the assistance of the Lord. But mankind, in general, are not in contact with God. That is why so many people are in utter despair when misfortune overtakes them. Their minds are tormented in all manner of ways. They are unable to perceive that the whole trouble arises, in the first place, from their warped and perverted hearts, in which there is neither sincerity nor truth.

As we have already pointed out, man has to study long to know a lot if he wants to succeed. Most of what he learns only warps his mind and conscience further. When he is offered the thing that could render him truly intelligent and truly wise, the thing that could make him viable and happy, he will not hear a word about it. This is due to his pack of false knowledge, which sets him on entirely unreliable foundations, and engenders thoughts, in him, which are in total disagreement with divine truth and wisdom.

In most cases, mankind need to have gone through many bitter trials and experiences, and to have been thoroughly disillusioned, before they will draw near to the light revealed in Jesus Christ, our dear Saviour.

Now, the Almighty has sent a very special message to mankind, so that they may know the truth and live it, in order to be able, even today, to be usefully at the benefit of the setting up of the Kingdom of God, which is beginning to take shape on the horizon. *The Message to Humanity* — that is, the Book of Remembrance, which the Prophet Malachi tells us about — has been

“Cast your bread on the waters, for you will find it again after many days”
Ecclesiastes 11: 1

THE postman had just delivered a big parcel containing a bundle of *Monitors of the Reign of Justice* dispatched from Cartigny (a town in Switzerland). No sooner received than opened. The evangelists in the group in the town of X, had been eagerly awaiting this sustenance, so indispensable to their hearts. So, it was with keen enjoyment that each of them set about scanning the columns of this amiable counsellor which was, once again, bringing them the splendid divine teachings which the Almighty had dictated to his dear Messenger. Exclamations of appreciation exploded on every hand: “Here, once again, is a splendid article for our good subscribers. How I’m looking forward to bringing it to them!”

“So am I. Only the other day, a friendly person I was visiting asked me to explain the very thing which is demonstrated in such a

masterly fashion in this issue. What a blessing it is to be able, by the grace of God, to spread the Truth, so clearly detailed and in such brilliant loving-kindness!”

“Also, the ‘real-life story’, how interesting it is, once again!” exclaimed Winifred, the youngest of the evangelists. “All those ‘real-life stories’ are just splendid for showing how the message of the Truth has the power to sow a radiant influence of blessing in hearts that are well disposed.”

“So now, how eagerly we are going to fold all these *Monitors*... and dispatch those that have to go off by post, so that our good subscribers may receive them as soon as possible!” said Charles.

With splendid enthusiasm, the beloved evangelists, bearers of the Good News, started folding *The Monitors*..., slipping them into their envelopes and addressing them. This work accomplished, they all crammed their bags with precious *Monitors*....

The following morning, everyone was present for the *Heavenly Dew* meeting, before setting out to bear the message. Charles, the eldest of the evangelists, offered up an ardent prayer to the Almighty, asking Him to bless the reading of *The Monitor*... by all who were about to receive it. Then, all having wished one another blessing in their day’s work, and their bags bulging with papers, they set off to carry them from house to house, to the people whom they delivered them to by hand.

Of those passionate pioneers of the Kingdom of God, one was Gertude, a middle-aged woman who was a faithful evangelist with truly magnificent courage. Every morning, she would set off carrying out her mission, far and wide across country, and fearing neither weather nor fatigue. Always, and with constant joy, she would go bringing the Good News of the Kingdom, and distributing her *Monitors*. While walking, she would

sing, in her heart, one or another of the sublime hymns composed by the Lord’s Messenger.

Today, having parted from her fellow workers, she set off, singing to herself these words from the splendid hymn no. 210:

*The Almighty is my Shepherd,
I shall never be in need;
His rod and his staff, they comfort,
Yes, they comfort me indeed.*

Feeling effectively that God’s grace was accompanying her, she was walking along joyfully at the thought of being able to gladden and comfort many hearts.

Her first visits were in a large block of flats, where there lived a certain Mrs Ida Mead, whom she often had to cheer up and encourage. She had not seen her for some time and irresistibly felt that she must bring her an influence of the Kingdom of God.

On the fourth floor, Gertrude gently

written by the Faithful and Wise Servant, mentioned in the Gospel of Matthew, chapter 24, verse 45. That message shows man the way of sincerity, of uprightness and of truth, which enables him to not go into the grave and to go from the present dispensation into that of the Kingdom of God, without suffering death. They are glorious teachings being brought to the knowledge of those of mankind who are well disposed, because the time for it has arrived.

The Book of Remembrance enables everyone to understand God's plan, the wonderful purposes He conceived long ago, for the Salvation, the Deliverance, the blessing and the rehabilitation of mankind on Earth. The Earth will also be restored to perfection during the time of the Restoration of All Things, whose first gleams are already showing.

To become viable, one has to change one's mentality, one's character, completely. One has to lay aside insincerity and become honest through and through. To become true, one must live the truth. The truth is love, that is, real love, altruistic love. Therefore, we have to learn to love in the right way, entirely selflessly, according to the principles of the Universal Law. This law requires everyone to live for the good of others: "Love God above all, and your neighbour as yourself," and: "All the law and the prophets depend on these two commandments. ... Do this, and you will live."

It is as we do our best to be rid of insincerity, that we learn to know ourselves and to mark every lack of sincerity in which our hearts are steeped. That is what we learn when we enter the School of Christ, the noble school, which is all kindness and affection. There, we learn to have open hearts and to not shut others out. We open our hearts to our fellows and do our best to exist for their good. Of course, we can only do that if we place ourselves under our dear Saviour's guidance, under the guidance of the wonderful Shepherd of our souls, who takes care of us and sees to it that no harm may overtake us. Everything he does allow is only for our good and our blessing.

The first step to be climbed to be at the benefit of that schooling for life and happiness, is the denial of self, as the Lord points out in his Gospel. He says: "If anyone want to be my disciple, he must deny himself." Which is as much as to say that none can be happy or viable if they will not renounce everything that makes them suffer and die: all selfishness, falsity, hypocrisy, etc. Thus, there is a fight against all the former habits and leanings. But gradually, as those habits are overcome, in exactly the same measure, happiness, calmness, peace, and the harmony of the truth, will sink into our hearts.

Thus, we become personalities of the Kingdom of God, who acquire noble, generous and altruistic characters, whose superiority is visible to all who draw near. It is sure that for that purpose, we have to docilely and faithfully follow our dear Saviour's school. Thus, we become creatures who are worthy of life, who are true, sincere and open, whose yes means yes, and no means no, who can be counted on and who never deceive or dissemble.

At that wonderful school of our dear Saviour, we constantly receive encouragement and blessing. We are never scolded and are furthermore always very kindly comforted, strengthened, forgiven and loved. So now, we have, in turn, to do as much for those around us. We must never scold or punish, and must always forgive, help, encourage, cheer and comfort our fellow people, and kindly point out to them — above all, with our example — the way to happiness and life.

In that way, we shall be of those about whom God says in his divine Word: "They will be mine on the day

when I prepare my treasured possession. I will have compassion on them, as a father has compassion on his own son who serves him," and also: "Then [on the 'day of equivalents' which is about to overtake mankind, due to their selfishness, insincerity and folly] you will again see the difference between the righteous and the wicked, between those who serve God and those who do not." On that "day of tribulation", as it is written further: "All the arrogant and every evildoer [those who are insincere] will be stubble. ... But for you who fear my name, the sun of righteousness will rise with healing in its rays."

Let's learn to listen

Many sayings, proverbs and quotes suggest that it is better to listen than to speak. As an example, let's start with the one attributed to Zeno of Elea, who was a Greek philosopher (c. 490 – c. 430 BC), and who is said to have remarked: "Nature has given us one tongue and two ears, so that we may listen twice as much as we speak."

The French newspaper *Ouest-France*, on the 24th of June 2024, published a relatively short article by Mr Jacques Le Goff on this subject in the "Point of View" section, which we reproduce in its entirety:

Listening

"Narrative medicine" is a newcomer to the world of healthcare. Experimented with in the United States since the 1970s, it stems from a growing awareness of the central role that listening to patients plays in a caring relationship. Its pioneer in France, Dr Rita Charon, explains: "It took me a while to realize that my patients were paying me to listen to their stories, because the essential part of caring for a sick person is understanding what they are telling you." This dimension, if not forgotten, is often neglected outside of psychiatrists' offices.

When we say "outside of psychiatrists' offices", we actually mean "everywhere". In fact, on a societal level, listening skills are seriously lacking. We talk and talk and talk, at every opportunity. We are immersed in a lukewarm bath of words that create the impression of a high level of communication and exchange. An illusion! There's an overabundance of verbal broadcasters, including on television, at an ever-accelerating pace. But what does it matter, because we don't listen much! People talk, each finding satisfaction in the speeches that public spaces allow for sharing. Receivers endure the long-windedness in which there is rarely any cross fertilization of words where listening has its place. We listen to ourselves speak more than we listen to the words of others, taken truly seriously. The dialogue degenerates into the false appearance of a duet of monologues.

But why is that? There are many reasons. The most obvious has to do with our status as "homo connectus", capable of communicating at any time and to any place in the whole world. "People talking without speaking. People hearing without listening," as Simon and Garfunkel lamented in those words from their song "The Sound of Silence" in 1964. Today, not being constantly connected is seen as both heroic and outdated.

Knowing how to take one's time

Then, to listen, one must know how to take one's time, especially in a relationship that is beyond one's control. At a time when real time imposes its law of instant alignment between will and power, and when the basic unit of time in digital technology is in the order of a billionth of a billionth of a second, we should not be surprised to see that the average attention span, and therefore listening ability, of children does not exceed... nine seconds. Hence, the absolute central importance of working on our relationship with time, in order to move away from a breathless and fragmented pace toward a

rhythm modelled on calm breathing. The quality of our life together depends very directly on it.

As the German sociologist Mr Hartmut Rosa so aptly puts it, the "listening society" must prevail over what Mrs Sibylle Veil (the chief executive director of Radio France) calls a "society of venting", in which everyone's outpouring of moods and impatience overshadows listening as the art of hospitality. There is no true listening without this open space in one's inner life as an echo chamber for the words of others.

In that sense, listening is fundamentally a welcoming disposition through which any words from elsewhere can be heard. The French philosopher Mr Emmanuel Levinas expressed it beautifully: "Before any thought, there is 'hello'," just like when passing through a doorway, we say: "After you." It is then that empathy can unfold in an exercise of attention to others, with the prospect of a deeply rooted brotherhood. Let us be pleased to see projects — sprouting up everywhere, including schools — that raise the awareness of the beneficial power of empathy, a prelude to brotherhood.

In *The Monitor of the Reign of Justice*, issue No. 3 in 2024, we published an article on attention span, which clearly demonstrates the increasing difficulty we have to concentrate. This does not only concern children and their nine-second attention spans, as the article explains. Yet this quality, attention, is necessary, particularly if we want to listen to someone, read a text, follow lessons in any discipline, or take part in meetings, conferences or any other type of event. Lack of attention can therefore prove to be a serious shortcoming, both for us personally and in our relationships in society.

Here, we are looking at the collective aspect. Listening to others not only requires attention, but also interest, even sympathy, and sometimes affection. We are unlikely to listen to someone whom we don't respect or value. So, we can see that everything is interconnected. However, it must be recognized that modern technology does not make it any easier to concentrate, or rather, it has diverted this ability towards pointless distractions and to the detriment of what is useful, if not essential: education, learning and spirituality.

Another factor contributing to our inability to truly listen to others, is that we ourselves want to speak and be heard. The above article discusses narrative medicine as a new development within various medical disciplines. What is quoted by Dr Rita Charon is entirely accurate. She says that she realized her patients were paying her to listen to their stories. This perfectly illustrates the following quote, attributed to the French poet, journalist and novelist Mr Anatole France: "We reproach people for talking about themselves, but it is the subject they know best." This is one of the main handicaps that prevent us from listening attentively to our conversation partners. We have such a strong need to talk about ourselves that we struggle to listen to others without mentioning ourselves, without bringing the conversation back to our own experiences. The self takes up so much space in our minds that it prevents us from looking at the needs or difficulties of others, or simply at what they are telling us.

The greatest obstacle is therefore our selfishness. Here, we can begin to grasp just how much it can limit our ability to listen, to understand and to be sensitive, not only with regard to our fellow people, but even more so when it comes to our relationship with God. We are so inclined to make everything about ourselves that we cannot conceive of God. We are so limited that we cannot imagine the infinite. For us, selfishness is like an inescapable horizon, a spiritual prison from which we cannot escape.

Fortunately, the Lord God, in his infinite goodness, has provided the Ransom to deliver humankind from that prison and from death. It is his beloved Son, our dear Saviour, who saved us by giving his life for us. He listened so closely to the groans of the captives of death,

knocked on a certain door. After a short pause, it opened, and Mrs Mead stood before her.

"Good morning, dear Mrs Mead," said Gertrude affectionately. "Forgive me if I'm disturbing you at this early hour, but as my work today was bringing me this way, I couldn't pass by your place without looking in on you and saying a friendly word."

Taken by surprise, and at the same time exceedingly glad of this unexpected call, Mrs Mead grasped Gertrude's hand in both of hers, saying: "My dear, don't apologize. You're always more than welcome at any hour of the day, and today more so than ever. I was thinking of you only yesterday and was longing for you to call."

"I've brought you the latest *Monitor*.... We've just received it, and I'm glad to bring you, first of all, this divine sustenance. How are you, dear Mrs Mead? Last time I called, you looked a little sad, but today I seem to see some sunshine in your eyes. Am I right?"

"Yes indeed, you've made no mistake," Mrs Mead answered furtively, wiping away a tear of emotion, for the kind words and the warm affectionate tones in which Gertude spoke to her, touched her deeply. "Do come in and sit down, my dear, and I'll tell you something that's going to please you greatly."

Gertrude eagerly accepted this invitation, glad of the pleasure she could feel in the lady's heart.

Mrs Mead asked her: "Do you remember the first time you called on me? Probably not, as you go to so many people, bringing them consolation and cheer. As for me, I can remember it as if it were yesterday. It was a year ago. You offered me a *Monitor*... and spoke to me very kindly about the Kingdom of God, which is coming. You attempted to reach me with your loving-kindness, but my heart refused to respond. I shut the door in your face, leaving you standing there with your *Monitor*... in your hand. I wouldn't

hear a word, because I was in terrible revolt against destiny and was determined not to be softened.

A few weeks later, there you were again. I felt so ashamed when I came face to face with you, for I remembered how rude I had been. As for you, you appeared to have forgotten all about it. You spoke to me so kindly and gently, and with a nobility that confounded me. That time, we spoke together for a little while, and I so well remember the warm handshake you gave me, so friendly and polite, that I was touched to the bottom of my heart."

Also deeply moved, Gertrude answered: "I remember it all so well. On my very first visit, I realized you must have some deep sorrow, grieving you, so I made it a point to think of you in my prayers, as we are invited to do by our dear Saviour. That was why I was glad to visit you again and, once more, try to give a little comfort."

Mrs Mead continued: "Yes, that was what I felt. You came again several times. Your visits were short, even very short, it seemed to me. I would have liked you to stay longer, but I wouldn't let it appear like that. Every time you came to the flat, you seemed to leave a halo of brightness, which remained for the rest of the week. I felt consoled, and little by little, I was gaining confidence in you. So, after your third precious visit, I confided in you. You were able to obtain a clear view of what was tormenting me and causing me such bitter disappointment. How sympathetically you listened to me! I still thank you with all my heart for that. I felt so relieved and so much lighter after I had poured out all my sorrows into your charitable heart. But even then, I wouldn't let it show. I accepted *The Monitor*... out of love for you, but didn't read it. Nevertheless, you often insisted that the teachings it provides are a sure foundation for overcoming all difficulty by faith. But I

that he took their place and gave his life for them, that is, for us. This is the most beautiful example of what altruism, love for others, can achieve. Furthermore, the Almighty gives the gift of faith to all who wish to associate in the Work of his beloved Son. Through faith, by complete self-denial, we can overcome our selfishness and, to the same extent, acquire the altruism that will enable us to not only listen to our neighbour, but, above all, to Almighty God, and to then do what He recommends for us, which will guarantee us life forever.

Another exemplary dog

In the French *Détective* magazine, issue number 1,021, among other animal stories, we quote the following lines from a report by Frédéric Argelas:

A dog in the operating room

The nurses at the Cleret Medical Clinic — in the city of Yvetot, in the area of Seine-Maritime [in the region of Normandy, in northern France] — were able, a few months ago, to judge the love of a dog for its owners. One January day, Mr and Mrs Jean Dubarry, together with their dog “Kali”, got into their car. They were driving in the direction of the city of Rouen. Suddenly, on a turn of national road 13bis [RD 6015], the car skidded on the ice and wrapped around a tree. From that pile of scrap, we removed the seriously injured driver and his wife. Kali was unharmed...

At the moment of the impact, Kali was laying under one of the seats. While the injured were being loaded into the ambulance, the little dog walked around the crashed car, moaning. The ambulance left for Yvetot at high speed. Far behind the ambulance, this little ball of white fur was running and following it on the road...

The little ball of white fur, which was Kali, was discovered half an hour later in the operating room of the clinic! This little fox terrier began to lick his master's hand. For the entire duration of the operation, he remained seated at the door of the operating room, silent and attentive. Kali, alone, had managed to find the trace of the ambulance, in the middle of the city; he had managed, by some miracle, to slip into the clinic and now patiently waited for the end of the operation. Unfortunately, Mrs Dubarry had died on arrival at the clinic, and her husband was not expected to survive the operation. Kali's mad dash had only served to witness his master's last moments. The nurses gently took him and led him to another building of the clinic. There, they gave him food and put antiseptic lotion on his bleeding paws.

Mrs Dubarry's mother, who was contacted by telephone, arrived at the clinic shortly thereafter. She identified the bodies of her daughter and son-in-law, and saw the sad look of the small fox terrier, lying down, snout between his front legs. Since then, Kali has been living with the old lady. But every time a car stops near the front door, or someone rings doorbell, the dog leaps with yelps of joy, and the old lady can't stop a tear from rolling down her wrinkled cheeks. How do you explain to a dog that its love is not enough and that death sometimes overrides everything?

We are very impressed, and even encouraged, when we see traits of loyalty manifested to that degree in our four-legged friends. This makes us all the more understand how truly criminal is the way that so many poor humans behave towards beings that can give such examples of loyalty.

We also have a better understanding of the cruelty of vivisection (animal experiments) which continues to be practised in so many millions of cases, reflecting the barbarity and insensitivity of the heart of so many poor people who are supposedly learned. A writer cited the case of a young lady who thought that animal experiments were acceptable. The writer said: “If the nails of this young lady were torn off alive, she would certainly

change her mind; but, in any case, she could no longer scratch the opponents of vivisection...”

All those practices show how poor humanity, of whom we are part, has morally and spiritually degenerated.

On the other hand, how impressed we are to see the sublime greatness of God's ways and of the Work that the Almighty has envisaged by his beloved Son, so that the new times of the Restoration of All Things may be introduced! The wonderful and united family of all humanity who will then be formed on Earth, will be an extraordinary testimony of God's love and his omnipotence.

Let us therefore allow our hearts to soften and be increasingly impressed by divine ways, and let us resolutely turn away from everything that is contrary to the Universal Law of altruism and devotion.

The effects of finance on the environment

Money holds great importance in our society. An exaggerated importance, one might even say, if we consider what it forces those who manage and use it to do, often for purposes harmful to the planet and humanity. This is what the following article in the WWF Magazine, 1/2025, reveals:

The power of money.

Swiss banks and investors continue to finance environmentally damaging activities, such as rainforest devastation and oil exploration. The financial sector is thus exacerbating the climate crisis. It is high time for change.

Ghawar, in eastern Saudi Arabia, is the largest oil field in the world. This area of 8,400 square kilometres could hold 14 times the volume of Lake Geneva. Discovered in 1948, this oil field marked the beginning of the rise of this desert country and the success of the Saudi Arabian Oil Company, abbreviated to Saudi Aramco.

The world's most climate-destroying company

This state-owned group is, by far, the largest oil and gas company in the world. According to the United Nations (UN), it has been responsible for 4 to 5% of global greenhouse-gas emissions since 1965, more than any other company. This is despite Saudi Arabia's commitment to meet international climate and biodiversity targets, at least on paper. However, Saudi Aramco intends to continue growing and expanding its oil and gas operations. The company sold a small portion of its shares in 2019 and 2024, for around US\$40 billion. Among the buyers were the former Credit Suisse, and UBS [both Swiss global investment banks].

According to an analysis by Profundo [an independent research organization], commissioned by WWF, UBS invested nearly US\$40 billion in companies that promote fossil-fuel exploration, for its clients, from April 2024 onwards. The climate strategy of UBS, which has now merged with Credit Suisse, does not include minimal restrictions on the fossil-fuel sector. Under these conditions, the bank fails to meet its own standards, let alone international targets.

It is in good company in the Swiss financial market. Every year, Swiss banks, insurance companies, wealth managers and pension funds, invest several billion Swiss francs in environmentally harmful activities. As an internationally important financial centre, Switzerland therefore exerts a far greater influence on the climate and the environment, than its size would suggest.

Money is also a raw material [commodity]

Food, clothing, smartphones and cars: everything we buy and consume is made from raw materials that have been extracted from nature. In the meantime, many people now consider sustainability in their purchasing decisions: locally grown organic vegetables, clothing

made from eco-friendly cotton, fair-trade smartphones, and electric cars. This is a welcome development.

“In principle, we should also consider money as a raw material, which we earn in one place, use again elsewhere, and which can have positive or — much more often — negative effects on the climate and the environment,” says Miss Amandine Favier, who is the head of the Sustainable Finance department at WWF Switzerland. While our purchases are important, so too is knowing to whom and for what purpose we are making our money available in bank accounts and investment funds.

After all, we are not the only ones deciding on how our capital is used. As long as we don't use it, banks lend it to companies to make a profit. The financial sector is, in a way, the brain and the circulatory system of the real economy. Banks and other financial institutions decide which sectors of the economy receive money for their activities, and under what conditions.

Banks play a decisive role in the climate

“Financial flows determine the long-term performance of the economy. The urgent transition to sustainability can therefore only succeed if the financial sector takes action,” says Amandine Favier. In concrete terms, this means that it must stop providing money for activities that harm the environment, and instead prioritize financing for business models that contribute to making the economic system more sustainable.

The international community has recognized that and included the redirection of financial flows in the Paris Agreement on climate change and in the Kunming-Montreal Global Diversity Framework. In practice, however, the opposite is unfortunately true: according to the United Nations Environment Programme, private financial flows of about US\$5 trillion are directed every year towards activities that harm the environment worldwide. Less than 1% of this amount is devoted to nature regeneration.

As a result, every year, there is a shortfall of several trillion US dollars in meeting the environmental and climate goals set by the world's governments. At the same time, costs are rising. It is estimated that over the past 20 years, the economic damage from extreme weather events caused by the climate crisis alone, has amounted to nearly US\$3 trillion.

No “green” banks

WWF analyzed the 15 largest retail banks in terms of their efforts to protect the climate and biodiversity. They are banks that serve individuals and small customers, such as cantonal [state] banks, where most Swiss people have an account, a loan or a mortgage. The analysis shows that none of the assessed banks have taken sufficient measures to protect the environment. On average, the sector only scores a 2 out of a possible 5 points.

“Compared to the last ranking in 2021, we have seen some progress. It is encouraging that banks are taking climate protection increasingly seriously,” says Dominik Rothmund, a co-author of the report. Nevertheless, no bank is on track to limit global warming to 1.5 degrees Celsius. “Biodiversity protection plays virtually no role for banks. This is very disappointing.”

Nevertheless, we have the power to change the situation. “Nowadays, some banks offer savings accounts, loans or other financial products, linked to sustainability,” adds Dominik Rothmund. It is therefore up to customers to ask questions, to make different choices and to select the right bank. After all, it's in the interest of all banks to meet their customers' needs.

A look beyond the border

The Swiss financial sector does not stop at retail banking. When it comes to cross-border financial flows, Switzerland is a global heavyweight. The country's financial institutions manage global assets of over 8 trillion Swiss

didn't take your advice. When my husband would come home late at night, drunk, and carrying on dreadfully, I used to think to myself that I should read *The Monitor*... and that perhaps it might give me some comfort. But immediately afterwards, I'd think that it wouldn't be of any use and that nothing could comfort me in my sorry condition, for you know how much I loved my husband, in spite of everything, which made the pain so much worse.

Fortunately for me, in my great distress, you always used to turn up at just the right time, when I was at the end of my tether, just when the blackest thoughts were crowding into my mind. How patiently you always listened to my complaints! Yet it was on your head that I would pour out my displeasure and my disappointment, almost laying the responsibility for my lack of success at your door. I had to empty my heart of all the accumulated bitterness. Then, what gentleness

in your words, and what tenderness in your answers! You used to ask me, with such motherly kindness: 'Have you sought inspiration from the precious advice of *The Monitor*...?' and I always had to answer: 'No.' But you never tired. You repeated every time, with the same kindness and the same conviction: 'Read it, dear Mrs Mead, and think about it. It is health to your bones, and joy to your heart. You will obtain blessing, you will be able to bear your troubles much better, and in the end, you will also bring the blessing to your family, whom you will have attracted to yourself. Then, things will change, you'll see, and sunshine will return to your heart, for God is faithful.'

On one of your visits, before leaving, you asked me whether you could pray with me. Nothing in the world has ever moved me as deeply as that. I was seized with a vision, like a film showing me all my early years, when my dear mother, who was very devout,

used to encourage me to seek help in prayer, and then, your humble plea, my dear, I shall never forget it. You asked for forgiveness for my husband's behaviour. This was the great point that struck me. Then, you asked the Lord to help me make up my mind to read *The Monitor*..., so that I might clearly understand how to start finding 'the fountain of life and happiness'. All this was quite new to me."

Gertrude listened with deep emotion to what her cherished friend was telling her. She was not ashamed of the tears that filled her eyes, for she had struggled long and earnestly in prayer on behalf of this dear lady, so that she might allow herself to be consoled by the precious teachings and truths contained in *The Monitor*....

"Now, listen to the end of my story," continued Mrs Mead. "As I said, your prayer stirred me to the bottom of my heart. The moment you were gone, I started reading *The Monitor*..., and it immediately caught

my interest. I decided to take out a subscription. Unfortunately, while I realized how well founded its advice was, I failed to obtain the benefit of putting it into practice. So, how much I went on being defeated, in spite of all 'the light of the teachings' received! At first, I used to break down and weep when my husband made his terrible drunken scenes. It was always the same: Saturday nights and all through Sunday... Then, beside himself, my husband would rush out of the house and slam the door, with hurtful words, which used to wound me terribly. Then, I tried to stand up to him, to reason with him, and to show him the baseness of his line of conduct, and all of this, in spite of the advice, to the contrary, contained in *The Monitor*.... On occasions, I flared up, which led to vain bickerings, and then hatred, once more, raised its head in my heart!

So, one day, I said to you: 'It's no good, I can't get over it.' Then, you comforted me in

francs [CHF8 trillion] [US\$9.66 trillion], and cause significant damage through their international business dealings. Every year, billions are spent on environmentally damaging activities abroad, including rainforest deforestation, and coal and oil extraction.

“While the Swiss economy and individuals are making increasingly greater efforts towards sustainable development, the Swiss financial sector is causing carbon-dioxide [CO₂] emissions that are at least 18 times greater than those produced within Switzerland,” criticizes Stephan Kellenberger, a sustainable-finance expert at WWF Switzerland. “The Swiss financial sector should no longer finance or insure activities that harm the climate, for which the environment and future generations will have to pay the price. The longer we wait to act, the higher that price will be.”

No money for environmental damage

Tired of waiting, a broad alliance — composed of WWF and representatives from nearly all political parties, the financial sector and civil society — has already taken action. It has defined new rules for the financial sector, and, in November 2024, launched a popular initiative: “For a sustainable and future-oriented Swiss financial centre (a financial-centre initiative)”.

“The self-regulatory measures taken by the industry and those decided by the federal government, are not enough,” says Stephan Kellenberger. “We demand that billions must no longer flow into climate change or environmental destruction, and that the financial sector takes responsibility for its significant role.”

A utopian goal? “Not at all,” retorts that WWF expert, who points to the initiative’s pragmatic approach. Moreover, representatives from the financial sector also support it, such as Michaël Malquarti. As the Chief Risk Officer of a Geneva-based fund-management company, he explains that some players in the Swiss financial industry have already taken steps to reduce their environmental impact: “Voluntarily, at the request of their clients, or because they are subject to stricter regulations in other countries. But others are dragging their feet.”

The initiative creates equal conditions for everyone.

“This way, we avoid windfall profits, and distortions of competition,” says Michaël Malquarti. It respects the fundamental principle of the free-market economy: the prohibition of harming others through one’s own actions. Stephan Kellenberger adds: “Instead of contributing to the destruction of our livelihoods, these billions can help preserve them.” The initiative would make it possible to invest the freed-up funds in a sustainable economy, which will secure our future and encourage the innovative strength of businesses, rather than endangering them.

Successful change

In Frauenfeld [a city in north-east Switzerland], a company is proving that this change is possible. In a machine room, the deafening noise of engines creates a misleading impression. This heating plant is, in fact, powered by wood collected after storms or infested by pests, as well as by waste from sawmills and landscape maintenance. It transforms all of this into renewable energy for 8,000 households. Most of the required electricity comes from a huge solar installation on the roof, while part of the CO₂ emitted by the process is stored in “biochar”, which is then used in agriculture. In the end, this energy production prevents more emissions than it generates. The project’s overall environmental impact is therefore positive.

Science fiction? No, and it has been a reality in north-east Switzerland for nearly 3 years. The Bioenergie Frauenfeld AG [company] power plant cost CHF45 million [US\$57 million] and is co-financed by the Zurich and Bern cantonal banks. Projects like this demonstrate that the transition to a sustainable economy is possible and, more importantly, that it has already begun. Progress has been tentative, but favourable framework conditions could enable giant strides forward.

The actions taken by those defenders of nature and the climate, are very encouraging. They demonstrate a growing awareness of our planet and its inhabitants. But they are taking on a formidable opponent: money. However, we are pleased to see that some leaders in the financial sector are becoming aware of the environmental stakes. It is high time, because the damage

caused by pollution, deforestation and so on, is already enormous.

A recent study reveals that in recent years, 72% of the funds allocated by European banks to oil and gas companies, have financed their fossil-fuel activities, while a much smaller proportion has been devoted to the development of renewable energies. Investors are looking for the best and fastest returns.

However, there is a growing trend towards increasing investment in clean energy. In 2024, global investments in clean-energy technologies and infrastructure, reached nearly US\$2 trillion, almost twice the amount invested in fossil fuels.

That, of course, only concerns the climate, but there are other sectors of the economy that generate substantial expenditure, such as the armaments industry, for example. Due to geopolitical tensions, global military spending is increasing. This has also recently been the case in Europe.

All of that does not pave the way to peace among nations, and yet this is precisely what the world needs. Fortunately, we know that alongside our society that is struggling with seemingly unsolvable problems, there is a people of goodwill, called the Host of the Lord, who aspire to justice and brotherliness. They are mobilizing and fighting against error and lies, both within themselves and around them. They bring Good News and announce the Restoration of All Things, which will soon be established over the whole world, in accordance with God’s will.

Those people do not associate with finance, militarism or even religion. They seek to be led by the Lord Almighty and our dear Saviour. The true Church of Christ is their model and defender. At present, these people are few in number, and their weapons do not destroy, plunder, kill or harm. Furthermore, their motto is to exist for the good of their fellow people.

In the Great Tribulation, which will soon break out on Earth, all people of goodwill will join those defenders of truth. They will be guides who lead them to the Promised Land, where there will be no more wars, no pollution and no harm. Everyone will learn to love their neighbour and live in happiness.

a most motherly way. You said: ‘Stick with it, persevere, there is victory at the end of the road. You’ve made some headway, in any case, and I’m sure you’re going to succeed.’ Then, you kindly and gently pointed out that arguments and bickering lead nowhere and that they simply make things worse. You told me that one who insists on being in the right is always in the wrong, because that isn’t the principle of divine love, which bridges gaps and is able to pass for being in the wrong for the sake of peace. You gave me to understand that it is the one who gives in out of love who is the stronger and who is in the right. You also taught me that example is a splendid power of education, an influence, which penetrates by slow degrees and will finally convince the most headstrong opponent. Above all, you demonstrated, to me — with your own line of conduct, your unfailing patience and your affection and gentleness which never changed — that love is truly stronger than all else. At last, I was conquered, irresistibly drawn on, by the splendid example you set me.”

Mrs Mead stopped for a moment, sobbing. Then, she went on with a profound expression of gratitude in her eyes: “Then suddenly, the feeling came over me that I could also do the same, and that victory could be mine if I followed your example. I was now determined to exert myself with all the strength of my soul, and to ask for divine assistance to face wickedness with kindness, and fury with calmness, and to have nothing but sentiments of affection in my heart towards my husband, and compassion on him.

My dear, I put all I had into it. I wrestled with the Lord’s assistance, thinking of you all the time, and took the principles of *The Monitor*... for my foundation, and thenceforward was able to savour and value them to the full.

Just think, only recently, one evening, my husband said, with tenderness in his voice, which I had not heard for ages: ‘Ida, for some time now, you’ve been quite different towards me. You’ve been speaking quite differently. You don’t nag me anymore. I’ve been waiting, and I’ve been watching you, for I thought it was a passing mood. But I’ve come to realize it’s a permanent change and stable. Your nagging used to make me terribly angry! I couldn’t stand it, for I already had a hard enough time with my own conscience, without the added hurt of your reproaches. But now, you’re always calm and always kind, and you

lavish care and devotion on me, no matter how bad-tempered I am, in whatever condition I come home, and at whatever time. So, you see, my dear wife, I admire and respect you, and you’ve conquered me, in spite of me being determined to resist. I’ve decided to give up my disorderly life and wicked ways. Please forgive me, my dear. I’ll help you all I can, like I used to, and be a good, affectionate and kind husband to you. If you’re willing, we’ll make a fresh start, like things were when we used to be so happy in our marriage. I’ve made up my mind not to go out any more on Saturday nights or Sundays: we’ll spend them at home together.’

My dear, that was the most splendid day in my life. Asking for my forgiveness again, with tears in his eyes, my husband took me in his arms. Then, holding my hands, he asked me: ‘Tell me, where did you get the strength of character, such noble sentiments and so much kindness from?’ Then, I showed him *The Monitor*..., saying: ‘This is my guide and counsellor.’ He took it with profound respect, and said: ‘Let’s read it together, shall we?’

When we had finished reading the first article, my husband exclaimed: ‘The man who wrote that is great-hearted and extraordinarily noble; he must be living in close communion with God. He must have rock-steady faith and a truly clean heart to have been able to bring forth such splendid things and open up, to mankind, the way to true happiness, laid out on the unshakeable foundation of truth.’”

News in brief of the Reign of Justice

On the 21st and the 22nd of March, the dear Family of Faith in Germany gathered in Sternberg Castle. We are pleased to reproduce below a summary of the exposés from these two congress days:

The *Heavenly Dew* Bible text on the Saturday was this reminder from Apostle Paul to the Corinthians: “You are not your own [you do not belong to yourselves], for you were bought at a price. Therefore, glorify God in your bodies.” 1 Corinthians 6: 19 and 20:

“Here we have a lesson of great depth and immense importance. It is essential to remember that we do not belong to ourselves, since we have been redeemed at such a high price, namely, by the precious blood of the Lamb of God. ... Do we always appreciate it? ... Do we value this immense and unfathomable

love so much that we want to leave nothing undone in expressing, to the Lord God, the full extent of our gratitude? ...

When we have gone to great lengths for someone, they become very dear to us. This helps us to understand just how much the Lord Jesus loves us. It is the full power of his love and tenderness that he pours out on those whom he has redeemed by his precious blood and who have entered his school. They are treasures of goodness, affection and attachment that he has for us, of which we have no real idea. We come to understand them in the measure that we become capable of loving in return. ...

Let us try to fully grasp this truth: the Almighty gave what was the most precious to Him, his beloved Son, to redeem us. When we realize the marvellous harmony and the sublime intimacy that existed between the God and his beloved Son, the Only Begotten of the Father, we better understand the enormous price that God paid. ...

We could spare ourselves a great many difficulties by subordinating all our affections to the love we should have for the Almighty. ... This is the great secret of success. We shall then acquire unshakeable faith and demonstrate that we have learnt to no longer belong to ourselves, but to Him Who saved us, because we only do his will, which is good, gentle and perfect. We shall then belong to the Lord God — through his beloved Son, our dear Saviour — for his glory.”

On the Sunday, the *Heavenly Dew* Bible text was this invitation from Apostle John in his First Epistle: “My little children, I am writing these things to you so that you will not sin. But if anyone does sin, we have an Advocate with the Father: Jesus Christ, the Righteous One” (1 John 2: 1). The dear Messenger also commented on this, as follows:

“It is a matter of establishing God’s Kingdom on Earth. We must therefore be courageous people through whom the Lord can do his Work. The greatest courage that must be shown is that which consists of getting rid of our ‘old self [old man]’, with its selfishness and its habits. ...

We have, at our disposal, wonderful compassion and divine benevolence in order to reach our goal. How do we stop practising evil? We must love. Love is the fulfilment of the law. How can we love? By following the divine process, which begins with self-denial. There is no other way. ... Love goes very far. When we think about the description of love,

given to us, by Apostle Paul, we realize just how far it goes. ...

Selfishness and pride completely distort our judgement. Then, it is always the others who are at fault. It is because of them that we made a mistake, and so on. ... Let us be careful to not blame others for our own faults, because then the Lord can no longer help us. We must, at least, be honest and sincere enough to know ourselves. Then, the Lord can help us. But He wants us to fight against ourselves. Then, we are full of joy and enthusiasm. ...

As our heart becomes more noble, temptation loses its power over us. We are only immunized against sin through the change of our character. ...

It is not outrageous efforts that are asked of us, but a great interest that must stir our hearts in such an irresistible way that we cannot do otherwise. This interest is what binds us to suffering humanity, whom we want to save. It takes hold of our whole heart to such an extent that, from the abundance and the intense ardour of this interest, we can deploy all our zeal and make every effort to achieve it. ...Without this driving force of love to fuel our impulses, we will not succeed. ...

There must always emanate, from us, a fluid, a benevolent influence, that inspires our fellow people towards nobility, sensitivity, tact, respect and kindness. For these feelings to dwell within us, we must nurture them with great care. ... The Work we have to do requires, of us, divine sentiments in perfection, the forgetting of ourselves, and the complete death of our selfishness. It is a matter of the Salvation of humanity. ... Let us fully understand the situation and no longer hesitate. Let us set to work in order to, once and for all, overcome evil within us, with good, and without any compromise with the old self.”

We thank our dear faith brothers and sisters who devoted themselves to preparing this congress, and we encourage everyone to make good use of these very precious instructions.

We again mention the upcoming congresses that will take place, God willing, as follows: Turin, Italy: July 25 to 27. Lyon, France: September 5 to 7. Sternberg Castle, Germany: September 26 and 27.



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