



FRANCE AND GOD

CHAPTER 8

For to him who has will be given, and from him who has not will be taken even what he seems to have. And put out the servant who is of no profit into the outer dark: there will be weeping and cries of sorrow.

The way of the nations

The first civic duty of the Christian

We will use in this chapter the various historical parallels that we saw to let's lead in a thought of which each one will draw what is appropriate to him according to his vocation. Our task is not to privilege a political party more than another, even if we inevitably will emphasize certain carnal characteristics of our various political regimes. We will remain attached to the widening of our glance on our world in unceasingly conflict, to the detriment of so much of lives crushed by misfortune, sometimes for glory, the richness or the domination a few peoples.

It is because we attach often much more importance to the collective conscience born from the genes of our ancestors and manage it according to a poor logic as old as Methuselah, than we fall down so easily in precepts other than those that we recognize as right in Jesus-Christ. We especially find it in policy, as we add to the Christian precepts the difficult management of a country always subjected to the outstanding ideas of the contradictors. This is why we will together make connection between our various policies and the Christian ideal so that each one preserves what seems to him good, beyond the left or right-wing policies.

The civic duty of the Christian is the first rules to which we should be all attached, **beyond our bias and of any external influence.** In my first years of conversion, having not acquired yet myself the understanding, I agree that lesson is right like certain Christian areas encourages not to be interested by: "The businesses of the world". The Paul apostle speaks about it in the passages that we will read, but about which world speak does? (*Ephesians 2-1/2*) *And to you did he give life, when you were dead through your wrongdoing and sins, In which you were living in the past, after the ways of this present world, doing the pleasure of the lord of the power of the air, the spirit who is now working in those who go against the purpose of God; (2 Timothy 2-4/5) A fighting man, when he is with the army, keeps himself free from the business of this life so that he may be pleasing to him who has taken him into his army. And if a man takes part in a competition he does not get the crown if he has not kept the rules. //*

It is always about the same world of covetousness after which our carnal heart can still run. If we on the other hand look at to the praises that Jesus made in connection with the behavior of the widow, for the two pitas that her gave in offering to God, whereas these two very small coins belonged to her necessary to survival, (see Mark 12-42/44) he did not reproach her badly for managing her house that she neglected by-there, quite to the contrary.

If thus to manage its house with the assistance of God, becomes a spiritual act, to work to manage its country with His assistance, becomes also a spiritual act. Contrary, the one who will act carnally in any management of its country will be reprehensible as it will be it for any other carnal act.

This is true for the political leaders, but the Christian ordinary citizen, have it right to be dissociated from the remainder of the nation in a country with democratic nature? We have the biblical example of all the important figures who did not separate themselves from the remainder of the nation, but they

were assimilating themselves to the people in a general repentance, when God made the decision of a collective sanction because of the misdeeds sometimes of only one of them!

Perhaps some see in that only normality, knowing these men were being the "head" in report to the remainder of the nation? It was however not the case of certain prophets who for themselves were simply attached to their function. This attitude does not have thus to be adopted by the only reigning "head", but well by each one, and particularly in our nations whose representatives are elected to universal suffrage.

If, as an human being, we want to be victorious of our own flesh, we must make live of advantage the share of the Spirit. **It is exactly the same in a nation, but how that could it be made, if the one who believes itself to represent the Spirit, disdainfully move apart itself from the evolution from its universe of life, and does not assume the share of responsibility to him?**

We saw how much all the unkind remarks addressed to the spiritual drivers were true for each one in Jesus-Christ, knowing that in Him we all are priests. Do you believe that it is different in a democratic nation? We indeed don't find in a democracy the only attachment of heart to the life and the progression of the nation, but a participation in whole share of each cell of this one to determine its "head", therefore its policy. We can not agree with the opinions of this head without us to dissociate some for all that, because the solution lies rather in a better personal investment than in a denigration of the others.

It is indeed easy for us not to take account of our small ballot paper, to see even our abstention, which is still worse, not to carry with the others the weight of "our" collective faults. We then adopt the attitude that we denounced in the preceding chapter to make rebounds on water, because we dissociate ourselves from our head for better being able to criticize it. We can be French, American or Russian citizens; we are above all citizens of the Christian world with all responsibility that represents in front of God.

If we aspire to make the will of God in any field that it is, then wait us to have to give an opinion at least by our ballot paper. The Christians should not say like the others, "they are all similar, one's as bad as the other". God knows the heart of each one, and knows where any man will lead the world. He is then good in all truth and humility of heart to trust God more than the man, even and especially in front of the one who would present in the form of an envoy of Jesus. It is not with the flowers but with the fruits that one recognizes the tree.

The abstention and the bias, are the principal weaknesses of the democracy, and give reason to the extremism. The first, the abstention is equal to half-heartedness in the faith, and the other, the bias equal to the refusal of the distinguishing of God to the profit of our carnal blindness. If we are not ready to follow God to put a ballot paper in the ballot box, and by some unhealthy remarks towards our leaders we condemn them in the integrity of their own feelings, aren't we then judges with the iniquitous thoughts? Better is worth to pray usefully for them, grateful that the larger the task is, and more difficult it is to accomplish it with integrity.

What prevents God from usefully guiding us in steps of this kind, is once again our facility to fall into the exaggeration from the carnal overflows which he wants to avoid us. How is it easy for us indeed, when we have the impression that God spoke in our hearts, to impose our perceptions on the others in a lack of respect of the man. It is by this skew that we are falling in the desires of the world, because we enter carnal rivalries coming then from this ancient software. If we refuse to follow God in the ways that He puts in our heart because we recognize ourselves only in ways of right or left, it is that we possibly prefer to sin than us to stand before God to make his will.

With these errors we could add inconstancy and opportunism, and it is right for this reason that in the simplicity of our heart we must recognize ourselves inapt in front of God for a right standpoint. We must always be ready to follow Him in all sincerity and humility, because nobody better than God can know the thought and the evolution of all elected person in front of the difficulties and temptations he will meet. This is why we must more trust to the Spirit of God than to the words or the expressed feelings. We already noticed it for the couple, also close relations we can be sentimentally one another, more our carnal presumptions are tall before the marriage, more we risk to be disillusioned very quickly. It is the same thing in policy.

Where is placed France?

This introduction towards the political world highlights how much we must feel concerned by the life of our nation beyond political management itself. The onus is on any Christian to seek the balance of God for its environment, without entering in judgment towards whoever. God wants to bring to each one the best, and does not want imbalance between the head and the body, the more so as in a democracy we are at the same time member of the head and the body.

If we do not have to condemn anybody, we do not have however to bury our head in the sand on the bad collective behaviors that the policy generates. The mercy of God is to guide us towards the best and not to let to us be inserted in contrary ways with His. That implies that nothing will be done without conflicts, because in opposition to the faith there is always a share of our flesh that is opposed to it. If this faith is managed in all humility according to God, it will produce balance in the long-term, the "excesses" of each one being sanctioned by a loss of the power. Thus we see governments from right and left to follow them in France, because in the ideology of the collective memory that leads it, each one is sanctioned by the people become sovereign, even if God remains the supreme authority. France is not alone; and no nation escapes from this, even if some are more stable in their collective ideal, a larger majority recognizing God in the same gradation of their collective memory.

This is why our historical parallels try to bring an interpretation of the carnal dimension to which we are subjected, when we walk with bias. God is not God of the "parties", but of truth in all man. These images, which we defend bitterly like big cats, are those on which we are dependent beyond humility in which God wants to lead us in Jesus-Christ. We then let ourselves carry by rivalries, as of the moment when those show our superiority; from the moment when it would be only to justify the Christian superiority for example.

If it is the demonstration of the Christian superiorities that motivate us, they are not any more those of God who lead us! Just like Israel, quite willing to the reigning Jesus, but did not accept it suffering, us Christian, we frequently act in the same way by seeking an appearance of lords, but especially not of the lords of humility. We aspire so that God expresses His royalty, provided that it is our standing that is increased.

Our first reason should be to love us one another as He loved us, and not to let us lead by our flesh in preserving the image that Satan inculcated to it, in the pride and the superiority of a king. The image that we prefer is then not that which God gave of Him in humility through Jesus, but that of "**the man king**" who reigns on his kind as if there were no tomorrow and who redistributes his crumbs to the poor. The only equitable royal share in us, is in the human dignity to which has right any individual in an approval of the Spirit and not of the flesh has, in the respect of ourselves. God not wanting men with dubious manners! He wants our respect, one from the other, just like the respect of ourselves, but never in the superiority. **We are besides of royal class higher than Satan, only in the measurement of HUMILITY in which we are in Christ. We are inferiors to him in all points if not, never forget it.**

How right is it easier indeed to follow our collective consciences based over centuries of experience, than on the faith in which it is necessary for us to advance in full water without really knowing to swim. It goes from a man like nation. If a nation prefers to resemble a rich "head", which reigns on the other parts of the miserable body that are two thirds of our planet, she prefers to act like Louis XVI who preferred to nourish itself, and to redistribute only her crumbs to the poor. What would happen then of a nation and the whole of our world, if we all were in Christ? Would we find always normal to privilege some compared to others? Which criterion would we use? This of Jesus, whereas His word is to love even our enemies? This is why beyond our various national collective memories, which lead us to left or right-wing policies, we must take care above all with balance for each one among us and the whole of the nations.

It isn't a secrecy for anybody, the richest nation of the world that are the United States, imposes of qualities to the other peoples that it refuses to put into practice itself. It denies itself for example to go to great expense of the change of energies, but in addition wants to be the head of our planet, whereas it is itself Christian from its constitution and by the dominant one of its people. Isn't this there a deep ambivalence?

We do not have in that to make the lawsuit of this nation, who is currently the perfect example of the faith managed by a carnal psychology. Their ideals are often creditable and did not escape besides Karl Marx with respect to Abraham Lincoln. It however does not come out less from it than these people that often individually seek the will of God in the Spirit, reacts carnally to excess in their presumptions of acquired invulnerability of their ancestors English, who negotiated since centuries with a monarchy that they kept like the floret of England.

This is why the United States continues to structure their country according to their English ancestors while elevating richest on a much higher level, even if this system generates a lot of underprivileged. In their foreign relations, they behave mainly as a lord of the ground, because they learned how to operate to arrive at the first places, and continue to do it among the nations. They act as if their position of leader gave them the right to become Seigneur and Judges of the world, whereas it gives them opportunity and the duty to put charity into practice, in the fundamental behavior: **To refuse the competition between nations.** They now manage their republic like a royalty on the world and often drag the people of Israel to be made in the same way, it which preferred to promote a king in the place of its God, but was invaded by the empires Persia then Roman.

We do not have therefore to cast a stone at the United States, because the carnal image that leads them, proves they are only men made to the image of God, like each one among us. The royalty is not a man question, it belongs to God. From the “**man king**” who represents the splendor, the man passed to the kings of the finance, the industry or the data processing, which reign on the world, but the references whose each person could draw from “**its good**”, made him forget this one of Jesus and the poor Lazarus. *(Luke 16-19/31) Now there was a certain man of great wealth, who was dressed in fair clothing of purple and delicate linen, and was shining and glad every day.*

And a certain poor man, named Lazarus, was stretched out at his door, full of wounds, Desiring the broken bits of food which came from the table of the man of wealth; and even the dogs came and put their tongues on his wounds.

And in time the poor man came to his end, and angels took him to Abraham’s breast. And the man of wealth came to his end, and was put in the earth.

And in hell, being in great pain, lifting up his eyes he saw Abraham, far away, and Lazarus on his breast. And he gave a cry and said, Father Abraham, have mercy on me and send Lazarus, so that he may put the end of his finger in water and put it on my tongue, for I am cruelly burning in this flame.

But Abraham said, Keep in mind, my son, that when you were living, you had your good things, while Lazarus had evil things: but now, he is comforted and you are in pain. And in addition, there is a deep division fixed between us and you, so that those who might go from here to you are not able to do so, and no one may come from you to us.

And he said, Father, it is my request that you will send him to my father’s house; For I have five brothers; and let him give them an account of these things, so that they may not come to this place of pain.

But Abraham said, They have Moses and the prophets; let them give ear to what they say.

And he said, No, father Abraham, but if someone went to them from the dead, their hearts would be changed.

And he said to him, If they will not give attention to Moses and the prophets, they will not be moved even if someone comes back from the dead.//

Jesus raised from the dead, but each one let is itself modeled by the faith for as much? This is why it is so difficult to the “rich person” to enter in the kingdom of heaven, whatever the source of its richness, material, intellectual or spiritual. This richness weighs on any Christian who prefers to agree to his collective memory more than with the Spirit of God. In the same way, the monetary imperialism, which seeks to keep the head of the world, acts with the image of a king who enslaves the whole of the peoples. It should rather seek best evolution for each one, and to give to God one's complete confidence and freedom to deal its own incomes. The result would be completely different.

The lords of yesteryear perceived a crowd of the taxes on poorest, to build fortresses that protected them. Thus, to preserve their position of world leader, the United States requires the effort of new energies nonpolluting of the poorest nations, knowing these equipments involve an investment four to five times higher than traditional energies as petroleum.

They refuse to divide the expenses which would not enable them any more to keep the first place, and prefer to agree to a globalization from which always arises a “first ” which is believing itself gaining, whereas we become all losers in front of God. They are otherwise misused by misleading appearances, when their crumbs are redistributed by NGO, which nourish their national clear conscience of large Lords. The domestic policy is in approximation identical, and is more like a “**forced march**” subjected at the policy of the profit than a “**walk near a quiet river**” in a will of social mutual aid. As long as the first world place is theirs, this social does not do too much movement, which amounts to think in the majority that they are being blessed of God. Human dignity to which we gave the right to remain of royal size there are some lines, would however apply to good number from them, because the underprivileged classes however do not miss.

The bases of value of many Christians is indeed distorted by an erroneous image of the success, because at the time of the Judges His people preferred the man instead of God, and deprived us of

the example that God wanted to give to the world through an institution guided by Him. Israel made it to seek the image that was suit to him from which we are still marked.

We will thus take the arguments of those who want to become strong, rich and powerful, and will concede to them that to be able to come to assistance of unhappy, it is needed is not it, oneself. Did one however never see poor sharing his only piece of bread with poorer than him?

Charity is thus not a question of richness but of heart. The richness of a man do not lie indeed in the gold that he can pile up, but in the integrity of his heart. This American people isn't it that which France helped to free oneself from the English yoke and it returned it to us to the centuple, there is no more few decades? This is why we must look at this wonderful people like a victim of its collective memory developed like idolatry beyond the precepts of God. If we cannot it, we must request it from Jesus who will show us their traps, but also our wrongs. If we cannot forgive their traps, He will not be able to forgive our wrongs, but if we implicate us of our wrongs, He will not allow that we let ourselves allure by the covetousness of a division in our favor, shares of the world cake. He will return us it in His time. This attitude, which can be the trap of the United States today, is a race to supremacy going back to another age.

Jesus told us in *(Matthew 24-4/9) And Jesus said to them in answer, Take care that you are not tricked. For people will come in my name, saying, I am the Christ; and a number will be turned from the true way through them.*

And news will come to you of wars and talk of wars: do not be troubled, for these things have to be; but it is still not the end.

For nation will be moved against nation, and kingdom against kingdom, and men will be without food, and the earth will be shaking in different places; But all these things are the first of the troubles.

Then they will be cruel to you, and will put you to death: and you will be hated by all nations because of my name.//

Don't you believe to hear to talk of war, today March 20, 2003?

For me, I hear these talks of war. Perhaps do we enter a new era today? The future will say it to us, but we can believe that it is not yet the end. "A nation will be moved against another nation... But all these things are the first of the troubles", then let's rather look at the importance of a good attitude, so difficult to adopt between Christians as we have just seen it, and who more is, between Christian nations.

For you who read this passage only now, undoubtedly is you witness that the end of the world was not yet for this time. On time where I wrote this passage, it had been already sixteen months that I had started to write this book, and there is today more than two years that all the structures of these writings are defined. What I could not provide at the time of the first line of these writings, was on the one hand this conflict the United States/Iraq, but on the other hand the position even of our President Jacques Chirac and can be even less the ninety percent of the French who would give him reason before this engagement.

As it happen faced with conflict American / Iraqi, France could have justified a humanistic peace led by the non-violence, which leads to the forgiveness of the inevitable sin of the man, and not of the sinner, as we have broached the subject in the preceding chapter. It would be then acts of a claim of the duty of non-interference in other people's business in the aim to live in peace, a little as Pilate did it at the time of Jesus.

It was not the case, not more than one act of cowardice, quite to the contrary, because it would have been much easier to say one yes unreserved to president George W. Bush, than to be opposed to its excessive reactions. It was on the contrary an unshakeable will to regulate the things of this world in an opposite way to those which always brought only misery and desolation in everywhere and in all times. France thus took the way of the future dimension in Jesus-Christ, as it should often be the case in the Christian life.

The glance that we carried in the preceding chapter on the various Christian polemics, to then level them by the fact that as a Christ we all are priests, **were there for showing the need to not act by sour criticisms between nations compared to the international conflict bearing on this subject, and the secret reasons for certain.**

What must preserve importance for us should not be the polemic of the motivations of each one because we all will be judged by God, but quite contrary individually to seek the communion with our God in Jesus-Christ. We would enter in fratricidal wars of verborities if not. We have thus to place us under the only banner of Christ, knowing that we will have sufficient engagements to carry out against the enemy of our hearts, without going to disperse us and to shoot on our own lines, even if those are on the other side of the Atlantic, led by an image of God who is not truly ours as we will see it soon.

Any empire, any human hegemony, always finishes by its self-destruction and by where the man sins, he will be punished. Does not see you, in this through the world certain signs outstanding importance

of the year 2001? We recall how, by simple strategy and not by respect of the man, but to have reason of the Soviets in Afghanistan, the United States and a great share of the world Western took part in the construction of the personality of Mr. Usama Bin Laden, like at his means of action.

To the day when this man, of a fragile psychology, is felt betrayed, he turned over against them all the potential and the formation that he had received from his former instructors to destroy them. He used and can always use, the same tax havens as his former "partners" to maintain his terrorist networks, without count on the almost intensive culture of the poppy on "HIS Afghan soil" under the glance of each one and without nobody being able to really intervene.

After this September 11, a violent war against Afghanistan was very understandable, but nonetheless on Iraq, for strategic reasons of another kind, the same attitude was preserved whereas the tax havens, so often dirty money launderers, created by a dominating monetary system on million the poor of the whole world, are not called into question.

Wouldn't this be firstly of that the United States and ourselves should start ask for us forgiveness in front of God? If we look to the mental state of M. Bin Laden or M. Sadam Hussein, what difference does he have with any other mentally disturbed person, who for example will kill those he had most cherished, by impotence, resentment or any other bad human feeling?

Nothing! Only their monetary power and their media impact were different!

When we agree to a human supremacy, or even the capacity to become it, to certain who sometimes have the monopoly of a country by a personal richness higher than the whole of people, we agree to any possibility of deficiency of this person or organization carried out by him to reign on this people. Isn't It thus on the world by the level of the micro processing of Mr. Bill Gayts, since the United States themselves had to start to limit him?

We fortunately have in his person, somebody psychologically balanced seems it, because let's imagine only one moment, when he was questioned, that he be to the image of M. Bin Laden, where would us be today? But who can say, in the facility and glory, how it will react tomorrow in the suffering, the disease, the mourning or simply the feeling of rejection, which can be of each one of us because of a difficulty lived at one or two years old, and which remains lurked during the years of successes, patiently waiting its destroying hour? These men are the human ones, and far from me the idea to overpower them, but their construction is identical to that of anybody, except that their capacities are different. Then, rather than going until the fatal outcome, wouldn't it be better for each one than the common sense prevails in the ways of God?

We easily assert our affiliation to Jesus-Christ, whereas our reactions are opposite. I believe that any French, and even much of others, is ready to understand the psychosis that seized the United States after this September 11, 2001, and what all the more so, in this kind of climate it is more difficult to continue to behave well. It is however there, that each one can measure its real spirituality.

We saw it and re-examined, our psychological carnal construction is built by the fear, which encourages us to protect us from the body difficulties that we could meet. It is easy for us to show our spirituality in an agreeable and cozy climate of trust, as we noticed it in the chapter "the flesh, the war", because our conscience guides us towards the good. The problem emerges when our environment does not correspond any more to our understanding of the received image. Our system of self-protection then produces to short-circuit of all our good theories, and generates: **The Conflict!**

The United States are therefore entered in a carnal reaction in front of their difficulties; this is why each of the two antagonists has acted with its image of the good. M. Bin Laden, with the image of "**his avenger god**", the United States with their image "**of the king god self-sufficing over the nations**", but where is passed God in all that? **After the group temerity that each one confuses with the faith and who does not allow him to exceed his collective memory!**

It goes from there sometimes differently individually, but what arises from the collective spirit is thus, and each one cries over its own losses. What do we however make good, to cry only deaths we cherish, whereas we should cry those of the two camps, if we would have love for our enemies as Jesus taught it to us? If we see misfortune only on our premises, without also seeing it on the level of our "enemies", once again we mistake the enemy and put men made at the image of God in the place of Satan.

The God's image is perhaps for some, more deformed than ours, but do we must for that, to assimilate them to the damned that we must exterminate? Do we act then according to "burning Coals"? Let there be no misunderstanding about that, any man will not be obligatorily saved, but we must be the lawyers of those who are losing, not their torturers. If we cannot have the compassion for those who suffer, that they be "good or bad", American or Iraqi, it is undoubtedly that our carnal national self-centeredness isn't still dead and that we agree in that, to the ancestral rivalries.

These rivalries are starting mainly from our collective memory, which is renewed much less quickly than our human memory. It is indeed scientifically proved, that our cells are renewed every seven

years, and if we simplify the things and take as human life expectancy seventy years, we realize very easily that the human being renews ten times more quickly than a nation. It is not anyway a very erroneous thing in our current France, since this life expectancy is at 79,44 years for the total population, 75,8 years for the men, and 83,27 years for the women. Therefore the incidence of our behavior of the moment, plus our psychology that is born of our first years, will bring a resultant in our life, which will persist at least ten times more in a nation.

It is necessary for us to remain moderate in certain parallels, and to look at the things in their logic, without entering into mathematical demonstration of the facts. If we take for France and Europe in general, the bases of Christendom being situated around year 800, that was the apogee of the surge evangelic produces by Charlemagne on a great part of Europe, France represents today a person of which real-life experiences would be 1200 years, divided by 10, that is to say 120 years.

The French collective memory therefore corresponds to a person real-life who shared her life with God, sometimes carnally, sometimes spiritually, but whose experiments led it to cool down certain carnal attitudes of its youth. On the other hand, the United States is the ebullient young people by whom many good things are carried out, but who fall more easily into the many traps that theirs are tended. We see in that, the irritation of the United States towards France in the war of Iraq. Let us not take it badly, and rather take it like a conflict of "generation".

If we carry out a verbal war because of this small divergence of opinion, we would forget the way in which we ventured when, about our "twenty-five" years $[(1050-800) / 10 = 25]$, by eight times we left in crusades. I am a little ironical, but for the United States this reveals that they are repeating for their "twenty-three" years $[(2003-1774) / 10 = 22,9]$, the errors that we have made to twenty-five.

We must calm these comparisons which do not have anything an absolute nature, because even if the general direction is not completely false considering it is about a collective memory, the image which we could come out from it to the first degree, would be as incorrect as to deny the total parallel. Attention thus at the origin of our presumptions of richness! We already spoke about it of the one who is believed rich, that it be of money, knowledge, spirituality, wisdom, of youth, any carnal richness is not from God. **All that we saw thus and will see still as advantages for France in the carnal field, will remain to our advantage only in measurement or will spiritually we manage it WITH Jesus.**

The love does not escape from it especially, as we saw in the preceding chapter, since there is not in "the initial love" of the man, the true dimension of Love, even if it is given to him the capacity to reach it. This is why the Christian world more than all other should not especially enter in the judgment, since it is the only one to have a true access to the Love of god, and that often it employs it so badly itself. It preserves the received images of the great men or the capitalist ideals that it studied, and it prefers to cover the precepts that God asked him to express towards his neighbor.

In present Christian psychology, which remains collective idolatry of the search for great men who promise the moon, but who are the only ones to go there, we still makes look at the rich person like the one that we would like to resemble, whereas Jesus says to us, it is the one who oppresses you. If today we seek the money like due or on the other hand condemn rich people, we will reproduce their errors tomorrow. If we act thus, the image that leads us or that we fight, is that we seek! How will be able we to separate us of it in our flesh, since it is of its covetousness that we got out our conflicts?

It is what arrived more or less at Karl Marx. Educated by a Jewish father became Pasteur, his knowledge of the bible led him to confuse God with the religions because of the bad received examples of the kings raised to the divine nature. He preserved only the biblical ideals of his childhood, but in a practical application opposed to that of which it had been disillusioned, to see perhaps betrayed. Let us look at indeed from what, he could get out his ideals: *(acts 4-32/35) And all those who were of the faith were one in heart and soul: **and not one of them said that any of the things which he had was his property only; but they had all things in common.***

And with great power the Apostles gave witness of the coming back of the Lord Jesus from the dead; and grace was on them all. And no one among them was in need; for everyone who had land or houses, exchanging them for money, took the price of them, And put it at the feet of the Apostles for distribution to everyone as he had need.//

These indications of the lifestyle of these first Christians, do not allow us to transpose anything from their experiment to the structure of some society. It is obvious they didn't stop nor to live, nor to work, although that is not mentioned.

They are the dimensions of our human nature on which all these philosophers supported so many theories, which prohibited to the apostles to grow their community, and certainly not their personal integrity, nor that their close relatives. What put an end to the lifestyle in that they had entered naturally as of the first days, was them all and their nature, **therefore: Us!**

Us, because of our flesh! Us, whom God likes as far as the people that He has chosen to become manifest to the whole world to which He wanted to make known himself, so that a day, the majority of those who seek him in the Holy Spirit overrides the minority.

Through this account God however does not bring to us a model of society to structure by ourselves, but for Karl Marx who had rejected God because of the image that they had received from all monarchies all over the world, he had concluded this we know. This human Utopia, drawn from the lure that the covetousness of the man was due only to the lack of social equality, thus let hope to many million men and women sincere, whom no one will not try any more to dominate over the other in an ideal society in which the richness would be equally shared. This new universe would thus see disappearing gradually the need from a government so much the man would live happy and satisfied, because in an quasi-equality of incomes.

It is this ideal which all our philosophers materialists, sought to set up by "socialism", exterminator of the rich person or by nowadays "socialism", in many intellectual compromises of society. **They had not realized that in the love based firstly on the financial equality, it is the money the engine of the love, whereas alone the true Love of God can lead to a form of equality and lot comes from the heart, it is the opposite, and it is that the apostles lived.**

Satan could then definitively discredit the handling which it foments since this embryo of Community life of the apostles, so that the man can never yearn for what God wants to give him like haven of peace. He made realize by the man in "his" dimension, which God wants to give us in "**HIS GLORY**". What exists indeed of more subtle than to push us to refuse by an example lived in his falseness, therefore as wobbly as possible, which God can set up in an extreme truth and uprightness. We briefly tackled this subject in the chapter "the flesh, the war", and can distinguish the method which he used through the three evolutions English, French and Russian: **More are remained the feudalism in a nation, more it produced excess of violence and a communist reaction. It resisted little in England, a progressive evolution accomplished itself without too many adversities and violence, leaving at each one an image good to excess of the human royal attitude. It was more retained in France, and it was the first revolution in communist matter. It was completely blocked in Russia, and brought the exterminating Communism in its true size.** Satan did not have any more than to push in the back of the revolutionary system, hundred carnal percent which he had created, to make it more or less permanent, until its self-destruction. **The example then was given, lived, proved, he could sleep soundly in his bed at night , he had discredited by violence, which God will give in the love.**

There is only little to add. From both initial "socialisms", the first brought by the Marxist, became Communism and the other democratic "socialism", gave rise to current socialism. What was done in communist Russia in an ideal of equality, is what we could call "the socialism coarsely carnal of Satan". Current French socialism, started from a similar ideal but more moderated, being itself dissociated of Marxist "socialism" at the beginning of the twentieth century, is led as for him by "a humanistic ideology" whose carnal dimension is disguised better. This ideal is certainly a pale reflection of what God wants to build by his Love, an image still rather vague of the things to come, a little as the attitude of the tepid Christian that we already saw in connection with the faith that God could give to Charlemagne.

We must not to blame anybody, because undoubtedly we could on the contrary ascribe this verse of *Luke 16-8* to many of these men with convictions, which were some of these Communists and Socialists of yesteryear: *"for the children of this world are in their generation wiser than the children of light."* **The children of this century who were our philosophers had simply to count too on the only common sense of the man, and did nothing more than to show the incapacity of this one to manage a nation without the assistance of God.**// The only advantage of our intellectual socialism, is to have shown as at the time of the revolution of 1789 for the republic, that social dimensions are possible over more few months, and to give desire to each one in a time to come, the desire of the "good ideal", good balance, as it was the case in 1852 of the "good Republic". This ideal it isn't named, because it is in God, and will be establishes by Him in its time, even if we must agree it today.

The French as many Europeans, easily associates the socialist values with the Christian values. They resemble curiously each other at first glance, since the socialist laws of mutual aid to the persons who need it most, seem to give reason to the love of its neighbor. Each one of us, can however understand itself that if the rules of God firstly aim at rewriting the spirit of the man to bring it to the dimension of the practical application of the love of its neighbor, it is by no means the case of the socialism that remains in carnal education, as can do it any religion. The socialist attitude faced with the human problems, could be compared with that of Peter in the garden of Gethsemane, when he cut the ear of Malchus.

We will not go deeper into the values between them, our motivation not being to defend or blame the current socialism, nor even the name that it represents for some, but will keep this interrogation however in each one of us: **As Christians, must or not we give reason to an ideology turned towards the love of our neighbor, namely to divide our bread with the one who is hungry, on the level even of the nation?**

The fact of dividing its bread with the one who is hungry is indeed complementary with our verse of introduction: "For to him who has will be given, and from him who has not will be taken even what he seems to have". If the share, which is given, comes from the abundance of the heart, then God will multiply this abundance, but attention, the reciprocal one is true...

We don't have to support a party more than another, because we already saw it, God is not the god of the parties, but of the men. We must look to the errors of each one without condemning anybody, or doing better than them. It is obvious however that if Satan gave himself so much difficulty to make discredited by the man, the dimension that God wants to give him to bless him, it is that he has very to lose there. The bad examples that Satan has to bring to us through the Soviet Union, and now by a French "socialism", even more deprived of common sense than the Union-Soviet had been able to be, by the support of rules opposed to the divine law, must not discourage us. We won't be persuaded that France just like the Soviet Union or so much of other European states had their time of social idealism, of which it is intelligently necessary to come back and turn to an ultra-capitalism, which in the long term would bring back an extreme Communist. If the socialist or communist assistantship is the thing which in the long run decreases more the human being and do it entered in ways of carnal mislaying, even if we aren't expert in political economy, the balance of the human being is not obtained in a society based on the whole power of money. God says it to us in 1 Corinthians 13, **only the Love will remain!**

This is why we can conceive that it is not right according to God to turn us towards a competition between nation to knowing to be stronger than the others, while giving each other clear conscience by the support of some ONG. The finality of the God's Love is in our balance and love of our neighbor, so that just like to the time of the Acts of the Apostles, each one can say "Because there was among them no destitute". Social peace is a spiritual need, and those who get peace are approved of God and are called "sons of God" (Matthew 5-9). This is why the man must receive in himself the "salt of peace" to live in all quietude with the others. The fruit of justice is sown in peace, because the Just cultivates it equal to patience, and is reaping wisdom in the peace of mind of the heart. It is indeed necessary to know what is our aim: Or we run after the power of money to be again and always the first, and to be included with the firsts that God will reject with our old Pharaonic software, or we let ourselves lead by his Holy Spirit in liking our neighbor like ourselves.

It is thus important to agree that the support of God goes in the direction in which His permissiveness is the least distant from His nature even. We do not note it in order to seek the profit of it to disobey, but in the hope as well as possible to approach us near the perfect will of God.

Just like we together made several historical causal relationships, look to a more recent that it is in the memory of much, which were during decades, the confrontation of the two imperialisms, capitalist and Communist. Although remained in a notorious carnal dimension, American capitalism always turned to God, whereas the Soviet communist imperialism had entirely banished God of all its ideology, until trying to erase it from thought of each one, because of the bad image that they had received of Tsars. The communist ideology entirely agrees to the carnal common sense of the man, was thus entirely rested on what Satan controls best, as we already showed. The exit of the conflict east/western could thus have of another exit to confirm American supremacy and it is also a proof of the objectives of God.

If the USSR couldn't thus be gaining, the same thing does not apply for France, therefore of Europe, and it is an opportunity that God gives us to comprise us right or badly. We have the chance as French and Europeans to belong to people who received carnally from his ancestors an image very close from that God wants to transmit to humanity to bless it, if we manage it with His assistance. There therefore, where there was conflict between Soviets and Americans to the advantage of latter, **Europe this time will succeed, above all not in the adversity towards the United States, but if it is as a whole opening to the Holy Spirit of God.**

God promised to His people that it would be the head as long as it would remain in His ways, therefore equitable towards all. One does not have however to expect a progression immediate and fulgurating, but perseverance in the ways of God will be for each nation, to start by Israel, the success for the good and the happiness of humanity, even if we must beforehand live through lean times. We do not have to seek the victory over anybody, but to keep the hope that each one will be able to line up itself under the banner of Jesus who will be Glorified of it. This victory we must obtain it against the enemy of our

souls and not on men or peoples to which we allot all the infamies of mankind, under the fallacious pretext that they did not inherit a collective memory hundred percent identical to ours, but of that of the United Kingdom for example.

If Europe, can come in “nuance” to this American supremacy, we must not forget however that the goal of the Prince of this world is there to make us enter if possible by a carnal competition which would adopt either same the rules, or of the completely opposite rules, such as religious fundamentalists would do it.

We do not have to enter in rivalries with anybody. We already underlined it, God gives the first place to the one who makes His will, like He says it in His word, but it is not him who gives it to the one who seeks it shameless, not more than with those who believe not to need Him. In a permissive semi-will it lets to us perpetrate a few times our errors, in the hope of the repentance of the sinner and his return in right ways. **God gives the first place to the one who accepts to lose it firstly, for possibly giving again it to him to “HIS way”, and not according to the men.**

It is that God did not give up France, nor its desire of justice and equity, even if compared to our churches, France somewhat gave up God, and yet...

Let us look at together what arrives at French. If, from our revolutionary antecedents we have preserved this absurd and reckless carnal share, it is necessary for us to look at further, and in particular to the image of God who built himself in us, therefore our “good”, just as some others of our neighbors. This image is not that of “big victorious God”, through the great men that we must be, even if we easily become it. Always apart from this revolutionary spirit, but perhaps a little because of him, the French received an image of God sympathizing towards the poor one and the one who suffers, even if it often seeks the opposite for itself of it.

The image of Jesus or that of the poor Lazarus is thus much nearer to the biblical texts in the European peoples than in the United States in general, reason for which the American results often to seems thumb one's nose to the Europe. Sometimes that gives to French the impression that God forgot them, if they believe and hope still somewhat in this God for their nation. Others arrive even to say “if God existed”, He could not allow all the exactions and calamities which exist all over the world.

God approved absolutely not these last words, and even if He doesn't have grudge against the French to whom He still asks to persevere in waiting of the return of Jesus, he awaits from us other thing. He knows that for the major part, it is only the incomprehension, one lassitude to the sight of all human miseries and all over the world, because many of these French who disavows Him, seek as well as possible to practice His precepts in their life. They refuse to believe in him and especially to show their attachment of Him, but they act mainly to the way in which God asks it. The heresy then results from the fact that all these good wills produce only lowering of those that they would like to raise, because God resists to the haughty that the French became. He simply asks them to turn to him, so that it reveals to them that this pride is located in their revolutionary spirit, which gives the impression of “Greatness”. See how much it is easy to bear grudge against God rather than us. We thus have a great advantage on the level of the good image that we can have of God, **but an enormous disadvantage on the level of the faith.**

We placed it for some in a form of industrial catechism in Saint Simon manner, who was at the origin of current socialism, and for others in their humanistic presumption of raised spirits, who see in charity what differentiates the man from the animal. **The faith in God is lacking to us, because although our research is in the rules instituted by God, we often prefer to manage them by ourselves, and to give pleasure at each one we prefer giving reason to the sin rather than to keep confidence in God alone.** As in any man there are tops and bottoms, let us hope that we are in bottom, even if it remains strong to fear that we pass by low more again, so that we are constrained to make the right choice.

If it is not enough to be turned us one day in seven toward God to be a good Christian, and that it is preferable to seek the permanent communion with this God of Love, whichever our attitude, it is extremely dangerous to think to be the one in charge. God resists proud firstly who acts thus, which lets any open door to the untrue revelation of Satan.

A little as one postulate, we will thus retain, that difficulty for us French is to continue to have faith in God of humility, such as he is drawn in our soul during the passing of centuries. We then prefer to divert us of God rather than to lose this image, even if it is him who put it in our hearts and he asks us to persevere again in this dimension beyond what we would like to see being carried out on earth.

Good numbers of Christians all over the world, expect a new dimension coming from France. It is perhaps for that, the two groups policy right or left arrive to the same conclusion or almost: **French people is not any more agreement to put poorest aside to the profit of richest, and each one is obliged to take account of it, even if individually all want to be rich.** The one who governs is not

any more the head by a government with the image of person of note, but the people, **the body that rebels against the head as soon as this one rations it too much. Attention, which balance continues to reign!**

We thus will examine the phenomenon that is arrived at our nation in order to understand the trap that the enemy would like to snap shut on us.

God wants to indeed use France for the return of Christ, in recognition of the impulses of heart of our Fathers who followed it and honored Him, and by whom Christendom was established on whole Europe. If today we are turning away from him and act by ourselves, by our flesh, it will not be Him who will lead us in a humanistic peace. **It will not be then because of a failure of God to bless us, which we will not see His Glory, but because of our disobedience to seek Him.**

You know that it is wrote that it will come an Antichrist, and John apostle said it to us at the first century, he is already in the world. This Antichrist will reign on the world during three years and half, and one will then say peace, peace, peace. It will therefore not be because of the war that we will say peace, peace but well because of a peace of simply human concession. Now, (1 Thessalonians 5-3) says to us that then a sudden destruction will come on us. **It is therefore fundamental for we who are closest carnally to the image that God wants to give spiritually to many, that we are more vigilant than others to seek Him with hearts of children, because if not, we will be those whom the enemy of our hearts, this Antichrist, will use most easily to do to reign a carnal peace, therefore demonic.**

I think this explain sufficiently well, **why we should not especially condemn the United States or Israel in their carnal dimensions of today,** even if their image of the good, pushes them contrary to us. And if they were rightly? Would we be those whom would dare to make a lawsuit to God?

When the enemy cannot any more retain us to make the evil, it pushes us to do "too much" good, this "too" being our carnal share, therefore anti-God. Thus let us remember when we turn to God, not to come to ask justice of the bad tendencies of the United States or Israel. They are there rivalries whose enemy would have a malicious pleasure to insert to us in this dimension of righter of wrongs due to our presumption of revolutionist righter than the others.

We had emphasized it, through the ten plagues of Egypt, before taking a real position for the Just and to get it out from house of bondage, God informs the malicious one beforehand lengthily in order to allow him to enter in repentance. **If it comes out from our parallels that the United States must be called into question in their carnal lords attitude, head of planet, it equally flows from it than France too often forsook Jesus our Savior, to the profit of a human ideology managed to: The image of tepid that God will vomit.**

We are thus not better than other, and one doesn't go without the other for tending towards balance that God reserves to us. Our road is similar to that of a couple which does not have the impression that we will live together the universal panacea, but in which we can realize that the asperities of the one will take part in the polishing of the other.

Humility precedes glory. Attention that our justices be not simply human and turned against God, but that they be accomplished WITH Jesus! We already saw it, the one who does not assemble WITH ME SAID JESUS, DISPERSES!

Before closing this chapter, it remains us to look to the attitude of a last political orientation French extremism. Hidden in a primary carnal attitude, such Hitler who was putting the blame on the Jews, this political group shameless affirms to have for model, Jeanne d' Arc, but overflows of racial hate towards the Jews and the North Africans. These known as North Africans, often descendants from Abraham by Ishmael, did not come to steal us our work, as their accusers say it. On the contrary, they are our ancestors who went to invade their grounds for better exploiting them, and then led them in Metropolitan France to use them as cheap servants.

In this small description, each one could recognize the extreme right, whose operating processes do not differ of anything with the extreme left. It doesn't take to bury one's head in the sand in front of any problem, wasn't it similar to ours, in Israel at the time of Jesus, by the presence of these exiled Samaritans to whom He often paid homage?

(Luke 10-25/37) And a certain teacher of the law got up and put him to the test, saying, Master, what have I to do so that I may have eternal life?

And he said to him, What does the law say, in your reading of it?

And he, answering, said, Have love for the Lord your God with all your heart and with all your soul and with all your strength and with all your mind; and for your neighbor as for yourself.

And he said, You have given the right answer: do this and you will have life.

But he, desiring to put himself in the right, said to Jesus, And who is my neighbor?

And Jesus, answering him, said, A certain man was going down from Jerusalem to Jericho, and he got into the hands of thieves, who took his clothing and gave him cruel blows, and when they went away,

he was half dead. And by chance a certain priest was going down that way: and when he saw him, he went by on the other side. And in the same way, a Levite ¹, when he came to the place and saw him, went by on the other side. But a certain man of Samaria ², journeying that way, came where he was, and when he saw him, he was moved with pity for him, And came to him and put clean linen round his wounds, with oil and wine; and he put him on his beast and took him to a house and took care of him. And the day after he took two pennies and gave them to the owner of the house and said, Take care of him; and if this money is not enough, when I come again I will give you whatever more is needed. Which of these three men, in your opinion, was neighbor to the man who came into the hands of thieves?

And he said, The one who had mercy on him. And Jesus said, Go and do the same.//

1) Levite : descendants of Levi, they had responsibility in the service of the tabernacle, sanctuary of God, the most holy place.

2) Man of Samaria: inhabitants of Samaria. They were colonists that king of Assyria had sent to populate the country of Israel after the captivity. This is why the Jews hated them. They had their own temple on the Gerizim mount. Christ, to emphasize Jewish intolerance and their carnal attitude, treated them with much charity.

These "Samaritan" exiles that we can name "North Africans" to use an open language, are those whom we went to invade in North Africa to bring grounds to our colonists to the time of Saint-Simon. These are those that we have been then happy to find to help us during the two world wars, and those again that we then brought along in metropolis, therefore at "their home", because French, to empty our dustbins during decades.

They were considered people of second order by the majority of no "North African, even if it were not the comportment of all the "black feet ¹". A very small minority of Moslem could get out from the position of flunkey, without speaking about the often-flouted civil rights. This is why, if we showed them a so bad example of the Gospel through much malevolence, let's not be surprised that they did not adopt it like regulates life for themselves and their neighbor.

1) Black feet: Name given to the inhabitants of French origins in North Africa. Algeria invades very violently in 1830, remained French until 1962. Until this time reigned a basic difference of the rights between the Moslem Algerians and from metropolitan origin.

Let us not be surprised that they have rejected the Christian values, because they found their rules better than ours, their heart having been touched only by our contempt and not by the grace of God through us. The errors of a man are that of a man and he must repent of it, but the errors of people rest on each cell that we are. Of how many errors identical to that which I will tell to you now, we should ask us forgiveness to these always "exiled", which we maltreat yesterday in "our place" therefore at "in their place" since they were themselves "French".

I was approximately seven years old, and my father, electrician craftsman, had a quite old prewar small car that he was using as well as possible for his building sites. One of his carpenter friends had a brother-in-law, colonist in Algeria, who was flaunting fortune each year, when he returned to spend several weeks of holidays to France in his family. He owned an enormous green American car, I remember. One day, from the top of his arrogance, which had of equal only his nonsense, he turned to my father and says to him: "Looks at poor - goddamn - as it is broad my car, but me it is with that I led them over there". Then opening the trunk of his enormous vehicle, he showed to my completely disillusioned father, three polished well rifles.

A people are not different of the man, and we have to repent us of all these exactions and many others as nation. If we want to receive the blessing of God, it is initially necessary to know to recognize our faults, and don't impose it only to the Turks for the Armenian genocide. We cannot say in so far as in the F.L.N.¹ there were only good acts, but saying us Christian or Christian peoples, where we can go, if we behave contrary to what we teach to the others, are not surprised that God doesn't give us reason.

1) F.L.N.: Front de liberation national, one of the main political parties, established as a resistance movement in 1954, at the start of the war for independence.

We do not let misuse by untrue words of Satan, which give reason to hatreds, which they are racial, cultural or spiritual. Let's wait if not, to have ourselves to undergo them one day, "by the grace of God", so that we can repent of our own faults.

Let us remember that humility precedes glory, but that even and especially in this glory, as long as the return of Jesus will not have been achieved, the enemy of our souls will try to enter us in excess. That wants to say that once France will have awaked to the faith in God, Satan will try to push us to do everything like coming from God. Still let us remember that it is not to the bold word of a man or people, that one recognizes his faith, but to his works. The one who has works, does not need more to act in the name of God as many assert it so easily, because his works speak for him.

But the one who does not have works often speaks as foolish, forgetting the third commandment of God given to Moses: *(Exodus 20-7) You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless that takes his name in vain.*//

The presumptuous and temerity, are carnal feelings which lead easily to the use of the name of God in vain. They are often employed for better masking certain weaknesses or not acknowledged homicides, which the man uses in his timidity to increase better his standing in the eyes of the others. Primo Levi speaks very well about the human eloquence and the plagues that it can convey, no doubt he had learnt it to his costs, provided that we all can take it into account : "All, we must know, or to remember us that when they spoke in public Hitler and Mussolini were believed, applauded, admired, adored like gods. They were "charismatic chiefs", they had a mysterious capacity of seduction that didn't owe anything to the credibility or the accuracy of the remarks that they held but which came in the suggestive way in which they were making them... It is thus necessary to be wary of all those whom want to convince us by other ways that by the reason, in other words charismatic chiefs: We must well weigh our decision before delegating to someone else the power to judge and want in our place. (...)

It is certainly possible to make rise much men in the name of God, but Jesus especially did not say, you will follow the one who will have best spoken about me, it said "one recognizes the tree with his fruit". Without thus seeking to justify these writings, I will act in the same way, and will keep to me to say that all these subjects are of God, even if I hope it. I don't believe that it is a cowardice from me to defend what I believe just, but knowing the one who refuses any error will be limited in all, I accept this possibility to be able to advance.

Cowardice is often the unsaid, implying that all was always perfect in us, whether it acts of a man or people. The weakness is in the deterioration of situations of which should ask us forgiveness. It is the example of France with North Africa, and in particular Algeria, in front of which we owe so many wretched acts to the image of this colonist, there is some lines.

We live in the third millennium after the achievement of the law by Jesus, and they are such barbarous acts not even worthy of much of our ancestors, who make us people so little respectable for these other nations.

We imposed ourselves on these, like overlords, to the image of the behavior of the United States towards a great part of the world today. As long as we do not denounce these faults, our attitude proves these errors are right. How will God be able to justify us? How will we release us from all ways of the enemy? How will the United States be able to be released from their current visceral anguishes, and present since this fateful September 11? How will Israel be able to live without this obsession of all these suicidal attacks, which are these human bombs? How will all these Palestinians be able to rebuild, without fear that the Jew bulldozers do not come all to shave their efforts once again? How will the world which looks at us, will be able to turn to Jesus, to lose all these fears and anguishes of becoming, faced with all these famines, epidemics and cataclysms? How will all these spiritual drivers be able to lose their fear from people gossip? How will all these fathers and all these mothers be able to continue to procreate faced with the threat their children perishing in the pollution of our world?

In the repentance to have so often to assert our rights in front of an aggression, rather than to look to our duty between human, done everybody to the image of God, asking us forgiveness each other. Forgiveness of what our nature is not better, than we be rich or poor, black or white, than we have knowledge or not, than we believe in a God or not! Because we assert all to act in his name, while acting contrary to what He taught us!

This highlights well I believe Seigneur, when we sin against our similar, like says it your word; **it is actually against you who we sin.** Let's stop our rivalries, and He will be able to come to bless us!

After all that we have just said of these kings and all these men who so often employed the name of God in vain, and sullied in that His Holy Image, we will formulate the hope that anybody doesn't agree never again any man born of woman, to rise the crowds in the name of God. That each one, covered with patience, awaits with hope the return of the Lord, in humility towards its neighbor, craving to perceive one day, what Job proclaimed, saying "I have heard of you by the hearing of the ear: but now my eye sees you."

This dimension will never be obtained by being made the war one against the others to justify a haven of peace on earth whatever extermination it is. It can be obtained only in JESUS-CHRIST through the combat that we must individually carry out against the enemy of our souls. He holds in his power our

nature, alone cause of all our wars and our bad testimonies. Nobody is thus truly to accuse, if not him, if not: **US!** Let us recognize him and carry out the good fight of **the LOVE OF GOD IN JESUS-CHRIST!**

Each one, knowing that any people act to identical to the individual, we will thus finish this chapter by two letters, that a day a woman who would be named France (as it is the case of my Mom) could have written to her friends and brothers by adoption Isaac and Ishmael, both sons of Abraham. The first representing the Jew people, the second the Arab people.

That the Lord blesses us all, French and others, and to him be all Glory! Amen!

Letter from “France to Isaac”

I am happy of being able to address this mail to you, to tell you how much I love you, even if at the time of my youth, I sometimes went to make you the war. I am truly repenting these blunders of my first years that I considered glorious, when, in these times that I still call “crusades”, I went to make you the war, under the fallacious pretext that you had remained out of my blessing. My words are too weak to tell you how much today I feel pitiful to have carried the hand against you in these ancient times, whereas it is of you that I would have to take example sometimes.

I would have doubtless many others repentances to achieve toward you, but because you are to the origin of a people good and generous, I know that you already forgave all the bad testimony that I was for you, son of Abraham, who is also my adoptive father in the faith. As I grew, I understood just like you that our God is a Great God, slow to wrath, who does not want the death of the malicious one, and forgives at the one who is repent. We thus have one and the other understood, like the Lord God says it by the mouth of the *Ezekiel prophet to the verses 21 and 22 of chapter 18*, *But if the evil-doer, turning away from all the sins which he has done, keeps my rules and does what is ordered and right, life will certainly be his; death will not be his fate. Not one of the sins which he has done will be kept in memory against him: in the righteousness which he has done he will have life.//*

This God who concluded an alliance with you in Horeb, and who, as he told in the book of *Deuteronomy to verse 9 of chapter 7*: *Be certain, then, that the Lord your God is God; whose faith and mercy are unchanging, who keeps his word through a thousand generations to those who have love for him and keep his laws;//*

If you knew how much I am grateful to you today not to have always been a wise and perfect child, who would have left me only the good example, whereas I am sometimes so fickle. The faults that you made and of which often you was repented, however did not prevent me from making sometimes worse than you without I not repenting myself of it.

If I am still sometimes inclined to criticism towards you, it is that a share of myself, did not yet completely carry out how much in Jesus-Christ, there are however advantages to like the one another, beyond our differences. Besides without you reproach of it, I believe to have noticed a little identical phenomenon in you. You saw certainly to achieve large things by the powerful hand of our God, without you agreed always with him. Since the power of Love that I received in Jesus-Christ, did not allow me to do either, better than you, I would be then the last one to reproach it to you.

A long time I warred with you because you did not have received Jesus like son of God, whereas he had said Himself as a prophet, “a prophet is scorned only in his fatherland and his house”. If you had received it, it is that he would not have even been prophet, another comprehension was then done in me: **It is not necessarily because of you that the reign of the “Almighty” is delaying, but because of me that He wanted to also adopt.**

This is why I do not want any more to fight you, nor to criticize you, but to love you. The power of the Love is also in you, since it is in our God who loves you.

We had been both of them a very bad testimony of the Divine love. Concerning you, you deprived me of the testimony of works of the Lord God of Armies to the head of a nation, while having claimed a king of human nature, just as me, I deprived to you of the testimony of Love of Jesus-Christ His Beloved Son, whom I will have expressed if I had not so often given reason to my unhappy human nature.

Since it arrives a time or nobody any more will teach more anybody, as it is written in this letter from Simon, son of Jonas addressed to you and all your *Hebrew brothers and who says to you in chapter 8, verses 8 to 13*: *For, protesting against them, he says, See, the days are coming when I will make a new agreement with the house of Israel, and with the house of Judah; Not like the agreement which I made with their fathers when I took them by the hand, to be their guide out of the land of Egypt; for they did not keep the agreement with me, and I gave them up, says the Lord.*

For this is the agreement which I will make with the people of Israel after those days: I will put my laws into their minds, writing them in their hearts; and I will be their God, and they will be my people: And there will be no need for every man to be teaching his brother, or his neighbor, saying, This is the knowledge of the Lord: for they will all have knowledge of me, great and small. And I will have mercy on their evil-doing, and I will not keep their sins in mind.

When he says, A new agreement, he has made the first agreement old. But anything which is getting old and past use will not be seen much longer.//

This is why today I am delighted to see your children returning from all the places in which they had been dispersed, such of forsaken sons of the Eternal, and you are become again a people. God re-establishes you under the alliance of "the flesh the war", of which the days become exhausted as it was case at the day of Noah, and by which He showed us our limits and our incapacity to lead us both of them, as He asked it of us.

It was for better doing us to enter under the alliance of the Holy Spirit of God, which we so smell in your country, according to my children who one day went in your beautiful country. The Lord God does not want to keep us away from this alliance of Peace, which He wants to put in your beautiful country of Canaan, you who paid so expensive the tribute of the Glory of God.

I am happy that you keep in a great share of yourself the memory of your first years in the company of your Ishmael brother, and your Abraham father. I often do myself the sad experiment of the recomposed families so difficult to manage, but I know that for a long time our God started to put his laws in your heart. Hand in hand I therefore invite you so that we agree with Him together, so that He preserves us of a simply human peace, whose danger hovers over us all.

Henceforth, just like I made the decision not to criticize my various Christian brothers, even if they are not better than me, and they make yet sometimes many errors by making the war against your uncles and aunts, I will silence any mouth that will protest in judgment against you.

This is why my more cordial prayers go to Jerusalem that I carry in my heart just like you.

Through this slogan that you like so much, I bring to you my goodbye, and propose you to go part of the way together towards the big city, "At the next year in Jerusalem".

France

Letter from “France to Ishmael”

If you are the last one to whom I address myself, it is perhaps because you suffered the most from the rejection of all your brothers, that you liked so much. You liked them and you like me, because you loved our Abraham father, of whom our multitude is the proof even of confidence that we can grant to the Lord God. He is God of the promise, and you are the first who be able to testify some, since you are the one to whom he gave the wells in heritage. With the passing of centuries these wells, dug in the rock and sometimes the desert, of which you drawn your water, are transformed into oil well, but if they are always source of your life, because it is not any more water which you draw of them, must we say, they are not wells?

Just like towards your Isaac brother, I have for you a great friendship and a deep repentance to have so long time let believe to you that you did not make party of my family, whereas you were a first born. Under pretext that you were born from a maidservant, should I keep you away from this descent, whereas I am only one adoptive child?

I want on the contrary to congratulate you of your perseverance near your Agar mom, and the honor that you carry in she, you of whom I am not necessarily worthy!

I also have for you, your uncles and your cousins, deep repentance in connection with the bad testimony that I was for all of you, a long time ago, as I write it today to your Isaac brother in these times called crusades, and so few years ago through the behavior of the colonists who were born from me, who behaved sometimes so badly toward you.

I was not always informed of that, this is why I congratulate you, not to have held rigor to me of it, and to have known to sacrifice for me many from your children on the altar of the hostilities, which were these wars called world war. You are a valorous people and I am grateful to you to come to visit me still today through your exiled children, even if some of mine are the detractors of them.

I am grateful to you, for not to have resentments against my brothers on the other side of the Atlantic, who make the war to a share of your people. Therefore I keep in me the hope that the way that we traversed together, will not let of too indelible scars, despite everything my mischievousness of yesteryear.

For my part I keep of this time, a languor that merges in regrets, because we were a same people. If our ways moved away a time, it was perhaps so that you would be free to return towards me of your own accord as a brother this time.

I bless you Ishmael, you and your descendants.

The breath of our God is on you and yours!

France

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