

## *The Texts of the Convivium*

### **A VISIONARY WOMAN OF OUR TIME Analysis of Madeleine Aumont's Booklets**

The *Quaderni di Maddalena (Madeleine's Booklets)*, published in the Italian translation by Edizioni Segno (Udine 1999) bear the subtitle *Diario inedito di Maddalena Aumont relativo agli avvenimenti di Dozulé (Unpublished Diary of Madeleine Aumont regarding the events of Dozulé) 1970-1979*.

Further news, testimonies and comments can be found in the book written by Madeleine's parish priest and spiritual father, Abbé Victor Horset, which in the Italian edition (Segno, in 1999) goes by the title *Dozulé 1970-1978 – Il racconto inedito del primo testimone (The unpublished account of the first witness)*.

A religious movement was born from the events of Dozulé, which continues in our times to be carried out under the guide of a second charismatic character, who goes by the initials J. N. S. R., and who, like Madeleine, is French, mother of a family, a simple person of limited culture but with a strong spiritual commitment.

I have no intention of relating here what, historically speaking, happened after. Nor will I analyse the book written by Abbé L'Horset, although it refers – and in an exclusive manner – to the nine years in question: it dedicates many pages to reporting the contents of the *Booklets* verbatim, or almost; and adds very little which more directly and rigorously concerns the discourse I propose to carry out here. I will therefore limit myself to focusing my attention on Madeleine's diary, in which I see the exemplary document of that which I would call a spiritual visionary experience.

The word “visionary” often overburdens itself with a negative and derogatory meaning. Here, as far as I am concerned, a “visionary” is simply a woman whose spiritual journey makes its way through a series of visions which her religiousness feeds from. And it is in this sense that I speak about a “spiritual visionary experience”, with the respectful attention that every inner, spiritual event experienced with authenticity deserves, in complete honesty and good faith, in the spirit of total dedication.

There are seven Booklets, and, as the afore-mentioned subtitle says, they are nothing more than a diary. The first Booklet covers the period from September 1970 to August 1971, during which she had not yet had any visions.

Madeleine (who I would like to call from now on using her beautiful French name) wrote in order to be read by someone, God willing. She felt she had to give a testimony: of telling, in other words, a particular intimate experience, to which she owed her own conversion.

Her purpose is made very clear at the beginning of the second Booklet, with these words: “I have written a first booklet which I have entrusted to Mr. Curate. In this book I wrote about what God is capable of in order to change a soul, a spirit that has been dirtied by sin. This spirit was mine. And in this booklet I said that I only wanted it to be read after my death since I did not write it in order to make myself known to the world (my name is nothing), but only to make those who read it know the might of God”.

Although her intention was not to speak about herself, Madeleine felt obliged to introduce herself. Daughter of two keepers, she was born in Putot en Auge, a village

located four kilometers from Dozulé, in Normandy, in 1924. Therefore, in 1972 she was 48 years old. The wife of a worker, she had five children. They had lived in Dozulé since 1968.

There was no longer a priest in Putot, therefore when she moved to Dozulé Madeleine was able to go to mass. The point is, however, that she had not been to Confession or received Holy Communion for four years when she finally decided to do so at Easter in 1970.

In the act of receiving the body of Christ, she experienced a sensation like that of an intimate presence which transformed her, spiritually renewed her. She felt pervaded by an unexplainable sweetness.

She waited eagerly for Sunday to come again. "It wasn't precisely for faith that I wanted to receive Holy Communion again", she said in her diary, "but more precisely to realise if what had happened would have repeated itself again".

The experience of that first Sunday after Easter, 12 April 1970, was decisive for Madeleine: as she herself says, "it was from that moment on that a whole new life had begun for me".

It is useful to read the words with which Madeleine tries to describe, and at the same time define, that strong experience: "I was coming back from Communion. And immediately, like the previous Sunday, I was possessed by an inner joy; but this time I felt a presence, a presence that did not belong to this world, a spiritual presence.

"There was no doubt, I was discovering the presence of Jesus, the presence of the Holy Spirit.

"How sweet was this presence of Jesus in my soul!

"I did not understand what had happened the first time, that is to say, the previous Sunday, but it was without a doubt a sign from Jesus. However, he was not present, I did not feel his presence; I think it was only a warning.

"And then, all of a sudden, during this Holy Communion, I discovered the presence of Jesus; I was in the process of discovering that Jesus was here, alive, in the consecrated host...

"What a marvelous treasure my spirit was suddenly discovering and how transformed it felt!"

As a matter of fact, it concerned a profound transformation, of which the 47 pages of the first booklet give a very eloquent testimony. However the economy of this writing induces me to passing onto the first of the visions.

On alternate weeks Madeleine's husband left home at half past four in the morning to go to the factory where he worked. And it was in that moment having been left alone while her children were sleeping that she often used to look out of the window to contemplate the sky and pray.

On Tuesday before Easter in 1972, as soon as her husband had left the house at half past four closing the door behind him, Madeleine went back to the usual window and started praying, when all of a sudden she saw a dazzling light in the sky. She was afraid and went back to bed, where she lay down with her head under the covers so as not to see.

After a few minutes she got up again and went back to the window, but the light had disappeared. At this point it is better to hand the word over to Madeleine again: "I lingered at the window. All of a sudden I saw something take shape in the sky right in the same spot where I had seen the light eight or ten minutes earlier. And this luminosity was taking the shape of a Cross.

“And it was a large Cross that was being formed, more shining and brighter than daylight.

“I was struck at seeing this great Cross. Then, a few seconds later, I heard these three words:

“*Ece Crucem Domini.*”

“These three words resounded as if in a large church. In that moment I made the sign of the Cross. That wonderful Cross was still there, in front of me, on the horizon.

“After a few seconds had gone by I heard a voice again, but not the same one as before. This voice was sweet and gentle and seemed as if it were beside me.

“Slowly I heard this: *You will make this cross known and you will bear it.*”

“That wonderful and striking Cross was still there and remained there for a few more seconds after that phrase had been spoken. Then it disappeared, gone in a flash”.

Madeleine did not have any knowledge of the Latin language, and in any case she rushed to write down the three words and also the others that followed that were pronounced by the most gentle voice.

To tell the truth, Latin is not sublime. It should have been translated “Here is the Lord’s cross”, but the *c* of *Ece* should be doubled, and on the other hand *Ecce* does not even take the accusative, but rather the nominative, like Pilate’s phrase *Ecce homo* sounds.

As far as the second phrase *You will make the cross known and you will bear it* is concerned, Madeleine asked herself who uttered it and gave herself an immediate answer: “This voice was so sweet and gentle that nobody on earth had ever spoken to me so slowly, so gently and sweetly. I thought it may have been Jesus”.

Madeleine ardently wished to see that cross again and every morning she looked out of the same window with her arms wide open – like a cross – but she only managed to see it again on the 8<sup>th</sup> of November. And she heard the voice she had attributed to Christ again, which said the following words to her: *Penance, penance.* Then, after a few seconds: *It is time to save all these sinners that do not love Jesus.* And finally, after another pause: *This is a secret, keep it to yourself.*

The cross in the sky’s background appeared to Madeleine seven times. The seventh time a kind of oval shaped cloud was formed at the foot of the cross. The cross then disappeared and Jesus appeared in its place standing upright on the cloud with his arms outstretched towards her as if welcoming her.

From the 12<sup>th</sup> of June 1973 onwards Madeleine had another type of vision while she was in the chapel of the nuns of the boarding-house of St. Joseph, alone or in the company of the nuns and the parish priest: in the place of the tabernacle she saw a light and immediately afterwards Jesus in the same attitude. From that day onwards till the end of her diary, Jesus appeared 41 times, usually in the nuns’ chapel, when the tabernacle was closed and the Holy Sacrament was on display. In the same way as the first times, in which he manifested himself allowing only the large cross visible, likewise when he presented himself in his human figure Jesus pronounced phrases in a manner that was sometimes laconic and sometimes more longwinded.

Having mentioned these real circumstances, there is nothing more to do other than sum up the message which, through Madeleine Aumont, her Jesus addressed to humans.

Right from the very first phrases he pronounced, the voice asked for another cross and a sanctuary to be erected in Dozulé. Madeleine had to ask the priest, and she had to also go together with the latter, to the bishop’s see to repeat the words she had heard.

Men were to come to the foot of that cross to repent of their sins, and it was urgent that they did so, since the time for the return of Christ on earth to judge them was near, and this was the last possibility that God offered them to save themselves.

The cross was to be erected on a certain hill, in the exact point where a *leaning tree*, which, since it symbolized the sin of men, was to be uprooted before it could bear its fruits. Therefore, *the Glorious Cross will remit all sins*.

Jesus said that the cross that was to be built *had to be compared to the city of Jerusalem for its vertical dimension*. He was then to say, afterwards, that *each arm should measure 123 metres and its height was to be six times greater*.

At a distance of one hundred metres from the cross *a basin had to be dug that was 2 metres by 1 metre and 50 with a depth of 1 metre...* It had to be enclosed. *Water would come out of it*.

The water that was to be seen in it on the 19<sup>th</sup> July 1974 was “dusty”. However on the 3<sup>rd</sup> of August Jesus urged: *Come along all of you in a procession and do not be afraid to wash yourselves in this dusty water, because you know that you are dust and will return in dust. However your spirit will be purified. This is not spring water. It is water that comes from the earth. Blessed is he who comes to be purified without being afraid of dirtying himself*.

Two and a half months before the water appeared, Jesus foresaw *the catastrophe to all humanity if there was no water in the pond within the 50 days that followed the works, since Satan would prevent the purification of a great number*. Here Jesus specifies: *I will let him act because of men’s lack of faith*.

As a matter of fact, on another occasion, Jesus said, *due to their lack of Faith, the whole world will experience great catastrophes that will shake the four corners of the world. What you are experiencing at the moment is only the beginning of the misery and trouble. Humanity will not find peace until it knows My Message and until it puts it into practice*.

In other circumstances Jesus spoke about a *great disaster of drought that would hit the whole world*; he said that *the nations would be in anguish, there would be phenomena and signs in the heavens and on earth*; and he added: *Be prepared because the great tribulation is near and will be so great that nothing of its kind has ever been experienced before since the beginning of the world until that day and there will never be anything like it again*.

Madeleine had to find eleven people in the *blessed and sacred town* of Dozulé who had to go with her to promote the construction of the Glorious Cross: *Be humble, patient, charitable so that they can recognize my disciples in you*, said Jesus, and *do not search for any personal interest, the only one being that of erecting the Glorious Cross, so that every man who comes to repent will be saved*.

The Glorious Cross and the Sanctuary were supposed to be built by the end of the Holy Year 1975, which would be the end of a series of Holy Years. A solemn feast would be celebrated every year on the anniversary of the day in which Madeleine saw the Cross for the first time (28th March). *Therefore all those who full of faith come to repent will be saved in this earth and for eternity*.

Jesus taught prayers and prayed with Madeleine and the people present who did not see him. He gave her the task of bearing and transmitting his message to everybody and in particular to the authorities: to the mayor, to the parish priest Abbé L’Horset (who was decidedly on her side), to the bishop (who abstained from receiving her and from giving her even the slightest encouragement, and who ended up by transferring the priest elsewhere), to the pope (who most likely never knew anything).

As a matter of fact, the exterior events brought very little comfort to the expectations in her provoked by the Message. On the contrary, a great consolation for Madeleine was her husband's conversion, which, as a fulfillment of many of her silent prayers, finally took place in 1979. She dedicated the last three conclusive pages of the last Booklet to this event that she had hoped for such a long time.

What I have summed up and to some extent reported with direct quotations, seems to me as being the essential content of the Message. The rest seems to be made up of more detailed affirmations, exhortations and thoughts, that are sometimes connected according to a logical development, sometimes scattered rather fragmentarily without any apparent order.

Some phrases are in Latin, which "for me", confessed Madeleine, "is a totally unknown language". And these are reminiscences of the Gospel or also phrases of a new invention.

The great Glorious Cross of Dozulé was never erected; however, Jesus still said in a message received by J. N. S. R. (Madeleine's successor), "God never asks the impossible from you"; therefore "in everything that you do for me you will find the reward in the act itself that you will perform for My Glory".

The great Cross that was not erected will therefore, at least for the time being, be substituted by many crosses that reproduce it on a scale of one to a hundred: instead of 738 metres they will be 7.38 high and will be raised on hills of average height, so that none will ever tower above the cross of the Calvary of Jerusalem.

The two faces of each cross, facing north and south, will be covered by such a substance and in such a manner so as to make them light up at night, so that everybody can contemplate them and remember that Jesus gave his life for each one of us.

Each cross will sanctify the surrounding area confronting evil, and all together will at last dot the surface of the earth. Now every cross, besides a presence of Christ, is also a Christian announcement. Therefore, when the whole world is studded with those crosses like stars studding the heavens, it will mean that the Gospel has been spread all over and therefore the time will have come for the Lord's return in glory.

A reference to this latter concept (needless to say more in terms of an evangelization rather than a construction of crosses!) can be found in Matthew 28, 19-20 ("Go therefore and make disciples of all nations... teaching them to observe all that I have commanded you...") and in Mark 16, 15 ("Go into all the world and preach the Gospel to the whole creation").

As a matter of fact, under the spiritual guide of J. N. S. R., dozens and dozens of crosses have been raised by volunteers of the movement in France and in other European countries, in the Holy Land and even in Africa. I myself took part in Rome in a meeting chaired by this second charismatic guide. However, as I already said in the beginning, my intention here is to limit myself to analyzing Madeleine's Booklets as a document of her personal visionary experience.

What impression could this experience provoke? I would say, first of all, that I find an absolute good faith in it, an extreme delicacy of sentiments, a remarkable spiritual finesse and a strong commitment of saintliness.

So what can we say about Jesus appearing to Madeleine? The first answer that comes spontaneously to mind is to notice how much he has changed in comparison to the one of the Gospels. *Quantum mutatus ab illo!* also comes spontaneously to me to exclaim in Latin, using the poet's words.

In my opinion the Gospel seems to be a whole recall to the spirit from the top to the bottom, as the true substance which the man of God has to follow. In the message of

Dozulé everything, on the contrary, or almost everything, remains connected to the compliance of certain forms: to the erection of a cross 738 metres high or many crosses 7. 38 metres high built in such and such a manner. It seems to me here that there is a clear return to that Pharisaism that Jesus criticized in the highest degree so energetically. Are we faced with a Jesus fully regressed to Pharisaism?

What I have just said does not in any way contradict what has been said before regarding the sincerity and extreme dedication of Madeleine's religious commitment. Although they were reproached by Jesus with the most severe and harshest tones, the Pharisees – who, apart from anything else, played an important role in the history of Judaism, for its continuity and survival – were people of great respect, very religiously committed; only they used to profess and live a Pharisaic religiousness!

A religiousness, so to speak, that was pre-Christian. For a Christian, any regression to the pre-Christian would have been involuntal; whereas a Christ, precisely him, who regressed to the pre-Christian would not have appeared very credible, to say the least.

The ambiguity and also the weakness of the first Christ of Dozulé (not considering the one who later appeared to J. N. S. R., whom I will not deal with) induce me to thinking that it has to concern a Jesus filtered through Madeleine's psyche, therefore, of a Jesus in some way – how can one say? – deformed.

This does not at all mean to say that such a presumed manifestation of Christ was not genuine. Did not Christ say that, where two or three were to come together in his name, he himself would be present? (Mt 10, 20). There can be no spiritual barriers between Jesus and he who strongly loves him, but only a live, intimate and profound contact. Truly he who loves him is united to him like the vine-shoot to the vine.

How come then, a communication, a manifestation attributable to Christ, can, on the contrary, appear to be deformed from more than one point of view? As a matter of fact there is an alteration, a deformation. How can this be explained? What could perhaps enlighten us is the image of water that, flowing pure from the source, generates a river, in whose course the water itself carries with it a lot of debris met on the way losing its original pureness, becoming polluted.

Analogously the same can be said about the presence of Christ, despite the deformations that his message may suffer passing through the psyche of a prophet, or seer.

What I am inclined to think is that the genuine spiritual message of Christ was received much more in the period between the conversion and the first vision of the Cross excluded, rather than from that vision onwards through the series of the 48 apparitions described in the Booklets from the second to the seventh.

One reads the first Booklet and finds oneself in the atmosphere of the most genuine, and, I would like to add, most orthodox Christian spirituality, without the deformations that come to be added after the visions of the Cross and then of Christ. It truly is a real paradox!

And so how do these visions come out? Christ was present both before as well as after: in other words, both in the period existing from the conversion to the first apparition (to be excluded) as well as the following one throughout the duration of the 48 apparitions. And therefore nothing would induce us to conclude that afterwards there would be a greater presence of him: if anything a greater absence, I allow myself to point out in all frankness, and really without any malice whatsoever!

To put it plainly, I think that right from the first apparition a psychological process of progressive deformation had been started.

And so what could the principle agent be? I think that it is a series of suggestions that Madeleine gave to herself, in a totally unnoticed manner but nevertheless extremely efficacious.

With every subsequent suggestion she seemed to introduce something, new data, a new impulse. Where? What to? I would say: to a “composite personality”, if I may call it thus, that was generated by the presence of Christ, but likewise by what we could call a Christ cultural aura, formed by everything we know, think, believe, imagine and feel about Christ. This kind of composite personality was, in the end, gradually enriched by all the contributions the prophet or seer gave it without realizing it, with the ways of her very personal receptiveness.

This kind of composite personality presents itself as Jesus Christ to any prophet, or seer, without the latter suspecting how much of himself/herself he/she puts into it. So the “Jesus Christ” composite personality would be like the earth in which the prophet, or seer, gradually sows some of his own suggestion without ever realizing it.

Now how would this “earth” react to every new “sowing” of this kind? Needless to say it would react in the autonomous manner with which any psyche acts, and perhaps also unexpectedly, but nevertheless in a manner which in some way reminds us of that “seed” introduced into it in a form of suggestion – as we have already mentioned – by the subject.

Having generally established this in principle, let us now try to see what suggestions Madeleine may have given to herself to provoke those certain affirmations, expressions, initiatives – autonomous and yet conditioned – of the “Jesus Christ” composite personality that lived in her.

Where do suggestions come from, which, in such a hypersensitive spiritual interiority generated by reaction the vision of the Glorious Cross?

They could come from literature, from reading, from external or internal experiences, from words heard, from one’s own reflections.

I will point out, although briefly, how two suggestions given to Madeleine by the good Abbé L’Horset provoked adequate visions. One day the priest said to her: “But how strange it is, when you speak about Christ, you never speak about his wounds”. This did not really convince the priest very much, who rebutted: “Well! He should have wounds”. “No, he doesn’t have any”, was Madeleine’s answer, without even batting an eyelid at first. And so the priest pressed on: “Next time you see Christ, ask him why you can’t see his wounds”.

On the occasion of the subsequent apparition the Archangel Michael appeared, who through a series of visions showed her the “Mysteries” of the birth of Jesus, then of his baptism, and then his passion and death, and finally his resurrection. In this latter vision the resurrected Christ was standing before her and showed her his wounds and invited her to touch them.

Another time the priest said to Madeleine: “Be careful, Madame Aumont. Distrust the devil. He is very, very strong”. She immediately replied: “Mr. Curate, I don’t know the devil, I have never met him, I have nothing to do with him”. Then however, she thought about it again; Jesus himself spoke to her and she had bad visions and heard “Satan’s hypocritical and deceiving words”.

But let us come now to the Glorious Cross. A small particular should be noticed: at the bottom of page 17 of the Italian edition of the Diary there is a framed drawing of a Latin cross (that is to say, with a longer lower arm) drawn by Madeleine in that point in which she began to describe the experience she had had immediately after the Holy Communion of the 12<sup>th</sup> April 1970. In some way, there is already the idea of framed

cross in the room where the window was, like the one that Madeleine was to see on Tuesday before Easter 1972.

The cross of the vision appeared clear and shining, and this impression of a bright shining light could have perhaps already been given to her and confirmed by her thought and glance which went back to what she herself defined “a small white cross that Mummy had given to me as a present for my birthday”. She was very fond of this little cross and said: “It is the only piece of jewellery I own”.

A revealing expression can be found in the pages of the Diary of that period: “...What only counts is to glorify oneself of the cross of Christ; it is the only thing that counts”.

Here is another one of Madeleine’s expressions, that anticipated phrases which she later heard spoken by Christ during her visions: “A new day has to start with mass or with morning prayers, go to the Altar and repent like at the foot of the Cross and remember there, from the bottom of your own heart and your own soul, how much Jesus suffered to save us and continues to save”.

Yet again from the first Booklet of the Diary: “Holy Week. Monday 5<sup>th</sup> of April 1971. We are now entering the great Holy Week. Let us all follow, step by step, the Lord in his ascent towards Jerusalem and towards the Cross and bend ourselves over under the heavy burden of this Cross”.

At the end of the first Booklet there is a strong reflection made by Madeleine regarding the end of the world and the final judgment. “Nobody believes us”, commented Madeleine, “But nevertheless!

“I myself am not like you. I believe more and more. Read the Gospel of the 24<sup>th</sup> Sunday after the Pentecost, read this passage very carefully. And you will see that these things are about to happen, the first precursory signs of the end of the world.

“The catastrophes are increasing more and more and so too are wars. ‘Nations against nations, kingdom against kingdom. There will be plagues, poverty and earthquakes; due to the progressive increase of iniquity, there will be far less charity. There will be strife because of me’.

“Furthermore it has been seventy years that what had been predicted is coming increasingly near. All of this is the beginning of trouble and misfortune”. Quotations from Jesus’ eschatological discourse found in chapters 24 of Matthew, 13 of Mark and 21 of Luke then followed.

One can clearly see how these things which were later confirmed by her Jesus had already been thought by Madeleine herself.

Needless to say, I am not provided with all the necessary data in order to be able to reconstruct the entire psychic process through which Madeleine’s visions were formed from the first right down to the last. However, what has been said already gives us an idea of the method with which one can turn to in order to clarify her case and analogous cases better.

So what is the psychological mechanism of the exteriorized visions? Generally speaking, one can say that such objectifications can mainly be had in dreams, and that here we find ourselves before a series of those that the psychologists call “day dreams”. Such “daytime hallucinations”, which can include not only visual and auditory sensations but also tactile ones, can be precisely interpreted as “dreams that develop in the state of conscious wakefulness”.

The request to erect a particular monument, to build a sanctuary, to dig up the earth so that a source of purifying and health giving water can flow there falls into the usual

pattern of Marian apparitions. Needless to say, if the water arrives “dusty”, the reason is soon found, as we have already seen.

The question of Latin is more difficult. Many Latin phrases that are pronounced by the apparition can be considered reminiscences of Biblical phrases of missals or prayer books that the priest pronounces in that language and which the subject immediately picks up in a way that is perhaps not even conscious. And one is well aware of how, from the unconscious point of view, a particularly sensitive subject can obtain expressions fleetingly heard to memorize them and then utter them again, in some way, even after a long time has passed.

Now, however, there are a few of the Latin phrases pronounced by the apparition that personally concern Madeleine (to whom the Latin text strangely refers to using the plural you, in the same way as Jesus does when he speaks in French): well this new character of Latin phrases addressed to Madeleine no longer allow us to reduce them to simple reminiscences. Would they then emerge for a form of xenoglossy, a parapsychological phenomenon that is quite well known although rare, that one has when a medium speaks or writes in a language that is totally unknown to him?

This may well be the case, but an explanation is not easy. On the other hand, I could not propose to explain absolutely everything concerning such a complex and ambiguous phenomenology, like the one that emerges in the case of Madeleine and in other analogous cases. I nevertheless have the sensation that some interpretative criterion has already been put into action here too, with the result of some small clarification at least initial.

In his book which I mentioned at the beginning of this essay, the good Abbé L’Horset makes an interesting comparison between some phrases that Jesus supposedly said to Madeleine and as many phrases of the same Jesus who appeared to the Polish mystic sister Faustina Kowalska (1905-1938). It concerns concepts that are extremely more generic than those I have put forward here in discussion, but what is striking is the recurrence of the same words.

Should we then deduce from this fact that both the visions come from the same Source of inspiration? In other words, should we deduce that both Madeleine and Faustina supposedly had, in substance, an authentic and not too dissimilar experience of Christ? Why not? There is absolutely nothing which allows us to exclude this. There is no doubt regarding the great beauty and profound Christian truth of many thoughts belonging to Madeleine herself, when she expresses herself, so to speak, in more general terms.

I have no intention here to deny that Madeleine had an authentic experience of Christ: I have only tried to point out the human aspects, the psychological, subjective aspects of this kind of experience, by pointing out how the subjective manner of receiving an inspiration, although genuine, could also prove to be – in certain cases, and for certain aspects – distorting and misleading.

Research of this kind should definitely be studied more deeply by he who has a greater wealth of data and a more adequate psychological and religious sensitiveness. However, it is nevertheless worthwhile to carry out such investigations right through to the end, not only for the purposes of scientific research, but also, and above all, for our greater religious explanation.