

# EUCCHARISTIC AND MARIAN CENTER SPIRI-MARIA

## SUNDAY DAYS OF PRAYER

JANUARY 8, 2023

### MARIAN HOUR

1. Rosary – 2. Consecration to Marie-Paule – 3. Conference

## Saint Raoul Marie and Tomorrow's World

Concerning Saint Raoul Marie, Marc Bosquart wrote: *"He gathered together all the knowledge of past centuries and guided the thinking of humanity to the feet of Marie-Paule, Co-Redemptrix."* (*Le Royaume*, no. 182, Nov-Dec. 2006, p. 17)

The interventions God had to make on Earth brought about a progression – just as necessary – in the understanding the human being has of God and of His grand work of Creation.

With Jesus' coming, humanity made a tremendous leap in that direction, gaining a much clearer perception of the divine intent at the origin of Creation.

Today, after twenty centuries of evolution in Christian thinking, God is inviting humanity to make an even greater leap, so as to understand even more clearly the divine will, with the purpose of having it reach its complete fulfillment. We have before us the most important revolution in religious thinking in the history of our generation.

With Marie-Paule's coming, we are in the process of swinging over to an entirely different religious perspective. Although it is true that it is still within the continuation of the great Tradition and is supported in part by the lights already received in the past, it is just as true that the new perception progressively rising among us as a result of new lights, far surpasses the religious thinking of the past. Marie-Paule herself said in this regard that *"everything has changed"*.

This "new way of looking at things", which she has enabled us to develop, will be the result of thousands of smaller and larger interventions from Heaven in her own writings (*Life of Love* and other writings), and also in the writings of Raoul Auclair, in the messages of the Lady of All Peoples and in Marc Bosquart's writings.

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On this day when we are honoring Saint Raoul Marie, it is fitting that we stop to consider some of the seeds of light contained in his book, *L'Homme Total dans la Terre Totale* [Total Man in the Total Earth], since they introduce us into a new understanding of the relationship existing between God and Creation.

*"To read Raoul Auclair,"* Marie-Paule wrote, *"is to discover God in His mysteries. Respectful of all that is sacred, he sets forth in its full measure the beauty of the order and the harmony contained in the divine seals which open in waves of lights and truths which are fascinating to our view and understanding."* (*The Hosanna of Life*, p. 15)

On page 68 of his masterpiece Raoul specified that God began by "extracting" the Immaculate from himself, to then fecundate her with His love. This union of love is at the origin of all that was created.

As he described Creation and, more specifically our Total

Earth, Raoul had recourse to such terms as the Immaculate's "womb", indicating in this way the real proximity that exists between the created and the Immaculate, and therefore with God. Raoul helped us understand that Creation is not a reality made from nothing outside of God, but a reality that emerged from the divine Being, engendered by the Immaculate, woven of light in her womb of Light. In its three dimensions of air, water and earth, matter is, in a way, crystallized Light.

So, Raoul enabled us to understand that life, within the Immaculate's "womb", evolved freely, while being guided by the *"creating impulse"*. He wrote: *"God let what He wanted done to happen by itself."* (*L'Homme Total...*, p. 68)

It had to be that way! For, as Raoul again said: *"God created out of love, and the love He gave exacted, by the very nature of love itself, a return of love. And the nature of love is to say YES. Now, for this to be a valid "yes", it was then necessary that there be the possibility of saying NO."* (*Id.*, p. 41) So, God charged Creation with *"creating itself"*. (*Id.*, pp. 171-172)

He provided it with all that was necessary to do so, but so that Creation could become what He wanted it to become, it was necessary that God leave Creation entirely free. Creation had to begin at the farthest possible distance from God, in order then to make of itself totally Love, one small step at a time. *"God having created out of love,"* Raoul said, *"He could only create love. Or rather, He sowed the seed of love, and it would have to grow and become aware of itself during all that was then beginning, that is, Time."* (*Id.*, p. 165)

This process of awareness, of acquiescing to Love, was long, very long. Love in its becoming, a love that is free, cannot develop any other way than through a "consenting" to Love at the same time. Raoul then distinguished the victories of Love in the mineral, plant and animal realms. (*cf.*, p. 111) This would finally lead to the human being, the crowning of Creation, who is called upon to formulate a fully conscious response to Love by becoming it.

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These are but very short reflections, but we can clearly see just to what extent Raoul led us to look at God and Creation in another way. Faithful to his inspiration, he was preparing us for the great revelation contained in Marie-Paule's writings, and this allows us to understand that *"the divine state is shared"*.

Raoul contributed to doing away with the distance existing between our point of view and God's; a distance that is destined to disappear entirely according to the following quotation from Marie-Paule.

*"One day, as God does away with the distance between His infinity and our littleness, we will again be able to go forward*

with our dreams of light, because a new world will have been born, penetrated by true love and mystery in which everything lives off pure love. The earth, which bears the centuries and history, has entered into the Millennium of the Kingdom in which 'the wonderful King of Love' will reign on the earth as in

heaven." (White Book IV, pp. 203-204)

May Saint Raoul Marie continue to guide the Work in its contemplation, its receptiveness and its cooperation in God's great plan of love.

Father Leander Van Renterghem

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## EUCCHARISTIC HOUR

1. Rosary – 2. Vespers – 3. Conference – 4. Invocations – 5. Benediction of the Blessed Sacrament

# Saint Raoul Marie and the Mystery of *Life of Love*

In the preface to *Life of Love*, Raoul wrote that it "contains something other than an exemplary teaching; it is also, in itself, a mystery". Further on, he indicated that "the secret of 'Life of Love' is a mystery bound up with the mystery of the Co-Redemption." With that, we realize that Raoul had understood many things about the mystery of Marie-Paule's life which he described as a "configuration bound to the mystery of this time which is ours". (*Life of Love I*, p. 15)

However, was that always the case? Let us look at Raoul's progression in his understanding of this mystery. It will also enlighten us on the extent to which he understood the mystery of Marie-Paule.

The first contact Raoul had with Marie-Paule was when she wrote him a letter on December 24, 1971, following her reading of his book on the apparitions of the Lady of All Peoples. In his reply, we understand that Raoul had realized that he was in contact with a person who received great mystical graces. He wrote:

"I catch a glimpse, through your letter, of the vast shadows, or rather, of the great lights that your discretion veils from me. I do not ask that you lift this veil. Contrary to the impression that may be given by the books I published, I fear revelations; I do not seek them. Consequently, I turn by preference to that visible and concrete work which I perceive through what you write in [the review] 'The Army of Mary'." (*Id.* VIII, p. 120)

This was followed by a positive comment on the Work of the Army of Mary in its fidelity to the Church's teachings, and in particular, to the Second Vatican Council.

In his letter of May 20, 1976, after the reading of the first two volumes of *Life of Love*, he understood that the Army of Mary was more than just a wonderful movement. He commented:

"Up until then [before reading *Life of Love*], I had seen in the Army of Mary a movement which was beautiful, good, useful, timely; one destined to be a counterweight of prayer to the enormous mass of the earth's sin. And certainly it is also that, but in a dimension and as a necessity which are supernatural, which 'Life of Love' is presently revealing to me."

At the end of his letter, he concluded: "Finally, dear Marie-Paule, how can I thank you enough for the confidence you have shown me in entrusting to me the first two volumes of 'Life of Love', for the profound emotion which stirred me as I read them, but above all, for the mystery of grace and co-redemption in the Co-Redemptrix, in which, as though by radiation, you have made me participate." (*Id.* XII, pp. 205-206)

The reading of the following volumes to the eighth one would reveal to him even more who Marie-Paule was. A reading, however, that was not without its difficulties, which Raoul expressed to Marie-Paule in his letter of June 29, 1976.

"What have I felt as I read? An inundation of light. My soul was often dazzled by it. But across this firmament of light there have sometimes passed – how shall I put it? – flashes of doubt, black flashes, 'anti-flashes'. 'For after all,' I said to myself, 'it's too grand to be possible, too beautiful to be true.'" However, at the end of his letter he added: "These clouds quickly passed, borne away by the most gentle wind which the Holy Spirit breathes all throughout the pages of 'Life of Love'." (*Id.*, pp. 303-304)

In his letter the next day, he revealed to Marie-Paule the reason for his doubts: "Yesterday I wrote to you and told you what were the black flashes which sometimes crossed the firmament of light into which you transported me. You know very well what was the stumbling block I ran into; what it was that had the effect of obscuring this vision of glory: it was the inexpressible identification with the Virgin Mary." (*Id.*, p. 304)

Then he explained the lights he had discovered in a book by Father Philipon, mentioned in volume VII of *Life of Love*, entitled, *A Mother's Spiritual Diary*; this is Conchita's diary. The passage describing the mystical incarnation of Jesus in Conchita's soul was of great help to Raoul.

Jesus explained to Conchita what kind of grace this was. "The grace of incarnating Me, of living and growing in your soul, never to leave it, to possess you and to be possessed by you as in one and the same substance, without obviously, you giving Me life; rather, it is I, who communicate it to your soul in a compenetration which cannot be comprehended: it is the grace of graces." "By incarnating myself in your heart, I had my designs: to transform you into me."

After reading this, Raoul indicated what he understood: "And I understood that what was possible for Jesus, was also possible for Mary."

Here we could say that Raoul considered Marie-Paule's mystery to be of a mystical order, but the comparison he made in a post scriptum at the end of his letter, between this union of Mary with Marie-Paule and the return of Elijah in Saint John the Baptist, is of another order: He wrote:

"Is this 'grace of graces', that of identification, so new, after all, so unknown, so much outside Revelation?"

"Well then, let us open the Gospels. "He", says Jesus, designating John [the Baptist], "he is Elijah who was to come" (Mt 11:14)." After having quoted other related passages, Raoul indicated his thinking: "Elijah, who was supposed to return and who did return in John [the Baptist] for the First Coming, will return for the Second, as it is formally written. So then it was he, Elijah; and yet it was John... We have, here, something like a hypostatic union. It is Elijah and it can only be he in his entirety. It is John, himself in his entirety, in his liberty as a man,

*yet acting with Elijah in conformity of thought and deed.” (Life of Love XII, pp. 306-307)*

Yes, we have heard correctly. Raoul compared this union of Mary and Marie-Paule to the one of the hypostatic union the Church defined to explain the union of the divine and human nature of Jesus alone. This shows us that Raoul was already considering the union of Marie-Paule with Mary as something well beyond a simple mystical union, and he called this the grace of identification. So, we can understand why Raoul could have had doubts when he discovered the mystery of Marie-Paule described in *Life of Love*.

In Saint Raoul Marie, we can find an example to help us believe in this mystery that far surpasses any human understanding; the mystery that Marie-Paule is God in the same capacity as the Son, and all the teaching that surrounds this mystery of the Lady of All Peoples. It can be normal to experience doubts at times, for this purifies our faith. At such times, we are asked to have the humility of Saint Raoul Marie, the openness of soul and the simplicity he had, the sincere desire to do God's will, to know the Truth. May he help us strengthen our faith in this Work of Love and especially in Marie-Paule, the Lady of All Peoples who once was Mary.

**Father Serge Lépine**