

EUCHARISTIC HOUR

March 3, 2024

Saint Raoul Marie, the Greatest Theologian of All Times

Saint Raoul Marie was an exceptional man. In the Army of Mary, we very often talk about *“the theology of the heart”*. It is surprising to discover that Saint Raoul Marie was called *“the greatest theologian of all times”*, whereas he did not have a diploma in theology. And yet, he knew more about the divine mysteries than all the theologians. He was able to describe marvelously well the Co-Redemption and the meaning of history.

Illuminated by the Holy Spirit, Raoul was docile to divine inspiration. Why? Because he sought God’s will with all his heart. Marie-Paule, for her part, deeply desired that her priests emphasize the theology of the heart rather than intelligence and discussion or argumentation. In the 30th apparition, the Lady said that she was looking for a simple faith.

But what is the theology of the heart? This form of theology rests on an openness to the mystical life and to being disposed to let oneself be purified by God, whereas the formation in the major seminaries comes from books. The theology of the heart does not rely on the reasonings of the intellect that often *“paralyze and neutralize God’s action”*.

In the Army of Mary, we take pleasure in talking about the theology of the heart. Some people, without having ever studied theology or opened big books of knowledge, know a lot about their religion and succeed in penetrating the mysteries of the faith.

Sister Germaine Campagna was a real theologian of the heart. She recounted: *“Then I understand: 1. that faith is a participation in God’s understanding; 2. that it is a participation in God’s judgment; 3. that it is a participation in God’s way of seeing things.”* (*Vie d’Amour* VI, p. 195) This Sister then penetrated the secret of grace. She acknowledged the following: *“In the annual retreat..., the preacher compares sanctifying grace to a blood transfusion and to the circulation of sap through the branches of a tree. And yet I am convinced that the reality is far grander, for, on the part of Our Lord, it is a divine love, active, passionately holy, living and vivifying; and on the part of the soul which receives such a grace, the tree is at first in unawareness, but the soul is entirely given over to this divine inundation. There is an attraction, a vehement desire for, an irresistible drawing to union with Christ, a need to be all His in order to please Him, to give Him a return of love, to meet His divine advances, to give Him the fruits of holy, charitable and loving acts. I also understand that sanctifying grace is not a*

substance, like the soul, but a quality which transforms the very essence of our soul.” (*Id.*, pp. 199-200)

We should note that the theology of the heart is a gift; two things suffice to benefit from the gift of knowledge: seeking and doing God’s will and submissively attending the school of suffering. Did not our Foundress tell us that suffering was truly the best school and that its teacher was infallible because, in that school, God is the teacher?

If for many people, the theology of the heart brings them to deepen their knowledge of the concepts or mysteries taught and passed on by the Church, it sometimes happens that this theology makes one go even further and discover, quite simply, things that are still unknown, and then pass them on to the people of God. That was the case of Saint Raoul Marie, a real prophet for our time, as well as for Marc Bosquart concerning the mystery unfolding in our time.

Raoul was the apostle of the Lady’s messages because he believed in them. And to believe in the Lady’s messages, one has to have the spirit of a child before God. Then, Raoul read the first two volumes of *Life of Love* very rapidly. As of the first reading, he saw himself as *“the direct eyewitness of the mystery of God at work in a privileged soul”*. He grasped the reason why Heaven insistently forewarned Marie-Paule of the events to come in her life. And once those events had come to pass, they became in Raoul’s eyes signs of authenticity. And he could already see all the mystery of the Configuration. He wrote: *“Do we not have here precisely what the Lady of All Peoples said: ‘The signs are sealed in my words?’”* (*Life of Love* XII, p. 205)

Raoul also saw in it prophetic signs, a witness to the *“eternal designs”*. Reading such a comment from Raoul was like a balm for Marie-Paule, a source of renewed courage to continue along her way. After a first reading of *Life of Love*, no one will have had such an understanding of it as he did. He received an exceptional grace to pick up, grasp and perceive what escapes the others.

As the battle intensified, Raoul’s presence was an inestimable blessing. Heaven asked Marie-Paule to receive Raoul as a “Son of Mary” and she also received his formula of blessing: *“Make him the greatest theologian of all times.”* And Heaven would add: *“He will understand better than Bishop Van Lierde.”* (*Id.* XIV, p. 42)

There was no respite for our Foundress in this battle that was first of all on the spiritual level. It was hard for her to always replace her will in God’s will. She knew in

advance what would happen and she felt crushed by the weight of the burden. Raoul was revising the article "Terrible as an Army in Battle Array". Marie-Paule, on the other hand, would really have liked to feel the celestial angel's presence... The angel said to her: "*I have a great deal to do at the Vatican. That's why I gave you Raoul to help you in the meantime.*" (Id., p. 47) As a consequence, Raoul was sent by the angel to support her.

It was thanks to Raoul that the messages of the Lady of All Peoples were spread throughout the world. Let us recall one of those messages that sheds light concerning Marie-Paule's mission and the present mystery: "*That is WHY the Lady of All Peoples has been compelled to come NOW, in these present times. For she is the Immaculate Conception, and, as a consequence of this, is Co-Redemptrix, Mediatrix and Advocate. These three are but one. Is that clearly understood, theologians? It was necessary NOW that the*

Lady bring her Prayer into this satanic world." (Id. VII, p. 134) We seem to have understood this message so late and yet, Raoul was already picking up the eschatological import of the event more than 40 years ago.

At times, Raoul was even in a better position to offer light on the attitude to be adopted than the spiritual directors were. Marie-Paule was accused of not being submissive. In this regard, Raoul would strongly proclaim: "*Authentic charismatic graces are not subject of the graces of Orders.*" (Id. XIV, p. 66) And examples were given.

Raoul always followed Marie-Paule, not in a blind faith but in consented faith, for he clearly perceived the great mystery dwelling in Marie-Paule, a mystery that was almost evident. With Saint Raoul Marie, let us walk in the Lady's wake with great generosity.

Father Denis Thivierge