

“Everything Has Already Been Predestined”

“She (the Lady) falls silent, looking off into the distance, then with a smile she adds:

“Everything has already been predestined”” (32nd apparition, April 29, 1951)

In the February 1980 issue of the paper *L'ÉTOILE*, Raoul Auclair introduces us to the Knock apparition which has been given prominence by Pope John Paul II's visit to the Shrine of Knock in Ireland. Here is what Raoul wrote.

A LIVING PICTURE OF THE APOCALYPSE

It was August 21, 1879, in a wretched village of a very poor Ireland. The day was waning. The sky was dark. Rain was fall-

ing. Then it was that the inhabitants of the hamlet – a dozen or so houses were as yet occupied – saw this:

In the presbytery yard, right against the wall of the church, there was an area of soft light and, in that light, three persons of distinction. The person in the middle was obviously the Virgin Mary. As for the other two, the one standing to the right of the Blessed Virgin was thought to be Saint Joseph, while it was generally agreed that the one to the left was Saint John the Evangelist. Who said this? Certainly none of the three, for none of them spoke.

Moreover, this silence and secrecy were quite remarkable, for although the great epiphanies of Mary had begun in 1830, never had an apparition been surrounded by so much mystery.

But after all, if Heaven, while manifesting itself, remained so firmly silent, this most certainly was because it was expedient that it do so, the understanding of those things being reserved to other times....

In addition to the three persons we have spoken of, the Knock apparition included other details. And it will be these details which will open us to an understanding of what Heaven wanted to tell us that day in order that we might understand it today. They were: an altar on which stood a *Lamb*. A *bare cross* – not a crucifix – stood behind the Lamb. Finally, another supremely significant detail: the person to the left held in his left hand an *open book*.

Let us now come back to each of the persons and try to contemplate them through the eyes of those who saw them. And first of all the One who could be no other but the Virgin Mary – beautiful, most beautiful, to be sure, just as she was on each of her visits to earth during a century and a half. As tall as a woman of earth, the flesh of her hands, her feet and her face were apparently no different from any flesh. She was clad in a white dress closed at the neck. What impressed the witnesses was her crown.

Crowned: and hence QUEEN. Mary also had a rose on her forehead...

A vision, certainly, but of an extreme realism. It should be pointed out that the witnesses saw the three persons with perfect clarity, as clearly as if they had been “made of flesh and blood”, as they put it.

The impression of life and presence was so perfect, moreover, that Patrick Hill drew so close that he then tried to read in the open book held by the person on the left. An old lady who tried to kiss Mary's foot was astonished to find herself kissing empty space.

So a man standing to the left of Mary was presenting an open book. And this man, this bishop, the right arm bent and

raised level to the face, showed his hand, the index and middle fingers joined, the others closed, in the gesture of Christ as He is represented in a royal and solemn posture in the porticos of cathedrals and in the mosaics of Byzantine apses. Now, this personage, in a subordinate position with respect to Mary, could not have been Christ, even though he is reproducing the sign of supreme authority. So, would he not be the one on whom Christ conferred His power, His Vicar on earth, the bishop of Rome, the Pope?

As for the person on the right, also turned toward the Virgin Mary, he was bowed respectfully, his hands joined in a gesture of prayer. The only thing said of him was the he wore “a mustache touched with grey”.

We are now led to a consideration of the altar and the Lamb. And it seems that here lies the key that will permit an understanding of this secret or silent apparition.

So, on the altar stood a Lamb. His head, the witnesses say, was turned towards the west, its eyes fixed on the Blessed Virgin. Well, it is clear that this Lamb is the same as the one whose name comes up twenty-eight times in the Apocalypse. He is so designated under only one other circumstance, and always by Saint John. (Jn 21:15)

Now, in the Apocalypse the Lamb is linked to the OPENING OF THE BOOK – THE OPEN BOOK being presented by the bishop in the Knock apparition. [As for the altar, it] clearly appears to be the one shown in that same book of the Apocalypse, an altar that is “in front of the throne” (Apoc 8:3) and upon which, on that day of all days, the sacrifice of the Lamb was consummated. Thus the altar is surmounted, as an eternal memorial, by the wood of the sacrifice: the cross.

In front of the throne are the *seven spirits* attached to the presence of Him who “has washed away our sins with his blood” (Apoc 1:4-5); seven spirits, moreover, that, elsewhere, are presented under the image of *seven stars* (Apoc 2:1). And what do we see at Knock? One of the witnesses says this: “STARS, shining like gold form a halo about the LAMB.”

So it is, then, that all the details of the Knock apparition refer us to the great Vision of the Apocalypse. Now, in the Apocalypse another detail concerns the Lamb: ANGELS surround the Lamb and adore it. (Apoc 7:11-12)

While the persons contemplated by the villagers of Knock had the quality of tangible reality, appeared to be really “flesh and blood”, such was not the case with the angels. Furthermore, except for Patrick, did the other witnesses see them? But he, the child who climbed over the wall and approached the “saints” close enough to be able to touch them, gives this testimony: “I constantly saw ANGELS flying near the Lamb, but only the beating of their wings was perceptible to me, for their heads, or faces, were hidden from me, being turned away from me.”

So thus and as in the Apocalypse, angels encircled the Lamb and adored Him.

Finally – and we are now at the heart of the secret of the Knock message –, finally, there is THE BOOK that is being shown by the bishop, the bishop in whom we believe we see the Bishop of all bishops, Jesus Christ's Vicar on earth.

And the BOOK is OPEN.

Now, it was the LAMB who opened the BOOK. (End of the account of the apparition.)



by
Fr. André
Guillemette

RECENT POPES AND KNOCK

The Church, which in 1879 and 1936 studied the Knock apparition, has judged the witnesses to be credible and that there is nothing in it contrary to the faith. By the end of 1880, some 300 apparently miraculous cures had been recorded in the book of the parish priest.

Four recent popes have honored Knock:

Pius XII blessed the banner of Knock in Saint Peter's in Rome and decorated it with a special medal on November 1 of the Marian Year 1945.

John XXIII sent to Knock, in 1960, a candle blessed at Mass on the feast of Candlemas. He had a high regard for this place of Our Lady's apparition.

Paul VI blessed the foundation stone of the future basilica of Our Lady, Queen of Ireland, June 6, 1974.

John Paul II went there in person, as a pilgrim, September 30, 1979, on the occasion of the centennial of the apparitions. He raised the chapel to a basilica, celebrated Mass there, left a blessed candle and a gold rose and, finally, knelt in prayer before the wall of the apparitions.

THE PERSONS OF KNOCK

Raoul wrote:

"The person in the middle was obviously the Virgin Mary. As for the other two, the one standing to the right of the Blessed Virgin was thought to be Saint Joseph, while it was generally agreed that the one to the left was Saint John the Evangelist. *Who said this?* Certainly none of the three, for none of them spoke."

"It should be pointed out that the witnesses saw the three persons with perfect clarity, as clearly as if they had been '*made of flesh and blood*', as they put it."

We of the Army of Mary, we know enough to understand the symbolics of this apparition which Raoul, moreover, tries to have us understand that it concerns "our time", this great and grand time of the Co-Redemption.

The three persons did indeed present themselves as if they were "made of flesh and blood", and yet when the old lady wanted to kiss the Blessed Virgin's foot she met with emptiness. What better way to show that this symbolic scene had to do with persons who would one day come, a hundred years later, and who would be very real, in flesh and blood like us? Let us explain, for the Lady in her messages has told us that "*everything was already predestined*", and these figures

were the announcement of what will later be, in the wonderful time of Mary's second coming to earth, as was foretold by Saint Louis Marie Grignon de Montfort.

Does not the Virgin Mary of the apparition represent the Handmaid who will mystically incarnate Her, really "in flesh and blood", and who will be totally possessed by Her for the purpose of her living, in its fullness, the work of the Co-Redemption, the work of her Mother?

The mitred person was taken to be saint John the Evangelist (who, however, is not represented with a miter in iconography). Raoul saw in this person Jesus Christ's Vicar on earth, Pope John Paul II. In fact, on February 27, 2000, Mother Paul-Marie received this indication concerning that Pope and the Church of John: "*JOHN PAUL, WHO HAS THE SPIRIT OF JOHN, AND PAUL-MARIE, WHO HAS THE SPIRIT OF MARY, HAVE BEEN BOUND TOGETHER IN ORDER TO LEAD THE CHURCH OF PETER INTO THE CHURCH OF JOHN.*"

Would not that mitred person represent at one and the same time, Pope John Paul II and the one who is his continuator in the Church of John, Padre Jean-Pierre? All the more so since that person who wore, in the words of Mary Byrne, one of the witnesses, "a kind of small miter" (a sign of his authority), was holding a small book, open, that is the book of Marian Revelation – we shall come back on this. Mary Byrne also states clearly that this person had the index and middle fingers of the right hand raised, as if he were addressing an audience and trying vigorously to make it understand a certain point. Is it not the role of Padre Jean-Pierre to announce, with vigor, the Marian mystery that is being renewed in our time?

THE THEOLOGIAN

Does not the other person prefigure Raoul Auclair himself who wore a mustache like the person in the apparition? The iconography of Knock usually presents this person wearing a beard due to the desire to see in him Saint Joseph, but that was not what was shown the witnesses.

Raoul also had close ties with Saint John, having received very special lights on the Apocalypse, the text of which he went into in minute detail, verse by verse, in a penetrating analysis, unfortunately not completed (he did not have time to deal with the last three chapters of the

Johannine book).

Moreover, Raoul received from Heaven the title of "the greatest theologian of all times" (the Sons of Mary blessing, March 1977). Now, the apostle John was also called "John the theologian". Like Padre Jean-Pierre, Raoul was closely linked by Heaven to the Work of the Co-Redemption.

Raoul defended the Work and its Foundress as much in Rome, where he went in 1978, as before Cardinal Maurice Roy. This latter, who esteemed him for both his intellectual worth and his spiritual worth, even called him "the theologian of the Army of Mary", and once said to him, "Keep close watch, Mr. Auclair" – as if he were asking him to watch over the proper development of the Army of Mary.

On August 6, 1978, Raoul completed the eloquent preface to *Life of Love*, casting a penetrating and prophetic regard over that life that had been hidden until then, but whose story would be published the following year.

HISTORY BROUGHT TO COMPLETION

Let us also point out that the three persons of the apparition were in white – the color in which Mary clad her Knights, the color of the victorious, according to the Apocalypse (3:5). The Knock apparition presents us with a gripping portrait of the three central persons of the Co-Redemption, in an announcement of the Church of John.

"History is prophecy brought to completion," Raoul tells us. The history of the Co-Redemption is the great prophecy being brought to completion and the message of Knock is part of this in the sense that, for more than 100 years, the principal actors have been announced to us and then shown us in the human flesh they will dwell in at that time of the End.

THE LADY OF ALL PEOPLES

The Lady of All Peoples said to her messenger:

"*See my image. Look well at it.... See, I am standing on the globe. My two feet are solidly planted upon it. You can clearly make out my hands, my face, my hair and my veil; but all the rest is hazy. Take a good look at what protrudes above my head and from each side at the height of my shoulders.*" The messenger says: "It's a cross."

"*You have observed well. I have shown you that my head, my hands and my feet are like those of a human being. Keep that in mind: as of*

those of the Son of Man. The rest: it is the Spirit." (28th apparition, March 4, 1951)

Is that not the best description Mary could have given us in order to show us that, in order to carry out her function as Co-Redemptrix, she would have to borrow a human body, her two feet solidly fixed on earth, like those of the Son of Man? Would it not be necessary that the Immaculate become incarnate in a handmaid in order to carry out her mission?

"LIFE OF LOVE" GIVES US THE ANSWER THROUGH JESUS' WORDS TO MARIE-PAULE

"*You know, my child, that my beloved Mother lived on earth and that she ascended into heaven without dying! I must tell you, today, that she has become incarnate, and her maternal regard has alighted upon you. It is you, my child, who suffer my Passion and who, in the name of my beloved Mother, will give Christ back to the world....*

"*Accept, my child, to continue the Work of my beloved Mother.*" (*Life of Love*, vol. I, May 4, 1958, chap. 53, pp. 333-334)

And again:

"*Soon, my child, you will have to devote yourself exclusively to my Mother's cause. I have made you taste every suffering, physical and moral. Like me, you have had to separate yourself from everything.*" (*Id.*, vol. I, p. 334)

Mary:

"*Meanwhile,*" Mary tells me, "*be a victim. Accept all the sufferings my Son asks of you. Learn to be humble, docile, devout, kind and be afraid of nothing. I am here.*" (*Id.*, vol. I, p. 296)

Marie-Paule writes in *Life of Love*:

"During a period of rest, I try to get along as well as possible while at the same time carrying a terrible weight. Kneeling on the prie-dieu I implore the Lord to spare me all His demands, which I have glimpsed. Who could know just to where the divine demands can lead one?"

"God exacts total detachment, even to the obliteration of His victim. He shows it its path through special graces and then asks it to walk along this way...."

"*'ACCEPT: THE FATE OF HUMANITY HINGES UPON YOUR FIAT.'*..."

"God alone knows of the agony which has laid me low since last September. He asks me to accept at the very moment I am crushed under the weight of anguish, under the weight of His demands. Never have I made such oblations at the foot of the tabernacle. It is so heavy! 'Fiat!' I say to Him, closing my eyes

and forcing my will." (*Life of Love*, vol. XII, March 1976, chap. 22, pp. 102-103)

THE LAMB

"In addition to the three persons we have spoken of," Raoul writes above, "the Knock apparition included other details. And it will be these details which will open us to an understanding of what Heaven wanted to tell us that day in order that we might understand it today. They were: an altar on which stood a *Lamb*. A *bare cross* – not a crucifix – stood behind the *Lamb*."

Those who have read *Life of Love* will have understood that, for the same reason as Christ, she is "the Lamb" by reason of her life of suffering, her passion and mystical crucifixion, right to her total immolation with a view to the total redemption of humanity – and that is what is really meant by the words the Lord spoke to her when she wanted to offer something to the Blessed Virgin on the feast of Her Immaculate Heart in June 2001: "OFFER TO HER THE WORLD REDEEMED." (*The Kingdom*, no. 150, July-August 2001, p. 4)

Just as the Lady of All Peoples, in her Amsterdam apparitions, presents herself standing before the Cross, so too the Lamb of Knock before the cross is a symbol of the Co-Redemption and the Co-Redemptrix. It is another sign of the predestination that configures Marie-Paule to and identifies her with the mystery of the Co-Redemp-

tion. Is it surprising then that, hardly founded, the Army of Mary would have as its emblem the lamb standing before the cross as a perpetual memorial of the mystery of Marie-Paule and of her *life of love* that is truly the "Gospel of Mary"?

"THIS TIME IS OUR TIME"

This expression that comes up so often in the messages of the Lady, speaks to us in many ways. We understand, of course, that it is the time of action on the part of the Most Holy Trinity and of Mary Immaculate. In the term, "Our Time", it seems to me that the Lady is, as it were, encompassing all those who have received prophetic lights, the holy apostles of Mary, Father de Montfort, Saint Maximilian Kolbe and so many others who are propagators of devotion to her, and especially all those who are the principal participants in this great Combat of the End: Marie-Paule, the most recent Popes and especially Pope John Paul II, Raoul Auclair, Marc Bosquart who will be forever blest for the revelation of the "*Marian Mystery*" that he has unveiled to us, being the first to grasp and to be able to explain clearly the mystery of the Trinity of the Immaculate, and all those who have been close and faithful collaborators of the "little Mary of earth". And She would certainly wish to include here all those holy and faithful women who have followed her Calvary and all those generous men who are

the Knights of Mary.

In her messages the Lady said, speaking of herself: "*And now, but only now, she comes into the world as the Lady of All Peoples. Why now? Because the Lord waited for this time. The other dogmas had to precede. As the Life had to precede the Lady of All Peoples, so the earlier dogmas concern the Life and the departure of the Lady.*" (43rd apparition, October 5, 1952)

It was necessary that the life be lived and that everything be recounted "to the end that the dogma of the Co-Redemption might finally be proclaimed."

THE LITTLE OPEN BOOK

The narrative of the Apocalypse presents us with two books, as Raoul Auclair has explained to us in the first volume of his series, *L'Apocalypse*.

"One is the Book the slain Lamb is going to open in heaven; and the other is that which the 'other angel' [the Woman] is going to open.

"And one is the book open in an eternal opening, thanks to the sacrifice of the Lamb (v. 5-7).

"And the other is that which the Woman will come to open on earth." (p. 335)

This little book is mentioned in chapter 10, verses 8 to 11. Now, this passage is quoted by our Foundress in *Life of Love* (vol. XIII, p. 218), and she explains that this text is "a good illustration of what my life is". She goes on to say:

"I receive nourishment from On-High: the words or orders of God, which are like honey in my mouth, but immediately become sour in my stomach. How true that is! Everything becomes suffering when the orders 'received' have to be applied or carried out."

The *White Book* reveals to us that, as a marriage "bouquet", Marie-Paule held in her hand a closed book that, without her knowing it, was a symbol of the little book with the seven seals in the Apocalypse. "*I MADE YOU MY FIANCÉE... THE SAME DAY YOU WERE MARRIED...*" the Lord told her, February 1, 1959. (*Life of Love*, vol. II, p. 145) And He gave her His "bouquet", not of happiness and the perfume of flowers, but a painful mission configured to His.

At the death of our Foundress, the open *White Book*, containing all the white books that preceded it, and leaning against the open part of her casket – as was "shown" her –, will be the witness of the life of the Co-Redemptrix come to realize Mary's promise at Fatima: "*In the end, my Immaculate Heart will triumph.*"

For the wedding feast of the Lamb has begun, and His Bride is prepared to welcome Him." (Apoc 19:7)

Yes, "everything was already predestined."

Father André Guillemette,
O.F.F.M.

Christmas Greetings from Switzerland, in the Wake of Raoul Auclair

In this issue of the paper, three authors, without consulting one another, recalled the apparition at Knock which Raoul Auclair had deciphered in the paper *L'Étoile* and in the third volume of his series on the *Apocalypse*. The pages devoted to Knock in this last book were also brought to our attention by a Daughter of Mary, Sister Gabrielle Carbonneau, who was struck by the realization in our time of the message of Knock.

It is providential that, in this issue, almost all the contributors mention the great prophet that Raoul Auclair was, and this on the eve of the tenth anniversary of his death, an anniversary also being marked by the bringing out of a DVD on his life and work.

Moreover, we received an e-mail from Switzerland from a gentleman who was deeply marked by Raoul and who gives us his testimonial, at the same time as he offers us his season's greetings.

Sylvie P.-R.

E-mail received from Switzerland on the address of the Community of the Lady:

To Raoul Auclair's friends

Greetings,

At the end of the 1970s, beginning of the 1980s, I kept up a correspondence with Raoul Auclair. I still have a few of his handwritten letters. I also wrote a few articles for his paper (I

no longer remember if it was "L'Étoile" or "Marie"), particularly on the subject of the wedding feast at Cana. I never met him, but I had conversations with him on the telephone.

I consider Raoul Auclair to be my father in the faith. Today, at the age of 61, I am the father of three children, but I had first opted for the priesthood. In a letter from him, I have just re-read what he said to me: "You are a priest, that is undeniable."

Having lost contact with him at the end of the 1980s, I continued to read his books, all his books. Only in 2002 did I try to find out what had become of my friend, geographically far away but always close in heart and prayer. It was then that I learned that he had passed away in January 1997. Remembering a dream of the past in which he called me from Limoilou to "seek asylum in Switzerland" (sic), I began looking through my papers for the notebook in which, at that difficult time in my life, I was making a note of my "dreams". And I realized that the date of that dream occurred in the two weeks that followed his death.

Only those who mock faith will be surprised by this. As for me, without really being surprised, I am always filled with wonder at the power of faith, love and friendship, at the tenderness of God. This "micro-event" which concerns me personally, adds nothing, of course, to what you and Raoul's friends already know. But I wanted to tell you about it and greet you from afar, by wishing you, without knowing you, a happy feast of Christmas.

With my best regards,

Jean-Pierre Vauthey, Switzerland