

THE LADY OF ALL NATIONS

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In the past one and a half centuries Our Lady appeared many times. And almost always she appeared to children or very simple people. We can ask the question why Mary appears to children. Is it because children are innocent? Because children cannot make up the messages Our Lady gives? Is it because we do not believe so quickly? Or would children deceive the world, even though they may have the capacity to do so, would they want to?

All those reasons may be true, but I think there is still another reason why Mary chooses children to give her messages to the world. Because the messages that are given, are not meant only for the visionaries, but for the whole world. And what is easier for us than to identify ourselves with the words and the visions of children? Those words and visions of children can be understood by anyone. There is no need of a great education or a special knowledge. Anyone can understand the words of children because they are words from simple hearts. And we all have simple hearts, especially where it concerns the great mysteries of God.

From 1945 to 1959 Our Lady appeared to Ida Peerdeman in Amsterdam. Ida was in her forties, so she wasn't a child any longer, but she was a very simple woman with very little education. Our Lady always approached Ida as that of a mother speaking to her child. She introduced herself as a mother. Already in the first message Our Lady said: "They will call me 'The Lady (Woman), Mother.'" It is this "Mother" who takes her child by the hand and shows her in the following 35 apparitions the state of the world.

When a mother of little children is the witness of a terrible accident, with people killed, she will not tell her children the bloody details, but will just say that it was terrible and that people were injured and killed. Children do not ask for these details either; neither do they need them. In a way, it is the same with the Mother of All Peoples. She shows Ida – she shows us – the state of the world and of the Church without mentioning the explicit details. We can all understand the details according to our own experiences. There is no mention of abortion, or freemasonry, or any of the other obvious evils that are explicitated in other messages from Our Lady. The Lady of All Nations, or better, the Mother of All Peoples shows us a general view and we can all recognize in these visions our world and our Church.

Before our Mother leads us into our present time – and in the prophetic visions into the second half of our century – she showed Ida a vision that places her messages in the history of salvation. She puts a crucifix in Ida's hand and says to her: "Listen, mankind. You will preserve peace if you believe in Him. Make this known." The cross of Jesus Christ - is the heart of her message. Then Ida is shown the Exodus of the Israelites from the land of Egypt with above them in the clouds a representation of God the Father. He is holding His hand over His eyes and the Lady says: "Yahweh is ashamed of His people."

Then Ida sees a vision of Cain and Abel and an ass' jawbone lying in front of her, this representing the hatred and killing among the people as a direct effect of original sin. Then Ida sees the Miracle Procession of Amsterdam, a procession in honor of the Blessed Sacrament that has its origins in the 14th century Eucharistic miracle of Amsterdam. The messages of the Mother of All Peoples concern a new Exodus of the people of God from the darkness of our times towards the Eucharistic Reign of our Lord Jesus Christ. Again God is ashamed of His people – even more than in times of Cain and Abel and the times of Noah. The people of God have

forgotten their God and Father who is a God who wants to lead His children out of the slavery of sin.

In the first thirty apparitions the Lady takes Ida to all parts of the world and situation is very much the same everywhere: struggle, wars, famines, political chaos, injustices, false religions, errors and heresies even within the Church. The visions are prophetic and they show what was going to happen in the second half of our century. "Disaster upon disaster" and a growing confusion in the Church. The Lady explains what is going on: "Suddenly, I see the Lady sitting in front of me, clad in mourning with a white veil draped over Her head. She looks very old. She sits stooped. The Lady says: 'We are here in darkness; it is the degeneration in mankind.' Then I see a crucifix before me, and the body slides down in from it, so that the wood is left bare. 'The way of the Cross begins anew' the Lady says" (May 7, 1949). It is the task of the Lady to lead mankind back to the Cross, to Her Son. She tells Ida on April 29, 1951: "My purpose and my commission to you is none other than to urge the Church, the theologians, to wage this battle. For the Father, the Son, and the Holy Spirit wills to send the Lady, chosen to bear the Redeemer into this world, as Co-Redemptrix, and Advocate. I have said: "This time is our time. By this I mean the following: the world is caught up in degeneration and superficiality. It is a loss. Therefore, the Father sends me to be the Advocate, to implore the Holy Spirit to come. For the world is not saved by force, the world will be saved by the Spirit. It is only ideas that rule the world. Know your responsibility then, Church of Rome. Get your ideas across: bring Christ back into the world once more."

The mission of the Lady of All Nations is to bring to fulfillment the 'Marian Age' and the Marian prophecies that are given in this century. And the means of accomplishing this is a new and final Dogma. Because of the importance of this Dogma, we will give many quotations.

April 15, 1951: "The Son came into otherworld as the Redeemer of men and the work of redemption was the Cross, with all its sufferings both of body and Spirit. But first I repeat: the Son came into the world as the Redeemer of mankind. The work of Redemption was the Cross. He was sent by the Father. Now, however, the Father and the Son want to send the 'Lady' throughout the whole world. In the past, too, she went before the Son and followed Him. For this reason I am now standing on the world, on the globe." Now the Lady comes to stand in front of it, as the Son's Mother, who with Him has accomplished this work of redemption. The Lady really stands there as the Co-Redemptrix and Advocate. "About this much controversy will arise."

April 29, 1951: "Repeat this after me: 'The new Dogma will be the Dogma of the Co-Redemptrix.' Notice I lay special emphasis on 'Co'. I have said that it will arouse much controversy. In the suffering, both spiritual and bodily, the Lady, the Mother has shared; she has always gone before. As soon as the Father elected her, she was the Co-Redemptrix with the Redeemer, who came into the world as the Man-God. Tell that to your theologians. I know well, the struggle will be hard and bitter (and then the Lady smiles to herself and seems to gaze into the far distance), but the outcome is already assured."

May 31, 1951: "Look closely, I am standing before the Cross of the Redeemer. My head, my hands and my feet are those of a human being, as those of the Son of Man. The rest belongs to the Spirit. My feet are firmly planted upon the globe, for it is the wish of the Father and the Son to send me into the world in these times as the Co-Redemptrix, Mediatrix, and Advocate. This will constitute a new and last Marian Dogma. This Dogma will be much disputed and yet it will prevail.

I have repeated these things to you so that you may once more make them clear to your director and the theologians and be able to refute their objections.' Then the Lady waits a while and looks in front of her and she continues: "Theologians, you should have no difficulty if you

consider that the Lord and Master had predestined the Lady for sacrifice. For the sword had already been directed at the heart of the Mother. My meaning is that I have always gone before the Son in spiritual and physical suffering.”

July 2, 1951: “Now watch well and listen. The following is the explanation of the new Dogma: as Co-Redemptrix, Mediatrix, and Advocate I am standing on the globe in front of the Cross of the Redeemer. By the Will of the Father, the Redeemer came on earth to accomplish this, the Father used the Lady, thus, from the Lady the Redeemer received only – I am stressing the word ‘only’ – flesh and blood, that is to say, the body. From my Lord and Master, the Redeemer received His Divinity. In this way the Lady became the Co-Redemptrix.”

August 15, 1951: “I see the Lady. She says, ‘Today I have come as the Lady of All Nations.’ Then the Lady motions around her and, looking at me says, ‘I have crushed the snake with my foot. I have become united to my Son as I had always been united with Him. This is the Dogma that had gone before in the history of the Church. As Co-Redemptrix, Mediatrix, Advocate I stand here, now in this time, in our time, the Dogma of the Assumption had to precede it. The last and greatest Dogma will follow. The Sacrifice stands and will stand at the center of the world, in THIS era. This is the Will of the Father and the Son, with whom I have been wholly reunited. Just as the Son had known me (on earth) so he took me back again. The last Marian Dogma – the Lady standing in front the Cross, the Co-Redemptrix in this present time – will be the principal one.”

November 15, 1951: “The Lady of All Nations is standing here before the Cross of her Son. Her feet are placed on the center of the earth; around her is the flock of Jesus Christ. I come as the Co-Redemptrix and Mediatrix at this time. Co-Redemptrix I was already at the Annunciation.” (Now I ask what the Lady means). “This means that the Mother became Co-Redemptrix by the Will of the Father. Tell your theologians this. Tell them, moreover, that this will be the last in Marian history.”

December 31, 1951: The Lady, “Transmit the following exactly: the Father, the Lord and Master, has willed the handmaid of the Lord to come into this world as Miriam or Mary. She was chosen from among all women as Co-Redemptrix, Mediatrix, and Advocate. Say to your theologians: she has been made Co-Redemptrix, already at the beginning. This time is our time. The Lady of All Nations stands in the middle of the world in front of the Cross. She enters time as Co-Redemptrix, Mediatrix, and Advocate. She will pass into Marian history under this title. The new and last Dogma in Marian history will be the Dogma of the Co-Redemptrix, Mediatrix. Now I stand as Advocate in these anxious times. The Lady stands here as the Advocate. It is the Creator we are concerned with and not the Lady. Tell this to your theologians.”

February 17, 1952: The Lady resumes, “The Lord and Master selected a woman called Miriam or Mary from among all the peoples of the world she was destined through the Will of the Father, to bring the Son of Man into the world, together with His Church and the Cross. The Lady was the handmaid of the Lord. She bore the Son of Man through the Will of the Father and was thus necessarily allied with the Church and the Cross. This woman stands in front of you in this present time as the Co-Redemptrix, Mediatrix, and Advocate. Let the following words sink in well: the (Woman or) Lady of All Nations can and will bestow on all peoples of the world who have recourse to her - grace, redemption, and peace. To you all, however, falls the task of introducing the Lady of All Nations to the whole world.”

April 6, 1952: “This time is our time. The forthcoming Dogma is the last Marian Dogma, namely the Lady of All Nations as the Co-Redemptrix, Mediatrix, and Advocate. At the

Sacrifice of the Cross the Son announced this title to the whole world. Whoever or whatever you are, I am for you the 'Lady'."

June 15, 1952: After this the Lady gazes in front of her for a long time, then she begins to speak again, saying: "The Lady who once was Mary. Only at the departure of the Lord Jesus Christ did co-redemption have its beginning. Only when the Lord Jesus Christ went away, did she become the Mediatrix and Advocate. When departing, the Lord Jesus Christ gave to all nations the 'Lady of All Nations'. Now the time has come for her to announce this title to the world. Tell your theologians this."

October 5, 1952: "I am here again. I have come to deliver a special message, pass on everything well. Never has Miriam or Mary in the community, the Church, been officially called Co-Redemptrix. Never has she officially been called Mediatrix. Never has she officially been called Advocate. These three thoughts are not only closely connected, they form one whole. Therefore, this will be the keystone of Marian history; it will become the Dogma of the Co-Redemptrix, Mediatrix, and Advocate. I do not reproach the theologians if I say: why can you not come to an agreement about this Dogma? Once more I shall explain it and make it clearer still: The Father sent the Lord Jesus Christ as the Redeemer of all nations. The Lord Jesus Christ was this from the beginning. He became this in the Sacrifice and in His going to the Father. Miriam or Mary became the handmaid of the Lord, chosen by the Father and Holy Spirit. From the beginning she was in virtue of this choice, the Co-redemptrix, Mediatrix, and Advocate of all nations. Only at the departure of the God-Man, the Lord Jesus Christ, she became the Co-Redemptrix, Mediatrix, and Advocate. When leaving, in one final act, the Lord Jesus Christ gave Miriam of Mary to the nations, gave her as the Lady of All Nations.

He spoke the words: 'Woman, behold thy Son; Son behold thy Mother' – one act! And by this, Miriam or Mary received this new title. How is it that this new title – The Lady of All Nations – only now enters the world? It is because the Lord reserved it for the present time. The other Dogmas had to come first; just as her life on earth had to precede the Lady of All Nations. All previous Dogmas comprised the life and departure of the 'Lady.' For the theologians this simple explanation should suffice. It was necessary to give this explanation once more."

December 8, 1952: "My message today is destined for all nations. I am entering these times as the Co-Redemptrix, Mediatrix, and Advocate. In one act the Lord gave Mary these three titles – gave these three concepts in one significant act. This Dogma will be much disputed therefore, I have given this detailed explanation once more."

April 4, 1954: I see the Lady standing with a serious look on her face. She says to me, "Once more I am here. Listen well! From the outset the handmaid of the Lord was chosen to be the Co-Redemptrix. Tell your theologians that they can find it all in their books."

The Lady pauses briefly, then smiling to herself she says, almost in a whisper, "I am not bringing a new doctrine. I am now bringing old ideas." She waits again and then continues, "Because the Lady is Co-Redemptrix, she is also Mediatrix and Advocate; not only because she is the Mother of the Lord Jesus Christ, but – mark this well! – because she is the Immaculate Conception.

Theologians, I ask you, do you still have objections to this Dogma? You will find these words and ideas. I ask you to work for this Dogma. No, fear nothing! There will be a clash. The others indeed will attack you, but the simplicity of this Dogma lies in these last thoughts which Mary, the Lady of All Nations, puts before you today. Do fight and ask for this Dogma, it is the Crowning of your Lady!" (The Lady says this with emphasis on almost every word). Then she gazes in front of her for quite a while with a particular expression of her face, as if she looked into the distance and says, "The Lady, the handmaid of the Lord, was chosen and made fruitful

by the Holy Spirit. The Lady was chosen. She was also present at the descent of the Holy Spirit. The Holy Spirit had to come down upon the Apostles” (and raising her finger she adds with emphasis) “the first theologians! For this reason the Lord willed that His Mother should be present there. His Mother, the Lady of All Nations, the Co-Redemptrix, Mediatrix, and Advocate, in the presence of one of the Apostles, one theologian, to be witness to it. For he had to take care of the ‘Mother.’ She had to take care of her ‘Apostles.’”

Now the Lady looks at me and says with emphasis, “This is the last time that the Lady speaks about this Dogma. She will return, but for other matters. Tell your theologians, whoever, that now they have everything in their hands. Now they have to accomplish the Will of the Lord Jesus Christ. This Dogma must come as a keystone of the Marian thoughts. Tell the theologians that the Lady of All Nations will see its fulfillment.”

The Lady of All Nations (or ‘The Mother of All Peoples’) has come in our times to explain the Will of the Father concerning her role as Co-Redemptrix, Mediatrix, and Advocate. This Dogma is the key to the Triumph of her Immaculate Heart and coming Era of Peace, as prophesied at Fatima. The proclamation of the Dogma is necessary for the outpouring of the Holy Spirit, the miracle of the Second Pentecost.

A dogma is a theological translation of a mystery of faith. This Dogma reveals the mystery of light and love that Mary is for us. A Mother who constantly intercedes for her children and who will bring mankind to her Son, the Lord Jesus Christ, so that finally His Eucharistic Kingdom can be established on earth.

May at the intercession of the Lady of All Nations the Church soon officially proclaim Mary as the Co-Redemptrix, Mediatrix, and Advocate and give to the world its Mother.