

de Vrouwe van alle Volkeren



2- The Lady of all nations and Ida Peerdema Amsterdam 1945- 1959

- life of Ida Isje Peerrdeman in Amsterdam (1905 – 1996)
- Apparitions of the Lady of All Nations



Ida Peerdeman, Prophetess for the Third Millenium

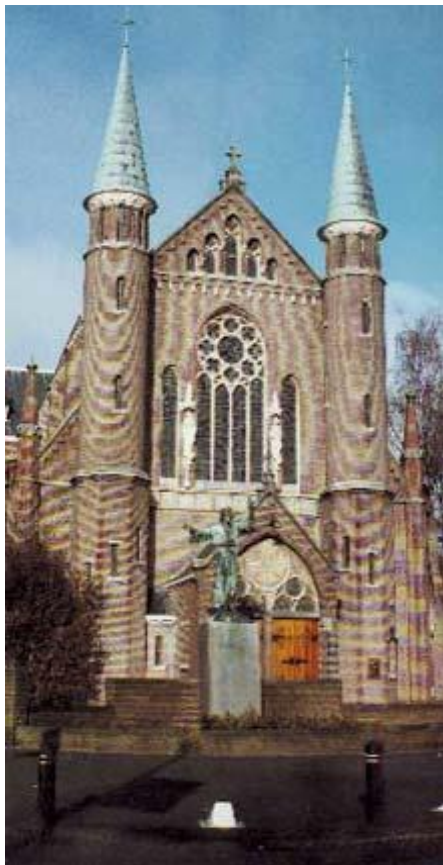
Biography by Fr. Paul Maria Sigl, 2004, part one.



Ida at the age of two

Childhood and Youth

On August 13, 1905, Ida Peerdeman is born in Alkmaar, Holland, as the youngest of five children. There is a nice episode recounting this, for on the same day Gesina, her eldest sister, celebrates her birthday. She has wanted a new doll for a long time, and so her father guides her into the bedroom where her mother is lying with the newborn baby, Ida. Gesina understands, and stamps her foot in protest, complaining, "I don't want a doll like that! I wanted a real doll!"



At the little one's baptism in the parish church, St. Joseph, she is given the name Isje Johanna, but she will always be called just Ida.

Shortly before World War I the Peerdeman family moves to Amsterdam. Ida is just eight years old when, after giving birth, her thirty-five-year-old mother dies along with the child. Following this great sorrow which deeply affects everyone, the oldest sister, Gesina, has to give up her wish of becoming a nurse. Only sixteen years old, she strives hard to be a good mother for her three sisters and her brother Piet. Since the father, a textile salesman, is often on business trips throughout the Netherlands, she must try to hold her family together. They treasure their family life at home all the more. Ida especially loves being together with her brother Piet, who understands her, with whom she can speak, and who consoles her when she is sad. As a Catholic family they attend Holy Mass on Sunday and they pray before meals, but that is all. (The Church of St. Joseph in Alkmaar)

In her childhood, Ida goes to the Dominican church every weekend for confession with Fr. Frehe, who will later become her spiritual director. Her life continues like this for several years, until October 13, 1917. On this memorable Saturday afternoon in the month of the Holy Rosary, also the day of the miracle of the sun in Fatima, something amazing happens on her way home from her weekly confession.

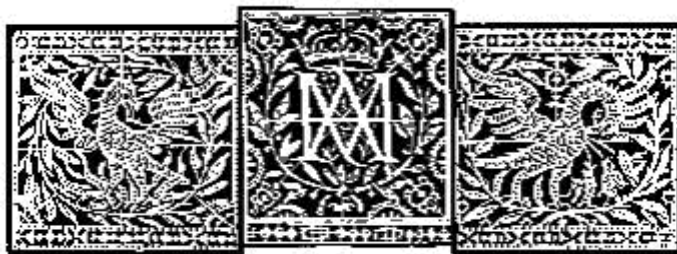
The First Meeting with Mary

The twelve-year-old Ida witnesses a heavenly apparition. At the end of the street she sees an overwhelming light and a radiant woman within, who looks like a very beautiful Jewish woman. The child immediately recognizes her as Mary. With her arms spread out a little, with a kind, joyful look, and without saying a word, she stands in the shining light. Never before in her life has Ida seen something so beautiful. After the woman makes a friendly sign, the girl hurries home.

It is understandable that her father admonishes her to remain silent about it, recommending that she forget everything. "For God's sake, don't tell this to anyone. You would be ridiculed and considered crazy. That's all we need!" So Ida does not speak about it, even though something similar happens on two of the following Saturdays. The beautiful woman appears again as if in the sun, smiling and remaining silent, just as the first time, while Ida returns home from confession.

All of this happens in the month of October 1917, in which Mary appears for the last time to the three shepherd children in Fatima. Ida, of course, knows nothing about this. Fr. Frehe, as Ida's confidant and the counselor of the Peerdeman family, hears about the extraordinary happenings. He, too, strongly encourages her to keep it to herself, and, better yet, not to think about it anymore. And thus Ida's initial preparation for the later Marian apparitions remain completely hidden.¹

Thirty-three years later, during the 25th apparition, Ida anxiously asks Our Lady, "Will they believe me?" In her answer Our Lady herself reminds Ida of her three-fold coming in 1917, saying, "Yes, that is why I came to you before—when you did not understand. It was not necessary then; it was the proof for now" (December 10, 1950). This means that now, just as before, the apparitions are not a deception, but truly Mary.



"Again and again have I experienced God's extraordinary help in my life."



Ida Peerdeman

Your Imagination Is Not Good Enough

After primary school, Ida wants to continue her studies to become a kindergarten teacher. After her time of practical training, however, she is turned away with the statement, "Unfortunately you are not qualified. Your imagination is not good enough, and you have too little creativity." Nobody foresees how important this statement will someday be in the visionary's life, namely, when she is accused that the apparitions might merely be the illusion of her vivid imagination.

Many years later, a psychological examination (at the bishop's request) states that she is totally normal. Ida has no ability of pictorial visualization; she is unimaginative, yet straightforward.



When Ida is about eighteen or nineteen years old, she decides to work in the office of a perfume factory in Amsterdam, where she will remain for many years. She is very popular among her co-workers because of her kind and modest ways. The attractive young lady has several admirers, but she does not feel herself called to marriage. In this time Ida suffers more and more from demonic attacks. To this day Helene, the daughter of Ida's brother Piet, remembers very well all that was told within the family circle about this painful time of demonic torments.

While taking a walk through the streets of the town, a certain man catches Ida's attention. He is dressed in all black, similar to a priest. Afraid of his uncanny, penetrating glance, she tries to evade him by quickening her pace. Her follower, however, is faster. He grabs her forcefully by the arm, trying to drag her into a nearby canal, as if to drown her. In this life-threatening moment, Ida hears a soft voice which calms her and promises help. In the same moment the man, shouting horribly, releases her and disappears without a trace. After this her father gives Gesina the task of accompanying her younger sister to work every day and picking her up in the evening.

Nevertheless, once more they meet this strange man, who laughs coldly, but does not dare touch Ida. Even a third time the devil approaches the twenty-year-old girl, and slyly attempts to draw her into a deadly accident. This time he appears to her as a frail old woman, who claims to know Ida very well from church. She gives the girl an address and invites her to come and visit as soon as possible. Ida says "no," but she cannot refuse the woman's request to help her at least to cross the street. In the middle of the street, she is overcome by paralyzing fear as she again feels an iron, claw-like grip on her arm. A shout follows, and Satan disappears. He has led her directly in front of an approaching tram, which barely stops in the last second, missing Ida by just a hair. In the evening, when her brother Piet, together with his future brother-in-law, searches out the address given by the old woman, he finds only an old, abandoned house.



Fr. Frehe, Ida's confessor and spiritual director, was personally deeply convinced of the authenticity of the messages, yet he was anything but gullible.

A Dominican with a theological education, he strictly examined the visions and words of Our Lady which were conveyed to him by the visionary.

A selfless and devoted pastor, he was kind and gentle with everyone. He could be truly strict only with himself—and, when concerning matters of the Lady of All Nations, with the visionary too.

Demonic Torments in the Family

Ida is severely tormented by demons at home too, and her family suffers together with her, as Ida's brother Piet later recounts to his daughter Helene. Once, for example, while Fr. Frehe prepares at the parish house to visit the Peerdeman family, Ida is simultaneously at home, where she begins to shout and curse. Suddenly she has such physical strength that she is able to lift a heavy chair over her head. Her voice is totally changed. We know of similar phenomena from the life of Blessed Myriam of Abellin, a Carmelite who sometimes also had to endure expiatory possession before receiving exceptional graces.

Her family members are witnesses when the living room lamp swings back and forth and the doorbell or fuse box continually makes noise on their own. When doors and closets spring open by themselves, the father would sometimes say with humor, "Come in, everyone. The more the merrier!" Fr. Frehe advises him to ignore the demonic harassment as much as possible.

Their father's fearlessness helps the whole family very much. Following his example, they attach as little importance as possible to extraordinary happenings. But when it is especially hard for them all, they encourage one another with a wise saying, "Laugh, youngsters, for if we don't laugh, the little devils will—and we don't want to give them that pleasure!" Once, however, as an invisible hand chokes Ida and the attacks become extremely strong, Fr. Frehe understands that he should perform an exorcism over her. During the exorcism the family hears Satan's revolting voice, which from Ida's mouth hatefully curses the priest. Fr. Frehe experiences the demons' rage also in other ways.

Thus both Ida and her spiritual director are prepared by a twenty-year-long spiritual lesson for the grace-filled event which one day will concern the entire world—the coming of the Mother and Lady of All Nations.



German Prisoners of War in Stalingrad – 1945

Visions of War

For years now Ida's life continues peacefully. Just once—still long before the outbreak of World War II—while working at her office desk, she unexpectedly sees in a vision countless exhausted soldiers passing by.

Then, in 1940, when Ida is 35-years-old, the so-called “war visions” begin, visions of the future concerning World War II. Seeing the approaching battle fronts, Ida, with her eyes closed, traces their course upon the table. Her brother, in the meantime, marks them down on a map with pins. The visions correspond exactly to the latest news broadcasts from secret transmitters.

Ida, who understands nothing of military strategy, has another vision of something inconceivable at the time. She sees the German army, which had still not lost a battle, pinched off and surrounded by the Red Army at Stalingrad. In May of 1940, at the highpoint of German “successes,” Ida already sees the end of Hitler and Mussolini. Even Ida's best friend laughs about this prophecy.

None of the foreseen events have yet come to pass as her visions of war come to a sudden end. Ida begins a new phase of her life.

The Lady of all nations and Ida Peerdeman

Ida Peerdeman was born at Alkmaar in the Netherlands in 1905, the last of a family of five children. She was only eight years old when her mother died and her father, a textile merchant, moved to Amsterdam with his five children.



Since her father was often absent, her eldest sister looked after the family. However, Ida quickly developed a thirst for independence. The family, easy-going Catholics, was not particularly pious. They would go to church on Sundays and “that was all”, she would say later.

Ida was twelve years old when, on Saturday, October 13, 1917, the day when the last of the six Marian apparitions at Fatima took place, she saw, on the street leading to the church, a beautiful Lady in a dazzling light. This Lady was clad in a long white dress with a cream-colored sash and she wore a veil. This could only be the Blessed Virgin, she thought.

During that month of October, the celestial vision was to occur a second time. She spoke of this at home, but no one really paid any attention to her.

Ida wanted to become a kindergarten teacher, but her wish was never to become a reality because her professors felt she lacked the imagination

indispensable to this task. This comment was to play in her favor later on, when questions would be raised regarding the veracity of her testimony.

At twenty, Ida worked as an employee for the firm Boldoot. The devil had long been aware that she would be chosen by Mary to bear Her message throughout the world. Consequently, during this period, the young lady was the object of diabolical manifestations: lamps swinging inside the house, cupboard doors opening on their own, the hands of the clock turning at a dizzying speed, the oven she seldom used suddenly beginning to smoke.

The situation became more serious when Ida herself was a victim of the devil's tyranny. Her confessor, Father Frehe, then performed an exorcism with the bishop's permission. The last thing the devil said to him was: "You priestling, I will get even with you!" On the way back to his residence, Father Frehe fell through a metal grate.

War Visions

Until the 1940s, Ida's life was relatively quiet. At the beginning of May 1940, an astonishing event took place: she had visions dealing with the unfolding of the battle in Europe. She saw the Oder River reddened with blood, fighting going on at Betuwe, Mussolini being hung from his feet. She described Hitler's eagle nest at the top of the mountain at Berchtesgaden. When she received visions, her gaze was fixed and she expressed what she was hearing and seeing very slowly to the people about her.

The war visions would come to an abrupt end on March 25, 1945, when the Lady once again appeared to Ida Peerdeman who was now forty and living with her sisters. Over the course of fourteen years, Mary appeared to her fifty-five times, during which time She gave her messages. Ida's sisters were usually present during the apparitions and the eldest would note down the words she would repeat after the Blessed Virgin.

In the 1970s, the Foundation of the Lady of All Peoples took possession of the land at Diepenbrockstraat at a price that was almost symbolic. A secretariat was established there and a chapel, barely visible, was built there with, to the left of the altar, the painting of the Lady of All Peoples. That is where Ida Peerdeman spent the last years of her life.



Her life was filled with moral sufferings. It was very difficult for her to share her experiences, in part because of adversaries and refusals, and also in part because of her own concern to always transmit everything as faithfully as possible.

Ida Peerdeman

For years, she only wished to disappear, to remain unknown, absolutely not wanting a role in the forefront. How often did she not repeat: "It is not I; I am merely an instrument; these are simply Our Lady's messages."

Finally, on May 31, 1996, Ida saw her most cherished desire being fulfilled: His Excellency Most Reverend Bomers, Bishop of Haarlem, in collaboration with his auxiliary bishop, Bishop Punt,

authorized the public devotion of the Lady of All Peoples, leaving everyone completely free to believe in the messages to which he himself did not hesitate to bear witness.

“Now I can die”, Ida had said when she was informed of this news and she died the following June 17, at the age of ninety. At the last apparition, the Lady had said to her, “Adieu, see you in heaven.” His Excellency Bishop Bomers presided over her funeral held in the Chapel of the Lady of All Peoples.

Why should such great joy be felt when the Church, through the action of a member of the episcopate, favorably receives the request made by the Lady of All Peoples? It is because we know that so many graces, blessings and possibilities for a better world are attached to this prayer given by the Lady, and that consequently, humanity will return to God and that “corruption, disaster and war” will progressively diminish. His Exc. Bishop Bomers’ paternal acceptance opened the way for an official approval by the Church. On May 31, 2002, His Exc. Most Reverend Joseph Maria Punt, Bishop of Haarlem/Amsterdam recognized the supernatural origin of the apparitions of the Lady of All Peoples. Mary has been waiting for this day for such a long time, in order to finally have permission to protect humanity, since neither the Father nor Mary will ever impede our freedom. “The peoples, in union with the Church, must recite my prayer....” (The Lady of All Peoples, 50th apparition, May 31, 1954, based on the French translation of the messages presented by Raoul Auclair, Éditions Stella.)

of Importance to the History of Salvation

Biography by Fr. Paul Maria Sigl, 2004, part two.



This photograph, which was taken at Ida’s home in the 1950’s, shows us the plain surroundings in which these most important messages were given.

The First Apparition of the Lady of All Nations



World War II is not yet finished when, on **March 25, 1945, Palm Sunday**, the great Marian apparitions of Amsterdam begin. On this day the Church celebrates the Feast of the Annunciation, the greatest event in the history of man: God takes on human nature in Jesus, to redeem us from sin and death.

In silence and secrecy the plan of salvation began in the grace-filled womb of the Immaculata, in her who will once be called the Coredemptrix. It is surely no coincidence that Mary chose this particular feast day to reveal herself as “THE LADY AND MOTHER,” for the messages of Amsterdam are of universal, salvific importance for the Church and world.

Let us have Ida herself tell us of this event: “It was March 25, 1945, the Feast of the Annunciation. My sisters and I sat talking in the drawing-room, around the pot-bellied stove. The war was still going on, and it was the time of the ‘hunger-winter.’ Fr. Frehe was in town that day and stopped by for a brief visit.” (Fr. J. Frehe, O.P., was her spiritual director and confessor for fifty years, from 1917 until his death in 1967)

“Well, you know what that comes to: we talked about the war and about our experiences. There had been more raids that week and the like. So we had quite a story to tell. Anyway, we were in deep conversation, when all at once—to this day I don’t know how or why—I felt drawn to the adjoining room and suddenly I saw a light appearing there. I said to myself, ‘Where is that light coming from? And what a curious light!’ I got up and couldn’t help going towards it.”

“There, in the corner of the room, I saw the light coming nearer. The wall disappeared before my eyes, and with it every-thing that had been there. It was one sea of light and an infinite depth. It was neither sunlight nor electric light. I couldn’t tell what sort of light it was. And out of that depth I suddenly saw a figure coming forward, a living figure, a female form; I can give no other explanation. She was dressed in a long, white garment and wearing a sash, very feminine. She was standing with her arms lowered and the palms of her hands turned outward, towards me.

As I looked, something strange came over me. I asked myself, ‘What is this?’ And even now I don’t understand how I dared to think, ‘It must be the Blessed Virgin; it can’t be otherwise.’ Meanwhile I heard my sisters and Fr. Frehe say, ‘Now what are you going to do’ and, ‘What are you up to?’ But because I was strongly drawn to that figure, I couldn’t give an answer. Then, all at once, the figure begins to speak to me. She says, ‘Repeat after me.’ I therefore begin—she speaks very slowly—to repeat after her, word-for-word.

“My sisters and Fr. Frehe had gathered around me. I heard Fr. Frehe say, ‘What is she going to do now? Playing the saint, is she?’ However, when he heard me begin speaking, he said to my sister Jo, ‘Just write down what she says.’ My sister saw no sense in it; she found it silly. But Fr. Frehe said,

‘Write it down.’ After I had repeated a couple of sentences, I heard Fr. Frehe say, ‘Listen, just ask who it is.’ And then I ask, ‘Are you Mary?’ The figure smiles at me and answers, ‘They will call me ‘the Lady’, ‘Mother!’.’ At the words ‘The Lady’ she moves her head slightly towards me. And so I repeat after her, ‘They will call me The Lady, Mother.’ At that I heard Fr. Frehe say, ‘The Lady? Well, I’ve never heard that before! The Lady!’ And he and my sister that was doing the writing burst out laughing. Inwardly this irritated me a little. I thought, ‘If only you would see what I see, you wouldn’t be laughing like that.’ I couldn’t blame them, though, for they couldn’t see what I was seeing at that moment. After the figure had said everything for me to repeat, she withdrew very slowly. Only then did the light also disappear, and all at once I saw everything around me in the room as it had always been.

“Naturally enough Fr. Frehe began to ask, ‘What was that all about?’ I replied, ‘Well, I myself don’t know either. I think it was Mary.’ ‘Oh,’ he said, but made no further comment.” (Fr. Brouwer, of the Assumptionist Order, heard these accounts from the mouth of the visionary herself, and recorded them on audio tape.)

During this first apparition of Our Lady, a cross is placed before Ida. “I take it up very slowly, and it is heavy.” With this heavy cross Ida accepts her vocation as bearer and bringer of the messages of Amsterdam.

Ida and the Messages



“You are the instrument. The Lady is taking care of everything.”

During her childhood and youth Ida prepares for her very special vocation. Just as with all prophets, so also is this simple, forty-year-old office-worker suddenly and unexpectedly entrusted with a serious responsibility. Within a fifteen-year period, ending May 31, 1959, she receives fifty-six messages from Our Lady. Subsequently, continuing into the 1980’s, the Lord grants her what are called “Eucharistic Experiences.”

In contrast to many other apparition sites, in Amsterdam everything remains hidden and in silence. “In all tranquility I came,” said the Lady on May 31, 1958. The main part of the messages is given to Ida at her home. Her sister Truus (Gertrude), a schoolteacher, writes down word-for-word all of the Lady’s statements as Ida repeats them. This is possible

because she speaks slowly and makes long pauses before showing the visionary a new image or giving a new thought. When it seems necessary, Ida completes the experience through personal commentaries.

Especially in the first years, the messages are very coded, apocalyptic, and symbolic. Similar to the great prophets of the Old Testament, the visionary of Amsterdam belongs to the theologically untrained, to simple people. She often does not quite understand what she sees. Words like ‘Paraclete,’ ‘meteor,’ and ‘Ruach’ are completely unknown to her. She also has great difficulty

putting into words what she sees in visions of unknown events. But Our Lady consoles Ida, "Tell your spiritual director that the Lord always chooses the weak for His exalted plans. He can be at ease." (April 4, 1954). "Once again I say: the Son always looks for the little, the simple for His cause." (April 15, 1951). Mary lets her child understand, "You have a great task to accomplish" (June 15, 1952). Ida is only an instrument, as Our Lady likes to call her. Yet she says, "By means of this instrument in a small country which is on a downward slope, the Lady of All Nations will give her motherly admonitions and consolations" (May 31, 1954).

"Do not hesitate. For I myself never hesitated."

As a wise, kind, loving teacher, she educates her student in the visions: "Listen well!" "Look carefully!" "Read!" "Mark well!" "Warn!" "Tell!" "Spread it out!" ...

As messenger and deliverer, Ida must pass on in obedience all which the Lady of All Nations so urgently wishes to tell the Pope, the Bishop of Haarlem-Amsterdam, the Church, theologians, the world, and all peoples, so that a renewal in the Holy Spirit may come.

Understandably, the visionary often feels herself weak and unable to fulfill this difficult task. More than once she anxiously asks the Lady, "But will they believe me?" Mary, however, calms and encourages her, and so also her spiritual director, "Do not hesitate. For I myself never hesitated" (August 15, 1951). "Do not be so afraid. Why be afraid regarding the concerns of the Son?" (March 28, 1951). "I am only asking you to do what I tell you. More is not expected. ... You, child of man, cannot estimate what great value this can have." (March 4, 1951). "You are telling me that you have only empty hands to offer. The Lady is only asking you to pass these messages on to those who need them. The Lady will do the rest." (October 5, 1952).

It is sometimes so painful for the visionary to obey faithfully the directions of her heavenly mother that she spontaneously expresses her human struggles and resistance. This happens, for example, when the Lady requests: "Go to the Holy Father and tell him that I said: the time has now arrived in which the dogma can be proclaimed. I shall come back in private for the Church and for priests, at the time which the Lord shall determine. Say that celibacy is endangered from within. But in spite of everything, the Holy Father shall uphold it.' When I shook my head and said that I didn't dare say this, the Lady said somewhat angrily, 'I order you to say this!' So I nodded 'yes'" (May 31, 1957).

Suffering United with the Coredemptrix

That which the visionary sees and experiences in the messages of the Coredemptrix deeply changes her personal life too. Mary asks her child, "Let them come with all their needs, spiritual and bodily. The Lady is here... Make a sacrifice of your life" (April 4, 1954). "Everyone invoke the Lady of All Nations. And you, child, come before this image and pray as long as you can." (March 19, 1952).

Ida matures as a spiritual mother for many people, through her sincere, decades-long effort to live in obedience to the wishes of the Lady. Mary confirms this with impressive words, "And you, child, into your womb I lay the people of the entire world" (April 1, 1951). Many times, therefore, the visionary mystically experiences within herself the state of all humanity. During the fifth apparition, for example, Ida describes, "we come to a large Cross. 'Take it up; He has gone before you', the Lady says. I refuse, and feel as if the people of the whole world did the same and turned their backs upon the Cross" (October 7, 1945).

Very often Ida experiences through mystically-felt pains, what the Lady of All Nations as Coredemptrix suffered spiritually and physically for the salvation of all peoples. "...and then the Lady ... places herself before the Cross. I see her double over, and then she begins to weep. Such indescribable sorrow is written upon her face, and tears are running down her cheeks. Then the Lady says, 'Child!' And now it is as if she transmits that suffering to me. First of all I am seized by spiritual exhaustion.... And I feel the same pains as before.... Suddenly it is as if I collapse, and I tell the Lady, 'I can't bear it any more.' It lasts another moment, and then everything is over" (April 15, 1951).

The Proofs of Authenticity Lie in the Words of the Lady

When Ida asks for a sign of authenticity—mainly at the request of others—the Lady answers that her proofs of authenticity lie hidden within the messages themselves: "My signs are in my words" (May 31, 1955 / May 31, 1957).

"It will come true through the years" (December 3, 1949). Despite the miracles of healing and conversion which have occurred, Mary does not wish that such miracles be the primary proof of the authenticity of her messages. Rather, she establishes their authenticity through the happening of events which she has predicted either openly or in a coded manner. Over the years many of the Amsterdam messages have, in fact, been fulfilled practically word-for-word, one event after the other, happening as Ida had clearly seen it in her visions. Such proofs are all the stronger and more convincing, for the predicted events lie outside any possibility of human influence on the part of the visionary herself.

Until the end of her life, Ida follows with much interest the latest secular and ecclesiastical news on radio and television, seeing whether the messages are confirmed therein.



"Pastor Angelicus—the angelic pastor"—Pius XII, Eugenio Pacelli

Probably the strongest proof of the authenticity of the Amsterdam messages is the prediction of the day on which Pope Pius XII was called to eternity. God alone, as the "Lord over life and death" can know such a day. Do not such proofs of authenticity—even reaching into the life of a holy pope—clearly enough confirm the universal importance of the messages for the Church and world?

On the night of February 18, 1958 (Ash Wednesday), Ida receives that message which, more than any other, will be the proof of authenticity for Amsterdam. Let us have Ida herself describe what she experienced that night. "Last night I again

woke up with a start, because, at exactly three o'clock, I heard someone call me. I saw the light again and heard the voice of the Lady saying,

'Here I am again. The peace of the Lord Jesus Christ be with you. ... I shall make an announcement that you may not tell anyone about, including the Sacrista* and your spiritual director. When it has happened, you may tell them that the Lady told it to you at this time.

*Sacrista, the General Vicar of Vatican City, at that time Dutch Augustine Bishop, Msgr. Petrus Canisius J. van Lierde, Titular Bishop of Porfireone, who served 5 popes from January 13, 1951 to January 14, 1991, and died on March 13, 1995 at the age of 87 in Belgium.

The announcement is: Listen. This Holy Father, Pope Pius XII, will be taken up among Us at the beginning of October of this year. The Lady of All Nations, the Coredemptrix, Mediatrix and Advocate, will lead him to eternal joy.' I was shocked at this announcement and hardly dared to believe it. The Lady said, 'Do not be frightened, child. His successor will proclaim the dogma.' I thanked the Lady and she said very solemnly, 'Amen.'" (February 19, 1958).

First thing in the morning, Ash Wednesday, the visionary calls her spiritual director to tell him that the Lady has given her a message, but that she may tell no one about it. Fr. Frehe, however, has the good idea to have Ida write down everything: "No! You have to promise me to write down everything immediately, and to bring it straight to me today. Otherwise it is worthless. Think about it. I don't care whether you seal the letter; it's only important that I receive it today, and preferably as soon as possible." Ida obeys. She types the Lady's words, keeps a copy with her at home, and even on the same day takes the sealed original to her spiritual director. He takes the closed envelope and puts it in his desk drawer, where it is soon forgotten. Difficult months now lie before the visionary — months of waiting in silence and trust for the realization of Mary's prophecies.

Looking back on this sorrowful time, Ida writes in a letter to her bishop, Msgr. Huibers, on November 24, 1958, "I sat there, then, still with the thought that the Lady told me that I have to say this and that to the Holy Father. It was worst of all in the days when the Holy Father lay dying. Acquaintances called me and often said, trying to console me, 'But the Holy Father will not die. It's not at all possible,' etc. Once again, Your Excellency, that was the most difficult time ... On the morning of October 9, while sitting before the radio, I then heard that the Holy Father had died. After that I said, 'Thanks be to God.' I know, of course, that this was not nice of me, but he will forgive me, for he knows that I was saying it to the Lady, for not abandoning us, and for not discrediting her concerns ..." Ida immediately hurries to her spiritual director and asks him for the sealed envelope. Because Fr. Frehe can no longer remember it, she even has to show him where he was keeping it. Then Ida gives him the copy of the message which, at his wish, she had written down on Ash Wednesday. Great is Fr. Frehe's surprise, and he immediately sends the sealed original to Rome. There it will be a trustworthy proof of the authenticity of the messages for those in responsibility.



Pius XII died at Castelgandolfo, his summer residence. Dressed in his pontificals, he was laid in state in St. Peter's where thousands of faithful came to pay him their respects.

The Second Vatican Council and the Prayer of the Lady of All Nations

On February 11, 1951, in the same message in which the Lady reveals her prayer, Ida sees the Pope in the Vatican with the tiara on his head, one hand holding a scepter, and the other with two fingers

raised in blessing. Around him are gathered many cardinals as well as bishops of all nations wearing white miters. Ida does not know that she is being shown a prophetic vision of the Second Vatican Council. The Holy Father has a large, thick book before him, and she hears, “Changes have already been made, and others are in progress. I, however, want to bring the Son’s message. The doctrine is right, but the laws can and must be changed. I want to tell you this on this very day, for the world is undergoing great upheaval – nobody knows in which direction. That is why the Son wants me to bring this message.” At this moment the vision of the council is interrupted, and the visionary is guided before the Cross and brought to share in painful suffering. “And now suddenly I am standing before a large Cross. While looking at it, I am seized with terrible pains. I get muscle cramps from head to foot. ... It is as if my head is split asunder, and I get a feverish feeling.... I can bear it no longer and ask the Lady whether it might pass. While I am still standing with the Lady before the Cross, she says, ‘Repeat after me. ... Pray before the Cross:



Lord Jesus Christ,
Son of the Father,
send now Your Spirit over the earth.
Let the Holy Spirit
live in the hearts of all nations,
that they may be preserved
from degeneration, disaster and war.
May the Lady of All Nations,
who once was Mary,
be our Advocate. Amen.



In large letters Ida now sees the word ‘LOVE’ written, and with encouraging words Mary turns toward the weak and little ones of this world: “if you practice Love among yourselves in all its refinement, even the great ones will not have a chance. ...The fight no longer concerns races and peoples; the fight concerns the spirit. Understand this well.”

“Then the Lady folds her hands,” and again Ida sees the Holy Father with the cardinals and bishops.

“Then the Lady says, as if speaking to the Pope, ‘You can save this world. I have said more than once: Rome has its chance. Seize the present moment. No church in the world is built-up like yours’” (February 11, 1951).



At that time nobody in the world — probably least of all the visionary herself — could even imagine that this impressive scene stood for the Second Vatican Council. Ida herself describes what happened more than ten years later:

“It says in the messages, ‘I see the Vatican, and right in the middle of it is standing the Pope.’ Actually, though, I described this inadequately. I saw the Vatican, and then I entered St. Peter’s together with the Lady. We walked through the nave, halting approximately in the middle of the Basilica. On either side I saw stands, benches, mounted up in tiers as in a stadium. I saw bishops with white miters sitting on all these benches. I can still recall the scene very clearly. To me it was such a comic sight, all those white miters, that I started laughing to myself. I found the view nice, somehow festive. The Lady saw this, and therefore said to me, ‘Look well!’ as if to say, ‘Watch carefully

what I show you. ... Look well, these are the bishops of all countries.’

“Of course, it had to be so, for there were lots of bishops sitting there. I also saw the Pope sitting there, with the tiara on his head. I knew it was a tiara, because the Lady had already shown me this in previous messages. He held a scepter in one hand, and raised two fingers in the other. The Pope sat at the far end of the nave, where the Lady and I were standing. A few priests were standing about him. The bishops and cardinals, however, were all seated along the side. I even saw some clerics seated on the floor in front of the benches. I then saw that the Pope had a large, bulky book before him. Of course I didn’t know what sort of book it was. Later on I saw this whole scene on television. I found it delightful. I called out enthusiastically, ‘There you have the scene which I saw. So this is what it meant!’ What a pity that I did not describe it in the messages. But at that time I did tell it immediately to Fr. Frehe and my sisters and brother. And so they all know that I saw it like that.”

“Very well then, nations, this instrument hears the voice of the Lady so that she may bring you her



word.” May 31, 1955 One thing appears certain: all proofs of authenticity—and there are many—in the end have only one aim: to confirm the divine origin of the message’s most important part. This most precious content of the messages—as a high point—is Mary’s request for the final and greatest Marian dogma. For it is in this peaceful way—the solemn proclamation of the whole truth concerning Mary’s universal motherly vocation—that Jesus wishes to crush the head of Satan. And it is through Mary and her children that He wants to do this. The crowning of Our Lady by the dogma will bring Mary as Mother of the Church to the center of the Apostolic College, as she

was in Jerusalem.

“And the Lady stayed with her Apostles until the Spirit came. ... So also may the Lady come to her apostles and nations throughout the whole world, in order to bring them the Holy Spirit again and anew. For before great decisions, the true Holy Spirit must always be invoked” (May 31, 1954).

The Image of the Lady of All Nations



Explanation of the Image

The messages of Amsterdam are unique in the history of Marian apparitions because Our Lady gives detailed descriptions of her image in six messages. Mary appears here as the COREDEMPTRIX in three ways:



- She stands, penetrated by God's light, before the Cross of her Son, with whom she is inseparably united.
- She has a cloth wrapped around her, about which she explains, "Listen carefully to what this means. This is as the Loincloth of the Son. For I stand as the Lady before the Cross of the Son" (April 15, 1951).
- Her hands have radiant Wounds. Thereby Mary describes in an image the suffering of body and soul which she bore in union with her divine Son for the redemption of mankind.



Again the Lady directs Ida's look to her hands and thereby reveals to her that she is MEDIATRIX OF ALL GRACE: "Now look at my hands and describe what you see." Now it is as if there, in the middle of her hands, had been a wound. From there, from each hand, three rays of light are coming forth, shining upon the sheep. The Lady smiles and says, "These are three rays, the rays of Grace, Redemption and Peace" (May 31, 1951). Grace from the Father, Redemption from the Son, and Peace from the Holy Spirit.



"I have firmly placed my feet upon the globe, for in this time the Father and the Son wants to bring me into this world as Coredemptrix, Mediatrix and Advocate" (May 31, 1951).
"This time is our time" (July 2, 1951).

In a biblical representation, Mary shows the visionary sheep around the globe which symbolize all the nations and races of the earth. Then she says that they will not find true rest “until they lie down and in tranquility look up at the Cross, the center of this world” (May 31, 1951).

Again and again, Mary directs our look to the Cross, the center of the world. Mary asks us therefore to spread this image throughout the world because “It is the interpretation and illustration of the new dogma” (December 8, 1952). For this reason, Mary emphasizes several times that this image must precede the dogma. “This image will precede ... will precede a dogma, a new dogma” (April 15, 1951).

She Is Not the Center, Yet She Is In the Center

It is true, Mary is not the center—she stands before the Cross of her Son—yet it is GOD’S WILL that in her vocation as Coredemptrix, Mediatrix, and Advocate she is in the center—above all in the center of our hearts, to lead us to HIM. The Mother deliberately emphasizes what she knows about herself, “Not me, but the Cross” (December 16, 1949).

“This image speaks for itself and shall already be brought into the world, because the world needs the Cross again” (April 15, 1951).

An Image for Meditation

When looking for the first time at the image of the Lady of All Nations you may be surprised to see Mary standing before the Redeemer’s Cross without Jesus. “Does she not block the Cross?” one might ask critically.

It seems almost as if the Mother standing in front of the dark cross wants to encourage us through this unusual image to ask questions and challenge us to meditate deeper about her vocation and place in the divine plan of redemption. Naturally, Mary could stand aside and point to the Redeemer on the Cross. Many artists, in fact, throughout the centuries have depicted the suffering of Jesus and Mary on Calvary like this or in a similar way. Yet heaven does not try in the image of Amsterdam to describe the vocation of the Redeemer and his redemptive sufferings, rather “they will use this image for the Coredemptrix” (April 29, 1951) as it is written in the messages. Yes, this image is meant to describe the vocation of the co-redeeming Mother without ever casting a shadow on the Redeemer. For Jesus is already risen and has returned to the Father in the splendor of heaven. Thus, He is no longer on the Cross. It stands in the radiant light of the resurrection from which Mary is enveloped. Our Lady, centered before the Cross, helps us to understand that Mother and Son are inseparably united in their mission. Where the Son is, there is also the Mother. The divine Son himself has called her into the center as Coredemptrix. From there we can joyfully realize that she, as the Mother of all nations, transmits the jointly suffered graces of redemption, intercedes and defends us.

The Original Image of the Lady of All Nations



The image of the Lady of All Nations was painted in 1951 by German painter Heinrich Repke and placed in a chapel on an estate in Germany, where it remained until the end of 1953. The painting was then transferred to the Netherlands and provisionally placed in the rectory of the Dominican Church of St. Thomas on Rijn Street in Amsterdam. At the end of 1954,

the pastor of this church received permission from the local ordinary of Haarlem-Amsterdam, Bishop Huibers, to place the painting in the church's Chapel of Our Lady. The solemn installation took place on December 19, 1954.

On May 31, 1955, the visionary Ida Peerdeman received her 51st message from the Lady of All Nations in the Chapel of Our Lady in the crowded St. Thomas Church. Negative reactions arrived at the diocesan office. Some people feared that the church might develop into a place of pilgrimage—something they wanted to avoid at all cost.

On June 10, 1955, the bishop withdrew his permission, and the parish priest had to remove the painting. The bishop stated as his reason that public devotion could not be permitted pending inquiry into the authenticity of the apparitions. Everything connected with the devotion was removed from the church. The painting was relegated to the rectory—first placed in the library and then in the cellar. It remained there until 1966.

The painting next found a welcome in the little parish church in Ville d'Avray near Paris (1966-1967). Then it returned to the Netherlands—first to The Hague, in the monastery of the Holy Sacrament Fathers (1967-1969), then to their monastery in Oegstgeest (1969-1970), and finally to the house on Diepenbroek Street in Amsterdam. The cellar of this house was transformed into a provisional chapel, and the painting was brought there on June 16, 1970. On August 15, 1976, the present-day chapel was consecrated. The image, having wandered for twenty-five years, had now arrived at its second-to-last destination. Its future and final destination was foretold by the Lady herself in her 52nd message: "a separate chapel" in the "house of the Lord Jesus Christ," that is, the future Lady of All Nations Church to be built at the Europaplein in Amsterdam.

Source: Fr. Paul Maria Sigl: "Die Frau aller Völker 'Miterlöserin Mittlerin Fürsprecherin'" (March 25, 1998)

27th MESSAGE[1] February 11, 1951

The Lady, Mary, Mother of All Nations

I see a bright light and then I see the Lady standing before me. She says,

"I am the Lady, Mary, Mother of All Nations. You may say: The Lady of All Nations or Mother of All Nations, who once was Mary. I come on this very day to tell you that this is who I wish to be. The people of all countries shall truly be one."

Then, without saying anything, the Lady remains standing in her usual posture and is looking at me continuously. Then she says,

“The entire world is undergoing upheaval, but the worst thing is that the people of this world are being brought into upheaval.”

Then it is as if the Lady is walking along the globe and I see that the whole world is in confusion and entering into upheaval.

The Second Vatican Council

“I am bringing you here”,

says the Lady, and suddenly I am with her above Italy. I see the Vatican and then I enter St. Peter’s together with the Lady. We walk through the central passage and halt near the middle of St. Peter’s. On either side I see scaffolding, benches mounting up in tiers. Upon those benches I see many cardinals and bishops wearing white miters.[2] The Lady says,

“Watch closely; these are the bishops of all countries.”

Now I see the Pope seated, wearing the tiara. He is sitting at the far end of the central passage. I see some clergy standing about him. In one hand he is holding a scepter, and from the other he is raising two fingers in the well-known position. He has a large, thick book before of him. The Lady says,

“Listen carefully, child. Changes have already been made, and others are in progress. I, however, want to bring the Son’s message. The doctrine is right, but the laws can and must be changed. I want to tell you this on this very day, for the world is undergoing great upheaval—nobody knows in which direction. That is why the Son wants me to bring this message.”

The pains of the Cross

And now suddenly I am standing before a large Cross. While looking at it, I am seized with terrible pains. I get muscle cramps from head to foot. It is as if all the muscles in both of my arms are contracting, causing me to clench my fingers. It is as if my head is split asunder, and I get a feverish feeling as if my head would burst. All this together causes me to weep. I can bear it no longer and ask the Lady whether it might pass. Then she smiles. It lasts for another moment and then everything is gone. Then the Lady says to me,

“Let everyone come back to the Cross; only then can there be peace and tranquility.”

The prayer is given

While I am still standing with the Lady before the Cross, she says,

“Repeat after me.”

To me this is a little bit strange. I think to myself, “But I already repeat everything she says!” But suddenly I see the Lady become even more beautiful than she already was. The light which always surrounds her becomes much brighter and brilliant, such that I can hardly bear to look into it. She now raises and joins her hands, which she otherwise always holds down. Her face becomes so

heavenly, so sublime; one simply cannot express it in words. Her figure grows even more translucent and so beautiful that I look at it in rapture. Then the Lady says,

“Pray before the Cross:

Lord Jesus Christ, Son of the Father,
send now Your Spirit over the earth.

Let the Holy Spirit live
in the hearts of all nations,
that they may be preserved
from degeneration, disaster and war.

May the Lady of All Nations,

who once was Mary,

be our Advocate.

Amen.”



The Lady says this prayer so beautifully and impressively—no one in the world could do it as she did. She stresses the word ‘now’ in ‘send now Your Spirit’ and ‘all’ in ‘Let the Holy Spirit live in the hearts of all nations’. She also pronounces the word ‘Amen’ so beautifully and solemnly. While still standing in front of the Cross, I pray it, repeating the words the Lady recited to me. It is as if the words are imprinted in my mind. I now see them written in large letters.

The first and greatest commandment

The Lady continues,

“Child, this is so simple and short that everyone can say it in one’s own language, before one’s own crucifix; and those who have no crucifix say it to themselves. This is the message which I want to give this very day, for I am now coming to say that I want to save souls. All of you, cooperate in this great work for the world. If only every child of man would try to live up to this for oneself.”

And then the Lady raises a finger and says,

“Especially in the first and greatest commandment, Love.”

I now see this word written in large letters.

“Let them begin with that”,

the Lady says. Then I see a certain group of people; the Lady looks at them very compassionately and says,

“And then the little ones of this world will say: how can we begin with that? For it is the great ones who do this to us.”

The Lady says this very lovingly, as if she had great pity on the people around her. But then the Lady's face changes, and she says very emphatically,

“And then I say to the little ones: if you practice Love among yourselves in all its refinement, even the great ones will not have a chance. Go to your crucifix and say what I recited to you, and the Son will answer it.”

The fight concerning the spirit

Then the Lady says to me,

“A great natural disaster will again take place.

The great ones of this world will always disagree with one another. People will seek here and there. Watch out for the false prophets. Seek and ask only for the true Holy Spirit. For it is now a war of ideas. The fight no longer concerns races and peoples; the fight concerns the spirit. Understand this well.”

The laws can be changed

Then the Lady folds her hands. I now see the Pope with cardinals and bishops. Then the Lady says, as if speaking to the Pope,

“You can save this world. I have said more than once: Rome has its chance. Seize the present moment. No church in the world is built-up like yours. But move with the times and insist upon your modern changes concerning religious, priests, seminarians, and so on and so forth. Keep an eye on that. Carry through with it to the smallest detail! The doctrine remains, but the laws can be changed. Let the people of this world benefit more from the Remembrance of my Son.”

Then the Lady says to me,

“I showed you in the dream how the practice of frequent communion can be carried through. This I tell you for the Netherlands and for all countries in which it is not so.”

Countries of Europe - America

“For Germany I want to say: they shall work hard, hard in this country to bring the people, who have strayed far, far away, back to this center, the Cross. Priests are too few, but lay people are many. Conduct a great campaign among the laity to call them forward for this goal. Work here above all with great love and charity. The great ones of Germany shall help and not turn away from the Church. Deutschland jedoch liegt mir sehr am Herzen. Die Mutter Gottes weint über die Kinder Deutschlands.[3]

For France, Belgium, the Balkans and Austria, I say the following: do not let yourselves be brought to the wrong spirit.

For Italy I say: great ones of Italy, do you know your task?

To England I say: I will come back, England.

To America I say: do not push your politics too far; and seek the True Spirit. I am glad that America is better disposed to the faith at the moment.”

Africa - Asia - We are taking care of them

“For Africa I say: say that I would like to have a seminary there. I will help the Dominicans. Tell this to your spiritual director.[4]

Tell him also that the Son is content with his work and guidance. Tell him that he should be more courageous in carrying through with these matters. I only want to make use of you to carry through with the will of the Son in this time. Indeed, I want to ask you, child of man, to help people as much as possible. I shall give you strength and support for this. Your spiritual director is chosen for helping you in this work only. Everything else can stay as it is. He will understand me.

Further, I would like to say to all Eastern and Asian peoples, whether they know the Son or not: We are taking care of them.”

This time is Our time

Then the Lady points at the globe again and says,

“This time is Our time.

You, child, are only the instrument for passing these things on. You shall do this. Yes, there are enough proofs—in what I said today, too. Say that I wish to be: The Lady of All Nations.”

[1]The visionary received this message in Germany.

[2] Later, when the visionary saw pictures of the Second Vatican Council on television (1962-1965), she recognized them to be the images described here.

[3] “My heart is greatly concerned for Germany. The Mother of God weeps for the people of Germany.” Our Lady said these two sentences in German, rather than in Dutch.

[4]Fr. Frehe, the spiritual director of the visionary, belonged to the Dominican order. Some of his fellow Dominicans had asked him to pray for a Dominican seminary in Africa.

Appendix I The Eucharistic Miracle of Amsterdam in 1345



The Eucharistic Miracle of Amsterdam took place on March 15, 1345, exactly six hundred years before the first apparition of the Lady of All Nations. It happened in a house on Kalver Street. As the man who lived there lay in bed, sick and dying, a priest came to administer Last Rites. After Confession the sick man received Holy Communion, but soon afterward he vomited. The woman caring for him swept it up, including the vomited Host, and threw it into the fire in the hearth. The next morning, however, after stirring the coals to rekindle the fire, she noticed the Host floating above the flames, still intact. She reverently placed the Blessed Sacrament in

a clean linen cloth and put it in a linen chest. She sent for a priest, who silently brought the Host to St. Nicholas Church, now called 'The Old Church'.



To everyone's surprise, however, the next morning the Host was again found in the linen chest. The priest came for a second time, taking the Host back to St. Nicholas's, yet the following day the Host was again in the chest. These unusual events made the priest realize that God did not want the miracle of the Host to be kept secret. After discussing the matter with his superiors, he had the Eucharistic Body of the Lord brought back along the same route from the house to the parish church, but this time in solemn procession with the clergy and faithful.

One year later the Bishop of Utrecht, having completed an official investigation, proclaimed the miracle's credibility. The Solemnity of the Blessed Sacrament was then established as an annual Feast

Day—not only for the Church, but for the whole town as well—including the yearly repetition of the solemn procession. The house in which the miracle occurred was made into a chapel.

In the course of time, one of the pilgrims to come to Amsterdam would be Maximilian, the Emperor of Austria, coming to pray for recovery from his illness. In gratitude for the recovery obtained, he granted the town of Amsterdam the right to include the imperial crown in its coat of arms, which to this day is still included.

In 1578, the annual procession was forbidden by Amsterdam's Protestant town council, and the chapel was made inaccessible to Catholics. The processions, however, continued in secrecy and silence, and thus did the so-called 'Silent Way' come into being. Revived in 1881, the 'Silent Way' procession has ever since occurred on the first Saturday night following March 15th. The people silently walk along the route of the first Miracle Procession, thus concluding the solemn festivities in commemoration of the Miracle.

Under great protest, the chapel was demolished in 1908. The Begijnhof Chapel [1] has meanwhile been designated as the place for commemorating the Miracle of Amsterdam.

56th MESSAGE

May 31, 1959

The Lady crowned in heavenly glory

It was almost three o'clock Sunday afternoon. We were all gathered in the living room. From our window I suddenly saw something happening in the air. Startled, I said to my relatives, "Look there!" as I pointed at the sky. We all went over to the window. Suddenly I saw the light, a tremendous light over the Wandelweg. I could not look into it and covered my eyes with my hands. The others did not see it and asked what was happening. I knelt down and folded my hands. Yet I was compelled to look at it. While looking at it, I thought that the sky was being torn apart. What I saw was really a tearing apart of the sky.

Then I suddenly saw the Lady in all her glory. I cannot possibly describe this overwhelming, heavenly, glorious sight. Never before had I seen her like that. I did not see the sheep, globe and Cross; I only saw the Lady, but with an immense splendor of light and glory about her. Then I suddenly had to look at her head, and I saw that now she was wearing a crown. This I had never seen before. I didn't see a crown with diamonds or of gold, yet I knew that it was a crown, sparkling with light on all sides, more beautiful than the most beautiful diamond crown. Moreover, the Lady herself was one blaze of light. Again, it was something heavenly, glorious! I cannot explain it any better.

Do penance

Then, below this glorious scene, I saw a piece of thin, blue sky and, beneath it, the upper part of the globe. It was completely black. This gave me a terribly sad and ghastly impression. Then I saw the Lady waving her finger continuously to and fro and shaking her head—as if in disapproval and warning—at that black world. I heard,

"Do penance."

Then I saw something very peculiar. From out of the dark, black globe I saw all sorts of human heads emerging. I saw them rising slowly upward, then their bodies, and finally I saw those people whole and entire, standing upon the round hemisphere. While looking at them, I thought: how is it possible that there are so many different races and sorts of people? As I looked on in amazement at all those people, I saw the Lady extending her hands in blessing over those people, and then she no longer looked so sad. I heard,

"Make reparation to Him."

The Lord appears

Suddenly the Lady was gone, and in place of her I saw a Host. It was an incredibly large Host. Thus I could clearly see that it was a normal Host, one like those we see in church—a wafer. Then, in front of the Host, there appeared a large chalice. I saw that the chalice was of splendid gold. It toppled over, with the opening towards me. From the chalice, then, I saw thick streams of blood flowing forth. All of that blood fell upon the globe and streamed down from the earth; it was a very distressing sight; it made me feel quite sick, all the while streams and streams of blood. This went on for quite a while.

But suddenly all of that was transformed and everything became a brilliant, dazzling Holy Host. Such a brilliant light emanated from it that I covered my eyes with my hands. I could not look into it and feared to go blind. But inwardly I was forced to look at it. The Holy Host seemed to be like white fire. In its center there was a little opening or hollow—I cannot describe it any better. Then all of a sudden the Host seemed to burst open and I saw a floating figure emerging from it, a Person, so mighty, so majestic—forgive me, I cannot convey the majesty and might which was emanating from this figure. It was too overwhelming! I hardly dared to look. When I did look at that mighty and majestic Figure, I felt within me very strongly: it is the Lord. I felt myself so terribly small compared to that indescribable majesty. A kind of cloth was wrapped around His body—over His shoulders and then slanting down around His body. His face was shining incredibly. His feet were placed one upon the other, as you sometimes see on a crucifix. On His feet I saw a scar, from which beams of light were coming forth. His hands were a bit raised, one hand somewhat higher than the other. In His hands, too, I saw some kind of scars. From them as well, great beams of light were coming forth. I saw one Person, but all the while I kept thinking: and yet there are two. But when I looked, I saw only one. Still, it kept going through my head: and yet there are two.

Then all at once an indescribable light came from out of their midst, and in it I saw, coming forth from their midst—I cannot express it otherwise—a Dove going down to the globe as fast as an arrow. Going ahead of that dove was an indescribable light and, behind it, an enormous bunch of rays. That light was so immense that, once again, I couldn't look into it and had to cover my eyes with my hands. My eyes were hurting from it. Again, however, I was forced to look. What glory and what power were shining forth from it all: that floating Figure, majestic, mighty, grand; and then that light with the now brightly illuminated world. Then I heard,

“Whoever eats and drinks Me acquires eternal life and receives the True Spirit.”

Farewell

After I had been allowed to behold this for quite some time, the Lady came back again in all her glory, exactly as at the beginning. Now, however, I very clearly saw the difference between her glory, if I may express it this way, and the great power and majesty of the floating Figure. It was as if the Lady were standing in the shadow of the Lord—that was the feeling which came over me.

Now the Lady looked happy. She looked at me full of love, and I heard her say very softly, from afar,

“Farewell.”

And then very softly she added,

“See you in Heaven.”

This made me so sad that I could no longer repeat her last words. I began to cry, for I felt that this was her departure, for good.

Very slowly I saw the Lady go away, and then the light.[1]

[1] On June 24, 1959, it was explained to the visionary in a dream that this vision is a representation of the Lady’s prayer. See also Appendix VI.

Dream of June 24, 1959

Last night, the night of June 24, I had a very peculiar dream. It was as follows. I was somewhere, I don’t know where. Suddenly a woman came up to me and wanted to have an interview with me. I resisted, but finally I had to give in. Inwardly I called to the Lady, and suddenly our talk went very smoothly.

We came to talk about the last vision, that of May 31, 1959, and she asked me for an interpretation of it. And then something remarkable happened. I said, “I don’t know what to think of it.” But suddenly it was as if I had an inspiration, and I started speaking to the woman, “Isn’t it interesting”, I said, “but in my humble opinion the vision refers to the prayer, which is shown as an image of a farewell.” But then she asked for an explanation.

I said, “Look—Lord Jesus Christ (first the sight of the Figure), Son of the Father (again and again the impression: yet there are two), send now Your Spirit over the earth. Let the Holy Spirit live in the hearts of all nations (from out of their midst came a dove, with an indescribable light, and it shot like an arrow down to the earth and nations). May the Lady of All Nations, who once was Mary, etc. (then I saw the Lady in all her glory, with a heavenly crown, etc., and no longer the Lady as I used to see her in the church, at home, etc., as Mary).”

In the morning I wanted to tell this dream to my family, but I was no longer able. I said, “I had a very peculiar dream, but I can no longer remember the interpretation that I had to give.”

Last night, however, June 25, 1959, I received the interpretation again very clearly. No longer in conjunction with the interview. It was as if I were awake, but in reality I wasn’t, because I slept well last night, for the first time in a while.

There was something else quite peculiar about that dream. The woman who came up to me in the dream was, at first, an ordinary woman. She asked me for an interpretation of the message of May 31, 1959. I resisted, because I’ve never been able to interpret the messages. Then the woman looked at me and, as if I suddenly received an inspiration, I began to speak. But at that moment I suddenly recognized that the woman was the Lady—coming as an ordinary person.

Introduction to the Messages



The visionary Ida Peerdeman in prayer before the image of the Lady of All Nations

The messages may be viewed as three groups:

1) The first twenty-five messages, 1945-1950: These messages are more general in topic. Mary, the Lady, presents images, warnings and prophecies which clearly predict the political and spiritual turbulence to come in the second half of the twentieth century.

2) The next twenty-four messages, 1951-1954: Following the proclamation of the dogma of the Assumption of Mary into Heaven on November 1, 1950, the messages

take on a new direction. The great plan by which the Lady wishes to save the world gradually unfolds. She dictates a prayer which, together with her image, is to be spread throughout the whole world, and she states that this-her 'worldwide action'-is the direct preparation for the final Marian dogma: Mary Coredemptrix, Mediatrix, and Advocate. In numerous messages she explicates the meaning and importance of this prayer, image, and dogma, and she promises that the dogma will bring about a completely new outpouring of the Holy Spirit.

3) The last seven messages, 1954-1959: From May 31, 1954, onward, the Lady appears on May 31st every year. In grand visions she addresses the nations of the world, showing them the way to go, the way leading to the daily Miracle, the Eucharist.



The first twenty-five messages, 1945-1950

The first twenty-five messages, given between 1945 and 1950, are not always easy to understand. Initially the meaning of many images and words remained obscure. In a time in which no one could foresee the heavy storms to break out over the Church and the world, the Lady warned of forthcoming degeneration, disaster, and war. Now, fifty years later, this is all the more remarkable, for many of the images have become familiar to us, and many of the prophecies have been fulfilled:

the founding of the Jewish state of Israel (message 2), the Cold War (message 23), economic warfare, boycotting, currency crises (message 14), the first landing on the moon (message 7), the Balkan war (message 17), the downfall of communism (message 5), chemical warfare (message 17), and many more. It is with good reason that the Lady says, "It will come true through the years" (message 19) and "The signs are in my words" (message 49).

Again and again the Lady points to Christ, to the Cross, "First back to Him, only then will there be true peace" (message 9). There will be no peace on earth until the Cross is truly planted in the midst of the world and everyone looks up to it as the center of creation. The Lady promises to help the world, and she announces the coming of a new Spirit, a white Dove Who will send forth His rays. "I place my foot on the world. I will help them and lead them to the goal, but they must listen ..." (message 5).

The next twenty-four messages, 1951-1954

On November 15, 1950, fifteen days following the proclamation of the dogma of the Assumption of Mary into Heaven, the Lady appeared standing on the globe, and for the first time she mentioned her new title: 'The Lady of All Nations'. In the following year, 1951, the Lady dictated her short and simple prayer, directed to the Lord Jesus Christ, requesting the sending of the Holy Spirit. She gave instructions for the painting of her image and started to speak about the final Marian dogma: Coredemptrix, Mediatrix and Advocate.

The first and greatest commandment

In many messages the Lady speaks to the Church and to all Christians. Time and again she stresses the importance of the great commandment: Love. Thus she says: "The first and greatest commandment for humanity is Love. One who possesses love will honor one's Lord and Master in His creation, that is to say, see the greatness of His creation, including the

Sacrifice. One who possesses love will do to other people everything one would like done to oneself. Love is the first and the greatest commandment which Christ gave" (message 35).

The Lady admonishes Christians, telling them to be broad-minded and open-hearted; she continually calls for unity. Love alone can help this shattered world.

The last seven messages, 1954-1959

Of the final seven messages, given between 1954 and 1959, six of them were given on the 31st of May. In these messages we see the Lady in her heavenly glory. She speaks to the nations of the world, urgently admonishing them, and she shows humanity the way it must go. The series of messages ends with a heavenly vision of the glorified Lady and the Lord in His divine majesty.

The Church, the Community

When referring to the Church, the Lady often calls it 'the Community', into which she wants to gather all people, "no matter who or what they are" (message 38). Amsterdam takes on particular significance. It is there that the Lady wants a special church to be built, and from there that her action shall spread throughout the world. She shows the exact place where the Lady of All Nations church is to be built, even giving detailed directions for its construction (message 52).

The Eucharist



The way humanity has to go is towards the great mystery of the Eucharist, the daily Miracle. In her final messages the Lady points with ever greater emphasis towards the Eucharist, the real presence of the Lord under the appearance of bread and wine (message 56). In the heavenly vision of May 31, 1959, the figure of the Lord Himself in all of His grandeur and majesty, emerges from a Host of white fire, and the words resound, "Whoever eats and drinks Me acquires eternal life and receives the True Spirit."

23rd MESSAGE

August 15, 1950

Feast of the Assumption of Mary

The East

I see a figure from the East standing before me, dressed in a long garment and wearing a cloth around his head. He bows three times, with his arms folded and the palms of his hands turned downward. After that his arms are moved apart and then he makes the same bow, but with his palms turned upward.

Then I see all kinds of strange signs, such as little curves, dashes, dots and a kind of letter like our 'J', then again various separate signs. It seems to me a kind of language. Next I see a wall; the wall winds downward; it seems to come down a mountain. All of this causes me excruciating pain.

Formosa

Suddenly I see a beast before me—a symbolic beast—which is unfamiliar to us. After that I see crabs and big starfish. Next I see an island before me. I am given to understand: that is Formosa. A smaller island lies further down. Then I have to push something up from the left and make a swooping action over the island. And I hear the words,

"America, take warning here!"

I feel that something is to happen on that island.

Politico-Christian struggle

After this I have to fold my hands, and I look upward to the left. I see the Lady and hear her say, "This is the era of politico-Christian struggle. I have already said this several times. Great events are now coming to a climax. The chaos I spoke of has set in. The disasters have come, governments have resigned, and others will follow. Note well, child, the struggle is beginning now. I am showing you these four fingers and making a circle around them.

A prince will reign, very briefly and powerfully. You will not see it in your limited circle."

A new spirit

Then the Lady says, "Look." While standing beside her, I suddenly see beasts placing themselves before her. "Look", the Lady says again, and now I see a wolf standing before

her on the left. Then a wolf or a dog, holding a torch in its mouth, comes and stands directly in front of her.

A lioness appears beside it, and on the extreme right a large eagle appears before her. "Look", the Lady says again. Now she points upward and I see a white dove. The Lady says, **"This is a new spirit that is to come."**

Then I see rays coming forth from the dove; they go downward: two rays in the middle, two rays to the right, and two rays to the left. The Lady says,

"You will understand what this means later."

After that I again see the Lady with those beasts and the dove. Now many stars appear all around them.

East and West

After that it is as if the Lady takes a step down, and she says, "Come."

Now it is as if we come to a large plateau, and we stop in the middle. Then the Lady says,

"Do you see this?" She points from east to west. Then she stretches out her arms very wide, and it is as if she places two walls on the plateau, facing each other. She extends those walls over a long distance. Suddenly the Lady stands, so to speak, above this, and she says to me,

"That is nothing." And she points to the East and the West. Then she stretches out her arms and makes a fist, first with her right hand, then with her left. Then she says, "Listen carefully to how many times I strike. You shall also do this."

Together with her I make fists, and the Lady counts as we forcefully strike our fists against each other.

"Three times altogether", says the Lady. "Half of this is the East."

Then I see the Balkans and Greece with a large chain around them, and around East Germany, too. It is as if the Lady ties all those countries together with that chain. I see a part still free. In the background I see a figure sitting, leaning his head on his hand. The voice tells me, "The people who plan and bring about the destruction of the world."

The victory is Ours

After that I am shown an Eastern scene. We climb the mountain once more, and again there is a plateau at the top. We stop there. The Lady points at something lying on the ground.

“Come”, she says, and she points at the ground. I see a heavy beam lying there which I have to push away from me. Then suddenly I see a cross-beam appearing on it, and together they form a Cross. Then I look again at the Lady and say, “What am I to call you?”—my spiritual director had ordered me to ask this again. She smiles and gestures as if to say: are they asking that again? And she answers me, “Just tell them: The Lady.”

And the Lady continues as usual. She points at the beam that has been pushed away and says, “Christendom”, and now she gestures with her hands and fingers, as if everything were flying apart and whirling around. It symbolizes Christendom. The Lady says, “You shall say this: Christendom, you do not know the great danger threatening you. There is a spirit out to undermine you. But ...”—and the Lady makes a sign of blessing with her hand— “victory is Ours.”

England

The Lady continues, “I am taking you along to show you something.” Now I see England lying before me. Then it is as if the Lady places her foot on England. Moving her finger to and fro in warning, she says, “Why so rigid about everything? Can you not turn towards what is normal?” Then it is as if she places a very big crown on England, and she says, “This will also be tampered with.”

Next it is as if the Lady makes little holes in the crown all around, through which she puts ribbons. Now it is as if she fastens all those ribbons to England. Now she again takes her foot away from England and says, “No, England, these are not your correct politics.”

I suddenly see the King of England before me. It is just as if he turns around very quickly. Above England then, to the side, I see Churchill, too, but only his head. Then the Lady points someone out to me, and all at once I see a bishop standing there, but not of our Church. I am given to understand: that is the bishop of Canterbury. The Lady looks at him, and she moves her finger to and fro in warning. Then I see a great number of spires appearing in the background. While pointing at them the Lady says, “There will be changes there.”

But I get the feeling that it is for later on. Then I see the Pope on our left, with two fingers raised. On the other side, facing him, is the bishop of Canterbury. Beside him, then, yet another clergyman suddenly appears. The latter is wearing a white wig with stiff curls or waves, and he is dressed in a long gown with white bands.[1] Above those heads, then, I see the Lady. She says, “Look.”

From the side of the English clergy she moves her finger over the heads of the English clergymen and then places it between the two outspread fingers of the Pope.

Korea

This scene disappears, and then I see written: '51 - 53'. The Lady lets me see this, and suddenly I receive something in my hand. It is as if I have to snatch it from the sky. It comes from very high up. I hear that voice say, "Meteors—pay attention to them!"

Then the Lady says, "Come", and we go on. The Lady says,

"The fighting in Korea is a sham and the start of great misery." Then I see demarcations being made at intervals. Next I see someone sitting, leaning his head on his hand; this person is in deep thought. I am given to understand that it is a Russian head of state. I make him out to be Stalin or Lenin.

"I have warned you against that danger", I suddenly hear at my side.

Then I see half of the globe, and I have to look it over. While holding its left edge, so to speak, with my hand, I have to say, "Now I am looking very far and holding it." Then I have to descend along the sphere at an angle to the right and trace a straight line further on. This causes me terrible anxiety.

Encyclicals

"Let's go on", says the Lady. Now I see the upper part of Italy and have to wrap my hand around it. Then I see southern Italy, and hold the 'heel' of Italy, so to speak, tightly with my thumb, as I place my other four fingers on southern Italy. I have to do this. Then I hear the Lady say, "No, over there things are not at all in order. Where are the encyclicals?"

I then have to make a movement and cross my raised hands over one another. I continuously see empty hands.

Then I see St. Peter's and hear the Lady say, "Do you know your power at all? Do you know your doctrine?" Now she writes 'Encyclicals' and says, "This is good, and do implement it. Let it stream forth to the right and left, upward and downward. Do you realize"—and she makes a fist—"that this power has such power?"

Then she lets me see a '1', a '2' and a '3'. After this I see a book lying before me. A hand is laid upon it. The Lady says, "Look at your laws." And it is as if she would stretch something. The more she does so, the wider and larger it gets. While doing this the Lady says, "Know well that your time is here."

Chaos

After this she takes me upon a slope and says, “Urbi et Orbi.”[2]Then from that slope the Lady looks at St. Peter’s with me, and she says, “Why so rigid? Make more room!”Now she takes me into a room and says, “This is what it has to come to.” Then I see a sort of oppression and hear, “From out of all this chaos, a fight will first arise, and only later will there be an upswing.” Now suddenly great sadness is upon me. As the Lady goes away, she says, “I shall come again to bring you messages.”

[1] The visionary recognized this image when she saw on television the historic meeting between Pope Paul VI and Dr. Ramsey, the Archbishop of Canterbury. This took place in 1966 in the Sistine Chapel, Rome.

[2]Latin for ‘For the city and the world’.

36th MESSAGE September 20, 1951

Spiritual undermining

The Lady is there again. She looks at me for a long time without saying anything. Then she starts speaking and says, **“I was called Miriam, or Mary. Now I wish to be the Lady of All Nations. Child, tell them that time presses.”**

Now I see ‘52’ before me. The Lady says, “Great and serious events are imminent—spiritual, economic and material; spiritual events, spiritual undermining.”

Benevolent and broad-minded

“Christian people throughout the whole world shall join together. Do Christian people realize what others do and sacrifice for their ideals? The Church shall and must be ready to meet great dangers. Christian people shall and must search their hearts. They shall remember what their part is in this world. Once again I warn Rome, and then I tell the Holy Father: you are the fighter in this time; see to it that your subjects are benevolent and broad-minded in their work and in their judgment. Only in this way can the world be won for the faith.”

The prayer for the True Spirit Now all at once I see snowflakes about the Lady, and they are falling upon the globe. Then the Lady says, “Child, why is this prayer not being spread? Why such a long wait? I taught it to you, so that it would be brought into the world among the people. Let the people pray this short, simple prayer every day. This prayer is short and simple, so that everyone in this quick and modern world can pray it. It is given in order to call down the True Spirit upon the world.”

Christian peoples, unite

Now the Lady looks about her and then at the globe. Then I see, here and there, dark, black patches appearing on the globe. The Lady says to me, “These are the economic and material events which will come upon the world. I have said: there will be disasters; there will be natural disasters. Now I tell you: all those black patches you see now are the disasters that are yet to come. And now I am not only talking about natural disasters.

Once again I call out to all Christian peoples: it is high time; unite! And you, child, shall pass this on. You shall tell the world that it is the Lady of All Nations who tells you this.”

The fight for the Marian dogma

Now I see a large room in which all kinds of priests are gathered. They are engaged in a fierce dispute. Every now and then it even seems as if they would lash out at each other. The Lady points there and says, “You shall tell the theologians to keep up their fight for the Marian dogma of Coredemptrix, Mediatrix and Advocate.”

Then she holds her hand above the heads of several priests and says, “I will help them.”

The Lady of All Nations and unity

“The Lady of All Nations will come throughout the whole world. And in those countries which have rejected me, I shall return as the Lady of All Nations, standing on the globe before the Cross, surrounded by the flock of Christ. This is how I wish to come and will come. I will answer—according to the Son’s will—those who call upon me this way, as the Lady of All Nations. The Lord and Master shall be served and honored in His creation. People shall follow the first and greatest commandment among one another.

I wish to be called the Lady of All Nations in this time. Because the world is pining for unity in everything which concerns itself, the Lord and Master wants to bring spiritual unity among the nations of this world. For this reason He is sending Miriam, or Mary, as the Lady of All Nations.”

The Holy Father

“Monasteries shall see to the outspreading. The Holy Father shall give his blessing to this work. For he is the fighter in this time. He will be taken up among Us.” Now I see the Pope^[1] standing in an indescribable light, and next to him the Lady of All Nations. The Lady is holding a crown in her hand, and she places it on the Pope’s head. After that she places a cross in his right hand. This image vanishes from my sight. Then the Lady is again standing alone before me, and she says, “Child, you shall pass all this on well and tell your spiritual director: so be it.” Then the Lady slowly disappears.

^{1]}The Pope seen by the visionary is Pope Pius XII.

37th MESSAGE

November 15, 1951

Coredemptrix by the will of the Father

I see the Lady before me. She says,

“Tell the world that I wish to be the Lady of All Nations. Let the world pray to the Lord Jesus Christ, Son of the Father, asking Him to send the Holy Spirit so that the True Spirit may live in the hearts of all nations. Ask that the Lady of All Nations, who once was Mary, may be the Advocate.

The Lady of All Nations is standing here before the Cross of her Son. Her feet are placed in the middle of the world, the flock of Jesus Christ all around. **I come in this time as the Coredemptrix, Mediatrix. I was already Coredemptrix at the Annunciation.”**

Now I ask the Lady what this means. She answers,

“This means: the Mother was made Coredemptrix by the will of the Father. Tell this to your theologians. Say, further, that this will be the final dogma of Marian history.”

The image shall precede

“This image shall precede, once again, shall precede. Bring this image into the world. And now I am speaking not for your country alone, but for the whole world. This world is degenerating. The world will suffer disaster upon disaster. The world will be and is economically and materially ruined. Wars will continue as long as no help comes from the True Spirit. Bring the people back to the Cross.”

One commandment: Love

Then the Lady points at the globe. I am overcome with great terror, and now I see the globe turning black. If I look carefully, it is not black everywhere to the same degree; in the East, especially, it is very bad. The Lady says, “Child, pass on the following well: the peoples of this world shall keep one commandment in mind, and that is Love. One who possesses love will serve one’s Lord and Master in creation. Keep this one commandment in mind: Love. If that is again brought among people, the world will be saved.”

Then the Lady waves her finger to and fro and says, “The heathens of this world want to show you how to do it, Christians. Christian people, know your duty.

And now I am speaking to the Church of Rome, and so I say to the Pope: see to it that your subjects know how to bring the love of the Son Jesus Christ into this world, this degenerate world. The Church of Rome must fulfill this commandment to the utmost. And then I say: be broad-minded. Try to place yourself in this modern world with Jesus Christ on the Cross. Try

to understand these words well and to carry them out. This world can only be saved by the Church which abides by this doctrine.”

England - America

Then I see England lying before me. The Lady says, “I am now speaking to England as I say: I shall come back.” The Lady says the latter very forcefully, as if she wanted to say, “Nobody can stop me.” And it is as if she would really step onto England. “You, England, will be struck in your dominions.” I see several countries lying before me; there is unrest among the people, most of whom are black.

“You, England, will not be able to continue, except through the support of others. Catholics of England, know your task and work for the Church of Rome. Bring the Lady of All Nations to England.”

Then the Lady points at America and says angrily, “America, what is keeping you? Are you brave enough to see it through? This is what the Lady of All Nations is asking you.”

Germany

After that I see Germany lying before me. The Lady says, “Look where I have placed my foot; it is on Germany and the other one on the Netherlands. And so I say: poor people of Germany. Have you still not learned enough? Do not be misled by fine words. Christian people of Germany, return to the Cross and pray to the Lady of All Nations that she may help Germany.” Now the Lady looks before herself as if gazing deeply into the world. Then she says, “This must become a great action.”

The Netherlands

Now I see the Netherlands. As the Lady waves her finger to and fro in warning, she says,

“And now I speak to your own country, and I say: Netherlands, be on your guard! Your people, too, Netherlands, are going the wrong way.” Then it is as if I see many side roads and winding paths. I see that the people going those ways are tumbling down them.

France

Now I see that the Lady is pointing at France, and she says, “France, you will be and have been destroyed in your faith.” Then I see a red glow coming over France. The Lady continues, “France, you will—and now I am addressing the great ones—save your country, save it only by bringing the people back to the Cross and Notre Dame.[1] Your people must be brought back to the Lady of All Nations.”

Italy - The Pope

Next I see Italy. With her finger raised in warning, the Lady says, "Italy, you have had your crosses. Stay on guard. Rome, remember your poor people. And now once again I am speaking to the Pope, and I say: you are the fighter, you are the savior for this world. You will be taken up among Us. This Pope will be revered by the peoples of the entire world.

Now I am speaking to the whole world as I say: peoples, no matter who or what you are, turn to your Creator with all your needs. Learn to find Him, wherever you are. Ask the Lady of All Nations to be your Advocate."

The visionary and the painting

Now the Lady says, while looking at me with a smile, "Child, say that I am pleased with the beginnings of the action. Tell all those who are cooperating that they shall even more, more and more, bring the prayer with the image into the world. I shall help them." Now I see the painting of the Lady of All Nations before me.[2] The Lady says, "And now I am speaking to you, child, in particular. You shall always come before this image—and I say 'this image'—in order to pray for all people who are in need, bodily and spiritual. You shall continue to do so until the end is here. I have a special plan for this image; you will hear about this later. Tell your spiritual director: so be it."

And then I see the Lady slowly going away.

1] French for 'Your Lady'.

[2] The painting of the Lady of All Nations was already finished. It was still in Germany, where it had been painted. See also Appendix II.

Afterword

On May 31, 1958, in her second-to-last message, the Lady said, "**In all tranquility I came. In all tranquility I shall return to Him who sent me. Do not be sad. I will not leave you orphans. He, the Comforter and Helper, will come.**"

The visionary was able to experience this consolation in a unique way, by means of a very extraordinary series of experiences which took place during the celebration of the Eucharist. These experiences are therefore called 'Eucharistic Experiences'. They continued into the 1980's. On account of their specific nature, they are published separately.







▲ Zo zou de megakathedraal er uit moeten zien. © Facebook Stichting Lourdes aan de Amstel

Megakathedraal moet van Amsterdamse Zuidas bedevaartsoord maken: 'Beter dan plannen megabordeel'

Een kathedraal, vergelijkbaar met de befaamde Hagia Sophia in Istanboel, moet verrijzen op de Zuidas. Een kerk die Amsterdam tot een van de belangrijkste bedevaartsoorden ter wereld maakt. De plannen van Mathe Reijnierse zijn groots en meeslepend. Maar een kathedraal op zo'n beetje de meest kapitalistische plek van het land? Waar bovendien plannen zijn voor een megabordeel. Hoe zit dat? Zaterdag is er een congres over.

JE BENT NIET (MEER) INGELOGD

LOG IN OF MAAK BINNEN 1 MINUUT EEN ACCOUNT AAN

NET BINNEN

15:19 PREMIUM Dolfinarium woest over vastgeketende actievoerders: 'Dit gaat een grens over'

15:00 PREMIUM Deskundigen fotografie, heelal en ufo bekijken mysterieuze maanfoto: 'Er is niet mee geklooid'

13:24 Explosie Meppel: politie vindt spullen in huis die duiden op drugslab en zoekt bewoner (41)

12:10 PREMIUM Mijn vader dronk en sloeg, mijn zus vindt het verleden tijd, Hoe verder?

11:54 PREMIUM Telefoons na zes jaar dan toch gekraakt, liquidatieproces Eris op de schop door nieuw bewijs

BEKIJK MEER ARTIKELN

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Speel hier gratis puzzels, quizzen en spelletjes

Waarom op de Zuidas?

Het zakendistrict met haar World Trade Center, banken en advocatenkantoren lijkt op het eerste gezicht niet de meest logische plek voor een kathedraal. De locatie is eerder het toonbeeld van hebzucht en gulzigheid. Maar als het aan Mathe Reijnierse ligt, verrijst er juist tussen de kantoorkolossen een bedevaartskerk. Reijnierse, een cv-storingsmonteur, kwam zelf met het plan en richtte de stichting 'Lourdes aan de Amstel' op om zijn droom te verwezenlijken. Dat plan heeft alles te maken de verschijning van de Heilige Maagd Maria aan een Amsterdamse huisvrouw. Tussen 1945 en 1959 zag Ida Peerdeman in haar bovenwoning, vlakbij de huidige Zuidas, 56 keer een vrouw in wie zij Maria herkende. „Dat verhaal is door de jaren heen over de hele wereld bekend geworden”, zegt Reijnierse. „Vooral in de Filipijnen, India, Latijns-Amerika en de VS.”

Kan Amsterdam een bedevaartsoord worden?

Andere plekken in Europa waar Maria verscheen groeiden uit tot trekpleisters voor pelgrims. Denk aan plaatsen als Lourdes in Frankrijk en het Portugese Fatima. Volgens Reijnierse zou ook Amsterdam tot een bedevaartsoord kunnen uitgroeien. Verspreid over de wereld zijn er miljoenen mensen die het verhaal van Ida Peerdeman kennen en die daarvoor ook naar Amsterdam zouden willen komen, aldus Reijnierse: „De potentie is enorm, het is echt realistisch. Maar dan moet je wel iets hebben om naartoe te komen, een plek waar je de devotie tot Maria kan beleven. Een kerk dus.”

Waarom is de kathedraal er nog niet?

Reijnierse wijst vooral naar Rome. De ultieme erkenning van de Mariaverschijningen in Amsterdam ontbreekt, die worden niet van bovennatuurlijke oorsprong beschouwd. Al

MEEST GELEZEN



PREMIUM

'Tante' verdiende miljoenen in de coke, nu ontbreekt al vijf jaar ieder spoor: 'We zijn de lul'

En er was een financier aan boord. Een Filipijnse multimiljonair zou bereid zijn om de bouw van de kathedraal te betalen. Maar zonder de steun van het Vaticaan, en daarmee ook een aarzelende bisschop, zijn de plannen aan het wankelen gebracht. Zaterdag, tijdens een bijeenkomst in Heiloo met gelovigen en bisschop Jan Hendriks van bisschop Haarlem-Amsterdam, hoopt Reijnierse zijn plannen nieuw leven in te blazen.

Mis nooit meer het laatste nieuws

Krijg een melding bij belangrijk nieuws over Algemeen.

Is de locatie op de Zuidas ondertussen nog beschikbaar?

Ook wat dat betreft dreigt er een kink in de kabel te komen. Want inmiddels zijn er plannen voor een erotisch centrum langs de snelweg A20. Zo'n beetje op de plek die Reijnierse in gedachten heeft voor zijn kathedraal zijn plannen voor dit megabordeel. „Die zou elk jaar ook een paar miljoen bezoekers moeten trekken, maar dan heb je het over een heel ander soort bedevaartsoord”, kan er bij Reijnierse nog wel een glimlach vanaf. „Het wordt een race tegen de klok. Want ja, het is toch een beetje vreemd als je een bedevaartskerk hebt met 100 meter verderop een megabordeel. Het zou mooi zijn als we iedereen kunnen overtuigen dat we een beter en positiever plan hebben. Maar dan moeten er wel snel spijkers met koppen worden geslagen.”

Nog even dit...

In een tijd als deze is de behoefte aan betrouwbare informatie minstens zo groot als aan ontspanning. Het AD, het grootste multimedia nieuwsmerk van Nederland, biedt deze unieke combinatie als geen ander. Want bij het AD is het glas altijd halfvol en

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OOK TE LUISTEREN

kapper: 'Als ik mijn gezicht bewoog, hoorde je draden bewegen'

3



UPDATE

Marechaussee zet Russen het land uit die met zeiljacht stranden bij Ameland: 'Bijzondere casus'

4



PREMIUM

Telefoons na zes jaar dan toch gekraakt, liquidatieproces Eris op de schop door nieuw bewijs

5

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