

# "I Now Bring Old Ideas"

by Marc BOSQUART

(The Lady of All Peoples, Amsterdam, April 4, 1954)

In the Work of the Lady of All Peoples many new ideas have arisen from year to year. There are, first of all, all the new ideas contained in *Life of Love*, in a more or less explicit way (some have been uncovered and there remain others to be brought to light – many of them!). At the same time, Raoul Auclair's works have provided us with others, a great number and of great amplitude, in strict conformity with *Life of Love*, to the point where these two "summas" casting light one on the other, have made possible other discoveries and have fostered fruitful developments.



Raoul Auclair

That much it is easy to see, from within the Work as from outside it, provided the observation given the evolution of the Work is bare of all presumption. But these ideas perceived as being new, are they really as new as they appear to be? The "system" that is in the process of working itself out before our eyes, is it really made up of new elements only?

That question has obligatorily to be asked, for the Lady of All Peoples – whose messages constitute part of the foundations of the Work and contain in themselves a great number of "novelties" – has made, in this regard, some surprising statements:

- *I do not bring a new doctrine*, she says,

[Another possible translation:  
a new teaching]

*I now bring old ideas.*<sup>1</sup>

Such an assertion could very well mean this: that the understanding and knowledge that today appear to be so novel in comparison with the ideas commonly accepted, perhaps already existed before the appearance of these latter, if not in the same form at least in an equivalent manner. Thus, on certain points, what we today see coming into being in the Lady's Work would be much more a "return to the sources" than the unveiling of realities never before perceived, of truths never before known.

## "AS IT WAS IN THE BEGINNING"

There is no better illustration of the preceding than the fantastic "burst" of knowledge we have been able to have concerning the mystery of the Divinity. Nothing gave any indication of it just a few years ago, but for it to reveal itself it sufficed to believe in what Heaven, in our time, permitted us simply to know. It sufficed genuinely to accept it, to "take cognizance" of it and to add it to what we already know.

Thus it was that, starting with *Life of Love*, and "going back up the thread" that Heaven placed in it for us, we were led, first of all – by Marie-Paule, and thanks also, in large part, to the inspired thoughts of Raoul Auclair<sup>2</sup> –, to the mystery of the Immaculate that began to shine with unparalleled brilliance. And

then, since that mystery could not be gone into without reference to the mystery of God, it was this latter mystery that came to be seen in a totally new light, so much so that we have certainly not yet seen all the implications of this important advance in the knowledge of our God. Finally, all of this came together in the form of an "idea" totally new in appearance: that of the existence of a Divine Couple constituted of God, the Eternal Principle, and of an Entity second to and co-eternal with Him – the Divine Spouse of God.

What a discovery! Not at all; this perception of the Divinity as being, in fact, formed of a Divine Couple has nothing really new about it. It is among the most ancient of beliefs, one common to numerous peoples all over the earth. Thus, we find it clearly present at the origin of most religious traditions, sometimes in a quite explicit fashion (India, Indonesia, Japan, the peoples of Africa and of the Americas, etc.), sometimes in a less evident manner, as we often come upon it under the form of myths explaining the creation of the world and humanity.



The Lady of All Peoples as she appeared to the seeress Ida Peerdeman, in Amsterdam, between 1945 and 1959.

So if today we are led, in the wake of the Lady of All Peoples, to bring up again the existence of a Divine Couple, a "divine Binomial", then it is undeniable that She has indeed brought us, "now", twenty centuries after the advent of Christianity, this idea which is one of the most ancient that it is possible to find in the history of the human beliefs and religions that have guided peoples over the course of millennia.

## WHAT IT IS ESSENTIAL FOR US TO KNOW

More than that, however fundamental this ancient idea may be, it is not the only one to come to the surface again today, far from it. To give us an idea of the wide scope of this "return to the sources" in which it is given us to participate in our days, it is enough to rapidly draw up the list of the realities which it is truly important for us to know, and then

to remark how they are all involved.

What, in truth, is it essential for us to know, either personally or collectively, in itself or in its consequences? It is easy to answer that question, for there are, finally, only five things:

1. The knowledge of the Divinity  
(This one, which is not the cold facts of the theologian, but the contemplation akin to love, must take precedence over every other consideration.)
2. The knowledge of our own true nature as human beings  
(“Who are we?”)
3. The knowledge of the world in which it is given us to live  
(“Where are we?”)
4. The knowledge of our personal origin and that of humanity  
(“From where do we come?”)
5. The knowledge of our personal destiny and of that of humanity  
(“Where are we going?”).

In the face of these questions of capital importance, a twofold observation becomes unavoidable, namely, that, on the one hand, it is precisely in these five domains that most of the "new ideas" in the Work have appeared, and on the other hand, that these latter are nearly all, in reality, "old ideas" rediscovered in our time.

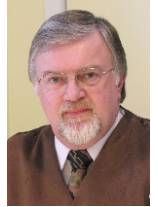
Without going back over the mystery of the Divinity – which events of the present time have, as we have seen, led us to redefine, and which future events will doubtless bring us to go into much more deeply –, let us take up, nevertheless, the other fields of knowledge and see in what that which sometimes appears to us so new turns out to be, in reality, very ancient.

## OUR TRUE NATURE AS HUMAN BEINGS

We now know (thanks, principally, to Saint Paul, Raoul Auclair and Marie-Paule herself) that we are, as human beings, constituted of three bodies: the physical body (that which we know), the psychic body (our inferior and mortal soul) and the spiritual body (our superior, immortal soul) in which there is the spirit of God residing in us.

Such a definition seems new and is so, in fact, relative to the "classical" definition of the human being as being composed of a body and soul only, but in reality it is not new. The more we discover of and the better we understand the beliefs and traditions of the peoples who inhabited the earth a very long time ago, the more are we impelled to acknowledge that such knowledge was widespread even if only in an imperfect and limited manner.

In the future, moreover, we are going to have to give a new evaluation to many ancient customs and beliefs: how many times have not ethnologists and historians of the West – even certain missionaries also –, in the name of an error



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which they believed to be the truth (man is made up of a body and a soul), rejected the truth which they took for an error (man is made up of three bodies, or, of three very distinct elements)!

#### THE WORLD IN WHICH WE LIVE

We also now know (thanks to certain passages from Scripture, to Raoul Auclair, to Marie-Paule and to other contemporary revelations) that the world in its completeness – the Total Earth in which we live – is not limited to the physical world alone (the one we know), but that it includes two others: the psychic world (the first world of the Beyond) and the spiritual world (the second world of the Beyond), these latter two constituting the "unseen" or "invisible universe" that is mentioned in the *Credo* of the Catholic Church.

Such a definition of our world in its totality appears to be new and is effectively so with reference to its definition become "classic", that of a world composed only of heaven and earth, but it is no more so than is the "new" definition of the human being. More than that, it can be considered as being both very ancient and almost universal, to the point where, in this domain also, many ancient facts could one day have to be looked at in quite another manner.

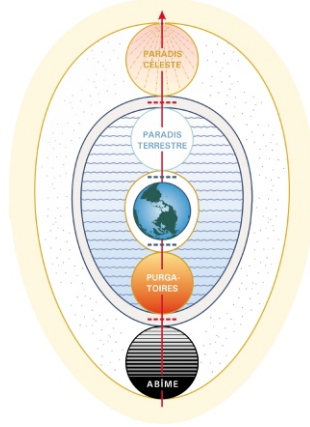
Finally, however ancient these "new" ideas might be, we cannot go into them without paying homage to Raoul Auclair; he not only "reinvented" ancient knowledge ("we had to invent ancient things," he writes<sup>3</sup>), he also set them forth more clearly than, it would seem, was ever done in ancient times. Having in mind that "the ancient people, who did not come to know in a scientific way, knew more than we do in wisdom,"<sup>4</sup> he set forth in as rational a manner possible what they perceived as being somewhat supernatural realities, and which, as a result, they did not feel the need to explain.

#### THE CHURCH OR GALILEO: WHICH WAS RIGHT?

The best example of this conflict of conceptions is given us by the famous "Galileo affair". We are back at the beginning of the 17th century and the Church, along with other institutions of that time, firmly believed that the earth was "at the center", at the center of a complex system that included a multitude of places of which the best known were heaven, hell and the purgatories.

But the times changed and humanity discovered other realities, right up to the day when – to simplify things, for there had been predecessors and the matter is complex – Galileo, buttressed by observations made possible by the latest inventions, declared that it was not the earth but the sun that was at the center of our system; in other words, the earth travelled around the sun.

Galileo was right, but the Church was not wrong. In fact, the Church and Galileo were both right, but the Church, in strict truth, was much more right than Galileo. How was that? Because Galileo took into consideration only the physical world (in which the sun is indeed the center of the solar system), whereas the Church, heir to the knowledge of the ancients, took into consideration the total-



#### The World in its completeness – the Total Earth

ity of the worlds (in which the planet earth is indeed the center of the Total Earth).

And Raoul Auclair, in our time, resolutely allies himself with the wisdom of the ancients:

- *Our ancestors... ignorant of astronomy, reasoned less unwisely than we do, they who heard God's Word with respect to the earth, an earth they imagined to be the center and that was precisely so in reality!*<sup>5</sup>

Finally, if Pope John Paul II, ever magnanimous, presented apologies, in the name of the Church, for what took



His Holiness Pope John Paul II

place on the occasion of the condemnation of Galileo, his gesture was all the more exemplary and all the more impressive in that it was really not necessary from any point of view. Of course it is true that on that occasion all the Church authorities did not, perhaps, conduct themselves ideally, but the Church itself, as an institution, made no mistake when it clearly perceived that the new "order of the world", the product of men's observation, threatened the ancient "order" that humanity held from God.

#### THE "SHRINKING" OF THE WORLD

Thus it was that the Church defended the vision of the cosmos in its true entirety (three worlds in the Total Earth), whereas Copernicus and Galileo, followed by so many others after them, reduced the cosmos in fact to just its physical dimension. In that way, faith in the Word of God faded away progressively before what man could see solely through the eyes of his physical body. And our human science, admirable in so many respects, built itself up on the negation of the other dimensions of creation.

There followed a process of occultation unprecedented in history: as the world grew larger spatially and geographically (the discovery of the solar system and that of other continents), its fundamental horizon, supernatural and divine, shrank more and more and passed from that of the Total Earth to that of our single little planet earth.

Today the shrinking of the world has, as it were, reached its limit. After men have, during centuries, made discovery after discovery within the reduced world they have built, the Lady of All Peoples has come and she has "awakened" the old ideas because the time has come to rediscover by new ways, with a new look, the innumerable worlds that await humanity in the other dimensions.

#### "THEY NO LONGER KNOW THEIR CREATOR!"

There you have the knowledge of the poor human beings we are and the world in which we live! But there is also the knowledge of our origin and of our destiny, two domains that involve the same "return to the sources" announced by the Lady, even though this be not on the same scale. And this return has as its fundamental element the abandonment of the mistaken ideas of modern science, in favor of a faith refound in the love and action of a creative Power.

So it was that the Lady said insistently in her Amsterdam messages:

- *This time is our time; all peoples are called to honor in this time the Lord and Master in His Creation.*<sup>6</sup>
- *Bring back all peoples to their Creator. Teach them how simple it is to see the Creator.*<sup>7</sup>
- *You, peoples, fall upon your knees before your Lord and Creator. Express to Him your gratitude. The science of this world has turned men away from gratitude. They no longer know their Creator.*<sup>8</sup>

"Your Lord and Creator," she said again on many other occasions<sup>9</sup> – could there be a more radical, more "authorized" rejection, not of the evolution of all forms of created life (we are so far from knowing everything), but rather of the famous "theory of evolution" that claims that the world and humanity do not owe their existence to a Creator God, but, in the final analysis, to chance alone: life on earth would have appeared of itself and evolved in a random fashion as dictated by circumstances, and humanity could very well not have existed if these circumstances had been even slightly different.

The truth is, this modern idea is nonsense. Furthermore, it would never have seen the light of day if the ternary conception of man had not been abandoned a couple of centuries ago; we would have always known that man cannot be reduced to a simple animal, that he possesses one dimension more than an animal, and that for this reason he could not have descended from it – it would at least have been better to say "ascended" from it! – even if the Creator was able to contribute certain attainments of the lower species to the constitution of the species that is superior to all others, which is man.

If, today, the theory of evolution has not yet contaminated the whole Church and all the milieus of the faith, it must, nevertheless, be acknowledged that it has won over almost the totality of the scientific milieus and has made its way deeply into popular opinion. Now, in bringing forward the old ideas (of which that of Creation is among the first, affirmed in Genesis), the Lady places the Creator back at the origin and at the center of history, along with, by that very fact, the plans He had at the time of the creation of the worlds and the beings for which He destined them.

**BELIEF IN "THE LIFE OF THE WORLD TO COME"**

In a parallel fashion, the places through which deceased human beings passed or ended up have always and everywhere been conceived as being material and concrete places – which is equivalent, in an indirect manner, to considering as being likewise material the constituent elements of the human being that arrived and remained in those places.

"Always and everywhere" – except in the Christian West of recent centuries where they have progressively ceased to believe in a posthumous destiny in specific and well-defined places, to imagine, rather, a sort of dissolution of our "soul" into some state of abstraction. Thus it is that most Christians today no longer conceive of heaven, hell and the purgatories as places, but as "states", states, moreover, that are little defined and, of necessity, very poorly defined.

Such a deviation was fatal the moment the universe was no longer perceived in its three material dimensions and was replaced by a purely physical universe. And if there existed no other material but the physical universe alone, then that which in man is other than physical could only be immaterial.

This situation reached the point where, as Raoul Auclair clearly saw, to come back, in our days, to those old ideas could seem shocking:

- *And why shocking? Because that disturbs our manner of thinking, [we] who have made Heaven a place strictly spiritual... [in the sense of "abstract"].<sup>10</sup>*

Let us put it clearly, sum it up: for centuries, in what concerns the essential, our world has become impoverished, reduced, shrivelled – and we compensate for that by means of telescopes that explore the inner depths of the universe, by putting mechanical devices on Mars or cameras in the rings of Saturn.

Prodigious exploits – yes, but also evidence of our misery and ignorance. Much closer to us there is that which is much more interesting! So many places are waiting for us where it will be given us to participate in that "life of the world to come" which our faith ordains that we believe in and of which the Church makes the subject of the last words, full of hope, of its tremendous *Credo*.

**WE HAVE BECOME SO IMPOVERISHED!**

Very quickly, in only a few hundred years, humanity has thus confined itself, wedged itself, not to say "interred" itself, in the underground or basement of the universe – in the name of up-to-datedness, of the science of which it is so proud and under the cloak of which it extols itself and glorifies its knowledge. Well, this so-called knowledge is often real ignorance!

As long as science observes phenomena, studies the facts, tries to understand them, it is at the service of humanity, a true, important, even essential service and certainly in conformity with God's will. But as soon as it rejects what it cannot observe, that it comes to deny it, and to condemn whoever believes in it, then not only does it go beyond its role, but it falls into error and wreaks destruction.

– The human being knew that, in his created totality, he was constituted of three elements. Then, almost imper-

ceptibly, he was reduced to two (body and soul), and next the soul was made a reality that was more and more abstract, and finally, since there was not much left of it, belief in it was given up. Thus, outside of certain milieus of faith, of the human being created by God often nothing remains but the BODY.

– The human being knew that, in its created totality, the World was composed of three worlds. Then, almost imperceptibly, it was reduced to two (earth and heaven), and next heaven was made a reality that was more and more abstract, and finally, since there was not much left of it, belief in it was given up. Thus, outside of certain milieus of faith, of the universe created by God often nothing remains but the EARTH.

– The human being knew that at the origin of everything there was the Creator. Then came science that sowed doubt by means of parts of bones and equations for the stars, and that replaced the divine program of Creation in time with a theory based on that deadly "anti-God" thing that is CHANCE: the human being ceased to be a creature of God to become an accident of evolution.

– The human being knew that his life on earth was but a departure, a beginning, and that after the end of his terrestrial life he "carried on" elsewhere and did so, if he had merited it, in a place of happiness called heaven, or, at the very least, in places charged with the hope of happiness. Then came science that, believing only in the visible, denying the invisible, changed birth to the "hereafter" to a definitive ending with DEATH.

And all of this to the point where a well-reputed French historian in making an assessment of recent centuries, was able to write a book with the eloquent title, *Que reste-t-il du paradis?* [lit., "What is left of Paradise?"].<sup>11</sup>

And what is left of it? Almost nothing! Man has conceived the most monstrous of all systems, a system in which

- there is nothing left but the body,
- there is nothing left but the earth,
- there is nothing left but chance,
- there is nothing left but death.

A pitiful report. A doleful ending. A wretched humanity.

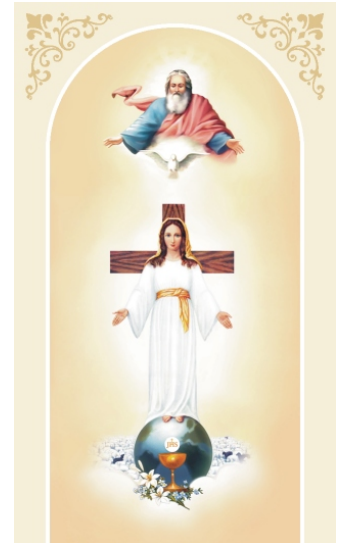
**THE NEED FOR THE CO-REDEMPTION**

The situation would have been really hopeless and a dead end if the God whom humanity rejects and denies had not undertaken to save it from its own folly.

Of old there was the Redeemer. He opened the gates of the Kingdom of Heaven and His teaching fertilized the world over the centuries. Today, however, the adversary has worked well, so well that the message, previously so powerful, now "no longer gets through", not enough to serve as a counterweight, not enough to pierce the armor-plating about the minds and hearts of human beings who deny heaven and its joys in order to justify their desire to take advantage, to the maximum, of earth's pleasures.

Such a mindless attitude – quite simply stupidity, to tell the truth – can only precipitate humanity into chaos first of all, then into despair, and finally into what would be its ruin and its end – the

end of humanity. Those are not empty words; that is indeed what was awaiting us if the God of men, in His goodness, had not today sent the Co-Redemptrix. It is she who is "paying" in order that the world and we ourselves may be saved; she is the one it will be necessary to follow in those troubled times we are going to enter upon; she is the one who is charged, like a new Moses for all humanity, to snatch us from the most terrible of slaveries in order to bring us into the most wonderful of Promised Lands: the Kingdom of God on earth. And she is the one who will have earned it for us!



**"My feet are solidly set upon the globe of the earth because the Father and the Son 'WISHES', in this present time, in this world here, to send me in the capacity of Co-Redemptrix, Mediatrix and Advocate." (The Lady of All Peoples, 33rd apparition, May 31, 1951)**

Now, in appearing as the Lady, in Amsterdam, and preparing for her personal intervention then to come, she said, "I now bring old ideas." Why do that when there seemed to be things more important, more serious and more urgent?

Because these ideas are indispensable – oh! not in order to love the Co-Redemptrix nor to believe in her and the grandeur of her mission, but in order to be able to understand what the Co-Redemption truly is, in order to be able to situate it in the history of the world and to realize what it represents and to see its absolute necessity.

**EVERYTHING IS GOING TO TAKE PLACE "NOW"**

Let us have a close look at where the Co-Redemptrix and the Co-Redemption stand with regard to the world of today and with regard to the Church.

– *On the one hand:*

If, as is the case for many of our contemporaries, there is no longer anything but the body and the earth, chance and death, what will it take to open their hearts to the reality of the Co-Redemption! It is really awful...

– *On the other hand:*

If, from a Christian point of view, there is nothing more than the body and the soul, nothing more than heaven and earth, then what is the Co-Redemptrix coming to do here below? What is she coming to "add", since heaven has already been merited for us by the Redeemer and since our soul, if it in turn merits it, has already been saved by Him? What place is there for the Co-Redemption? What need is there for one?

– *Well, here it is, precisely:*

Without the "old ideas" of the divine Creation and the Divine Couple, without the "old ideas" of three bodies and three worlds, it is not possible, in effect to incorporate the idea of Co-Redemption within the "parameters" of our Christian faith, except by reducing it to much less than it is in reality, that is to say, by depriving it of its substance, emptying it of its contents.

That is the reason why – and whatever may be the eventual good will of certain eminent members of its hierarchy – the Catholic Church is so "at a loss" faced with the Co-Redemption, for has it not placed itself over the centuries and by "humanizing the divine gift" in a situation that does not permit it to have access to the Co-Redemption? Have not so many bishops and cardinals, so many theologians above all, have they not promoted the development of "mental structures" that today prevent most of the people of the Church from simply ascertaining the facts: that it is God Himself – there are so many proofs of this! – who guides the Co-Redemptrix each

day of the accomplishment of her mission of love, and that it is He who causes her to act in accord with a twofold plan: the salvation of the world and the coming of the Kingdom of God on earth.

It will come, that Kingdom, and is not that which is coming to pass today one of the most obvious signs of this? For what must surge forth, from the overthrow of the chaos forged by the Evil One, is another world, a radically different world, a world in which the bond of love between the Creator and His creatures will be re-established, a world in which Creation will be seen in all its incomparable splendor; a world in which, in so many domains, in so many places, the modern aberrations born of men's brain will have given way to the "old ideas" revealed by God in other times and brought back in our time by the Lady!

August 2004

Marc Bosquart

**Footnotes:**

1. *The Lady of All Peoples*, 49th message, April 4, 1954.
2. The better part of Raoul Auclair's works

ought to be quoted here, but if a choice has to be made, the most important of them would be *L'Homme Total dans la Terre Totale*.

3. *L'Homme Total dans la Terre Totale*, p. 10.
4. *Id.*, p. 270.
5. *Id.*, p. 78.
6. *The Lady of All Peoples*, 34th message, July 2, 1951.
7. *Id.*, 38th message, December 31, 1951
8. *Id.*, 50th message, May 31, 1954.
9. *Id.*, in the 34th, 37th, 39th and 46th messages in particular.
10. *L'Homme Total dans la Terre Totale*, p. 459.
11. Jean Delumeau, *Que reste-t-il du paradis?*, Paris, Galimard, 2001.

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*Editor's note* – The date shown at the end is not an error. Marc did indeed hand this article in to Marie-Paule on August 17, 2004, but since it could not be used immediately it ended up by being almost forgotten. It was Sister Chantal who, during the preparation of this issue of the paper, suddenly remembered it and suggested that it be used. Except for a few words – not even a dozen –, it is exactly as it was when written in 2004.