

“EVERYONE UNDERSTANDS THOSE TWO THINGS”

by Father Leander VAN RENTERGHEM



Whether their skin was red, black, white or yellow, whether they lived in the southern, eastern, western or the northern part of the globe, whatever the religion they practised or the wisdom they taught, the wise men of all times have unanimously borne witness to two absolute truths which transcend the distinctive characteristics of their respective teachings.

First of all, they have attested to the existence of a Supreme Being – the Jews, the Christians and the Muslims call Him, respectively, Yahweh, God, Allah; the American Indians speak of the Great Spirit; the Hindus, in accordance with their own concept call Him Brahma; and in the Far East, the life of the believers is turned towards the Tao or the Buddha.¹ We should nevertheless indicate that, for these latter, it would seem that they would not be referring to a Supreme Being or a divinity in the literal sense, but rather to a “Superior Reality”.

Then, in the light of their religious experience, each one of those wise men acknowledged in his neighbor another “himself”, that is to say, someone to whom is to be given the same consideration as the one we ourselves would hope to benefit from him.

There you have the two pivotal points of all religious teaching: the human being must tend with all his strength towards this Supreme Being or this Superior Reality – even “conforming” himself to It – and this is to be expressed or must take concrete form in the love of neighbor.

Logically, these universal religious foundations are also those of the Community of the Lady of All Peoples. Moreover, the Lady entrusted to the Church the charge of “concerning itself with the peoples of this world” and of “bringing them together in one single flock” (39th message), especially by reminding them of these two essential ideas:

“Bring back all peoples to their Creator. Teach them how simple it is to see the Creator.”

“Men must treat their fellow men as they treat themselves. Is there a simpler doctrine?”

“Everyone understands those two things.” (38th message)

“Seeing the Creator” and “treating one’s fellow man as one treats oneself”, there is nothing “simpler” in fact, and “everyone” understands this! Those truths are inscribed in the heart of every human being, and if, in spite of all that, men sometimes tend to forget them or ignore them, God, through the voice of wise men from all ages, has constantly reminded them of this.

“HOW SIMPLE IT IS TO SEE THE CREATOR”

First of all, the wise men have “seen” the Creator Himself

“through” Creation:

- *“We could see the hand of the Great Spirit in almost everything: the sun, the moon, the trees, the wind and the mountains, sometimes drawing close to It through them.”* (Words spoken by Tatanga Mani [Walking Buffalo], a wise American Indian, 1871-1967)
- *“The Supreme Lord lives as a principle in the hearts of all beings... and leads them to act.”* (Words taken from a sacred text in Hinduism: Bhagavad Gita, chap. 18, v. 61)
- *“Since the creation of the world, invisible realities, God’s eternal power and divinity, have become visible, recognized through the things he has made.”* (Saint Paul in his letter to the Romans 1:20)

Those who have not known the Supreme Being (the Creator) have nevertheless “perceived” – and always “through” nature – a Reality full of light. Let us take the example of the Buddhists and the Taoists.

- *“The nature of Buddha exists in all living beings.”* (Teaching attributed to the founder of Buddhism, Siddhartha Gautama)
- *The Tao is spread in all beings.”* (Teaching attributed to Lao-Tseu, Chinese wise man, considered to be the founding father of Taoism)

Obviously, the interpretation of the Reality observed differs from one religion to another or from one philosophy to another, and it is not our purpose here to bring one perception down to another. However, the fact that the manner of formulating what was observed turns out to be relatively similar allows us to think that what has been observed has always been the one and same Reality or at least a “manifestation” of it, regardless of the religious, geographical, cultural or historical “location” of the observer.

Moreover, the respective teachings – urging believers to an external conformation and above all to an interior transformation – show us that it is not a matter here of a sterile presence without any effect, but of a loving Presence, actively acting and even transforming, that organizes, governs and harmonizes the whole of the universe for the purpose of drawing it to Itself.

Hence, the importance of being attentive to providential events and docile to the grace of the moment, while at the same time maintaining one’s own simplicity as an instrument in the

1. Raoul Auclair, for his part, rarely dealt with the question of the other religions in his writings. However, he did write the following sentence which expresses how he perceived the finality common to at least the three great religions of the East: *“Muslims, Buddhists or Hindus, [there you have] so many worshippers of a God hidden under all kinds of veils.”* (*Eschatologie de notre Temps*, p. 124)

hands of the Creator. In other words, we are urged to live of love in response to Love.

THE GOLDEN RULE

The second thing which is so “simple” to understand is what is referred to today as the golden rule, that is, considering one’s fellow man as equal to oneself. Oddly enough, that precept surfaced almost simultaneously among the great religious movements of our humanity around the sixth century before Jesus Christ.

Here are a few examples:

- Confucianism: “What you do not want done to yourself, do not do to others.” (Confucius, from 551 to 479 BC)
- Hinduism: “This is the sum of duty. Do not unto others that which would cause you pain if done to you.” (Mahabharata 5 1517, about 500 BC)
- Judaism: “Take no revenge and cherish no grudge against your fellow countrymen. You shall love your neighbor as yourself. I am the Lord.” (Torah, Leviticus 19:18; between the 6th and 4th centuries BC)
- Philosophy from ancient Greece: “Avoid doing what you would blame others for if they did it.” (Thales, from 624 to 546 BC)
- Taoism: “The wise man does not have any interests which are his own but makes his own the interests of his people. He is good with the good; he is also good with the one who is bad, for virtue is good. (Dao De Jing, about 600 BC)

Jesus Himself, by formulating the rule in a positive manner, summed up in this way the thousands of years of evolution of Judaism:

“Treat others the way you would have them treat you: this sums up the law and the prophets.” (Mt 7:12)

These words from Jesus bring out the fact that following this precept perfectly is the sign of the very authenticity and fulfillment of religion.

“I SPEAK TO THE ENTIRE WORLD”

“In this time which is our time” (38th message), the Lady then echoes the unanimous witness of men open to the mystical life from the four corners of the Earth. It is “simple to see the Creator,” she said, adding “that men should treat their fellow men like themselves.”

Besides the universal nature of her teaching, there are places in her messages where the Lady openly expresses her respect for the religious progression of each of those peoples:

“Listen to the voice of your conscience, to the Supreme Being. If I speak in this fashion, it is for those who are not of the true Church.” (51st message)

Thus, she wants to be heard beyond the boundaries of Christianity, so that the whole world might understand that there is only one single Divinity watching over all peoples, indiscriminately of their religion.

“And now, to the peoples of the East and of Asia, whether or not they know the Son, I say: ‘They are the object of our solicitude.’” (27th message)

“Whether or not they know the Son,” in other words, whether or not they are Christians. In fact, the Lady is speaking to the entire world.

“I speak to the entire world and I say: ‘Peoples, whoever or whatever you may be, have recourse to your Creator in all your needs. Wherever you may be, find Him.’” (37th message)

“Whoever”, “whatever” or “wherever” you may be, she said, as though she were defining what a people is. In fact, in a global

sense, is a people not a group of persons who, generally speaking, have the same ethnic origin (*whoever*), the same religion (*whatever*) and who live in society on a given territory (*wherever*)?

“ONE GREAT AND SINGLE COMMUNITY”

From the perspective of the gradual establishment of the Community of the Lady of All Peoples, destined to embrace “all religions” (*White Book IV*, p. 28), the Lady’s statement of these two pivotal points – “It is she who has received the power to gather

her peoples into one great and single Community” (51st message) – and the recognition of their universality – for “everyone” understands them – takes on a very great importance.

First of all, they will enable everyone to “see” himself in the Community, and secondly, the realization of their universality will foster in everyone a feeling of belonging to a human Community that transcends the boundaries of race, people and religion.

Or, as Saint John Paul II the Great said, in particular within the context of the interreligious meetings at Assisi:

“The differences are a less important element, when confronted with the unity which is radical, fundamental and decisive.” (Pope John Paul II to the Cardinals of the Roman Curia on December 22, 1986)

Yes, the world of tomorrow will be radically new and therefore very different from the one we know today. However, it will be built upon immutable principles which “everyone” understands regardless of the color of his skin, his religion and his cultural and historical horizon.

Hand in hand, under the banner of the Lady, the peoples will walk “towards new ways drawn from old ideas which Heaven is revealing to us in view of the Kingdom of Love.” (*White Book I*, p. 51)

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