

On CHRISTIAN DOGMA

An Interview With

JOSEFINA CHACIN DUCARNE

by Celso Rivas Bulboa



Sobre El

DOGMA CRISTIANO

Entrevista de Celso Rivas Bulboa

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PRESENTATION

At this time we can perceive in the country a real concern about verifying the trustworthiness of religious Messages or Messages stemming from a supernatural source. This goes to show that among us there is indeed an unceasing search for everything that falls into the sphere of religiosity.

Motivated by an interest in ascertaining to what extent the Message received by Señorita Josefina Chacín Ducharne agrees with Christian Dogma, I went to her with the intention of asking her a series of questions, my own as well as those of some of my colleagues.

After having carefully read the public documents and the books and booklets that have been published on the “Message to the men of the New Earth,” it seemed timely to approach Josefina herself in order to verify just how clear she is on themes and questions about which we traditionally have a formed opinion.

I conducted the interview as a Theologian (with a Licentiate in Theology from Rome) and as a searching University Professor, with the intention of clearing up for myself, and for the interested public, the extent to which the Message coincides with or differs from the tradition of the Roman Catholic teaching.

The questions are bold and straightforward.

The opinions of Josefina Chacín emerge slowly but surely. She speaks like a person who “sees,” who intuitively, whose answers spring from the life she leads. Without institutional ties and with a remarkable freedom of spirit, she underlines her answers with indirect citations from Scripture and with an

incredible quality of authenticity. She sets to thinking even the oldest veterans in Theology. She ventures to speak out where others dare not. At times she's within the scope of orthodoxy, but at times she strolls outside of it.

From question twenty-three on, an attempt was made to probe into the more personal, daring and ticklish questions: the Scriptures, the Devil, the Kingdom of God, reincarnation, the Jews, faith, and the use of reason. These are the thorniest questions of all. It was necessary to ask Josefina what her thinking was on all this. The defining of her stance with respect to what the Catholic Church traditionally accepts is of importance to the reading public.

The answers of Señorita Josefina Chacín Ducharne seem explicit and clear to me. Some I find novel, others bold, still others revolutionary.

At any rate, I find that they are answers of one who expertly handles the theological categories and places them under the fire of a personal experience, which is of an individual "enlightenment" or "manifestation" type.

My impression is that we're dealing here with a matter of a "personal revelation" that could enhance what is accepted in Christianity. Thus a discussion forum opens up for theologians and guardians of the Deposit of Faith.

It could be that this is the time for revising, enriching, and revitalizing a part of Christian Dogma in order to make it more universal, more ecumenical and more dynamic.

CELSO RIVAS BALBOA

February, 1987

QUESTIONS AND ANSWERS

1. *What do you think is the meaning of Jesus' words: "You are rock and upon this rock I will build my Church"?*

Jesus' words addressed to Peter: "*You are rock and upon this rock I will build my Church,*" have a very profound meaning and cannot be taken out of context. When Jesus asks his disciples "*Who do men say the Son of Man is? they said: Some say John the Baptist, others say Elias, and others, Jeremiah or one of the prophets. And he said to them: And who do you say that I am? Simon Peter spoke up and said: You are the Messiah, the Son of the living God. And Jesus answered saying, Blessed are you, Simon Bar-Jona, for flesh and blood has not revealed this to you, but my Father who is in heaven.*" Peter's words reveal to Jesus that a higher state of consciousness has taken place in his disciple. It was impossible for a Jew of that day, or for any man of any day, to really recognize, on his own, the Divinity – "*the Son of the living God*" – present in "the man." If Peter was able to recognize this, it was not his own doing, but the Father's who had revealed it to him, and if the Father could reveal this to him, it was because Peter had evolved and had attained a higher state of consciousness; therefore, Peter was now "rock" upon which Christ's Church, the Bride, could be started – in a mystical sense – and against whom the gates of hell will not prevail, as they prevailed against Eve when she succumbed to the temptation: "*And I tell you, you are rock ("petra": Peter) and on this rock I will build my Church, and the gates of hell will not prevail against it.*" So then, Peter, from then on, is the first rock in whom Christ begins to build

his Church and, as in him, so also in all souls who attain the same state of consciousness that Peter attained, recognizing in “the man” – the Human Nature – **through an inner revelation and not through rational knowledge**, the active presence of the Divine, “*the Son of the Living God.*” And because of this presence, he also possesses “*the keys of heaven*”: he does not judge according to man – rather it is God who judges in him – “*binding*” and “*loosing,*” **for himself**, in “*the heavens and on earth*”: “*I will give you the keys of the kingdom of heaven, and whatever you shall bind on earth [in your human reality] shall be bound in heaven [in your Divine reality], and whatever you shall loose on earth shall be loosed in heaven*” (Mt 16:19).

2. *To you, what is the Church, and who founded it?*

To me, the Church, in keeping with what I said before, are all those human beings who, because of having evolved, come to consciousness of the activity of the Divine **in themselves** or in someone else and, like Jesus, deny themselves in order to fulfill the Will of the Father, and thus the Unity of all – the Church – becomes realized.

The Church is work of God in each man who denies himself, making way in himself for the activity of the Divine, Christ, God.

3. *Who are members of Christ's Church?*

Members of Christ's Church are all those human beings, regardless of race, nation, or religion who, **denying themselves**, identify themselves with their Divine Reality – the Living Christ.

4. *Is the One, Holy, Catholic, Apostolic, and Roman Church the only Church, and is there no salvation outside of it?*

The Church of Christ is One because of its identification with the Only Being who “IS,” God; it is Holy because only God acts in it; it is Catholic, inasmuch as it is Universal, according to the meaning of this word – without distinctions of race, people, or religion; it is Apostolic, inasmuch as it is moved by the Holy Spirit, and it had its inception in the faith of the apostles on Pentecost.

But when you say “roman,” I see that you are referring to the roman, catholic, apostolic Institution. To think that outside of this Institution, or any other, there is no salvation is the height of absurdity. It means that one has not understood the life of Jesus Christ and the Church. This idea is product of the pride of man, who tries to lay hold of the Divine Reality, fulfilling his ambitions for human glory and power.

5. *What do you think original sin did?*

Original sin separated man from his Divine Reality, God, because of his orientation to the creature (to the self), disobeying God. As a consequence of this orientation to the creature, his psychic evolution became subject to the knowledge "of good and evil" and not to the knowledge of himself in which he would discover his true Being, God, becoming identified with Him.

6. *Do you believe that man was created directly by God?*

With respect to his Divine Nature, man was **begotten** by God, and with respect to his human nature, he was **created** by God by means of the action of the angels, through a long

process of evolution, during which time these free beings, the angels, were gradually coming to consciousness and consummating their power of election between God (the Being), and the creatures (the self).

7. Do you agree that man has an immortal soul?

Yes I do, his soul is immortal because it is substantially united to the Divine, the eternal.

8. To you, what is the meaning of the Immaculate Conception?

To me, "Immaculate Conception" denotes a creature conceived without original sin; this creature is the one I identify as the Virgin Mary. And she is "conceived without original sin" because, from all eternity, as regards her Divine Nature, she oriented herself directly to her Being, God, identifying herself with His Will, ever-abiding in her Nothingness as a creature.

9. Do you believe that the Virgin Mary is the mother of God?

No, God is eternal, He has no beginning and no end; therefore He cannot have any creature as mother. The Virgin Mary is mother of Jesus, who, **denying himself and identifying himself with the Divine Will**, makes possible in himself the Manifestation of God, **Who** is to manifest Himself in every human being who does what Jesus did—deny himself so that it may be God who manifests Himself in him.

10. Do you accept the dogma of the Incarnation, that is, that God became man?

According to what I said before, I interpret the “incarnation of God” as His Manifestation in man, since it was for this purpose that man was created – so that God may manifest Himself in him, and through him, in the entire Creation. But neither man, as a creature, nor Creation limit God, nor are they God.

11. *What does it mean, to you, that Jesus Christ redeemed us from sin and from death?*

It is God **Who**, in the body of Jesus, in his humanity, redeemed the man, the Human Nature, from sin and from death, by resurrecting him to Eternal Life upon Jesus’ dying to himself, giving the preeminence to God by fulfilling the Father’s Will. As regards our Human Nature, all of us have been redeemed in Jesus Christ, but as regards the human being, individually, each must make the Redemption a reality in himself, denying himself, giving the preeminence to God, the Being, Who will redeem him from sin and from death.

12. *What, to you, is the Resurrection of Jesus Christ?*

The Resurrection of Jesus Christ is the Manifestation of God in him – not only in his soul but also in his body.

13. *What do you think the sacraments, such as Baptism, Penance, Confirmation, the Eucharist, Extreme Unction... do for us? Do they act upon a person by the mere fact of his “receiving them,” that is, “ex opere operato”?*

The Sacraments that religions dispense are **means** which help man, according to his faith, to come to consciousness of the action of God in his human being. I do not believe that the Sacraments work magically in man; their efficacy depends on

faith – the faith of those who dispense them as well as those who receive them.

14. *Do you believe in the Eucharist?*

Yes, I do believe in the Eucharist. I believe that it truly acts in the person who receives it with faith as the Body of Christ and is prepared to **deny himself**, following the example of Jesus Christ: “*My food is to do the Will of my Father and to accomplish His Work.*” I myself was able to experience its efficacy over a period of twenty years, up until the moment in which this Christ-Presence became a **reality** in me.

15. *Do you think that a Christian can do without the Sacraments?*

Yes I do, since, as I said before, the Sacraments are a **means** and, as such, they must fall away when the **end** that is pursued in receiving them is attained. The Sacraments are a means for helping – through faith – to lead the human beings to a **real orientation to God** in all the actions of their daily lives.

16. *Are you against authority?*

Authority par excellence is the Authority of God, the Authority of the Spirit in each man, which manifests itself in the conscience of each individual according to his degree of evolution. When human beings by common consent elect a human authority to rule them, God acts through this human authority, which is established to preserve social order. I do indeed believe in this authority; I submit myself to it and obey it, provided that it does not go against my conscience. In the Holy Scriptures we can find many examples of submission to

human authority, as well as examples of people having given their lives when men tried to subjugate their consciences in order to impose their own authority.

17. *What do you think is the role of authority in Christ's Church?*

In keeping with my previous answer, in Christ's Church there can be no other authority than that of the Spirit, and while the Church is "militating" ("struggling") in this world, it is subject to the authority of the nations. In this regard, St. Peter says: *"Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do wrong and to praise those who do right, for it is God's will that by doing right you should put to silence the ignorance of foolish men. Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God. Honor all men. Love the brotherhood. Fear God. Honor the emperor"* (I Pt 2:13-17).

18. *What do you think of the roman, catholic, apostolic, institutional Church, which Jesus Christ founded, and of his vicar, the Pope?*

Jesus Christ did not found any institutionalized Church. The roman, catholic, apostolic **Institution** is work of men and the **Permission** of God; it is contrary to the Spirit of the Gospel, contrary to the life of Jesus Christ, whom it claims to represent. It might very well be a religious, political-social Institution, but it is certainly not the Church of Jesus Christ, although within that Institution there can be – and in fact there are – many people who are "church," who belong to the Mystical Body of Christ and are purifying within the Institution. The Institution has been an instrument of purification for

many souls, and this is why God has **permitted** its permanence in this world, sustaining it with His grace, which makes it even more accountable. **He permits its permanence** as He permits the presence of evil, temptation, in the souls and in this world, while men are exercising their liberty and are still in the unconsciousness of their “I,” believing in the necessity of a mediation through the creatures, accepting this mediation as Will of God. As to the question of “vicar,” I can only tell you that Christ is a Living Reality present in each man who denies himself, and He does not need a representative. As for the Pope, I can say nothing, for in regard to people, only God can judge; He alone knows what mission is each one’s to fulfill in this world. Let’s not forget the words that Jesus spoke to Peter: “*Behold, Satan demanded to have you, that he might sift you like wheat,*” and let us not forget that Peter denied Jesus three times, but Jesus also told him: “*I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren*” (Lk 22:31-32).

19. Do you believe that the hierarchy is necessary in Christ's Church?

In Christ's Church (those human beings identified with the Divine), there is a hierarchy that the **Spirit** confers according to the mission that is each one's to fulfill in this world, as St. Peter says in his first Epistle: “*Now I exhort the presbyters [any person in whom the Holy Spirit acts] among you—I, your fellow-presbyter and witness of the sufferings of Christ, the partaker also of the glory that is to be revealed in time to come—tend the flock of God which is among you, governing not under constraint, but willingly, according to God; nor yet for the sake of base gain, but eagerly; nor yet as lording it over your charges, but becoming from the heart a pattern to the flock. And when the Prince of the shepherds appears, you*”

will receive the unfading crown of glory. Likewise, you who are younger, be subject to the presbyters. And all of you practice humility towards one another; for God resists the proud, but gives grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in the time of visitation" (1Pt 5:1-6).

20. Do you believe that there can be conflict between authority and conscience?

There can be no conflict between the authority of the Spirit and one's conscience, since conscience is the "voice" of God. In the case of the : he nations (peoples) and the conscience of the citizens, everything depends on the righteousness of conscience of both. If there is a conflict, it is because one of the two has not acted with righteousness and purity of conscience.

21. What is conscience to you?

Conscience is man's inner "voice" that points out to him the straight path to follow, and this depends on each one's degree of evolution.

22. What should one give precedence to, his own conscience or constituted authority?

One's conscience always holds primacy because it is what's most **genuine** in the human being—it is the "voice" of God in him; but one must be able to tell the difference between conscience and self-interest, and for this, one must be honest and truthful with himself and with others.

23. *How can you speak of a Divine Message if Revelation closed with the New Testament?*

To say that Divine Revelation closed with the New Testament is to say that God has ceased to **act**, and this would be the height of absurdity.

24. *Who do you think can interpret Sacred Scripture?*

Sacred Scripture can only be interpreted accurately by the person who is assisted by the same Spirit that enlightened the individual who wrote it.

25. *How can one know that a Scripture is revealed word of God?*

One knows that a Scripture is revealed word of God by the effects that it produces in the life of the persons who receive this Word and because the meaning of the written words is inexhaustible and is applicable to all times and to all levels of man's evolution. The Word of God penetrates even to the soul and the spirit of him who receives it; it is living, efficacious and categorical; it is unlimited and inexhaustible. The word of man penetrates only to the intellect of the one who receives it; it is limited and is exhausted with time.

26. *Do you believe that the Scriptures, for example the Bible, are Word of God?*

Yes, the Sacred Scriptures are Word of God, even though man has a part in them and they reflect the particular expressions and characteristics of the person who writes, **enlightened** and **assisted** by God. Sacred Scripture not only reflects the particular expressions and characteristics of the person who

writes, but also the culture of the different peoples of the time in which he lives. God, man, and Humanity's evolution are manifest in Sacred Scripture, but, as I said before, time does not limit it, and this is how one can tell that it is Word of God.

27. Can God, the Being, manifest Himself to a particular person?

Yes He can. God, the Being, is present in every human being, but He can only manifest Himself in the psychically "evolved" human being, in whom a **higher state of consciousness** can take place, regardless of his age or intellectual knowledge, just as the seed is **potentially** present in the fruit ever since it was a flower, but it only manifests itself in the ripe fruit.

28. What does it mean to you that the Spirit blows where He will?

It means that the Spirit manifests Himself wherever He wants, to whomever He wants, however He wants, and whenever He wants.

29. The Church is against divorce because of that which says "let no man separate what God has joined together." Do you believe that a person married by the Church can divorce and then remarry?

In Christ's Church what unites a man and a woman is Love, not the law. The law, church or civil, only serves as **witness**, confirming before society the couple's decision—to **unite** as well as to **separate**. This is **a question of personal conscience** in the exercise of one's free will, in uniting as well as in separating: in marrying, divorcing, or remarrying. In the

beginning of Creation, God made man male and female; this is the union that man cannot separate. "Man," in the true sense, is male and female; therefore, neither the male without the female, nor the female without the male is "**man**" in the true sense. Not everyone can understand this. He who lives by the flesh is flesh and does not understand the realities of the Spirit. He who lives by the Spirit understands both the things of the flesh and those of the Spirit, each its rightful place.

30. The Church is against the practice of birth control by mechanical and chemical means. Do you think birth control is licit?

Christ's Church is beyond such problems. These are man's problems, and each one must deal with them according to his own conscience. Only God can judge the conscience of each human being; no man can gauge another's degree of consciousness; each individual will be judged by God on the basis of his conscience and not his actions.

31. How then should ecclesiastical and civil authorities act when a citizen (a Christian) commits an offense?

This is something else. Civil authorities do not seek to judge a man's conscience; they judge men's actions in order to maintain social order. Ecclesiastical authorities seek to judge a man's conscience, and this pertains solely to God.

32. What is your attitude toward the authority of the members of the Church's hierarchy?

I respect the "members of the hierarchy" as persons. In Christ's Church there exists a **hierarchy of the Spirit** but not a "hierarchical authority," as neither did such authority exist

among the apostles. When some of Jesus' apostles aspired to hold positions higher than the rest, Jesus told them: "*You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many*" (Mk 10:42-45; Lk 22:24-27).

33. *Do you believe that "God's Will" can command us to do things against the law and the commonly accepted morality?*

The law and morality lie within "the knowledge of good and evil," God's Will is beyond all laws, beyond all "knowledge of good and evil." There are many examples of this in the Sacred Scriptures.

34. *Do you believe in the angels?*

Yes, I do. The angels exist, they are pure spirit. In the book *The "New Earth"* much is said about them, since they have played a very important role in the Creation. The angels were free beings who consummated their power of election during the creation of man and the Universe.

35. *Do you believe that there are fallen angels?*

Yes, the fallen angels are those who in the exercise of their liberty affirmed themselves in themselves and not in their Being, God.

36. *What, according to you, is the Devil, and what does he do*

in this world?

The Devil is the egocentric action of the angels, an action or energy (spirit of the world) that has multiple characteristics which are manifested in all Creation, principally and in a conscious manner in human beings, as "good" or "evil." What the Devil does in this world is to orient the human being to his egoistic-I, to self, impeding his orientation to God, his true Being, seeking to be the **mediator** between God and man, taking the place of Christ.

37. In the Gospel there are phrases such as "I am not of the world – do not take them out of the world...I do not pray for the world...the entire world is under the power of the evil one." Do you think that one must change this world, or that one must fight against it, or flee from it?

You're asking me many questions at the same time. When Jesus says, "I am not *of the world*," he is referring to the "spirit of the world," that egocentric spirit that dominates the world and of which St. John said, "*The entire world is under the power of the evil one.*" When he says, "*Do not take them out of the world*," he is referring to the phenomenal world of which all human beings form a part. When he says, "*I do not pray for the world*," he is referring to the "spirit of the world," which is contrary to the Father's Will, and this is why he cannot pray for it. What has to change in this world is its **spirit**, and only God can do this by giving His Holy Spirit, **Who** would renew all things; but in order for this to happen, it is necessary that each human being reject the "spirit of the world" that he carries in himself by renouncing all forms of egoism in order to make way for the Holy Spirit, Who will make of him a new creature, renewing all things in him and for him. To fight the world is for the human being to get himself into a war in which he is greatly outmatched, and in the end, in

one way or another, he will be defeated; he would end up joining forces with the power of the world, for the battle is not against men but against the spirit that dominates in men. To flee from the world is impossible, for each individual carries the world in himself. In order for the world to change, each human being must change. It's not a question of "changing the world," "fighting it," or "fleeing from it"; it is a question of each individual's coming to consciousness and of his changing his egoistic attitude, orienting himself to God, the Being, who is the Only One who can change all things by renewing them.

38. *To you, what is the meaning of Jesus' words "my Kingdom is not of this world"?*

It means that the Kingdom of Jesus Christ is the Kingdom of God—the Kingdom of the Father's Will—and not the kingdom of this world, which is the kingdom of the egocentric spirit, Satan, and which subsists by **God's Permission** because of the human beings' having accepted it in the exercise of their free will.

39. *Do you believe that Christ's Church is of this world?*

Christ's Church, like the Kingdom of Jesus Christ, is not of this world of **God's Permission**; it is being purified in this world **with and in each human being**, and its World is the Kingdom of God.

40. *What does the Kingdom of God mean to you?*

To me the Kingdom of God means that I must cease to be "I," as regards my egoistic-self, so that He may be in me, may reign in me, and that in me He may Manifest Himself in Himself and with Himself.

41. *What do you think is the function of Christian humanism in the Church, that is, doing works that are humanistically good, in order that the world and man might be saved?*

Good works prepare the human being so that, through the denial of himself for the sake of others, for “his brothers,” his neighbor, etc., he himself may become church. But the Church is beyond humanism and beyond a trying to save others; it identifies itself only with the Divine Will, and everything else is a consequence. This is what we see in the Gospel when Jesus was asked: “*What are we to do that we may perform the works of God? In answer Jesus said to them, This is the work of God, that you believe in him whom he has sent.*” And when Peter tries to save him, attempting to prevent his suffering and to dissuade him from going to Jerusalem because he could be killed, Jesus turns on Peter and says, “*Get behind me Satan! You are a hindrance to me; for you are not judging by God’s standards but by man’s*” (Mt 16:23). Jesus’ answers are very forceful.

42. *How do you think that man is saved...through his faith, through works, or through the good use of his reason?*

“Good use of reason,” “works,” and “faith” all help man to evolve and to come to consciousness of the unconsciousness in which he lives, but none of these “qualities” save man. The only thing that saves man is, as Jesus said, the denial of himself, the **denial of all forms of egoism** so that God, the Being, the only One who saves, may manifest Himself in him.

43. *Do you believe in Eternal Life?*

Of course I do, since our true being is the Being Himself, the Eternal.

44. *What's this about the particular judgment for each man, and what is the last judgment?*

The "particular judgment" is the one that takes place in the human being at the end of his life, while he is still evolving in this world. The moment a person dies physically, the "judgment" on that life—on all his actions—arises in his conscience, and according to the "sentence" will his next life be. The "last judgment" is the one that takes place when the human beings, consummating their power of election, are, according to their works, confirmed in their Being, God—in identification with Christ; or in themselves—in identification with the "fallen angel."

45. *From what you say, it appears that you believe in reincarnation, which is not accepted by Christians because Jesus Christ did not speak about this. Would you have something to say about this?*

Yes, I do believe in reincarnation, not only because of a concrete case that occurred in my family, but also because the Lord has revealed to me that it is so. The reincarnation of a human soul takes place while the human being is still evolving. When the human being completes his psychic evolution, he attains the state of "**man**," in the true sense of the word, coming to consciousness of the Divine, and he consummates his power of election: either he **affirms** himself in himself, after the example of the fallen angel; or he **dies** to himself, affirming himself in his Being, God, after the example of Jesus Christ. In neither case does he reincarnate again, but resurrects

to eternal life, according to the state that he himself has chosen.

That Jesus did not speak of reincarnation is not true. Many Jews believed in reincarnation. This is why when Jesus asks them: "*Who do men say that the son of man is?*" they answer, "*Jeremiah or some other prophet.*" Each one, in his own time, will understand these things; it's not a question of trying to convince anyone. True faith and the knowledge of the life of the Spirit is a conquest that each man attains through his evolution and coming-to-consciousness. This is why respect for each person's liberty and conscience is so important. Men who seek to impose their beliefs as absolute dogmas do great harm to themselves and to humanity.

46. *Do you believe that there will be a resurrection of the dead?*

Yes, I do believe in the resurrection of the dead. It is the manifestation of the state that the human being attains in the end, the state in which he will be confirmed according to the election he has made in his pilgrimage through this world of purification.

47. *Who are those who are called to eternal life?*

All of us human beings are called to eternal life.

48. *In conclusion what, to you, is the Church, what is the Bride, what is the Bridegroom, what is the Wedding?*

The Church is the Human Nature **definitively** identified with its Divine Nature, in whom the Being who "IS," its Being, God, acts and manifests Himself. The Bride is the Human

Nature; the Bridegroom is the Divine Nature; the Wedding is this **outpouring** of God, the Being, in the Human Nature, which comprises all the human beings, regardless of race, nation, religion, who, denying themselves, gave the preeminence to God, their Being.

49. *Do you agree that Jesus Christ was killed by the Jews?*

I don't agree that Jesus Christ was killed by "**the Jews.**" According to the Gospel, Jesus was killed by Jews and Romans who, clinging to their rational law and their authority, were incapable of seeing the Light and the Truth that was manifesting in him. To blame the Jews **for generations upon generations** for the death of Jesus has been the greatest injustice that Christians—false Christians, antichrists—have committed, forgetting the fact that Jesus, his mother, and all his disciples were also Jews. Oh! how many injustices have been committed against the people chosen by God to be "Light for the nations," as we see in the Sacred Scriptures, on the basis of this accusation of "absolute guilt"! Words can never be retrieved, nor can the unforeseeable consequences of these actions, fruit of men's egoism and pride, be blotted out with a stroke of the pen—actions that leave deep wounds in innocent hearts, wounds that are impossible to heal with human palliatives and that only the Holy Spirit can heal and wipe away by pouring Himself forth in those hearts. Because of this injustice on the part of the false Christians, antichrist-Christians, **all the Jewish people** have suffered throughout the generations for the error committed by a few of the Jews who, perhaps, as Jesus Himself said, did not know what they were doing: "*Father, forgive them for they know not what they do.*" It would be as if here in Venezuela something similar were to happen and **all the Venezuelans, for generations on end,**

were blamed for an action carried out by a few unconscious Venezuelans and the Civil and Religious Authorities in power at the time, but this time it would be even worse, for, knowing the history contained in the Scriptures, could one turn to the Father once again on behalf of the transgressors, saying to Him: '*Father, forgive them for they know not what they do*'....

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