

## 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.

## 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.

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).

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.

*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.

#### 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.