

A photograph of a bright sun or light source behind tall grass, creating a warm, orange glow. The sun is positioned in the center-right of the frame, partially obscured by the silhouettes of tall grass or reeds. The background is a deep orange-red, suggesting a sunset or sunrise. The overall mood is contemplative and serene.

*The "Message
to the men of the New Earth"
and the Institutional Church*

THE “MESSAGE
TO THE MEN OF THE NEW EARTH”
AND
THE INSTITUTIONAL CHURCH

by
Josefina Chacín Ducharne
la esclava del Señor

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Prologue

This prologue is not an introduction to the entire contents of the book,* made up for the most part of intimate and personal, even though convergent, testimonies of faith; it is only a seminal reflection on the first part of the important writing that heads the volume, where there appears a subtle distinction that clarifies the complex reality of every institutionalized church or religion with a totalizing character, a distinction that can be enlightening for many souls.

The present reflection is the fruit of the awakening to a new consciousness that is not extraneous to such a reality, since it has originated within its most perfect expression – the institutional Catholic Church – under the light of a “higher word” that, penetrating and illuminating its hidden roots, provides a sure and clear criterion of discernment that enables us to unwrap the folds of its mystery.

Manifold and contrasting attitudes and feelings – according to the different degrees of consciousness of the true nature of the Church – can and do actually exist in the face of the monumental grandiosity of this bi-millennial, multifaceted entity, monolithically solid in its pyramidal, hierarchical structure with the papacy at its apex that bears the name of “Catholic Church

* It refers to the book entitled *La Luz ilumina en las tinieblas...* [The Light shines in the darkness...], (Caracas: Acción y Vida, 1998), which, in addition to the writing of Josefina Chacín Ducharne, *la esclava del Señor* [the slave of the Lord], that we are here making available in English, contains the testimonies of many other people on the “Message to the men of the New Earth” received by her. The third part of the present booklet is constituted by some “Questions and Answers,” which, on a later occasion, she herself wrote on the first part of her writing. [E.N.]

or Catholic Institution,” an entity that considers itself personally “founded” by Jesus Christ, and which presents itself as a “sacrament” of salvation for all humanity.

Three main attitudes are herein taken into consideration:

1. Simple indifference

This is the position of those who, for belonging to another religion, or because they do not have any kind of faith in a Higher Reality, are totally extraneous to its beliefs. For them, the Catholic Church is a mere human institution that administers or exploits the religious sentiments of the people and which has all the merits and defects of the persons who form part of it, above all of those constituted in authority, without having any transcendental significance, either negative or positive. Their possible feelings of resentment and hostility, or of respect and admiration, do not go beyond the mere human level.

2. Full and unconditional adherence

For those who hold this position, the Catholic Church is a divine institution that was directly founded and structured by Jesus Christ in its sacramental as well as juridical dimension, and which is inspired and assisted by the Holy Spirit in the exercise of its Authority and Magisterium. Personal defects and infidelities of men on all levels –from ordinary lay people, these “hopelessly incessant sinners,” up to “His Holiness” the Pope—are not excluded, but these errors and sins do not, in the least, affect the purity, holiness and infallibility of the “Institution” as such, which, in their belief, is the true channel for the transmission of Grace or the Action of the Holy Spirit.

Those who share this belief are not afraid of judging the representatives of the ecclesiastical hierarchy as persons, but they would not dare, for reasons of faith, to question the “scarecrow” of the hierarchical Authority as such, with its prerogatives of infallibility and almost total exclusiveness in the transmission of the revealed truth and of the divine Will,

objectified and dogmatized in its doctrine and in its religious law.

There is a strong tendency to relegate to a secondary place the individual conscience, reducing it to the sphere of the subjective, the relative, the private, and to give the primacy to the official Authority, as the absolute conscience to which the faithful must submit themselves. The Will of God tends to coincide with the “Authority,” which is considered the only depository of Revelation and the possessor of the “keys” of its authentic interpretation. The decisive criterion of truth and communion with God would be the obedience to and the communion with this Authority.

3. Clear-cut and radical distinction between the living reality of the Church and its institutionalization

According to this vision, the true Church is the exclusive Work of God in those souls who, through their liberty, open themselves to His activity. Its origin and destiny is God’s eternal design to manifest Himself in man, communicating to him His intimate Life until He possesses him completely.¹

In its concrete, progressive realization in time, the Church is the re-union of all the human beings, regardless of race, nation or religion,² who, having come to the consciousness of the divine reality in man – the consciousness that is represented in Jesus Christ Arisen – resolve to submit themselves to the supernatural demands of this new Life, which they feel in their consciences, and, struggling against the natural egocentric orientation of their human side, orient their liberty to the Divine. The more they deny their egoistic self, letting them-

¹ Eph 1:4-14; Rom 8:28ff.

² «Then Peter began to speak to them: I truly understand that God shows no partiality, but in every nation [religion] anyone who fears him and does what is right is acceptable to him.» (Acts: 10:34f; cf. 15:6-9).

«Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!» (Col 3:9ff).

selves be moved and vivified by the Spirit of Christ,³ the more they participate in the “Mystical Body.”

This is the Church that Jesus Christ *is building in the present* – as life-giving Spirit – in each soul individually who, denying herself, surrenders herself more and more to Him, regardless of the framework of her beliefs.⁴

Jesus Christ did not come to found a new religion that would substitute the old one. He came rather to accomplish, in himself, the Work of the Father by means of his death-to-self. With his death on the cross, the regime of the Jewish Law was abolished, and, along with it, every other institution that arrogates to itself the right to interpret the Will of God in the wake of the first temptation, that of being like gods, knowers of good and evil, since what lies behind every institutionalization of the Will of God are the angelic Powers that have usurped God’s authority over the consciences of men, the very Powers that by God’s Permission rule the elements of creation,⁵ at the service of the prince of this world.⁶



What follows is an attempt to understand and to justify this third stimulating and broad vision which, by radically distinguishing the true Church from the different institutionalized forms with which it has been clothed, inevitably opposes, in a head-on way,

³ «But if I am building up again those things that I tore down, then I show myself to be a transgressor. For through the law I died to the law, that I might live for God. I have been crucified with Christ; yet I live, no longer I, but Christ lives in me» (Gal 2:18ff).

⁴ «And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. [...] Whoever wishes to come after me must deny himself, take up his cross, and follow me» (Mt 16:18,24).

⁵ Cf. Col 2:13ff, 18ff; Gal 3:19; 4:3.

⁶ «We know that we are God’s children, and that the whole world lies under the power of the evil one» (1Jn 5:19).

«I will no longer talk much with you, for the ruler of this world is coming. He has no power over me» (Jn 14:30; cf. 16:11).

the narrow vision of Catholicism that certainly possesses the most complete knowledge of the genuine doctrine of Christ – and this is why it has represented the Unity of the true Church – but which identifies the true Church, in its historical phase and as a visible reality, with the Roman Catholic Institution, to which it attributes a divine origin, the character of exclusiveness, and perpetuity in time.⁷

Some questions arise spontaneously. What are the essential constituents of the true Church? Where does the institutional element come from, an element that in fact always accompanies the Church as its inseparable shadow? Is it the legitimate demand of reason that needs to know, to systematize, to control, to establish? Is it the projection of man's corporeal aspect, as the physical organism is the external expression and indispensable instrument of its soul? Is it possible to be Church without being an institution? How can men, while they are still evolving in this world, do without any institutional elements, even though these are destined to disappear? How can a Church be a visible unity, and subsist and persist in this world, without a whole cluster of dogmas, laws, rituals, and without an authority that can assure the continuity of all this in time? Is the ecclesiastical Institution only a need of the human condition, due to man's incapacity to live by faith alone and by the unpredictable breath of the Spirit?⁸ Or is it something more?

The concept of "Church," even in its widest and simplest meaning of "community of believers," always implies faith in a Higher Reality with which the people who satisfy certain conditions can enter into communion, forming part of a special "unity" in which they find their transcendent Realization, both personal and collective. Only by presupposing such a faith or openness toward the Transcendent do these questions have a

⁷ *«For she said to herself: I sit enthroned as queen; I am no widow, and I will never know grief»* (Apoc 18:7).

⁸ *«You will worship the Father neither on this mountain nor in Jerusalem. [...] The hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth; and indeed the Father seeks such people to worship him. God is spirit, and those who worship him must worship in spirit and truth»* (Jn 4:21,23f).

meaning, and it is in the light of an understanding of faith that the outline of an answer is herein being offered.

The true Church is a divine-human reality; it is the Work of God in man, the result or fruit of the union of two essential components, of two distinct and complementary poles, each one being indispensable, with its specific contribution: the Divine Will and the human liberty.

The divine Will is the active Force of Love and the substance of what is being formed in man's "womb" – his liberty – in the process of his own gestation. The Will of God is absolute, unconditional, perfect. It is God's eternal project of manifesting Himself in man, engendering him as a son in His own image and likeness, or, expressed with another symbol, introducing him into the unfathomable mystery of His intimate Life as the bridegroom welcomes home his bride.

The human liberty is the capacity of opening or closing itself to this divine initiative. Its correspondence will be total when its openness becomes total, when absolutely nothing obstructs the union, when man, attaining the consciousness of his own "nothingness," consummates the supreme possibility of his liberty. This consummated union between the Divine and the human already has a name: Incarnation.

In the state of Unconsciousness in which man is to be found, due to his egocentric orientation that impedes the union, the response of his liberty is partial, relative, conditioned, even though it bears in itself the possibility to attain the capacity of making a definitive choice.

It is because of our state of Unconsciousness that the Work of God undergoes, in this world, a process of evolution, according to man's successive degrees of consciousness and in proportion to his free collaboration. As a consequence, God's Work in Unity manifests itself in multiple images, works of His Permission, which are the different institutional forms that it has assumed throughout history in the multiform religious expressions of humanity, which are not extraneous to the true Church – the Work of His Will – but are, rather, when lived with

authentic faith, all valid paths toward her: figures of her reality, chrysalides of her Realization, “sacraments” of the Divine.

All institutionalization is the manifestation of man’s innate tendency to objectify, to universalize, to systematize his intuitions and to prolong in time his own achievements and works. It is, in essence, an appropriation of the current of life that flows gratuitously from the fountain within him: the attempt to detain, to fix, and to delimit its manifestations. It is a fear caused by the insecurity of the unknown, the unpredictable, the unrepeatable, a reserve and distrust in the face of the mystery of a person’s uniqueness and sacred inwardness: his conscience and liberty. It is, therefore, a consequence and a manifestation of the original egocentric orientation of man after accepting the instigation of the tempter-angel: *«You will be like gods, knowers of good and evil.»*⁹

As long as man, unconscious of his Divine Reality, is still evolving in the “self,” the institutions that emanate from his natural religiosity (dogmas, laws, rituals, religious authorities, etc.) – which are a consequence of an ontic or entitative conception of God (considered as an entity external to man) – if sustained by a sincere faith, fulfill a positive function for the very evolution of his consciousness.

The problem arises when man, at the end of his natural evolution, comes to the consciousness of the presence of the living God in himself, in his very nature, and receives the inner call to choose between the new demands of the Superior Reality that urges from within to manifest itself in him and the customary demands of the merely human, which is naturally oriented to the “self.”

From this moment on, the “self” appears to one’s conscience as the great obstacle to the Work of God and its growth in souls. The human way of thinking and feeling, if it now consciously opposes these new demands, becomes satanic.¹⁰

⁹ Gen 3:5.

¹⁰ *«He turned and said to Peter: Get behind me, Satan! You are an obstacle*

Between the “Church,” as divine Life, which can only grow to the degree that man’s “self” is diminishing, and its presumed “institutionalization,” which is the projection of the “self” and its reinforcement, there is an evident and irreducible incompatibility:¹¹ the true Church begins to emerge and increase there where the “self” begins to decrease.

There is no incompatibility, on the contrary, between the Church and the merely human institutions ordained to the ruling and the development of realities pertaining to this world,¹² as long as they do not oppose the demands of conscience.

The Church –like the human beings who compose it– is not mere inwardness. Man, because of his intimate nature, which is the image of the dynamism of the Being of everyone and everything, cannot help but manifest himself externally, in the works that are the fruit of his life of faith. But such “works,” the manifestation or fruit of the internal divine-human Life, are not to be seen in the juridical structures, nor in the entified and absolutized liturgical forms, nor, directly, in the social or charitable works, but rather in the “new creature,” the “new man” that is in the process of gestation in a person’s inner depths¹³ and which is manifesting itself

to me. You are thinking not as God does, but as human beings do» (Mt 16:23).

¹¹ *«He must increase; I must decrease» (Jn 3:30).*

«No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and money» (Mt 6:24).

«Then Jesus said to his disciples: Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it» (Mt 16:24f).

¹² *«So Jesus said to them: Give to Caesar what belongs to Caesar and to God what belongs to God» (Mk 12:17).*

«Be subject to every human institution for the Lord’s sake, whether it be to the king as supreme or to governors as sent by him for the punishment of evildoers and the approval of those who do good. For it is the will of God that by doing good you may silence the ignorance of foolish people. Be free, yet without using freedom as a pretext for evil, but as slaves of God» (1Pet 2:13-16; cf. Rom 13:1-7; Tit 3:1).

¹³ *«You should put away the old self of your former way of life, corrupted through deceitful desires, and be renewed in the spirit of your minds, and put*

in all his human activities – even the “profane” ones– that do not proceed from the egoistic interests of the individual or collective “self,” or from purely human considerations, but from the impulse of the Spirit through his conscience.

In the classic distinction between “invisible church” and “visible church,” what is “invisible” is the unifying and divinizing activity of the Christ, the Holy Spirit, the “Soul,” in the interior of each person; what is “visible” is the assemblage of all the living persons, regardless of their creed, who strive to deny themselves in order to make way for the action and demands of this “Soul,” incarnating it, and manifesting it externally, in all the acts of their concrete life, thus becoming its “Body.”¹⁴ It is absolutely not the “institutional element,” this anonymous, impersonal projection of the egocentric orientation of the men who tend to establish themselves in this world, precisely that from which one has to “come out.”¹⁵

In the consciousness of the Apostles after Pentecost, the beginning of the activity of the Spirit marked the end of the authority of the Jewish Institution, represented in the Sanhedrin, as well as the end of all human mediation between God and man’s conscience.¹⁶ The “Ecclesiastical Institution,” then,

on the new self, created in God’s way in righteousness and holiness of truth» (Eph 4:22ff; cf. 2 Cor 5:17).

¹⁴ «*As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. [...] Now you are Christ’s body, and individually parts of it*» (1 Cor 12:12f, 27).

¹⁵ «*Then I heard another voice from heaven say: Come out of her, my people...*» (Apoc 18:4).

¹⁶ «*So they called them back and ordered them not to speak or teach at all in the name of Jesus. Peter and John, however, said to them in reply: Whether it is right in the sight of God for us to obey you rather than God, you be the judges. It is impossible for us not to speak about what we have seen and heard*» (Acts 4:18ff).

«*Peter and the apostles answered: It is necessary to obey God rather than men*» (Acts 5:29).

which tries to prolong the Authority conferred by the Spirit to the Apostles, transforming it into a juridical authority according to the “genius” of Rome, is, from this viewpoint, a sheer historical anachronism, the revivification of a cadaver.¹⁷

To institutionalize the Action of the Spirit in souls, attributing a mediating function to a jurisdictional authority, is to interfere with the Work of God; it is to interrupt and impede, in the name of God, His direct communication with man; it is to repeat the “ancient serpent’s” fatal intromission in the original harmonious relationship of man with God, thus carrying out his tenebrous desires.

The fact of uncovering and exposing the shadow of a hidden instigator behind the origin of the “ecclesiastical Institution,” or any other institutionalization of the Life of the Spirit, over and above the conscious intentions of men, does not in any way imply a judgment on persons. The awareness of this invisible reality of a spiritual order is not the fruit of human reasoning: *Neither flesh, nor blood, but only the Father...* Only a divine intervention was able to reveal in our days, as in the time of Jesus, the dark paternity of that which *«once was and now is not.»*¹⁸

In spite of their opposite origins and their intrinsic incompatibility, “Church” and “Institution” can and in fact do coexist in the persons of good will, on all levels, who follow Christ in denying themselves and, at the same time, feel bound

¹⁷ *«I saw that one of its heads seemed to have been mortally wounded, but this mortal wound was healed; [...] it had been wounded by the sword and revived»* (Apoc 13:3,14).

¹⁸ Apoc 17:8.

«You belong to your father the devil and you willingly carry out your father’s desires. He was a murderer from the beginning and does not stand in truth, because there is no truth in him. When he tells a lie, he speaks in character, because he is a liar and the father of lies» (Jn 8:44).

«The slaves of the householder came to him and said: Master, did you not sow good seed in your field? Where have the weeds come from? He answered: An enemy has done this» (Mt 13:27f).

in conscience to the Institution because they are convinced of its divine origin. It is only by virtue of faith that the Institution acquires, for the believers, a real “sacramentality” and the ministerial function of instrumentality and mediation. God, in order to communicate His Life to these souls, annihilates Himself, making Himself present and active in and through the forms that correspond to the state of consciousness in which they are to be found.



The ambiguous, ambivalent character of all institutionalized faith – a mixture of faith and rational security, of conscience and selfish interests, of the yearning for love and the craving for power, of deep unconsciousness and of many good intentions – is nothing else but the reflected, magnified image of man himself, of every man, of the unfinished work that we all are, being destined, by our very essence, to transcend the present state and to come out of the ambiguity.

Man’s dynamic point in his process of evolution, his “germ” or “bud,” his “openness” to the Transcendent, is his liberty as power of choice, liberty that bears within itself the intrinsic possibility of bifurcating in two opposite directions. According to one of these two fundamental options, there will take place in man his Realization or his total failure, his immersion in the ocean of Life or his petrification in the abyss of the non-life: his divinization or his satanization.

“Church” and “Institution,” true Unity and apparent unity, Jerusalem and Babylon, two “cities” with the countenance of a woman,¹⁹ two mysteries that envelop man as liberty from his most remote, hidden origins: the “*mystery of His Will*”²⁰ and the “*mystery of Iniquity*.”²¹

¹⁹ Chapters 21-22 and chapters 17-18 of the Apocalypse.

²⁰ Eph 1:9; cf. Col 1:26; Eph 5:32; Rom 11:33ff.

²¹ 2Thes 2:7.

Two different mysteries? Or, rather, the two opposite faces
of one and the same mystery?

«On her forehead

a name was written: Mystery....»²²

GIUSEPPE NAPOLI

²² Apoc 17:5.

I

ECCLESIASTICAL INSTITUTION
AND
INSTITUTIONAL CHURCH

First of all I want to make a distinction between the “Ecclesiastical” INSTITUTION and the “Institutional” CHURCH, as I have understood it in the Lord.

The “Ecclesiastical” INSTITUTION is the work of the Iniquitous one, making a reality of the temptation: *“...you will be like God, knowers of good and evil.”* The Iniquitous one, passing himself off as Christ, seeks to take the place of God in the souls, “the churches,” who orient their faith to God in Christ through the “INSTITUTION.” The “INSTITUTION” is a juridical entity that in itself does not exist, but the spirit that is manifested in it leans on the human beings in order to obtain a personality, seeking to usurp the conscience and liberty of those who adhere to it; it ultimately represents the egocentric spirit of the man of iniquity. The “INSTITUTION” is irredeemable; it has subsisted in this world by God’s Permission on behalf of the souls who, in their unconsciousness, believe that in it they are surrendering themselves to God, while the evolution of the human being in the knowledge of good and evil is taking place. This evolution in the “knowledge of good and evil,” seeking “to be like God,” is permitted by God for the sake of Justice to the angel, because of “man’s” having accepted the temptation. But the moment is arriving, and is already here, when each human being must make his definitive choice between God and the creature, as “man”

did in Jesus, because the “INSTITUTION,” seat and body of the Iniquitous one, the Antichrist, will be judged by God Himself, upon consummating, *at this time*, its iniquity.

The “Institutional” CHURCH, whichever it may be, represents the human beings of good faith, who, in their unconsciousness, submit themselves to the “Ecclesiastical” INSTITUTION, believing that only in this way they can belong to Christ.

The “Message to the men of the New Earth” is addressed to the souls of faith and good will, human beings without distinction of race, nation or religion, to all the human beings who form part of the “Institutional” CHURCH, to its leaders, the Ecclesiastical Hierarchy, including its highest representatives, even the person of the Pope (not the Papacy), bishops, priests and faithful of all Religions, so that they, coming to the consciousness of the unconsciousness in which they have lived, may free themselves from the “INSTITUTION” (*“Come out of her, my people”*), may free themselves from their subjection to the spirit of the Iniquitous one in order to orient themselves directly to the living Christ within them, Who will redeem them from their orientation to the egoistic-self –just as “man,” the Human Nature, was redeemed in Jesus– so that the Will of God may be fulfilled in them, and they may affirm themselves in their true Being, the Only One who “IS.”

la esclava del Señor

Therefore,
forgive your brothers
and pray for them;
they are sinners
as you, too, are sinners.
Reject and denounce, indeed,
before God and before men
the only responsible one:
the egocentric spirit,
spirit of iniquity,
who presents himself
as a rapacious wolf in sheep's clothing,
shielded
in the "Ecclesiastical" INSTITUTION,
passing himself off
as the CHURCH of Christ, the Bride,
in order to take possession of your souls.
Only God knows
who are the persons responsible
for having surrendered themselves
to this spirit of iniquity,
consciously accepting in themselves
his attributes.
Leave the judgment to God,
the only Judge of souls.²³

This is the Word of the Lord.

²³ A message of the Lord I received on February 2, 1998, while I was writing the above.

II

THE ECCLESIASTICAL HIERARCHY

AND

THE “MESSAGE
TO THE MEN OF THE NEW EARTH”

It was in the month of March of 1963 that the Lord let me know for the first time that I had to transmit to all the persons that He Himself would put in my path the knowledge I had received from Him ever since the 22nd of August of 1954, when I had the experience of the All and the nothingness. At that moment, in 1963, I was in the house of Martín and Margot Stolk, participating in a retreat – along with Nicolás and Graciela De Castro, and Fr. Clemente Gutiérrez, a Mexican priest who was to direct it – in preparation for our consecration as slaves of Mary.

In the year 1973, after ten years of communicating the Message privately to the persons who came across my life, as I had been told by the Lord, I began to spread the “Message to the men of the New Earth” publicly to the parishioners of the “Divine Will” Parish, in Venezuela, in response to the invitation of its Pastor, Fr. José Gregorio Guarepe.

Addressing his parishioners, the Pastor wrote the following:

«[...] Now is the time for us to approach Christ, the LIVING Stone of the Will of God, in order to learn from Him, so that we also may live according to the Divine Will. To the extent that we identify ourselves, like Christ did, with the Will of the Father, we will also become “living stones” with which God builds the spiritual

Temple destined for the perfect worship. In this Temple, which has begun to be built with the sacrifice of Christ, spiritual sacrifices pleasing to God are being offered. This is why, on coming into the world, Christ says:

*“Sacrifices and offerings
you did not desire,
but a body you have prepared for me;
holocausts and sin offerings
you took no delight in.
Then I said,
As is written of me in the book,
I have come
to do your will, O God.”*

(Heb 10:5-7)

The Will of God is the CORNERSTONE that the builders of all times have rejected, and now, for our Parish, it is the foundation stone. But history repeats itself: it will be a scandal and stumbling block for many – what happened to the Bridegroom in Jerusalem will now happen to the Bride, the genuine Church of Christ. Take heart! When this happens, the Kingdom of God will be in our midst: there will take place the Wedding of the Lamb (Apoc. 19:5-9). Happy are those who are invited to this Wedding!

Before finishing this writing, I make my own the words of St. Peter to the first Christians:

“Rid yourselves of all malice and all deceit, insincerity, envy, and all slander; like newborn infants, long for pure spiritual milk so that through it you may grow unto salvation, for you have tasted that the Lord is good. Come to him, a living stone, rejected by human beings but chosen and precious in the sight of God, and, like living stones, let yourselves be built into a spiritual house to be a holy priesthood to offer spiritual sacrifices

acceptable to God through Jesus Christ” (1Pet 2:1-5) [...]

José Gregorio Guarepe»²⁴

In Bulletin No. 2 of September of the same year, the Pastor wrote to his faithful:

«[...] A persecution – for the present only of words – has arisen against this parish. The saddest and most painful part of it all is the fact that it comes from our brothers in the same faith and religion, priests, who have addressed a letter to our Bishop doubting the “true pastoral reality” of our parish because it presents itself as a different experience [...]»

In the month of February of 1974, the Pastor José Gregorio Guarepe wrote to his parishioners the following letter, publishing it in the Parish Bulletin:

«To those who are able and willing to understand:

Dear brothers,

In the seventh month of the functioning of this Parish, I once again address myself to you, who are the protagonists, witnesses, spectators and observers of what God is doing in our midst.

Part of this history is narrated in the previous three issues of this Bulletin. Another part is recorded in the souls of the group of people in whom God’s influence has been felt and lived. The further happenings are engraved in the hearts and souls of those who have believed.

The most outstanding point of the story has been the persecution, which is precisely the unmistakable seal of

²⁴ Taken from the Bulletin of the “Divine Will” Parish, No.1, August of 1973.

God's Work. Such persecution is permitted by God for our partial purification. Nevertheless, the persecution has not been sufficient in the eyes of the ecclesiastical authorities for them to support the Will of God in His Parish. Nor has our submission to the authority, precisely in fulfillment of this very Will, been sufficient to prove the orthodoxy of our faith. This authority, far from investigating and verifying on-the-spot if we are living the Gospel or not, has instead been preoccupied to observe – by means of meddling non-official observers – if we are fulfilling the laws or not.

We, the members of the Parish, are being made the object of a persecution on the part of those who should instead give us support and who ought to embrace or accept, or at least respect, the Message that is being transmitted in the Parish. But the persecution has been centered – I would say has discharged its fury – on a single person, Josefina Chacín.

She is the instrument of whom God has been availing himself in order to transmit and propagate the Message, whose central axis is the fulfillment of the Divine Will. Such Message has been rejected by the Hierarchy and by some priests of this diocese.

I have said, and I repeat, that what is happening in our midst is God's Work. For what I have learned about the Will of God and because of my determined commitment to discern and live this Will at every moment, there has taken place in my life a change that can only be attributed to the grace of God. Through my searching for human love, I have encountered God's love and felt the peace that His Love produces; after having known God as a merciful Father (especially in the parable of the prodigal son), when I experienced Him as MOTHER, all I thought myself to be and to possess collapsed com-

pletely before His loving Providence. When I discovered that my greatest yearning was for absolute freedom and felt in the inmost of my soul that such freedom was to be found only in God, I unconditionally surrendered my liberty to God's Will, to whom I had already surrendered, also unconditionally, my authority as Pastor.

Many other people, in different ways, but always individually, have been discovering, in the "Message to the men of the New Earth," the same reality that I have encountered. In this issue of the Bulletin (which this time will be a small booklet), and in the subsequent ones, I give to these people the opportunity to also express their testimony, and very especially to Father Eduardo, who, together with me, is a witness of God's Work, the Work that God is accomplishing in us. The same opportunity is being given to the faithful of the Parish who have tasted how good it is to live in the Will of God and have felt its effects in their souls. May it please God that these testimonies be useful so that other people, chosen by the Lord, may be able to see the same light, the LIGHT!

Moved by the faith I have manifested above, and because it seems to me that the attack made against Señorita Josefina Chacín during her absence has not been a noble act, I offer to her, in a special way, the opportunity to transmit through the pages of this Bulletin what God may want for those who are able and willing to understand.

It goes without saying that our intention is not to stir up a hornet's nest; our aim, rather, is to take advantage of this respite so that the bees of God's swarm may be able to taste the nectar of the humble Love of His Will. The Queen of this swarm, the Most Holy Virgin, the MOTHER, will engender us for the Kingdom of God; and as bees of a pilgrim swarm, as sheep of ONE Shepherd, we will pass, from figure to figure, from image to image, through the

narrow pathway of the Will of God, to the ultimate terrestrial reality, which will, at the same time, be the beginning of the Celestial Reality: the Wedding of the Lamb; and we will enter with Him into the dwelling place of the Lamb.

May all the sacrifices I can endure, including the very sacrifice of my life, contribute to the fulfillment of all justice, so that what is said at the end of the previous paragraph may become a reality: may God accept my offering!

Moreover, as the voice of a sentinel for the many people to whom God has given this faith, I communicate to you, with the seriousness and simplicity of the things of God, that the SIGN OF THE WOMAN is being fulfilled, Woman that is the symbol of the Church, as it appears in chapter twelve of the Apocalypse of St. John. I invite all those who are of God and believe in the Scriptures to verify this for themselves. "Let all those who are or want to be of Christ, come and see," because we are living the "final times" and the Lord is near.

As was written in Bulletin No.1, page 2, history is going to repeat itself: *"No disciple is above his teacher, no slave above his master.... If they have called the master of the house Beelzebub, how much more those of his household"* (Mt 10:24-25). What happened to the Bridegroom in Jerusalem, is going to happen to the Bride, the genuine Church of Christ, who is already prepared and goes her way as it is decreed: "Blessed are those invited to the Wedding of the Lamb!" Just as in the people of Israel there was realized the masculine, head of the Total "Man," so too in the rest of Humanity there is being realized the feminine, the body of this Total "Man," that is, the Bride. "I tell you all this before it happens, so that when it happens you may believe in the Only Begotten Son of God."

In this issue of the Bulletin, there begins to be fulfilled

what the Lord tells us: *“Nothing is concealed that will not be revealed, nor secret that will not be known. What I say to you in the darkness, speak in the light; what you hear whispered, proclaim on the housetops. And do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna”* (Mt 10:26-28).

Just as it falls to me, as precursor, to make this announcement, so too it is my lot to repeat: “Come, Lord Jesus! Amen.”

May God, ONE and TRIUNE, Beginning and End, Father and Mother, Son and Holy Spirit, bless us, and may His blessing remain forever.

José Gregorio Guarepe»

This persecution grew ever stronger, to the point that Monsignor Bernal, Bishop of Los Teques, pressured by the Priest’s Council, felt obliged to dismiss the Pastor and to prohibit the Message from being transmitted to the faithful of the Parish.

On March 7, 1974, the Pastor of the “Divine Will” Parish, José Gregorio, was dismissed, and later on the name of “Divine Will” Parish was changed to another name, in opposition to the “Message to the men of the New Earth” that was being transmitted to the faithful of the said Parish.

In this way, the local Hierarchy of the Institutional Church opposes the “Message to the men of the New Earth,” which has been sent by the Lord as a sign that the evolution of the human being in the knowledge of good and evil has ended, and, therefore, the mission that the Institutional Church has been fulfilling through the ministerial priesthood has come to its end to make way for the priesthood of Jesus Christ: the self-offering, through the denial

of oneself in order to fulfill the Will of God, and man's worship of God in spirit and in truth, regardless of race, nation and religion.²⁵

In response to the invitation of the Pastor J. G. Guarepe, the Salesian Priest Eduardo Trompiz, who had been introduced to me by the same Bishop, Monsignor Bernal, and who –at the Bishop's suggestion and after having obtained the permission of his religious superiors– had come to live with us as a member of the small group of people who were trying to live the Message, writes his testimony as follows:

«February, 1974

I don't know what title I should give to what I am going to write. What I do feel is the impelling need to give my testimony and to openly thank God for having brought me to this environment where only the Will of God is lived; also to declare, once more, that I am ready and willing to give my life in exchange for the grace that has meant for me the encounter with persons who are convinced of an Ideal, imbued with the supernatural contact they have received and continue to receive from God, and, moreover, the grace of being able to observe

²⁵ *«For this reason, when he came into the world, he said: "Sacrifices and offerings you did not desire, but a body you have prepared for me; holocausts and sin offerings you took no delight in. Then I said, As is written of me in the book, I have come to do your will, O God"» (Heb 10:5-7).*

«Jesus said to her, "Believe me, woman, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in spirit and truth; and indeed the Father seeks such people to worship him. God is spirit, and those who worship him must worship in spirit and truth"» (Jn 4:21-24).

closely and carefully the deep humility of the person who is God's instrument and the center of the group, the very person the Bishop has mentioned by her full name.

I can't get over my wonder and astonishment on seeing that the Ecclesiastical Authority has not yet become aware of this very reality which for me has been the only authentic thing I have found in my religious life. Neither the Salesian Congregation to which I belong, nor the Institutional Church, nor any person in my already long life, has been able to offer me such a demonstration of authenticity as I have found here; first, in the person I have previously referred to; then, to a greater or lesser extent, in all those who live with her, who cannot help but receive the supernatural influence that emanates from her.

Nowhere have I seen the Gospel really practiced – only here! Nowhere but here, are the words of Christ a lived reality. Where in the world are the words of Christ to his apostles – “Do not take anything with you on your way, neither staff, nor cloak, nor bread, nor money” – put into practice? Nowhere but here, are these words a reality, and this lies before the eyes of all to see!!! Is it not nowadays a miracle for someone to take the leap of living in the void without the security of accumulated material goods? And the celebration of the Holy Mass is being prohibited precisely in this place of the continual presence of God! Only today do I understand why Christ could be persecuted by his own! What irritates is the contrast between the *authentic* and the *apparent*. A person who cannot accept such a self-surrender in his own life will persecute it in others, because it calls him to task and exposes him before the eyes of the people, who ask: “Why are the others not living this way?”

In this group, which tries very hard to live nothing but the dictates of the Will of God, I am the most aged

person, and as such, as the eldest of the group, I feel the obligation to manifest to the world, like the aged Simeon, and to indicate with my finger, the presence here of the genuine Church of Christ – the Church that revives, that is being born. And I want to make it very clear that anyone who does not partake of this fresh sap that comes to us from heaven (this time through a woman) will remain adhered, like a dried-up branch, to the worm-eaten trunk from which all the sap will be removed. *“Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples”* (Jn 15:6-8). And I add what Simeon himself said: *“He will be for the fall and rise of many in Israel and as a sign of contradiction.”* The Israel of today is the Catholic Church. Everyone who rebels against this sign, which today God is lifting up like a banner, will succumb, in his own spiritual ruin; on the other hand, everyone who renews his spiritual life through this Message, which is from God, will flourish in the Eden of God, because the times are drawing to a close, and we are already entering into the new Era of God’s Justice.

Not without reason am I branded as crazy, crazy because of my thirst for the truth. And I do not give up this title to anyone, since only with this title will I dare present myself some day before the Tribunal of God.

For a long time I have seen, in the comfortable life of a teacher (such as I was functioning in the Salesian Congregation), something like a betrayal of my priestly vocation. So then I embarked upon the apostolate in the parishes, and there too I discovered that I was enslaving consciences with the chains fabricated by others’ con-

sciences, something no generation up to now has been able to bear. I had also lost faith in the efficacy of devotions, because nowhere did I see their fruits. When one day I heard about the apparitions of the Most Holy Virgin of Garabandal, Spain, I did not hesitate, not even for an instant, to go all the way there. What a great surprise it was for me to discover that the hierarchy of the Church, always despotic, apathetic and arrogant in all the previous manifestations (Lourdes, Fatima, etc.), has here shown itself, in addition, cynically hostile, assuming an attitude of disdain. This fact, being evident to me, led me to assume a cautious position in the face of the Hierarchy. "I am on the side of the Blessed Mother," I told myself, "I must do everything possible so that She may triumph." With this disposition of spirit, I traveled all over Venezuela proclaiming all the messages of the Virgin.

What happened to me then, for the sake of my own experience, is what happens to every assiduous hunter who begins to perceive and distinguish the feline footprints of the Beast, even in the heart of what's most sacred, something that filled me with confusion. It was precisely at that moment that God deigned to meet me. I found what today I defend with my life, not because it needs any defense, but rather because, in order for me to receive the Life I am breathing here, I must give my own life: *"Everyone who loses his life shall find it...."*

Eduardo Trompiz»

Father Trompiz died on August 4, 1981 in the "Farm Home The Pilgrims," as a member of the Collectivity of people who have resolved to live the "Message to the men of the New Earth."



I reproduce here my letter that was published in Bulletin No. 4 of the “Divine Will” Parish as an answer to Msgr. Bernal’s question to the Pastor José Gregorio Guarepe: “What is the reason for Señorita Josefina Chacín’s intervention in the Parish?” In this letter, my participation in the happenings of the said Parish is fully explained.

«Dearly beloved brothers in the Heart of CHRIST:

Gladly accepting (because this is what the Lord wishes) the invitation of the Pastor, Father José Gregorio, to manifest through these pages “what God may want,” I address myself to all men and women of good will, and most especially to those persons who have shown themselves to be enemies and call me an “illuminate,” a “visionary,” and so on, because of the Message I am transmitting from the Lord. May God forgive them, for I recognize only one “enemy,” the “spirit of iniquity” (Satan and his own); I consider all men as my brothers, and I have offered my life for them according to the Will of God.

It is not my intention to give any kind of clarification about the happenings related to the “Divine Will” Parish, in which –due to the declarations of Msgr. Bernal and of some of his priests– my name has been mentioned, as it has also been mentioned in the public announcement of Msgr. Bernal prohibiting the celebration of the Mass that he himself had authorized in the house of our residence, which he calls “Biblical Center” because there, as in the houses of other families, we come together to meditate on the Sacred Scriptures. In reality, we do not constitute, nor do we belong to any movement or group distinct from the Catholic (UNIVERSAL) Church of CHRIST. It is not the moment to create additional organized groups, giving them distinctive names, for example, “Biblical Center” or any other name, but rather to collaborate with the existing

groups and institutions so that all of them may be ONE in the WILL of God, according to the Priestly Prayer of Christ. The reason for this letter is to let you all know why I have taken an active part in the “Divine Will” Parish from the moment of its establishment, and why I continue to do so, although I do not officially belong to the said parish.

Everything that has happened WITH and IN this “Divine Will” Parish since its creation is not for me a local, nor even a national event, but rather the manifestation of “*a moment*,” “*an hour*” that is unique in the history of humanity, as was announced to me by the Lord ever since May 10, 1956, in Assisi (Italy), of which I will speak further on: The hour is coming, and is already here! in which the true worshipers will worship the Father in Spirit and in Truth. On what do I base myself for making such an affirmation? It is necessary to start from the beginning:

On Sunday, the 22nd of August of the year 1954, at about eleven o’clock in the morning, while I was in the house of my residence in the “Alta Florida” section of Caracas, the Lord manifested Himself to me as the Being Who “IS”; it was an explosion of LOVE, LIGHT, WISDOM and GOODNESS that took place in the inmost depths of my being, letting me know who He is and who I am: the ALL and the nothingness; it was a “manifestation” that totally changed my life. This “knowing” is not a simple knowledge but rather a *state of consciousness* that has gradually become conscious to my reason, through time, meditation and everyday happenings; in a special way through my contact with the Sacred Scriptures and through the persons who, feeling the same concerns about TRUTH and LIFE, have come into contact with me.

Seeking to nourish my new life with other things that were not of the world known by me, I approached the

Church in order to practice “my” religion. (I must say that previously I did not know my religion; during the first years of my life, until the age of seventeen, I lived in the country where there were no priests or churches. I was baptized eight days after my birth, and I made my first communion at the age of ten, but without getting to understand what I was doing. When I came to live in the city, I used to go to Church only when I had a social interest, and I would receive Holy Communion once a year. I was greatly disappointed by the first contact with “my” church and “my” religion, for I found therein another world similar to, not to say worse than, the world that I had left behind (when I say “world,” I am referring to the spirit of the world where selfish interests reign: the love of money, vainglory, hypocrisy, falsehood, and so on.)

In the year 1956, I went to Rome in order to get to know more closely “my” church and “my” religion, because, whenever I expressed my lack of conformity with the practices that I saw in the church, to the persons whom I considered capable of remedying the evil, they told me that the supreme authority was in Rome, and that this authority was the visible head of Christ. I was hoping, then, to find there something more genuine, more alive than what I had known here, and which could harmonize with the LIFE that had become present within me, which was the only thing that was attracting me. What I could see in Rome, in the Institution, precisely in the Vatican, and in the religious institutions with which I had contact, did nothing else but confirm and increase my disappointment. Only the Eucharist and the Word of Scripture (the New Testament, which at that time I was just beginning to know) exerted a powerful attraction on me. As I was staying in a residence of nuns, I asked the Mother Superior’s permission to spend the nights meditating in the chapel. There, before the

Tabernacle, I would spend most of my time, frequently the whole night, in meditation, since I felt with the Eucharist – with the Host that was in the Tabernacle – a communication that put me in direct contact with the LIFE that was beating in my interior.

One night, while being in silent prayer before the Tabernacle, the Lord manifested Himself to me; this time, I recognized in Him the Risen JESUS CHRIST, who, answering some of my questions about the Church, told me (without words): *“Yes, this is my Church,²⁶ but that which I have let you know about it²⁷ is not my Father’s work, it is the work of an ‘enemy.’ Men are instruments of this enemy; some are conscious of what they are doing, others are not. If I have made it known to you, it is not because you are better than they; you would be worse without the grace that I have given you. And I have let you know these things so that you might surrender yourself totally to the Will of my Father, and might take my word to my own.”*

At that moment I came to know the CHURCH from within (the Divine Reality), and from without (the human reality), and I felt such a great love in my heart, for all the souls, that it enkindled my bosom, and the force of this love was violently impelling me, amidst tears, to offer myself unconditionally to the Divine Justice so that the genuine CHURCH that He had made known to me, might be manifested in the souls (in men). I recognized this “Divine Justice” as being Love par excellence, very different from man’s justice.

On the 10th of May of the same year (1956), I was making a retreat, by the Will of the Lord, in the residence of the

²⁶ I saw a multitude of people, without distinction of race, etc., who had a glowing light in their hearts.

²⁷ The worldly spirit that I was seeing in the Catholic Church.

Convent of the Franciscan Missionary Sisters of Mary, in St. Mary of the Angels, Assisi. It was the eve of the Ascension; after saying my prayers, I could not fall asleep. Suddenly I felt a gentle breeze that invaded the whole room. The two doors were closed, and the room did not have any windows. There came to be a brightness in the whole room and, above all, in my soul, and I heard within me a “voice” that said to me:

“See who you are.” And I saw myself so tiny that I felt I was nothing.

Once again the “voice” said to me:

“Have you seen yourself?... Well, then, do not forget it.”

And after a few moments, I “saw” two figures dressed in white (a dazzling white), who, approaching me, said to me:

“By will of Him who was, who is, and who will be, come.”

And they took me to where there was a most beautiful, indescribable woman, all dressed in white, a dazzling white. With a smile, she took me by the hand, followed by the first two figures (the ones who had brought me there) and others who were with her. She took me toward a resplendent light that had the form of a triangle and the color of the sun when it is setting; it was emitting rays of all colors. Many voices could be heard and I could hear a “voice” saying:

“This is the beginning and the end; it is the Father and it is the Son, because it is one Spirit.”

And other voices were saying:

“Holy, Holy, Holy is the Lord, God of Hosts, the heavens are filled with the majesty of your glory.”

The light flooded me completely, and I saw everything clearly. I saw many dwelling places along the sides of the triangle, and in the front part a large one that was closed. Showing me the first dwelling place, all filled with light and in the center of which was a lamb, a “voice” said to me:

“This is the Lamb who, by his own will, is confined here until all his children are saved.”

In this Lamb I recognized the Eucharistic Host confined in the Tabernacle.

Then I was shown the second dwelling place where there were many people dressed in white with palm branches in their hands, and the “voice” said to me:

“These are the ones who have shed their blood for the Lamb: they remain here until the number of their brothers is complete.”

Today I interpret these to be the martyrs, the persons who have died to themselves, becoming living victim-hosts, like Jesus, fully consecrated to the Divine Will. These are represented in the apostles.

And I was shown the third dwelling place where there were many divisions, and the “voice” said to me:

“These are the children of the Lamb who have not yet finished fulfilling their mission (have not finished dying to themselves) and wait for the arrival of the hour.”

I interpret these to be the saints, the persons who in this world have worked (have realized works) according to the Will of God, but who did not get to die to themselves, have not given “their blood” for the Lamb. These are represented by the seventy-two disciples.

And upon our passing by the middle dwelling place, the “voice” said to me:

“This is the dwelling place prepared for the Lamb, where no one has yet entered; happy are they who, when the hour strikes and its doors open, are with the Lamb (have died to themselves) and witness his entry.”

Upon our arriving at the other side of the triangle, the “voice” said to me:

“Look at these dwelling places and keep to yourself what you have seen, because this is the entrance of the Lamb.”

Then I was shown a roundness, and the “voice” said to me:

“This is how it is: write and draw what you have seen and how you have seen it.”

I saw a roundness illuminated in almost all its parts by the rays of light emitted by the triangle that I had seen before. There were in it many paths and all of them were converging toward the triangle (I recognized that these many paths represented the different religions). But none of the people who were going along these paths could get to the triangle without passing through a path that was narrower than the others and which was to be found toward the center of the triangle and in the middle of the path closest to it; it was, as it were, the entrance door (this path narrower than the others is the denial of self, the path of the Cross, which is the renunciation of one’s self in order to fulfill the Will of God; the path closest to it is the love for one’s neighbor and one cannot get to the former path without passing through this one).

All the paths were full of gold-colored stones, which were an obstacle for getting to the door (these stones represented the attachment to material things, vainglory, etc., especially the attachment to money). These stones came out of a number of bags attached to a fishhook pulled by a string that was held by a horrible animal with many heads, who roamed

through the roundness accompanied by many soldiers disguised in every way (I saw represented in these disguises all the attractions of the things of this world and I understood that all things that distract man and separate him from his Divine reality, God—even those that seem to us to be the best and most wholesome—are a temptation of Satan). This animal (representation of the spirit of iniquity, Satan) and his soldiers (these “soldiers” represent all the human beings who, by accepting Satan’s temptation, identify themselves with him and propagate his works) were gleeful to see how the inhabitants of the roundness were falling into their nets. They were especially concerned about guarding the wider path that was closer to the triangle, where, with the piling up of the stones, those who were going along this way did not see the light that illuminated them from above, because they were blinded by the smoke emitted by the little stones (this wider path, which was to be found closer to the triangle, I recognized that it represented the Catholic Religion). Some who were going along this path and who could still see the light that was coming from above kept to the sides because they were afraid of the animal’s soldiers, who were guarding the stones and baring their teeth at them, so that they would not alert the others to get them to remove from the main path the stones, which was what was blocking the entrance to the paternal house (this “paternal house” was the true spirit of the Gospel, on which the Catholic Religion had been founded). This created a great confusion among all the inhabitants of the roundness and, though having the light (the Gospel), they could not see, thus going backward (toward the spirit of the world), while believing they were going forward (they believed they were going forward only because they called themselves “Christians” and knew or preached the letter of the Gospel).

Then I was again shown the roundness, and the “voice” said to me:

“This is how it will be: write and draw what in the dark you have seen, and what in the light you have understood, keep secret in your heart until the hour and the moment arrives; whoever has eyes, let him see; whoever has ears, let him hear.”

I saw one part of the roundness, for the other part had disappeared. The part that I saw was radiant with light, set within a heart, and in it all those who had not followed the animal with the seven heads.

And the “voice” said to me:

“Do you want to see where the animal and his own are?”

And what I then saw was so horrible that it made me shudder, and I did not want to look anymore.

And the “voice” said to me:

“Again, you will be taken back to where you were, and you will be what you were; do not forget what you have seen and what you were, if you want to be what you now are.”

And again I felt as tiny as nothing.

Now then, at the very moment I learned of the creation of this “Divine Will” Parish, I understood that this was the sign I was waiting for in order to know the “hour” and the “moment” in which what I was given to understand “in the light” has to be *revealed* (manifested), and in order for one to get to know it, a change of life is necessary, by a true conversion to God, obeying His Will. It is not, then, a matter of following or adhering to a person or persons, or of joining any movement; neither is it a “personal and private initiative,” as Msgr. Bernal says in his official announcement; it is, rather, a Message from the Lord that must be known throughout the whole world *for a personal*

and definitive decision, which will become *manifest* in each one on the last day. Neither is it a question of a simple “Parish,” limited by a jurisdictional circumscription that can have an earthly creature as its head. It is indeed a matter of an entire PEOPLE OF GOD, all over the world, who have JESUS CHRIST ARISEN as their head, who free themselves from the subjection to the creatures in order to *submit themselves* to the CREATOR. Today it bears the name of Parish (here) because the circumstances have so required it and God is working through these circumstances; if, however, the ecclesiastical authority opposes it, it will cease to have the name of “Parish,” but the “PEOPLE OF GOD” will continue on its way – as is already decreed by this very Divine Will – without human boundaries. When the Lord began to manifest Himself to me, I thought that the things He was revealing to me were only for me. But in the year 1963, in the month of March, while I was, by Will of God, in the house of Martín and Margot Stolk, “Kariven,” along with Nicolás and Graciela De Castro and Father Clemente Gutiérrez – we were making a retreat with Fr. Clemente before our consecration as “slaves of Mary” – the Lord let me know that I should speak of “His” things to these people; and not only He, but also the Blessed Virgin manifested herself to me, when I least expected it, letting them know about these things. Ever since then, I knew that I was only an “instrument” of the Lord and that all I was receiving, I had to transmit to the persons *whom the Lord Himself* would send my way. This is what He told me:

“...You are to be in a vertical position, which entails being in the infinite, so that from there the current coming from the CREATOR may pour forth on all creatures, without any distinction made by you, who are the instrument – distinction that my Father makes, that I alone make.

Yes, a difficult position: one extremity in the infinite and the other extremity in the void, without any support on earth, because any support is an obstacle that will stop the current."

"...You do not belong to yourself, nor do you belong to any creature; you belong totally to Me, acting from Me according to My wish and Will in the souls whom I Myself choose...."

On the 10th of April 1965, I was, by the Will of the Lord, in Avila (Spain). On the night of that day, Saturday, eve of Palm Sunday, I was very tired from the long trip, and I went to bed early, before nine. At two o'clock in the morning, I awoke invaded by the light of the Lord. In that light, I had a clear understanding of the journey of the souls from the moment they come into this world, their thirst for happiness, and the dangers to which they expose themselves seeking this happiness where it is not.

Even though it was a little cold and I didn't feel like getting up to write what I understood, I could not remain in bed and had to write. (What I wrote were the verses or stanzas of the journey of the soul, as it appears in the book "*I, in Christ Arisen*.) Between the understanding I had and the writing, almost two hours had passed, for the love of God invaded me even to the pores of my body and my whole soul, and with each understanding, I could do nothing but offer myself and pray in thanksgiving and praise to His infinite Justice and Goodness.

When I thought it was all over and was getting ready to sleep, I felt the presence of St. Theresa of Jesus and St. John of the Cross. This was not a corporeal presence that I could see with the eyes of my body. It was a spiritual presence, but very real, and I perceived it with my soul, if it can be said in this way. They said to me – I believe it

was St. John of the Cross:

"It is God's Will that you write what you have understood."

Neither was this a voice that I could perceive with my ears; it was, rather, a comprehension from within. I understood that he was referring to an explanation of the verses or stanzas that I had written under the light of the Lord, and that I should also write their explanation as I had understood it (which I did from that very day, and I finished in Madrid on Easter Sunday; it is the little book *"I," in Christ Arisen*, which was presented by the Franciscan Father José Barriuso and published by the Custody of the Holy Land, in Jerusalem, in 1967).

St. Theresa spoke to me of the Carmelite order reformed by her. She told me that the order was very lax, that the world was inside the cloisters, that they had remained with many external things but had almost totally forgotten the spirit; that some were thinking of a new reform to remedy the evil, but that this would not happen because the true reform needed in all the church is personal, of each one; that this was why a universal purification would come; that the pure Gospel must be LIVED... When she told me this, in an instant, I saw something like a very clear, immense river. This river or this water sprang forth from the cross. From this river something like channels came forth, but I saw that all of them were almost dry, that in each one of these channels there were only a few puddles of water where some little fishes were jumping about. I understood that these channels represented the different religious Orders, for I saw all their founders in them. I understood the significance of the little puddles of water to be what in those Orders was left of the Spirit of the Gospel, which is the only positive thing in the eyes of God (that is: the denial-

of-self); the little fishes signified the souls who were living it or desired to truly live it.

I saw that from the center of the cross, source from which the river was forming, there came forth a trickle of water that made its way in the midst of those branches or channels that had dried up, but which at the end was left as if stifled, for dry channels, like the others, developed from it. I understood that this trickle of water, which made its way among the channels, signified the “message” that Francis brought to men, the Spirit of the Gospel, what he called “Lady Poverty.” I did not see St. Francis among the founders; it was as if his “person” became lost in this trickle of water, becoming buried in the cross when he understood what men were doing with that Order, which was no less than the Lord’s Message to all men and to the whole Church. This is why the trickle of water remained without drying up, like an “open way” for the salvation of the Church Militant (the souls who are on the path of purification, no matter what religion they belong to; this is what I understand as the “Church Militant”). It was the Justice of God’s Love for what Francis had accomplished, his fidelity to God. I understood in an instant what happened in the soul of this man and how he was “absorbed” by the Crucified. It seems as if that Cross attracted him and buried him in its innermost. I do not know how to express this mystery of God’s Love with a soul who gives herself completely.

In an instant, for all this was happening all at once, in a most clear and detailed understanding – a lived-experience more than a simple understanding – but with the rapidity of lightning, that is, without time or distance, I saw or understood that all the founders of the different religious Orders recognized in St. Francis something like an example or guide for their Orders. And I understood that all of them directed toward that trickle of pure water

(“Lady Poverty,” the Spirit of the Gospel) those puddles of water with the little fishes that were in their channel, so that, through it and like Francis, they might become lost in the Cross (the death-to-self). For a wave of mud, like lava from a volcano, coming forth from the earth (this earth represents man’s reason), was sweeping down like an avalanche upon all the channels (the religious Orders). I understood that this mud signified the “spirit of the world,” wielded by the man of iniquity, the ANTICHRIST (the “wolf with sheep’s clothing”; this signifies that it treats of a person or persons who “clothe themselves” with the word of God, but they do not have the Spirit of this word: it is a dead letter), which aimed at the Church Militant, directly at the souls consecrated to God, *and it was coming by means of the “authority.”* I saw that from these souls who, annihilating themselves, became lost in the Cross, identifying themselves with it through this trickle of water, “Lady Poverty,” a fountain of “living water” would spring forth – the most pure CHURCH, as the Lord wants it, totally nourished by the Holy Spirit and guided by the Lord Himself.

Everything else I understood are the same things that the Lord has made known to me with respect to the Church and which are gathered together in the different books of the Message. All this happened from two o’clock in the morning until six. When the clock was striking the hour, I was returning to the reality of this world, because before this it seemed that, although my body was here, I was not. One of the things I understood was that all habits, distinguishing marks, robes, etc., of the religious life should be done away with; that the souls consecrated to the Lord must have only one habit: His LIVED Gospel; their Spirit would distinguish them from other people. I also understood that in order to adore God in spirit and in truth, every impediment that might keep

us from this adoration of God in spirit and in truth had to be eliminated.

And this, brothers, is what God Himself is accomplishing in the “Divine Will” Parish.

I do not ask you to believe what I am saying to you, for everyone bears the truth in himself. Those who are of the TRUTH will believe, not because I say so, but because they will perceive within themselves the echo of my words. It is not I who can bear witness to the truthfulness of my words, nor can men bear witness to my life, only God can do it, and He will do so when the moment arrives. As for me, I have nothing else to do but be faithful in the fulfillment of His Divine Will and, by His grace, this is what I do ever since He Himself gave me this name:

[Signed] *la esclava del Señor.*»²⁸



Although the Message of the Lord has been rejected, in Venezuela, by a part of the local Hierarchy of the Institutional Church, the Religious Orders still had the opportunity of receiving the Message in order to consummate their choice.

In the year 1966, fulfilling the Will of God, I traveled to the Holy Land, where I met Fr. José Barriuso, a Franciscan of the Custody of the Holy Land, and I showed him, as I had understood in the Lord, the Drawings I had made and some of my writings explaining their contents. Fr. Barriuso expressed an interest in them and encouraged me to publish them in book form, and I, seeing it in the Lord, delivered them to Fr. Barriuso who obtained the

²⁸ Bulletin No. 4 of the “Divine Will” Parish, November 1973-February 1974.

permission of his superiors in order to publish them with the Imprimatur, after a detailed study of their contents and their conformity with the Doctrine preached by the Church; the study was made by the designated persons. These books were presented to the public under the responsibility of Fr. José Barriuso.

Later on the Message was presented to the Custody of the Holy Land by the Fathers Angelisanti, Barriuso and Napoli, and it was received with openness, as can be read in the documentation of *A Case of Conscience*,²⁹ specifically in the letter dated May 30, 1976, written to me by Father Raffaele Angelisanti, in which he transmits the position of the Custody in relation to the publication of the book *The "New Earth" of the new man* and the diffusion of the Message:

«[...] To a specific question of mine as to whether the Custody believed its participation sufficient by the fact that it was allowing three of its religious to concern themselves with the printing and spreading of the Message, I was told that such authorization, even though positive, was considered too small and almost insignificant. The Custody, through the Discretorium, deems it opportune, even necessary, that it have a greater participation in the responsibility for publishing the Message, presenting the book as edited by the Custody of the Holy Land itself. In order to do this, however, it believes it is expedient that the following two conditions be agreed to:

1. Have the book read and examined by Fr. Vittorino Joannes, Franciscan of Milan, co-responsible for the spiritual publications of the Custody, and obtain from him

²⁹ J. R. Guillent Pérez, *A Case of Conscience* (Documentation and Essay) Santa Fe: Action and Life Publications, 1985.

a written statement to this effect, and this in order to conform, at least in part, to the usual practice followed by the Discretorium of the Holy Land in similar circumstances.

It should be kept in mind that the authorizing of such a reading does not imply censorship, the Discretorium having repeatedly stated that it has the utmost confidence in the persons who in some way have collaborated in the preparation of the book.

2. Given the present economic-financial situation of the Custody, engaged in many and burdensome works of a social nature, the Custody would participate with a contribution for the printing of the book, letting others as well contribute to the diffusion of the Word of God.»³⁰

After having consulted the Lord, I accepted the conditions proposed by the Custody, and I informed Fr. Raffaele of my acceptance, which he was to transmit to the Father Custos.³¹

In January of 1979, Father Barriuso, by means of some Mexican friends, delivers a letter to Pope John Paul II on the occasion of the Pope's visit to Mexico, along with the Spanish edition of the book *The "New Earth" of the new man* and other books of the Message.³² In August of 1979, Father Angelisanti sends the Pope the Italian edition of the same book, introducing it with a personal letter.³³ The answer of the Sacred Congregation for Religious and for Secular Institutes, sent through the authorities of the Franciscan Order, manifests a total rejection of the contents

³⁰ *Op. cit.*, Doc. 10, p. 108. Cf. Doc. 29, letter of Fr. Raffaele Angelisanti to the Father Custos of the Holy Land, pp. 180-181.

³¹ *Op. cit.*, Doc. 11, pp. 109-110.

³² *Op. cit.*, Doc. 30, p. 185.

³³ *Op. cit.*, Doc. 38, p. 201.

of the book.³⁴ All that concerns the presentation of the “Message to the men of the New Earth” to the Religious Authority of the “Institutional” CHURCH, represented in the Franciscan Custody of the Holy Land, has been documented with great details in the book *A Case of Conscience* already cited.

The Custody of the Holy Land, in spite of its undeniable initial openness, began to close itself more and more to the “Message to the men of the New Earth” until it manifested its open opposition on the occasion of the petition of the Fathers Angelisanti, Barriuso and Napoli to retire to the house of the Milk Grotto, in Bethlehem, in order to live together the “Message” in conformity with the Gospel of Our Lord Jesus Christ.³⁵ The Custody granted them, as a concession, the opportunity to carry out this experience, but on the condition that they had to separate themselves from the “Message” and abstain from propagating its doctrines.³⁶ This concession was obviously rejected by the Fathers who had made the petition, and so this chapter of the Custody of the Holy Land in relation to the “Message to the men of the New Earth” came to a close. Subsequently, the three Franciscan Fathers, Raffaele Angelisanti, José Barriuso and Giuseppe Napoli, decide to separate themselves from the “Ecclesiastical” INSTITUTION in order to continue their Religious vocation –to live the Gospel of Jesus Christ according to the Will of God– by striving, as members of the Collectivity that resides in Venezuela, to put into practice the Ideal of life contained in the “Message to the men of the New Earth,” exemplified in the messenger.

³⁴ *Op. cit.*, Doc. 43, p. 231.

³⁵ *Op. cit.*, Doc. 42, pp. 223-225.

³⁶ *Op. cit.*, Diary page of June 16, 1980, p. 275 and Doc. 53 (Official answer of February 6, 1981), pp. 281-283.



After all justice has been fulfilled in relation to the “Institutional” CHURCH, as Hierarchical Authority and as Religious Authority, it is evident from the results that the Universal Church of Christ, beyond any Institution, is composed of *individual* souls: all the persons –without distinction of race, nation or religion– who, renouncing all forms of egoism and the egocentric spirit of the world, orient themselves to the fulfillment of the Will of God, letting the living Christ reign in themselves, in order to affirm their liberty in their true Being, the only one who “IS.”

To You alone, O Lord, be all honor and all glory!

III

QUESTIONS AND ANSWERS

on Part One

1. *What difference do you see in practice between the “Ecclesiastical” INSTITUTION and the “Institutional” CHURCH?*

The difference I see in practice between the “Ecclesiastical” INSTITUTION and the “Institutional” CHURCH is that the “Ecclesiastical” INSTITUTION is a juridical entity, without a personality of its own, which leans on the faith of the persons who submit themselves to it; and the “Institutional” CHURCH is made up of the persons who, because of their faith, or as a matter of tradition, orient themselves to God, following the doctrine of the men who, having had a vital experience, have made their faith a reality – for example, the followers of Jesus Christ – while leaning on the “Ecclesiastical” INSTITUTION, because, in their unconsciousness, they believe that it represents the spiritual reality they believe in, thereby giving a personality, in this world, to the spirit contrary to their faith, which does not have God as its center but rather the egoistic-self: “egocentric spirit.”

2. *Why do you think it is said in the text that the “Ecclesiastical” INSTITUTION, and not any other Institution, is the work of the Iniquitous one?*

The text says that the “Ecclesiastical” INSTITUTION is the work of the Iniquitous one because it is the work of

those men who, due to their ambition for power and human glory, have consciously accepted the egocentric spirit of the angel, Satan, who, acting in them, tries to subject people's conscience and liberty, making a reality the temptation: *«You will be like God, knowers of good and evil.»*

3. *Why do you think the text refers to the Iniquitous one and not to Satan, as the spirit contrary to God is usually called? What difference is there between Satan and the Iniquitous one?*

The text refers to the Iniquitous one and not to Satan because the Iniquitous one is the egocentric spirit of the angel, Satan, *incarnated*; it is the spirit accepted by the men who try to take God's place in souls, arrogating to themselves the power over people's conscience, claiming to be knowers of what is good and evil for everyone, a power that only belongs to God.

Satan is the egocentric action of the angels, the "egocentric spirit"; the Iniquitous one is this same spirit as incarnated in the men who affirm themselves in themselves, which spirit acts through them; this is the man of iniquity of whom Jesus speaks in the Gospel and who will manifest himself in the world, taking the place of Christ: the Antichrist.

4. *According to you, why does the Iniquitous one pass himself off as Christ and not as God directly?*

The Iniquitous one passes himself off as Christ, and not directly as God, because Christ is the activity of the Divine as "Word," the Activity of the Being who "IS" in the Only Begotten, on Whom the Human Nature and, through it, the whole Creation depends. The soul, in the

human being, is the Human Nature, the psychic, substantially united to the Divine, the Divine Nature. The angelic action is the activity of the psychic, of what is merely natural in the human being. The angel pretends to take the place of God in the human soul because he has cooperated in the creation of the psychic body. The angel, being unaware, from the beginning, of the presence of the Only Begotten in the human soul, unconsciously appropriates to itself the activity of the Divine, which is Christ, on whom he himself depends, failing to recognize, because of his pride, the presence of the living God, the Only Begotten, in the Human Nature. The human being who accepts the same pride of the angel, taking the place of God, is unaware of the Presence and Assistance of God in his human nature and affirms himself in his merely natural being, the self; being opposed to the Only Begotten and to His activity, he turns out to be Antichrist, since he is moved by the egocentric action of the angel and not by the Holy Spirit, who is the activity of the Only Begotten, as “Action.” Jesus and all those who do the same as he did –deny themselves as far as their egoistic-self is concerned, making way for the activity of the Divine in themselves– are the Body of the Only Begotten, the Work, the Man in whom God manifests Himself. Whereas the human beings who affirm themselves in the human end up being the body of iniquity, the body of the angels who reaffirmed themselves in themselves, disregarding their true Being in the Only Begotten.

5. Why do you think it is said that the spirit that manifests itself in the “Ecclesiastical” INSTITUTION needs to lean on human beings in order to obtain a personality? Do you think that the spirit, in itself, has a personality?

The spirit that manifests itself in the “Ecclesiastical”

INSTITUTION needs to lean on human beings in order to obtain a personality because it is not in itself a “person”; it is the activity of the angels, and the angels acquire a personality in the human being, because he is a free being that bears in himself the Being who “IS” in the Only Begotten, from Whom the true Personality originates. The spirit alone, which is the action of the angels through their works, of itself is nothing; the human being is the one who, for bearing in himself the Being, gives the angel a personality by identifying himself totally with his spirit, being its incarnation.

6. Why do you think it is the “Ecclesiastical” INSTITUTION that represents the Antichrist, and not any other Institution?

It is the “Ecclesiastical” INSTITUTION that represents the Antichrist, and not any other Institution, because it is the only one that takes the place of God, passing itself off as Christ and appropriating the conscience and liberty of the human beings who adhere to it. The other Institutions take the place of men, who maintain their freedom of conscience.

7. Why do you think it is said in the text that the “Ecclesiastical” INSTITUTION is irredeemable?

It is said in the text that the “Ecclesiastical” INSTITUTION is irredeemable because the human beings who affirm it, consummating their power of choice in the egocentric spirit, have consciously rejected Christ, the “Word” in the Only Begotten, as well as His “Action,” the action of the living God in their own souls, the Holy Spirit, the only one who was able to redeem them from this egocentric spirit,

which in itself is condemned for not having as its center the one and only Being who “IS.”

8. Why, according to you, has God permitted the subsistence in this world of the “Ecclesiastical” INSTITUTION, although it is irredeemable?

Although the “Ecclesiastical” INSTITUTION is irredeemable, God has permitted its subsistence in this world, because human beings, during the process of their evolution in the knowledge of good and evil, are, out of Divine Justice, directed egocentrically by the angels in accordance with the temptation accepted by man in Paradise. This “knowledge of good and evil” is the energy of the angelic action that forms part of the psychic compound of the human being and gets him to act through his natural faculties – senses, instincts, reason, etc. – in which it manifests itself. This energy is neutral in the human being, but the human being, since he has a free will, can accept it either as good or as evil, and later on, as God or as the egoistic-self.

At a certain stage of his life, the human being naturally tends to seek God – a superior Being in whom he can consummate his power of choice – so as to fill the emptiness produced by his merely natural life, but those men who have accepted the temptation to be “like God” manifest their egocentric orientation by seeking to fill this “emptiness” through the “Ecclesiastical” INSTITUTION in order to have power over the liberty and conscience of the human beings who orient themselves to God; some do so unconsciously, seeking the good of souls, while others do so consciously in order to affirm their ambition for power and glory, which they have been accepting through their actions. The souls who in their faith are oriented to the

“Ecclesiastical” INSTITUTION find, in the Doctrine it preaches, the Superior reality that can fill the emptiness and dissatisfaction they feel in what is merely natural; that is why God permits this to be so, until they attain the consciousness of what “is” and of what “is-not.” This is what Jesus says in the parable of the wheat and the weeds, that if the weeds are taken away ahead of time, the wheat can also be lost. It would be as if, along with the error, one would, ahead of the time,³⁷ take away the truth that these souls have found in the “Ecclesiastical” INSTITUTION and which nourishes their faith, before they have experienced the activity of the Divine, the living God, in themselves the Christ. They would remain in their emptiness and would lose the faith that was sustained by their belief in the “Ecclesiastical” INSTITUTION. God has also been working through the “Ecclesiastical” INSTITUTION in the souls who, with faith and sincerity, seek Him within it.

9. Why do you think it is said that the moment is arriving, and is already here? What is it that marks this moment?

What marks this moment is the consummation of the human beings’ evolution in their self-knowledge. It is said that the moment is arriving, and is already here, because it is evident that human beings have arrived at the culmination of their “knowledge of good and evil”: both those who become conscious of this “good and evil” in themselves and, feeling the emptiness of this “egocentric world,” long for something higher, renouncing themselves, as well as those who remain in the unconsciousness of the egoistic-self and,

³⁷ It refers to the “Time” that Divine Justice has given to “man,” the Human Nature, for his evolution in the “knowledge of good and evil,” after having accepted the temptation of the angel in Paradise: «*You will be like God, knowers of good and evil.*» It is the time of the Will of Permission.

seeing this “good and evil” outside of themselves, want to straighten out the world with the pretension to be “like God,” affirming themselves in themselves.

The former, experiencing the indigence proper to the human being, which they verify by feeling the emptiness of this world, yearn for “Something” superior to themselves: the consciousness of the All and the nothingness that is emerging in the conscious part of Humanity; the latter, on the contrary, are led by this same indigence to transfer their brain to machines with the purpose of making up for the errors due to their human imperfection, and this opens the way for their affirmation in the egocentric-self, since they feel powerful and self-sufficient, even to the point of denying the necessity of God – His Presence and Assistance.

10. How do you think one can make this choice between God and the creature?

This is a choice that the human being is in the process of making during the different stages of his evolution. In his childhood, he chooses by obeying or disobeying his parents, teachers, guides, etc. Afterwards, he chooses between good and evil according to his knowledge. Later on, he chooses between conscience and convenience, faith and reason, God and the creature, the Divine and the human, giving priority to the Divine above the human way of thinking, or vice versa. Jesus gives us a clear example of this when Peter tells him not to go to Jerusalem because he might be killed, and he replies: *«Get behind me, Satan! You are an obstacle in my path, because you are thinking not as God thinks but as human beings do.»* He is letting Peter know that when a man knows the Will of God, this Will is above the human way of thinking and feeling, and that Satan has the power to tempt man through these

merely natural, human sentiments.

11. *How do you interpret the statement that the “Ecclesiastical” INSTITUTION is the seat and body of the Iniquitous one?*

The “Ecclesiastical” INSTITUTION is the *seat* of the Iniquitous one because the spirit of iniquity lives and manifests itself in it, attracting with its power all the mighty ones of this world, who see in it a superiority because of its permanence and its temporal victory over its enemies.

It is the *body* of the Iniquitous one because it is sustained by the human beings who have identified themselves with this egocentric spirit, affirming their liberty in themselves, through their acceptance of the attributes of those angels who coveted power and glory, making themselves like God, and they will be their incarnation.

12. *According to you, how is the “Ecclesiastical” INSTITUTION going to consummate, at this time, its iniquity?*

The “Ecclesiastical” INSTITUTION, in those of *its representatives* who have affirmed themselves in themselves, will consummate its iniquity by going against the Holy Spirit who will, *at this time*, manifest Himself in the human beings who, denying themselves, affirm their liberty in the Will of God. As Christ, the “Word,” the Logos, manifested Himself in the Man, Jesus, so too the “Action,” the Holy Spirit, will manifest Himself in the “Woman,” his Body, the Church. Definitively, it means to go against the same Christ in His Holy Spirit, who formerly manifested

Himself as the “masculine” and now as the “feminine.” “The sin against the Holy Spirit will not be forgiven, either in this age or in the age to come.”

13. Have you had any experience of, or have you heard about, the “Ecclesiastical” INSTITUTION acting as such, in a negative or a positive manner, for whose actions the persons who have acted in its name have not assumed their personal responsibility?

The most striking negative attitude of the “Ecclesiastical” INSTITUTION that I know about is the Inquisition, in which the responsibility for the errors committed is afterwards attributed to the human failings of individual persons, whereas the “Ecclesiastical” INSTITUTION is left unscathed, free from any blame for men’s actions.

Examples of the positive acting of the “Ecclesiastical” INSTITUTION could be the preservation of the Sacred Scriptures, the Evangelization, and the works of charity that are carried out by the persons who represent it but which are credited to the “Ecclesiastical” INSTITUTION; the opposite of what is done in relation to the negative attitudes.

14. According to you, how can the souls of faith and good will – human beings without distinction of race, nation or religion – who form part of the “Institutional” CHURCH, including its leaders, free themselves from the INSTITUTION they belong to?

The souls of faith and good will who form part of the “Institutional” CHURCH, including its leaders or representatives, can free themselves from the “INSTITUTION” if, becoming aware of the unconsciousness in which they have

lived, they make themselves independent of it, in order to orient their faith, or their religious vocation, directly to the living Christ in themselves, whose Spirit will redeem them from their egoistic-self, so that they may fulfill, at every moment, the Will of God.

15. It is said in the Lord's message that only God knows who are the persons responsible for having surrendered themselves to the spirit of iniquity, consciously accepting in themselves his attributes. What do you think are the attributes of the spirit of iniquity?

The attributes of the spirit of iniquity are the same as those of the egocentric spirit: spiritual pride, ambition for absolute power over others' consciences and liberty, and love for human glory.

16. What is meant by "Institutional" CHURCH? Do you think that only the persons who belong to Religious Institutions can be church?

The expression, "Institutional" CHURCH, refers to the people who are members of an institutionalized Religion; however, not only these people are church but also any human being whatsoever – without distinction of race, nation or religion – who has attained the consciousness of the Divine or the presence of God in himself and acts accordingly, fighting against his egoism and striving to give the primacy to God in order to fulfill His Will.

17. When can it be said that a person is confirmed as Church?

It can be said that a person is confirmed as Church when he has overcome in himself all forms of egoism and orients himself irreversibly to his Being, by placing his self at the service of God, giving the primacy to Him in order to fulfill His Will.

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