

## *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 or Catholic Institution,” an entity that considers itself

\* 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.]

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.<sup>1</sup>

In its concrete, progressive realization in time, the Church is the re-union of all the human beings, regardless of race, nation or religion,<sup>2</sup> 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

<sup>1</sup> Eph 1:4-14; Rom 8:28ff.

<sup>2</sup> «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).

themselves be moved and vivified by the Spirit of Christ,<sup>3</sup> 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.<sup>4</sup>

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,<sup>5</sup> at the service of the prince of this world.<sup>6</sup>



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

<sup>3</sup> «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).

<sup>4</sup> «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).

<sup>5</sup> Cf. Col 2:13ff, 18ff; Gal 3:19; 4:3.

<sup>6</sup> «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).

forms with which it has been clothed, inevitably opposes, in a head-on way, 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.<sup>7</sup>

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?<sup>8</sup> 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

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

<sup>8</sup> *«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).

personal and collective. Only by presupposing such a faith or openness toward the Transcendent do these questions have a 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.»*<sup>9</sup>

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

<sup>9</sup> Gen 3:5.

now consciously opposes these new demands, becomes satanic.<sup>10</sup>

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:<sup>11</sup> 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,<sup>12</sup> 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

<sup>10</sup> *«He turned and said to Peter: Get behind me, Satan! You are an obstacle to me. You are thinking not as God does, but as human beings do»* (Mt 16:23).

<sup>11</sup> *«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).

<sup>12</sup> *«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).



rather in the “new creature,” the “new man” that is in the process of gestation in a person’s inner depths<sup>13</sup> and which is manifesting itself 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.”<sup>14</sup> 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.”<sup>15</sup>

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 be-

<sup>13</sup> *«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 on the new self, created in God’s way in righteousness and holiness of truth»* (Eph 4:22ff; cf. 2 Cor 5:17).

<sup>14</sup> *«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).

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

tween God and man's conscience.<sup>16</sup> The "Ecclesiastical Institution," then, 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.<sup>17</sup>

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.»*<sup>18</sup>

<sup>16</sup> *«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).

<sup>17</sup> *«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).

<sup>18</sup> 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*

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 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,

*good seed in your field? Where have the weeds come from? He answered: An enemy has done this» (Mt 13:27f).*

Jerusalem and Babylon, two “cities” with the countenance of a woman,<sup>19</sup> two mysteries that envelop man as liberty from his most remote, hidden origins: the “*mystery of His Will*”<sup>20</sup> and the “*mystery of Iniquity*.”<sup>21</sup>

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

*«On her forehead*

*a name was written: Mystery....»*<sup>22</sup>

GIUSEPPE NAPOLI

<sup>19</sup> Chapters 21-22 and chapters 17-18 of the Apocalypse.

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

<sup>21</sup> 2Thes 2:7.

<sup>22</sup> Apoc 17:5.

# 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.<sup>23</sup>

*This is the Word of the Lord.*

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

## QUESTIONS AND ANSWERS

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.”

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, 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.

*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.

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.