



I do not Pray for the World

I DO NOT PRAY FOR THE WORLD

MEDITATIONS

by

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la esclava del Señor

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Meditaciones de *la esclava del Señor* [the slave of the Lord]

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«I pray for these, I do not pray for the world» (Jn 17:9), said Jesus. Why does he not pray for the world? Because, as St. John says: *«The whole world is under the evil one»* (1 Jn 5:19); *«Do not love the world or the things in the world. The love of the Father is not in those who love the world; for all that is in the world – the concupiscence of the flesh, the concupiscence of the eyes, the pride of life – comes not from the Father but from the world. And the world and its concupiscence are passing away, but those who do the will of God live forever»* (1 Jn 2:15-17).

Jesus also said: *«I did not come to condemn the world but to save it»* (Jn 12:47). If he came to save the world, why does he not pray for it? Because the world that he came to save is the world of souls, not the psycho-physical world built by the egocentric spirit that men have accepted. He came to save souls from this spirit of iniquity that dominates in the world, giving his Holy Spirit to those who have believed and continue to believe in his Word, embodying it in their lives by denying, in themselves, the appetites of the egoistic-self. This is why he says: *«If the world hates you, be aware that it hated me before it hated you»* (Jn 15:18). He also said: *«The prince of this world is coming, and he has nothing in me»* (Jn 14:30).

The Christ – Divine Nature's Activity, the Holy Spirit – manifested in the human being of Jesus for his life of self-

denial, came and is coming to liberate, from the action of the evil one, the Human Nature, assuming it in Jesus, as well as the human beings who will be integrated into him: *«If anyone wants to come after me, let him deny his very self, take up his cross each day, and follow in my footsteps...»* (Lk 9:23). *«Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a dove. And a voice came from heaven, “You are my Son, the Beloved [the Only Begotten in Jesus]; with you I am well pleased”»* (Lk 3:21-22).

The Human Nature's entity, the “self” of the human being in Jesus, who had disobeyed the Will of God in “man,” Adam, accepting the action of the angel, had to be put to the test under this same “action,” thus consummating his choice: either by affirming the “self,” with all the natural faculties of his psycho-physical body, upon which the angelic action leans in the exercise of its egocentric power, or by submitting these natural faculties – senses, instincts and reason – to the Holy Spirit, who is the Action of his Divine Nature, the Only Begotten Son of God, where his true Being resides, the Being of “Man,” Work-Liberty, Manifestation of the Being who “IS,” the Absolute, Who manifests Himself in the higher consciousness of the human being when he renounces every form of egoism, which is the activity of the angel in the “self” – the “son of perdition.”

Jesus, therefore, though having received the Holy Spirit, had to confirm his choice between “son of man” (the human) and Son of God (the Divine assuming the human), by undergoing temptation:

«Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the desert, where for forty days he was tempted by the devil. He ate nothing at all

during those days, and when they were over, he was famished. The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." Jesus answered him, "It is written, 'One does not live by bread alone' " – he is tempting him through a physiological need: hunger.

Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours." Jesus answered him, "It is written, 'Worship the Lord your God, and serve only him' " – he is tempting him with the world's power and glory, which is an ambition proper to the psychic nature: the merely human.

Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, "If you are the Son of God, throw yourself down from here, for it is written, 'He will command his angels concerning you, to protect you,' and 'On their hands they will bear you up, so that you will not dash your foot against a stone.' " Jesus answered him, "It is said, 'Do not put the Lord your God to the test' " – he is tempting him with the mental, supernatural power: angelic spirit.

When the devil had finished every test, he departed from him until an opportune time» (Lk 4:1-13). The Devil tempts Jesus to see if he answers him as Son of God, the Only Begotten, before having passed the necessary test as "son of man" in order to identify the human with the Divine, as it happened after his death and resurrection.

The entire life of Jesus was a struggle against the "egocentric" spirit, inside and outside of himself, rejecting, in himself and outside of himself, all exaltation of the "self." He could only do this by submitting his life – his

liberty in thought, word and action– to the Will of the Father: *«My food is to do the will of him who sent me and to complete his Work»* (Jn 4:34). The Work that he completed is the identification of the Human Nature with the Divine Nature through the denial of the egoistic-self, by submitting himself unconditionally to the Will of the Father.¹

Once Jesus has completed his mission, identifying, in himself, the human with the Divine, the Only Begotten in him exclaims:

*«Father, the hour has come;
glorify your Son
so that the Son may glorify you,
since you have given him authority
over all people,
to give eternal life
to all whom you have given him.
And this is eternal life,
that they may know you, the only true God,
and Jesus Christ whom you have sent.
[Jesus: the human;
Christ: the Divine Nature active in him]
I glorified you on earth*

¹ *«For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin»* (Heb 4:15): *«In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek»* (Heb 5:7-10); *«Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested»* (Heb 2:14-18).

*by finishing the work
that you gave me to do
[to assume the Human Nature].
So now, Father,
glorify me in your own presence
with the glory that I had in your presence
before the world existed.
I have made your name known
to those whom you gave me from the world.
They were yours,
and you gave them to me,
and they have kept your word.
Now they know
that everything you have given me
is from you;
for the words that you gave to me
I have given to them,
and they have received them
and know in truth that I came from you;
and they have believed that you sent me.
I am asking on their behalf;
I am not asking on behalf of the world,
but on behalf of those whom you gave me,
because they are yours.
All mine are yours,
and yours are mine;
and I have been glorified in them.
And now I am no longer in the world,
but they are in the world,
and I am coming to you.
Holy Father, protect them in your name
that you have given me,
so that they may be one,
as we are one.
While I was with them,
I protected them in your name
that you have given me.
I guarded them,*

*and not one of them was lost
except the one destined to be lost,
so that the scripture might be fulfilled.
But now I am coming to you,
and I speak these things in the world
so that they may have my joy
made complete in themselves.
I have given them your word,
and the world has hated them
because they do not belong to the world,
just as I do not belong to the world.
I am not asking you
to take them out of the world,
but I ask you to protect them
from the evil one.
They do not belong to the world,
just as I do not belong to the world.
Sanctify them in the truth;
your word is truth.
As you have sent me into the world,
so I have sent them into the world.
And for their sakes I sanctify myself
so that they also may be sanctified in truth.
I ask not only on behalf of these,
but also on behalf of those
who will believe in me through their word,
that they may all be one.
As you, Father, are in me
and I am in you,
may they also be in us,
so that the world may believe
that you have sent me.
The glory that you have given me
I have given them,
so that they may be one,
as we are one,
I in them and you in me,
that they may become completely one,*

*so that the world may know
that you have sent me
and have loved them
even as you have loved me.
Father, I desire that those also,
whom you have given me,
may be with me where I am,
to see my glory,
which you have given me
because you loved me
before the foundation of the world.
Righteous Father,
the world does not know you,
but I know you;
and these know that you have sent me.
I made your name known to them,
and I will make it known,
so that the love
with which you have loved me
may be in them,
and I in them» (Jn 17:1-26).*

“Man,” the Only Begotten, had finished his mission in this world by assuming the Human Nature (the Unity of Thought-Image) in Jesus: this is Jesus Christ. But the human beings had not finished their mission and had to consummate their choice: either by denying themselves in their egoistic-self, identifying themselves with their Divine Nature in order to receive the Action of the Holy Spirit, thus being integrated into the Unity of “Man,” the Son of God, or by egocentrically affirming themselves in themselves, remaining in the multiplicity of the “self,” thus receiving the action of the Wicked one, the son of iniquity.

Jesus’ struggle in this world was against the evil spirit, from whose action he liberated in himself the Human Nature as well as the human beings – those who had faith in him:

«So his fame spread throughout all Syria, and they brought to him all the sick, those who were afflicted with various

diseases and pains, demoniacs, epileptics, and paralytics, and he cured them» (Mt 4:24; cf. Mk 1:39; 3:7-10; Lk 6:17-19).

«That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and cured all who were sick. This was to fulfill what had been spoken through the prophet Isaiah, “He took our infirmities and bore our diseases”» (Mt 8:16-17; cf. Mk 1:27-34; Lk 4:38-41).

«After they had gone away, a demoniac who was mute was brought to him. And when the demon had been cast out, the one who had been mute spoke; and the crowds were amazed and said, “Never has anything like this been seen in Israel.” But the Pharisees said, “By the ruler of the demons he casts out the demons”» (Mt 9:32-34).

«Then they brought to him a demoniac who was blind and mute; and he cured him, so that the one who had been mute could speak and see. All the crowds were amazed and said, “Can this be the Son of David?” But when the Pharisees heard it, they said, “It is only by Beelzebul, the ruler of the demons, that this fellow casts out the demons.” He knew what they were thinking and said to them, “Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. If Satan casts out Satan, he is divided against himself; how then will his kingdom stand? If I cast out demons by Beelzebul, by whom do your own exorcists cast them out? Therefore they will be your judges. But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come to you. Or how can one enter a strong man’s house and plunder his property, without first tying up the strong man? Then indeed the house can be plundered. Whoever is not with me is against me, and whoever does not gather with me scatters» (Mt 12:22-30; cf. Mk 3:22-27).

«Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came

and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly» (Mt 15:21-28; cf. Mk 7:24-30).

«When the unclean spirit has gone out of a person, it wanders through waterless regions looking for a resting place, but it finds none. Then it says, "I will return to my house from which I came." When it comes, it finds it empty, swept, and put in order. Then it goes and brings along seven other spirits more evil than itself, and they enter and live there; and the last state of that person is worse than the first. So will it be also with this evil generation» (Mt 12:43-45; cf. Lk 11:29-32).

«And Peter took him aside and began to rebuke him, saying, "God forbid it, Lord! This must never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things"» (Mt 16:22-23; cf. Mk 8:32-33; Lk 9:22-27).

«They came to the other side of the sea, to the country of the Gerasenes. And when he had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met him. He lived among the tombs; and no one could restrain him any more, even with a chain; for he had often been restrained with shackles and chains, but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him. Night and day among the tombs and on the mountains he was always howling and bruising himself with stones. When he saw Jesus from a distance, he ran and bowed down before him; and he shouted at the top of his voice, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." For he had said to him, "Come out of the man, you unclean spirit!" Then Jesus asked him, "What is your name?" He replied, "My name is Legion; for we are many." He begged him earnestly not to send them out of the country. Now there on the hillside a great herd

of swine was feeding; and the unclean spirits begged him, "Send us into the swine; let us enter them." So he gave them permission. And the unclean spirits came out and entered the swine; and the herd, numbering about two thousand, rushed down the steep bank into the sea, and were drowned in the sea. The swineherds ran off and told it in the city and in the country. Then people came to see what it was that had happened. They came to Jesus and saw the demoniac sitting there, clothed and in his right mind, the very man who had had the legion; and they were afraid. Those who had seen what had happened to the demoniac and to the swine reported it. Then they began to beg Jesus to leave their neighborhood. As he was getting into the boat, the man who had been possessed by demons begged him that he might be with him. But Jesus refused, and said to him, "Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you." And he went away and began to proclaim in the Decapolis how much Jesus had done for him; and everyone was amazed» (Mk 5:1-20; cf. Mt 8:28-34; Lk 8:26-39).

«When they came to the disciples, they saw a great crowd around them, and some scribes arguing with them. When the whole crowd saw him, they were immediately overcome with awe, and they ran forward to greet him. He asked them, "What are you arguing about with them?" Someone from the crowd answered him, "Teacher, I brought you my son; he has a spirit that makes him unable to speak; and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so." He answered them, "You faithless generation, how much longer must I be among you? How much longer must I put up with you? Bring him to me." And they brought the boy to him. When the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. Jesus asked the father, "How long has this been happening to him?" And he said, "From childhood. It has often cast him into the fire and into the water, to destroy him; but if you are able to do anything, have pity on us and help us." Jesus said to him, "If you are able! All things can be done for the one

who believes.” Immediately the father of the child cried out, “I believe; help my unbelief!” When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, “You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!” After crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, “He is dead.” But Jesus took him by the hand and lifted him up, and he was able to stand. When he had entered the house, his disciples asked him privately, “Why could we not cast it out?” He said to them, “This kind can come out only through prayer”» (Mk 9:17-29; cf. Mt 17:14-21; Lk 9:37-43).

«He went down to Capernaum, a city in Galilee, and was teaching them on the sabbath. They were astounded at his teaching, because he spoke with authority. In the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, “Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.” But Jesus rebuked him, saying, “Be silent, and come out of him!” When the demon had thrown him down before them, he came out of him without having done him any harm. They were all amazed and kept saying to one another, “What kind of utterance is this? For with authority and power he commands the unclean spirits, and out they come!” And a report about him began to reach every place in the region» (Lk 4:31-37; Mk 1:21-28).

«He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea, Jerusalem, and the coast of Tyre and Sidon. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them» (Lk 6:17-19; cf. Mt 10:1; Mk 3:13-15).

«Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him, as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene,

from whom seven demons had gone out, and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources» (Lk 8:1-3).

«That evening, at sundown, they brought to him all who were sick or possessed with demons. And the whole city was gathered around the door. And he cured many who were sick with various diseases, and cast out many demons; and he would not permit the demons to speak, because they knew him» (Mk 1:32-34; cf. Mt 8:16-17; Lk 4:40-41).

«Now he was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, "Woman, you are set free from your ailment." When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, "There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day." But the Lord answered him and said, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?" When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing» (Lk 13:10-17).

«Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness» (Mt 10:1; cf. Mk 3:13-15).

«"Simon, Simon, listen! Satan has demanded to sift all of you like wheat, but I have prayed for you that your own faith may not fail; and you, when once you have turned back, strengthen your brothers." And he said to him, "Lord, I am ready to go with you to prison and to death!" Jesus said, "I tell you, Peter, the cock will not crow this day, until you have denied three times that you know me"» (Lk 22:31-34).

The Christian Religion was aware of the fact that the world and souls are possessed by the spirit; this is why in the Catholic ritual of baptism it was said: "...do you renounce Satan, the world and its pomps? etc.," and the baptized person or his godparents would answer: "Yes, I renounce them." But all this has been nothing more than words, since today, as never before, "Satan, the world and his pomps" exercise an almost absolute power over the majority of human beings, even within the religious life. And what's more, there is an open opposition, not only in the world but also in today's Religions, to admitting the fact that Satan and the "spirit of the world" really take possession of human beings.

If Jesus' struggle in this world was against the evil spirit, liberating in himself the Human Nature, as well as many human beings, from his action, why is it so difficult for the men of today to admit that they themselves or others may be possessed by the spirit, thus impeding their liberation from its different forms, unlike those human beings who, suffering the consequences of this possession, whether consciously accepting them or not, were liberated by Jesus?

The reason why nowadays people refuse to accept the fact of the action or possession of the spirit in themselves and in other persons is their affirmation of the "self" – egocentrism. It is because they make the "self" the center of their lives, establishing in it their "being" and existing. In this way they impede their own liberation from this action in its different forms because of their lack of faith and humility, unlike those who were liberated by Jesus because of their plea for help. This is why today no one can liberate others; each one must liberate himself by his self-denial, dying to himself, as far as the egoistic-self is concerned, in order to identify himself with Christ in the Will of the Father. This is the only thing that can liberate the human being from the power that the Evil One exercises in his psycho-physical body, the human nature.

This is what St. Paul says: *«Finally, be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and*

flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere...» (Eph 6:10-18) so that the Will of God may be fulfilled in everyone and in everything.

QUESTIONS AND ANSWERS

by

la esclava del Señor

1. *According to you, in what way is the entire world under the power of the evil one, as St. John says? And what is it that we should not love in the world, given that our loved ones are in the world?*

The Evil One is the Egocentric Action that has taken the place of God. The world is under the power of the Egocentric Action that dominates the egoistic-self of the human beings who rule the world.

What we should not love but rather should reject, is this Egocentric Action, which frequently takes hold of us and of the persons we love.

2. *How would you describe the concupiscence of the flesh, the concupiscence of the eyes and the pride of life, which do not come from the Father and proceed from the world? Have you discovered these concupiscences in yourself?*

The concupiscence of the flesh, the concupiscence of the eyes and the pride of life are the excessive desire and pleasure of the senses and instincts, the disordered desires for worldly goods and for the sensual pleasures of the senses: sight, hearing, taste, touch, smell. Examples of this would be your eating habits, your way of dressing and the attitudes that draw attention to yourself: oversensitiveness, exaggerated sentimentality, etc., all of which are neither proper to your true personality, nor necessary for your subsistence and human evolution.

Yes, I have discovered that I have had these concupiscences,

for instance, in my desire to be successful in the world, to be different from others, to attain a position of moral and economic prestige; many times I felt the desire to have more clothes, shoes, etc., than I really needed. Nevertheless, I never considered this to be negative, because, in the milieu in which I was getting ahead in the world, it was the optimum; I always sought the best in everything, for the sake of my self-improvement on a human level. Such an orientation, in line with the spirit of the world, was one of the first things I noticed when my life changed. Once I oriented myself to the self-denial in order to fulfill the Will of God, my excessive desires to be someone important in the world were rectified, and I give thanks to God for not having had the means to acquire everything I desired.

3. *In what way did Jesus come to save the world of souls, and how can we discern the difference between saving the world of souls and saving the psycho-physical world built by the egocentric spirit that men have accepted?*

Jesus came to save the world of souls by giving the example of his own life, a life of self-denial in order to fulfill the Will of the Father.

He also gave an example with his life by not accepting the insinuations, inside and outside of himself, of the Egocentric Action, the sensuality that dominates the world; for instance, by not giving to himself, nor accepting from others, attributes that would attract the appreciation of the world, like “good teacher,” etc., always giving glory to God and never to himself: *«A certain ruler asked him, “Good teacher, what must I do to inherit eternal life?” Jesus said to him, “Why do you call me good? No one is good but God alone”»* (Lk 18:18-19); *«Woe to you when all speak well of you, for that is what their ancestors did to the false prophets»* (Lk 6:26); *«I do not receive glory from men»* (Jn 5:41); *«Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because*

of the works themselves» (Jn 14:10-11).

4. *Jesus says that if the world hates us, we should know that it hated him before us. Have you felt, through concrete actions, that the world hates you?*

Yes. Ever since I began to change my life and to transmit the Message I have received from the Lord, I have indeed felt that the world hates me. Previously this was not so, because I myself was participating in, and was appreciated by, this egocentric world, which today I am determined to repudiate.

A public example of my being rejected by the world has been the “media-created scandal.”

5. *How do you think the Holy Spirit – the Action of the Divine Nature – can liberate you from the action of the evil one so that you may belong to the redeemed Human Nature?*

The Action of the Holy Spirit can liberate me and every human being from the action of the evil one, in order to belong to the redeemed Human Nature, if we do what Jesus did during his lifetime: he denied himself, obeying the Activity of his Divine Nature, so that the Will of the Father might be fulfilled.

6. *Why do you think it is said in the text that Jesus had disobeyed the Will of God, accepting the action of the angel, if the one who accepted this action was Adam and not Jesus? And how was “man” in Jesus able to pay Adam’s debt?*

It is said that Jesus disobeyed the Will of God in “man,” Adam, because “man,” in his essence, is one: the Manifestation of ACTION-Being, Liberty-Work.² The same one who was called Adam, afterwards was Jesus.

² «This *unrealized* Liberty-Work does not become conscious of the Being; it falls into the “Unconsciousness” of the I, multiplicity of “beings,” and it gives itself a name; let us call it: “MAN”» (*The “New Earth” of the new man*, p. 69).

“Man” in Jesus, by obeying the Will of the Father, paid the debt of Adam, who had disobeyed God.

7. What do you understand by the expression “the Human Nature’s entity, the ‘self’ of the human being in Jesus”?

The entity of the Human Nature is the rational entity, the self-consciousness, the self that was manifested in Adam, in a consciousness of Unity; it is the same that was manifested in the human being of Jesus, not as a mere individual human being but as the Human Nature: consciousness of Unity.

8. Who do you think is the “son of perdition”?

The “son of perdition” is the angel who affirmed himself in himself, as well as every human being who identifies himself with the energy or spirit of the egocentric-self, which as such is opposed to the Will of God, taking the place of the Being, Who is the unique real center of everything that exists.

9. What distinguishes the “son of man” from the “Son of God”?

The “son of man” is moved by the angelic action, which is at the service of the whole Creation, including the Human Nature, while he is evolving as a human being in his self, and the “Son of God” is the human being who, denying the self, identifies himself with the Activity of his Divine Nature, fulfilling the Will of the Father, moved by the Holy Spirit.

10. Why do you think that Jesus, being full of the Holy Spirit, had to be led to the desert and be tempted there by the devil?

Jesus, being full of the Holy Spirit, had to be led to the desert and be tempted there by the devil because he had to be put to the “test” to see if he would reject or accept the angelic action that was present in his human being: the “self.”

The expression “to be led to the desert,” besides indicating

a place, signifies that the Holy Spirit withdraws from the soul, leaving it in a state of aridity like that of the desert, in order to make way for the temptation in its physical, psychic and spiritual dimensions.

He was assisted by the Holy Spirit in his preaching and in his contact with souls, but in his own soul he bore the pain and suffering of all the temptations to which the human beings, whom he had come to redeem, had been and were being subjected. It was on the cross that Jesus overcame all the temptations, liberating the Human Nature in himself, when he said: «*All is consummated*» and «*Father, into your hands I entrust my spirit*» – he was entrusting or handing over the “action,” the spirit, that had led him in his human evolution.

11. *Find some texts in the Gospels that prove that Jesus rejected every exaltation of the “self,” inside and outside of himself.*

Inside of himself:

«Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit into the desert, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, “If you are the Son of God, command this stone to become a loaf of bread.” Jesus answered him, “It is written, ‘One does not live by bread alone.’”

Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him, “To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please. If you, then, will worship me, it will all be yours.” Jesus answered him, “It is written, ‘Worship the Lord your God, and serve only him.’”

Then the devil took him to Jerusalem, and placed him on the pinnacle of the temple, saying to him, “If you are the Son of God, throw yourself down from here, for it is written, ‘He will command his angels concerning you, to protect you,’ and ‘On their hands they will bear you up, so that you will not dash your foot against a stone.’” Jesus answered him, “It is said, ‘Do not put the Lord your God to the test.’”

When the devil had finished every test, he departed from him until an opportune time» (Lk 4:1-13).

Outside of himself:

«Why do you call me good? No one is good but God alone» (Lk 18:19);

«I do not accept glory from human beings» (Jn 5:41);

«Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own; but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me; but if you do not, then believe me because of the works themselves» (Jn 14:10-11).

12. *How do you think you should submit your life to the Will of the Father in thought, word and action?*

I must submit my life to the Will of the Father, not accepting thoughts, words or actions that go against my conscience, so that His Will, not mine, may be fulfilled in me.

13. *Who do you think glorified the Father on earth, as Jesus says in his Priestly Prayer?*

It was the Only Begotten in Jesus who glorified the Father on earth, by means of Jesus' renouncement of himself, so that his Divine Nature, the Christ, would act in him, assuming in him the Human Nature, thus fulfilling the Will of the Father. That is why he says: *«So now, Father, glorify me in your own presence with the glory that I had in your presence before the world existed» (Jn 17:5).* In this way the Human Nature in Jesus was glorified, receiving the glory of the Only Begotten, who, now, is the Only Begotten made "Man."

14. *Do you think that Jesus' struggle against the evil one was only against the spirits that he was confronting in the possessed and sick people who were coming to him? Find some text in the Gospels that refers to these moments in Jesus' life.*

Jesus' struggle against the evil one was not only against the spirits that he was confronting in the possessed and sick people who were coming to him; the most difficult struggle was his confrontation with the mighty ones of the world, the civil and religious authorities: Herod, Pilate, Annas, Caiaphas, etc. He also struggled against the spirit that was manifested inside of him – in his psychic body – by making him see, at times, that his mission was one of power and that he would triumph as a king, ruling over men in this present state, as was the way of thinking of those who believed in him, including his disciples; at other times, by making him see the contrary: humiliating him and showing him his failure. Jesus overcame all the temptations through prayer and self-sacrifice, orienting himself always to the Will of the Father, and only accepting what the Will of the Father would dispose for him. This is why, as it is said in the Gospels, he would often go off by himself to pray alone.

15. Do you not think that you also have to confront this very spirit that still has power in this world? What would your confrontation with the evil one be like, and how can you overcome him? Do you find it easy to overcome him?

While we are still in this world, we are constantly being tempted by the evil one by means of this egocentric action that acts, inside and outside of us, through our own and other people's selfish feelings, which we must confront with self-denial, assisted by prayer, sacrifice and an unwavering faith and confidence in the living Christ, who gradually brings about our redemption through every act in which we deny ourselves in order to fulfill the Will of the Father, going against ourselves and not against others.

From my own experience I know that it is not easy, but neither is it impossible.

16. In what way do you think you can personally liberate yourself, in practice, from this action or possession of the "spirit of the world" – the evil one – in its different forms?

We can personally liberate ourselves, in practice, from this action or possession of the “spirit of the world”—the evil one—in its different forms by renouncing the world and its concupiscences, inside and outside of ourselves, that is, by refusing to accept any desire or thought that goes against our conscience, or to accept any flattery from others, or superfluous desires that strengthen the concupiscence of the flesh, the concupiscence of the senses and the pride of life, in the conviction that anything we may possess, or any good we may do, comes from the Lord and belongs to Him, and that our goal is not in the world, whose center is the “self”; our goal is to belong to the Kingdom of God, where Love, Justice and Truth reign. To Him alone must we give all honor and all glory, even in the most insignificant acts of our life. This attitude must spring forth from the deep conviction of our “nothingness,” and not be an expression of false humility.

la esclava del Señor

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