

This is a conversation between Ralph Allison and Charity, a Professor CIE.

CATHOLIC CHURCH

Ralph: Now, I have attended only one baptism in a Catholic church and in that baptism the priest very clearly said that their understanding of the baptism was that by sprinkling on the head and performing the ritual the Spirit of God came into that child. Now, that doesn't sound like anything you have indicated happens with that ritual. Now, let me ask if you have any conception of what that ritual does accomplish, because I've never seen any difference before and after in regard to the children. They don't look or act any differently.

Charity: You want it in regards to the children, or in regards to the adults?

R: This is a Catholic view.

C: From the Catholic view of that, they consider, if we understand it correctly, it was a very young child, of less than six weeks, what they consider is that child has been "deposited on this earth as something that has been wrong from the very start." Therefore it must be perfect. And by being perfect is to baptize that child unto "a new existence" and a new way of being viewed into the custom of the church.

R: Well, I had a hard time in understanding how a newborn baby could be imperfect.

C: It cannot be.

R: That never

C: We don't sanction this.

R: I'm just saying that it always seemed illogical to me. But what did the poor kid ever do? He is just lying there eating his milk.

C: He was born.

R: He was born, and he didn't have a chance. Even though he may have had free will, he didn't have much of an opportunity to exercise it. Adults were telling him what to do every day.

C: That's correct.

R: What about these big ethical issues of the day. Prostitution you mentioned already, with women selling their sex for money, and you don't get all up in arms about it. I thought that would be something that you would think would be a generally poor use of their body.

C: They are not hurting themselves. Why should we be concerned?

R: Because, again, one of the rules of God, as pronounced by the churches,

C: Did you happen to bring the book so we could finish up?

R: I'm sorry. I don't know where it is. You are not supposed to have sex for any purpose but for having children. That is very clear in the Catholic church at least. You cannot even have fun. I mentioned that. The Catholic Church would never approve of that, you are not supposed to have fun that way.

C: The Creator made the human being to have, as we understand, a drive, so how can you, as a human, keep that drive from not occupying and not being used and discharged?

R: The Catholic church has said, "You should stay away from all women and only live with men if you are a man." That is what the priests do. Then they start molesting little boys and becoming homosexuals. So I don't think it works out too well.

C: So what we understand is that it is a rule of the Church or the religious function to put this onto human beings to make them perfect unto the sight of The Creator, correct?

R: Yes, the results are in the quotations in the book on The Origin of Satan, that the idea of being pure spiritually included castration, of all things, so they couldn't have sex or babies. They cut it off. That was supposed to make them even purer. Some of these great theologians did that.

C: It that is supposed to have made them purer, then they would not have been born into a male or female species.

R: We only have those two choices.

C: You have what we are.

R: These are the only two choices we've got.

C: Or they would not have been born, therefore no aspect of a human is perfect, nothing

R: Ok

C: So why try to be something or attain something that is totally unobtainable.

R: Because that makes you like Christ. I think that would be the card that they would use.

C: And Christ was supposed to have been the son of The Creator

R: Because he never had sex with anyone all his life.

C: And the Son of The Creator, again, you are waiting for a question to be answered by Andy, again, if The Creator had chosen to make a son, and first of all if the Creator had a gender, and second of all then the Creator is going to ??, correct.

R: That would be a logical extension of that concept.

C: So why would The Creator make a son?

C: What you have to remember is that the longer that we can keep that Essence from her charge becoming pregnant, it is better for ourselves. The humans physical body can only last for only so long before it will be detrimental to the life that they were going to try and have one.

R: We have a big argument on contraception, primarily supported by the Catholic church of Rome, and I can remember when I was delivering babies as a medical student, we had this lady whose husband was a writer on a Catholic magazine and she had 8 children by that time, and she was totally worn out. He was happy and healthy, but he didn't bear the children. And that poor woman . .

C: But it is beginning to come around or turn around for that religion because even though, the Pope, even though he does not recognize that part of contraception, even though he cannot agree to that, the other countries or continents that have that religion, they are changing their avenue and not listening to the Pope so they are changing on that kind of aspect. Not all of them, but they are turning.

R: What I understand is that people who were born into the Catholic religion, this is a ban on contraception and abortion, and almost every kind of birth control method. Those who are born into it ignore it. They are wiser than that and, "We are good Catholics, but that 20% we will ignore." Its converts from another religion into that who feel they must believe everything that are the ones who are stuck.

C: What happens, though, is that the human beings begin to use their intellect and they can't abide with that part of it. Regarding abortion, abortion, as you would state, is taking a life?

R: That is removing a fetus from the uterus between conception and three months later.

C: So what the humans are stating on that aspect is that is life for them, correct?

R: They are saying that life starts at some early date within the uterus and again there are these people who argue when life starts. The most radical state that as soon as the egg and sperm get together and start multiplying.

C: OK, we will answer this question forthright and straightforward. First of all, your human existence does not start at any other point except at the time when that new physical life has been born and takes its first breath. When it has taken its first breath, the Essence is received into it. Therefore it is a living being and is therefore life. Even though the physical part of it can breathe, not breathe, but the heart can beat, it can move its limbs, it is still not life until it has taken that first breath.

R: Now the Catholic church at that time recognized that nobody behaved well all the time and so if you did something that wasn't quite up to snuff to go to heaven, they would let you pay money to the church and buy what they called an indulgence. Which meant the priest forgave you for your sin for your contribution.

C: Monetary

R: Right, a major source of income for the churches. And that then put you back in the track of

going to heaven. Now, they were selling those indulgences in such volume that obviously only the rich people could afford to do it continually and that is one of the things Luther got very upset about, being a priest in the Catholic church at the time. "That is wrong, we shouldn't do that. If you are fated to go to heaven, you will go to heaven, you won't get there by paying indulgences to the priest." Because what they were saying was that if you do all the good things, that proves that you belong in heaven, so even if you were a nasty guy headed for Hell, if you could fake it long enough and play the game of being a good guy, you will sneak your way into heaven. So what is it, is it your behavior during your life that gets you into heaven, or is it your core nature that you were bound for heaven regardless of what you did? And that was a big issue for a long time.

C: Do you want us to answer that question?

R: I don't know that there is an answer from your department. You have to see that that then is what develops do-gooders, as we say. That by doing all these good things that our society rewards us for, we are going to earn our place in Heaven. And I think you have to recognize that is the culture of the Western, European, English and American. That's been going on for the last three or four centuries with that argument being made that clearly. Luther was the one who said, "Hey, you can't buy your way into heaven." And now you are throwing a whole monkey wrench into that whole concept and saying they are both wrong. I know that, but you have to understand that is how we are raised in this culture, subtly if not, and what do our politicians do to get voted in? They say, I've got you this service, and I've got all these things, and I've protected this and you've got protection from everything."

C: But that's all part of the Great Deception. You've got to realize this.

R: Now, which aspect?

C: Your do-gooding aspect. First of all your aspect of believing that there is a Heaven and a Hell, when there is no avenue on that aspect anyway.

R: Ok, so there is no place to head for in the first place.

C: That is correct.

R: You are all going to get to the same place regardless of how you behaved on earth. It isn't going to get you to Door A versus Door B.

C: No, there are no doors.

R: But what I am saying is that the gate at Heaven is a description of. With St. Peter standing there to grade you.

C: Who is St. Peter?

R: St. Peter was Peter the disciple that was the first Bishop of the Christian Church, one of Christ's students. He then was, according to the Bible, given the responsibility for being the head of the church.

C: No.

R: Its all in the Book. And whatever Peter said, he got the grant from Christ to be the leader when Christ died.

C: No.

R: No? Well, anyhow that's what it said. Well, then of course they all become saints.

C: All humans?

R: No, these are only specially wonderful humans who, when they have died, are responsible for miracles.

C: Like St. Jude.

R: Yes, St. Jude is for crippled children, each has some particular group that they are – I just saw the most interesting item – we have in the Catholic church, they have a process for declaring somebody who has died a Saint.

C: Oh, yes, we remember as you sending something to us on that aspect quite some time ago.

R: The thing is that the process is this: To show what they think, and they are serious about this: that a nun who has been very nice and very holy dies of old age. She has been known by all her friends as a wonderful person.

C: So she comes back in this lifetime and lives as a ???.

R: As far as they are concerned, that is the only lifetime she ever had. Here's what the people that remember her then consider her to be in their minds a very holy person while she was alive. Pretty nice, wonderful, religious and all that. They then pray to her spirit for some particular miracle to occur, like a child getting well from a serious illness, or something like that.

C: Pray to her spirit?

R: Correct, pray to her spirit. And then this child gets well. They then give credit to her spirit for having gotten the child well when the child would otherwise have died. And I think it takes a certain number of these incidents that are witnessed by people to qualify a person for possible sainthood. Like three of these kinds of miracles that they prayed to the spirit of Jude and this child got well; three children got well because they prayed to the spirit of Jude, therefore Jude performed these miracles and he's worthy of becoming a saint. I'm serious. I know it sounds silly when I tell you.

C: The aspect is the Guardian that is doing this.

R: I know that but they don't. So I'm just saying that the Catholic church then, the people who have seen these miracles then file an application with the Catholic church. They want this person to be honored as such a wonderful person. And then they appoint a priest to be an investigator, to make sure these people are telling the truth and they write up the report and they then have different stages of this investigation in which this person is then honored if they meet these kind of tests. And they come to a point where they have a trial with one priest who is hired as the Devils Advocate to say, "No, this was really a bad guy and he didn't do anything good at all," and they have a little trial and a little vote, and if he passes, he is appointed a saint by the pope. And then they put his name on all the buildings and hospitals and he is now a saint. That's what saints are. I'm just telling you its an official election by the pope after somebody's died. He is holier than average.

C: The Creator is the whole, the Creator has always been the whole.

R: I'm just letting you know how they make saints.

C: We disagree.

R: I understand that. I'm just wanting to explain. This is a human process within the organizational structure.

C: Again it is a human process on rules and regulations that humans have evolved and defined.

C: As a physical space and physical objects, yes. But the Creator was here before to create the Thoughtspace, the Energy field that we have been in and reside in has been here before physical properties therefore created.

R: Which I am saying then as a wild theory leaves open the possibility that this universe of rocks floating around in our Physicalspace might not have been the first.

C: That is most correct.

R: So therefore it is not all important, it is not the most important. Almost gets back to an earlier idea that the Church had that man is the most important element in the entire universe.

C: That is incorrect in that avenue. Human existence is one avenue.

R: This has been thrown out – they were even looking at – this was back a few centuries, the Catholic Church I believe said that the physical man is somehow the center of the universe, at least the center of the world, and everything was related to the size of the man, to the Earth, which had nothing to do with anything. I'm just saying that they were making man as the center around which everything else was revolving. Now that is a lot of importance they are putting on man.

C: That is what they are doing, and we are bringing it back to what it needs to be. The humans are important, yes, but the Creator and ourselves and the Essences are important, but they are not to be thought of or to be made human.

R: I think that what one of the problems with humans is that they tend to rank importance.

C: Of course

R: And that is another human emotion of I'm more important than you or I feel badly not being as important as you.

C: And that is still the way it operates now, but as you have noticed, the hope that there is a shift, what used to be a very somber, the music was very subdued, there was not any encouragement to bring forth new ideas.

R: Very traditional, everything had to be centuries old.

C: But now with the generation shift, the religions, the churches, the buildings, are coming about with new music, new ways of experiencing different items, different ideas. They are encouraging thinking. They are encouraging the questions. By doing that, the religions themselves are realizing they need to get away from the traditional aspects.

R: One of the things that goes against this, the Catholic church has been a prime example of this, that they consider these cultural changes to be mere fads and temporary distortions, whereas they are like the boat, they have their keel and they have the steady center of life and they must maintain that ancient tradition because these things are just temporary changes that are not going to last. They are the ones who will last, therefore they must maintain the stability in our culture.

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C: What is an afterworld?

R: I think you call it Thoughtspace, or the Astral Plane or the Spirit World, it is where we go when the body dies.

C: We don't have a body.

R: Well, I do. When I die, it is where Michael will be, in the Afterworld, wherever your soul goes

C: There is no soul, there is an Essence.

R: Well, that's in the old tradition you either went to heaven or to hell and if you are a Catholic you have to go to Purgatory first, which is temporary housing.

C: Which you will have to buy yourself out of that.

R: That has been the way it was, yes.

C: Again, it is monetary values.

R: Maybe you can explain to me how Mr. Luther, Martin Luther, did when he was challenging the Catholic Church which was selling indulgences like that. You would buy your ticket to make sure you went to heaven. They raised a lot of money that way, because everybody wanted to go to heaven.