

**THE END OF TIME
AND THE UNIVERSAL RESURRECTION**
Biblical texts and communications from the Afterlife

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**1. The afterlife, which seemed
to have fallen into oblivion
in this materialistic civilization
has come back today
to strongly manifest itself**

Our scientific-technological civilization has made enormous progress over the last few centuries.

Does this immense progress have a determining factor? I would say that above all the secret lies in the exclusive attention that man has dedicated to the realities of the world.

They have applied themselves to studying every phenomenon in qualitative terms, to defining every thing; not only, but furthermore, in quantitative terms, to measuring, calculating and foreseeing everything.

Modern science takes form from this kind of innovation. Connected to science, technology, with the prodigious series of inventions, which have transformed the earth and our entire way of living.

The incredible development of the sciences, technologies, economy, social and political organisation is a great medal, which does however, unfortunately have another painful reverse side.

By concentrating himself exclusively on this world, man has lost sight of the other world, he has lost the meaning of it, he has let it fall into oblivion.

With the lack of the meaning of the other world, or afterlife, what has also become dissolved is the absolute meaning of life. The objective measurements of science are only applied to those that appear to be the more material aspects of reality. Reality has appeared to be entirely and solely made of matter, therefore destined to dissolution. Therefore, life only seems to have an ephemeral sense.

However, today that other dimension, which modern man used to hide under a thick blanket of oblivion, has come back to manifest itself.

The dimension in which the defunct survive has presented itself once more. Not however, where they continue to get along somehow indefinitely, rubbing along in any old manner, which, so to speak, prolongs the earthly practice.

It concerns a very well qualified survival. The other dimension proposes itself like a form of superior, celestial, absolute existence: it proposes itself like the afterlife of God and eternal life.

**2. In particular
the “manifestations of the children of light”
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Today the other dimension has come back to manifesting itself through the mediumistic communications of disincarnated souls and, in a particular way and with a particular strength, through the so-called “manifestation of the children of light”.

So who are these people? In a stricter sense the name “children of light” is given to the many young people who have passed away at a young age, whose deaths are mourned by their dear loved ones left on this earth, to whom they come back to reveal that, on the contrary, they are more than alive in another different, transcendent and yet very close dimension.

The manifestation of the children of light is grasped in a mediumistic experience, which at the same time is confirmed as a highly spiritual experience.

The discourse opened by the young people of light is of an essentially religious and mystical nature and goes well beyond those terms to which the attention of their parents limited itself.

These parents would like the usual dialogue to continue in the usual conditions: if possible, precisely in the earthly conditions that they wish that the young person could come back to, coming back to life again as he/she used to be.

On the contrary, in the discourse of the young people of light, new, unexpected horizons are opened. They are the prospects of the kingdom of God that is to come.

In this sense the manifestation of the children of light does nothing but confirm that joyful Announcement or Good News, which, from the Greek expression *Eu Evangelia*, is the *Evangelium*, the Gospel.

In substance what does the Gospel announce to us? It announces that we humans are destined to a divine life.

One day when many disciples abandoned Jesus, he asked the Twelve: “Do you also wish to go away?” Simon Peter answered for everybody: “Lord, to whom shall we go? You have the words of eternal life” (Jn 6, 68).

At this point it is opportune to show how the contents of the mediumistic communications obtained by us of the Hope Movement and in particular of the Roman experimental group of the Convivium confirm that Good News, or Announcement.

At first, the young people of light, like all communicating spirits from the other dimension, manifest themselves to let us know that they have well survived physical death, maintaining their personality.

The young people of light usually tell us that they are in a bright, luminous environment, where their existence is happy. To tell the truth, not exactly all the souls give us the same testimony. Many of them are in an extremely painful, distressing condition: they are the souls who have passed away weighed down by the excessive dross of sin and imperfections.

The other dimension is a mental reality: and each one adapts himself/herself according to what his/her own mental condition is. Therefore, he who has a luminous soul enters into a luminous existence; he who on the contrary has a soul that is weighed down by dross enters into a painful, distressing mental condition of darkness and loneliness, where he is left to meditate on his own mistakes to correct his faults or mend his ways, in order to obtain the divine forgiveness and to finally embark on a positive spiritual journey.

It seems that, at the moment of their passing away, the children of the light, the normal well brought up children from honest families, are met by young souls of the

other dimension who start them off on their positive journey of an existence that is entirely devoted to the service of God and their own fellow men.

Furthermore, it seems that the immediate acceptance of a new existence that is entirely and solely dedicated to the cause of good, is, in itself, the best of all expiation.

This kind of generous offering of oneself would make any distressing expiation in isolation superfluous, which, for an initial period of time that is also long, could prove to be pointlessly futile. It is the ready positive answer to the divine call, it is the unconditioned donation of oneself which already, as such, purifies and elevates.

Incidentally, I would like to point out here, how the concept expressed now is similar to Peter's affirmation, taken up by the Proverbs, that "love covers a multitude of sin" (1 Pet 4, 8; Prov 10, 12; cp. Jas 5, 20).

3. The communications received by us represent, for us, the afterlife as the souls' mystical itinerary aimed at the ultimate goal of universal resurrection

Once they have comforted us of their survival, the souls that come to communicate with us give us some idea of what kind of survival it is: not a simple continuation of the earthly life, but rather the admission to a more spiritual and religious existence.

At this point they already give us the idea that they have embarked on a journey, which will lead them to a perfect union with God.

It is a mystical journey, which has to be followed right through to the end. Now, in order to become perfectly united with God, one needs to first of all rid oneself of all negative dross, of even the slightest trace of egotism, egoism, egocentrism, of all earthly attachments. Therefore, like any soul who has set out well on the right road traveling along the paths in the spiritual world, the young person of the light isolates himself/herself for increasingly longer periods of time, with the aim of waiting for an ascesis of purification. As far as each one is concerned it means detaching oneself as much as possible from earth.

Furthermore, this kind of detachment is also obtained through a suspension of memories and affections. In this way egotism is literally destroyed from the roots. The old building is demolished from the foundations, so that an entirely new one can be built in its place.

The soul who continues along his ascetic path ends up by suspending every memory, also that of his existence experienced on earth and the name by which he used to be called.

Here it is opportune to reaffirm that memories and affections are subject to pure suspension and never to a fall, or loss. They are exclusively suspended in order to obtain an increasingly greater detachment from earth, from earthly things and from every form of egotism, so that the soul is entirely and only of God, until God Himself fills it with Himself restoring everything at a higher level, at absolute power.

If and when, however, there is the need for the soul to re-establish conversation with his dear loved ones, this is nevertheless possible for him, by temporarily recuperating that state of consciousness that at one time used to allow him a full relationship with them. After this he can once again take up his ascetical journey in total oblivion of himself, in that growing depersonalization of himself that will lead him to the total destruction of his ego.

The soul that shall be emptied of itself to be entirely and only of God will be deified in the end: God will fill it totally with Himself and, since He is the Giver of all good, He will give back everything to it at a higher level, at an absolute power.

Whereas the souls' journey is individual and different for each one of them, they arrive at the goal all together. And this ultimate act is the final resurrection.

In this resurrection we will all be re-integrated in the fullness of our humanity. and here all our best aspirations as men will be realized.

4. What confirmations our communications receive from those obtained by other experimenters

Up until now I have summed up news regarding the other dimension and our final destination as men, which we receive from the other dimension through mediumistic communications.

At this point one may well wonder: what confirmations do we have from the communications received by other experimenters?

We can say that those relative to survival are confirmed in all communications received by anybody.

As far as the journey of purification and elevation is concerned that is had in the spiritual world of the afterlife, this is also attested to a great degree.

On the contrary, those that deal with the final resurrection are above all the communications obtained by us.

One may well wonder whether we ourselves actually influence such revelations – true or alleged as they are – with our own ideas, beliefs and convictions.

This latter idea can never actually be refuted or rejected once and for all. It is an interpretation that nevertheless remains possible and permanently lying in ambush. Nevertheless we can set it against a different interpretation, in which our live sentiment receives some support also in more objectifiable terms, even if not exactly suited to definitively closing the subject.

No truth can be communicated to a subject who is not prepared to receive it. This would explain why – at least generally speaking and except for a few exceptions – news regarding the final resurrection is not collected by other experimenters.

Amongst the various trends of mediumism, the spiritualists of the Anglo-Saxon stamp are exclusively concentrated on the theme of survival in a spiritual world which, for many aspects, remembers and continues the condition of life in this earthly world in a much better manner.

The Kardec spiritualists are totally concentrated on the idea of reincarnation and the real progress that the spirit supposedly pursues by reincarnating itself in a series of earthly experiences.

The parents in the Hope Movement and, in that same ambit, all those who have suffered the loss of a dear loved one are profoundly consoled and happy to have found them once again in a paranormal experience, and are utterly taken by the idea of maintaining this contact to the bitter end.

They say that their dear loved one has already risen again. They confuse resurrection with the simple waking up fully alive in the afterlife. They do not know that this can, at the most, be defined as a “first resurrection”, and that the final resurrection should not be confused with simple survival. In this kind of circle of

thoughts and needs, it is clear that the prospect of a final universal resurrection remains far too distant.

Even without resolving the problem in definitive terms, all of this could sufficiently explain, could sufficiently motivate our adhesion to what the entities tell us about the final universal resurrection.

5. What “our” mediumistic communications tell us about the final universal resurrection

Here is a series of definitions that entities in communication with us have given us regarding the final universal resurrection. Of every statement made, I have inserted the number of the record, and the name that the entity transmitted to us of itself, in brackets. This may correspond to the name of a person we used to know during their life on earth; but it could also be a name taken on on the spur of the moment, in other words, a symbolic appellation. Sometimes the statement could be an answer to one of our questions.

As an introduction to this series of references, and to other series that follow in subsequent chapters, I apologize to the reader for any repetitions that may occur. I would have eliminated them; but I think that it is better to mention them all here, or almost all of them, in order to give a right idea of how certain concepts appear well confirmed, in substance, with all the possible expressive variations.

The final universal resurrection “is the goal, the ultimate and powerful event (Corrado P., 522); “the ultimate and magnificent event that will realize creation forever” (Mascia, 743).

“It is the end of creation” (Olindo A., 435); “the conclusion of creation” (Simple Man), 739); “the completion of creation” (Spiritual Fire, 206; Anarchist, 721).

It is therefore “the completion of the work of God” (Gaspere A., 332); “the triumph of God” (Irma, 707); “a final universal triumph” (Sirio, 51); “the final triumph of the eternal union of heaven and earth” (Sister Eulalia, 699).

“It is the conclusive event of the full realization of the spirit on earth” (Osis, 271). Indeed “the new earth and the new heavens will be the full realization of the divine creation” (Faith, 376).

“It is the realization of eternity” (Wiseman Of The Afterlife Truth, 671). “It is a total and universal transformation” (Ardent Soul, 204). “It is a total perfection” (Casimiro, 551).

In answer to the question *Will the defunct return?* an entity answered in the affirmative, adding that this would happen in “a transformed, purified and sanctified earth” (Friend, 604).

Let’s press on with the questions: *But at the end of time will the earth be destroyed or will it continue to exist?* A significant answer expresses the concept of a “sanctified earth” (Tito, 106).

Another entity distinguishes two possible answers: the first is that at “the end of the world all humans will be dead”. First of all there will be the “disappearance of the world as we know it today. And then everything will be new: a new planet earth. The resurrected saints will populate it”. And now on to the second possibility: “On the contrary others say that the earth will continue but will be purified” (Sister Imelde).

Yet another entity objects to the first of the two hypotheses: “There are those who claim that all earthly beings will have to die. But what does the existing planet without men mean?” (Sirio, 54).

However, in the end there will be “a purified world” (Tito, 106); a “perfect world and ideal men” (Joy); “a world that is transfigured by the power of God” (Third Prophetic Soul, 629).

“Heaven and earth will merge together in the eternal kingdom of God” (Anarchist, 721). “The wonder of God, in other words the resurrection”, will be completed in the final meeting between “everything that is alive” on earth in that conclusive moment and “everything that is in heaven” (Soul Who Aims At Perfection), 375).

In other words: “Having reached saintliness, the final and universal moment of the realization of the new world will come. All the beings here, and you who are still in the resurrecting world [will be together] in a new sanctified earth transfigured by the divine power” (Venceslao, 338).

Of the disincarnated souls who have reached perfection in God’s heaven it is said: “The spirit savours saintliness and, when the final event comes, it will be ready to rise up again” (Faith 376).

“Once a saint of God, one has to be of God and in God. One reacquires the consciousness of being created by Him and returns to Him in a filial fit. At this point there is only the return (Ascent, 341).

“I have by now been purified of all dross and have to start a journey of sanctification; and, when I have reached the goal, then this will be the final moment of resurrection” (One Leaning Forward, 323).

In other words, what is the final arrival point of the souls’ evolution? “A return to a perfect world with all men sanctified” (Gia, 479). “The final goal is the sanctified resurrection and new men in a world transformed by the power and love of God” (Little Fire, 227).

6. What the Christian revelation tells us about the final resurrection

The Gospel, along with the apostles’ preaching, gives us confirmation of survival in a spiritual world where we can live all together with God; however, the point of the Christian revelation which appears more essential for us is that which tells us about the resurrection.

The idea of a final universal resurrection came to the Jewish tradition from its contact with Persia and with Zoroastrianism which was its dominating and official religion. However, Judaism then stamped its own development on this idea which became even more original in the Gospels and the Pauline letters.

The Gospels speak about the final resurrection in connection to the final judgment. They affirm that the judgment will be particularly harsh with sinners. We hope that nobody has to be damned forever without remission. The prophets admonish men of the dangers they face, so that they should not fall into the evil that threatens them. We confide in God’s infinite mercy, which is attested in the Gospels by the parables of the lost sheep and coin and of the prodigal son (Lk 15) and also in the exhortation to men to imitate the divine mercy itself by forgiving seventy times seven and seven times every day: in other words, forever (Mt 18, 21-22; Lk 17, 3-4).

It is true, Jesus says, that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. But it is likewise true that, in answer to the astonished disciples’ question regarding who could be saved, he added with particular emphasis, looking them straight in the eyes: “With men this is impossible, but with God all things are possible” (Mt 19, 23-26).

On the final day, when the Lord returns to earth escorted by his “angels” and also by the apostles and the saints and martyrs, who all together cooperate with him in the judgment (Mt 13, 38-43 and 49-50; 16, 27; 19, 28; 24, 30-31; 25, 31-33; Mk 8, 38; Lk 9, 26; 1 Thess 4, 13-17; 2 Thess 1, 6-10; 1 Cor 15, 23-28; 1 Cor 6, 2; Jude, 14-16; Rev 20, 4), the obstinate evildoers will be thrown into the “furnace of fire” (Mt 13, 38-42 and 47-50), in the “lake of fire” (Rev 20, 15).

Let’s hope that the furnace of fire – although painful, distressing to a perhaps highest degree – is better interpretable like that purifying fire which the prophets of the Old Testament mention (Zech 13, 9; Mal 3, 1-3).

In the same way let’s also hope that such a final situation of sinners could above all be defined with the following words of Paul, interpretable in the light of that long patience of God which is mentioned in Peter’s second letter (3, 9) and of the “patient” and “kind” love that Paul himself praises to the highest degree in another point of the same first letter to the Corinthians: “According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw – each man’s work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man’s work is burned up, he will suffer loss, though he himself will be saved, but only as through fire” (1 Cor 3, 10-15).

“For there is nothing hid, except to be made manifest; nor is anything secret, except to come to light” (Mk 4, 22). The final judgment will be the emergence itself of truth, to whose light all things will be easily judged and each one will be able to judge by himself. Even the most evil of men will be able to judge himself thoroughly: and so why should one miss this supreme opportunity, which God’s infinite mercy still offers him of emending oneself?

Now, let’s consider what, according to the New Testament, is the final destination of the righteous, the good. I think that, in this group, we should also include the repentant sinners who were converted as a result of this gain of consciousness. Their work, like every negative trace and dross, will be consumed by fire. However, “like through the fire” they will be “saved” and therefore justified, to be considered and treated in the same way as the righteous.

“Then the righteous will shine like the sun in the kingdom of their Father”, says Christ (Mt 13, 43). Furthermore, the author of the book of the Revelation adds (21, 24) that they will walk in the light of God. They will inherit the Kingdom (Mt 25, 34), the heaven (5, 3) and the earth itself (5, 5). The Lord Jesus Christ “will change” their “lowly body, to be like his glorious body” (Phil 3, 20-21). They will be comforted (Mt 5, 4) forever (2 Thess. 2, 16) there where there will no longer be any tears, pain, or death (Rev 21, 3-4) and not even night (22, 5). Eternal life awaits us along with indescribable, glorious, unending and endless joy, which they can already look forward to on this earth (Mt 25, 21; Lk 6, 23; Jn 15, 11; 16, 22; 17, 13; 2 Cor 7, 2-7; 1 Pet 1, 6-9; Rev 19, 5-9 etc.).

Our destiny as faithful men and women disciples of Christ, is, indeed, of being “changed into his likeness from one degree of glory to another” (2 Cor 3, 18). It is of growing in Christ (Eph 2, 21) to the measure of the stature of his fullness (Eph 4, 11-16), until we become one with him like he is one with his Father (Jn 20-23). It is making oneself, in him, a part of the fullness of the divinity (Col 2, 9-10; Eph 3, 14-19). It is sitting on his same throne (Rev 3, 21); and furthermore, of judging, together with him, the world (Mt 19, 28; Rev 20, 4). It is of seeing God (Mt 5, 8). It is of seeing his

face (Rev 22, 4). It is of knowing God and Jesus thoroughly to become part of the divine nature (Col 2, 1-3; Eph 3, 18-19; 2 Pet 1, 1-4 and 2-4).

At the resurrection Christ's faithful disciples will be fully and forever united to that God who in the end will be "all in all" (1 Cor 15, 28). However, they will have everything in God the giver of all good. They will also once again find all the earthly realities that they sacrificed to God to do what in certain moments was His will and therefore their duty. They will once again find all the people and things that they gave up to follow Jesus.

But let's go back for a moment to what we mentioned earlier regarding that afterworld asceticism, which is nevertheless necessary for the purification of the soul that has already passed away to the other dimension. We can definitely say, as far as the above is concerned, that the resurrected saints will once again find their earthly affections and vocations that they had to suspend in order to detach themselves from earth and destroy their ego in order to carry out their journey of sanctification right through to the end, without remaining half-way. They too will also once again find everything they had left behind: they will find it again in God, at a decidedly superior level, they will find everything elevated to an absolute power.

I am convinced that precisely in both these senses the following passage from the Gospel of utmost significance has to be interpreted: "And every one who has left houses or brothers or sisters of father or mother or children or lands, for my name's sake, will receive a hundred fold, and inherit eternal life" (Mt 19, 29).

Needless to say, this promise is of great comfort to the ascetic Christian, for the apostle, for the religious man, the priest, the missionary who has given up everything in order to follow Jesus through "the narrow gate and the hard way, that leads to life" (Mt 7, 14).

However, it is just as comforting for every one who has lost a dear loved one and yearns to find him/her once again forever. And furthermore, for the soul who in the other dimension embarks on a spiritual journey and realizes that strictly speaking, this requires him to suspend all earthly memories, affections, values and cultural interests he pursued in this world, any relative commitment of knowledge and creativity, every form of humanism.

In this sense the brothers and sisters, the father and mother are the dear loved ones with whom we have to suspend our relations, whereas the houses and the fields are that patrimony which could also be understood in a cultural sense.

Does not each one of us have his own "field" of work and study? Is it really worth cultivating one's own field with such commitment, if with our physical death or with initiation death (renouncing everything, the destruction of egotism) one has to lose it all forever, like an illusion that is suddenly dispersed?

Jesus' aforementioned promise includes the most noble affections and interests and human commitments – we can also say: it includes humanism – in the kingdom itself of God.

**7. The final resurrection
will take us up in the kingdom of God
with our affections
and with the fullness
of those human values
which imitate God Himself
and complete His creation**

Needless to say, whereas Judaism has its own indisputable humanism, the preaching of the New Testament does not dwell so much upon this theme, entirely concentrated as it is on the end of the world, on the universal resurrection and the return of Christ, which are perceived as being nigh. When faced with the imminence of all of this, every other need remains suspended and set aside: it tends to fall into oblivion, which is nevertheless temporary.

A resumption of humanistic motives gradually took place during the medieval civilization. Furthermore, it concerned Christian humanism, even if art, philosophy, politics and every form of human commitment were conceived as activities placed at the service of religion rather than valid in themselves.

An unconditioned value came to be attributed later on by modern civilization to the various expressions of humanism. However, each one of these, forgetful of its own divine Source of meaning, aims far too often at absolutizing itself, making a kind of idol of itself.

Unlike the Old Testament the New Testament does not propose itself as humanism unless indirectly. Nevertheless, Christianity proves to be anything but insensitive to human values. We already have a particular testimony in Paul's exhortation to the Philippians (4, 8): "Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things" (Phil 4, 8). Needless to say, every form of humanism finds space in such a beautiful definition.

How can one verify the goodness, the nobleness, the beauty, the justness, the truth of something unless by means of a feeling that one can have of it? It goes without saying that it does not concern a purely subjective impulse of the soul, but a form of appreciation directed at a term which other subjects may agree upon.

Not only pure thought, but also feeling – so to speak – with one's heart and one's soul is also a form of cognition. A discourse may also occur here between different subjects, who more or less and in a nevertheless various manner share the same sensitiveness and the same inner experiences.

These are extremely difficult matters to resolve by democratic voting, by attributing a vote to each individual indiscriminately, without considering the inner maturation that each individual could have realized. Not all people have the same sensitiveness in everything; and the vote of he who has not matured any sensitiveness for certain things cannot at all be as valid as that of he who has particularly deepened it.

I must confess that there are very few things I am fonder of, than this discourse, where humanism is considered in the background of ultimate things and events. Nevertheless, I am ready to acknowledge that these words will say very little, if anything at all, to the majority even of those who have gone to the trouble of reading my work.

People normally love and mourn their own dear defunct loved ones and strongly hope to be able to meet them again. One may mourn over, or be afraid of losing one's property, money, material luxuries, even without any claim of having them again in a world where matter no longer exists. But who poses themselves with the problem of whether we are destined or not to lose our cultural patrimony in another life?

And yet this patrimony of science, historical memories, images, creations, reflections and deepening, spiritual refinement and growth, should be much dearer to us, at least judging by the long years of study, of all the hard work, the intimate labour it cost us.

It is not without a certain degree of anxiety – and, I would like to add, not without a certain heartache and grief – that I wonder what destiny my, our humanism has: my personal and our common patrimony of science and art, culture and civilization.

Are these humanistic activities ephemeral – are they a pure earthly hobby, at the most an exam to pass in order to obtain a good conduct mark – or are they also aimed at achieving an eternal life, a divine life? I think that we can find the answer in the following considerations.

God is holy and therefore a journey of sanctification brings us closer to Him.

However, He is also omniscient, and this means that likewise everything that we can do in order to make progress in science and all forms of knowledge also brings us closer to Him.

Furthermore, God is the supreme Artist of creation, and this means that we also elevate ourselves up to Him through our activities of artistic, literary and musical creation.

In other words, not only the pursuit of saintliness, that is to say, of religious perfection, but everything that we do in order to promote humanism is worked with the help of God in collaboration with Him for the completion of His Kingdom.

It follows that we have the moral obligation of promoting every form of good and beauty in ourselves and around us, every attainment of truth, every work of justice and initiative directed at a better cohabitation and collaboration between men.

Collaborating, in this sense, with God our creator means helping Him carry out creation until its completion in each one of us, in everybody and in everything. Such is our having to be and here our profound being is accomplished, our authentic vocation, our better and highest life, our limitless perfection and happiness.

**8. Our mediumistic communications
also give us precise confirmation
that the final universal resurrection
will take up in the kingdom of God
everything that belongs to man
in one with the entire creation and matter itself**

“To evolve is important”, a communicating entity once told us, “but earthly ties die hard”. He was asked whether such ties were to be lost forever or whether they would be recuperated in a future moment. He replied that there will be a recovery and it will happen “in the final stages in preparation for the return. The earth will be entirely sanctified... by rising up again one reacquires everything: memories, ties, affections” (Tito, 93).

Another entity confirmed the following: “After a wonderful moment of communion with God, in which the soul has reached saintliness, one is ready for the final event of reacquiring one’s corporeity and all those other immortal values: art, that is, music, painting, sculpture etc., philosophy” (Fragment, 459).

I will also give a list here of a series of testimonies given by disincarnated souls regarding the developments that this discourse on resurrection has undertaken.

“In the final resurrection... everyone will recover one’s own corporeity. They will be spiritualized, but with all human values” (Renato, 6). There is talk of “sanctified souls and bodies, for a total recovery of all values” (Spiritual Fire, 206). “Humanism will also be sanctified” (Sirio, 51).

What relationship is there between humanism and the resurrection? “Humanism helps the resurrected”. *In what way?* “When the final event arrives, the living will help those who rise up again” (Tito, 107).

What is the role of human progress? “To carry out creation” (I Will Rise Up Again, 207). By this one means: here man does not create; he limits himself to cooperating with the divine creation; and nevertheless this collaboration of his is essential and efficacious.

The final resurrection allows for “the salvation of values”. *And what, for example, are the values?* “Everything that should not finish”. Each one professes the values which he is personally more sensitive to. For the soul who passed away at a young age, with whom we were talking, the values are “mum, dad, my dear loved ones, my friends, love, beauty”. In answer to the question whether the Sistine Chapel with its famous frescoes is destined to remain in eternity, he answered: “If it is a value it will remain” (Enzo A., 607). Another soul, who is particularly sensitive to art, said that “everything that is beautiful is not lost” (Wilson, 692).

Another entity remarked: “You do not like a religion that is detached from life. You are a lover of everything: music, painting, poetry; and you cannot accept that these values are considered useless for religious purposes”. *Do you agree?* I asked. He replied: “Of course”. I then asked him: *Is there a relationship between all of this and the resurrection, that we are waiting for?* He answered: “These values will also be sanctified like corporeity” (Father Henry, 736).

A soul that was decidedly busy in the awaited spiritual journey said in short: “I am living in the cosmic love that saves everything: not only souls, but also values and animal, vegetable and inert life, in a new redeemed world. You know that nothing will be lost, and I am telling you that everything will be found again perfect” (Towards God, 201).

It is convenient to remember what we said before about the necessity, as far as the soul is concerned, to suspend its own earthly memories with the aim of freeing itself of all dross of egotism. Furthermore, one should also remember what we said about the need a soul may have to recuperate its own memories for a period of time, without even slightly compromising its own ascetic detachment and spiritual progress.

A clarification is offered by the following dialogue: *If one, in order to progress spiritually, leaves his memories behind, then how can he remember to go back to this person who is living on this earth?* “It is the call of love of he who is left that makes the soul come back”. *And does the soul who is called in that moment remember?* “When he is not in spiritual elevation”. *In that moment in which he is not involved in elevation can he remember?* “Yes”. *So then what happens when he goes back to the ascesis of elevation?* “His return is forgetting the communication”. *Does this affectionate call of ours cause him suffering or joy?* “It is a joy” (Master of Truth, 700).

“In the present condition everything is forgotten, but when I have my body again names and memories will come back” (Joy, 319).

It seems that the reacquisition of the dimension of corporeity is essential for the recovery of memories, and that the same can be said as far as the recovery and increase of all science is concerned: “I don’t know how to answer you correctly, but I think that when the saints reacquire their bodies they also receive all existing knowledge” (Ardent Soul, 204).

In the eternity that awaits us will we humans have omniscience? “Only after the final resurrection” (The Wise Man Of The Life Of The Afterworld, 671). The soul “will know everything in the final resurrection” (Adelaide, 712).

What is your future? “A future of great joy because I will be and will know everything” (Eusebio, 633).

Will we really have omniscience then? “Yes, but through that divine one” (Friend, 604).

“Men living then and those here [in the other dimension] will be together and realized”. *What do you actually mean by realized?* “Saints, perfect, immortals”. *Also omniscient?* “Yes” (The Wise Man Of The Life Of The Afterworld, 671).

Can you see us who are experimenting? “I cannot see you: it would be a little like going back”. *In the end will you also be able to recover this kind of sight?* “Yes: everything will be recovered, also psychiness”. *Does it no longer mean going back?* “No: the perfection of man” (Being Of Light, 71 bis).

Physical sight is part of that, which more generally speaking, can be called the corporeal dimension, of which the souls can and will achieve – it seems, in the end – a spiritualized version.

The bodies of the resurrected “will be glorious”. When we have our body, then we will have everything. The fusion of the spirit with the universal values of creation will be accomplished. Our eternal body will help us to understand the great values: art, music, love, faith, friendship, charity”. In answer to the question of if also science, the entity answered in the affirmative. Furthermore, he added that the body of the resurrection will allow us to “understand and enjoy the beauty of a sunset, a symphony, a work of art, better” (Corrado P., 522).

Will those souls have their bodies once again? “Not the one you have”. *This is good news. So what will it be like?* “A pure and incorruptible body” (The Wise Man Of The Life Of The Afterworld, 671); “a body of light” (Iuzza, 99). It will be a “sublimed” body (Nothing, 224), or rather “sanctified” and “transformed” (Sister Imelde, 98). “The new body will be so spiritualized that one will speak inappropriately of matter” (Osis, 271).

Let’s press on with a new question: *There are those who conceive matter as something that imprisons the spirit and from which the spirit has to break free. He who imposes the problem in these terms will find a final return to matter unconceivable.* The answer was that “the new world, the world of the resurrected is not like the present one: it is a world that has perfection... Completeness also requires the physical element” (Little Fire, 227).

As far as matter as such is concerned, we asked: *What is its final destiny? Will it disappear, in other words, be cancelled, or remain matter?* We were answered: “Remain perfect matter. It is not created to become cancelled”. *So what, on the contrary, will be cancelled?* “Imperfection” (The Loner, 655).

Is matter, as such, destined to disappear? “It will be transformed”. *Into what?* “Into pure matter without any evil”. *If evil is cancelled, will matter continue to exist?* “It exists in God”. *In other words, it will not disappear as matter.* “No” (Tito, 106).

“It will be a cosmic fusion: the spirit will become matter and matter will become spirit” (Osis, 271).

Can you explain to us why all this involves the reacquisition of the physical body and operates in this sense? “It is not your body that you have now that you reacquire, but it is your soul that is solidified” (Sister Imelde, 96).

In other words, resurrecting is “being perfect and holy in body and spirit”. *Why also in body?* “The glorious body promised us by our Creator will be necessary for a perfect realization of the same creation” (Aiming At Perfection, 734).

Why is it so necessary to recuperate the dimension of corporeity? “In order to reacquire the various earthly dimensions: memory, names, ones own dear loved ones and then your city” (Iuzza, 99).

Can you tell us how one passes from this increasingly greater contact between you and us, to the final resurrection? “First of all many more people will communicate [with the Other World], and this will enable them to become familiar with this

dimension and so when the final event comes they will be ready. And then resurrection will take place: the meeting of the living on two different dimensions... earth [and] heaven” (Being Of Light, 714).

But why is it necessary to rise up again? “Completeness”. Of what? “Of the soul and the glorious body”. What does glorious body mean? “A body that has reached sanctification” (Master Of Truth), 700). The resurrection “has to exist in order to be complete” (Renato, 15).

Once we have lost interest in things of the world due to ascetic aims, how will we be able to reacquire such interest? “In the new earth with the reappearance of the body everything will gain interest once more” (Ardent Soul, 204).

“...Are you asking why a recovery of the body is necessary? Because without a body the creature is not perfect”. But what determines the recovery of memories, which you defunct don’t have in this moment? “Not a loss: they have been transformed by the divine power which makes them holy: history, science, technology, art, etc., all recuperated, incorporated in the resurrected... transformed, purified, sanctified” (Spiritual Fire, 206).

I wonder in what way can we once again become so interested in earthly things, when we have moved so far away from them with the asceticism, with the detachment, with oblivion. “Moving away is necessary in order to become holy and to transform corrupted matter into pure, holy matter. At this point the resurrection can take place”. But the moment of resurrection will find the disincarnated souls somewhat disinterested with the earth. “No: everything will be sanctified, as I told you”. So how will this renewed interest for the earth come? “Because the material part of the arts, of science will be, as I have already said, pure, holy”. Therefore, there will no longer be the old opposition between a heaven of pure souls and an earth of impure bodies. “No: the spiritual part and the matter part will be one and the same” (E, 350).

I insisted: How can one regain interest in the world once one has forgotten everything? “God’s mind is like an enormous deposit, where all value will be conserved whole” (Soul Who Aims At Perfection), 375). So what stimulates us to become interested once more in an earth that we have forgotten? “Not by us, but all this will happen by God. The living in the heavens and those on earth could not recuperate all the buried humanism with their mere energies. Only the power of God can do this. It will be a gift” (Faith, 376).

**9. The return of Christ
and his angels and saints
is connected to the final universal resurrection
to lead creation and entire humanity
with its most irreducible sinners
definitively back to God**

In the Christian revelation the final universal resurrection is placed in extremely close relation with Christ’s return on earth, accompanied by the multitude of his angels and saints, who cooperate with him in the final judgment.

Earlier on, more precisely in the chapter “What the Christian revelation tells us about the final resurrection”, relative passages from the New Testament were mentioned and both the concept and hope was expressed that the famous “furnace of fire” (or “lake of fire”), where the evildoers and irreducible sinners are to be thrown, is a divine flame of love which burns all negative dross.

That God of infinite mercy does however make them suffer, although inevitably, but, all in all, purifies them to redeem them, so that they too may acquire perfection and endless happiness in his eternal kingdom!

We can say that in our communications it is precisely these same motives that recur. Let's have a look now in what way, by examining a further series of answers given by the entities to our relative questions.

Will Christ come again on earth? "Among the living to make them holy" (Third Prophetic Soul, 629).

What do we expect from Christ, what will he do in the future? "His glorious return with all his host of resurrected saints" (A Holy Soul), 736).

"Christ will return, as he has already come, to redeem men from their sins. It will be a terrifying apparition because creation has to be purified. And those who remain alive will be the new apostles" (Utut, 741).

What role will Christ have in the final resurrection? "Christ will be seen by all the resurrected. He will be amongst us as a guide and an example" (Joy, 319).

"Wait for the new coming. Maintain an alert spiritual tension". *What new coming do you refer to exactly?* "The coming of Christ". *In what form will it take place?* "In the final resurrection". *Is it an event that will happen in the near or distant future?* "Distant" (David, 749).

"It is an expected event but the times are not those you think. First the world has to improve. Sin has to be defeated" (Enzo M., 656).

"I say to everyone: we will rise up again". *And the coming of Christ...?* "First of all the earth has to be capable of welcoming him" (The Loner, 656).

What is Jesus for you? "He is God and man". *And what role does Jesus have in this return?* "He will be the saviour of those who have difficulty in recognizing him".

What role will Jesus have with the Buddhists, the Hindus etc? "He will be a Man-God who will save them". *How can Jesus save the non-Christians?* "Because he will make himself a man like them". *But he has already made himself man.* "Yes: he will be a Buddhist or a Hindu again in order to lead them to salvation". *So he will have to reincarnate himself?* "No. The contact with them could also happen here" [that is to say in that which we people of the earth call the afterlife]. Jesus will approach the non-Christians as a man, then he will manifest himself as God" (Gia, 479).

What is the final destiny of the non-Christians? For example the Muslims and the Buddhists? "They will all be saved". *In what way will the non-Christians be saved?* "In the magnificent apotheosis of the final resurrection".

Yes, but how will the Buddhist come to realize who Christ truly is? "A striking divine grace".

But is there also a gradual itinerary, if nothing else then so that the soul can prepare himself to receive the Christian revelation? "For those who are already here [in the spiritual world], yes; for those who are living [on earth], no".

So what is the course or route in your dimension? "It is a trusting attitude that brings the soul to penetrating the infinite love of their Creator". *How does the learning come about?* "It is a learning for interpenetration". *Which is...?* "The soul of the saint penetrates that of the non saint and sanctifies it". *Yes, but what about the doctrinal, cognitive, revealing part, that Jesus is God...?* "It is learned by grace... Not by concepts, but by divine enlightenment".

And what about the evildoers...? "Those no: they will mend their ways". *And via what itinerary?* "First by purgation, then amendment of their misdeeds, and finally by asking the Lord for sincere forgiveness".

Do the saints have any role in this matter? “In the period of the amendment they are with these souls”. *But can their saintliness in some way balance out the evil of the evildoers?* “Of course”. *And how?* “By transmitting a part to them” (A Holy Soul) 736).

What is the final destiny of the refractory to converting themselves? There must be one in a billion... “I hope not. This is a mystery also for me. Maybe only God knows. I said ‘maybe’ because One is sure that God will convince even the most obstinate of men” (Venceslao, 338).

“Not everyone will be ready”. *So what about those who aren’t ready...?* “Their situation can only be resolved by God”. *In what way? With what means?* “A powerful act. God and the saints of God will be the authors, artificers of this extraordinary, so to speak, transformation”. *What will the saints do?* “The saints are closest to the souls. They will place their virtue at their disposal. They will help those souls who are still in doubt”. *But will this action also be practiced on those living on earth?* “Just as they do now: by bestowing grace”. *Are the prophecies of the Bible indicative in this sense?* “They are already in progress” (Friend, 604).

And what about the irreducible sinner? “He will be saved. He will be saved by the prayers and the work of his brothers... God’s infinite love which conquers all will intervene”. And “everyone will be saved” (Sirio, 51).

“The fire of God’s love burns the barrenness of many souls who would otherwise be lost” (Towards God), 201).

“The mainstay is always God with the collaboration of His saints” (Ardent Soul, 204).

At the final moment of the resurrection will there also be non-redeemed sinners? If so, what will happen to them? “Their conversion can only take place with preaching or with an act of God’s infinite love”. *Will there be any who is not saved?* “Hell will exist, but not eternally” (Utut, 741).

In other words: nothing will end up as it would be a mere joke. Nobody will say: it was a game. The period of purification could be long and painful, but God wants to save each and everyone, since only one sinner who is not saved would mean the failure of creation.

As long as there is only one non-redeemed sinner, Christ will remain on the cross, the incarnated God will remain in his condition of *kénosis*, of emptying.

“Jesus the man and God is the anchor for everybody. Only on completion of creation will Jesus be freed from his nails” (Happy Spirit, 762).

Is it true that God ‘allows’ evil, that He allows certain atrocities, and if so, why? “God is in suffering. He is free and the absolute master alone in heaven”. *Why does He not also reign on earth?* “His kingdom is not of this world... Here there is [only] His manifestation... When the earthly world and the spiritual one are one, then He will reign” (Being Of Light, 713).

In the end will humans be absorbed in God or will they exist as individuals? “You will stay”. *Why do you say ‘you will stay’ and not ‘we will stay’?* “I will be with you” (Tito, 106).

“What is more, we will love one another”. *What about those people with whom we disagree, are in conflict with and have misunderstandings?* “These events will be overcome and forgotten”. *Forgotten, however, not in every sense, if it is true that the knowledge of the past is a perfection.* “They will be purified”. *Will the vision of so many terrible things of our past not make us suffer?* “No, because the soul will be holy” (Being Of Light, 712 bis).

10. At this point the critical problem arises of establishing to what extent the data which has come to our knowledge from our mediumistic experiences (or alleged as such) really come to us from the other dimension

In reporting the answers received from the entities with whom – at least according to all appearances – we have communicated during the course of fifteen years, we feel obliged to deal with a critical problem.

The same question comes up every time: did we really converse with the other dimension, or not rather with a part of ourselves, with our alter ego: in other words, with that unconscious of which so many psychologists of this last century have spoken about?

One sometimes has the very clear impression that the entity reads into us, reads our thoughts. And he himself gives us confirmation of this.

Here is an example. I asked one of our invisible interlocutors, who gave me a certain answer, the following question: *What you are telling me now was already clear in your mind also before, or did you sense it now, just a second ago?* He replied: “Now”. *And so how did you arrive at this insight, or intuition?* “It is possible that they are ideas which come from your brain, and I am there” (Gia, 474).

A certain answer crops up as a reaction to a certain question. This acts as a stimulus. I have had confirmation as far as this is concerned from the communicating souls themselves.

How come may I obtain answers that other experimenters do not receive at all? “Because you ask the questions” (Corrado Q., 680).

Did this explanation come to mind now due to inspiration or did you already have it in you? “Stimulated by your comment” (Nando, 732).

In these latter answers the entity clearly affirms that he exists as a subject on his own, one that is very different from us experimenters. Nevertheless, he claims that the answer came from himself as a result of a kind of intimate enlightenment, or illumination: as a consequence, however, of a stimulation caused by a precise question of ours.

Another clarification, which was received on a different occasion, also leaves room for the hypothesis that, at least to some extent, the answer expresses something the entity already knew by himself.

Did you already know all these things you have just told me, or did some of them arise as a result of inspiration which came in the moment you gave me the answer? “Both cases”. *Can you give me an example of both cases?* “I knew the initial discourse, [whereas] the one about the young people came to me by speaking with you”.

As a matter of fact, the first discourse was expressed by the entity in a more spontaneous manner, without any questions from me. On the contrary, the other one developed from questions formulated by me and proposed unexpectedly.

The dialogue continued in this way: *To what extent could this information that you are giving me have been received from me, and to what extent does it transcend me?* “Are you saying in what quantity?” *No: I would say above all in a qualitative sense. There is also the suspicion that you could have obtained certain things from me, which I would therefore not have learned from a different source, since they are things I already knew. Is the problem clear?* “By speaking there may be something that you already

knew”. *So to what extent exactly does your discourse transcends me? “90 and 10”. 90 of transcendence? “Yes”* (Being Of Light, 715).

How can one explain that almost only the entities who talk with us mention the final resurrection, whereas the communicating entities do not normally speak about it at all? “You ask and the others don’t”. How can you give me such a correct answer, since you present yourself to me as such a, so to speak, beginner of the other dimension? “Because all the questions are recorded in you”. And what about the answers...? “In the records you keep”. Well, at least in this latter answer you didn’t tell me anything new that transcends what I already know. “But the answers of the records to your questions come from single spirits” ...Who know more than me, you mean to say? “Of course” (Little Fire, 227).

In any case, many other souls, on different occasions affirm to having spoken about their own knowledge, or at least about things they had heard spoken about by other souls of their same afterworld dimension.

Have you heard speak about the final universal resurrection where you are now? “Yes”. What do they say? “What they say about it on earth” (Alessandro, 731).

What will there be in the end? “What the Church says: the resurrection of the living and the dead”. Do they actually call it ‘resurrection’? “Yes” (Curzio, 450).

Who says there will be the resurrection? “People here know” (Norico, 707).

Have you heard talk of the resurrection? “Yes, when I was living and here, both by other souls as well as by the masters” (Ursula, 435).

Are you waiting for the resurrection? “Everybody is waiting for it” (It Happens, 359).

“I have to make the whole journey of elevation, but I have heard that the final solution is resurrection” (Marino, 432).

Who spoke to you about the final resurrection in your present dimension? “My master” (David, 749).

“They are not my words, but the guide’s” (Gaspare, 332).

“They are words that the guides give us in answer when we want to know about our further destiny” (Yale, 187).

It seems that, not everywhere, but in certain determined spheres of the afterlife, there are souls who believe in the final universal resurrection and are waiting for it. Unlike other spheres where they don’t believe in it at all. We will come into contact with those spheres, where resurrection is affirmed, due to affinity. Here is a possible explanation of how the final resurrection is affirmed in our communications and denied or ignored in those of others.

It is an explanation given by a “child of light”: the fact that the resurrection is spoken about, or not so spoken about, or not spoken about at all “depends on he who communicates and on he who receives. The group attracts souls with the characteristics it professes”.

The same entity then tries to explain another circumstance: why the “children of the light” tell us that in their spiritual environment the resurrection is spoken about, a fact which, on the contrary, they generally keep quiet about in direct communications with other people.

Remember how my question *Why do they speak to me and not to others?* received the answer “Because you ask the questions”.

Another question: *So why do you, young people of the light, do not speak about the final resurrection in general, as if it were anything but at the centre of your attention? “They are matters that we do not deal with now, because we are helping our dear loved ones”* (Corrado Q., 680).

We asked a young entity: *What is waiting for you further on?* He answered us: “The climb to eternity”. *And what will there be at the end?* “The final resurrection”. *Do the other young people know this?* “Yes, but it is an event that is still far away”. *Why don’t you hardly ever talk about it in your messages you send your dear loved ones?* “Because we are busy with active tasks” (Arianna, 723).

We asked another entity: *How come it is almost only those souls who come to communicate with us that speak about the resurrection?* He answered us: “We come to you due to sympathy and affinity of views and intentions. It is a law that every soul is attracted by sympathy. One does not go to he who does not love the Church, the priests” (Commitment), 434).

Yet another entity repeats a concept already expressed by the former: of course, the resurrection “is the final event, but for the time being the tasks we have to carry out are those of helping he who is not in hope” (Daniela M., 553).

Needless to say, the final universal resurrection is a matter of faith, since it has not yet happened and nobody has seen it.

Did you hear the guides speak about the resurrection? “Yes: it was spoken about in various meetings. The believers believe in the resurrection, but the reincarnationists don’t... they are like sermons: you have to believe in them for faith” (Angelica, 333).

Have you heard talk of the resurrection in your sphere? “We young people from our guides, not from experience” (Nicola, 657).

“As far as the reacquisition of a transformed body is concerned, the problem is open, since nobody has been resurrected yet” (Sirio, 49).

“The subject [of the final resurrection] is very controversial, but there is no obviousness, there is only faith” (Belive Huppert, 336)

“About the return there is only the certainty of faith” (Joy), 319).

What certainties can we have, in our turn, as far as the final resurrection is concerned, how have we tried to portray it so far? All things considered, it also concerns a faith for us.

The disincarnated souls of the Christian sphere, or at least a large number of them, believe in it. We could say: that if they believe, then we too believe; a kind of “squared” faith, to the “second power”!

It is what we can say as frontier parapsychologists, open to that other dimension that he who really wants to understand something about it requires deepened practice of his best intuitive capability.

Then, as Christians we can say that we believe in the final resurrection to the first power, like those souls. We believe in the “resurrection of the flesh”, as recited in a certain article of our profession of faith: we believe in it as both the resurrection of Christ, as well as the final resurrection of all of us are part of the Christian revelation, and as a matter of fact, are an extremely essential part.

But does it concern a blind faith, one that is totally passive? I would not say so: since we find it supported by many rational considerations that can be developed on the basis of empirical data and, in particular, of data that are offered by parapsychology. Here is an example of very well reasoned faith, comforted by everything that we know, aimed at opening new continents to the navigation of the spirit.

**11. With resurrection the disincarnated souls
fully recover that humanity
which a long and severe asceticism
directed at the detachment from earth
had to suspend in them**

I have also asked myself what significance the resurrection could have for us humans, once we have passed away into the other dimension. Here the answer could be had not so much from a complete discourse received by some entity, as rather more from a delicate and patient work of comparison and reassembling.

After passing away, although bereft of their physical bodies, the defunct appear with the same personality they had when they were living on earth. Then, however, according to all appearances, a slow process of, so to speak, depersonalization begins.

If at first the soul was staying in a mental, oneiric environment, similar to the one on earth which it had left behind, at a certain point it loses its own earthly aspect and enters into a condition where the earthly forms have been completely overcome. Affections and memories relative to the earthly condition left behind with the physical death are likewise suspended.

It seems that there are alternating stages in which the entity suspends its affections and memories to then recover them. The suspension of affections and memories and the connected remaining earthly grudges and desires, is directed at the necessary detachment from the world. It is through a true initiation death that the soul gives up any egotism to be entirely and only of God. However, in the end, it will have everything once again in God.

Here we have resurrection, the full recovery of each one's own humanity. Recovering full humanity means finding once more the fruits of all scientific research and form of knowledge, of every creativity of the arts, of every technological process, of every social commitment.

All of this no longer represents a danger for the spiritual ascent, it no longer means going backwards, falling back into earthly attachments, but only progress towards an increasingly greater completeness and perfection.

Resurrection is also the recovery of the material dimension. The souls had abandoned it in order to detach themselves from the earth, in order to cancel all egotism, to free themselves of a decayed corporeity lived as a limit and prison of the spirit. However, a corporeity that rises gloriously up again is by now redeemed of all corruption and alone proposes itself as the vessel of the highest spirituality and its concrete expression on all levels.

Remember how the first pages of the Bible, in describing creation, affirm the original goodness of matter. As and insofar as it comes from the creative act of God, matter is "good", it is valid, it is positive. Even when sin corrupts it, matter remains redeemable, and the completion of creation thoroughly redeems it.

It is thanks to resurrection that each one of us recovers – this time permanently, definitively – the memory of what he/she was, as well as the affections and the relationship with his/her dear loved ones (apart from the fact that we will all be dear to one another in the end).

The sense of our old identity is linked to the aspect we used to have when living on earth: and so we can also reacquire this once and for all, to make the most opportune and agreeable use of it. This human aspect will be like the one we used to possess on this earth, but it will be far more beautiful and luminous, to express the perfection achieved by the souls and their happiness, their spiritual youth.

A prefiguration of this final acquisition of one's old earthly aspect can be found in the phenomenon of those defunct who appear beside someone's death bed, as if to welcome the dying person on the threshold of the dimension into which he/she will shortly land. They are the close relations of the dying person who recognizes them. Also a medium present at the death-bed can perceive them and describe them.

What has been said here is to be placed in relation to the Biblical vision of the defunct who recover their bodies. The vision could be this, but one has to see better in which sense, in which perspective it should be re-interpreted.

12. How the manifestation of the resurrected will sanctify the earth at the end of time

Subjects of the universal regeneration will be the "sons of God", the "angels" of Christ, the saints and the martyrs, who at the end of time will accompany Christ in his return and will judge the earth with him (Mt 13, 41-42; 19, 28; 24, 31; Lk 22, 30; Rev 3, 21; 4, 4; cp. 3, 1; 20, 4).

One should also not forget, as far as this subject is concerned, the "saints of the Almighty", whom the prophet Daniel speaks about. Their task is to assist the Ancient of Days in the final judgment, so that the eternal kingdom is bestowed by the Ancient to the Son of man and his saints (Dan, ch. 7, espec. vv. 9-10, 13-14, 22, 26-27).

The judgment of the world will be the resolute and definitive manifestation of that Truth which is God. Furthermore, it is with pure and simple coming to light that the Truth judges the world. In fact, it will be the world itself that judges itself, in the light of the absolute evidence, from which nobody can escape.

As far as we know, the other dimension is no longer the place of humanism and human progress, the place of the sciences and the arts, but rather the place of spirituality, of the mystical ascent, of sanctification. It is therefore likely that at the end of time the other dimension will be completely sanctified.

The saint is a man who is pervaded with an energy of extremely powerful as well as extremely irresistible love. It is an energy which comes to him from the divine Spirit, to express itself through his transformed humanity. From analogy one could hypothesize that the final "manifestation of the sons of God" (Rom 8, 19) will have an extraordinary emission of transforming energy as a concomitant phenomenon.

It will be that "fire" that burns all remaining dross in sinners, to completely purify them, in order to make them suitable to enter the kingdom of God.

The resurrection of the defunct will give them back to their full humanity and allow them to reassume humanism: that humanism which, at the end of time, will be fulfilled to its extreme. The resurrected will be the bearers of sanctification, in the same way as those who are still living on earth at the end of time will be the bearers of humanism that has reached, as such, its supreme fullness and perfection.

At this point what may happen is an exchange of gifts between the living and the resurrected: the living, heirs of human progress and every conquest of science, arts and civilization, will yield the fruits of humanism; in exchange, the resurrected will pour out the spiritual fruits of saintliness. This will allow the *regnum Dei* to integrate with the *regnum hominis* and make it possible for purified humanism to enter the kingdom of God, to be taken up into heaven.

13. The eclipse in the Church itself of the idea of the universal resurrection

The universal resurrection, which in the apostolic times was so eagerly awaited, has not actually happened yet, and it seems that it has been postponed *sine die*, perhaps to when the most ideal conditions have been reached.

And so the Christians have gradually begun to stop thinking about it, although they fleetingly remember it when reciting the Credo.

It has been left relegated to the edges of the Christian vision, whereas the problem of the individual's salvation has now moved into the centre of attention: in other words, the survival of physical death and what kind of survival awaits the single being, whether pleasant or painful.

Any discourse which mentions the final resurrection should, as far as I am concerned, be considered with extreme favour, like that which re-establishes Christianity in its right, original perspective.

14. The afterlife is not the goal but the resurrection is

One should not only aim at post mortem heaven: this is not at all the final end of man's ascent and the creation of the universe.

We have to aim at the resurrection. It is here that the final destiny of man is realized: in the resurrection and the ascent to heaven. One ascends to heaven with one's own body, in other words, with the fullness of one's own humanity. The fact that our final goal is not the afterlife but the resurrection, confirms our human work as a contribution to preparing the ways of the Lord who is to come.

15. The final resurrection should not be confused with the first re-awakening in the afterlife

Many people, in speaking of the resurrection, identify it with the experience that a soul can have just after passing away to find himself in the afterlife more alive than ever, not only, but as if he has been given a body that is similar to the one which reminds him of the human aspect he already possessed when alive on earth.

It is an experience that is somewhat similar to that which one could usually have when dreaming, where we find ourselves with that corporeal aspect, which, as far as we are concerned, is the distinctive mark of our personality, at least according to our normal way of thinking in our current earthly condition.

We can call this, in a sense that is not entirely precise and also a little generic and indefinite, a "first resurrection". Indeed, at this point we do truly feel resurrected, with our same corporeal aspect. It is an extremely vivid sensation and it could come spontaneous to us to speak of resurrection. However, it is not the true resurrection, the final universal resurrection, the collective event awaited at the end of time.

**16. If survival could be better inferred
by the phenomena of parapsychology
the resurrection is better deduced
in terms of spiritual experience**

Survival is well deduced by the phenomena studied by frontier psychic research. Amongst such phenomena there are also the mediumistic messages. In fact, there is a whole mediumistic literature, which should be analyzed very carefully, with great sensitiveness and with the due comparisons among the most different messaging, to see what the recurrent contents are. This is a kind of work which definitely has a psychological aspect but which is, essentially speaking, parapsychological.

As far as resurrection is concerned, which at a certain point becomes synonymous to eternal life, it is object of a religious revelation, and, in particular, of the Christian revelation. “Lord, to whom shall we go? You have the words of eternal life”, says Peter to Jesus when he asks him if also the apostles would abandon him, as others were doing (Jn 6, 68). It is clear that Jesus’ words come down from a very different level to that of the pure and simple one of the phenomena and the more significant mediumistic messages. As far as the believer is concerned, Jesus’ “words of eternal life” come from his divinity.

For the Christian, the “words of eternal life”, which announce the final resurrection, are the revelation itself of God to men about their final destiny. It is a revelation that comes to us from transcendency. We cannot succeed in capturing it with our human strengths, or forces. It is God who manifests Himself and we can only open ourselves up to His self-revelation by making ourselves as receptive and transparent as possible. Opening ourselves up, trusting in God, opening the shutters of our room to let in the rays of the divine Sun is an act of faith. This is not so much subscribing to a list of truth, but rather, and primarily, to a divine Person.

The resurrection as our final destiny is gradually revealed to us in the bosom of a whole tradition, which acquired a first idea from the Persians’ Zoroastrianism, with which the Jewish people came into contact during their troubled history. It is an idea which Judaism then made its own and developed in its own original manner. Finally, it is an idea that receives a decisive formulation in the Gospels and the Pauline letters (Mt 3, 38-43 and 49-50; 16, 27; 19, 27-30; ch. 24; 25, 31-36 ; Mk 8, 38; Lk 9, 26; 14, 14; 20, 27-38; Jn 5, 28-29; 6, 40 and 54; 11, 24-27; 1 Thess 4, 13-17; 2 Thess 1, 6-10; 1 Cor, ch. 15; Phil 3, 20).

Therefore, the resurrection is the word of eternal life that we can acquire in an experience of faith. In a manner that is different to that which regards survival, which is a matter of both religious as well as parapsychological experience, the essential idea we can make for ourselves of the final universal resurrection comes to us, much more than from parapsychology, from an extremely particular religious experience.

**17. Nevertheless parapsychology
can help us define the resurrection
in more concrete terms
by reducing it to phenomena of materialization**

Now, however, if it is true that the idea of the resurrection comes to us from an ambit that is very different from the parapsychological one, it is no less true that frontier parapsychology can give us considerable help in defining it better, in giving it a clearer sense for us, in making it more accessible for us.

People say that in the final resurrection the defunct come back to manifesting themselves with their bodies. But what kind of bodies are they? Are they those made of flesh, bones, muscles and nerves, etc., with all the limits and infirmities we used to have when living on this earth?

I would say, on the contrary, that, according to what the Bible texts themselves say, they are transformed, spiritual bodies, resurrected in strength and glory, incorruptible, immortal (1 Cor 15, 42-53; Phil 3, 20); they are luminous and transfigured bodies that have become the perfect vessels of the highest spirituality; bodies that are – so to speak – deified.

How are such bodies of resurrection formed? The most traditional image, truly a little suggested – like *en passant*, without insisting too much – by Jesus himself (Jn 5, 28-29), is that of the defunct who come perfectly recovered out of their tombs, where bones, muscles, nerves and skin were put back together by the Lord's breath like in the vision had by the prophet Ezekiel (Ezek 37, 1-14). It is a very suggestive picture, which nevertheless appears impossible of being proposed, where one persists in interpreting it to the letter.

Moreover, this kind of image induces the believer to imagining that the defunct continues to identify himself with his own body or what is left of it. This idea is utterly wrong: in their mediumistic testimonies the disincarnated souls insist on saying that as far as they are concerned their bodies are nothing more than abandoned remains.

If we ask ourselves what the concrete way of the final resurrection could be, then I think that we can receive some light from an accurate consideration of the resurrection of Christ.

I will immediately say, in a few words, that in parapsychological terms the resurrection of Christ appears comparable to an extremely powerful phenomenon of materialization.

So what exactly is materialization? Parapsychology can give us a definition on the basis of the phenomena observed. Energy comes out of the medium's body which is organized into concrete human forms that are more or less complete and precise, head, hands and arms, in the best cases, even whole bodies.

To he who sees them, touches them, photographs them, examines them in all possible ways, these forms reach the point, at the most, of entirely expressing themselves as complete human figures that are three-dimensional, solid, tangible, living, breathing and speaking.

In *L'uomo alla conquista dell'anima (Man in conquest of the soul)* Gastone De Boni mentions the cases of the materialized ghosts "Katie King", "Estella Livermore", "Nepenthes" and those produced by the Polish medium Franek Kluski, (studied by Gustave Geley and Charles Richet); of "Bien Boa" (investigated by Richet); of Mrs. Florence Marryat's daughter. Finally he gives a report of materialized ghosts who appeared in a séance held by himself with the medium Einer Nielsen in 1948 in London.

Therefore, one can say that, out of the phenomena of materialization methodically studied, the most famous and upsetting one is that of the ghost "Katie King", who was produced thanks to the mediumism of Miss Florence Cook.

She appeared all of a sudden in 1871. In April 1872 Katie showed her face for the first time. At first her manifestations were imperfect, partial. However, the manifestations gradually became more and more complete. Finally, in March 1873, the ghost came out of the "mediumistic cage" for the first time as a complete materialized figure.

In December 1873, at the invitation of the rich man Mr. Charles Blackburn, Miss Cook's benefactor, the internationally famous physicist William Crookes began to

investigate this mediumism and to direct the séances, which were moved to be held at Mr. And Mrs. Crookes' house.

Here Miss Cook was taken in as a guest a number of times for a few of days at a time, which made it easier to control her better. The experimentations with Mr. And Mrs. Crookes took place until that 21st May 1874, when, with all the general commotion, Katie took leave from the group never to manifest herself again.

The ghost used to materialize and dematerialize in a matter of a few seconds and her dematerializations were observed a number of times in all their phases.

Katie expressed herself very well and in an extremely coherent manner through speaking and she also used to talk for a long time.

She was also capable of writing down brief messages on pieces of paper. She used to expose herself for a long time in full light so that those present could see her well.

Sometimes she used to let the experimenter embrace her, touch her and to auscultate her, she used to give her hand to those present and allowed them to pull her dress, which seemed to be made of real material; whereas she herself, in a more direct contact, used to make one experience the sensation of a very alive human body.

Despite a certain resemblance to Florence, Katie's body had different characteristics and proportions. The ghost showed breathing and a heart beat. Its reality that was independent from the medium was confirmed by the fact that the medium was well tied down, and that at a certain moment electric devices were applied to her which signaled even her slightest movement.

Miss Cook was carefully controlled and even body searched before and after the séances, by various participating women. The presence of Katie King that was distinct from Miss Cook was not only noticed by tens of photographs, but in full light by various reliable witnesses (including the Russian metapsychist Alexander Aksakov, who intervened on a particular occasion).

Mr. Crookes himself also mentions the materializations of Katie King in his book *Research on the phenomena of "spiritualism"*.

A critical examination of the whole case was carried out by George Zorab in the book *Katie King, donna o fantasma? (Katie King, woman or ghost?)* and concludes with a positive verdict accepting the phenomenon as authentic.

The English Jesuit father Herbert Thurston examined the case with great care and precision and serene equilibrium, to conclude: that Katie King was, as she declared to be, "a materialized spirit" it seemed to him, out of the possible hypotheses, "the one least in contrast with the available evidence" (*The Church and Spiritualism*).

By mustering up a little courage, I have taken the liberty of hazarding a comparison, even though I do not deny the unprecedented power and profound mystery of the resurrection-materialization of Christ; and first of all, I have pointed out that the resurrected Jesus suddenly materialized in a house where he had entered through close doors (Jn 20, 19 and 26).

He also changed his own aspect, since his own disciples didn't even recognize him and went on to suddenly recognizing him at a given moment, like Mary Magdalene and the two disciples of Emmaus (Mk 16, 12; Lk 24, 13-35; Jn 20, 14-16). He could show the stigmata from the Passion and let Thomas touch them, for greater verification (Jn 20, 24-29). He was also capable of eating in front of everybody (Lk 24, 41-42).

Needless to say, he materialized without the help of any medium, only by using the energy which – so to speak – he had at his own disposal.

A certain phenomenology which seems to make its first few steps in that direction, can be attributed to the prolonged presence of the defunct who, for a series of days in a row after their decease, appeared to maintain an energy capable of causing even physical phenomena: for example paintings that fall from the walls, watches that stop or

start working again on their own, bells that ring even for days on end, the movement or fall of various objects, mysterious thumps and bangs, even very loud ones, noises and uproar, glasses that smash all of a sudden without any apparent cause, beds that are lifted up or violently shaken, musical instruments that start playing (cp. by Ernesto Bozzano *La psiche domina la materia – Dei fenomeni di Telecinesia in rapporto con eventi di morte* (*The psyche dominates matter – Phenomena of Telekinesis in relation to events of death*)).

These are manifestations which can be repeated or prolonged for some time, but which sooner or later stop happening. Here one can talk of simple signs of presence, whereas the phenomena of extremely powerful evidence are defined as those through which the miraculous continuative manifestation of Jesus after his death is expressed.

Christ allegedly maintained all the energy that allowed him to fully materialize without any mediumistic help for no less than forty days. Jesus' post-mortem manifestation is also nevertheless limited in time, finally coming to an end with his ascension to heaven.

Jesus' personal resurrection therefore seems to me as being definable as an ultra powerful materialization. I think that, first of all, his corpse was dematerialized, to then re-materialize as a living body.

Dematerializations and re-materializations are phenomena that are well verified by parapsychology. Above all they coincide with every re-materialization that is preceded by the removal of the same object, or plant, or at the most, even a person, from one place to another.

Although such cases appear to be incredible, the memory of the "transport" of people nevertheless remains. One such case is the dematerialization of the fat lady, Mrs. Guppy, in her house in London, where she was doing the housekeeping accounts with her housekeeper, and her re-materialization, in condition of profound trance while still holding a wet ink pen in her hand, in another house located three miles away.

A séance was underway here, during which someone had asked the spirits, as a rather demanding performance, the bringing of the bulky lady in flesh and blood (1871, reported by Alfred Russel Wallace in his book *On Miracles and Modern Spiritualism*).

Another very famous case is the removal of the Marquis Carlo Centurione Scotto from a room in his castle in Millesimo, where he was acting as a medium during a séance, and his subsequent bringing in the stables of the same castle, where, after a long and hard search, he was found asleep on a heap of oats and hay (1928; cp. Alfredo Ferraro, *Le sedute di Millesimo* [*The Séances of Millesimo*]).

Incidentally, what supposedly happened in the moment in which Christ's corpse dematerialized? It is likely that a light burst out of such a powerful phenomenon that was so intense it produced the formation of a kind of photographic negative of Jesus' body on the sheet it was wrapped in.

If the final resurrection of all humans should happen in the same way as the personal resurrection of Christ, and if this is definable as a phenomenon – a most extremely powerful one – of materialization, then here is a possible consequence: the final universal resurrection will be definable in terms of materialization.

Where and insofar as this kind of interpretation were to be confirmed acceptable, we should be grateful to frontier parapsychology, as the branch of research capable of offering us the most interesting data.

18. Significant suggestions with regard to that which could be the condition of the resurrected come to us from paramystical phenomena which, in a certain way, anticipate it

What is of particular interest is to define that which could be the condition of the resurrected on the basis of other data of a different nature. In other words, one could define the condition of the resurrected by starting from a consideration of the paramystical phenomena. What are they? They are paranormal phenomena which could be matched with saintliness. Such experiences and phenomena are not in the slightest searched for by saints, but come from saintliness in a completely spontaneous manner.

Amongst the paramystical phenomena one should mention *hierognosis*: in other words, the experience of sacred realities through visions and profound intuitions. The apostle Paul was enraptured to the third heaven. St. Ignatius of Loyola confessed that an hour of meditation in a certain retreat taught him more truth regarding celestial things than all the doctors in the world put together could have taught him.

The *penetration of hearts* is the ability to read the secrets of souls, like certain confessor saints have done (like the Curate of Ars and St. Vincent Pallotti in the XIX century, and many others in different epochs). In the Little Flowers of St. Francis there is the narration of the meeting between brother Egidio and the King of France St. Louis IX who arrived as a pilgrim in Umbria. The two men knelt down in front of each other and remained embraced for a long time, without saying anything to each other. In the end the King took leave, since the two men had said everything they had to say to one another and could now go their own ways.

There are paramystical phenomena that also involve the physic, and these include levitation (one should especially mention here Joseph from Copertino), bilocation (like St. Anthony of Padua, Francis Xavier, Padre Pio, but also Natuzza Evolo), the stigmata (numerous saints from Francis of Assisi onwards), luminosity of the body (from transfigured Jesus to Philip Neri), scent of holiness (Mary of the Angels), incombustibility (Policarpus from Smirne, John Buono, also Catherine from Siena who often fell into the fire during her mystical enraptures without bearing even the slightest burn marks), the incorruptibility of the saint's corpse in the tomb where he was finally buried (Bernardino from Siena, Francesca Romana, Philip Neri, Camillo De Lellis, Charles Borromeo), the ability to stay awake for long period of time (the saints Lidwina and Peter of Alcantara) and to survive without eating (Nicolas of Flüe, Teresa Neumann).

There are phenomena in which the saint, whose psyche is pervaded by the divine Spirit, acts on other people's bodies, to heal them (from Jesus himself to Padre Pio).

Finally, there are phenomena which show a loving power of the saint over the elements, over nature, over animals. One should remember Andrew Hubert Fournet, the Curate of Ars, Jasper del Bufalo, John Bosco, who multiplied food. Benedict from Norcia stirred up a storm so that he could detain his sister Scolastica in his monastery a little longer due to circumstances beyond his control without violating the law. Raymond of Pégnafort walked on water and entered his convent through closed doors. Gregory the Thaumaturge moved an enormous boulder from one place to another with a simple word. Vincent Ferrer lifted a piece of furniture with his own two hands which ten men hadn't been able to lift and placed it onto a cart. Anthony from Padua preached to fish after having called them to gather together and assembled them in a perfect order in countless numbers. James of Tarantasia made a bear work in the place of an ox it had devoured.

I have mentioned only very few names, purely as examples. Two rather dated books, but not too dated, which are full of documentation, could be of help to us in supplementing this discourse: *The physical phenomena of mysticism* by Father Herbert Thurston and *Mistica e metapsichica (Mystics and metaphysics)* by Vittorino Vezzani.

Paramystical phenomena are to be found a little in all religions. With regards to the Hindu environment a beautiful review of experiences not only of others but experienced in first person is that which Paramahansa Yogananda offers us in his *Autobiography of a Yogi*.

The paramystical phenomena are distinguished from parapsychic phenomena which produce analogous effects, as they can no longer be attributed to the human psyche but to an action of the divine Spirit even if exerted through mediation of the psyche, in which the Spirit dwells.

Paramystical phenomena have a meaning. Levitation expresses aspiration to heaven. The scent of holiness: “the good scent of Christ”. The stigmata: the participation in the Passion. Incombustibility: the divine protection that escapes all danger. Insomnia: perpetual vigilance. Inanition: the principle that “man shall not live by bread alone, but by every word that proceeds from the mouth of God” (Deut 8, 3; Mt 4, 4). Healing: the principle that salvation is total regeneration and health also of the body. The power over animals and entire nature: the virtual almightiness of the spirit. Hierognosis and the penetration of hearts: the principle that the spiritual man knows the thought of God and of his Christ and from here can judge all things (1 Cor 2, 13-16).

The paramystical phenomena prefigure the condition of the resurrected: these will be able to manifest themselves in their corporeal form, but also change aspect (like the resurrected Jesus); they will be able to move at their own free will and dominate nature without being conditioned by it any longer; they will have no more need either of eating, drinking or sleeping, as they will obtain all energy from the divine Spirit; their love will be purely spiritual; their bodies will shine with light; their minds will know everything, in God.

**19. In our aspiration to the divine omniscience
let us try to make a first idea of it
that is undoubtedly
extremely imperfect and yet alive
looking upon certain frontier experiences
as weak and pale prefigurations**

Having arrived at the highest point in Paradise, Dante is granted the use of a global vision of things that, although not definable in terms of real omniscience, it is nevertheless something that somewhat resembles omniscience. The verses with which the poet expresses this truly extraordinary and supernatural experience are well known: “O grace abundant, by which I presumed/ to fix my sight upon the Light Eternal, / so that the seeing I consumed therein! / I saw that in its depth far down is lying / bound up with love together in one volume, / what through the universe in leaves is scattered; / substance, and accident, and their operations, / all interfused together in such wise / that what I speak of is one simple light. / The universal fashion of this knot / methinks I saw...” (Paradise, XXXIII, 82-92).

The heavenly sublime experiences that Dante refers to are imaginary, although he is helped by that spiritual sensitiveness that, besides the elaborated forms of his poetic imagination, helps him grasp a profound content of truth.

However, there are also subjects who state that they have had “frontier experiences” full of a great multitude of experiences, each one not only carried out in a brief, indefinite and vague manner, but with an extreme precision of details.

They are experiences that can be mainly had in situations of grave danger of life, or furthermore, in cases of clinical death (for example due to a heart attack), from which, however, one manages to return to a condition of normal life. The subject could suddenly have a panoramic vision of his entire existence that he has lived and experienced up until that moment.

More than remembering it concerns reliving. The life he lived on earth runs through the subject’s mind, like a kind of movie which, in an extremely fast manner examines a long series of episodes in an incredible quantity of particulars. In a manner of which it is undoubtedly difficult to make an idea, certain subjects state that they have relived a succession of experiences even at the same time.

An example of visions that follow one another in order of time is offered to us, for example by the testimony of a woman, reported in the famous book by Raymond Moody *Life after life*: “The things that flashed back came in the order of my life, and they were so vivid. The scenes were just like you walked outside and saw them, completely three-dimensional, and in color. And they moved. For instance, when I saw myself breaking the toy, I could see all the movements. It wasn’t like I was watching it all from my perspective at the time. It was like the little girl I saw was somebody else, in a movie, one little girl among all the other children out were playing on the playground. Yet, it was me. I saw myself doing all these things, as a child, and they were the exact same things I had done, because I remember them”.

On the contrary, another subject mentioned in the same book offers us an example of events relived at the same time: “My whole entire life was there... just flushing in front of me. It was not exactly in terms of pictures. More in the form of thought, I guess. I can’t exactly describe it to you, but it was just all there. It was just all there at once, I mean, not one thing at a time, blinking off and on, but it was everything, everything at one time”.

In a convention of parapsychology our friend Paolo Presi delivered a report which in my opinion is extremely interesting as far as this discourse is concerned. He remembered cases of frontier experiences experienced by mountain climbers during terrible falls which they survived.

This goes for all the testimonies of Doctor Albert Heim regarding an experience of this type had in 1871 in the Swiss mountains. While, in the company of good walkers, he was descending from Blauen Schnee to Saentnis, towards the Seealp, on arriving at Fehalp, at an altitude of 1800, his carelessness caused him to slip and fall headlong a great distance followed by a free fall in mid-air for about twenty metres.

Let us hand the word over to him: “During the fall I formulated an endless number of thoughts, all coherent and clear. What I was thinking and feeling in about five or ten seconds cannot be told in a number of minutes ten times greater. All the thoughts and images were linked together and very clear, not at all confused as they are in dreams.

“At first I valued the possibilities of my fate and told myself: the rock head onto which I will soon be thrown will probably fall downwards in a steep face as I am unable to see the ground below; now it all depends on the fact whether there is still snow under the face. If this is the case, the snow will have been melted by the face and therefore a rim, or edge will have been formed. If I fall on it I will make it, if however, there is no more snow underneath I will undoubtedly fall on the debris and, at this speed, death is inevitable.

“If however, when I am down there I have not died, and am not unconscious, I will have to immediately grab my bottle of ether which, on leaving Saentis, I no longer put

in my medicine rucksack but in my jacket pocket; I will have to put a few drops on my tongue. I mustn't lose my stick, I might still need it. And so I'll hold on to it tightly. I thought about taking off and throwing away my glasses so that I wouldn't injure my eyes with any splinters of glass, but I was being hurled so fast that I couldn't manage to make any movements with my hands.

"Another group of thoughts and images concerned the consequences of my fall on other people. I told myself that, on arriving down there, it didn't matter whether I was seriously injured or not, in any case, within the limits of possibility, I would have to shout with all my strength: 'I'm not hurt!' Therefore my companions, amongst whom my brother and three friends, would be able to get over the shock at seeing me fall and make the rather difficult descent to reach me.

"I thought that, in any case, I would not have been able to hold the opening lesson, as a university lecturer, which was announced for five days later. I thought of how the news of my death would reach my parents and I consoled them with my thoughts.

"Then I saw at a certain distance, as if on a stage, the sequence of countless scenes, all of my past life. I saw myself as the main actor.

"Everything was as if it had been lit up by a celestial light and everything was beautiful, without any pain, without any fear, without any anguish. Even the memory of very sad experiences was clear but without the sadness. No fights or arguments, even fighting had become love. Sublime and conciliating thoughts dominated and linked the single images together and a divine peace invaded my soul like beautiful music. I was increasingly shrouded by a magnificent blue sky with pink and delicate violet coloured clouds. Swaying, I was coming out, gently and without anguish, from this sky when I saw that I was flying in mid-air and there was a slope of snow beneath me".

What should also be mentioned are the so called "cosmic experiences", not necessarily connected to a religious life or – more generally speaking – to a spiritual commitment experienced with particular intensity.

The Canadian psychiatrist Doctor R. M. Bucke, mentioned by William James in his famous book *The varieties of religious experience* defines such experiences in this way: "The prime characteristic of cosmic consciousness is a consciousness of the cosmos, that is, of the life and order of the universe. Along with the consciousness of the cosmos there occurs an intellectual enlightenment which alone would place the individual on a new plane of existence – would make him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation, and joyousness, and a quickening of the moral sense, which is fully as striking, and more important than is the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this but the consciousness that he has it already".

Doctor Bucke was driven to studying the cosmic experience in other subjects by an experience of this kind had by him in first person. He had spent an evening with two friends, reading and discussing texts of poetry and philosophy, after which he returned home in a hansom cab, a two wheeled light carriage, with the coachman's coach-box at the back. Under the influence of ideas, images and emotions caused by the reading and conversation had with his friends, his mind was enjoying a feeling of calm and peace, without really thinking, but allowing ideas and feelings to flow through on their own.

"All at once, without warning of any kind, I found myself wrapped in a flame-colored cloud. For an instant I thought of fire, an immense conflagration somewhere close by in that great city; the next, I knew that the fire was within myself. Directly afterward there came upon me a sense of exultation, of immense joyousness accompanied or immediately followed by an intellectual illumination impossible to describe.

“Among other things, I did not merely come to believe, but I saw that the universe is not composed of dead matter, but is, on the contrary, a living Presence; I became conscious in myself of eternal life. It was not a conviction that I would have eternal life, but a consciousness that I possessed eternal life then; I saw that all men are immortal; that the cosmic order is such that without any peradventure all things work together for the good of each and all; that the foundation principle of the world, of all the worlds, is what we call love, and that the happiness of each and all is in the long run absolutely certain.

“The vision lasted a few seconds and was gone; but the memory of it and the sense of the reality of what is taught has remained during the quarter of a century which was since elapsed. I knew that what the vision showed was true. I had attained to a point of view from which I saw that it must be true. That view, that conviction, I may say that consciousness, has never, even during periods of the deepest depression, been lost”.

Other cosmic experiences take place in a more strictly religious ambit or a nevertheless strong spiritual commitment, like the one experienced by Paramahansa Yogananda and reported in his book *Autobiography of a Yogi*. It concerns an experience stimulated by a precise intervention of the master Sri Yukteswar, who approached Yogananda, who was very young at the time, and touched his chest lightly, just above his heart.

At that point, said Yogananda, “my body became immovably rooted; breath was drawn out of my lungs as if by some huge magnet. Soul and mind instantly lost their physical bondage, and streamed out like a fluid piercing light from my every pore. The flesh was as though dead, yet in my intense awareness I knew that never before had I been fully alive. My sense of identity was no longer narrowly confined to a body, but embraced the circumambient atoms. People on distant streets seemed to be moving gently over my own remote periphery. The roots of plants and trees appeared through a dim transparency of the soil; I discerned the inward flow of their sap.

“The whole vicinity lay bare before me. My ordinary frontal vision was now changed to a vast spherical sight, simultaneously all-perceptive. Through the back of my head I saw men strolling far down Rai Ghat Road, and noticed also a white cow who was leisurely approaching. When she reached the space in front of the open ashram gate, I observed her with my two physical eyes. As she passed by, behind the brick wall, I saw her clearly still.

“All objects within my panoramic gaze trembled and vibrated like quick motion pictures. My body, Master’s, the pillared courtyard, the furniture and floor, the trees and sunshine, occasionally became violently agitated, until all melted into a luminescent sea; even as sugar crystals, thrown into a glass of water, dissolve after being shaken. The unifying light alternated with materializations of form, the metamorphoses revealing the law of cause and effect in creation.

“An oceanic joy broke upon calm endless shores of my soul. The Spirit of God, I realized, is exhaustless bliss; His body is countless tissues of light. A swelling glory within me began to envelope towns, continents, the earth, solar and stellar systems, tenuous nebulae, and floating universes. The entire cosmos, gently luminous, like a city seen afar at night, glimmered within the infinitude of my being. The sharply etched global outlines faded somewhat at the farthest edges: there I could see a mellow radiance, ever-undiminished. It was indescribably subtle; the planetary pictures were formed of a grosser light.

“The divine dispersion of rays poured from an Eternal Source, blazing into galaxies, transfigured with ineffable auras. Again and again I saw the creative beams condense into constellations, then resolve into sheets of transparent flame. By rhythmic reversion, sextillion worlds passed into diaphanous luster; fire became firmament.

“I cognized the center of the empyrean as a point of intuitive perception in my heart. Irradiating splendor issued from my nucleus to every part of the universal structure. Blissful *amrita*, the nectar of immortality, pulsed through me with a quicksilverlike fluidity. The creative voice of God I heard resounding as Aum, the vibration of Cosmic Motor.

“Suddenly the breath returned to my lungs. With a disappointment almost unbearable, I realized that my infinite immensity was lost. Once more I was limited to the humiliating cage of a body, not easily accommodative to the Spirit. Like a prodigal child, I had run away from my macrocosmic home and imprisoned myself in a narrow microcosm.

“My guru was standing motionless before me; I started to drop at his holy feet in gratitude for the experience in cosmic consciousness which I had long passionately sought. He held me upright, and spoke calmly, unpretentiously.

““You must not get overdrunk with ecstasy. Much work yet remains for you in the world. Come, let us sweep the balcony floor; then we shall walk by the Ganges’ ”.

Here too we find ourselves before a peak experience, which shows us to what point the human consciousness can extend its field. It is obvious that also here, like in the abovementioned experiences, we are incommensurably far from divine omniscience. Nevertheless, the subject that experiences such experiences in first person can get a first idea, imperfect as it may be, of how a consciousness freed of ordinary limits can think many more things than in the ordinary, countless things all together.

It is the beginning of a process of the gain of consciousness of what divine omniscience could mean, of what the access to such a supreme experience could mean for us. And we hope that also a simple carefully reading of testimonies like those mentioned above could give us at least a faint idea of it.

20. Let's try to imagine what eternal life could actually mean for us

Let's try to imagine everything that eternal life, in other words, divine life, could mean and imply for each one of us.

It means omniscience. It means perfect creativity: that is to say, having brought the creation of the universe to its perfective completion. It means fullness of being and limitless happiness.

Let's try to get an idea of omniscience, through the consideration of cosmic experiences and also of certain frontier experiences that some people have on the point of death, or in conditions of very grave danger.

Let's try to get an idea of what a perfect creativity could be through the consideration, the enjoyment experienced of a magnificent work of art: let's say, Dante's *Divine Comedy*, Michelangelo's *Last Judgment* or Beethoven's *Ninth Symphony*.

Let's try to imagine what a perfect world could be in which humans have reached their peak of evolution and all conceivable perfection and have transformed the entire universe in order to make it the vessel of the highest spiritual perfection.

Let's imagine a spiritualized matter not only in certain modalities, like in the paramystical phenomena of saints, but in its totality.

Let's remember certain magic moments in which we were truly happy. The happiness that awaits us in the end is greater, much greater, infinitely greater.

All of this will give us an idea that is undoubtedly inadequate but nevertheless suggestive: which at least drives us to setting out on that journey with enthusiasm and will, so that the experience will be experienced with increasingly greater clarity and absorbing force and energy.

**21. We are destined
to “becoming like God”
but for His grace
to which our initiative
can efficaciously collaborate**

What does the final resurrection mean for you? “It will be the coronation, the completion”. *In what sense?* “Of finally being like God. I’ll explain: [in] saintliness, love and all the other divine qualities” (Iuzza, 99). “The final destination is the reintegration of being. A completeness of humanity. You will know and be gods” (Friend, 604).

It is, indeed, the final destination that gives the entire journey a meaning. The meaning of the journey depends on where I want to go. It is therefore eternal life that gives a meaning to the journey of man in every one of its stages and dictates the laws.

Eternal life is the supreme destination also for the Gospel. Eternal life is divine life. Eternal life is becoming like God. “Become like God” is an expression which the Book of Genesis (in 3, 5) places into the mouth of the Serpent to tempt Eve. However, here it should not be interpreted in the sense meant by the Serpent. Man becomes like God, since it is God who reveals Himself to him, who manifests Himself. Not as he rises up to God of his own initiative with his own strengths, in the same way as the builders of the Tower of Babel claimed to be able to reach heaven (Gen 11, 4).

Needless to say, however, man is called to do his part. Even in the ambit of a strictly religious life, man can cooperate with God in his own sanctification. In this sense the invalidated “works” of Luther, on the contrary, appear very valid.

In the ambit of those activities which are called humanistic, in which we aim at founding our autonomous *regnum hominis*, we humans can act in much greater autonomy.

However, never in absolute autonomy. It is nevertheless always God who is the Source of meaning of all our actions like of all forms of saintliness and humanism. He is the Supreme Destination, in the same way as all inspiration and help come from Him.

**22. How the New Testament
expresses the idea
of collaborating with God**

The affirmation “We are God’s fellow workers” is found in the first letter of Paul to the Corinthians (3, 9), and is particularly referred, here, to spiritual guides, to founder apostles of new Christian communities (like Apollo and Paul himself), where the common faithful are defined, by God Himself, “the field, the building”.

The term “fellow workers” can also be found, used in the same meaning, in Paul’s second letter to the Corinthians (6, 1), where the additional qualification of “servants of God” better explains the meaning of this collaboration (6, 4).

At the end of the previous chapter, the Apostle of the Gentiles had stated: “So we are ambassadors for Christ, God making his appeal through us” (5, 20).

That man is called to collaborate in the advent of the Kingdom, that he is capable of cooperating in an efficacious manner, is clear in the words of Isaiah, which more than a gospel mentions with reference in the preaching of John the Baptist: “The voice of one crying in the wilderness: / Prepare the way of the Lord...” (Mt 3, 3; Jn 1, 23).

Here, more exactly, are the words of Isaiah (40, 3-4): “A voice cries: ‘In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain’”.

The disciples of Christ have to “wait”, not only, says Peter in his second letter (3, 12) but “hasten the coming of the day of God”. The whole phrase, which we can draw from a more ample and complex sentence is the following: “...What sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God...!” (2 Pt 3, 11-12).

The exhortation to “wait” (keeping watch like the wise virgins and the faithful servants, Mt 24 and 25, Mk 13, Lk 12) and, together, to “hasten” the coming of that great day is addressed to all men.

So how can each one of us contribute to and hasten that event? I have found an answer in other words that Peter himself declared before those above mentioned. A few lines above the Prince of the Apostles wrote: “The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance” (2 Pt 3, 9).

It seems that the Lord, in His infinite mercy, is waiting for all men to convert themselves. It is by repenting of our sins, it is by converting ourselves, it is by mending our ways, it is by welcoming the invitation of John the Baptist that we can prepare the way of the Lord who is coming.

Here our action, as demanding as it may be, remains limited to the strictly religious plane. So can we do something valid in humanistic terms for the kingdom of God?

One has to remember that the return of Christ was expected, if not imminently then rather in the near future: “Truly, I say to you, this generation will not pass away till all has taken place” (Lk 21 32). In other words: “Truly, I say to you, there are some standing here who will not taste death till they see the Son of man coming in his kingdom” (Mt 16, 28) or “before they see the kingdom of God” (Lk 9, 27; cp. Jn 21, 21-23; 1 Cor 10, 11).

Then, however, two thousand years have gone past and we have still not seen the return of the Lord. Do we have to come to the conclusion that it will never happen? Or rather that it has been postponed? In terms of Christian revelation and theology we can adhere to this second hypothesis. So we ask ourselves: Why has it been postponed, and to when?

In order to be welcomed and to bear fruit, the divine revelation, like every work of the divine grace in general, requires a certain receptiveness from men. Every progress of the revelation requires a relative “fullness of time” (Mk 1, 15; Lk 21, 8; Jn 7, 6 and 8; Gal 4, 1-4).

In itself, and par excellence, the creation happens due to the grace of the divine initiative. The completion of creation can be had when mankind, made in the image and likeness of God, administrator of the universe, achieves perfection not only of saintliness, but of humanism.

It is above all humanism that is pursued on this earth, with every form of knowledge and creativity, and technological, economical, social and political organization.

In order for the entire creative process to reach its final completion, it is necessary that the disincarnated souls have reached the goal of sanctification, and that, in their

turn, the men and women still living on this earth have reached the highest peaks of science, arts, technology and civil progress.

When both of these conditions have been fulfilled, the “fullness of time” will have been reached. Until that moment God’s long patience will last, whereas it is up to us humans to keep watch in prayer, to develop ourselves on all levels, to prepare everything, to persevere in everything.

23. What preparing the resurrection collaborating to the divine creation of the universe actually means

The final resurrection, final destination we are heading for, is the completion of creation.

If the resurrection is the destination, the creation of the universe is the work: the divine work, to which we humans have been called to collaborate.

What does collaborate to the divine creation of the universe actually mean? What do we have to do, in detail, to put it plainly? What example can we put forward?

First of all, there is the creation of each one as personality: creation in terms of spirituality, science, culture.

God creates me through time, He builds me, He makes me a complete human being, He makes me His saint, He humanizes me and deifies me.

The initiative of my creation, of the creation of me as a person, belongs to God. It is up to me to help it.

In itself thought is creative, it is with thoughts that I model and shape my soul.

The result of how I will have shaped my soul with my thoughts will be seen above all on my physical death, at the moment of my passing away to the other dimension.

Seeing I have left all my belongings, everything I had, behind on earth, I will land in the Afterworld with my pure being.

Stripped of all my property and bank account, and of my body itself, I will reach the other dimension only with my soul.

Reduced to pure mind, I will enter to be part of a pure mental world.

Due to laws of affinity, my mind will enter the mental world that corresponds to its degree of development.

A soul that is weighed down by dross of misdeeds, or by mental vices, or by negative thoughts or habits, or by excessive earthly attachments will have a bad time. Due to the laws of affinity, it will enter negative and unpleasant mental situations, from which it will not be easy to break free.

A redemption is nevertheless possible, sooner or later, but at the cost of a painful gain of consciousness and a wearisome amendment through a hard asceticism.

Preparing oneself for death means cultivating good and holy thoughts. Furthermore, needless to say, also giving testimony of it, to test its authenticity and strength through coherent action.

However there is not only the preparation of a good disincarnated survival: for a moment that will come much later at the end of time it would also be better to prepare a good resurrection, for oneself and all other human beings.

At the goal of the final resurrection, every form of knowledge and creativity of us humans will have reached its highest degree. In this respect, giving a good contribution to preparing the resurrection means, for each one of us and as far as possible, extending one’s consciousness, developing one’s mind, refining one’s sensitiveness, also spiritual,

developing one's creativity in the practice of the arts, improving one's self control and the power of the spirit over matter.

Since the inspiration and the necessary energies come to us from God, doing all of this means helping God creating ourselves: to create the personality of each one of us, starting from our heart of hearts where He dwells and from where He acts.

Preparing the resurrection means preparing the ways to the Lord who is coming and helping God complete the creation of the universe. The terms are the same; in a certain way the expressions are synonymous.

Here the responsibility of humans is great, the responsibility of every single man or woman while he/she is living in this world. Whereas the celestial life after the passing away is reserved for the spiritual journey of sanctification, the earthly life remains, precisely speaking, the domain of humanism, of the sciences, the arts, of social commitment, of every form of technological, economical, political and civil progress. And it is by making the earth progress in this humanistic sense that we not only prepare it to welcome the kingdom of God to come, but to complete it.

The kingdom of God will come on this earth definitively when the Lord Jesus returns accompanied by the multitude of his saints. Heirs and beneficiaries of the thousands and thousands of years of human progress, those who will be living in this world at that time will be able to offer the Lord who comes a humanism that has reached the peak of all its accomplishment.

There will be an exchange of gifts, for a final integration. The resurrected will sanctify the living; in their turn, these will make an offering of the latest fruits of humanism.

The saintliness of the resurrected will confer a meaning of eternal life to human work. In its turn, the humanism of the living will allow the resurrected saints to know, help and imitate God profoundly. Of course, this is possible, if it is true that God, the Omniscient, the Supreme Artist of creation, is the holder of perfection that the sciences and arts themselves pursue.

Collaborating to the divine creation of the universe means carrying out any action that could in some way contribute to the full triumph of saintliness, of truth, of beauty, of good, of the power of the spirit over matter, of love for all things, of the attention addressed to all things, of the solidarity between beings.

The fulfillment of this ideal requires an extremely articulated and nevertheless concentrated work in that which appears, in the end, a unitary objective. Many different actions are proposed as different ways of a one and only action aimed at a final goal of absolute fullness and perfection, of infinite and everlasting happiness to be reached, in God, all together.